

ראש השנה

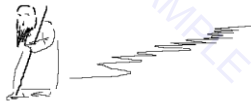
Rosh Hashanah

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ראש השנה

Rosh Hashanah

**A prayerbook for Rosh Hashanah
based on traditional and contemporary liturgical sources
with full transliteration, modern English translation,
explanations, instructions and notes.**



Prepared by
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For Hebrew quotations from Tanach (Hebrew Scripture), we gratefully acknowledge the dedicated work of the J.Alan Groves Center for Advanced Biblical Research.

In 1623, Distinguished rabbis of Venice endorsed Salomone Rossi's copyright when he published *HaShirim Asher LiShlomo*. They threatened any Jewish person who stole or bought stolen intellectual property with:

The decree of angels,	גְזֵרַת עִירִין	gezerat irin
the sentence of the holy ones,	וּמֵימַר קְדִישִׁין	umeimar kadishin,
with the biting snake.	בְּנַחֵשׁ הַנּוֹשֵׁךְ	banachash hanoshech

I am grateful to Professor Marty Herman for bringing this early copyright warning to my attention, and I hope that anyone who is tempted to copy this work without permission will think better of it! For a copyright violation is a bit like a snakebite: it may seem like nothing at first, but it can spread through the body and grow until it's out of control. So it is with the theft of intellectual property: by the time the author finds out it's happened, it's very difficult to stop. So please, if you want to copy part of this book, ask first. Thank you.

In Memory

**This book is dedicated to the memory of those with whom I led services
at the Oak Park JCC and who no longer walk this earth.**

Rabbi Alan Blustein

Harold Black

Rabbi Eliezer Cohen

Harry Shiovitz

David Zalenko

**Though they are gone, the memory
of their skill, their dedication and their kindness lives on.**

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Introduction

Complicated Services

Everyone wants to be at services on Rosh Hashanah and Yom Kippur—they even pay money for tickets! Who can resist the chance to sit among sinners, feel bad for one’s failings, and quell groans of boredom?

Services on Shabbat can take three hours, but on Rosh Hashanah the “morning” service can take up half the afternoon, and on Yom Kippur we can stay in Shul all day except for a break of an hour or two.

Yet there’s a reason for the long services: pageantry and poetry to divert, if not delight, the worshipper; devotional literature from ancient, medieval and relatively modern times, much of it constructed according to literary conventions that are demanding but not obscure; and melodies and sounds reserved for this time of year.

When people see the intended meaning and pattern of our prayers, they can appreciate the high degree of artistry in these prayers, words that have won the love (or roused the boredom) of generations of our people.

This book hopes to set the beauty of Jewish tradition before people who until now did not see its pattern, could not readily see its meaning, and for whom Hebrew has been an obstacle.

Rosh Hashanah Services

Rosh Hashanah begins the Days of Awe. If you love royalty with its jaw-dropping pageantry, this is the festival for you. The liturgy imagines that God is taking the throne: we have commissioned the best wind musicians to blow their horns, the greatest scholars to find juicy compliments from our sacred scripture, and the best poets to compose paeans of praise.

Accordingly, we add three features to extend the Rosh Hashanah service: the Shofar service,

extra blessings in the additional (musaf) service, and piyyutim (devotional poems).

The Shofar service is self-explanatory, though much can be said of its symbolism.

The additional service has extra blessings to expand the amidah. On other festivals, the amidah of the additional service has seven blessings, including a middle blessing that celebrates the holiness of the day. On Rosh Hashanah, we have three middle sections, to honor God’s sovereignty (Malchuyot), memory (Zichronot), and the shofar (Shofarot). This makes nine blessings, as outlined in the Mishnah for Rosh Hashanah (4:5).

During the leader’s repetition of the morning amidah and additional amidah, we add piyutim, devotional poems that sometimes rise to great complexity and obscure allusiveness. With their ceremonious ark openings and closings, these are the chief reason our service is lengthened.

Some worshipers relish their mastery of these poems and are able to respond fluently, with profound understanding of the Hebrew and its allusions; they hunger for more and perhaps feel that this sustenance is most beneficial to their fellow worshipers. Others point out that these poetic insertions interrupt the service, and Jewish tradition frowns on such interruptions.

For that reason, I have chosen a substantial set of piyutim (following a teacher whose knowledge and judgement I consider unparalleled), which will be too few for some, too many for others, but just right for me—and I hope, dear reader, for you!

Skipping Among Pages

Some prayers occur several times in our services, sometimes with tiny variations. Preparing a book like this means deciding when to reprint a prayer and when to ask the reader to turn back to it.

Instead of printing kaddish again and again, each version of kaddish is in the back of the book, beginning on page 391.

The silent amidah for Rosh Hashanah evening, morning and afternoon services is printed once.

Of course, instructions always tell you which page to turn to, and once you find the amidah, you can read it straight through without interrupting your concentration.

This keeps the book lighter and smaller, without (I hope) too much page-skipping.

Translation and Typography

The meaning of our prayers is often subtle, and a single translation cannot imply all the connotations. Many of our prayers are poetry, so some of our translations use most common features of English poetry, especially rhythm and rhyme. If the result departs too far from the plain sense of the Hebrew, a footnote provides an alternative translation.

Translations in bold text, like **this**, are Singlish—singable translations that fit the Hebrew tune—so you can sing the English as well as the Hebrew. Many psalms and other prayers are acrostics: they follow each letter of the Hebrew alphabet or spell a Hebrew word or name. The acrostic letters are **bold**.

Pale characters, like *this*, show the congregation’s response to the leader. Customs differ, especially on responding “Baruch hu uvaruch shemo” and “Amen.” Page 399 explains the principles we follow:

Italics in the translation are for words added to explain the literal meaning of the Hebrew. We avoid gender-specific pronouns for God—we don’t want to imply that God is either male or female, so we use italics (*God*) where the Hebrew uses a pronoun.

Our prayers often quote sources in the Torah or other parts of our scripture. This book marks the sources with a distinct Hebrew font, and you can

easily find the context of each source. Torah quotations include the “trop,” the cantillation marks. Words added to honor the Matriarchs as well as the Patriarchs are also in a distinct typeface, easy to add or exclude.

Prayer	וּקְדַשׁ אֲתוֹ
Scripture	וּקְדַשׁ אֲתוֹ
Torah	וּקְדַשׁ אֲתוֹ
Matriarchs	וּקְדַשׁ אֲתוֹ

Shaded words show variations in the text, either for Shabbat or for different versions of prayers.

Direct references to God in Hebrew prayers—Hashem—use the double ׀, without vowels. In Tanach quotations, God’s name is usually the Tetragrammaton.

Matriarchs

This text honors the Matriarchs along with the Patriarchs, but you can omit these references if you wish. Perhaps you feel that “Avoteinu” covers ancestors both male and female, or that God’s agreement was with the Patriarchs only.

However, when the text says our ancestors sinned, I don’t mention the Matriarchs; why look for trouble?

Apologies and Hope

The attempt to prepare and proofread a text of Jewish liturgy makes me aware of my own shortcomings. How much must I rely on the scholars of previous generations whose constant expertise transmitted the ancient texts of prayer! How softly must I tread when adjusting the text to reflect contemporary currents in Jewish expression! How carefully I must proof the text, again and again, fearing that an pesky typo has eluded my vigilance! With what trepidation must I hope that this book will steer people in the right direction!

If I were a better scholar, a brighter student, how much better might this book be. And yet, if I were someone else, this book would not have been

prepared, and it would not be available to those who will find it useful. Suffice it to say, I have done my best, and I hope this book will justify itself by bringing the beauty, the profound emotion and the meaning of Jewish prayer to people who might otherwise find services a closed book and a shuttered door.

May we all be found worthy to join our communities in prayer.

In Memory

My constant companion during this project was Philip Birnbaum's *High Holyday Prayer Book*. I use a copy from which I have led services for many years. To lead these services is a great pleasure and privilege, and when my voice follows these familiar paths, my heart fills with the

memory of generous spirits who have enriched my life. Cantor Louis Klein taught me chazzanut. Rev. Israel Cohen brought spirited and joyous music to services in Bournemouth. I remember our dear friend Jeanette Serling, whose copy of the Birnbaum machzor I use each year. My father and my son are always in my heart during the High Holidays; one year, they stood at my side to help me stand after kneeling for Aleinu and the Yom Kippur Avodah service. Each year, I stand between my ancestors and my descendants, between past and future, sustained by both. At this time of year, as we reflect on the past and hope for the future, may we find ourselves embraced by warmth and love from both directions!

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מנחה

Afternoon Service Before Rosh Hashanah

Before Rosh Hashanah begins, we say the weekday afternoon service. The afternoon service recalls the afternoon sacrifice from Temple times, and its heart is the amidah, said each morning, afternoon and evening.

The three blessings which begin, and the three blessings which end this amidah are like those of every other amidah. The weekday amidah has thirteen central blessings of personal and communal thanks and petition.

Before the amidah, we say Ashrei—psalm 145. As the Talmud recommends (B.T. Berachot 4b), we say this psalm three times a day, twice in the morning service and again for the afternoon service.

After the amidah, we finish with Aleinu and Mourner's Kaddish.

Before Rosh Hashanah, the afternoon service is usually part of the evening community service.

Afternoon Service

Psalm 145 • אֲשֶׁרִי • Ashrei

<i>Ps 84:5</i> “Happy are they who live with you; Forever they will praise you.”	אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ עוֹד יִתְהַלְּלֶיךָ סֶלָה	“Ashrei yoshvei veitecha; Od yehalelucha selah.”
<i>Ps 144:15</i> “Happy is such a people; Happy are they whose God is the Ruler.”	אֲשֶׁרִי הָעַם שְׂכֵכָה לוֹ אֲשֶׁרִי הָעַם שְׁיֵהוּהוּ אֱלֹהָיו	“Ashrei ha’am shekachah lo; Ashrei ha’am she’Adonai Elohav.”
¹ David’s praise: Acclaim I’ll give my sovereign, God, And I’ll bless your name forever.	תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלֹהָי הַמֶּלֶךְ וְאֶבְרַכְךָ שְׁמֶךָ לְעוֹלָם וָעֶד	Tehilah leDavid: Aromimcha Elohai hamelech, Va’avar’cha shimcha le’olam va’ed.
² Blessing to you each day I’ll bring, I’ll praise your name forever.	בְּכֹל-יוֹם אֶבְרַכְךָ וְאֶהַלְלֶיךָ שְׁמֶךָ לְעוֹלָם וָעֶד	Bechol yom avar’cheka, Va’ahalela shimcha le’olam va’ed.
³ Great is God and greatly praised, Great beyond all probing. ¹	גָּדוֹל יְהוָה וּמְהַלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר	Gadol Adonai um’hulal me’od, Veligdulato ein cheker.
⁴ Deeds of yours praise every age; Your mighty acts they ever speak —	דֹר לְדֹר יִשְׁבַח מַעֲשֶׂיךָ וּגְבוּרֹתֶיךָ יִגִּידוּ	Dor ledor yeshabach ma’asecha, Ugevurotecha yagidu.
⁵ Hailing the glory of your power, In words your wonders stating,	תָּדַר כְּבוֹד הוֹדָךְ וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה	Hadar kevod hodecha Vedivrei nifle’otecha asicha.
⁶ Voicing your awesome power, Your greatness, too, relating;	וְעִזּוֹ נֹרְאוֹתֶיךָ יֵאֱמְרוּ וּגְדֻלַּתְךָ אֲסַפְּרֶנָּה	Ve’ezuz nor’otecha yomeru, Ug’dulat’cha asaprena.
⁷ Zealously recalling your great good, In your righteousness delighting.	זָכַר רַב-טוֹבְךָ יִבְיַעוּ וְצִדְקָתְךָ יִרְגְּנוּ	Zecher rav tuvcha yabi’u Vetzidkat’cha yeranenu.
⁸ Charitable and caring is God, Patient and most gracious.	חַנּוּן וְרַחוּם יְהוָה אֶרְךָ אַפַּיִם וּגְדֹל-חֶסֶד	Chanun verachum Adonai, Erech apayim ug’dol chasad.
⁹ To all creatures God is good, And mercy informs all <i>God’s</i> work.	טוֹב-יְהוָה לְכֹל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו	Tov Adonai lakol, Verachamav al kol ma’asav.
¹⁰ Your creatures all will know you, God, And your followers will bless you.	יֹדְוֶיךָ יְהוָה כָּל-מַעֲשֶׂיךָ וְחַסִּידֶיךָ יְבָרְכוּכָה	Yoducha Adonai kol ma’asecha, Vachasidecha yevar’chucha.

¹ “And for *God’s* greatness there is no probing/examination.”

¹¹ Kingdom's glory they will tell, And your power they will speak.	כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ וּגְבוּרַתְךָ יְדַבְּרוּ	Kevod malchut'cha yomeru, Ug'vurat'cha yedaberu.
¹² Let children sense your power well And glory, your kingdom's splendor;	לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ וְכְבוֹד הַדָּר מַלְכוּתוֹ	Lehodi'a livnei ha'adam gevurotav Uchevod hadar malchuto.
¹³ Monarchy is yours in every world, And government in every age and time;	מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמִשְׁשַׁלְתָּהּ בְּכָל-דּוֹר וָדוֹר	Malchut'cha malchut kol olamim, Umemshaltecha bechol dor vador.
¹⁴ Supporting all who fall And bracing those who are bent over.	סוֹמֵךְ יִהְיֶה לְכָל-הַנִּפְלִיִּים וְזוֹקֵף לְכָל-הַכְּפוּפִים	Somech Adonai lechol hanoflim, Vezokef lechol hakfufim.
¹⁵ In hope all eyes are on you, And you give them their food in its time,	עֵינַיִךְ כֹּל אֵלֶיךָ יִשְׁבְּרוּ וְאֹתָהּ נוֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ	Einei chol elecha yesaberu, Ve'ata noten lahem et ochlam be'ito.
¹⁶ Presenting your open hand And filling every creature's wish. ¹	פּוֹתֵחַ אֶת-יָדְךָ וּמִשְׁבִּיעַ לְכָל-חַי רָצוֹן	Pote'ach et yadecha, Umasbi'ah lechol chai ratzon.
¹⁷ True ² is God in every way ³ And loving in all deeds.	צַדִּיק יִהְיֶה בְּכָל-דְּרָכָיו וְחָסִיד בְּכָל-מַעֲשָׂיו	Tzadik Adonai bechol derachav, Vechasid bechol ma'asav.
¹⁸ Close is God to those who call, To all who call on God sincerely.	קָרוֹב יִהְיֶה לְכָל-קוֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת	Karov Adonai lechol kor'av, Lechol asher yikra'uhu ve'emet.
¹⁹ Respect God, and your wish comes true; God hears your cry and saves you, ⁴	רָצוֹן-יִרְאֶוּ יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיִשְׁעֵם	Retzon yere'av ya'aseh, Ve'et shav'atam yishma veyoshi'em.
²⁰ Sheltering those who love God And destroying all the wicked.	שׁוֹמֵר יִהְיֶה אֶת-כָּל-אֹהָבָיו וְאֵת כָּל-הַרְשָׁעִים יִשְׁמִד	Shomer Adonai et kol ohavav, Ve'et kol har'sha'im yashmid.
²¹ Tribute to God my mouth shall deliver; And let all creatures bless God's holy name forever.	◇ תְּהִלַּת יְהוָה יְדַבֵּר פִּי וַיְבָרֵךְ כָּל-בָּשָׂר שֵׁם קְדוֹשׁוֹ לְעוֹלָם וָעֶד	◇ Tehillat Adonai yedaber pi, Vivarech kol basar shem kodsho le'olam va'ed.
^{Ps 115:18} And as for us, we'll bless God From now and forever: Halleluyah!	וְאֲנַחְנוּ נִבְרַךְ יְהוָה מֵעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ	Va'anachnu nevarech Yah Me'ata ve'ad olam Halleluyah!

¹ This verse is one of the reasons the Talmud finds Ashrei so very important (B.T. Ber. 4b).

² I used the plain translation "true" for "tzadik" (righteous); few English words begin with the tz/ts sound.

³ "In all God's ways."

⁴ "The wish of those who respect God, God performs; and their cry God will hear, and God will save them."

Leader's Half Kaddish - חֲצִי קַדִּישׁ - Chatzi Kadish

Let it be great, let it be holy,
 God's great name—(Amen)
 —in the world created by God's will,
 which God will rule in sovereignty,
 in your lifetime and in your days
 and in the lifetime of all Israel,
 quickly and soon.
 Now you say, "Amen."
 May God's great name be blessed
 forever and ever and ever.

יִתְגַּדַּל וְיִתְקַדֵּשׁ Yitgadal veyitkadash
 שְׁמֵהּ רַבָּא אָמֵן shemeh rabah—Amen
 בְּעֵלְמָא דִּי בְּרָא כְרְעוּתָהּ —be'almah di verah chir'uteh
 וְיִמְלִיךְ מַלְכוּתָהּ veyamlich malchuteh,
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן bechayechon uv'yomechon
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל uvechaye dechol beit Yisra'el
 בְּעֵגְלָא וּבְזְמַן קָרִיב ba'agalah uvizman kariv.
 וְאָמְרוּ אָמֵן אָמֵן Ve'imru, "Amen." Amen
 יְהֵי שְׁמֵהּ רַבָּא מְבָרַךְ Yehei shemei rabah mevarach
 לְעַלְמֵי עַלְמַיָּא le'alam ul'almei almayah.

May God's great name be blessed
 forever and ever and ever.

יְהֵי שְׁמֵהּ רַבָּא מְבָרַךְ Yehei shemei rabah mevarach
 לְעַלְמֵי עַלְמַיָּא le'alam ul'almei almayah.

Blessed and praised
 and glorified and exalted
 and elevated and honored
 and raised and hailed
 be God's holy name,
 blessed may it be—
 above all
 blessing and song,
 praise and repentance
 that are spoken in this world.
 Now you say, "Amen."

יִתְבָּרַךְ וְיִשְׁתַּבַּח Yitbarach veyishtabach
 וְיִתְפָּאֵר וְיִתְרוֹמַם veyitpa'ar veyitromam
 וְיִתְנַשֵּׂא וְיִתְהַדָּר veyitnaseh veyit'hadar
 וְיִתְעַלֶּה וְיִתְהַלַּל veyit'aleh veyit'halal
 שְׁמֵהּ דְקוּדְשָׁא shemeh dequdshah,
 בְּרִיךְ הוּא בְּרִיךְ הוּא Berich hu Berich hu.
 לְעֵלָא מִן כּוֹל Le'elah min kol
 בְּרַכְתָּא וְשִׁירָתָא bir'chatah veshiratah
 תִּשְׁבַּחְתָּא וְנַחְמָתָא tushbechatah venechematah,
 דְאָמִירָן בְּעֵלְמָא da'amiran be'almah.
 וְאָמְרוּ אָמֵן אָמֵן Ve'imru, "Amen." Amen

Amidah

We rise and take three steps forward, to begin our silent prayer. When the leader chants aloud, we respond with the words in gray.¹ Words added to honor the Matriarchs are in this font, easy to skip if you wish.

The two lines below introduce our silent prayer:

Ps 51:17 Ruler, just open my lips אֲדֹנָי שִׁפְתַי תִּפְתַּח Adonai sefatai tiftach,
and my mouth will declare your praise. וּפִי יַגִּיד תְּהִלַּתֶּךָ ufi yagid tehilatecha.

Opening Blessings

1. Ancestors • אַבּוֹת וְאִמּוֹת • Avot Ve'Imahot

We bless you, God,	יְיָ בְּרוּךְ אַתָּה !	‡ Baruch † ata † Adonai
Blessed be God, blessed be God's name!	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וְאֱלֹהֵי יַעֲקֹב	vElohei Ya'akov
God of Sarah, God of Rebecca	אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה	Elohei Sarah, Elohei Rivkah,
God of Rachel and God of Leah,	אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God <i>who is</i> great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן	hagibor vehanorah, El elyon,
Good deeds of kindness you reward—	גּוֹמֵל חַסְדִּים טוֹבִים	gomel chasadim tovim
For everything is in your power—	וְקוֹנֵה הַכֹּל	vekoneh hakol,
Our parents' kind deeds you record	וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמּוֹת	vezocher chasdei avot ve'imahot,
And rescue their posterity	וּמִבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם	umevi go'el livnei veneihem,
To show your love and honesty. ²	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.

¹ Sometimes a congregation does a “heiche (or hoiche) kedushah”—Yiddish meaning “kedushah out loud.” The leader leads the congregation through kedushah; for minchah, the congregation then returns to the first blessing (Ancestors / אַבּוֹת) and recites the entire Amidah. We bow four times in the Amidah: at the beginning and end of the first blessing (Ancestors / אַבּוֹת) and penultimate blessing (Thanksgiving / הוֹדָאָה). Three times we bend the knees at “baruch,” bow at “atah” and straighten up at “Adonai”; at the beginning of the Thanksgiving blessing, we bow without bending the knees. Icons in the text are reminders to bend the knees, †, to bow from the waist, ‡, and to stand up, †. A note on page 400 describes sources for the first blessing of the Amidah.

² “Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children’s children, for the sake of *God’s* name (i.e., to maintain God’s reputation—hence, to prove God’s honesty), with love.”

Sovereign, helper, savior, shield.	מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	בְּרוּךְ אַתָּה יי	‡ Baruch † ata † Adonai,
Blessed be God, blessed be God's name!	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian.	מִגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה אָמֵן	magen Avraham ufoked Sarah. Amen

2. Might • גְבוּרוֹת • Gevurot

You are mighty forever, God,	אַתָּה גָבוֹר לְעוֹלָם אֲדָנִי	Atah gibor le'olam Adonai,
you bring life to the dead	מְחַיֶּה מֵתִים אַתָּה	mechayeh metim atah
and are strong in salvation—	רַב לְהוֹשִׁיעַ	rav lehoshi'ah—

Some add:

you make the dew fall.	מוריד הטל	Morid hatal.
You feed the living with <i>your</i> grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace, ²	מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים	mechayeh metim berachamim rabim.
Support the fallen, heal the sick,	סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים	Somech noflim verofeh cholim
And set the prisoners free,	וּמַתִּיר אֲסוּרִים	umatir asurim,
And faithfully fulfill your trust	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayem emunato
For people who sleep in the dust.	לִישְׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כְמוֹךְ בַּעַל גְבוּרוֹת	Mi chamocho ba'al gevurot,
Like you, sovereign of power?	וּמִי דוֹמֶה לָךְ	umi domeh lach,
Ruler, both death and life you bring;	מֶלֶךְ מֵמִית וּמְחַיֶּה	melech memit um'chayeh
You make salvation flower.	וּמַצְמִיחַ יְשׁוּעָה	umatzmi'ach yeshu'ah.

To bring the dead to life, O you	וְנִאֲמַן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחְיֹת מֵתִים	lehachayot metim.
We bless you, God,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who revives the dead. ³	מְחַיֶּה הַמֵּתִים אָמֵן	mechayeh hametim. Amen

² “Kind embrace” is literally “abundant mercies.”

³ This could mean: God wakens “dead” sinners to a life of faith; God grants an afterlife; God will revive dead bodies in the future; God breeds life out of death and decomposition, like mushrooms growing on a rotting log.

*The third blessing has two versions. 3a is responsive, led by the leader;
for individual silent prayer, continue with 3b on page 20.*

3a. Holiness • קְדוּשָׁה • Responsive Kedushah

We include the responsive Kedushah when the leader repeats the amidah or leads a "heiche kedushah."

The congregation begins, and the leader repeats.

Recite the Kedushah with feet together, rising on the toes for each of the following words:

"Kadosh, kadosh kadosh," "Baruch (Kevod)," and "Yimloch."

We shall make your name holy in the world, נְקַדֵּשׁ אֶת-שְׁמֶךָ בְּעוֹלָם, Nekadesh et shimcha ba'olam,
as the angels make it holy כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ keshem shemakdishim oto
in heavens above; בְּשָׁמַי מְרוֹם bishmei marom;
for your prophet Isaiah wrote, כְּכַתוּב עַל יַד נְבִיאָךְ kakatuv al yad nevi'echa,

Bow left, then right for "zeh el zeh":

Isaiah 6:3 And one called to the other, and said: וְקָרָא זֶה אֶל זֶה וְאָמַר Vekarah ẖ zeh el ƒ zeh ve'amar.

Congregation and leader:

Isaiah 6:3 Holy, holy, holy is God of hosts; קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת Kadosh kadosh kadosh Adonai tzeva'ot
God's glory fills the universe. מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ melo chol ha'aretz kevodo.

Congregation, then leader (based on Ezekiel 3:12)

The angels who face them say, "Blessed." לְעַמְתָּם בְּרוּךְ יְאִמְרוּ le'umatam "Baruch" yomeru.

Congregation and leader:

Ezek. 3:12 "Blessed is God's glory מְבֹרַךְ כְּבוֹד-יְהוָה "Baruch kevod Adonai
flowing from its source." מִמְקוֹמוֹ mimkomo."

Congregation, then leader:

And in your holy writings, this is written: וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב יְאִמְרוּ Uvedivrei kodshecha katuv lemor:

Congregation and leader:

Psalms 146:10 God will reign forever, יְמִלֹךְ יְהוָה לְעוֹלָם Yimloch Adonai le'olam,
Your God, Zion, אֱלֹהֵינוּ צִיּוֹן Elohayich, Tziyon,
from age to age: Halleluyah. לְדוֹר וָדוֹר הַלְלִינָהּ ledor vador: Halleluyah.

.....The leader concludes the responsive Kedushah

From age to age, your greatness we proclaim, לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּךְ Ledor vador nagid godlecha

Hallow your holiness וְלִנְצַח נְצַחִים ul'netzach netzachim

for endless time. קְדוּשַׁתְּךָ נִקְדִּישׁ kedushat'cha nakdish.

Your praise shall וְשִׁבְחֶךָ אֱלֹהֵינוּ Veshiv'chacha Eloheinu

never, never leave our lips, מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֵד mipinu lo yamush le'olam va'ed.

God, great and holy sovereign. כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה Ki El melech gadol vekadosh atah.

Blessed are you, Ruler,	בְּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
the holy God.	הָאֵל הַקְּדוֹשׁ אָמֵן	ha'El hakadosh. Amen

During the repetition, continue with blessing 4, Atah Chonen, below.

3b. Holiness • קְדוּשָׁה • Individual Kedushah

You are holy, your name is holy	אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וְקְדוּשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, selah!	יְהַלְלוּךָ סֵלָה	yehalelucha selah.
Blessed are you, Ruler,	בְּרוּךְ אַתָּה יי	Baruch atah Adonai,
the holy God.	הָאֵל הַקְּדוֹשׁ	ha'El hakadosh.

The leader continues here

Central Blessings

4. We thank God for our intellectual abilities, knowledge and understanding.

You grace humankind with knowledge	אַתָּה חוֹנֵן לְאָדָם דַּעַת	Atah chonen le'adam da'at
and teach people wisdom.	וּמְלַמֵּד לְאִנוּשׁ בִּינָה	umelamed le'enosh binah.
Grant us from yourself	חֲנִינוּ מֵאִתְּךָ	Choneinu me'it'cha
knowledge, understanding and wisdom.	דַּעַה בִּינָה וְהַשְׁכַּל	de'ah, binah, vehaskel.
Blessed are you, Ruler,	בְּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who grants knowledge.	חוֹנֵן הַדַּעַת אָמֵן	chonein hada'at. Amen

5. Bring us back to you, God.

Source of life, bring us back to your Torah;	הַשִּׁיבֵנו אֲבִינוּ לְתוֹרָתְךָ	Hashivenu avinu leToratecha
O Ruler, bring us close to serve you,	וְקַרְבָּנוּ מִלְּפָנֶיךָ לְעַבֹּדְתְּךָ	vekarvenu malkenu la'avodatecha,
and bring us back	וְהַחְזִירֵנוּ	vehachazirenu
in full repentance before you.	בְּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ	bit'shuvah shelemah lefanecha;
Blessed are you, Ruler,	בְּרוּךְ אַתָּה יי	Baruch atah Adonai
Blessed be God, blessed be God's name!	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who cherishes repentance.	הַרוּצֵה בְּתְשׁוּבָה אָמֵן	harotzeh bitshuvah. Amen

6. Pardon our sins.

Forgive us, source of life,	סָלַח לָנוּ אֲבִינוּ	Selach lanu, avinu,
for we have sinned;	כִּי חָטָאנוּ	ki chata'nu;
pardon us, ruler,	מְחַל לָנוּ מַלְכֵנוּ,	mechal lanu, malkenu,
for we have transgressed,	כִּי פָשַׁעְנוּ	ki fasha'nu,
for you forgive and grant pardons.	כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה	ki mochel vesole'ach atah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
gracious and liberal in forgiveness.	חֲנוּן הַמְרַבֵּה לְסִלַּח אָמֵן	chanun hamarbeh lislo'ach. Amen

7. Save us from our troubles.

Look on our misery, plead our cause,	רְאֵה נָא בְּעֵינֵינוּ וְרִיבָה רִיבֵנוּ	Re'ei nah ve'oniyenu verivah rivenu,
and save us soon for your reputation,	וּגְאֹלֵנוּ מִהֲרָה לְמַעַן שְׁמֶךָ	uge'alenu meherah lema'an shemecha,
for you are a powerful savior.	כִּי גוֹאֵל חֲזַק אַתָּה	ki go'el chazak atah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who saves Israel.	גוֹאֵל יִשְׂרָאֵל אָמֵן	go'el Yisra'el. Amen

8. Heal and save us.

Heal us, Ruler, and we will be healed;	רְפְּאוּנוּ יי וְנִרְפָּא	Refa'enu, Adonai, venerafeh;
save us, and we will be saved —	הוֹשִׁיעֵנוּ וְנוֹשְׁעָה	hoshi'enu venivashei'ah —
for you are our praise.	כִּי תִהְיֶה לָנוּ אַתָּה	ki tehilatenu atah,
And bring full healing	וְהַעֲלֵה רְפוּאָה שְׁלֵמָה	veha'aleh refu'ah shelemah
for all our maladies,	לְכֹל-מַכּוֹתֵינוּ	lechol makoteinu,

A private prayer for someone who is ill can be added here.

May your wish be—	וְיִהי רְצוֹן מִלְּפָנֶיךָ	vih ratzon milfanecha,
O Ruler our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
our ancestors' God—	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
to quickly send	שְׁתִּשְׁלַח מִהֲרָה	shetishlach meherah
complete healing from above,	רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם	refu'ah shelema min hashamayim,
healing of spirit and of body, for...	רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף לְ	refu'at hanefesh urefu'at haguf, le...
_____ child of _____, ³	בֶּן/בַּת _____	_____ ben/bat _____,
and all sick people in our community. ⁴	בְּתוֹךְ שְׂאֵר חוֹלֵי יִשְׂרָאֵל	betoch she'ar cholei Yisra'el.

³ Insert the mother's name, if known.

⁴ "Among the rest of the sick people in Israel (*i.e.*, the Jewish community).

for you are God, ruler, healer,
faithful and merciful.

Blessed are you, Ruler,

Blessed be God, blessed be God's name!

healing the sick of your people Israel.

כִּי אֵל מֶלֶךְ רוֹפֵא

נְאֻמָּן וְרַחֲמָן אַתָּה

בָּרוּךְ אַתָּה יי

בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ

רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל אָמֵן

ki El, melech, rofeh,

ne'eman verachaman atah.

Baruch atah Adonai,

Baruch hu uvaruch shemo

rofeh cholei amo Yisra'el. Amen

9. Grant us a good year.

Ruling God, bless for us

this year

and all its kinds of produce, for good, וְאֵת כָּל-מִינֵי תְבוּאָתֶךָ לְטוֹבָה,

and grant blessing

on the face of the earth,

and satisfy us from its goodness

and bless our year like the best years.

Blessed are you, Ruler,

Blessed be God, blessed be God's name!

who blesses the years.

בָּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ

אֶת-הַשָּׁנָה הַזֹּאת

וְאֵת כָּל-מִינֵי תְבוּאָתֶךָ לְטוֹבָה,

וְתֵן בְּרַכָּה

עַל פְּנֵי הָאָדָמָה,

וּשְׂבַעְנוּ מִטוֹבָה

וּבָרַךְ שְׁנָתֵנוּ כְּשָׁנִים הַטּוֹבוֹת

בָּרוּךְ אַתָּה יי

בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ

מְבָרַךְ הַשָּׁנִים אָמֵן

Barech aleinu Adonai Eloheinu

et hashanah hazot

ve'et kol minei tevu'atah, letovah,

veten berachah

al penei ha'adamah,

vesab'einu mituvah

uvarech shenatenu kashanim hatovot.

Baruch atah Adonai,

Baruch hu uvaruch shemo

mevarech hashanim. Amen

10. Gather our exiles.

Sound the great shofar for our freedom,

raise a banner to gather our exiles,

and gather us together

from the four corners of the earth.

Blessed are you, Ruler;

Blessed be God, blessed be God's name!

gathering *your* dispersed people, Israel.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ

וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ

וְקַבְּצֵנוּ יַחַד

מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ

בָּרוּךְ אַתָּה יי

בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ

מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל אָמֵן

Teka beshofar gadol lecherutenu

vesa nes lekabetz galuyoteinu

vekabtzeinu yachad

me'arbah kanfot ha'aretz.

Baruch atah Adonai,

Baruch hu uvaruch shemo

mekabetz nidchei amo Yisra'el. Amen

11. Restore justice, that we may be ruled by God alone.

Restore our judges as at first	הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְרָאשׁוֹנָה	Hashivah shohteinu kevarishonah,
and our advisors as in the beginning, ¹	וְיִוְעֲצִינוּ כְּבִתְחִלָּה	veyo'atzeinu kevat'chilah
take away <i>our</i> sorrow and sighing	וְהַסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה	vehaser mimenu yagon va'anacha,
and rule us, God—you alone—	וּמְלֹךְ עָלֵינוּ אַתָּה יי לְבַדְּךָ	umeloch aleinu atah Adonai levadcha
with kindness and mercy,	בְּחֶסֶד וּבְרַחֲמִים	bechesed uverachamim,
and make us right through judgment.	וְצַדִּיקְנוּ בְּמִשְׁפָּט	vetzadkeinu bamishpat.
Blessed are you, Ruler,	בְּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
ruler who loves	מְלֹךְ אוֹהֵב	melech ohev
righteousness and justice.	צְדָקָה וּמִשְׁפָּט אָמֵן	tzedakah umishpat. Amen

12. Let evil people meet their fate.

For slanderers, let there be no hope,	וְלַמְלַשְׁיָנִים אַל תִּהְיֶה תִּקְוָה	Velamalshinim al tehi tikvah,
and all wickedness—	וְכָל-הַרְשָׁעָה	vechol harish'ah
may it perish in an instant,	כְּרָגַע תֵּאבֵד	kerega toved,
and all your people's enemies,	וְכָל-אוֹיְבֵי עַמְּךָ	vechol oy'vei am'cha
may they soon be cut down!	מִהֲרָה יִכְרֹתוּ	meherah yikaretu.
And the arrogant people—	וְהַזְדִּים	Vehazedim
may you soon uproot and crush them,	מִהֲרָה תִּעַקֵּר וּתִשְׁבֵּר	meherah te'aker uteshaber
cast them down and humble them,	וּתְמַגֵּר וּתְכַנִּיעַ	utemager vetachni'a
quickly and in our time!	בְּמַהֲרָה בְּיָמֵינוּ	bimherah veyameinu!
Blessed are you, Ruler,	בְּרוּךְ אַתָּה יי	Baruch atah, Adonai,
Blessed be God, blessed be God's name!	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who destroys foes	שׁוֹבֵר אוֹיְבִים	shover oy'vim
and humbles the arrogant.	וּמְכַנִּיעַ זְדִים אָמֵן	umachni'a zedim. Amen

¹ We pray to see Isaiah's prophecy (1:26) fulfilled: "Ve'ashivah shohtayich kevarishonah veyo'atzayich kevat'chilah / וְאִשִּׁיבָה שׁוֹפְטֵיךָ כְּבְרָאשׁוֹנָה וְיִעֲצִיךָ כְּבִתְחִלָּה / I will restore your judges as at first and your advisors as in the beginning."

13. *But let the righteous enjoy their reward.*

For the righteous and devout
and the elders of your people
the Jewish community,
for the remnant of their scholars,
for the righteous converts and for us
let your mercies be stirred,
O Ruler, our God,
and grant a good reward to all
who rely on your reputation sincerely,
and put our lot with them forever —
we won't be ashamed, for we trust you.

Blessed are you, Ruler,
Blessed be God, blessed be God's name!
the support and trust of the righteous

And to Jerusalem your city
return in mercy,
stay there as you promised,
and build it soon, in our days,
a structure to last forever;
and David's throne—
set it there soon.

Blessed are you, Ruler,
Blessed be God, blessed be God's name!
who builds Jerusalem.

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים Al hatzadikim ve'al hachasidim
וְעַל זִקְנֵי עַמְּךָ ve'al ziknei amcha
בֵּית יִשְׂרָאֵל beit Yisra'el
וְעַל פְּלִיטַת סוֹפְרֵיהֶם ve'al pleitat sofreiheim
וְעַל גְּרֵי הַצְּדָק וְעַלֵּינוּ ve'al gerei hatzedek ve'aleinu
יְהֵמוּ נָא רַחֲמֶיךָ yehemu nah rachamecha,
יְי אֱלֹהֵינוּ Adonai Eloheinu,
וְתֵן שָׂכָר טוֹב לְכֹל veten sachar tov lechol
הַבְּטָחִים בְּשִׁמְךָ בְּאַמֶּת habot'chim beshimcha be'emet
וְשִׁים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם vesim chelkenu imahem le'olam—
וְלֹא נִבּוֹשׁ כִּי בָדָּ בַּטַּחֲנוּ. velo nevosh, ki vecha batachnu.
בָּרוּךְ אַתָּה יי Baruch atah Adonai,
בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ Baruch hu uvaruch shemo
מְשַׁעַן וּמְבַטָּח לְצַדִּיקִים אָמֵן mish'an umivtach latzadikim. Amen

14. *And let Jerusalem be restored.*

וְלִירוּשָׁלַיִם עִירְךָ Velirushalayim ir'cha
בְּרַחֲמִים תָּשׁוּב berachamim tashuv,
וְתִשְׁכֹּן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ vetishkon betochah ka'asher dibarta,
וּבְנֵה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ uveneh otah bekarov beyameinu,
בְּנֵן עוֹלָם binyan olam;
וְכִסֵּא דָוִד vechiseh David —
מְהֵרָה לְתוֹכָהּ תָּכִין mehera letochah tachin.
בָּרוּךְ אַתָּה יי Baruch atah Adonai
בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ Baruch hu uvaruch shemo
בּוֹנֵה יְרוּשָׁלַיִם אָמֵן boneh Yerushalayim. Amen

15. Let the Messiah come — David's descendant.

The flower of your servant David—	אֶת-צֶמַח דָּוִד עֲבֹדֶךָ	Et tzemach David avdecha
hurry to make it bloom,	מְהֵרָה תִצְמִיחַ	meherah tatzmi'ach,
and in your salvation raise his horn:	וְקַרְנֹו תָרוּם בִּישׁוּעָתֶךָ	vekarno tarum bishu'atecha,
we've waited all day for your salvation!	כִּי לִישׁוּעָתֶךָ קִוִּינוּ כָּל-הַיּוֹם	ki lishu'at'cha kivinu kol hayom!
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who makes the horn of salvation flourish.	מִצְמִיחַ קֶרֶן יְשׁוּעָה אָמֵן	matzmi'ach keren yeshu'ah. Amen

16. Hear our prayers.

Hear our voice, Sovereign God,	שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ	Shema kolenu, Adonai Eloheinu,
pity us and be merciful to us,	חֲסֵם וְרַחֵם עָלֵינוּ	chus verachem aleinu,
and with mercy and favor accept	וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן	vekabel berachamim uveratzon
our prayer,	אֶת-תְּפִלָּתֵנוּ	et tefilatenu,
for you are a God who listens to	כִּי אֵל שׁוֹמֵעַ	ki El shome'ah
prayers and petitions.	תְּפִלוֹת וְתַחֲנוּנִים אַתָּה	tefilot vetachanunim atah;
Don't turn us away from you emptyhanded,	וּמִלְפָּנֶיךָ מִלְּפָנֵינוּ רֵיקָם	umilfanecha malkenu reikam
O Ruler,	אֵל תִּשְׁבִּיעֵנוּ	al teshiveinu,
because you listen to	כִּי אַתָּה שׁוֹמֵעַ	ki atah shome'ah
your people Israel's prayer in mercy.	תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים	tefilat amcha Yisra'el berachamim.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who listens to prayer.	שׁוֹמֵעַ תְּפִלָּה אָמֵן	shome'ah tefilah. Amen

Closing Blessings

1. Temple Service - עבודה - Avodah

<p>Sovereign God, take delight in your people Israel and in their prayer; restore the Temple service to the sanctuary of your house; <i>as for</i> Israel's fervent pleas¹ and prayers— accept them with love and delight; and may you always enjoy² the worship of your people Israel. And may our eyes witness your return to Zion, in mercy. Blessed are you, Ruler; Blessed be God, blessed be God's name! you return your presence to Zion.</p>	<p>רצה יי אלהינו בעמך ישראל ובתפלתם והשב את העבודה לדביר ביתך ואשי ישראל ותפלתם באהבה תקבל ברצון ותהי לרצון תמיד עבודת ישראל עמך ותחזינה עינינו בשובך לציון ברחמים ברוך אתה יי ברוך הוא וברוך שמו המחזיר שכנינתו לציון אמן</p>	<p>Retze Adonai Eloheinu be'amcha Yisra'el uvitfilatam, vehashev et ha'avodah lidvir beitecha, ve'ishei Yisra'el utefilatam be'ahavah tekabel beratzon, utehi leratzon tamid avodat Yisra'el amecha. Vetechezena eineinu beshuvcha leTziyon berachamim. Baruch atah Adonai, Baruch hu uvaruch shemo hamachazir shechinato leTziyon.Amen</p>
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2a. Thanksgiving - מודים - Modim

<p>We thank you, because you are the Ruler, our God, God of our ancestors, forever. The one sure thing in our lives, the shield of our salvation— that is you, from age to age! We thank you and declare your praise For our lives, which in your hand you hold, Our souls, which in your care are told; Your miracles, with us every day,</p>	<p>מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו ואמוותינו לעולם ועד צור חיינו מגן ישענו אתה הוא לדור ודור נודה לך ונספר תהלתך על חיינו המסורים בידך ועל נשמותינו הפקודות לך ועל נסידך שבכל-יום עמנו</p>	<p>‡ Modim anachnu lach sha'atah huu Adonai Elohenu vElohei avoteinu ve'imoteinu, le'olam va'ed. Tzur chayenu, magen yish'enu, ata hu ledor vador. Nodeh lecha unesaper tehilatecha al chayenu ham'surim beyadecha, ve'al nishmoteinu hapekudot lach, ve'al nisecha sheb'chol yom imanu,</p>
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¹ ואשי ישראל can be understood as “Israel’s *sacrificial* fires,” and people who don’t favor restoring Temple sacrifices may omit the phrase. Some interpret אשה as “fervent devotion” or even “gift” and include the phrase.

² “And may it be to *your* liking forever ...”

Your wonders and abundant boons,
With us evening, morn, and noon.
Your mercies never end; the one
All good and merciful and blessed,
Whose kindnesses are never done.
In you our hopes forever rest.

וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְכָל עֵת עֶרֶב וּבֹקֵר וְצַהֲרָיִם
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהַמְרַחֵם
כִּי לֹא תָמוּ חַסְדֶיךָ
מֵעוֹלָם קוִינֵנו לָךְ

ve'al nifle'otecha vetovotecha,
shebechol et, erev vavoker vetzohorayim.
Hatov ki lo chalu rachamecha,
vehamrachem
ki lo tamu chasadecha,
me'olam kivinu lach.

2b. Teachers' Thanksgiving - מוֹדִים דְּרַבָּנָן - Modim Derabbanan

When the leader repeats the amidah and says the Thanksgiving blessing, the congregation says this:

We thank you
for you are the Ruler, our God
and our ancestors' God,
God of all flesh,
our maker, who formed Creation.
Blessings and thanks *we give*
to your great and holy name,
because you have given us life
and sustained us.
Keep giving us life and sustenance,
and gather our scattered exiles
to the courtyards of your sanctuary,
to keep your statutes,
to do your will,
and serve you wholeheartedly
—for which we thank you.
Blessed is the God of thanks.

‡ מוֹדִים אֲנַחְנוּ לָךְ ‡
‡ Modim anachnu lach
שְׂאֵתָהּ הוּא ‡ יי אֱלֹהֵינוּ
sha'ata hu ‡ Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
vElohei avoteinu ve'imoteinu,
אֱלֹהֵי כָל-בָּשָׂר
Elohei chol basar,
יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית
yotzrenu, yotzer bereshit.
בְּרָכוֹת וְהוֹדָאוֹת
Berachot vehoda'ot
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
leshimcha hagadol vehakadosh,
עַל שֶׁהַחַיִּיתָנוּ
al shehecheyitanu
וְקִיַּמְתָּנוּ
vekiyamtanu.
כֵּן תַּחֲיֵנוּ וְתַקְיָמֵנוּ
Ken techayenu utekaymenu,
וְתַאֲסוּף גְּלוּיֹתֵינוּ
vete'esof galuyotenu
לְחֻצְרוֹת קֹדֶשְׁךָ
lechatzrot kodshecha,
לְשִׁמּוֹר חֻקֶיךָ
lishmor chukecha
וּלְעֲשׂוֹת רְצוֹנְךָ
vela'asot retzonecha,
וּלְעִבְדְּךָ בְּלִבָּב שְׁלֵם
ule'ovdecha belevav shalem;
עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ
al she'anachnu modim lach.
בְּרוּךְ אַל הַהוֹדָאוֹת
Baruch El hahoda'ot.

Continue here:

And for all these things may your
name be blessed and exalted,
O our ruler, constantly, and for ever.
Every living being will thank you (selah),
and they will hail your name in truth,
God, our salvation and help (selah).

וְעַל כָּלֵם
ve'al kulam
יְתַבְרַךְ וְיִתְרוֹמַם שִׁמְךָ
yitbarach veyitromam shimcha
מִלְכֵנוּ תָמִיד לְעוֹלָם וָעֶד
malkenu, tamid le'olam va'ed.
וְכָל הַחַיִּים יוֹדוּךָ סֵלָה
Vechol hachayim yoducha selah,
וַיְהִלְלוּ אֶת שִׁמְךָ בְּאֵמֶת
vihalelu et shimcha be'emet,
הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה
ha'El yeshu'atenu ve'ezratenu selah.

Ve'al kulam
yitbarach veyitromam shimcha
malkenu, tamid le'olam va'ed.
Vechol hachayim yoducha selah,
vihalelu et shimcha be'emet,
ha'El yeshu'atenu ve'ezratenu selah.

Blessed are you, Ruler,	בְּרוּךְ אַתָּה יי	Baruch f atah Adonai,
Blessed be God, blessed be God's name!	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
whose reputation is good,	הַטּוֹב שְׁמֶךָ	hatov shimcha
and to whom thanks are due.	וְלֶךָ נְאֻהָ לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

3. Peace - שלום - Shalom

Abundant peace on your people Israel	שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ	Shalom rav al Yisra'el amcha
bestow forever.	תִּשְׁיֵם לְעוֹלָם	tasim le'olam.
For you are the ruler,	כִּי אַתָּה הוּא מֶלֶךְ	Ki atah hu melech
sovereign of all peace.	אֲדוֹן לְכֹל הַשְּׁלוֹם	adon lechol hashalom.
And it's good in your eyes	וְטוֹב בְּעֵינֶיךָ	Vetov be'einecha
to bless your people Israel	לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל	levarech et amcha Yisra'el
every time, and every hour,	בְּכֹל עֵת וּבְכֹל שָׁעָה	bechol et uv'chol sha'ah
with your peace.	בְּשְׁלוֹמֶךָ	bishlomecha.
We bless you, God,	בְּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who blesses God's people Israel	הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	hamvarech et amo Yisra'el
with peace.	בְּשְׁלוֹם אָמֵן	bashalom. Amen

The amidah ends here, but we remain standing to express our own thanks and the longings of our heart, guided by the following paragraphs. The leader continues on page 30.

Personal Prayer

My God, keep bad words from my tongue,	אֱלֹהַי נִצּוֹר לְשׁוֹנֵי מִרְעַ	Elohai, netzor leshoni mera,
and lies from my lips.	וּשְׁפָתַי מִדַּבֵּר מִרְמָה	usefatai midaber mirmah.
Let me not try to answer those who curse me;	וְלִמְקַלְלֵי נַפְשִׁי תִּדּוֹם	Velimkalelai nafshi tidom,
let my spirit be as still as dust to everyone.	וְנַפְשִׁי כְּעָפָר לְכֹל תַּהֲיֶה	venafshi ke'afar lakol tihyeh.
Open my heart with your teaching	פֶּתַח לִבִּי בְּתוֹרַתְךָ	Petach libi beToratecha,
that my spirit may follow your rules.	וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי	uvenitzvotecha tirdof nafshi.
As for all who plan harm for me,	וְכֹל-הַחֹשְׁבִים עָלַי רַעָה	Vechol hachoshvim alai ra'ah,
quickly upset their designs	מֵהֲרָה הִפְּרָ עֲצָתָם	meherah hafer atzatam
and spoil their plans.	וְקִלְקַל מַחֲשַׁבְתָּם	vekalkel machashavtam.

Do it for the sake of your reputation;
do it for the sake of your right hand;
do it for the sake of your holiness;
do it for the sake of your law.

Ps 60:7 “To save your devoted followers,
take action, rescue and answer me!”

Psalm 19:15 “May what I say be to your liking,
and my deepest thoughts *come* before you,
God, my rock, my savior.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Making peace in heaven above,
may *God* bring peace
to us and to all Israel,
Now you say, “Amen.”

Add this passage if you mourn the loss of the sacrificial system, metaphorically or literally.

May this be what you want,
ruling God

and God of our ancestors:
that the Temple be rebuilt
soon, in our days,

and restore our rights in your Torah,
and there we shall serve you reverently

Mal 3:4 as in days of old and years long past.

Mal. 3:4 So that God will enjoy

the sacrifice of Judah and Jerusalem
as in days of old and years long past.

עֲשֵׂה לְמַעַן שְׁמֶךָ

עֲשֵׂה לְמַעַן יְמִינְךָ

עֲשֵׂה לְמַעַן קְדוּשַׁתְּךָ

עֲשֵׂה לְמַעַן תּוֹרַתְךָ

לְמַעַן יַחֲלִצֵנוּ יְדִידֶיךָ

הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי

יְהוָה לְרַצוֹן אִמְרֵי־פִי

וְהִנְיֹן לִבִּי לְפָנֶיךָ

יְהוָה צוּרֵי וְנֹאֲלֵי

Aseh lema’an shemecha,

aseh lema’an yeminecha,

aseh lema’an kedushatecha,

aseh lema’an Toratecha.

“Lema’an yechaltzun yedidecha,

hoshi’ah yemin’cha, va’aneni.”

“Yi’heyu leratzon imrei fi,

vehegyon libi lefanecha,

Adonai, tzuri, vego’ali.”

עֲשֵׂה שְׁלוֹם בְּמִרְוָמוֹ

הוּא יַעֲשֵׂה שְׁלוֹם

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל

וְאָמְרוּ אָמֵן

Oseh shalom bimromav

hu ya’aseh shalom

aleinu ve’al kol Yisra’el,

ve’imru, “Amen.”

יְהִי רָצוֹן מִלְּפָנֶיךָ

יְי אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

שְׂיִבְנֶה בַּיִת הַמְּקֹדֵשׁ

בְּמַהֲרָה בְּיָמֵינוּ

וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ

וְשָׁם נַעֲבֹדְךָ בְּיִרְאָה

כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת

וְעֲרַבְהָ לַיהוָה

מִנְחַת יְהוּדָה וִירוּשָׁלַיִם

כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת

Yehi ratzon milfanecha

Adonai Eloheinu

vElohei avoteinu ve’imoteinu,

sheyibaneh beit hamikdash

bimherah veyameinu

veten chelkenu beToratecha

vesham na’avod’cha beyir’ah

kimei olam ucheshanim kadmoniyot.

Ve’arvah lAdonai

min’chat Yehudah Virushalayim

kimei olam ucheshanim kadmoniyot.

Take three steps forward.

Full Kaddish - קדיש שלם - Kadish Shalem

Let it be great, let it be holy,
 God's great name—Amen
 —in the world created by God's will,
 which God will rule in sovereignty,
 in your lifetime and in your days
 and in the lifetime of all Israel,
 quickly and soon.

Now you say, "Amen."

May God's great name be blessed
 forever and ever and ever.

May God's great name be blessed
 forever and ever and ever.

Blessed and praised
 and glorified and exalted
 and elevated and honored
 and raised and hailed
 be God's holy name,
 blessed may it be—
 above all blessing and song,
 praise and repentance
 that are spoken in this world.
 Now you say, "Amen."

יִתְגַּדַּל וְיִתְקַדַּשׁ Yitgadal veyitkodash
 שְׁמֵהּ רַבָּא אֱמֵן shemeh rabah—Amen
 בְּעֵלְמָא דִּי בְּרָא כְרְעוּתָהּ —be'almah di verah chir'uteh
 וְיִמְלִיךְ מַלְכוּתָהּ veyamlich malchuteh,
 בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן bechayechon uv'yomechon
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל uvechaye dechol beit Yisra'el
 בְּעֵגְלָא וּבְזִמְן קָרִיב ba'agalah uvizman kariv.
 וְאִמְרוּ אֱמֵן אֱמֵן Ve'imru, "Amen." Amen
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ Yehei shemei rabah mevarach
 לְעַלְמֵי וְלְעַלְמֵי אֱמַיָּהּ le'alam ul'almei almayah.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ Yehei shemei rabah mevarach
 לְעַלְמֵי וְלְעַלְמֵי אֱמַיָּהּ le'alam ul'almei almayah.

יִתְבָּרַךְ וְיִשְׁתַּבַּח Yitbarach veyishtabach
 וְיִתְפָּאֵר וְיִתְרוֹמַם veyitpa'ar veyitromam
 וְיִתְנַשֵּׂא וְיִתְהַדָּר veyitnaseh veyit'hadar
 וְיִתְעַלֶּה וְיִתְהַלַּל veyit'aleh veyit'halal
 שְׁמֵהּ דְקוּדְשָׁא shemeh dequdshah,
 בְּרִיךְ הוּא בְּרִיךְ הוּא Berich hu Berich hu.
 לְעֵלָא מִן כּוֹל לְבַרְכְתָא Le'elah min kol
 וְשִׁירְתָא bir'chatah veshiratah
 תִּשְׁבַּחְתָּא וְנַחֲמָתָא tushbechatah venechematah,
 דְאִמְרִין בְּעֵלְמָא da'amiran be'almah.
 וְאִמְרוּ אֱמֵן אֱמֵן Ve'imru, "Amen." Amen

¹ This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

May our prayers and pleas be accepted, **תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן** Titkabel tzelot'hon uva'ut'hon
 prayers of the entire Jewish community, **דְּכָל בַּיִת יִשְׂרָאֵל** dechol beit Yisra'el
 before the Source of Life in heaven. **קֹדֶם אֲבוֹהוֹן דִּי בְּשַׁמַּיָּא** kodam avuhon di vishmayah,
 Now you say, “Amen.” **וְאָמְרוּ אָמֵן אָמֵן** ve'imru, “Amen.” Amen

May there be great peace **יְהֵא שְׁלָמָא רַבָּא** Yehei shelamah rabah
 from heaven—and life— **מִן שַׁמַּיָּא וְחַיִּים** min shemayah—vechayim—
 for us and the entire Jewish community. **עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל** aleinu ve'al kol Yisra'el,
 Now you say, “Amen.” **וְאָמְרוּ אָמֵן אָמֵן** ve'imru, “Amen.” Amen

Take three steps back, bow left on “oseh shalom,” right on “hu ya'aseh” and forward on “aleinu.”

Making peace in heaven above, **עוֹשֶׂה שְׁלוֹם בְּמִרְמֵי** Oseh shalom bimromav
 may God bring peace **הוּא יַעֲשֶׂה שְׁלוֹם** hu ya'aseh shalom
 to us and to all Israel, **עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל** aleinu ve'al kol Yisra'el,
 and to all who live on earth. **וְעַל כָּל יוֹשְׁבֵי תֵבֵל** ve'al kol yoshvei tevel
 Now you say, “Amen.”¹ **וְאָמְרוּ אָמֵן אָמֵן** ve'imru, “Amen.” Amen

¹ This part is in Hebrew. We ask God’s blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

Our Duty - עלינו - Aleinu¹

The Sovereign of all to praise we're bound,	עֲלֵינוּ לְשַׁבַּח † לְאֲדוֹן הַכֹּל	† Aleinu leshabe'ach la'adon hakol,
The Creative Force with greatness to crown,	לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית	latet gedulah leyotzer bereshit,
Who made us like no other race On earth, nor set us in their place.	שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה	shelo asanu kegoyei ha'aratzot velo samanu k'mishpechot ha'adamah,
Our fate—like theirs God made it not But chose for us a different lot. ²	שֶׁלֹא שָׂם חֵלְקֵנוּ כֵּהֶם וְגוֹרְלָנוּ כְּכֹל-הַמּוֹנִים	shelo sam chelkenu kahem vegoralenu kechol hamonam.

Some add the next two lines.

For they bow to futility and emptiness <i>Is 45:20</i> “and pray to a god that can't help.”	שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וְרִיק וּמִתְפַּלְלִים אֶל-אֵל לֹא יוֹשִׁיעַ	Shehem mishtachavim lehevel varik “umitpalelim el el lo yoshia.”
------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------	---------------------------------------------------------------------

We bend the knee and bow the head gratefully,	וְאָנַחְנוּ † כּוֹרְעִים ‡ וּמִשְׁתַּחֲוִים וּמוֹדִים	Va'anachnu †kor'im ‡ umishtachavim umodim
Before the Ruler whom rulers dread,	‡ לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים	‡ lifnei melech malchei hamlachim,
The holy, blessed One—	הַקְּדוֹשׁ בְּרוּךְ הוּא	Hakadosh baruch hu;
Who <i>Is. 51:13</i> “stretches out the heavens, Supports the earth below”;	שֶׁהוּא נוֹטֵה שָׁמַיִם וַיְסֹד אֶרֶץ	shehu “noteh shamayim veyosod aretz,”
Above, high in the sky,	וּמוֹשָׁב יְקָרוֹ	umoshav yekaro
The Presence does bestow;	בְּשָׁמַיִם מִמַּעַל	bashamayim mima'al,
Whose power dwells	וּשְׁכִינַת עֲזוֹ	ushechinat uzo
In heights where none can go.³	בְּגִבְהֵי מְרוֹמִים	begovhei meromim.

¹ For our note on Aleinu, please see page 398.

² “We are bound to give praise / to the ruler of everything, / to acknowledge the greatness / of the one who formed creation, who did not make us like other nations nor position us like the *rest of* the world's families, / who did not make our portion like theirs / nor our destiny like that of those multitudes.” If you dislike the idea that Jews are a “chosen” people, you might consider that in ancient days our mission was to bring Torah values to those who lacked them; now, perhaps, that mission is largely fulfilled. Or, you might say שָׁלוּ for שָׁלוּ—the two words sound identical—implying that God chose us, for God's own purposes, to be like the other nations, by showing them how to live a Torah-observant life.

³ We bend the knee / and bow in gratitude / before the ruler, / ruler of rulers, / the holy, blessed one, who “stretches out the heavens, / supports the earth below;” / whose own dwelling place / is in the sky above / and whose power is present / in the loftiest heights.

This is our God, there is no more;
our ruler is truth, beyond whom is naught.
It's written in *God's* Law:
Deut 4:39 “This day you must know
and take it to heart
that God is God
in heaven above
and on earth below: nothing else is.”

הוא אלהינו אין עוד
אמת מלכנו אפס זולתו
כפתוב בתורתו
וידעת היום
והשבת אל לבבך
כי יהוה הוא האלהים
בשמים ממעל
ועל הארץ מתחת אין עוד

Hu Eloheinu, ein od;
emet malkenu, efes zulato.
Kakatuv b'Torato:
“Veyada'ta hayom,
vahashevota el levavecha
ki Adonai, hu ha'Elohim
bashamayim mima'al,
ve'al ha'aretz mitachat: ein od.”

So we hope in you,
God, our God,
soon to see your splendid power,
to make idols pass from the earth
and destroy false gods,
to repair the world in the Almighty's rule.
And all people
will call on your name,
to turn to you all the wicked on earth.
They'll see and know—
all earth dwellers—
that to you each knee must bend,
each tongue must swear.
Before you, ruling God,
they will kneel and fall down,
and to the glory of your reputation
they will give honor.

על כן נקוה לך
יי אלהינו
לראות מהרה בתפארת עזך
להעביר גלולים מן הארץ
והאלילים פרות יכרתון
לתקן עולם במלכות שדי
וכל בני בשר
יקראו בשמך
להפנות אליך כל רשעי ארץ
יכירו וידעו
כל יושבי תבל
כי לך תכרע כל ברך
תשבוע כל לשון
לפניה יי אלהינו
יכרעו ויפלו
ולכבוד שמך
יקר יתנו

Al ken nekaveh lecha,
Adonai Eloheinu,
lir'ot meherah betif'eret uzecha;
leha'avir gilulim min ha'aretz,
veha'elilim karot yikaretun,
letahken olam bemalchut shadai,
vechol benei vasar
yikre'u vishmecha,
lehafnot elecha kol rish'ei aretz.
Yakiru veyed'u
kol yoshvei tevel,
ki lecha tichra kol berech,
tishava kol lashon.
Lefanecha Adonai Elohenu
yichre'u veyipolu,
velichvod shimcha
yekar yitenu,

And they will all accept
the yoke of your rule,
that soon you may rule them
forever and ever.

For this is your reign,
and forever and ever
you will rule in glory.

It's written in your Law:

Ex. 15:18 God will be the ruler forever!

And it's said in your scripture:

Zech. 14:9 And God will be ruler
over all the earth;
on that day God will be one
and God's name will be one.

וּיקְבְּלוּ כָלֶם
אֶת-עַל מַלְכוּתְךָ
וְתִמְלֹךְ עֲלֵיהֶם מִהֲרָה
לְעוֹלָם וָעֶד
כִּי הַמַּלְחֻת שֶׁלְּךָ הִיא
וְלְעוֹלְמֵי אֶד
תִּמְלֹךְ בְּכָבוֹד
◇ כַּכָּתוּב בְּתוֹרָתְךָ
יְהוָה | יִמְלֹךְ לְעוֹלָם וָעֶד
וְנֹאמַר
וְהָיָה יְהוָה לְמֹלֵךְ
עַל-כָּל-הָאָרֶץ
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד
וְשֵׁמוֹ אֶחָד

vikablu chulam
et ol malchutecha,
vetimloch aleihem mehera
le'olam va'ed.
Ki hamalchut shelcha hi,
ule'olmei ad
timloch bechavod.
◇ Kakatuv beToratecha:
Adonai yimloch le'olam va'ed.
vene'amar:
Vehayah Adonai lemelech
al kol ha'aretz;
bayom hahu yih'yeh Adonai echad
ushemo echad.

Mourners' Kaddish - קַדִּישׁ יְתוּם - Kadish Yatom

Mourners and those observing Yahrzeit stand to lead this kaddish.

Let it be great, let it be holy,
God's great name—Amen
—in the world created by God's will,
which God will rule in sovereignty,
in your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.

Now you say, "Amen."

May God's great name be blessed
forever and ever and ever.

May God's great name be blessed
forever and ever and ever.

יִתְגַּדַּל וְיִתְקַדַּשׁ
שְׁמֵהּ רַבָּא אָמֵן
בְּעַלְמָא דִּי בְּרָא כְרַעוּתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעִגְלָא וּבְזְמַן קָרִיב
וְאָמְרוּ אָמֵן אָמֵן
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעַלְמֵי עֲלַמְיָא

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעַלְמֵי עֲלַמְיָא

Yitgadal veyitkadash
shemeh rabah—Amen
—be'almah di verah chir'uteh
veyamlich malchuteh,
bechayechon uv'yomechon
uvechayei dechol beit Yisra'el
ba'agalal uvizman kariv.
Ve'imru, "Amen." Amen
Yehei shemei rabah mevarach
le'alam ul'almei almayah.

Yehei shemei rabah mevarach
le'alam ul'almei almayah.

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be God's holy name,
blessed may it be—
above all blessing and song,
praise and repentance
that are spoken in this world.
Now you say, “Amen.”

יִתְבַּרַךְ וַיִּשְׁתַּבַּח
וַיִּתְפָּאֵר וַיִּתְרוֹמַם
וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
וַיִּתְעַלֶּה וַיִּתְהַלַּל
שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא בְּרִיךְ הוּא
לְעֵלָא מִן כָּל־בְּרַכְתָּא
וְשִׁירָתָא
תִּשְׁבַּחְתָּא וְנַחֲמָתָא
דְּאִמְרֵיָן בְּעֵלְמָא
וְאִמְרוּ אָמֵן אָמֵן
Yitbarach veyishtabach
veyitpa'ar veyitromam
veyitnaseh veyit'hadar
veyit'aleh veyit'halal
shemeh dekudshah,
Berich hu Berich hu.
Le'elah min kolbir'chatah
veshiratah
tushbechatah venechematah,
da'amiran be'alma.
Ve'imru, “Amen.” Amen

May there be great peace
from heaven—and life—
for us and the entire Jewish community.
Now you say, “Amen.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya'aseh” and forward on “aleinu.”
Making peace in heaven above,
may God bring peace
to us and to all Israel,
and to all who live on earth.
Now you say, “Amen.”¹

יְהֵא שְׁלָמָא רַבָּא
מִן שְׁמַיָּא וְחַיִּים
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאִמְרוּ אָמֵן אָמֵן
עֹשֶׂה שְׁלוֹם בְּמִרְוָמָיו
הוּא יַעֲשֶׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵבֵל
וְאִמְרוּ אָמֵן אָמֵן
Yehei shelamah rabah
min shemayah—vechayim—
aleinu ve'al kol Yisra'el,
ve'imru, “Amen.” Amen
Oseh shalom bimromav
hu ya'aseh shalom
aleinu ve'al kol Yisra'el,
ve'al kol yoshvei tevel
ve'imru, “Amen.” Amen

¹ This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

מַעֲרִיב

Evening Service

Evening services begin with the Shema section: the call to prayer, blessings celebrating God's creation and love, the three parts of the Shema, and the blessings which recall God's redemption at the Exodus and continuing protection. On Shabbat, we open with two extra psalms to welcome Shabbat.

The amidah has three opening and three closing blessings, like those of every other amidah. The central blessing speaks of the holiness of this day.

We conclude with some songs and hymns, as well as Aleinu.

Welcoming Shabbat

If Rosh Hashanah begins on Shabbat, we welcome Shabbat with psalms 92 and 93.

Psalm 92

¹ A psalm, a song for Shabbat: ¹	מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת	Mizmor shir leyom haShabbat:
² O God, to you our thanks are due, To sing on high your praise,	טוֹב לְהוֹדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ	Tov lehodot lAdonai Ulezamer leshimcha elyon
³ Each day to express your gentleness, Each night your faithful ways;	לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ וּבְעֵמֻנַתְךָ בַּלַּיְלוֹת	Lehagid baboker chasdecha Ve'emumat'cha baleilot.
⁴ With song tuned to the lyre, each hears The ten-stringed music of the spheres. ²	עַל־עֲשׂוֹר וְעַל־נָבֶל עַל־י הַגִּיּוֹן בְּכִנּוֹר	Aley asor va'aley nahvel, Aley higayon bechinor
⁵ Your deeds, O Sovereign, bring me cheer, Joy in your works I've found;	כִּי שִׁמַּחְתָּנִי יְהוָה בְּפַעֲלֶיךָ בְּמַעֲשֵׂי יְדֶיךָ אֲרַנֵּן	Ki simachtani Adonai befo'olecha, Bema'asei yadecha aranen.
⁶ How grand, O God, your deeds appear, How deep your thoughts profound.	מַה־גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה מֵאֵד עֲמֻקּוֹ מַחְשְׁבֹתֶיךָ	Mah gadlu ma'asecha Adonai, Me'od amku machshevotcha.
⁷ The ignoramus can't conceive, For this the fool is too naive:	אִישׁ־בַּעַר לֹא יָדַע וּבְכִסִּיל לֹא־יָבִין אֶת־זֹאת	Ish ba'ar lo yeda Uchesil lo yavin et zot:
⁸ Though thugs spread like a noxious weed And villains propagate their seed, Toward endless ruin <i>they proceed</i> . ³	בְּפִרְחַת רְשָׁעִים כְּמוֹ עֵשֶׂב וַיִּצְיִצּוּ כָּל־פֶּעַלֵי אָוֶן לְהַשְׁמַדְם עַד־יְעַד	Bifro'ach resha'im kemo esev Vayatzitzu kol po'alei aven Lehishamdad adei ad.
⁹ And you ... Supremacy ... Eternally ... Divinity. ⁴	וְאַתָּה מְרוֹם לְעֹלָם יְהוָה	Ve'atah marom Le'olam Adonai.

¹ This is the only psalm that's associated with a day, and our tradition understands this association surprisingly. This psalm is "for the day of Shabbat / לַיּוֹם הַשַּׁבָּת / leym haShabbat": When a psalm is "for David / לְדָוִד / le-David," we assume David wrote it. So our tradition holds that Shabbat itself wrote this psalm!

² Midrash on Psalm 81 explains that the seven-stringed harp was for our time, an eighth string would be added for Messianic times, and in the perfect time to come, there would be 10 strings.

³ "When bad people flourish like grass (in-the-flowering/fruited-of bad-people like herbal-growth), / and all malefactors sprout, / *it's only* for their destruction eternally."

⁴ This elliptical verse of four words is the center of the psalm. If you skip the first verse, "A psalm, a song for Shabbat," there are seven verses and 52 words before this short verse, and the same number after. These four words—You ... Height ... Forever ... God—perhaps help the mind light on the immanent and the transcendent, the immediate (You) and the remote (the essence of height, the farthest reaches of time, and that which is di-

¹⁰ For see! O God, your enemies— Your enemies shall be lost, All sunk in their iniquities From place to place be tossed. ¹	כִּי הִנֵּה אֵיבֵיךָ יְהוָה כִּי־הִנֵּה אֵיבֵיךָ יֹאבְדוּ וַיִּתְּפְּרוּ כָּל־פְּעָלֵי אָוֶן	Ki hineh oy'vecha, Adonai, Ki hineh oy'vecha yovedu Yitpardu kol po'alei aven.
¹¹ Like proud-horned ox I'll stand upright, anointed with rich flowing oil;	וַתָּרֵם כְּרֵאִים קַרְנֵי בַלְּתֵי בִשְׁמֵן רַעֲנָן	Vatarem kir'eim karni Baloti beshemen ra'anan
¹² My enemies will—in my sight— Though they attack <i>be beaten back</i> ; I'll hear <i>their plans all foiled</i> . ²	וַתִּבֶּט עֵינֵי בְּשׁוּרֵי בַקָּמִים עָלַי מֵרַעִים הִשְׁמַעְנָה אֲזַנִּי	Vatabet eini beshurai Bakamim alay mere'im. Tishma'na oznai!
¹³ The righteous flourish like the palm As Lebanon's lofty cedar soars;	צַדִּיק כַּתְּמָר יִפְרָח כָּאֲרֵז בַּלְבָּנוֹן יִשְׁגַּח	Tzaddik katamar yifrach Ke'erez baL'vanon yisgeh,
¹⁴ Rooted in the house of God, They blossom in God's <i>inner</i> courts;	שֶׁתוּלִים בְּבֵית יְהוָה בְּחֻצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ	Shetulum beveit Adonai Bechatzrot Eloheinu yafrichu.
¹⁵ They bear fruit when they're elderly, Fertile and fresh eternally,	◊ עוֹד יִנּוּבּוֹן בְּשִׁיבָה דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ	◊ Od yenuvun beseivah Deshenim vera'ananim yiheyu.
¹⁶ To show God is reliable, My <i>steady</i> rock, impeccable.	לְהַגִּיד כִּי־יֹשֵׁר יְהוָה צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ	Lehagid, ki yashar Adonai Tzuri velo avlata bo.

vine), and intuitively apprehend their connection. Shabbat is the time for such contemplation. For these insights I am indebted to Benjamin Segal, the Detroit Conservative community's Scholar-in-Residence in October, 1999.

¹ "They shall disperse themselves, all workers of wickedness."

² "May my eye look upon my foes *being destroyed* when they rise against me, evildoers; listen, my ears, *to their discomfiture!*"

Psalm 93

<p>¹ God reigns, enrobed in regal grace, Robed in grace and cloaked in power; Earth cannot slip in <i>God's</i> embrace;</p>	<p>יהוה מלך גאות לבש לבש יהוה עז התאזר אף-תכון תבל בל-תמוט</p>	<p>Adonai malach: ge'ut lavesh, lavesh Adonai, oz hit'azar. Af tikon tevel bal timot.</p>
<p>² Firm is your throne from the first hour; Eternal is your place.</p>	<p>נכון כסאך מאז מעולם אתה</p>	<p>Nachon kis'acha me'az, me'olam atah.</p>
<p>³ God, streams have raised, yes raised their voice; The rivers crash and roar:</p>	<p>נשאו נהרות יהוה נשאו נהרות קולם ישאו נהרות דכים</p>	<p>Nas'u neharot, Adonai, nas'u neharot kolam, yis'u neharot dochyam.</p>
<p>⁴ Let mighty waters make their noise, The breakers on the shore: God's strength is more, much more!</p>	<p>מקלות מים רבים אדירים משברי-ים אדיר במרום יהוה</p>	<p>Mikolot mayim rabim adirim mishberei yam, adir bamarom Adonai.</p>
<p>⁵ Your promises will be fulfilled: Your sacred house you shall rebuild, Sovereign, for evermore.</p>	<p>◇ עדתיך נאמנו מאד לביתך נאנה-קדש יהוה לארך ימים</p>	<p>◇ Edotecha ne'emnu me'od levet'cha na'avah kodesh, Adonai, le'orech yamim.</p>

Mourners say Kaddish, page 392.

Shema and Its Blessings

Call to Prayer - בְּרַחוּ - Bar'chu

We rise as the leader begins the call to prayer.

Bless God, the blessed one. בְּרַחוּ יְיָ אֱתֵי הַמְבָרָךְ † Bar'chu † et Adonai hamvorach.

The congregation responds, and the leader repeats:

Blessed is God, the blessed one, בְּרוּךְ יְיָ הַמְבָרָךְ † Baruch † Adonai hamvorach
for ever and ever. לְעוֹלָם וָעֶד le'olam va'ed.

Blessed is God, the blessed one, בְּרוּךְ יְיָ הַמְבָרָךְ † Baruch † Adonai hamvorach
for ever and ever. לְעוֹלָם וָעֶד le'olam va'ed.

First Blessing Before Shema

We are seated †. We respond "Amen" but not "Baruch hu uvaruch shemo" until the end of this service.

We bless you, Sovereign,	יְיָ בְּרוּךְ אַתָּה †	† Baruch atah Adonai
our God, ruler of time and space,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who by your word brings evening,	אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עֲרָבִים	asher bid'varo ma'ariv aravim,
in wisdom opens the gates,	בְּחֻכְמָה פּוֹתַח שְׁעָרִים	bechochmah pote'ach she'arim
with insight changes the times,	וּבִתְבוּנָה מְשַׁנֶּה עֵתִים	uvit'vunah meshaneh itim
varies the seasons,	וּמַחְלִיף אֶת הַזְּמַנִּים	umachalif et hazmanim
and arranges the stars	וּמַסְדֵּר אֶת הַכּוֹכָבִים	umesader et hakochavim
in their guardposts	בְּמִשְׁמְרוֹתֵיהֶם	bemishmeroteihem
in the sky, by your will, ¹	בְּרַקִּיעַ כְּרָצוֹנוֹ	baraki'ah kirtzono.
creating day and night,	בוֹרֵא יוֹם וְלַיְלָה	Borei yom valaylah,
rolling away light before darkness	גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ	golel or mipnei choshech
and darkness before light,	וְחֹשֶׁךְ מִפְּנֵי אוֹר	vechoshech mipnei or,
making day pass and bringing night.	וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה	uma'avir yom umevi laylah,
Separating day from night,	וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה	umavdil bein yom uvein laylah,
God is called the Ruler of Hosts.	יְיָ צְבָאוֹת שְׁמוֹ	Adonai tzeva'ot shemo.
God who lives and prevails	אֵל חַי וְקַיָּם	† El chai vekayam
will rule us always, forever and ever. †	תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד	tamid yimloch aleinu le'olam va'ed.
Blessed are you, Ruler,	בְּרוּךְ אַתָּה יְיָ	Baruch atah Adonai
who brings on evenings.	הַמַּעְרִיב עֲרָבִים אָמֵן	hama'ariv aravim. Amen

¹ Literally, “your word” and “your will” use the third person pronoun (“God’s word ... God’s will”).

Second Blessing Before Shema

<p>With lasting love for Israel's family have you loved your people. Torah and commandments, statutes and judgements, you have taught us. Because of this, O Ruler, our God, when we lie down and when we get up, we shall speak about your statutes, and we'll rejoice in words of your Torah and commandments forever and ever. For they are our life and our good old age, and we'll enjoy them day and night. And your love— don't take it away from us, ever. We bless you, God, who loves your people Israel.</p>	<p>אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אַהֲבַת תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ עַל כֵּן יי אֱלֹהֵינוּ בְּשׁוֹחֲבֵנוּ וּבְקוֹמֵנוּ נְשִׁיחַ בְּחֻקֶיךָ וְנִשְׂמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ וּבְהֵם נִהְגֶה יוֹמָם וּלְיָלָה וְאַהֲבַתְּךָ ◊ אַל תִּסְרִיחַ מִמֵּנוּ לְעוֹלָמִים בְּרוּךְ אַתָּה יי אוֹהֵב עַמּוֹ יִשְׂרָאֵל אָמֵן</p>	<p>Ahavat olam beit Yisra'el amcha ahavta. Torah umitzvot chukim umishpatim otanu limadta. Al ken Adonai Eloheinu beshochbenu uvekumenu nasi'ach bechukecha, venismach bedivrei Toratecha uvemitzvotecha le'olam va'ed. Ki hem chayeinu ve'orech yameinu uvahem neh'geh yomam valaylah. ◊ Ve'ahavat'cha al tasir mimenu le'olamim. Baruch atah Adonai, ohev amo Yisra'el. Amen</p>
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Shema (First Paragraph)

Add this shaded line when praying without a minyan.

God is the reliable ruler.	אל מֶלֶךְ נֶאֱמָן	El melech ne'eman.
<i>Deut. 6:4</i> Listen, <i>descendants of Israel</i> :	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one. ¹	יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד	Adonai Eloheinu; Adonai echad.
<i>Say the next two lines silently.</i>		
Blessed is <i>God's</i> name,	בְּרוּךְ שֵׁם	Baruch shem—
the glory of whose reign lasts forever. ²	כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד	kevod malchuto le'olam va'ed.
<i>Deut. 6:5-9</i> You are to love your ruling God	וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ	Ve'ahavta et Adonai Elohecha
with your whole heart,	בְּכָל-לֵבְבְךָ	bechol levav'cha,
your whole self	וּבְכָל-נַפְשֶׁךָ	uvechol nafshecha,
and all your resources.	וּבְכָל-מְאֹדֶךָ	uvechol me'odecha.
⁶ These words	וְהָיָה הַדְּבָרִים הָאֵלֶּה	Vehayu had'varim ha'eleh
I tell you today <i>must be</i>	אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם	asher anochi metzav'cha hayom
on your heart.	עַל-לֵבְבְךָ	al levavecha.
⁷ Repeat them to your children,	וּשְׁנַנְתָּם לְבָנֶיךָ	Veshinantam levanecha,
and talk about them	וְדַבַּרְתָּ בָּם	vedibarta bam
when you sit at home,	בְּשִׁבְתֶּךָ בְּבֵיתְךָ	beshivtecha beveitecha,
when you walk down the street,	וּבְלַכְתֶּךָ בַּדֶּרֶךְ	uvelechtecha vaderech,
when you go to bed and when you get up.	וּבְשֹׁחַבְכָּה וּבְקוּמֶךָ	uveshochbecha, uvekumecha.
⁸ Tie them as a sign on your hand,	וּקְשַׁרְתָּם לְאוֹת עַל-יָדֶךָ	Ukeshartam le'ot al yadecha,
let them be on your forehead between your eyes,	וְהָיוּ לְטַטְפֹּת בֵּין עֵינֶיךָ	vehayu letotafot bein einecha.
⁹ and write them on your doorposts	וּכְתַבְתָּם עַל-מְזוֹזוֹת בֵּיתְךָ	Uchetavtam al mezuzot beitecha,
and on your gates.	וּבִשְׁעָרֶיךָ	uvish'arecha.

¹ The ך of שמע and ך אחד are large letters. Together, they form the Hebrew word עד, “witness”; with this declaration of God’s unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God’s universal acceptance in the four (ד) “corners” of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah’s seventy grandsons, so we’re all descendants of Gen X-ers).

² This phrase is a response to hearing God’s name. In the Temple, the people would respond with this phrase when they heard the High Priest pronounce God’s name on Yom Kippur (Mishnah Yoma, 3:9).

Shema (Second Paragraph)

Deut 11:13-21 This is what will happen

if you listen well to my commands,
which I

tell you today,

to love God, your God,

and to serve *God* with your whole heart

and all your resources:

¹⁴ I will give your land its rain

at the right time, early and late rains,

so you can harvest your grain

and wine and oil.

¹⁵ I will provide grass in your fields

for your cattle,

so you can eat your fill.

¹⁶ But take care!

Don't be misled,¹ to turn *from me*

and serve other gods

and worship them.

¹⁷ Then God will be angry² at you

and close up the sky:

there will be no rain,

the earth will not yield its produce,

and you will soon perish

from the good land

which God gives you.

וְהָיָה	Vehayah
אִם-שָׁמַעַתְּ אֶת-מִצְוֹתַי	im shamo'ah tishme'u el mitzvotai
אֲשֶׁר אֲנֹכִי	asher anochi
מְצַוֶּה אֲתָכֶם הַיּוֹם	metzaveh et'chem hayom,
לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם	le'ahavah et Adonai Eloheichem
וּלְעֲבֹדוֹ בְּכָל-לְבַבְכֶם	ule'ovdo, bechol levav'chem,
וּבְכָל-נַפְשְׁכֶם	uvechol nafshechem.
וְנָתַתִּי מִטַּר-אֲרֻצְכֶם	Venatati metar artzechem
בְּעֵתוֹ יוֹרֵה וּמַלְקוֹשׁ	be'ito, yoreh umalkosh,
וְאַסַּפְתָּ דֶגְנְךָ	ve'asafat deganecha,
וְתִירוֹשְׁךָ וַיִּצְהַרְךָ	vetirosh'cha, veyitz'harecha.
וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ	Venatati esev besad'cha
לְבִהֵמְתֶךָ	livhemtecha,
וְאָכַלְתָּ וּשְׂבַעְתָּ	ve'achalta vesava'ta.
הַשְּׂמֵרׁוּ לָכֶם	Hishamru lachem
כִּן יִפְתַּח לְבַבְכֶם וְסָרְתֶם	pen yifteh levavchem, vesartem
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים	va'avadtem elohim acherim,
וְהִשְׁתַּחֲוִיתֶם לָהֶם	vehishtachavitem lahem.
וְחָרָה אַף-יְהוָה בְּכֶם	Vecharah af Adonai bachem,
וְעָצַר אֶת-הַשָּׁמַיִם	ve'atzar et hashamayim,
וְלֹא-יִהְיֶה מָטָר	velo yih'yeh matar,
וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ	veha'adamah lo titen et yevulah,
וְאַבַּדְתֶּם מֵהֶרָח	va'avadtem meherah
מֵעַל הָאָרֶץ הַטּוֹבָה	me'al ha'aretz hatovah
אֲשֶׁר יְהוָה נָתַן לָכֶם	asher Adonai noten lachem.

¹ “Lest your heart (the thinking part) be misled.”

² “God’s nose will blaze against you.”

¹⁸ Set these words

on your heart and soul,
tie them as a sign on your hand,
and place them on your forehead
between your eyes.

¹⁹ Teach them to your children,
talking about them

when you sit at home,
when you walk down the street,
when you go to bed and when you get up.

²⁰ Write them on your doorposts
and on your gates.

²¹ So that you and your children may spend a
long time,¹ on the land
that God promised
to your parents, to give them,
—as long as² the sky is above the land!

וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהִים
עַל־לִבְבְּכֶם וְעַל־נַפְשֵׁיכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם
וְהָיוּ לְטוֹטְפוֹת
בֵּין עֵינֵיכֶם

וְלַמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם
לְדַבֵּר בָּם

בְּשִׁיטְתְּךָ בְּבֵיתְךָ

וּבְלֶכְתְּךָ בַּדֶּרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ

וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ

וּבִשְׁעָרֶיךָ

לְמַעַן יִרְבוּ יְמֵיכֶם

וַיְמֵי בְנֵיכֶם עַל הָאָדָמָה

אֲשֶׁר נִשְׁבַּע יְהוָה

לְאַבְתֵּיכֶם לְתֵת לָהֶם

כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ

Vesamtem et devarai eileh

al levav'chem ve'al nafshechem,

ukeshartem otam le'ot al yed'chem,

vehayu letotafot

bein eineichem.

Velimadtem otam et beneichem,

ledaber bam

beshivtecha beveitecha

uvelechtecha vaderech,

uvshochbecha uvekumecha.

Uchetavtam al mezuzot beitecha,

uvish'arecha.

Lema'an yirbu yemeichem

vimei veneichem al ha'adamah

asher nishbah Adonai

la'avoteichem, latet lahem,

kimei hashamayim al ha'aretz.

¹ “So that your days may be many, and your children’s days...”

² “Like the days of.”

Shema (Third Pragraph)

Numbers 15:37 God told Moses:

³⁸ “Talk to the children of Israel,
and tell them
they should make fringes
on the corners of their garments
as long as their people last.¹

On the corner fringe, they should put
a blue thread.

³⁹ That will be your fringe.

You will look at it
and remember all of God’s rules,
and you will perform them;
you should not follow your heart
nor your eyes—
for you stray after them!

⁴⁰ Rather, remember

and perform all my commands
and be holy to your God.

⁴¹ I am the Ruler, your God,
who brought you
from Egypt,
to be your God.

I am
the Ruler, your God.”
It’s true...

וַיֹּאמֶר אֲדֹנָיִם יְהוָה אֱלֹהֵי מֹשֶׁה לֵּאמֹר
דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
וְאָמַרְתָּ אֲלֵיהֶם
וְעָשׂוּ לָהֶם צִיצִית
עַל־כַּנְפֵי בְגְדֵיהֶם
לְדֵרוֹתָם.
וְנָתַנּוּ עַל־צִיצִית הַכַּנָּף
פֶּתִיל תְּכֵלֶת
וְהָיָה לָכֶם לְצִיצִית
וּרְאִיתֶם אוֹתוֹ
וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה
וַעֲשִׂיתֶם אֹתָם
וְלֹא־תִתְּרוּ אַחֲרָי לְבַבְכֶם
וְאַחֲרָי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם
לְמַעַן תִּזְכְּרוּ
וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם
אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרָיִם
לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי
יְהוָה אֱלֹהֵיכֶם
...אֱמֶת

Vayomer Adonai el Moshe lemor:
“Daber el benei Yisra’el
ve’amarta aleihem,
ve’asu lahem tzitzit
al kanfei vigdeihem
ledorotam.
Venatnu al tzitzit hakanaf
petil techelet.
Vehayah lachem letzitzit
ur’item oto,
uzechartem et kol mitzvot Adonai,
va’asitem otam,
velo taturu acharei levav’chem
ve’acharei eineichem
asher atem zonim achareihem;
lema’an tizkeru,
va’asitem et kol mitzvotai,
viheyitem kedoshim IEloheichem.
Ani Adonai Eloheichem,
asher hotzeti et’chem
me’eretz Mitzrayim
liheyot lachem IElohim.
Ani
◇ Adonai Eloheichem.”
Emet...

*The leader says the last three words of Shema aloud, bringing the number of words in Shema to 248.
The last word (It’s true / אֱמֶת / Emet) isn’t part of Shema but the first word of the blessing that follows Shema.*

¹ “For their generations.”

First Blessing after Shema¹

...All this is certain—it's our faith	וְאֵמוּנָה כֹּל זֹאת	... ve'emunah kol zot
and it's proven for us,	וְקַיָּם עָלֵינוּ	vekayam aleinu
that this is the Ruler our God,	כִּי הוּא יי אֱלֹהֵינוּ	ki hu Adonai Eloheinu
and there is no other, ²	וְאֵין זולָתוֹ	ve'ain zulato
and we are Israel, God's people.	וְאַנְחֵנוּ יִשְׂרָאֵל עַמּוֹ	va'anachnu Yisra'el amo.
God rescues us from the hand of kings,	הַפּוֹדֵנוּ מִיַּד מְלָכִים	Hapodenu miyad melachim
our ruler, who redeems us	מִלְכֵנוּ הַגּוֹאֲלֵנוּ	malkeinu, hago'alenu
from the clutches of all tyrants;	מִכַּף כֹּל הָעָרִיצִים	mikaf kol he'aritzim;
God, who claims damages from our foes	הָאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ	ha'El hanifrah lanu mitzareinu
and who pays back in full	וְהַמְשַׁלֵּם גְּמוּלָה	veham'shalem gemul
all our mortal enemies;	לְכֹל אִיבֵי נַפְשֵׁנוּ	lechol oy'vei nafshenu;
<i>Job 9:10</i> “Who does great things—	הָעֹשֶׂה גְדֹלוֹת	Ha-“Oseh gedolot
too many to find out—	עַד־אֵין חֶקֶר	ad ein cheker
and miracles beyond counting”; ³	וְנִפְלְאוֹת עַד־אֵין מִסְפָּר	venifla'ot ad ein mispar”;
<i>Psalms 66:9</i> “Who sets our souls in life	הַשֵּׁם נַפְשֵׁנוּ בְּחַיִּים	“Hasam nafshenu bachayim,
and has not let our foot falter”;	וְלֹא־נָתַן לַמוֹט רַגְלֵנוּ	velo natan lamot raglenu”;
who leads us to our enemies' heights	הַמְדַרְיָכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ	hamadrichenu al bamot oy'veinu,
and has raised our glory	וַיָּרֶם קַרְנֵנוּ	vayarem karnenu
over all who hate us;	עַל כֹּל שׂוֹנְאֵינוּ	al kol son'einu;
who works miracles for us	הָעֹשֶׂה לָנוּ נִסִּים	ha'oseh lanu nisim
and revenge on Pharaoh,	וְנִקְמָה בְּפָרְעֹה	unekamah beFar'oh,
signs and wonders	אוֹתוֹת וּמוֹפְתִים	otot umoftim
on the land of Ham's children;	בְּאֲדַמַּת בְּנֵי חָם	be'admat benei Cham;
who strikes in anger	הַמַּכֶּה בְּעִבְרָתוֹ	hamakeh ve'evrato
all the firstborn of Egypt,	כֹּל בְּכוֹרֵי מִצְרַיִם	kol bechorei Mitzrayim,

¹ The two blessings that follow Shema develop the theme of redemption from Egypt which concludes Shema. In the responsive parts, we re-enact the drama of the Exodus.

² “Ein zulato” (there is no other, or there is nothing except God) may mean that God has no rival, or perhaps that God is all existence, all reality.

³ The first letter of the Hebrew, ה (‘‘the one who’’), is added to the verse from Job.

and brings out <i>God's</i> people Israel	וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל	vayotzeh et amo Yisra'el
from among them to eternal freedom;	מִתּוֹכֶם לְחֵירוֹת עוֹלָם	mitocham lecherut olam;
who guides the children	הַמַּעֲבִיר בְּנָיו	hama'avir banav
between the parts of the Reed Sea	בֵּין גִּזְרֵי יַם סוּף	bein gizrei Yam Suf,
—their pursuers and enemies	אֶת רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם	et rodfeihem ve'et son'eihem
<i>God</i> sunk into the depths,	בְּתֵהוֹמוֹת טַבַּעַ	bit'homot tiba,
while those children saw <i>God's</i> strength,	וְרָאוּ בְּנָיו גְּבוּרָתוֹ	ve'ra'u vanav geurato,
gave praise and thanks to <i>God's</i> name.	שִׁבְּחוּ וְהוֹדוּ לְשֵׁמוֹ	shibchu vehodu lishmo.
They readily accepted <i>God's</i> authority. ¹	וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם	◇ Umalchuto veratzon kiblu aleihem.
Moses and the children of Israel	מֹשֶׁה וּבְנֵי יִשְׂרָאֵל	Moshe uv'nei Yisra'el
answered you with song	לְךָ עָנוּ שִׁירָה	lecha anu shirah
in great joy, and they all said:	בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָּלֶם	besimchah rabah, ve'amru chulam:

Say the next three lines aloud.

<i>Ex 15:11</i> “Who is like you among gods, Ruler?	מִי כַמּוֹכָה בְּאֵלִים יְהוָה	“Mi chamochah ba'elim Adonai?
Who is like you, sublime in holiness,	מִי כַמּוֹכָה נֹאדָר בְּקִדְשׁ	Mi kamocho ne'dar bakodesh
awesome in praise, working wonders?”	נֹרָא תְהִלָּת עֲשֵׂה פֶלֶא	norah tehilot, oseh feleh?”
Your children saw your ruling power	◇ מַלְכוּתְךָ רָאוּ בְּנֵיךָ	◇ Malchut'cha ra'u vanecha
split the sea before Moses.	בּוֹקַע יָם לִפְנֵי מֹשֶׁה	boke'ah yam lifnei Moshe.
<i>Ex 15:2</i> “This is my God,” they responded, saying:	זֶה אֱלֹהֵי עָנּוּ וְאָמְרוּ	“Zeh Eli,” anu, ve'amru:

Say the next line aloud.

<i>Ex. 15:18</i> God will be the ruler forever!	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
-------------------------------------------------	---------------------------------	-------------------------------

And it's said <i>in your scripture</i> :	◇ וְנֹאֶמַר	◇ vene'emar:
<i>Jer 31:10</i> For God has redeemed Jacob,	כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב	Ki fadah Adonai et Ya'akov
saved him from a hand too strong for him.	וַיִּצְלַח מִיַּד חֲזָק מִמֶּנּוּ	uge'alo miyad chazak mimenu.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who saves Israel.	גָּאֵל יִשְׂרָאֵל אָמֵן	ga'al Yisra'el. Amen

¹ “And *God's*-sovereignty willingly they-took upon-themselves.”

Second Blessing After Shema

In peace, O God, lay us in bed,
 Wake us to life, O Sovereign.
 Your peaceful shelter o'er us spread,
 Guide us with good counseling.
 Save us for your reputation,
 Shield us for our own salvation,
 Spare us *these miseries*: the foe,
 Pestilence, sword, famine and woe.
 Keep slanderers¹
 from our front and rear,
 Hide us in shadow of your wing,
 O God, our guard and rescuer,
 Gracious and kind, our sovereign.
 Protect us as we leave and return
 in life and in peace
 from now for ever;
 spread over us your sheltering peace.
 Blessed are you, God,
 who spreads the shelter of peace
 over us, over all your people Israel
 and over Jerusalem.

הַשְּׁכִיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם
 וְהַעֲמִידֵנוּ מִלְּכֵנוּ לְחַיִּים
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ
 וְתִקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ
 וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ
 וְהִגֵּן בְּעַדֵּנוּ
 וְהִסֵּר מֵעָלֵינוּ אוֹיֵב
 דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן
 וְהִסֵּר שָׂטָן
 מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ
 וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ
 כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה
 כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה
 וְשִׁמּוֹר צִאתָנוּ וּבּוֹאֵנוּ
 לְחַיִּים וּלְשָׁלוֹם
 מֵעַתָּה וְעַד עוֹלָם
 וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ
 בָּרוּךְ אַתָּה יי
 הַפּוֹרֵשׁ סִכַּת שְׁלוֹם
 עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
 וְעַל יְרוּשָׁלַיִם אָמֵן

Hashkivenu Adonai Elohenu l'shalom,
 veba'amidenu malkenu lechayim,
 uferos aleinu sukata shelomecha
 vetaknenu be'etza tovah milfanecha
 vehoshi'enu lema'an shemecha
 vehagen ba'adenu
 vehaser me'aleinu oyev,
 dever vecherev vera'av veyagon,
 vehaser Satan
 milfaneineinu ume'achareinu,
 uvetzel kenafecha tastirenu,
 ki El shomrenu umatzilenu atah;
 ki El melech chanun verachum atah.
 Ushemor tzetenu uvo'enu
 lechayim uleshalom
 me'ata ve'ad olam,
 uferos aleinu sukata shelomecha.
 Baruch atah Adonai
 haporeis sukata shalom
 aleinu ve'al kol amo Yisra'el
 ve'al Yerushalayim. Amen

¹ שָׂטָן is "Satan," the adversary in the book of Job, who acts like a prosecutor to expose human failings.

Shabbat in Torah

When Rosh Hashanah begins on Shabbat, we stand to recall what the Torah says about Shabbat. Congregation, then leader:

<p><i>Ex 31:16-17</i> The children of Israel will observe Shabbat, making Shabbat for all their generations, an agreement forever. Between me and the children of Israel, it is a sign forever that in six days God made heaven and earth, and on day seven <i>God</i> rested and was refreshed.</p>	<p>וּשְׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעוֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ</p>	<p>Veshamru venei Yisra'el et haShabbat la'asot et haShabbat ledorotam, berit olam. Beini uvein benei Yisra'el ot hi le'olam ki sheshet yamim asah Adonai et hashamayim ve'et ha'aretz uwayom hashevi'i shavat vayinafash.</p>
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Rosh Hashanah in Tanach

Our tradition teaches that this quotation from Psalms refers to Rosh Hashanah.

<p><i>Psalms 81:4-5</i> Blow the shofar at the new moon, when <i>the moon</i> is hidden, for our festive day, for it's a rule for Israel, a judgement day for Jacob's God.</p>	<p>תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לַיּוֹם חֲגִינוּ כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב</p>	<p>Tik'u vachodesh shofar, bakeseh leyom chageinu, ki chok leYisra'el hu, mishpat l'Elohei Ya'akov</p>
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The leader says Half Kaddish, page 391.

Silent Amidah for Rosh Hashanah

We rise † and take three steps forward, to pray quietly. Some omit the words for the Matriarchs.

Psalm 51:17 Ruler, just open my lips

אֲדֹנָי שִׁפְתַי תִּפְתַּח Adonai sefatai tiftach,

and my mouth will declare your praise.

וּפִי יַגִּיד תְּהִלָּתְךָ ufi yagid tehilatecha.

1. Ancestors - אַבּוֹת וְאִמּוֹת - Avot Ve'Imahot

We bless you, God, our God

‡ בָּרוּךְ † אַתָּה † † יי אֱלֹהֵינוּ † † Baruch † ata † Adonai Eloheinu

and God of our ancestors,

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ vElohei avoteinu ve'imoteinu,

God of Abraham, God of Isaac,

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק Elohei Avraham, Elohei Yitzchak,

and God of Jacob,

וְאֱלֹהֵי יַעֲקֹב vElohei Ya'akov

God of Sarah, God of Rebecca

אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה Elohei Sarah, Elohei Rivkah,

God of Rachel and God of Leah,

אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה Elohei Rachel vElohei Leah,

the God *who is* great,

הָאֵל הַגָּדוֹל ha'El hagadol

powerful and awesome, God on high;

הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן hagibor vehanorah, El elyon,

Good acts of kindness you repay,

גּוֹמֵל חַסָּדִים טוֹבִים gomel chasadim tovim

for everything is in your power,

וְקוֹנֵה הַכֹּל vekoneh hakol,

Our parents' kind deeds you recall,

וְזוֹכֵר חַסְדֵי אַבּוֹת וְאִמּוֹת vezocher chasdei avot ve'imahot,

and bring a savior *in due hour*

וּמְבִיא גּוֹאֵל umevi go'el

for their remote posterity¹

לְבָנֵי בְנֵיהֶם livnei veneihem,

to show your love and honesty.²

לְמַעַן שְׂמוֹ בְּאַהֲבָה lema'an shemo be'ahavah.

Remember us for life,

זְכֵרֵנוּ לְחַיִּים Zochrenu lechayim,

ruler who delights in life,

מֶלֶךְ חַפֵּץ בְּחַיִּים melech chafetz bechayim,

and write us in the Book of Life

וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים vechotvenu besefer hachayim

for your own sake,³ God of life!

לְמַעַן אֱלֹהִים חַיִּים lema'an achan, Elohim chayim.

Sovereign, helper, savior, shield.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן Melech ozer umoshi'a umagen.

We bless you, Ruler,

‡ בָּרוּךְ † אַתָּה † † † Baruch † ata † Adonai,

Abraham's protector and Sarah's guardian.

מָגֵן אַבְרָהָם וּפּוֹקֵד שָׂרָה magen Avraham ufoked Sarah.

¹ "For their children's children"

² "Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children's children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love"

³ Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the "Book" of life is to God's benefit.

2. Might - גבורות - Gevurot

<p>You are mighty forever, God, you bring life to the dead¹ and are strong in salvation— You feed the living with <i>your</i> grace, Revive the dead with kind embrace,² Support the fallen, heal the sick, And set the prisoners free, And faithfully fulfill your trust For people who sleep in the dust. Who is like you, who can appear Like you, sovereign of power? Ruler, both death and life you bring; You make salvation flower. Who is like you, source of mercy, thinking of your creatures to <i>grant them</i> life, in mercy. To bring the dead to life, O you Are firm, reliable, and true. We bless you, God, who revives the dead.³</p>	<p>אתה גבור לעולם אדני מחיה מתים אתה רב להושיע מכלכל חיים בחסד מחיה מתים ברחמים רבים סומך נופלים ורופא חולים ומתיר אסורים ומקיים אמונתו לישני עפר מי כמוך בעל גבורות ומי דומה לך מלך ממית ומחיה ומצמיח ישועה מי כמוך אב הרחמים זוכר יצוריו לחיים ברחמים ונאמן אתה להחיות מתים ברוך אתה יי מחיה המתים</p>	<p>Atah gibor le'olam Adonai, mechayeh metim atah rav lehoshi'ah— Mechalkel chayim bechesed, mechayeh metim berachamim rabim. Somech noflim verofeh cholim umatir asurim, um'kayem emunato lishenei afar. Mi chamocho ba'al gevurot, umi domeh lach, melech memit um'chayeh umatzmi'ach yeshu'ah. Mi chamocho, av harachamim, zocher yetzurav lechayim berachamim. Vene'eman ata lehachayot metim. Baruch ata Adonai, mechayeh hametim.</p>
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¹ Does this mean that God will revive dead people? Does it mean that God brings life where there is no life—for example, making flowers spring from a rotted log?

² “Kind embrace” is literally “abundant mercies.”

³ We may understand this different ways: that God wakens “dead” sinners to a life of faith; or that God grants an afterlife; or that God will revive dead bodies at some future date; or that God breeds life out of death and decomposition, like mushrooms growing on a rotting log.

3. Holiness - קְדוּשָׁה - Kedushah

You are holy, your name is holy
and every day the holy ones
praise you, selah!

Therefore, grant¹ the fear of you,
Sovereign God, to all your creatures,
and reverence for you
to all that you created.

Let all creatures fear you
and let every creature bow to you.
Let them all form² a society united
to perform your will wholeheartedly.

For we have come to know, ruling God,
that command submits to you,³
power is in your grasp,
strength in your right hand,
and your awesome reputation *stands*
over all your creatures.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ
וְקְדוּשִׁים בְּכָל-יוֹם
יְהַלְלוּךָ סֵלָה
וּבְכֵן תֵּן פַּחַדְךָ
יְי אֱלֹהֵינוּ עַל כָּל-מַעֲשֵׂיךָ
וְאֵימַתְךָ
עַל-כָּל-מַה-שֶּׁבָרַאת
וַיִּירָאוּךָ כָּל-הַמַּעֲשִׂים
וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל-הַבְּרֹאִים
וַיַּעֲשׂוּ כֻלָּם אֶגְדָּה אַחַת
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלָם
כְּמוֹ שִׁידְעָנוּ יְי אֱלֹהֵינוּ
שֶׁהַשְּׁלֵטוֹן לְפָנֶיךָ
עַז בְּיָדְךָ
וּגְבוּרָה בְּיַמִּינְךָ
וְשִׁמְךָ נוֹרָא
עַל כָּל-מַה-שֶּׁבָרַאת

Atah kadosh veshimcha kadosh,
ukedoshim bechol yom
yehalelucha selah.
Uvechen ten pachdecha
Adonai Eloheinu al kol ma'asecha,
ve'eimat'cha
al kol mah shebarata,
veyira'ucha kol hama'asim,
veyishtachavu lefanecha kol habru'im,
veye'asu chulam agudah achat,
la'asot retzon'cha belevav shalem,
kemo sheyadanu Adonai Eloheinu
shehashilton lefanecha,
oz beyad'cha
ugevurah biminecha,
veshimcha nora
al kol mah shebarata.

And so grant glory, O God, to your people,
praise to those who fear you,
hope⁴ for those who seek you,
eloquence⁵ for those who yearn for you,

וּבְכֵן תֵּן כְּבוֹד יְי לְעַמְּךָ
תְּהִלָּה לִירְאֵיךָ
וּתְקוּוָה לְדוֹרְשֵׁיךָ
וּפְתִיחוֹן פִּה לְמִיחָלִים לְךָ

Uvechen ten kavod, Adonai, le'amecha,
tehilah lire'echa,
vetikvah ledorshecha,
ufit'chon peh lamyachalim lach,

¹ Awe and reverence for God are gifts not universally enjoyed.

² “Let them all be formed into a single society” or “May they all be formed ...”

³ “Command is in front of you”: All political power, and those who wield it, must stand before God as subordinates, submitting to God’s greater power.

⁴ Some say, “Good hope/תְּקוּוָה טובָה/vetikvah tovah.”

⁵ “Opening of the mouth” in order to compose words of yearning, praise, hope and glorification. In this section, we pray for two things at once, that God should make us worthy of receiving praise and that God should make us capable of expressing praise to God.

joy to your land,
happiness to your city,
vital strength¹ for your servant David,
a shining light
for Jesse's son, your anointed²,
soon and in our time.³

שְׂמֵחָה לְאַרְצֶךָ
וְשִׂשׂוֹן לְעִירֶךָ
וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדְּךָ
וְעָרִיכַת נֵר
לְבֵן יִשָּׁי מְשִׁיחֶךָ
בִּמְהֵרָה בְּיָמֵינוּ

simcha le'artzecha,
vesason le'irecha,
utzemichat keren leDavid avdecha,
va'arichat ner
leven Yishai meshichecha,
bimherah veyameinu.

So the righteous will see and rejoice,
the upright will celebrate
and the pious will shout for joy;
injustice will close its mouth,
and all evil will entirely
go up in smoke⁴
when the Regime of Pride⁵ will pass
from the earth.

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ
וְיִשְׂרָיִם יַעֲלִזוּ
וְחֲסִידִים בְּרִנָּה יִגִּילוּ
וְעוֹלָתָה תִּקְפָּץ-פִּיהָ
וְכָל-הָרָשָׁעָה כָּלָה
כְּעָשָׂן תִּכְלֶה
כִּי תַעֲבִיר מִמְּשֶׁלֶת זָדוֹן
מִן הָאָרֶץ

Uvechen tzadikim yir'u veyismachu,
visharim ya'alozu,
vechasedim berinah yagilu,
ve'olatah tikpatz piha,
vechol harish'ah kulah
ke'ashan tichleh,
ki ta'avir memshelet zadon
min ha'aretz.

Then you, God, will rule alone
over all your creatures,
in Mount Zion, where your glory dwells,
and in Jerusalem, your holy city,
as it's written in your holy book:⁶
Psalm 146:10 God will reign forever,
your God, Zion,
from age to age: all hail to God.

וְתִמְלֹךְ אֶתָּה יי לְבַדְּךָ
עַל כָּל-מַעֲשֵׂיךָ
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ
כִּפְתוּב בְּדַבְּרֵי קֹדְשְׁךָ
יִמְלֹךְ יְהוָה לְעוֹלָם
אֱלֹהֵיךָ צִיּוֹן
לְדָר וָדָר תִּלְלוּיָהּ

Vetimloch atah Adonai levadecha
al kol ma'asecha,
behar Tziyon mishkan kevodecha
uvirushalayim ir kodshecha,
kakatuv bedivrei kodshecha:
Yimloch Adonai le'olam, Elohayich,
Tziyon,
ledor vador: Halleluyah.

¹ "Budding of the horn," a sign of life returning to something that appears completely dead, though . קֶרֶן often means "strength." By tradition, we pray for the restoration of David's monarchy. For most of us, this is a symbolic prayer for those who love God to hold influence on earth rather than a desire to restore the administrative system of ancient Israel.

² David, the son of Jesse, was anointed as king.

³ We pray for the Messianic Era, not as something remote, but as something we want right now!

⁴ "End like smoke."

⁵ Or "proud government," or "arrogant administration."

⁶ Or "your holy words."

You are holy, your name is awesome,
and there is no God but you,
as it's written:

Isaiah 5:16 The God of Hosts¹ is made high
through justice,
and holy God
is made holy through righteousness.²
Blessed are you, Ruler,
the holy ruler.

קָדוֹשׁ אַתָּא וְנוֹרָא שְׁמֶךָ
וְאִין אֱלֹהִי מִבְּלַעְדִּיךָ
כְּכַתוּב
וַיִּגְבַּהּ יְהוָה צְבָאוֹת
בְּמִשְׁפָּט
וְהֵאֵל הַקְּדוֹשׁ
נִקְדַּשׁ בְּצַדִּיקָהּ
בְּרוּךְ אַתָּה יי
הַמֶּלֶךְ הַקְּדוֹשׁ

Kadosh atah venorah shemecha
ve'ein elo'ah mibal'adecha,
kakatuv:
Vayigbah Adonai tzeva'ot
bamishpat,
veha'El hakadosh
nikdash bitzdakah.
Baruch atah Adonai,
hamelech hakadosh.

4. Holiness of This Day - קְדוּשַׁת הַיּוֹם - Kedushat Hayom

You chose us from all the *other* peoples.
You gave us your love, took delight in us
and raised us above all other peoples;
you made us holy through your rules
and brought us close, Ruler, to serve you,
and you bestowed on us
your great and holy reputation.

אַתָּה בְּחַרְתָּנוּ מִכָּל-הָעַמִּים
אַהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ
וְרוֹמַמְתָּנוּ מִכָּל-הַלְשׁוֹנוֹת
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ
וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעַבֹדְתֶךָ
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
עָלֵינוּ קָרָאתָ

Ata vechartanu mikol ha'amim.
Ahavta otanu, veratzita banu,
veromamtanu mikol halshonot,
vekidashtanu bemitzvotecha,
vekeravtanu malkenu la'avodatecha,
veshimcha hagadol vehakadosh
aleinu karata.

..... *On Saturday night add the shaded section*

Sovereign God, you taught us
the verdicts of your justice
and taught us to perform
the statutes of your will.
You gave us, Sovereign God,
correct verdicts and laws of truth,
good statutes and rules,
you let us inherit³ times of joy,
holy gatherings and festivals of giving.⁴

וַתּוֹדִיעֵנוּ יי אֱלֹהֵינוּ
אֶת-מִשְׁפְּטֵי צִדְקֶךָ
וַתְּלַמְּדֵנוּ לַעֲשׂוֹת
חֻקֵי רְצוֹנְךָ
וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ
מִשְׁפָּטִים וְשָׁרִים וְתוֹרוֹת אֱמֶת
חֻקִּים וּמִצְוֹת טוֹבִים
וַתִּנְחִילֵנוּ זְמַנֵּי שִׂשׁוֹן
וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי נְדָבָה

Vatodi'einu, Adonai Eloheinu,
et mishpetei tzidkecha,
vatlamdeinu la'asot
chukei retzonecha.
Vatiten lanu, Adonai Eloheinu,
mishpatim yesharim vectorot emet,
chukim umitzvot tovim,
vatanchileinu zemani sason
umo'adei kodesh vechagei nedavah.

¹ צבא is the word for an army, a fighting force, but it could also refer to a large group of beings called to public service. "God of Hosts" probably refers to the heavenly hosts of angels.

² Isaiah implies that God's nature is consistent with God's actions: God is holy because God's actions are righteous and holy.

³ The root נחל means inherit.

<p>You made our legacy the holiness of Shabbat, the glory of the gatherings and the delight of the festivals.¹ You distinguished, Sovereign God, holy from secular, darkness from light, Israel from other peoples, the seventh day from the six days of creative activity. Between Shabbat holiness and festival holiness you made a distinction, and you made the seventh day more holy than the six days of creation. You distinguished and made holy your people Israel, through your own holiness.</p>	<p>וְתוֹרִישֵׁנוּ קְדוּשַׁת שַׁבָּת וְכְבוֹד מוֹעֵד וְחֻגִיגַת הַרְגֵל וְתַבְדֵּל יי אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לְעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה בֵּין קְדוּשַׁת שַׁבָּת לְקְדוּשַׁת יוֹם טוֹב הַבְּדִלְתָּ וְאֶת-יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֵׂה קְדוּשַׁת הַבְּדִלְתָּ וְקְדַשְׁתָּ אֶת-עַמְּךָ יִשְׂרָאֵל בְּקְדוּשַׁתְךָ</p>	<p>Vatorisheinu kedushat Shabbat uchevod mo'ed vachagigat haregel. Vatavdel Adonai Eloheinu bein kodesh lechol, bein or lechoshech, bein Yisra'el la'amim, bein yom hashvi'i lesheshet yemei hama'aseh. Bein kedushat Shabbat likdushat Yom Tov hivdalta, ve'et yom hash'vi'i misheshet yemei hama'aseh kidashta. Hivdalta vekidashta et amcha Yisra'el bikdushatecha.</p>
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<p>And you gave us, Sovereign God, with love this Sabbath day and this Day of Remembering a day for remembering <i>shofar</i>-blowing lovingly, a holy assembly,² recalling our Exodus from Egypt.</p>	<p>וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יוֹם הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם הַזִּכְרוֹן הַזֶּה יוֹם זְכוֹרוֹן תְּרוּעָה בְּאַהֲבָה מִקְרָא קֹדֶשׁ זֶכֶר לִיצִיאַת מִצְרַיִם</p>	<p>Vatiten lanu, Adonai Eloheinu be'avahavah et yom haShabbat hazeh, ve'et Yom haZikaron hazeh, yom zichron teru'ah be'avahavah mikra kodesh zecher litziyat Mitzrayim.</p>
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⁴ נְדָבָה—generosity, philanthropy: our festivals are times to share the benefits we enjoy.

¹ רֶגֶל—“foot,” referring to the three pilgrimage festivals, when the people used to go to Jerusalem: Pesach, Shavu'ot and Sukkot.

² מִקְרָא is a convocation, a calling together, an assembly, from the root קרא, to call.

Our God
 and God of our ancestors,
 may there rise, approach and reach you,
 be seen, favored, and heard,
 noticed and remembered—
 thoughts and memories of us,
 and of our ancestors,
 of the Messiah
 (your servant David's descendant),
 of Jerusalem
 your holy city,
 and of all your people
 the descendants of Israel
 for deliverance, good,
 grace, kindness, mercy,
 life and peace,
 on this Day of Remembering.
 Remember us, our sovereign God,
 on this day for good;
 think of us for blessing;
 and save us for life.
 And as for salvation and mercy—
 take pity on us, be gracious to us,
 have mercy on us, and save us;
 for our eyes are on you,
 because you are God, a ruler
 both gracious and compassionate.

אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
 יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ
 וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע
 וַיִּפְקֹד וַיִּזְכֹּר
 זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ
 וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
 וְזִכְרוֹן מָשִׁיחַ
 בֶּן דָּוִד אַבְדֵּךָ
 וְזִכְרוֹן יְרוּשָׁלַיִם
 עִיר קֹדֶשְׁךָ
 וְזִכְרוֹן כּוֹל-עַמֶּךָ
 בֵּית יִשְׂרָאֵל לְפָנֶיךָ
 לְפִלֵּטָה לְטוֹבָה
 לְחַן וּלְחֶסֶד וּלְרַחֲמִים
 לְחַיִּים וּלְשָׁלוֹם
 בַּיּוֹם הַזֶּה
 זָכְרֵנוּ יְיָ אֱלֹהֵינוּ
 בּוֹ לְטוֹבָה
 וּפְקֻדְנוּ בּוֹ לְבִרְכָה
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים
 וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים
 חוּס וְחַנּוּן
 וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ
 כִּי אֵלֶיךָ עֵינֵינוּ
 כִּי אֵל מֶלֶךְ
 חַנּוּן וְרַחוּם אָתָּה
 Eloheinu
 velohei avoteinu ve'imoteinu,
 ya'aleh veyavo veyagi'a
 veyera'eh veyeratzeh veyishama
 veyipaked veyizacher
 zichronenu ufikdonenu,
 vezichron avoteinu ve'imoteinu,
 vezichron Mashiach
 ben David avdecha,
 vezichron Yerushalayim
 ir kodshecha,
 vezichron kol am'cha
 beit Yisra'el lefanecha
 lifleta letova
 lechen ul'chesed ul'rachamim
 lechayim ul'shalom,
 beYom haZikaron hazeh
 Zochrenu Adonai Eloheinu
 bo letovah;
 ufokdenu vo livracha;
 vehoshi'enu vo lechayim.
 Uvidvar yeshuah verachamim
 chus vechonenu
 verachem aleinu vehoshi'enu,
 ki elecha eineinu,
 ki el melech
 chanun verachum ata.

O God,
 God of our ancestors,
 reign over this entire world
 in your glory,
 be raised above all the earth
 in your *true* value;
 appear in your splendid power
 to all who live in your earth;
 let every creature know
 that you created it,
 let everything *ever* made understand
 that you made it;
 let them all say—
all with breath in their nostrils—
 “God, the God of Israel, is sovereign;
Ps 103:19 *God’s* reign rules everything!”

אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
 מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוּ
 בְּכְבוֹדְךָ
 וְהִנָּשֵׂא עַל כָּל הָאָרֶץ
 בִּיקְרָךְ
 וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָךְ
 עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרְצֶךָ
 וַיֵּדַע כָּל פֶּעוּל
 כִּי אַתָּה פָּעַלְתּוֹ
 וַיִּבִין כָּל יָצוּר
 כִּי אַתָּה יִצְרָתוֹ
 וַיֹּאמֶר כָּל
 אֲשֶׁר נִשְׁמָה בְּאָפוֹ
 יי אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ
 וּמַלְכוּתוֹ בְּכֹל מַשְׁלָחַ

Eloheinu
 vElohei avoteinu ve'imoteinu,
 meloch al hol ha'olam kulo
 bichvodecha,
 vehinaseh al kol ha'aretz
 bikarecha,
 vehofa bahadar ge'on uzecha
 al kol yoshvei tevel artzecha,
 veyeda kol pa'ul
 ki atah pe'alto,
 veyavin kol yatzur
 ki atah yetzarto,
 veyomar kol
 asher neshamah be'apo:
 “Adonai Elohei Yisra'el melech,
 umalchuto bakol mashalah.”

Our *sovereign* God,
 our parents' God,
 Grant favor, as we rest from care;
 Hallow us with your commands,
 That in your Torah we may share.
 Fill us from your bounty fair,
 In your salvation give us cheer;
 And Sovereign God, give to our care
 Willing in love the Sabbath dear,
 This holy day with true delight.
 Let Israel rest now, who proclaim
 The sanctity of Your great name.

אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ
 רַצָּה בְּמִנוּחָתֵנוּ
 קַדְשָׁנוּ בְּמִצְוֹתֶיךָ
 וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ
 שְׂבַעֲנוּ מִטוֹבֶךָ
 וְשִׂמְחָנוּ בִישׁוּעָתֶךָ
 וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרָצוֹן
 שְׁבַת קֹדְשְׁךָ
 וַיִּנּוּחוּ בָּהּ יִשְׂרָאֵל
 מִקְדְּשֵׁי שִׁמְךָ

Eloheinu
 vElohei avoteinu ve'imoteinu,
 retzei vimnuchateinu.
 Kadsheinu bemitzvotecha,
 veten chelkenu beToratecha.
 Sab'einu mituvecha,
 vesamcheinu bishu'atecha,
 Vehanchilenu Adonai Eloheinu
 be'ahavah uv'ratzon
 Shabbat kodshecha.
 Veyanuchu vah Yisra'el
 mekadshei shemecha.

Cleanse our hearts to serve you right.	וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת	vetaher libeinu le'ovdecha be'emet.
For you are the God of truth—	כִּי אַתָּה אֱלֹהִים אֱמֶת	Ki atah Elohim emet,
your word is true and stands forever.	וַיְדַבֵּר אֱמֶת וְקִיָּם לְעַד	udevar'cha emet vekayam la'ad.
Blessed are you, God,	בְּרוּךְ אַתָּה יי	Baruch atah Adonai,
ruler of the entire world,	מֶלֶךְ עַל כָּל-הָאָרֶץ	melech al kol ha'aretz,
who makes Shabbat and Israel holy,	מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and <i>hallows</i> the Day of Remembering.	וְיוֹם הַזִּכְרוֹן	veYom haZikaron.

5. Temple Service - עֲבוֹדָה - Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמֶּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהִשָּׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לְדַבֵּיר בֵּיתְךָ	lidvir beitecha,
as for Israel's fervent pleas ¹ and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy ²	וְתֵהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ	avodat Yisra'el amecha.
And may our eyes witness	וְתַחֲזִינָה עֵינֵינוּ	Vetechezena eineinu
your return to Zion, in mercy.	בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים	beshuvcha leTziyon berachamim.
Blessed are you, Ruler;	בְּרוּךְ אַתָּה יי	Baruch atah Adonai,
you return your presence to Zion.	הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן	hamachazir shechinato leTziyon.

¹ אִשֵּׁי יִשְׂרָאֵל can be understood as “Israel’s *sacrificial* fires,” and people who don’t favor restoring Temple sacrifices may omit the phrase. Some interpret אִשָּׁה as “fervent devotion” or even “gift” and include the phrase.

² “And may it be to *your* liking forever ...”

6. We Give Thanks - מודים - Modim

We thank you,	‡ מודים אנחנו לך	‡ Modim anachnu lach
because you are the Ruler, our God,	שאתה הוא ‡ יי אלהינו	sha'atah huu Adonai Elohenu
God of our ancestors,	ואלהי אבותינו ואמותינו	vElohei avoteinu ve'imoteinu,
forever.	לעולם ועד	le'olam va'ed.
The one sure thing in our lives,	צור חיינו	Tzur chayenu,
the shield of our salvation—	מגן ישענו	magen yish'enu,
that is you, from age to age!	אתה הוא לדור ודור	ata hu ledor vador.
We thank you and declare your praise	נודה לך ונספר תהלתך	Nodeh lecha unesaper tehilatecha
For our lives, which in your hand you hold,	על חיינו המסורים בידיך	al chayenu ham'surim beyadecha,
Our souls, which in your care are told;	ועל נשמותינו הפקודות לך	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	ועל נסיד שבכל-יום עמנו	ve'al nisecha sheb'chol yom imanu,
Your wonders and abundant boons,	ועל נפלאותיך וטובותיך	ve'al nifle'otecha vetovotecha,
With us evening, morn, and noon.	שבכל עת ערב ובקר	shebechol et, erev vavoker
	וצהרִים	vetzohorayim.
Your mercies never end; the one	הטוב כי לא כלו רחמיך	Hatov ki lo chalu rachamecha,
<i>All</i> good and merciful <i>and blessed</i> ,	והמרחם	vehamrachem
Whose kindnesses are never done.	כי לא תמו חסדיך	ki lo tamu chasadecha,
In you our hopes forever rest.	מעולם קוינו לך	me'olam kivinu lach.
And for all these things may your	ועל כלם	Ve'al kulam
name be blessed and exalted,	יתברך ויתרומם שמך	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מלכנו תמיד לעולם ועד	malkenu, tamid le'olam va'ed.
And write down for a good life all the children	וכתוב לחיים טובים	Uchetov lechayim tovim
of <i>those with whom you made</i> your agreement!	כל-בני ברייתך	kol benei veritecha.
Every living being will thank you (selah),	וכל החיים יודוך סלה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	ויהללו את שמך באמת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	האל ישועתנו ועזרתנו סלה	ha'El yeshu'atenu ve'ezratenu selah.
Blessed are you, Ruler,	‡ ברוך ‡ אתה ‡ יי	‡ Baruch ‡ atah ‡ Adonai,
whose reputation is good,	הטוב שמך	hatov shimcha
and to whom thanks are due.	ולך נאה להודות	ulecha na'eh lehodot.

7. Peace - שלום - Shalom

For afternoon and evening services:

Abundant peace on your people Israel bestow forever.	שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׂים לְעוֹלָם	Shalom rav al Yisra'el amcha tasim le'olam.
For you are the ruler, sovereign of all peace.	כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל הַשְּׁלוֹם	Ki atah hu melech adon lechol hashalom.
And it's good in your eyes to bless your people Israel every time, and every hour, with your peace.	וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשִׁלּוּמֶךָ	Vetov be'einecha levarech et amcha Yisra'el bechol et uv'chol sha'ah bishlomecha.

For morning services:

Grant peace on earth, ¹ goodness and blessing, grace, kindness and mercy for us and all Israel, your people.	שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וְרַחֲמִים עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עִמָּךְ	Sim shalom ba'olam tovah uv'rachah chen vachessed verachamim aleinu ve'al kol Yisra'el amecha.
Bless us all, O source of life, as one, in the light of your presence.	בָּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאַחַד בְּאוֹר פְּנֶיךָ	Bar'chenu avinu kulanu ke'echad be'or panecha,
For in the light of your presence you gave us, Ruling God, the Torah of life, the love of kindness, righteousness and blessing, mercy, life and peace.	כִּי בְּאוֹר פְּנֶיךָ נִתַּתְּ לָנוּ יְיָ אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְיִצְדָקָה וּבְרָכָה	ki ve'or panecha natata lanu, Adonai Eloheinu, Torat chayim ve'ahavat chesed utzedaka uveracha
And it's good in your eyes to bless your people Israel at every time and in every hour with your peace.	וְרַחֲמִים וְחַיִּים וְשְׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכֹל-עֵת וּבְכֹל-שָׁעָה בְּשִׁלּוּמֶךָ	verachamim vechayim veshalom. Vetov be'einecha levarech et amcha Yisra'el, bechol et uevchol sha'ah bishlomecha.

¹ "On earth" is added in the Conservative liturgy.

In the Book of Life, blessing,
peace and good livelihood,
may we be remembered and written down
before you—we and all your people,
the descendants of Israel—
for good life and peace.
We bless you, God,
who makes peace.

Continue here:

בְּסֵפֶר חַיִּים בְּרָכָה
וְשָׁלוֹם וּפְרִנְסָה טוֹבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל-עַמְּךָ
בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים וּלְשָׁלוֹם
בְּרוּךְ אַתָּה יי
עוֹשֵׂה הַשָּׁלוֹם
BeSefer Chayim, berachah
veshalom ufarnasah tovah,
nizacher venikatev lefanechah,
anachnu vechol amchah
Beit Yisra'el
lechayim tovim uleshalom.
Baruch atah Adonai,
oseh hashalom.

Personal Prayers

My God, keep bad *words* from my tongue,
and lies from my lips.
Let me not try to answer those who curse me;
let my spirit be *as still* as dust to everyone.
Open my heart with your teaching
that my spirit may follow your rules.
As for all who plan harm for me,
quickly upset their designs
and spoil their plans.
Do it for the sake of your reputation;
do it for the sake of your right hand;
do it for the sake of your holiness;
do it for the sake of your law.
Ps 60:7 To save your devoted followers,
take action, rescue and answer me!
Psalms 19:15 “May what I say be to your liking,
and my deepest thoughts *come* before you,
God, my rock, my savior.”
Making peace in heaven above,
may God bring peace
to us and to all Israel,
Now you say, “Amen.”

אֱלֹהֵי נִצּוֹר לְשׁוֹנֵי מַרְעַ
וּשְׁפַתִּי מִדְּבַר מִרְמָה
וּלְמַקְלַלִּי נַפְשִׁי תִדּוֹם
וְנַפְשִׁי כְּעָפָר לְכָל תַּהֲיֶה
פֶּתַח לִבִּי בְּתוֹרַתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי
וְכָל-הַחֹשְׁבִים עָלַי רַעֲה
מְהֵרָה הַפֵּר עֲצָתָם
וְקַלְקַל מַחֲשַׁבְתָּם
עֲשֵׂה לְמַעַן שְׁמֶךָ
עֲשֵׂה לְמַעַן יְמִינֶךָ
עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ
עֲשֵׂה לְמַעַן תּוֹרַתְךָ
לְמַעַן יִחַלְצֵנוּ יְדִידֶיךָ
הוֹשִׁיעָה יְמִינֶךָ נַעֲנֵנִי
יְהִיו לְרַצּוֹן אִמְרֵי-פִי
וְהִגִּינוּ לִבִּי לְפָנֶיךָ
יְהוָה צוּרִי וְגֹאֲלִי
עֲשֵׂה הַשָּׁלוֹם בְּמְרוֹמָיו
הוּא יַעֲשֵׂה שָׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן
Elohai, netzor leshoni mera,
usefatai midaber mirmah.
Velimkalelai nafshi tidom,
venafshi ke'afar lakol tihyeh.
Petach libi beToratecha,
uvemitzvotecha tirdof nafshi.
Vechol hachoshvim alai ra'ah,
meherah hafer atzatham
vekalkel machashavtam.
Aseh lema'an shemecha,
aseh lema'an yeminecha,
aseh lema'an kedushatecha,
aseh lema'an Toratecha.
Lema'an yechaltzun yedidecha,
hoshi'ah yemin'cha, va'aneni.
“Yi'heyu leratzon imrei fi,
vehegyon libi lefanecha,
Adonai, tzuri, vego'ali.”
Oseh hashalom bimromav
hu ya'aseh shalom
aleinu ve'al kol Yisra'el,
ve'imru, “Amen.”

May this be what you want,
ruling God

and God of our ancestors:
that the Temple be rebuilt
soon, in our days,

and restore our rights in your Torah,
and there we shall serve you reverently

Mal. 3:4 as in days of old and years long past.

Mal. 3:4 So that God will enjoy

the sacrifice of Judah and Jerusalem
as in days of old and years long past.

יְהִי רָצוֹן מִלְּפָנֶיךָ

יִי אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

שְׁיִבְנֶה בַּיִת הַמִּקְדָּשׁ

בְּמַהֲרָה בְּיָמֵינוּ

וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ

וְשָׁם נַעֲבֹדְךָ בְּיִרְאָה

כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת

וְעֶרְבָה לִיהוָה

מִנְחַת יְהוּדָה וִירוּשָׁלַיִם

כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת

Yehi ratzon milfanecha

Adonai Eloheinu

vElohei avoteinu ve'imoteinu,

sheyibaneh beit hamikdash

bimherah veyameinu

veten chelkenu beToratecha

vesham na'avod'cha beyir'ah

kimei olam ucheshanim kadmoniyot.

Ve'arvah lAdonai

min'chat Yehudah Virushalayim

kimei olam ucheshanim kadmoniyot.

In the morning, continue on page 180.

In the afternoon, continue on page 377.

Evening Service Concluding Prayers

On Friday night, the service continues here; on other nights, continue with Psalm 24 on page 65.

Completion - ויכלו - Vayechulu

Gen 2:1-3 Now sky and land were completed,

and all their hosts of creatures.

God finished on day seven

the work of creation

and rested on day seven

from all the work of creation.

God blessed day seven

and made it holy,

for then God rested from the whole project

which God had created to work on.

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ

וְכָל-צָבָאָם

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי

מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי

וַיְקַדְּשׁ אֹתוֹ

כִּי בּוֹ שָׁבַת מְכֹל-מְלַאכְתּוֹ

אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת

Vayechulu hashamayim vеха'aretz

vechol tzeva'am.

vayechal Elohim bayom hashvi'i

melachto asher asah,

vayishbot bayom hashvi'i

mikol melachto asher asah.

Vayevarech Elohim et yom hashvi'i

vayekadesh oto,

ki vo shavat mikol melachto

asher barah Elohim la'asot.

The Sevenfold Blessing - בְּרַכָּה מְעִין שֶׁבַע • Berachah Me'ein Sheva

Leader:

We bless you, God, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca God of Rachel and God of Leah, the God <i>who is</i> great, powerful and awesome, God on high; who owns heaven and earth.	בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה הָאֵל הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן קוֹנֵה שָׁמַיִם וָאָרֶץ אָמֵן	Baruch f ata Adonai Eloheinu vElohei avoteinu ve'imoteinu, Elohei Avraham, Elohei Yitzchak, vElohei Ya'akov Elohei Sarah, Elohei Rivkah, Elohei Rachel vElohei Leah, ha'El hagadol hagibor vehanorah, El elyon, koneh shamayim va'aretz. Amen
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Shield of Our Ancestors - מַגֵּן אֲבוֹת • Magen Avot

Congregation, then leader:

Shield of our ancestors, with your word, Reviving the dead, just as you said, The holy ruler without compare, Who rests the folk <i>their toil to spare</i> , On the holy Sabbath day, For then you chose to let them rest. We shall serve you in fear and dread, And thank your name for endless days; O blessing's source, <i>in fitting praise</i> . God of thanks, sovereign of peace, Who sanctifies the Sabbath day And makes the seventh day be blessed, And in pure holiness gives rest, To people sated with delight— A memory of Creation's work.	מַגֵּן אֲבוֹת וְאֲמָהוֹת בְּדַבְּרוֹ מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ הַמֶּלֶךְ הַקָּדוֹשׁ שֶׁאֵין כְּמוֹהוּ הַמְּנַיֵחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קָדְשׁוֹ כִּי בָם רָצָה לְהַנִּיחַ לָהֶם לְפָנָיו נַעֲבֹד בְּיִרְאָה וּפְחַד וְנוֹדָה לְשִׁמּוֹ בְּכֹל יוֹם תָּמִיד מְעוֹן הַבְּרָכוֹת ¹ אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעִי וּמְנַיֵחַ בְּקִדְשָׁהּ לְעַם מְדֻשְׁנֵי עוֹנֵג זֵכֶר לַמַּעֲשֵׂה בְּרֵאשִׁית	Magen avot ve'imahot bidvaro mechayeh metim bema'amaro, hamelech hakadosh she'ein kamohu hameni'ach le'amo beyom Shabbat kodsho, ki vam ratzah lehani'ach lahem lefanav na'avod beyir'ah vafachad venodeh lishmo bechol yom tamid me'on habrachot. El hahoda'ot, adon hashalom mekadesh haShabbat umevarech shevi'i umeni'ach bikdushah le'am medushnei oneg, zecher lema'asei vereshit.
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¹ Some read מְעִין הַבְּרָכוֹת /me'ein habrachot.

The leader continues:

Our Sovereign God,	אֱלֹהֵינוּ וְאֱלֹהֵי	Eloheinu veElohei
our parents' God,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	avoteinu ve'imoteinu,
Grant favor as we rest <i>from care</i> .	רְצֵה בְּמִנוּחֵינוּ	retzei vimnuchateinu.
Hallow us with your commands,	קְדָשְׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
That in your Torah we may share. ¹	וְתַן חֶלְקֵנוּ בְּתוֹרַתְךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׁבְּעֵנוּ מִטּוֹבְךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשִׂמְחֵנוּ בִּישׁוּעָתְךָ	vesamcheinu bishu'atecha,
Cleanse our hearts to serve you right	וְטַהֵר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת	vetaher libeinu le'ovdecha be'emet.
And Sovereign God, give to our care	וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Elohenu
Willing in love the Sabbath dear,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
This holy day, <i>with true delight</i> .	שַׁבַּת קְדֻשָּׁךָ	Shabbat kodshecha.
Let Israel rest now, who proclaim	וַיְנוּחוּ בָּהּ יִשְׂרָאֵל ³	Veyanuchu vah Yisra'el
The sanctity of your great name. ²	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
Blessed are you, Ruler,	בְּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who makes Shabbat holy.	מְקַדֵּשׁ הַשַּׁבָּת אָמֵן	mekadesh haShabbat. Amen

Psalm 24

Many congregations open the ark and recite Psalm 24 responsively.

¹ A psalm by David.	לְדָוִד מִזְמוֹר	LeDavid mizmor:
God's is the world, with all it holds,	לַיהוָה הָאָרֶץ וּמְלוֹאָהּ	LAdonai ha'aretz um'lo'ah,
The land on which all people dwell, ⁴	תֵּבֵל וַיֹּשְׁבֵי בָּהּ	tevel veyoshvei vah,
² For <i>God</i> fixed earth on running streams	כִּי הוּא עַל-יַמִּים יִסְדָּהּ	ki hu al yamim yesadah,
Spread land o'er mighty oceans' swell. ⁵	וְעַל-נְהָרוֹת יִכּוֹנְנֶהּ	ve'al neharot yechon'neha.

¹ "God and God of our ancestors, enjoy our rest. Make us holy with your commandments, and grant our portion in your Torah."

² "Satisfy us from your goodness, and make us rejoice in your salvation, and cleanse our hearts for your service in truth. And let us inherit, Sovereign God, with love and delight your holy Shabbat. And Israel will rest on it, they who make your name holy."

³ Our note on different variations of this phrase is on page 399.

⁴ "To God belongs the world and its contents, the lived-on land and its inhabitants."

⁵ "For *God* founded it above waters, and established it above rivers."

³ On God's hill, who can make th' ascent
To reach *God's* holy station?

מִי־יַעֲלֶה בְּהַר־יְהוָה
וּמִי־יָקוּם בְּמִקְוֹם קֹדֶשׁוֹ

Mi ya'aleh vehar Adonai,
umi yakum bimkom kodsho?

⁴ The pure of heart, the innocent:
Without equivocation,
Their vow is their intent.¹

נְקִי כַפַּיִם וּבֶרֶךְ לֵבָב
אֲשֶׁר לֹא־נִשָּׂא לִשְׂוֹא נַפְשִׁי
וְלֹא נִשְׁבַּע לְמַרְמָה

“Neki chapayim uvar levav,
asher lo nasah lashav nafshi,
velo nishbah lemirmah.”

⁵ God's blessing will upon them smile,
Defending them in every trial.²

יִשָּׂא בְרַכְּהָ מֵאֵת יְהוָה
וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ

Yisa verachah me'et Adonai,
utzadakah me'Elohei yish'o.

⁶ For these are Jacob's children, who
Seek only, *God*, to be with you. Selah.³

זֶה דֹר דֹרְשָׁיו
מִבְּקֵשֵׁי פָנֶיךָ יַעֲקֹב סֵלָה

Ze dor dorshav,
mevakshei fanecha, Ya'akov. Selah.

⁷ Now raise your beams, O gates, stretch high;
Doors of the world, reach to the sky—
The glorious sovereign is nigh!⁴

שָׂאוּ שַׁעֲרֵימָּה רְאִשֵׁיכֶם
וְהִנְשִׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד

Se'u she'arim rosheichem,
vehinas'u pit'chei olam,
veyavo melech hakavod.

⁸ Who is this sovereign glorious?
It's mighty God, who fights for us,
Unfailingly victorious!⁵

מִי זֶה מֶלֶךְ הַכְּבוֹד
יְהוָה עֲזִוָּו וְנִגְבוֹר
יְהוָה גִּבּוֹר מִלְחָמָה

Mi zeh melech hakavod?
Adonai izuz vegibor,
Adonai gibor milchamah.

⁹ Now raise your beams, O gates, stretch high;
Doors of the world, reach to the sky—
The glorious sovereign is nigh!

שָׂאוּ שַׁעֲרֵימָּה רְאִשֵׁיכֶם
וּשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד

Se'u she'arim rosheichem,
use'u pit'chei olam,
veyavo melech hakavod.

¹⁰ Who is this sovereign glorious?
The God of hosts, who fights for us;
God is the sovereign glorious.⁶ Selah!

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד
יְהוָה צְבָאוֹת
הוּא מֶלֶךְ הַכְּבוֹד סֵלָה

Mi hu zeh melech hakavod?
Adonai tzeva'ot,
hu melech hakavod. Selah!

The leader concludes this part of the service with Full Kaddish, page 394.

¹ “The clean of hands and pure of heart, who has not held me in balance (i.e., has not given me an elusive answer, or equivocated) nor sworn deceitfully.”

² “Such a person will bear a blessing from God, vindication from the God of his/her salvation.”

³ “This is the generation of his (Jacob's) generations (i.e., these are Jacob's distant descendants), who seek your presence—Jacob!” As for the meaning of “Selah,” if I knew, I would have given it an English equivalent. It may be a musical instruction for the singing of the psalm.

⁴ “Oh gates, raise your heads ; be lifted up, doors of the world, and the sovereign of glory will enter.” No earthly gate is high enough to admit God.

⁵ “Who is this ruler of glory? God, mighty and heroic; God is a hero of war.”

⁶ “Who is this ruler of glory? God of armies: *God* is the ruler of glory.”

Kiddush With the Congregation

Many congregations say Kiddush as a community.

We bless you, Sovereign God, who rules	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
Eternal space and time,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
Creator of the grapevine's fruit,	בּוֹרֵא פְּרֵי הַגֶּפֶן אָמֵן	Boreh peri hagafen. Amen
From which we make this wine.		

We bless you, Sovereign God,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai
who rules eternal time and space,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who chose us from all the nations	אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עַם	asher bachar banu mikol am
and raised us over all other languages	וְרוּמָמְנוּ מִכָּל-לָשׁוֹן	verom'manu mikol lashon
and made us holy through your rules.	וְקִדְשָׁנוּ בְּמִצְוֹתֶיךָ	vekidshanu bemitzvotav.

On Friday night, add the shaded words

You gave us, Sovereign God,	וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu Adonai Eloheinu,
with love, this day	בְּאַהֲבָה אֶת יוֹם	be'ahava et Yom
of rest and this day	הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם	haShabbat hazeh ve'et Yom
of remembering,	הַזְכָּרוֹן הַזֶּה	haZikaron hazeh,
the day of remembering shofar blasts,	יוֹם זְכוֹרוֹן תְּרוּעָה	yom zichron teru'ah,
with love, a holy gathering,	בְּאַהֲבָה מִקְרָא-קֹדֶשׁ	be'ahavah mikrah kodesh
in memory of the Exodus from Egypt.	זְכוֹר לִיצִיַּאת מִצְרַיִם	zecher litziyat Mitzrayim

Because you chose us	כִּי בָנוּ בְּחַרְתָּ	Ki vanu vacharta
and made us holy,	וְאוֹתָנוּ קִדְשָׁתָּ	Ve'otanu kidashta
more than other peoples,	מִכָּל-הָעַמִּים	Mikol ha'amim,
and your promise is reliable	וּדְבָרְךָ אֱמֶת	Udevar'cha emet
and lasts forever,	וְקַיָּם לָעַד	vekayam la'ad.
we bless you, God,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai,
Ruler over all the world,	מֶלֶךְ עַל כָּל הָאָרֶץ	melech al kol ha'aretz
who hallows Shabbat, Israel	מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and the day of remembering.	וְיוֹם הַזְכָּרוֹן	veYom Hazikaron.

Our Duty - עלינו - Aleinu¹

The Sovereign of all to praise we're bound,	עֲלֵינוּ לְשַׁבַּח † לְאֲדוֹן הַכֹּל	† Aleinu leshabe'ach la'adon hakol,
The Creative Force with greatness to crown,	לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית	latet gedulah leyotzer bereshit,
Who made us like no other race	שֶׁלֹא עָשׂוּנוּ כְּגוֹיֵי הָאָרְצוֹת	shelo asanu kegoyei ha'aratzot
On earth, nor set us in their place.	וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאָדָמָה	velo samanu k'mishpechot ha'adamah,
Our fate—like theirs God made it not	שֶׁלֹא שָׁם חֲלַקְנוּ כָּהֵם	shelo sam chelkenu kahem
But chose for us a different lot. ²	וְגוֹרְלָנוּ כְּכֹל-הַמּוֹנֵם	vegoralenu kechol hamonam.

Some add the next two lines.

For they bow to futility and emptiness <i>Is 45:20</i> “and pray to a god that can't help.”	שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וְרִיק וּמִתְפַּלְלִים אֶל-אֵל לֹא יוֹשִׁיעַ	Shehem mishtachavim lehevel varik “umitpalelim el el lo yoshia.”
------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------	---------------------------------------------------------------------

We bend the knee and bow the head gratefully,	וְאֲנַחְנוּ † כּוֹרְעִים ‡ וּמִשְׁתַּחֲוִים וּמוֹדִים	Va'anachnu †kor'im ‡ umishtachavim umodim
Before the Ruler whom rulers dread,	‡ לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים	‡ lifnei melech malchei hamlachim,
The holy, blessed One—	הַקְּדוֹשׁ בְּרוּךְ הוּא	Hakadosh baruch hu;
Who <i>Is. 51:13</i> “stretches out the heavens, Supports the earth below”;	שֶׁהוּא נוֹטֵה שָׁמַיִם וַיֹּסֵד אֶרֶץ	shehu “noteh shamayim veyosed aretz,”
Above, high in the sky,	וּמוֹשֵׁב יְקָרוֹ	umoshav yekaro
The Presence does bestow;	בְּשָׁמַיִם מִמַּעַל	bashamayim mima'al,
Whose power dwells	וּשְׁחִינַת עֲזוֹ	ushechinat uzo
In heights where none can go. ³	בְּגִבְהֵי מְרוֹמִים	begovhei meromim.

¹ For our note on Aleinu, please see page 398.

² “We are bound to give praise / to the ruler of everything, /to acknowledge the greatness /of the one who formed creation, who did not make us like other nations nor position us like the *rest of* the world's families, / who did not make our portion like theirs / nor our destiny like that of those multitudes.” If you dislike the idea that Jews are a “chosen” people, you might consider that in ancient days our mission was to bring Torah values to those who lacked them; now, perhaps, that mission is largely fulfilled. Or, you might say שֶׁלוּ for שֶׁלֹא—the two words sound identical—implying that God chose us, for God's own purposes, to be like the other nations, by showing them how to live a Torah-observant life.

³ We bend the knee / and bow in gratitude / before the ruler, / ruler of rulers, / the holy, blessed one, who “stretches out the heavens, / supports the earth below;” / whose own dwelling place / is in the sky above / and whose power is present / in the loftiest heights.

This is our God, there is no more;

our ruler is truth, beyond whom is naught.

It's written in *God's* Law:

Deut 4:39 “This day you must know

and take it to heart

that God is God

in heaven above

and on earth below: nothing else is.”

הוא אלהינו אין עוד
אמת מלכנו אפס זולתו
כפתוב בתורתו
וידעת היום
והשבת אל לבבך
כי יהוה הוא האלהים
בשמים ממעל
ועל הארץ מתחת אין עוד

Hu Eloheinu, ein od;

emet malkenu, efes zulato.

Kakativ b'Torato:

“Veyada'ta hayom,

vahashevota el levavecha

ki Adonai, hu ha'Elohim

bashamayim mima'al,

ve'al ha'aretz mitachat: ein od.”

So we hope in you,

God, our God,

soon to see your splendid power,

to make idols pass from the earth

and destroy false gods,

to repair the world in the Almighty's rule.

And all people

will call on your name,

to turn to you all the wicked on earth.

They'll see and know—

all earth dwellers—

that to you each knee must bend,

each tongue must swear.

Before you, ruling God,

they will kneel and fall down,

and to the glory of your reputation

they will give honor.

על כן נקוה לך
יי אלהינו
לראות מהרה בתפארת עזך
להעביר גלולים מן הארץ
והאלילים פרות יכרתון
לתקן עולם במלכות שדי
וכל בני בשר
יקראו בשמך
להפנות אליך כל רשעי ארץ
יכירו וידעו
כל יושבי תבל
כי לך תכרע כל ברך
תשבוע כל לשון
לפניך יי אלהינו
יכרעו ויפלו
ולכבוד שמך
יקר יתנו

Al ken nekaveh lecha,

Adonai Eloheinu,

lir'ot meherah betif'eret uzecha;

leha'avir gilulim min ha'aretz,

veha'elilim karot yikaretun,

letahken olam bemalchut shadai,

vechol benei vasar

yikre'u vishmecha,

lehafnot elecha kol rish'ei aretz.

Yakiru veyed'u

kol yoshvei tevel,

ki lecha tichra kol berech,

tishava kol lashon.

Lefanecha Adonai Elohenu

yichre'u veyipolu,

velichvod shimcha

yekar yitenu,

And they will all accept
the yoke of your rule,
that soon you may rule them
forever and ever.

For this is your reign,
and forever and ever
you will rule in glory.

It's written in your Law:

Ex. 15:18 God will be the ruler forever!

And it's said in your scripture:

Zech. 14:9 And God will be ruler
over all the earth;
on that day God will be one
and God's name will be one.

ויקבלו כלם
את-על מלכותך
ותמלך עליהם מהרה
לעולם ועד
כי המלכות שלך היא
ולעולמי עד
תמלוך בכבוד
◇ כפתוב בתורתך
יהיה | ימלך לעולם ועד
ונאמר
והיה יהוה למלך
על-כל-הארץ
ביום ההוא יהיה אֱחָד
ושמו אֱחָד

vikablu chulam
et ol malchutecha,
vetimloch aleihem mehera
le'olam va'ed.
Ki hamalchut shelcha hi,
ule'olmei ad
timloch bechavod.
◇ Kakatuv beToratecha:
Adonai yimloch le'olam va'ed.
vene'amar:
Vehayah Adonai lemelech
al kol ha'aretz;
bayom hahu yih'yeh Adonai echad
ushemo echad.

Mourners rise to lead Mourners' Kaddish, page 392.

Psalm 27

¹ A psalm of David:

God lights my way and saves me from alarm.
God is my life-force. Who can do me harm?

² When evil people came
my flesh to eat,
My irksome foes slipped,
fell down at my feet.¹

³ Though I'm besieged,
I won't give in to fear.
Though I face war,
my firm belief is here.

לְדָוִד
יהוה אורי וישעי ממי אירא
יהוה מעוז-חיי ממי אפחד
בקרב עלי מרעים
לאכל את-בשרי
צרי ואיבי לי
המה קשלו ונפלו
אם-תחנה עלי מחנה
לא-ירא ליבי
אם-תקים עלי מלחמה
בזאת אני בוטח

LeDavid
Adonai ori veyish'i, mimi irah?
Adonai ma'oz chayai, mimi efchad?
Bikrov alai mere'im
le'echol et besari
tzarai ve'oy'vai li
hemah kashlu venafalu.
Im tachaneh alai machaneh
lo yirah libi;
im takum alai milchamah
bezot ani vote'ach.

¹ "A Psalm of David: God is my light and my salvation; whom shall I fear? God is the power of my life; of whom shall I be afraid? When evil people came at me, to devour my flesh—my troubles, my enemies—they stumbled and fell!"

<p>⁴ One thing I asked of God, for this I pray: To sit in God's own house living each day, To view God's grace, and in <i>God's</i> Temple stay.¹</p>	<p>אַחַת שְׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי לִחְזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהֵיכָלוֹ</p>	<p>Achat sha'alti me'et Adonai, otah avakesh: shivti beveit Adonai kol yemei chayai, lachazot beno'am Adonai ulevaker beheichalo.</p>
<p>⁵ For <i>God</i> will keep me safe in evil days, Perch me in secret tent on mountain raised.</p>	<p>כִּי יִצְפְּנֵנִי בְּסֹפֶה בְּיוֹם רָעָה וַיִּסְתְּרֵנִי בְּסֹתֵר אֹהֶלֹי בְּצִוּר יְרוּמֵמֵנִי</p>	<p>Ki yitzpeneni besuko beyom ra'ah, yastireni beseter oholo betzur yeromemeni.</p>
<p>⁶ And now I'm high above my enemies round; I'll offer in <i>God's</i> tent my joyful sound.²</p>	<p>וַעֲתָה יָרוּם רֹאשִׁי עַל אֹיְבֵי סְבִיבוֹתַי וְאֶזְבְּחָהּ בְּאֹהֶלֹי זִבְחֵי תְרוּעָה</p>	<p>Ve'atah yarum roshi al oy'vai sevivotai ve'ezbechah ve'oholo zivchei teru'ah;</p>
<p>With song to God my music will resound.³</p>	<p>אֲשִׁירָה וְאֶזְמְרָה לַיהוָה שְׁמַע־יְהוָה קוֹלִי אֶקְרָא וַיַּחֲנֵנִי וַיַּעֲנֵנִי</p>	<p>ashirah va'azamrah lAdonai. Shema Adonai, koli ekrah; vechoneni va'aneni.</p>
<p>⁷ God, hear my cry, and answer in your grace.</p>	<p>לֵךְ אָמַר לִבִּי בַקְשׁוּ פָּנַי אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ</p>	<p>Lecha amar libi, "Bakshu fanai." Et panecha Adonai avakesh.</p>
<p>⁸ My heart implored you, <i>God</i>, "O seek my face" As I seek yours.</p>		

¹ "If an *army* camp camps against me, my heart will not fear. If war rises against me, this is what I'll rely on. One thing I asked from God, this is my request: to sit in the house of the Lord all the days of my life, to view the sweetness of God and to be a visitor in *God's* Temple."

² "Zivchei teru'ah," sacrifices of shouting, could imply lots of animals bellowing at their slaughter. On the other hand, it may imply that a voice raised in song and praise is itself an acceptable offering, perhaps even an alternative to the blood and guts of the sacrificial system.

³ "For *God* will hide me in *God's* shelter on a bad day, conceal me in the secrecy of *God's* tent, lift me up on a rock! And now my head is raised above my enemies all around, and I'll offer in *God's* tent sacrifices of joyous shouting, I'll sing and make music to God."

<p>⁹ Don't hide your face from me, Don't send away your servant angrily.¹ You helped me; don't spurn or abandon me.² O God, you save me, <i>time and time again</i>.</p> <p>¹⁰ My parents left me, God will take me in.³</p> <p>¹¹ Show me your way, <i>God</i>, set me on level ground To stand against those who can boss me around!⁴</p> <p>¹² Don't turn me over to my enemies, False witnesses, who breathe brutality.⁵</p> <p>¹³ What had I been, had I not known I'd spy God's goodness here on earth before I die?</p> <p>¹⁴ Wait for God, <i>wait and trust</i>. <i>Though God come late</i>, Be strong, take heart. And wait for God, <i>just wait</i>.⁶</p>	<p>אַל-תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי אַל-תִּטְּבֵּאֵף אַבְדֶּעְךָ עֲזַרְתִּי הָיִיתָ אַל-תִּטְּשֵׁנִי וְאַל-תִּעַזְבֵּנִי אֱלֹהֵי יִשְׂרָאֵל כִּי-אָבִי וְאִמִּי עֲזָבוּנִי וַיְהוּהוּ יֹאסֵפֵנִי הוֹרֵנִי יְהוּהוּ דַרְכְּךָ וַנְחֵנִי בְּאֶרֶץ מִישׁוֹר לְמַעַן שׁוֹרְרָי אַל-תִּתְּנֵנִי בְּנֶפֶשׁ צָרִי כִּי קָמוּ-בִי עַדֵּי שֶׁקֶר וַיִּפֹּחַ חֲמָס לִוְלֵא הָאֲמַנְתִּי לְרֵאוֹת בְּשׁוֹבֵי-יְהוּהוּ בְּאֶרֶץ חַיִּים וְקָוָה אֱלֹהִים חֲזָק וַיֵּאֱמֵץ לִבֶּךָ וְקָוָה אֱלֹהִים</p>	<p>Al tas'ter panecha mimeni, al tat be'af avdecha. Ezrati hayita: al titsheni, ve'al ta'azveni. Elohei yish'i— Ki avi ve'imi azavuni, vAdonai ya'asfeni. Horeni Adonai darkecha, unecheni be'orach mishor lema'an shorerai. Al titneni benefesh tzarai, ki kamu vi edei sheker wife'ach chamas. Lulei he'emanti lir'ot betuv Adonai be'eretz chayim. ◇ Kaveh el Adonai: chazak vey'aametz libecha: vekaveh el Adonai.</p>
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Mourners rise to lead Mourners' Kaddish, page 392.

¹ "Listen, God; I'll call with my voice: take pity on me and answer me. My heart said to you, 'Seek my face.' Lord, I shall seek your face! Don't hide your face from me; Don't turn your servant away in anger."
² "You have been my help: Don't throw me off, don't abandon me."
³ "O Lord, *you are* my savior. For my father and mother abandoned me, and God will take me in."
⁴ "God, show me your path and lead me on a level road (no ups and downs!) because of those people who can ruin my day!"
⁵ "Don't turn me over to the will of my foes, for there have risen against me witnesses who lie, breathing violence." "Shorerai" means those who have power over me; they can ruin my day and put ups and downs in my daily path.
⁶ "If I had not trusted that I would see the goodness of the Lord in the land of the living *what would have become of me!* Wait for the Lord: keep your heart strong and resolute, and wait for the Lord."

Many communities conclude with Adon Olam or Yigdal.

Eternal Sovereign - אֲדוֹן עוֹלָם - Adon Olam

Eternal sovereign, ¹ who ruled	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ	Adon olam asher malach
Before creating anything,	בְּטָרֵם כָּל יִצִּיר נִבְרָא	Beterem kol yetzir nivrah
When God formed all to God's liking,	לְעֵת נַעֲשֶׂה בְּחַפְצוֹ כָּל	Le'et na'asah vecheftzo kol,
Then God was known as "Sovereign" ²	אֲזִי מֶלֶךְ שֵׁמוֹ נִקְרָא	Azai melech shemo nikrah.
And when an end to all will come	וְאַחֲרַי כְּכֹלוֹת הַכֹּל	Ve'acharei kichlot hakol
Alone, revered, then God will reign.	לְבַדּוֹ יִמְלוֹךְ נוֹרָא	Levado yimloch norah:
And God has been, and God still is,	וְהוּא הָיָה וְהוּא הוֹיָה	Vehu hayah, vehu hoveh,
And God shall be in glorious fame.	וְהוּא יִהְיֶה בְּתִפְאַרֶה	Vehu yih'yeh betif'arah.
God stands alone; no second can	וְהוּא אֶחָד וְאֵין שֵׁנִי	Vehu echad, ve'ein sheni
Compare as fit companion;	לְהַמְשִׁיל לוֹ לְהַחְבִּירָה	Lehamshil lo lehachbirah,
Before the first, beyond the last,	בְּלִי רֵאשִׁית בְּלִי תַכְלִית	Beli reshit, beli tachlit,
God has strength and dominion.	וְלוֹ הֵעֵז וְהַמְשִׁירָה	Velo ha'oz vehamisrah.
My God, who lives and me redeems—	וְהוּא אֵלִי וְחִי גֹאֲלִי	Vehu eli vechai go'ali
Rock of my pain in time of grief,	וְצוּר חֻבְלִי בְּעֵת צָרָה	Vetzur chevli be'eit tzarah.
My banner and my refuge: when	וְהוּא נִסִּי וּמָנוֹס לִי	Vehu nisi umanos li,
I cry for help, God brings relief.	מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא	Menat kosi beyom ekrah.
I place my soul into God's care	בְּיָדוֹ אֶפְקִיד רוּחִי	Beyado afkid ruchi
Sure that I'll wake after this night;	בְּעֵת אִישׁוֹן וְאֶעִירָה	Be'eit ishan ve'a'irah,
My soul shall with my body stay:	וְעִם רוּחִי גְּוִיָּתִי	Ve'im ruchi geviyati,
God is with me: I'll not take fright! ³	יִי לִי וְלֹא אִירָא	Adonai li, velo irah.

¹ In this, our favorite hymn, we acknowledge God's eternal and awesome power, but we also trust that God cares for each of us as individuals. The poem is sometimes attributed to the 11th-century poet Solomon Ibn Gabirol. I like it best of all because (in Hebrew) it begins "I dunno," and our ability to challenge each other in discussion is an appealing characteristic of Judaism and a wonderful thing to celebrate as we end a service.

² "Then 'King' was God's name called": i.e., then God was called King, Ruler, Sovereign.

³ The main idea is that when we sleep, the soul slips away from the body; if it doesn't come back, we leave this life. Confident in God's help, we can go to sleep without worry.

Be Great - יגדל - Yigdal

The living God be great, <i>God's</i> praise resound;	יגדל אלהים חי וישתבח	Yigdal Elohim chai veyishtabach;
<i>God</i> is, and there's no end	נמצא ואין עת	nimtzah, ve'ein et
to where <i>God's</i> found.	אל-מצאיאותו	el metzi'uto.
<i>God</i> is One; like <i>God's</i> there is no unity,	אחד ואין יחיד כִּיחודו	Echad ve'ein yachid keyichudo;
Oneness beyond our ken, infinity!	נעלם וגם אין סוף לאחדותו	ne'elam, vegam ein sof le'achduto.
Unseen of form, without carnality;	אין לו דמות הגוף ואינו גוף	Ein lo demut haguf, ve'eino guf.
Beyond all measure is <i>God's</i> sanctity.	לא נערוף אליו קדשתו	Lo na'aroch elav kedushato.
Old before any thing that came to be;	קדמון לכל דבר אשר נברא	Kadmon lechol davar asher nivrah.
First, with no onset to <i>God's</i> primacy.	ראשון ואין ראשית לראשיתו	Rishon, ve'ein reshit lereshito.
<i>God's</i> ruler of the universe, and see!	הנו אדון עולם לכל נוצר	Hino adon olam lechol notzar;
<i>God</i> shows each creature grandeur, majesty.	יורה גדלתו ומלכותו	yoreh gedulato umalchuto.
Splendor and prophecy in liberal measure.	שפע נבואתו נתנו	Shefa nevu'ato netano
<i>God</i> gave to this people, to <i>God's</i> treasure.	אל אנשי סגלתו ותפארתו	el anshei segulato, vetif'arto.
No one like Moses did in Israel rise,	לא קם בישראל	Lo kam beYisra'el
Prophet who saw <i>God's</i> form	כמשה עוד נביא	keMoshe od navi,
with his own eyes.	ומביט את תמונתו	umabit et temunato.
True to <i>God's</i> people, God gave us a guide	תורת אמת נתן לעמו אל	Torat emet natan le'amo El
To truth—Torah, by prophet's hand supplied.	על יד נביאו נאמן ביתו	al yad nevi'o ne'eman beto.
God will not change;	לא יחליף האל	Lo yachalif ha'El,
<i>God's</i> faith will never sway,	ולא ימיר דתו	velo yamir dato
For all of time, to any other way.	לעולמים לזולתו	le'olamim, lezulato.
Our secret thoughts <i>God</i> searches out and knows;	צופה ויודע סתרינו	Tzofeh veyode'ah setarenu;
When things are born,	מביט לסוף דבר	mabit lesof davar
<i>God</i> sees how they will close.	בקדמתו	bekadmato.
The good man gains a just reward in time;	גומל לאיש חסד כמפעלו	Gomel le'ish chesed kemif'alo:
The bad, <i>God</i> punishes as fits the crime.	נותן לרשע רע כרשעתו	noten lerasha rah kerish'ato.
The anointed, <i>God</i> at end of days will send,	ישלח לקץ הימין משיחנו	Yishlach leketz hayamin meshichenu
Salvation for us who await the end.	לפדות מחכי קץ ישועתו	lifdot mechakei ketz yeshu'ato.
God kindly will the dead with life invest;	מתים יחיה אל ברב חסדו	Metim yechayeh El berov chasdo:
<i>God's</i> glorious name shall be forever blest.	ברוך עדי עד שם תהלתו	baruch adei ad shem tehilato.

שַׁחֲרִית

Morning Service

The first sections of daytime prayers are the same for Rosh Hashanah and Yom Kippur: Dawn Blessings, Poems and Songs, and Shema and Its Blessings. (Some congregations add extra poems, which we do not include.) After the Shema section, we continue with the Silent and Repeated Amidah and Torah Service.

SPS SAMPLE

Dawn Blessings

How Fair - מה טובו - Mah Tovu

Num 24:5 Jacob, how fair your dwellings are—
O Israel—your communities.

Pss 5:8 With your great kindness,
I come to your house;
I bow to your holy sanctuary
in reverence to you.

Pss 26:8 God, I love your residence,
the place where your glory dwells.
I will kneel and bow down,
bless before God, my maker.

Psalm 69:14 God, may my prayer to you
arrive at a welcome time;
Sovereign, in kindness plentiful,
answer me with salvation sure.¹

מה־טֹבוֹ אֶהְלֵךְ יַעֲקֹב
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל
וְאֲנִי בְּרֹב חַסְדֶּיךָ
אָבוֹא בֵּיתְךָ
אֲשַׁתְּחֹוֶה אֶל־הַיְכָל־קֹדְשֶׁךָ
בִּירְאָתְךָ
יְהוָה אֲהַבְתִּי מֵעוֹן בֵּיתְךָ
וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ
וְאֲנִי אֲשַׁתְּחֹוֶה וְאֶכְרַעָה
אֲבָרְכָה לִפְנֵי יי עֹשֵׂי
וְאֲנִי תִפְלִילֶיךָ יְהוָה
עַתָּה רַצּוֹן
אֱלֹהִים בְּרֹב־חַסְדֶּיךָ
עֲנֵנִי בְּאֱמֶת יִשְׁעֶךָ

“Mah tovu ohalecha Ya’akov,
Mishkenotecha, Yisra’el.”
“Va’ani berov chasdecha
avo veitecha;
eshtachaveh el heichal kodshecha
beyir’atecha.”
“Adonai, ahavti me’on beitecha,
umekom mishkan kevodecha.”
Va’ani eshtachaveh ve’echra’ah,
evrechah lifnei Adonai, osi.
Va’ani tefilati lecha Adonai
et ratzon;
Elohim berov chasdecha,
aneni be’emet yish’echa.

Blessing for Tallit

We bless you, O Ruler,
our God, who rules the world.
You made us holy with your laws
And told us to wrap ourselves in fringes.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהִתְעַטֵּף בְּצִיצִית

Baruch ata Adonai
Eloheinu melech ha’olam
Asher kidshanu bemitzvotav
vetzivanu lehit’atef batzitzit.

¹ The Hebrew is rather elliptical; lit., “And as for me, my prayer to you, Sovereign, *may it be* at an acceptable time; Sovereign, in the abundance of your kindness, answer me in the truth of your salvation.”

Dawn Blessings - בְּרִכּוֹת הַשַּׁחַר - Bir'chot HaShachar¹

We stand to thank God for a new day with these fifteen blessings. When the leader leads each blessing, we respond "Amen." Blessings 2, 3 and 4 offer both traditional and alternative versions.

- | | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
| ¹ We bless you, Sovereign God,
you rule both space and time:
you taught the rooster
to tell day from night. | בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר נָתַן לַשֶּׁכִּי בֵינָה
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה אָמֵן | Baruch atah Adonai
Eloheinu melech ha'olam:
asher natan lasechvi vina
lehavchin bein yom uvein layla. Amen |
| <i>..... Alternative, positive blessings 2, 3 and 4</i> | | |
| ² We bless you, Sovereign God,
you rule both space and time:
you made me in your image. | בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׁעֵשֵׂנִי בְצַלְמוֹ אָמֵן | Baruch atah Adonai
Eloheinu melech ha'olam:
she'asani betzalmo. Amen |
| ³ We bless you, Sovereign God,
you rule both space and time:
you made me a Jew. | בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׁעֵשֵׂנִי יִשְׂרָאֵל אָמֵן | Baruch atah Adonai
Eloheinu melech ha'olam:
she'asani Yisra'el. Amen |
| <i>Girls and ladies say "bat chorin," men and boys say "ben chorin":</i> | | |
| ⁴ We bless you, Sovereign God,
you rule both space and time:
you made me a free person. | בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׁעֵשֵׂנִי בֶן/בַּת-חֹרִין אָמֵן | Baruch atah Adonai
Eloheinu melech ha'olam:
she'asani ben/bat chorin. Amen |
| <i>..... Traditional negative blessings 2, 3 and 4</i> | | |
| ² We bless you, Sovereign God,
you rule both space and time:
<i>even though</i> you made me just one person. | בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׁלֹא עֲשֵׂנִי גוֹי אָמֵן | Baruch atah Adonai
Eloheinu melech ha'olam:
shelo asani goy. Amen |
| ³ We bless you, Sovereign God,
you rule both space and time:
<i>even though</i> you did not make me a servant. | בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׁלֹא עֲשֵׂנִי עֶבֶד אָמֵן | Baruch atah Adonai
Eloheinu melech ha'olam:
shelo asani ahved. Amen |
| ^{4 for men} We bless you, Sovereign God,
you rule both space and time:
<i>even though</i> you did not make me a woman. | בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׁלֹא עֲשֵׂנִי אִשָּׁה אָמֵן | Baruch atah Adonai
Eloheinu melech ha'olam:
shelo asani ishah. Amen |
| ^{4 for women} We bless you, Sovereign God,
you rule both space and time:
who made me as you <i>really</i> want <i>people</i> to be. ² | בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׁעֵשֵׂנִי כִרְצוֹנוֹ אָמֵן | Baruch atah Adonai
Eloheinu melech ha'olam:
she'asani kirtzono. Amen |

¹ For our note on the Dawn Blessings, please see page 401.

² Often translated as "Who made me according to *God's* will," to be said with a sigh of resignation.

⁵ We bless you, Sovereign God,
you rule both space and time:
you restore our sight.

ברוך אתה יי
אלהינו מלך העולם
פוקח עורים אמן
Baruch atah Adonai
Eloheinu melech ha'olam:
poke'ach ivrim. Amen

⁶ We bless you, Sovereign God,
you rule both space and time:
you clothe the naked.

ברוך אתה יי
אלהינו מלך העולם
מלביש ערומים אמן
Baruch atah Adonai
Eloheinu melech ha'olam:
malbish arumim. Amen

⁷ We bless you, Sovereign God,
you rule both space and time:
you remove our limitations.

ברוך אתה יי
אלהינו מלך העולם
מתיר אסורים אמן
Baruch atah Adonai
Eloheinu melech ha'olam:
matir asurim. Amen

⁸ We bless you, Sovereign God,
you rule both space and time:
you set us up when we're bent over.

ברוך אתה יי
אלהינו מלך העולם
זוקף כפופים אמן
Baruch atah Adonai
Eloheinu melech ha'olam:
zokeif kefufim. Amen

⁹ We bless you, Sovereign God,
you rule both space and time:
you stretch the earth over the water.

ברוך אתה יי
אלהינו מלך העולם
רוקע הארץ על המים אמן
Baruch atah Adonai
Eloheinu melech ha'olam:
roka ha'aretz al hamayim. Amen

¹⁰ We bless you, Sovereign God,
you rule both space and time:
you make everything I need.

ברוך אתה יי
אלהינו מלך העולם
שעשה לי כל צרכי אמן
Baruch atah Adonai
Eloheinu melech ha'olam:
she'asah li kol tzorki. Amen

¹¹ We bless you, Sovereign God,
you rule both space and time:
you guide each person's steps.

ברוך אתה יי
אלהינו מלך העולם
המכין מצעדי-גבר אמן
Baruch atah Adonai
Eloheinu melech ha'olam:
hamechin mitz'adei gahver. Amen

¹² We bless you, Sovereign God,
you rule both space and time:
you brace Israel with courage.

ברוך אתה יי
אלהינו מלך העולם
אוזר ישראל בגבורה אמן
Baruch atah Adonai
Eloheinu melech ha'olam:
ozer Yisra'el bigvurah. Amen

¹³ We bless you, Sovereign God,
you rule both space and time:
you crown Israel with splendor.

ברוך אתה יי
אלהינו מלך העולם
עוטר ישראל בתפארה אמן
Baruch atah Adonai
Eloheinu melech ha'olam:
oter Yisra'el betif'arah. Amen

¹⁴ We bless you, Sovereign God,
you rule both space and time:
you give strength to the weary.

ברוך אתה יי
אלהינו מלך העולם
הנותן ליעף כח אמן
Baruch atah Adonai
Eloheinu melech ha'olam:
hanotein laya'ef ko'ach. Amen

15 We bless you, Sovereign God, you rule the world; you drive sleep from our eyes and slumber from our eyelids. <i>We are seated</i> † <i>and pray for God's help to stay away from trouble and temptation</i>	בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּעְבִּיר שְׁנָה מֵעֵינֵי וּתְנוּמָה מֵעַפְפֵי אָמֵן	Baruch atah Adonai Eloheinu melech ha'olam, hama'avir sheinah me'einai utenumah me'af'apai. Amen
May your wish be—	וַיְהִי רָצוֹן מִלְּפָנֶיךָ	Vihi ratzon milfanecha
ruling God, God of our ancestors—	יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	Adonai Eloheinu vElohei avoteinu ve'imoteinu
to make Torah our routine and bind us to your rules, not to bring us into the clutches of error or wrongdoing or sin or temptation or disdain.	שֶׁתִּרְגִּילֵנוּ בְּתוֹרַתְךָ וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ וְאֵל תִּבְיָאֵנוּ לֹא לַיְדֵי חֵטָא וְלֹא לַיְדֵי עֲבָרָה וְעוֹן וְלֹא לַיְדֵי נִסְיוֹן וְלֹא לַיְדֵי בְזִיוֹן	shetargileinu beToratecha vedabkeinu bemitzvotecha. Ve'al tevi'einu lo lidei chet velo lidei averah ve'avon velo lidei nisayon velo lidei vizayon.
Don't give us over to the evil urge, but keep us far from a bad person and a bad companion. ¹	וְאֵל תִּשְׁלַט-בָּנוּ יֵצֵר הָרַע וְהִרְחִיקֵנוּ מֵאָדָם רָע וּמִחֶבֶר רָע	Ve'al tashlet banu yetzer harah vehar'chikeinu me'adam ra umechaver ra.
Bind us to our good impulse and good deeds, and make our nature bow to serve you.	וְדַבְּקֵנוּ בְּיֵצֵר הַטוֹב וּבְמַעֲשֵׂים טוֹבִים וְכוּף אֶת-יִצְרָנוּ לְהִשְׁתַּעֲבֹד-לָךְ	Vedabkeinu beyetzer hatov uvema'asim tovim vechof et yitzreinu lehishtabed lach.
Grant <i>this</i> today and every day for grace, kindness and mercy in your eyes and the eyes of all who see us, and reward us with <i>your</i> good kindness.	◇ וְתַנְּנוּ הַיּוֹם וּבְכָל-יּוֹם לְחֵן לְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ וּבְעֵינֵי כָל-רוֹאֵינוּ וְתַגְּמַלְנוּ חֲסָדִים טוֹבִים	◇ Uteneinu hayom uvechol yom lechen lechesed ulerachamim be'einech uve'einei chol ro'einu vetigmeleinu chasadim tovim.
We bless you, God, who rewards ² with good kindness your people Israel.	בָּרוּךְ אַתָּה יי גּוֹמֵל חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל אָמֵן	Baruch atah Adonai, gomeil chasadim tovim le'amo Yisra'el. Amen

¹ What makes us do something bad? We ask God to keep us out of trouble and away from those evil influences—bad places, bad people and bad impulses.

We speak of our “yetzer tov” and “yetzer ra,” our good and evil impulse or inclination. The word “yetzer” is related to the Hebrew root for make, form or fashion (as you make a pot from clay). You might say the impulse is what makes us an instrument of good or evil.

² The idea of “gomeil” is familiar today. People and companies that sense their own good fortune talk of “giving back” to the community. In the same way, this Hebrew word for “reward” and “repay” is part of the Hebrew

May Your Wish Be - יהי רצון - Yehi Ratzon

May your wish ¹ be—	יהי רצון מלפניך	Yehi ratzon milfanecha
ruling God	יי אלהי	Adonai Elohai
and God of my ancestors—	ואלהי אבותי ואמותי	vElohei avotai ve'imotai
to protect me today and every day	שתצילנו היום ובכל יום	shetzilenu hayom uvechol yom
from rude people and rude manners,	מעזי פנים ומעזות פנים	me'azei fanim ume'azut panim,
from a bad person, a bad friend,	מאדם רע ומחבר רע	me'adam ra umechaver ra
a bad neighbor, a troublemaker,	ומשכן רע ומפגע רע	umishachen ra umipega ra
a ruinous enemy,	ומשטן המשחית	umisatan hamashchit
a harsh judgement	מדין קשה	midin kashev
and a harsh judge—	ומבעל דין קשה	umiba'al din kashev,
Jewish ² or not Jewish.	בין שהוא בן ברית ובין שאינו בן ברית	bein shehu ven b'rit uvein she'eino ven b'rit.

Some people study the Akedah, the Binding of Isaac, Genesis 22:1-19, with this introduction.

Introduction to the Akedah

O God—	אלהינו	Eloheinu
God of our parents,	ואלהי אבותינו ואמותינו	vElohei avoteinu ve'imoteinu,
think well of us, ³	זכרנו בזכרון טוב לפניך	zochrenu bezikaron tov lefanecha,
take note of us	ופקדנו	ufokdenu
with salvation and mercy	בפקדת ישועה ורחמים	bifkudat yeshu'ah verachamim
from the ancient skies on high; ⁴	משמי שמי קדם	mishmei shemei kedem,

idiom for charity—"Gemilut chasadim" or "doing acts of lovingkindness." If you have the money, however hard you worked for it, you have an obligation to help others.

So does God have an obligation to reward us? Yes, our liturgy says repeatedly—not for our own merit, but because of the good deeds of our ancestors.

¹ These are the humble supplications of a person with little earthly power. We ask God to keep us from troublesome people—thieves, false accusers, drunk drivers, credit cheats, and so on.

² "Jewish" is literally "a child of the Covenant (or contract)" referring to the Jews' contract with God outlined in the Shema.

³ "Remember us with a good (favorable) memory in your presence."

⁴ "From the heavens of heavens of old."

think for our sake, Sovereign God,
of the love of *our* ancestors,
Abraham, Isaac and Jacob,
your servants—
the pact, the kindness
and the promise
you swore to our father Abraham
on Mount Moriah,
the binding
when he bound his son Isaac
on the horns of the altar,
as is written in your Torah:

וְזָכַר לָנוּ יי אֱלֹהֵינוּ
אֲהַבַת הַקְּדָמוֹנִים
אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל
עַבְדֶּיךָ
אֶת הַבְּרִית וְאֶת הַחֶסֶד
וְאֶת הַשְּׁבוּעָה
שֶׁנִּשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ
בְּהַר הַמּוֹרִיָּה
וְאֶת הָעֲקֵדָה
שֶׁעָקַד אֶת יִצְחָק בְּנוֹ
עַל גְּבֵי הַמִּזְבֵּחַ
כַּכְּתוּב בְּתוֹרָתְךָ
uzechor lanu, Adonai Eloheinu,
ahavat hakadmonim,
Avraham, Yitzchak veYisra'el
avadecha,
et habrit ve'et hachesed
ve'et hashevu'ah
shenishbatah le'Avraham avinu
beHar HaMori'ah,
ve'et ha'akedah
she'akad et Yitzchak beno
al gabei hamizbe'ach,
kakativ beToratecha:

The Binding of Isaac - עֲקֵדָה - Akedah

Genesis 22:1-19 is on pages 232 to 235.

Boss of The World - רִבּוֹנוֹ שֶׁל עוֹלָם - Ribono Shel Olam

Boss of the world,
may this be what you wish,
Sovereign God,
God of our parents:
that you remember
our parents' pact.
As our ancestor Abraham overcame
his love for his only son
and was willing to slaughter him
in order to do what you wanted,
so may your love overcome
your anger at us,
your mercy overcome your *other* traits,

רִבּוֹנוֹ שֶׁל עוֹלָם
יְהִי רָצוֹן מִלְּפָנֶיךָ
יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוּנָתֵינוּ
שֶׁתִּזְכֹּר לָנוּ
בְּרִית אֲבוֹתֵינוּ וְאֱמוּנָתֵינוּ
כְּמוֹ שֶׁכָּבַשׁ אַבְרָהָם אָבִינוּ
אֶת רַחֲמָיו מִבֶּן יְחִידוֹ
וְרָצָה לְשַׁחַט אוֹתוֹ
כְּדִי לַעֲשׂוֹת רָצוֹנְךָ
כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ
אֶת כַּעַסְךָ מֵעַלֵּינוּ
וְיִגְלוּ רַחֲמֶיךָ עַל מִדּוֹתֶיךָ
Ribono shel olam,
yehi ratzon milfanecha,
Adonai Eloheinu
vElohei avoteinu ve'imoteinu,
shetizkor lanu
berit avoteinu ve'imoteinu
kemo shekavash Avraham avinu
et rachamav miben yechido
veratzah lishchot oto
kedei la'asot retzonecha;
ken yichbeshu rachamecha
et ka'as'cha me'aleinu,
veyigolou rachamecha al midotecha

so that you step with us inside
the *strict* boundary of your justice.¹

Treat us,² sovereign God,
with love
and mercy.³

In your great goodness,
let your anger relent
from your people, your city,
your land and your bequest;
fulfill for us, sovereign God,
the promise you made
through your servant Moses,
as it's said:

Lev. 26:42 I remember my pact with Jacob
and my pact with Isaac;
I remember my pact with Abraham,
and I remember the earth.

A person should always
fear Heaven in secret⁴ and in public,
be grateful for the truth⁵
and speak truth deep inside
and get up early to say this:

וּתְכַנֵּס אֶתָנוּ לְפָנִים
מִשׁוּרַת דִּינְךָ
וּתְתַנְהֵג עִמָּנוּ יי אֱלֹהֵינוּ
בְּמִדַּת הַחֶסֶד
וּבְמִדַּת הַרְחָמִים
וּבְטוֹבְךָ הַגָּדוֹל
יְשׁוּב חָרוֹן אַפֶּךָ
מֵעַמֶּךָ וּמֵעִירְךָ
וּמֵאֶרְצֶךָ וּמִנְחַלְתֶּךָ
וּקְיִם לָנוּ יי אֱלֹהֵינוּ
אֶת הַדָּבָר שֶׁהִבְטַחְתָּנוּ
עַל יְדֵי מֹשֶׁה עֲבָדְךָ
כְּאָמֹר
וּזְכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹב
וְאֶף אֶת־בְּרִיתִי יִצְחָק
וְאֶף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר
וְהָאֵרֶץ אֶזְכֹּר
לְעוֹלָם יְהֵא אָדָם
יֵרָא שְׂמִים בְּסֵתֶר וּבְגִלּוּי
וּמוֹדֵה עַל הָאֱמֶת
וְדוֹבֵר אֱמֶת בְּלִבּוֹ
וַיִּשְׁכֵּם וַיֹּאמֶר

vetikanes itanu lifnim
mishurat dinecha,
vetitnaheg imanu, Adonai Eloheinu,
bemidat hachesed
uvemidat harachamim.
Uvetuv'cha hagadol
yashuv charon ap'cha
me'am'cha ume'ir'cha
ume'artzecha uminchalatecha.
Vekayem lanu, Adonai Eloheinu,
et hadavar shehivtachtanu
al yedei Moshe avdecha,
ka'amur:
Vezacharti et beriti Ya'akov,
ve'af et beriti Yitzchak,
ve'af et beriti Avraham ezkor;
ve'ha'aretz ezkor.
Le'olam yehei adam
yerei shamayim beseter uvagalu'i
umodeh al ha'emet
vedover emet bilvavo
vayashkem veyomar:

¹ So that we get a more lenient punishment than we really deserve, a reference to the Babylonian Talmud, Berachot 7a.

² “Conduct yourself regarding us.”

³ “With the quality/trait/attribute of love and the attribute of mercy”

⁴ “In secret” may refer to a time when saying Shema was illegal.

⁵ Why be thankful for the truth? Troublemakers distort the truth to get us in trouble though our conscience is clear. Let's be grateful when truth clears us.

Ruler of Every World • רבון כל העולמים • Ribon Kol Ha'olamim

Ruler of every world! ¹	רבון כל העולמים	Ribon kol ha'olamim!
It's not on account of our good deeds	לא על צדקותינו	Lo al tzidkoteinu
that we plead	אנחנו מפילים	anachnu mapilim
for grace in your presence,	תחנונינו לפניך	tachanuneinu lefanecha
but because of your great mercy.	כי על רחמיך הרבים	ki al rachamecha harabim.
What are we, what is our life,	מה אנחנו מה חיינו	Mah anachnu, meh chayeinu,
our devotion, our righteousness,	מה חסדנו מה-צדקנו	meh chasdenu, mah tzidkenu,
our salvation, our strength	מה-ישענו מה-לחנו	mah yish'enu, mah kochenu,
or our power?	מה-גבורתנו	mah gevuratenu?
What are we to say to you,	מה נאמר לפניך	Mah nomar lefanecha
ruling God	יי אלהינו	Adonai Eloheinu
and God of our ancestors—	ואלהי אבותינו ואמותינו	vElohei avoteinu ve'imoteinu?
Aren't all our heroes	הלא כל-הגבורים	Halo kol hagiborim
like nothing to you,	כאין לפניך	ke'ayin lefanecha,
famous people as if they never existed,	ואנשי השם כלא היו	ve'anshei hashem kelo hayu,
learned people like the ignorant	וחכמים כבלי מדע	vachachamim kivli mada
and wise people like fools?	ונבונים כבלי השכל	unevonim kivli haskel!
For all they achieved is chaos,	כי רוב מעשיהם תהו	Ki rov ma'aseihem tohu,
their lives are worth nothing to you.	וימי חייהם הבל לפניך	vime chayeihem hevel lefanecha,
<i>Eccles 3:19</i> People are no better than beasts—	ומותר האדם מן הבהמה אין	umotar ha'adam min hab'hemah ayin,
it's all useless.”	כי הכל הבל	ki hakol havel.

¹ This prayer was composed for Yom Kippur, when we all feel depressed. When the humble person sees the wonder of a new day, s/he feels unworthy and insignificant: as King Lear said to Edgar, “Unadulterated man is no more but such a poor, bare forked animal as thou art” (*King Lear* III.iv.109-111). Prayer—we often say the Hebrew root implies “self-judgement”—brings us both low and high, both to abject self-aborrence (especially before breakfast) and triumphant joy.

But We Are Your People - אבל אנחנו עמך - Aval Anachnu Amcha

But ¹ we are your people,	אָבֵל אֲנַחְנוּ עִמָּךְ	Aval anachnu amcha,
children of your contract,	בְּנֵי בְרִיתְךָ	benei veritecha,
children of Abraham who loved you—	בְּנֵי אַבְרָהָם אֲהַבְּךָ	benei Avraham ohavcha
you made a promise to him	שְׁנִשְׁבַּעְתָּ לוֹ	shenishba'ta lo
on Mount Moriah—	בְּהַר הַמֹּרְיָה	behar haMoriyah,
we are the seed of his dear Isaac	זֶרַע יִצְחָק יְחִידוֹ	zera Yitzchak yechido
who was tied on top of the altar,	שֶׁנֶּעֱקַד עַל גֵּב הַמִּזְבֵּחַ	shene'ekad al gav hamizbe'ach,
the people of your son Jacob, your first-born—	עַדַּת יַעֲקֹב בְּנוֹךְ בְּכוֹרְךָ	adat Ya'akov bin'cha bechorecha
because of your love for him	שְׁמֵאֲהַבְתָּךְ שְׂאֵהַבְתָּ אוֹתוֹ	sheme'ahavat'cha she'ahavta oto
and the joy you took in him	וּמִשְׂמִחַתְךָ שֶׁשְׂמַחְתָּ בּוֹ	umisimchat'cha shesamachta bo
you called him	קָרָאתָ אֶת-שְׁמוֹ	kara'ta et shemo
“Israel” and “Jeshurun.” ²	יִשְׂרָאֵל וְיֶשְׁרֹון	Yisra'el viYeshurun.
And so we are bound	לְפִיכֶךָ אֲנַחְנוּ חַיָּיִם	Lefichach anachnu chayavim
to thank you and praise you,	לְהוֹדוֹת לְךָ וּלְשַׁבַּחְךָ	lehodot lecha uleshabechacha,
to glorify, bless and sanctify you,	וּלְפָאֲרְךָ וּלְבָרְךָ וּלְקַדְּשׁ	ulefa'er'cha ulevarech ulekadesh,
and to give praise and thanks to your name.	וּלְתֵת שֵׁבַח וְהוֹדָיָה לְשִׁמְךָ	velatet shevach vehodayah lishmecha.

¹ We have wallowed in the depths of misery, and now it's time to pull ourselves up from the mire by our spiritual bootstraps. We have inherited God's promise and love.

² Jacob became “Israel” in Genesis 35:10 after wrestling with the angel. “Jeshurun” is mentioned in Deuteronomy 32:15: “Jeshurun grew fat and kicked.” The name comes from the Hebrew root for “straight” or “direct,” and we like to interpret this as a name for Israel when it is morally upright. However, the only time the name is used in the Torah is here, when Jeshurun is a fat ass—oops, a well-fed donkey—and since it has enough to eat, it has become rebellious.

When Oliver Twist becomes refractory, Mr. Bumble explains why: “It's not Madness ... it's Meat. ... If you had kept the boy on gruel, ma'am, this would never have happened” (*Oliver Twist*, Chapter VII).

We are so lucky! How good is our lot, how fair our fortune, how delightful our heritage. We are so lucky that early and late, morning and evening we say twice a day: ¹	אֲשֶׁרִינוּ מַה-טוֹב חֶלְקֵנוּ וּמַה-נְּעִים גּוֹרְלֵנוּ וּמַה יָּפָה יְרוּשָׁתֵנוּ ◇ אֲשֶׁרִינוּ שְׂאֲנַחְנוּ ◇ מִשְׁכִּימִים וּמְעֲרִיבִים עֶרֶב וּבֹקֵר וְאוֹמְרִים פַּעַמַּיִם בְּכָל-יוֹם	Ashreinu mah tov chelkenu umah na'im goralenu umah yafah yerushatenu. ◇ Ashreinu she'anachnu mashkimim uma'arivim erev vavoker ve'omrim pa'amayim bechol yom:
..... <i>We join the leader, saying the next two lines aloud</i>		
<i>Deut. 6:4</i> Listen, <i>descendants of Israel</i> :	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one. ²	יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד	Adonai Eloheinu; Adonai echad.
Blessed is <i>God's</i> name, the glory of whose reign lasts forever. ³	בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד	Baruch shem— kevod malchuto le'olam va'ed.
It was you ⁴ back before the world was created, it was you since the world was created, it's you in this world and it's you in the World to Come.	אַתָּה הוּא עַד שֶׁלֹּא נִבְרָא הָעוֹלָם אַתָּה הוּא מִשְׁנִבְרָא הָעוֹלָם אַתָּה הוּא בְּעוֹלָם הַזֶּה וְאַתָּה הוּא לְעוֹלָם הַבָּא	Atah hu ad shelo nivrah ha'olam; atah hu mishenivra ha'olam atah hu ba'olam hazeh, ve'atah hu la'olam haba.

¹ From the depths of despair, we return to the heights of joy; this is the spirit in which we say Shema. Birnbaum (*Daily Prayer Book*, p. 23) says that Babylonian authorities forbade our reciting Shema because they saw our declaration of God's unity as a challenge to their beliefs.

² The ע of שמע and ד of אחד are large letters. Together, they form the Hebrew word עד, "witness"; with this declaration of God's unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמה (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God's universal acceptance in the four (ד) "corners" of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah's seventy grandsons, so we're all descendants of Gen X-ers).

³ This phrase is a response to hearing God's name. In the Temple, the people would respond with this phrase when they heard the High Priest pronounce God's name on Yom Kippur (Mishnah Yoma, 3:9).

⁴ In this passage, we express the eternity of the God we described in Shema.

Make your name holy	◇ קִדַּשׁ אֶת־שְׁמֶךָ	◇ Kadesh et shimcha
through the martyrs, ¹	עַל מַקְדִּישֵׁי שְׁמֶךָ	al makdishei shemecha,
and make it holy throughout your world;	וְקִדַּשׁ אֶת־שְׁמֶךָ בְּעוֹלָמְךָ	vekadesh et shimcha be'olamecha,
and as you save us,	וּבִישׁוּעָתְךָ	uvishu'at'cha
raise and heighten our glory. ²	תָּרִים וְתַגְבִּי'ה קַרְנֵנוּ	tarim vetagbi'a karnenu.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who makes your name holy far and wide. ³ אָמֵן	מְקַדַּשׁ אֶת־שְׁמֶךָ בְּרַבִּים אָמֵן	mekadesh et shimcha barabim. Amen

It's You - אתה הוא - Atah Hu

It's you, Ruler, our God,	אַתָּה הוּא יי אֱלֹהֵינוּ	Atah hu Adonai Eloheinu
in heaven and earth,	בְּשָׁמַיִם וּבָאָרֶץ	bashamayim uva'aretz,
in the high reaches of the sky. ⁴	וּבְשָׁמַי הַשָּׁמַיִם הָעֲלִיוֹנִים	uvishmei hashamayim ha'elyonim.
Really, you are first	אֱמֶת אַתָּה הוּא רִישׁוֹן	Emet, atah hu rishon
and you are last,	וְאַתָּה הוּא אַחֲרוֹן	ve'atah hu acharon,
and aside from you there is no God. ⁵	וּמִבְּלַעֲדֶיךָ אֵין אֱלֹהִים	umibal'adecha ein Elohim.
Gather those who hope in you	קַבֵּץ קוֹיָךְ	Kabetz kovecha
from the four corners of the earth. ⁶	מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ	me'arba kanfot ha'aretz.
They'll see and know,	יִכִּירוּ וַיֵּדְעוּ	Yakiru veyedu
all creatures that stir on the earth, that	כָּל־בְּאֵי עוֹלָם כִּי	kol ba'ei olam ki
<i>II Kings 19:15</i> you are God, you alone,	אַתָּה־הוּא הָאֱלֹהִים לְבַדְּךָ	atah hu haElohim levad'cha
for all the nations of the world; ⁷	לְכֹל מַמְלֻכוֹת הָאָרֶץ	lechol mamlechet ha'aretz.
You made	אַתָּה עָשִׂיתָ	Atah asita
heaven and earth,	אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ	et hashamayim ve'et ha'aretz,

¹ Martyrs are people who died “al kidush hashem,” to make God’s name holy.

² Our “glory” is literally our “horn”—the weapon of the aggressive bull, and the “horn of plenty.”

³ “Among the many.”

⁴ “The heavens of the high heavens.”

⁵ Refers to Isaiah 44:6: “I am the first, and I am the last, and there is no God except for me.”

⁶ “The four corners of the earth” is figurative.

⁷ God is for all nations, not just the Jews—a sentiment echoed in Aleinu.

the sea, and everything in them.
 And who of those you formed
 above or below
 can ask you, “What will you do?”
 Heavenly source of life,
 be kind to us
 for the sake of your great name
 which was pronounced upon us,
 and fulfill for us, ruling God,
 what is written:
Zeph 3:20 “Then I will bring you
 and then I will gather you,
 to present you for fame and honor
 among all the peoples of the world,
 when I bring about your return
 before your own eyes,” says God.¹

אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר בָּם
 וּמִי בְּכֹל-מַעֲשֵׂה יְדֶיךָ
 בְּעֵלְיוֹנִים אוֹ בַתְּחַתּוֹנִים
 שֵׁיִאמַר לְךָ מַה תַּעֲשֶׂה
 אָבִינוּ שֶׁבַשְׂמַיִם
 עֲשֵׂה עִמָּנוּ חֶסֶד
 בְּעִבּוּר שְׂמִיךְ הַגָּדוֹל
 שֶׁנִּקְרָא עֲלֵינוּ
 וְקִיָּם-לָנוּ יְיָ אֱלֹהֵינוּ
 מַה שֶׁכָּתוּב
 בָּעֵת הַהִיא אָבִיא אֲתֶכֶם
 וּבְעֵת קִבְצִי אֲתֶכֶם
 כִּי־אֶתֶן אֲתֶכֶם לְשֵׁם וּלְתִהְלֵה
 בְּכָל עַמֵּי הָאָרֶץ
 בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם
 לְעֵינֵיכֶם אָמַר יְהוָה

et hayam ve’et kol asher bam,
 umi bechol ma’asei yadecha
 ba’elyonim o vatachtonim
 sheyomar lecha: “Mah ta’aseh?”
 Avinu shebashamayim,
 ase i manu chesed
 ba’avur shimcha hagadol
 shenikra aleinu,
 vekayem lanu, Adonai Eloheinu,
 mah shekatuv:
 “Ba’eit hahi avi et’chem
 uva’eit kabtzi et’chem,
 ki eten et’chem leshe mit’hilah
 bechol amei ha’aretz,
 beshuvi et shevuteichem
 le’eineichem,” amar Adonai.

To conclude the section of dawn blessings, we study traditional texts. Many people study the sacrificial system with sources from the Torah, Talmud and Mishnah. We follow the lead of Sim Shalom with Rabbinic texts on lovingkindness and other suitable topics.

¹ This promise of salvation is the last verse of the Book of Zephaniah. And has it not come true (despite daily problems of reality) with the founding of the State of Israel?

Rabbinic Texts

Avot deRabbi Natan, 4:5

Once,
Raban Yochanan ben Zakkai¹
was leaving Jerusalem;
Rabbi Yehoshuah walked
behind him *as his student*
and saw the Temple ruined.
Rabbi Yehoshuah said:
“Alas for us! It’s ruined,
the place where people atoned
for Israel’s sins.”
Raban Yochanan said to him,
“Child, don’t get upset.
We have another atonement,
as good as this.
What is it? Acts of kindness,
As it’s said:

Hosea 6:6 ‘I want kindness, not sacrifice!’”

פַּעַם אַחַת הָיָה
רַבֵּן יוֹחָנָן בֶּן-זַכַּי
יוֹצֵא מִירוּשָׁלַיִם
וְהָיָה רַבִּי יְהוֹשֻׁעַ
הוֹלֵךְ אַחֲרָיו
וְרָאָה אֶת-בַּיִת הַמִּקְדָּשׁ חָרֵב
אָמַר רַבִּי יְהוֹשֻׁעַ
אֵי לָנוּ עַל זֶה שֶׁהוּא חָרֵב
מָקוֹם שֶׁמְכַפְּרִים בּוֹ
עוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל
אָמַר לוֹ רַבֵּן יוֹחָנָן
בְּנֵי אֵל יָרַע לְךָ
יֵשׁ לָנוּ כַּפָּרָה אַחֲרֵת
שֶׁהִיא כְּמוֹתָהּ
וְאִיזוֹ? גְּמִילוֹת חֲסָדִים
שֶׁנֶּאֱמַר
כִּי חֶסֶד חֲפָצְתִּי וְלֹא-זָבַח

Pa’am achat hayah
Raban Yochanan ben Zakkai
yotzeh miY’rushalayim,
vehaya Rabi Yehoshuah
holech acharav,
vera’ah et Beit Hamikdash charev.
Amar Rabi Yehoshuah:
“Oy lanu al zeh, shehu charev,
makom shemechaprim bo
avonoteihem shel Yisra’el!”
Amar lo Raban Yochanan:
“Beni, al yera lecha.
Yesh lanu kaparah acheret,
shehi kemotah.
Ve’ezo? Gemilut chasadim,
Shene’emar:
‘Ki chesed chafatzti velo zavach!’”

Babylonian Talmud, Sukkah, 49b

Rabbi Elazar said,
“What does this quotation mean:
Micah 6:8 ‘Humanity, you know what’s right²
and what God wants of you:
only to act justly,
to act with lovingkindness,
and to be modest about doing right.’³

אָמַר רַבִּי אֶלְעָזָר
מֵאֵי דְכַתִּיב
הִגִּיד לְךָ אָדָם מַה-טוֹב
וּמַה-יְהוּדָה דּוֹרֵשׁ מִמְּךָ
כִּי אִם-עֲשׂוֹת מִשְׁפָּט
וְאַהֲבַת חֶסֶד
וְהִצַּנְעַת לְכַת עִם-אֱלֹהֶיךָ

Amar Rabi Elazar,
“Mai dchativ,
‘Higid lecha, Adam, mah tov,
umah Adonai doresh mim’cha:
ki im asot mishpat
ve’ahavat chesed,
vehatzne’ah lechet im Elohecha.’”

¹ We credit Yochanan ben Zakkai with saving Judaism after the destruction of the Temple. He escaped from the siege of Jerusalem, faced the Roman general Vespasian, and secured permission to found an academy in Yavneh. He founded Rabbinic Judaism.

² “It has been told you, O earthling, what is good.”

³ “And to walk humbly with your God”; when you are “walking with God,” be modest!

‘To act justly,’
 this *refers* to the legal system.
 ‘Lovingkindness,’
 this *refers to performing* acts of kindness.
 ‘To be modest about doing right,’
 this *means* taking out the dead *for burial*
 and bringing the bride to the wedding canopy
with all that she needs.”

עֲשׂוֹת מִשְׁפָּט ‘Asot mishpat,’
 זֶה הַדִּין zeh hadin.
 וְאַהֲבַת חֶסֶד ‘Ve’ahavat chesed,’
 זוֹ גְמִילוֹת חֶסְדִּים zo gemilut chasadim.
 וְהִצַּנֵּעַ לְכַת עַם-אֱלֹהֶיךָ ‘Vehatzne’ah lechet im Elohecha,’
 זוֹ הוֹצֵאת הַמֵּת zo hotza’at hamet
 וְהִכְנַסַּת כָּלָה לְחֻפָּה vehachnasat kalah lechupah.”

Rabbi Elazar said,
 “A person who gives charity is a great person,
 more than *one who brings* all the sacrifices,
 as we are told:
Prov 21:3 ‘Acting with charity and justice
 is what God chooses above sacrifices.’”

אָמַר רַבִּי אֶלְעָזָר Amar Rabi Elazar,
 גָּדוֹל הָעוֹשֶׂה צְדָקָה “Gadol ha’oseh tzedakah
 יוֹתֵר מִכָּל-הַקֹּרְבָּנוֹת yoter mikol hakorbanot,
 שֶׁנֶּאֱמַר shene’emar,
 עֲשֵׂה צְדָקָה וּמִשְׁפָּט ‘Asoh tzedakah umishpat
 נִבְחָר לַיהוָה מִזְבַּח nivchar lAdonai mizavach.”

And Rabbi Elazar said,
 “Charity doesn’t pay—
 except according to the kindness of the act,
 as we are told:
Hosea 10:12 ‘Sow for yourselves in charity,
 and reap according to kindness.’”

וְאָמַר רַבִּי אֶלְעָזָר Ve’amar Rabi Elazar,
 אֵין צְדָקָה מִשְׁתַּלֶּמֶת “Ein tzedakah mishtalemet
 אֶלָּא לְפִי חֶסֶד שֶׁבָּהּ elah lefi chesed shebah,
 שֶׁנֶּאֱמַר shene’emar:
 זִרְעוּ לָכֶם לִצְדָקָה ‘Zir’u lachem litzdakah;
 קִצְרוּ לְפִי-חֶסֶד kitzru lefi chesed.”

Our Rabbis taught:
 “In three ways
 is the performance of kindness
 greater than charity.
 Charity is *giving* your money,
 but kindness
 is giving yourself or your money.

תָּנוּ רַבָּנַן Tanu Rabanan:
 בְּשִׁלְשָׁה דְּבָרִים “Bishloshah devarim
 גְּדוֹלָה גְּמִילוֹת חֶסְדִּים gedolah gemilut chasadim
 יוֹתֵר מִן הַצְּדָקָה yoter min hatzedakah.
 צְדָקָה בְּמָמוֹנוֹ Tzedakah bemamono,
 גְּמִילוֹת חֶסְדִּים gemilut chasadim
 בֵּין בְּגוּפוֹ בֵּין בְּמָמוֹנוֹ bein begufo, bein bemamono.

Charity is *giving* to the poor,
but kindness
can be given to either poor or rich.
Charity is for the living,
but kindness
is for both the living and the dead.”

צְדָקָה לְעֹנִיִּים
גְּמִילוֹת חֲסָדִים
בֵּין לְעֹנִיִּים בֵּין לְאַשִּׁירִים
צְדָקָה לְחַיִּים
גְּמִילוֹת חֲסָדִים
בֵּין לְחַיִּים בֵּין לַמֵּתִים”

Tzedakah la'oniyim;
gemilut chasadim
bein la'oniyim, bein la'ashirim.
Tzedakah lachayim;
gemilut chasadim
bein lachayim, bein lametim.”

Babylonian Talmud, Sukkah, 49b

Rabbi Elazar said,
“Anyone who acts with charity and justice
is like one who has filled
the entire world with kindness,
as we are told:
Psalm 33:5 ‘When one loves charity and justice,
God’s kindness has filled the earth.’

אָמַר רַבִּי אֱלֶעָזָר
כָּל-הָעוֹשֶׂה צְדָקָה וּמִשְׁפָּט
כְּאִילוּ מִלֵּא
כָּל-הָעוֹלָם כּוֹלוּ חֶסֶד
שֶׁנֶּאֱמַר
אֹהֵב צְדָקָה וּמִשְׁפָּט
חֶסֶד יְהוָה מָלְאָה הָאָרֶץ”

Amar Rabi Elazar:
“Kol ha'oseh tzedakah umishpat
ke'ilu mileh
kol ha'olam kulo chesed,
shene'emar:
‘Ohev tzedakah umishpat
chesed Adonai malah ha'aretz.”

Rabbi Elazar said,
“What does this quotation mean:
Prov 31:26 ‘She opens her lips with wisdom,
the Torah of kindness is on her tongue.’
So, is there a Torah of kindness
and another Torah
without kindness? *No! There’s only one Torah!*
Following Torah for its own sake,
this is the Torah of kindness;
following Torah for some other motive,
this is the Torah without kindness!”
And some say,
“Torah for the sake of learning,
this is the Torah of kindness;
Torah for some other motive than learning,
this is Torah without kindness!”

אָמַר רַבִּי אֱלֶעָזָר
מַאי דְּכָתִיב
פִּיהָ פְּתַחַהּ בְּחִכְמָה
וְתוֹרַת-חֶסֶד עַל-לְשׁוֹנָהּ
וְכִי יֵשׁ תּוֹרָה שֶׁל חֶסֶד
וְיֵשׁ תּוֹרָה
שְׂאִינָה שֶׁל חֶסֶד
אֵלָּה תּוֹרָה לְשִׁמָּה
זוּ הִיא תּוֹרָה שֶׁל חֶסֶד
שֶׁלֹּא לְשִׁמָּה
זוּ הִיא תּוֹרָה שְׂאִינָה שֶׁל חֶסֶד
אִיכָּא דְאַמְרֵי
תּוֹרָה לְלַמְדָּה
זוּ הִיא תּוֹרָה שֶׁל חֶסֶד
שֶׁלֹּא לְלַמְדָּה
זוּ הִיא תּוֹרָה שְׂאִינָה שֶׁל חֶסֶד

Amar Rabi Elazar,
“Mai dichtiv:
‘Piha pat'chah vechochmah,
vetorat chesed al leshonah’?
Vechi yesh Torah shel chesed
veyesh Torah she'einah
shel chesed?
Elah Torah lishmah,
zo hi Torat chesed,
shelo lishmah,
zo hi Torah she'einah shel chesed!”
Ikah de'amrei,
“Torah lelamdah,
zo hi Torah shel chesed;
shelo lelamdah,
zo hi Torah she'einah shel chesed.”

Sifre Deuteronomy, Ekev

Deut 11:22 “To follow all *God’s* ways.”

These are the ways
of the Holy One, whom we bless,
as we are told:

Ex 34:6-7 “God, God,

is a God both merciful and gracious,
patient, and great in kindness and truth,
ensuring mercy for thousands of generations,
tolerating sin, transgression and wrong,
and cleansing *people of their guilt* ...”

Just as God, who is everywhere,
is called “merciful and gracious.”
so should you be merciful and gracious.

Just as the Holy One, whom we bless,
is called “righteous,”
as we are told:

Psalm 145:17 “Righteous is God in all *God’s* ways”

so should you be righteous.

The Holy One, whom we bless,
is called “kind,”
as we are told:

Psalm 145:17 “And kind in all *God’s* works”

so should you be kind.

לִלְכֶת בְּכָל־דְּרָכָיו

אֵילוּ דְרָכָי

הַקְּדוֹשׁ בְּרוּךְ הוּא

שֶׁנֶּאֱמַר

יְהוָה | יְהוָה

אֵל רַחוּם וְחַנּוּן

אֲרֵךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת

נֹזֵר חֶסֶד לְאֲלֵפִים

נֹשֵׂא אָוֹן וּבִשְׂעָה וְחַטָּאָה

וְנִקְהָה

מָה הַמְּקוֹם

נִקְרָא רַחוּם וְחַנּוּן

אִף אַתָּה הָיִי רַחוּם וְחַנּוּן

מָה הַקְּדוֹשׁ בְּרוּךְ הוּא

נִקְרָא צַדִּיק

שֶׁנֶּאֱמַר

צַדִּיק יְהוָה בְּכָל־דְּרָכָיו

אִף אַתָּה הָיִי צַדִּיק

הַקְּדוֹשׁ בְּרוּךְ הוּא

נִקְרָא חָסִיד

שֶׁנֶּאֱמַר

וְחָסִיד בְּכָל־מַעֲשָׂיו

אִף אַתָּה הָיִי חָסִיד

“Lalechet bechol derachav,”

eilu dar’chei

haKadosh Baruch Hu,

shene’emar:

Adonai, Adonai,

El rachum vechanun

erech apayim, verav chesed ve’emet

notzer chesed la’alafim

noseh avon vafesha vechata’ah

venakeh.

Mah haMakom

nikrah rachum vechanun,

af atah hevei rachum vechanun.

Mah haKadosh Baruch Hu

nikrah tzadik,

shene’emar:

‘Tzadik Adonai bechol derachav,’

af atah hevei tzadik.

HaKadosh Baruch Hu

nikrah chasid,

shene’emar:

‘Vechasid bechol ma’asav,’

af atah hevei chasid.

Babylonian Talmud, Sotah, 14a

Rabbi Chamah said,
quoting Rabbi Chaninah:

“What does this quotation mean:

Deut 13:5 ‘After your ruling God shall you walk.’

Really, is it possible for a human
to walk after the divine presence?

אָמַר רַבִּי חָמָא

בְּרַבִּי חַנִּינָא

מַאי דְכָתִיב

אַחֲרָי יְהוָה אֱלֹהֵיכֶם תֵּלְכוּ

וְכִי אָפְשָׁר לוֹ לְאָדָם

לְהֵלֵךְ אַחַר שְׁכִינָה

Amar Rabi Chamah

beRabi Chaninah,

“Mai dichtiv,

‘Acharei Adonai Eloheichem telechu.’

Vechi efshar lo le’adam

lahaloch achar Shechinah?

Surely, *it means* to conduct oneself
in accordance with the *character* traits
of the Holy One, whom we bless.

Just as *God* clothes the naked,
so should you clothe the naked.

The Holy One, whom we bless,
visited the sick;

so should you visit the sick.

The Holy One, whom we bless,
comforted the mourners;

so should you comfort mourners.

The Holy One, whom we bless,
buried the dead;

so should you bury the dead.

Rav Simlai explained:

“As for Torah—

its beginning is a kind deed,
and its end is a kind deed.

Its beginning is a kind deed,
as is written:

Genesis 3:21 ‘Ruling God made
the man and his wife
garments of skin, and clothed them.’

And its end is a kind deed,
as is written:

Deut 34:6 ‘*God* buried *Moses* in the valley,
in the land of Moab.’”¹

אֵלָא לַהֲלוֹךְ
אָחַר מִדּוֹתָיו
שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא
מָה הוּא מַלְבִּישׁ עֲרֻמִּים
אִף אֶתָּה הַלְבִּשׁ עֲרֻמִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא
בִּקֵּר חוֹלִים
אִף אֶתָּה בִּקֵּר חוֹלִים
הַקְּדוֹשׁ בְּרוּךְ הוּא
נָחַם אֲבֵלִים
אִף אֶתָּה נָחַם אֲבֵלִים
הַקְּדוֹשׁ בְּרוּךְ הוּא
קָבַר מֵתִים
אִף אֶתָּה קָבַר מֵתִים
דַּרַשׁ רַב שִׁמְלַאי
תּוֹרָה
תְּחִילַתָּה גְּמִילוֹת חֲסָדִים
וְסוֹפָהּ גְּמִילוֹת חֲסָדִים
תְּחִילַתָּה גְּמִילוֹת חֲסָדִים
דִּכְתִּיב
וַיַּעַשׂ יְהוָה אֱלֹהִים
לְאָדָם וּלְאִשְׁתּוֹ
כְּתָנוֹת עוֹר וַיַּלְבִּשֵׁם
וְסוֹפָהּ גְּמִילוֹת חֲסָדִים
דִּכְתִּיב
וַיִּקְבֹּר אֹתוֹ בְּנֵי
בְּעֶרֶץ מוֹאָב

Elah lahaloch
achar midotav
shel haKadosh Baruch Hu.
Mah hu malbish arumim,
af atah halbesh arumim.
HaKadosh Baruch Hu
biker cholim;
af atah baker cholim.
HaKadosh Baruch Hu
nichem avelim;
af atah nachem avelim.
HaKadosh Baruch Hu
kavar metim;
af atah kevor metim.”
Darash Rav Simla’i:
“Torah,
techilatah gemilut chasadim,
vesofah gemilut chasadim.
Techilatah gemilut chasadim,
dichtiv:
‘Vaya’as Adonai Elohim
le’Adam ule’ishto
kotnot or, vayalbishem.”
Vesofah gemilut chasadim,
dichtiv:
‘Vayikbor oto vagai,
be’eretz Mo’av.

¹ Jewish texts I have seen omit the sheva under the yod in בני, but it’s in the Westminster Leningrad Codex.

Interpreting Torah¹

Rabbi Ishmael says:	רַבִּי יִשְׁמָעֵאל אוֹמֵר	Rabi Yishma'el omer:
By thirteen types of inferences	בְּשִׁלֹּשׁ עֶשְׂרֵה מִדּוֹת	bishlosh esreh midot
the Torah may be explained:	הַתּוֹרָה נִדְרֶשֶׁת	haTorah nidreshet.
¹ From an easy case to a strict case, and vice versa.	מִקַּל וְחֹמֶר	Mikal vachomer.
² From a similar phrase in two places.	וּמִגִּזְרֵה שְׁוָה	Umigzerah shavah.
³ From a general principle derived	מִבִּינְיָן אָב	Mibinyan av
from a single text	מִכְתּוּב אֶחָד	mikativ echad,
and from a general principle	וּמִבִּינְיָן אָב	umibinyan av
derived from two related texts.	מִשְׁנֵי כְּתוּבִים	mishnei chetuvim.
⁴ From an ostensibly general rule	מִכְּלָל וּפְרָט	Miklal ufrat.
restricted to specific cases.		
⁵ And from an ostensibly specific	וּמִפְּרָט וּכְלָל	Umiprat uchelal.
case expanded to a general rule.		
⁶ A general principle followed by specifics	כְּלָל וּפְרָט	Klal ufrat
and then another general principle: ²	וּכְלָל	uchlal—
you can only rule	אִי אַתָּה דָן	ee ata dan
that it applies to the specific cases.	אֵלֶּה כְּעֵין הַפְּרָט	elah ke'ein haprat.
⁷ From a general rule	מִכְּלָל	Miklal
that needs a specific case to explain it	שֶׁהוּא צְרִיךְ לִפְרָט	shehu tzarich lifrat
and from a specific case	וּמִפְּרָט	umiprat
that needs a general rule to explain it.	שֶׁהוּא צְרִיךְ לְכָלֵל	shehu tzarich lichlal.

¹ The thirteen principles of scriptural interpretation are from *Sifra*, a work that explains *Leviticus*, and they give insight into the exegetical methods of our sages.

² Leviticus 14:9 gives an example of this principle.

<p>⁸ Anything that was included in a general rule but was taken out of that rule to demonstrate something, it does not refer only to itself, but to make a point about the general rule.¹</p>	<p>כָּל דְּבַר שֶׁהָיָה בִּחְלָל וַיִּצְא מִן הַכָּלָל לְלַמֵּד לֹא לְלַמֵּד עַל עֲצֵמוֹ יֵצֵא אֶלָּא לְלַמֵּד עַל הַכָּלָל כְּלוּ יֵצֵא</p>	<p>Kol davar shehaya bichlal veyatza min haklal lelamed, lo lelamed al atzmo yatza, elah lelamed al haklal kulo yatza.</p>
<p>⁹ Anything that was included in a general rule but was used for a specific case similar to the general rule, it was used to make the rule more lenient, not more stringent.</p>	<p>כָּל דְּבַר שֶׁהָיָה בִּחְלָל וַיִּצְא לְטַעוֹן טַעוֹן אֶחָד שֶׁהוּא כְּעֵינָנוּ יֵצֵא לְהַקֵּל וְלֹא לְהַחְמִיר</p>	<p>Kol davar shehayah bichlal veyatza lit'on to'an echad shehu che'inyano, yatza lehakel, velo lehachamir.</p>
<p>¹⁰ Anything that was included in a general rule but was used for a specific case that is different, not like the general rule, it was used to make the rule more lenient and more stringent.</p>	<p>כָּל דְּבַר שֶׁהָיָה בִּחְלָל וַיִּצְא לְטַעוֹן טַעוֹן אֶחָד שֶׁלֹּא כְּעֵינָנוּ יֵצֵא לְהַקֵּל וְלְהַחְמִיר</p>	<p>Kol davar shehayah bichlal veyatza lit'on to'an acher shelo che'inyano, yatza lehakel, ulehachamir.</p>
<p>¹¹ Anything that was included in a general rule but was taken out to be considered as a new topic, you can't put it back into the general rule until <i>holy</i> scripture puts it back into its general rule, explicitly.</p>	<p>כָּל דְּבַר שֶׁהָיָה בִּחְלָל וַיִּצְא לְדוֹן בְּדַבַּר הַחֲדָשׁ אִי אַתָּה יְכוֹל לְהַחְזִירוֹ לְכָלְלוֹ עַד שֶׁיַּחְזִירֵנוּ הַכְּתוּב לְכָלְלוֹ בְּפִרוּשׁ</p>	<p>Kol davar shehayah bichlal veyatza lidon badavar hechadash, ee atah yachol lehachaziro lich'lalo, ad sheyachazirenu hakatuv lich'lalo beferush.</p>
<p>¹² A topic explained by its context, and a topic explained by what follows.</p>	<p>דְּבַר הַלְּמֵד מֵעֵינָנוּ וְדְבַר הַלְּמֵד מִסּוּפּוֹ</p>	<p>Davar halamed me'inyano, vedavar halamed misofo.</p>

¹ “Any thing that was in a general rule and came out of the general rule (i.e., was used by itself) to teach (i.e., to make a point), not to teach about itself did it come out (i.e., it was not taken by itself only to make a point about itself), but to teach about the whole general rule did it come out (i.e., it was taken in order to make a point that applies to the general rule).”

¹³ And in the same way, two *scriptural* passages that contradict each other—
their meaning is unclear until there is a third passage that reconciles them.

וְכֵן שְׁנֵי כְּתוּבִים
הַמְּכַחֲשִׁים זֶה אֶת זֶה
עַד שְׂיָבֹא
הַכְּתוּב הַשְּׁלִישִׁי
וַיְכַרְיעַ בֵּינֵיהֶם

Vechen, shnei chetuvim
hamach'chishim zeh et zeh—
ad sheyavo
hakatuv hashlishi
veyachri'a beineiheim.

..... Choose one of the following two passages

May This Be - יהי רצון - Yehi Ratzon

May this be what you want,
ruling God
and God of our ancestors:
to grant our rights in your Torah,
that we may join the students
of Aaron the *High Priest*,
who loved peace and sought peace,
loved all creatures
and brought them to the Torah.

יְהִי רָצוֹן מִלְּפָנֶיךָ
יְי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
שֶׁתִּתֵּן חֶלְקֵנוּ בְּתוֹרַתְךָ
וְנִהְיֶה מִתַּלְמִידָיו
שֶׁל אַהֲרֹן הַכֹּהֵן
אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם
אוֹהֵב אֶת הַבְּרִיּוֹת
וּמְקַרְבֵּן לַתּוֹרָה

◇ Yehi ratzon milfanecha
Adonai Eloheinu
vElohei avoteinu ve'imoteinu,
shetiten chelkenu beToratecha,
venih'yeh mitalmidav
shel Aharon hakohen,
ohev shalom verodef shalom,
ohev et habriyot
umekorvan laTorah.

May This Be - יהי רצון - Yehi Ratzon

May this be what you want,
ruling God
and God of our ancestors:
that the Temple be rebuilt
soon, in our days,
and restore our rights in your Torah,
and there we shall serve you reverently

יְהִי רָצוֹן מִלְּפָנֶיךָ
יְי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
שֶׁיִּבְנֶה בַּיִת הַמְּקֹדֶשׁ
בִּמְהֵרָה בְּיָמֵינוּ
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ
וְשָׂם נַעֲבֹדְךָ בִּירְאָה
כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת

◇ Yehi ratzon milfanecha
Adonai Eloheinu
vElohei avoteinu ve'imoteinu,
sheyibaneh beit hamikdash
bimherah veyameinu
veten chelkenu beToratecha
vesham na'avod'cha beyir'ah
kimei olam ucheshanim kadmoniyot.

Mal 3:4 as in days of old and years long past.

Mourners and those observing Yahrzeit rise to lead Teacher's Kaddish, page 396.

Daily Psalms

In addition to the daily psalm, we add Psalm 27 (page 107), and many add Psalm 30 (page 116).

Instead of or in addition to the daily psalm, some say Psalm 8 for Rosh Hashanah.

After each of these psalms, mourners rise to lead Mourners' Kaddish, page 392.

Psalm 24, for Sunday

Today is the first *day* of the week,
on which the Levites would recite
this psalm in the Temple:

¹ A psalm by David.

God's is the world, with all it holds,
The land on which all people dwell,¹

² For *God* fixed earth on running streams
Spread land o'er mighty oceans' swell.²

³ On God's hill, who can make th' ascent
To reach *God's* holy station?

⁴ The pure of heart, the innocent:
Without equivocation,
Their vow is their intent.³

⁵ God's blessing will upon them smile,
Defending them in every trial.⁴

⁶ For these are Jacob's children, who
Seek only, *God*, to be with you. Selah.⁵

⁷ Now raise your beams, O gates, stretch high;
Doors of the world, reach to the sky—
The glorious sovereign is nigh!⁶

הַיּוֹם יוֹם רֵאשׁוֹן בַּשַּׁבָּת
שְׁבוּ הַיּוֹ הַלְוִיִּם אוֹמְרִים
בְּבֵית הַמִּקְדָּשׁ
לְדוֹד מִזְמוֹר
לַיהוָה הָאָרֶץ וּמְלוֹאָהָ
תִּבְלַ וַיִּשְׁבֵי בָהּ
כִּי־הוּא עַל־יַמִּים יִסְדָּהָ
וְעַל־נְהָרוֹת יִכּוֹנְנֶנָּה
מִי־יַעֲלֶה בְהַר־יהוָה
וּמִי־יָקוּם בְּמִקְוֹם קֹדְשׁוֹ
נָקִי כַפָּיִם וּבֶרֶךְ לִבָּב
אֲשֶׁר לֹא־נָסָא לִשְׂוֹא נַפְשׁוֹ
וְלֹא נִשְׁבַּע לְמַרְמָה
יִשָּׂא בִרְכָה מֵאֵת יְהוָה
וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ
זֶה דוֹר דּוֹרְשָׁיו
מִבְּקֵשֵׁי פָנֶיךָ יַעֲקֹב סֵלָה
שָׂאוּ שַׁעֲרֵיכֶם רֵאשִׁיכֶם
וְהִנְשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד

Hayom yom rishon bashabbat,
shebo hayu haLevi'im omrim
beVeit haMikdash.
LeDavid mizmor:
LAdonai ha'aretz um'lo'ah,
tevel veyoshvei vah,
ki hu al yamim yesadah,
ve'al neharot yechon'neha.
Mi ya'aleh vehar Adonai,
umi yakum bimkom kodsho?
"Neki chapayim uvar levav,
asher lo nasah lashav nafshi,
velo nishbah lemirmah."
Yisa verachah me'et Adonai,
utzedakah me'Elohei yish'o.
Ze dor dorshav,
mevakshei fanecha, Ya'akov. Selah.
Se'u she'arim rosheichem,
vehinas'u pit'chei olam,
veyavo melech hakavod.

¹ "To God belongs the world and its contents, the lived-on land and its inhabitants."

² "For *God* founded it above waters, and established it above rivers.

³ "The clean of hands and pure of heart, who has not held me in balance (i.e., has not given me an elusive answer, or equivocated) nor sworn deceitfully."

⁴ "Such a person will bear a blessing from God, vindication from the God of his/her salvation."

⁵ "This is the generation of his (Jacob's) generations (i.e., these are Jacob's distant descendants), who seek your presence—Jacob!" As for the meaning of "Selah," if I knew, I would have given it an English equivalent. It may be a musical instruction for the singing of the psalm.

<p>⁸ Who is this sovereign glorious? It's mighty God, <i>who fights for us</i>, Unfailingly victorious!¹</p> <p>⁹ Now raise your beams, O gates, stretch high; Doors of the world, reach to the sky— The glorious sovereign is nigh!</p> <p>¹⁰ Who is this sovereign glorious? The God of hosts, <i>who fights for us</i>; God is the sovereign glorious.² Selah!</p>	<p>מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֲזִיז וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה שָׂאוּ שַׁעְרֵימָּה רְאִשֵׁיכֶם וַיִּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה</p>	<p>Mi zeh melech hakavod? Adonai izuz vegibor, Adonai gibor milchamah. Se'u she'arim rosheichem, use'u pit'chei olam, veyavo melech hakavod. Mi hu zeh melech hakavod? Adonai tzeva'ot, hu melech hakavod. Selah!</p>
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Psalm 48, for Monday

<p>Today is the second <i>day</i> of the week, on which the Levites would recite <i>this psalm</i> in the Temple:</p> <p>¹ A song, a tune, for Korach's sons.³</p> <p>² Great is God and greatly praised in God's town, <i>God's</i> holy hill.</p> <p>³ A lovely place, joy of all the earth, <i>is</i> Mount Zion, far to the North,⁴ a great king's city.</p> <p>⁴ In <i>all</i> its citadels, God is acknowledged as <i>the strongest</i> citadel <i>of all</i>.⁵</p>	<p>הַיּוֹם יוֹם שְׁנֵי בַשַּׁבָּת שִׁבּוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ שִׁיר מִזְמוֹר לְבְנֵי־קֹרַח גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ הַר־קֹדְשׁוֹ יִפְּה נֹף מְשׁוֹשׁ כָּל־הָאָרֶץ הַר־צִיּוֹן יִרְכָּתֶי צָפוֹן קִרְיַת מֶלֶךְ רַב אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע לְמִשְׁגָּב</p>	<p>Hayom yom sheni bashabbat, shebo hayu haLevi'im omrim beVeit haMikdash. Shir mizmor livnei Korach. Gadol Adonai umehulal me'od be'ir Eloheinu, har kodsho. Yefeh nof, mesos kol ha'arets, Har Tziyon, yarketei tzafon, kiryat melech rav. Elohim be'armenoteha nodah lemisgav.</p>
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⁶ “Oh gates, raise your heads ; be lifted up, doors of the world, and the sovereign of glory will enter.” No earthly gate is high enough to admit God.

¹ “Who is this ruler of glory? God, mighty and heroic; God is a hero of war.”

² “Who is this ruler of glory? God of armies: *God* is the ruler of glory.”

³ This psalm may be written by Korach's descendants (just as many psalms are “by” King David), or it may have been used by them in the Temple service.

⁴ In the northern part of Jerusalem.

⁵ “God, among its strongholds, is known as a stronghold.” בְּאַרְמְנוֹתֶיהָ may be translated as “in its palaces” instead of “strongholds”: a royal residence is both luxurious, a palace, and well-protected, a stronghold. The great fortresses of Jerusalem, where the great king lives, concede that it's safer to be with God than to seek shelter in any citadel.

⁵ For look, the kings congregated,
they came over together;

⁶ They saw and were astonished,
they panicked and ran away,

⁷ Trembling gripped them there,
pangs, like a woman in labor—

⁸ With an east wind
you shatter the ships of Tarshish.

⁹ We had heard of it, then we saw it,¹
in the city of the Ruler of Hosts,
in the city of our God—
may God establish it forever. Selah.

¹⁰ God, we thought of your kindness
inside your sanctuary.

¹¹ Like your reputation, God,
your praise reaches the world's end;
righteousness fills your right hand.

¹² Mount Zion will rejoice,
Judah's daughters celebrate
because of your judgements!²

¹³ Surround Zion, encircle her,
count off her towers.

¹⁴ Study the fortifications,
inspect the top of³ her strongholds
so you can tell future generations⁴

כִּי־הִנֵּה הַמְּלָכִים נוֹעְדוּ
עָבְרוּ יַחְדָּו
Ki hineh hamlachim no'adu,
avru yachdav.

הִמָּה רָאוּ כִּן תָּמָהּוּ
נִבְהָלוּ נִחְפָּזוּ
hemah ra'u, ken tamahu;
nivhalu, nechpazu;

רַעְדָּה אַחֲזַתָּם שָׁם
חֵיל פִּיּוֹלָדָהּ
re'adah achazatam sham,
chil kayoledah.

בְּרוּחַ קָדִים
Beru'ach kadim

תִּשְׁבֵּר אֲנִיּוֹת תַּרְשִׁישׁ
teshaber oniyot Tarshish.

כַּאֲשֶׁר שָׁמַעְנוּ כִּן רָאיֵנוּ
בְּעִיר־יְהוָה צְבָאוֹת
בְּעִיר אֱלֹהֵינוּ
Ka'asher shamanu, ken ra'inu
be'ir Adonai Tzeva'ot,
be'ir Eloheinu—

אֱלֹהִים יְכוֹנְנֶה עַד־עוֹלָם סֵלָה
Elohim yechoneneha ad olam. Selah.

דְּמִינוּ אֱלֹהִים חֲסָדָךְ
Diminu, Elohim, chasdecha

בְּקֶרֶב הַיְכָלְךָ
bekerev heichalecha.

כֶּשֶׁם־ךָ אֱלֹהִים
Keshim'cha, Elohim,

כִּן תְּהִילַתְךָ עַל־קַצְוֵי־אֶרֶץ
צֶדֶק מִלְּאֵה יְמִינֶךָ
ken tehilat'cha al katzvei eretz:
tzedek mal'ah yeminecha.

יִשְׁמַח הַר־צִיּוֹן
Yismach Har Tziyon,

תִּגְלַנָּה בְּנוֹת יְהוּדָה
tagelnah benot Yehudah

לְמַעַן מִשְׁפָּטֶיךָ
lema'an mishpatecha.

סֹבּוּ צִיּוֹן וְהִקִּיפּוּהָ
Sobu Tziyon vehakifuha,

סִפְרוּ מִגְדָּלֶיהָ
sifru migdaleha.

שִׁיתוּ לְבַבְכֶם לַחֵילָהּ
Shitu libchem lecheilah

פַּסְגוּ אַרְמְנוֹתֶיהָ
pasgu armenoteha,

לְמַעַן תִּסְפְּרוּ לְדוֹר אַחֲרוֹן
lema'an tesapru ledor acharon.

¹ “As we had heard, so did we see.”

² I.e., when God executes judgement on bad people.

³ פַּסְגוּ is a plural imperative, “Be at the top her towers with your eyes.”

⁴ “The last generation.”

¹⁵ That this is God:
our God is forever:
God will guide us beyond death.

◇ כִּי זֶה אֱלֹהִים ◇ Ki zeh Elohim,
אֱלֹהֵינוּ עוֹלָם וָעֶד Eloeheinu olam va'ed;
הוּא יְנַהֲגֵנוּ עַל־מוֹת hu yenhagenu al mut.

Psalm 82, for Tuesday

Today is the third *day* of the week,
on which the Levites would recite
this psalm in the Temple:

¹ A tune by Assaf.¹

God stands in the courthouse²
judging among the judges.³

² “How long will you judge unfairly,
bringing satisfaction to the wicked? Selah!⁴

³ Judge the poor and the orphan;
do justice for the humble and destitute.

⁴ Rescue the poor and needy
save them from the power of the wicked.”

⁵ They don’t know, don’t understand—
they walk in darkness,
weakening the world’s foundations.⁵

⁶ I told them, “You are judges,
all of you children of the Most High;

⁷ *even so*, you will die like *any* mortal
and fall like some *petty* potentate.”

הַיּוֹם יוֹם שְׁלִישִׁי בַשַּׁבָּת Hayom yom shelishi bashabbat,
שָׁבוּ הַיּוֹ הַלְלוּ אֱלֹהִים אֹמְרִים shebo hayu haLevi'im omrim
בְּבַיִת הַמִּקְדָּשׁ beVeit haMikdash.
מִזְמוֹר לְאַסָּף Mizmor leAssaf.
אֱלֹהִים נֹצֵב בְּעֵדֶת־אֵל Elohim nitzav be'adat El,
בְּקִרְבַּת אֱלֹהִים יִשְׁפֹּט bekerev elohim yishpot.
עַד־מַתַּי תִּשְׁפֹּטוּ־עוֹל “Ad matai tishpetu avel
וּפְנֵי רְשָׁעִים תִּשְׂאוּ־סֵלָה ufenei resha'im tis'u? Selah.
שִׁפְטוּ־דַל וְיָתוֹם Shiftu dal veyatom;
עֲנֵי וְרַשׁ הַצְּדִיקוּ ani varash hatzdiku.
פְּלִטוּ־דַל וְאֶבְיוֹן Paltu dal ve'evyon;
מִיַּד רְשָׁעִים הַצִּילוּ miyad resha'im hatzilu.
לֹא יָדְעוּ וְלֹא יָבִינוּ Lo yad'u, velo yavinu;
בַּחֲשֵׁכָה יִתְהַלְכוּ bachashecha yit'halachu—
יִמוּטוּ כָּל־מוֹסְדֵי אֶרֶץ yimotu kol mosdei aretz.
אֲנִי־אָמַרְתִּי אֱלֹהִים אַתֶּם Ani amarti, “Elohim atem,
וּבְנֵי עֲלִיוֹן כְּלַכֶּם uvnei Elyon kul'chem.
אָכֵן כָּאָדָם תִּמּוּטוּן Achen, ke'adam temutun,
וּכְאֶחָד הַשָּׂרִים תִּפְלוּ uche'achad hasarim tipolu.”

¹ Psalms 73-83 are לְאַסָּף, to or for or by Assaf.

² “In the congregation of God”; presumably, because true justice is a divine attribute, the place where justice is dispensed is a place where people congregate to acknowledge God.

³ While אֱלֹהִים is often a term for God, sometimes it seems to refer to human judges. When applied to God, it suggests divine justice (rather than compassion).

⁴ “And raise the face of the wicked,” making them the opposite of our word “downcast.”

⁵ “All the foundations of the world are moved.” If justice is one of the founding principles of the world, unjust judges may weaken the very existence of the world.

⁸ O God, arise and judge the world,
bringing your rule to every nation.¹

קוּמָה אֱלֹהִים שִׁפְטָה הָאָרֶץ
כִּי אַתָּה תִּנְחַל בְּכָל־הַגּוֹיִם

Kumah, Elohim, shaftah ha'aretz,
ki atah tin'chal bechol hagoyim.

Psalm 94, for Wednesday

Today is the fourth *day* of the week,
on which the Levites would recite
this psalm in the Temple:

הַיּוֹם יוֹם רְבִיעִי בַשַּׁבָּת
שִׁבּוּ הַיּוֹם הַלְוִיִּם אוֹמְרִים

Hayom yom revi'i bashabbat,
shebo hayu haLevi'im omrim

¹ God of vengeance, God!

בְּבֵית הַמִּקְדָּשׁ

beVeit haMikdash.

God of vengeance, show yourself!

אֵל־נִקְמוֹת יְהוָה

El nekamot, Adonai,

² Arise, judge of the world:
give the arrogant what they deserve!

אֵל נִקְמוֹת הוֹפִיעַ

El nekamot, hofi'a.

³ How long will the wicked, O God,
how long will the wicked rejoice?

הַנִּשְׂא שִׁפְט הָאָרֶץ

Hinaseh, shofet ha'aretz,

⁴ They bluster and brag,
they boast, all *these* evildoers.

הָשֵׁב גְּמוּל עַל־נְאִים

hashev gemul al ge'im.

⁵ They bully your people
and humiliate your own.

עַד־מָתַי רְשָׁעִים יְהוָה

Ad matai resha'im, Adonai,

⁶ They kill the widow and stranger,
murder the orphan.

עַד־מָתַי רְשָׁעִים יַעֲלוּזוּ

ad matai resha'im ya'alozu?

⁷ They say, "God won't see;
Jacob's God won't know!"

יַבִּיעוּ יַדְבְּרוּ עִתְק

Yabi'u, yedabru atak;

⁸ Wise up, you brutes among the people;
fools, when will you realize?

וַיִּתְאַמְרוּ כָל־פְּעֻלֵי אָזְן

yit'amru kol po'alei aven.

⁹ God gave us ears: *you think God* can't hear?
God made the eye: can *God* not see?²

עַמְדָּה יְהוָה יִדְכָּאוּ

Am'cha, Adonai, yedak'u,

¹⁰ God punishes nations: will *God* not chide,
who teaches humans whatever they know!

וַנַּחֲלַתְּדָּע יַעֲנוּ

venachalat'cha ye'anu.

אֶל־מְנַה וְגַר יַהֲרוּגוּ

Almanah veger yaharogu,

וַיִּתּוֹמִים יִרְצָחוּ

vitomim yerachetzu.

וַיֹּאמְרוּ לֹא יִרְאֶה־יְיָ

Vayomru, "Lo yir'eh Yah,

וְלֹא־יָבִין אֱלֹהֵי יַעֲקֹב

velo yavin Elohei Ya'akov."

בִּינוּ בְּעָרִים בְּעַם

Binu, bo'arim ba'am,

וּכְסִילִים מָתַי תִּשְׁכִּילוּ

uchesilim, matai taskilu?

הַנֹּטֵעַ אָזְן הֲלֹא יִשְׁמָע

Hanotah ozen, halo yishmah?

אִם־יִצְרֵר עֵינַי הֲלֹא יָבִיט

Im yotzer ayin, halo yabit?

הַיּוֹסֵר גּוֹיִם הֲלֹא יוֹכִיחַ

Hayoser goyim, halo yochi'ach,

הַמְלַמֵּד אָדָם דָּעַת

hamelamed adam da'at?

¹ "For you shall inherit all nations" implies that God will control and impose God's beneficial will upon the nations.

² "The one who planted ears *in our heads*, God, do you think God won't hear *what you say*? Do you seriously think that the one who formed the eye will not look *at what you do*?"

¹¹ God knows people's thoughts,
how silly they are.

¹² Lucky is the person whom God chides
and teaches from *God's* law—

¹³ To be at peace in evil days
until a grave is dug for the wicked!

¹⁴ God will not desert *God's* people
nor abandon *God's* own.

¹⁵ The verdict will return to justice,
and all the upright will follow it.

¹⁶ Who will stand up to the wicked,
stand with me against evildoers?

¹⁷ If God had not helped me,
my spirit would soon have been at peace!

¹⁸ Had I said, “My foot has slipped,”
your kindness, God, had nurtured me.

¹⁹ When I am absorbed in my thoughts,¹
your comforts bring me delight.

²⁰ Can an unjust court be your companion
since it makes mischief the law?²

²¹ They conspire against the just
and condemn innocent blood.

²² But God is my stronghold,
my God is my safe refuge.³

²³ *God* will turn their evil against them,
cut them off in their wickedness;
God, our God, will cut them off!

יְהוָה יָדַע מַחְשְׁבוֹת אָדָם
כִּי־הֵמָּה הֵבֵל

אֲשֶׁר־יִהְיֶה אֲשֶׁר־תִּסְרְנֵנוּ יְיָ
וּמִתּוֹרַתְךָ תִּלְמַדְנוּ

לְהַשְׁכִּיט לּוֹ מִיְמֵי רָע
עַד וַיִּכְרֶה לָרָשָׁע שַׁחַת

כִּי לֹא־יִטֹּשׂ יְהוָה עַמּוֹ
וּנְחַלְתּוֹ לֹא יֵעָזֵב

כִּי־עַד־צֶדֶק יָשׁוּב מִשְׁפָּט
וְאֲחֲרָיו כָּל־יִשְׂרָאֵלֵב

מִי־יָקוּם לִי עִם־מְרָעִים
מִי־יִתְצַעַב לִי עִם־פְּעֻלֵי אָוֶן

לִּילֵי יְהוָה עֲזָרְתָהּ לִי
כַמְעַט שִׁכְנָה דוּמָה נַפְשִׁי

אִם־אֲמַרְתִּי מָטָה רַגְלִי
חַסְדֶּךָ יְהוָה יִסְעָדֵנִי

בָּרַב שְׂרָעֵפֵי בְקִרְבִי
תִּנְחַמְוּנִי יִשְׁעִשְׁעוּ נַפְשִׁי

הִיחַבְרָךְ כִּסֵּא הַחַיִּים
יֵצֵר עָמַל אֵלֶי־חֶק

יְגִדּוּ עַל־נַפְשׁ צְדִיק
וְדָם נָקִי יִרְשִׁיעוּ

וַיְהִי יְהוָה לִי לְמִשְׁגָּב
וְאֱלֹהֵי לְצוּר מַחְסֵי

וַיָּשָׁב עֲלֵיהֶם אֶת־אֹנֶם
וּבְרַעְתֶּם יִצְמִיתֶם

יִצְמִיתֶם יְהוָה אֱלֹהֵינוּ

Adonai yode'ah machshevot adam,
ki hemah havel.

Ashrei hagever asher teyasrenu Yah
umiTorat'cha telamdenu,

lehashkit lo mimei rah
ad yikareh larashah shachat.

Ki lo yitosh Adonai amo,
venachalato lo ya'azov.

Ki ad tzedek yashuv mishpat,
ve'acharav kol yishrei lev.

Mi yakum li im mere'im,
mi yityatzev li im po'alei aven?

Lulei Adonai ezratah li,
kim'at shochnah dumah nafshi!

Im amarti, “Matah ragli,”
chasdecha, Adonai, yis'adeni.

Berov sar'apai bekirbi,
tan'chumecha yesha'ashu nafshi.

Hayechovrecha kisch havot,
yotzer amal alei chok?

Yagodu al nefesh tzadik,
vedam naki yarshi'u.

Vihi Adonai li lemisgav,
vElohai letzur machsi.

Vayashev aleihim et onam,
uvera'atam yatzमितem,
yatzमितem Adonai Eloheinu!

¹ “There being many thoughts within me”—this may refer to the distractions of an active brain, or the meditations of a peaceful heart.

² “Could your companion be the *official* seat of evil, *which* makes trouble *founded* upon law?”

³ “The rock of my protection,” for one may feel safe hiding behind a rock.

When reciting the Daily Psalm for Wednesday, add Psalm 95:1-3

<i>Psalm 95:1-3</i> Come, sing for joy to God on high, On whose salvation we rely. ¹	לְכוּ נִרְנְנָה לַיהוָה נְרִיעָה לְצִוּר יִשְׁעֵנוּ	Lechu neranena lAdonai; nari'ah letzur yish'enu.
² Approach God with a thankful heart With songs of praise <i>to take your part</i> .	נִקְדְּמָה פָּנָיו בְּתוֹדָה בְּזִמְרוֹת נְרִיעַ לוֹ	Nekadmah fanav betodah Bizmirot, nari'ah lo.
³ For a great God is Adonai, Above all powers ² ruling high,	◇ כִּי אֵל גָּדוֹל יְהוָה וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים	◇ Ki El gadol Adonai Umelech gadol al kol elohim.

Psalm 81, for Thursday

Today is the fifth <i>day</i> of the week, on which the Levites would recite <i>this psalm</i> in the Temple:	הַיּוֹם יוֹם חֲמִישִׁי בַשַּׁבָּת שְׁבוּ הַיּוֹם הַלְלוּם אוֹמְרִים בְּבֵית הַמִּקְדָּשׁ	Hayom yom chamishi bashabbat, shebo hayu haLevi'im omrim beVeit haMikdash.
¹ For the conductor, on the gittit, ³ by Asaf.	לְמַנְצַח עַל-הַגִּטִּית לְאַסָּף	Lamnatze'ach, al hagittit, le'Asaf.
² To God, our refuge, sing in joy, To Jacob's God call out in glee:	הֲרַנִּינוּ לֵאלֹהִים עֲזָרָנוּ הֲרִיעֵנוּ לֵאלֹהֵי יַעֲקֹב	Harninu lElohim uzenu, Hari'u lElohei Ya'akov.
³ Raise your voice and beat the drum, With harp and lyre <i>for harmony</i> . ⁴	שִׂאוּ זִמְרָה וּתְנוּ תוֹף כִּנּוֹר נְעִים עִם-נְבֵל	Se'u zimrah utenu tof Kinnor na'im im nahvel.
⁴ Let shofar blasts hail the new moon ⁵ To mark our day's festivity.	תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לַיּוֹם חֲגֵינוּ	Tik'u vachodesh shofar, Bakeseh leyom chageinu.
⁵ For this is Israel's rule, Studied in God's own school! ⁶	כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב	Ki chok leYisra'el hu, Mishpat lElohei Ya'akov.
⁶ Joseph heard this law when he Left foreign tongue in Egypt land (A language hard to understand)! ⁷	עֲדוּת בִּיהוֹסֵף שָׁמוּ בְּצֵאתוֹ עַל-אֶרֶץ מִצְרַיִם שֵׁפֶת לֹא-יָדְעָתִי אֶשְׁמָע	Edut biY'hosef samo Betzeto al eretz Mitzrayim, Sefat lo yadati eshmah.

¹ "Sing to the rock of our salvation"; the rock is a firm foundation for our faith

² "Powers"—the Hebrew could be "gods" or "heavenly powers."

³ What is a "gittit"? Nobody is sure; perhaps a musical instrument popular in Goliath's town of Gat (גַּת).

⁴ The drum could be like a tambourine, the kinnor is a type of lyre; in Sumer, a lyre could be a big thing you rest on the ground. As for נְבֵל, lyre, the root נבל (shameful) is derogatory; perhaps jokingly the Mishnah on Psalms says it gets its name because its sound shames (מְנַבֵּל) other instruments.

⁵ The new moon may refer to Rosh Hashanah, when we use this verse for evening kiddush.

⁶ "A judgement for the God of Jacob."

⁷ I freed his shoulder from its toil, From servant's pail I took his hand.	הַסִּירוֹתַי מִסִּבְּלִי שְׁכֻמוֹ כַּפְּיִי מִדּוּד תַּעֲבֹרְנָה	Hasiroti misevel shichmo, Kapav midud ta'avorna.
⁸ You cried in pain, I set you free, In thunder met your mute demand. ¹ <i>You opposed me, even so,</i> Where Meribah's waters flow. Selah. ²	בַּצָּרָה קָרַאתָ וְאַחֲלֹצְקָה אָעָנָה בְּסִתֵּר רָעַם אֶבְחָנָה עַל־מֵי מְרִיבָה סֵלָה	Batzarah karata va'achaltzeka; E'en'cha beseter ra'am evchan'cha Al mei merivah. Selah.
⁹ My people, if you heed my call Israel, listen to me now!	שְׁמַע עַמִּי וְאַעֲיֵדָה בְּךָ יִשְׂרָאֵל אִם־תִּשְׁמַע־לִי	Shema ami, ve'a'idah bach; Yisra'el, im tishmah li,
¹⁰ No heathen deities will you take, To foreign gods you shall not bow.	לֹא־יִהְיֶה בְּךָ אֵל זָר וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֹכַר	Lo yih'yeh vecha el zar, Velo tishtachaveh le'el nechar.
¹¹ I am your God: I raised you, I, From Egypt. <i>I fulfilled my vow.</i> ³ <i>Gape, like the bird's young brood:</i> I'll fill you full of food. ⁴	אֲנֹכִי יְהוָה אֱלֹהֶיךָ הַמַּעֲלֶהךָ מֵאֶרֶץ מִצְרַיִם הַרְחִיב־פִּיךָ וְאַמְלֵאֲהוּ	Anochi Adonai Elohecha, Hama'al'cha me'eret Mitzrayim: Har'chev picha va'amalehu.
¹² My people would not hear my voice. No, Israel cared no whit for me.	וְלֹא־שָׁמַע עַמִּי לְקוֹלִי וְיִשְׂרָאֵל לֹא־אָבָה לִי	Velo shama ami lekoli, VeYisra'el lo avah li.
¹³ I let them chase their every lust And follow their own vanity.	וְאַשְׁלַחֲהוּ בִּשְׂרִירוֹת לִבָּם יִלְכוּ בְּמוֹעֲצוֹתֵיהֶם	Va'ashalchehu bishrirut libam, Yel'chu bemo'atzoteichem.
¹⁴ I wish my people heeded me, And Israel walked my way <i>of purity</i> .	לֹו עַמִּי שָׁמַע לִי יִשְׂרָאֵל בְּדַרְכֵי יְהִלְכוּ	Lu ami shome'ah li, Yisra'el bidrachai yehalechu.
¹⁵ In a flash, I'd trounce their foes, My hand would crush their woes. ⁵	כִּמְעַט אוֹיְבֵיהֶם אֶכְנִיעַ וְעַל צָרֵיהֶם אֲשִׁיב יָדִי	Kim'at oyveihem achni'ah Ve'al tzareihem ashiv yadi.

⁷ “Testimony with-Y’hoseph (tradition says Joseph’s name became Y’hoseph—with an extra letter ה, possible symbol of divine favor—after he refused Potiphar’s wife in Gen. 39) *God-placed / on-his-departing up-from-the-land Egypt / a-language that I-knew-not I-heard.*”

¹ Translators differ over who was thunder and who was mute: did Israel cry out with thunderous voice and God answer quietly, or did Israel cry out quietly and God answer in thunder? We can appreciate the Psalmist’s contrast between God’s public salvation and the Israelites’ private pain.

² God tested the Israelites at Meribah (Num. 20).

³ God promised Abraham that his descendants would suffer and be saved (Gen. 15).

⁴ As God fed them with quails and manna in the desert (Num. 11).

⁵ I would turn my hand against their troubles / oppressors.

<p>¹⁶ God's enemies will crawl cringing¹ from their tricks; their time <i>for punishment</i> is ever <i>fixed</i>.</p> <p>¹⁷ But you shall feast on choicest cream of wheat, On honey from the Rock—all you can eat!²</p>	<p>מְשַׁנְּאֵי יְהוָה יִכְחָשׁוּ-לוֹ וַיְהִי עֵתָם לְעוֹלָם וַיֵּאכִילֵהוּ מִחֶלֶב הַשֶּׁהָה וּמִצֹּר דְּבַשׁ אֲשֶׁבִיעָה</p>	<p>Mesan'ei Adonai yechachashu lo, Vihi itam le'olam. ◇ Vaya'achilehu mechelev chitah, Umitzur devash asbi'eka.</p>
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Psalm 93, for Friday

<p>Today is the sixth day of the week, on which the Levites would recite this psalm in the Temple:</p>	<p>הַיּוֹם יוֹם שִׁשִּׁי בַשַּׁבָּת שְׁבוּ הָיוּ הַלְוִיִּם אוֹמְרִים בְּבַיִת הַמִּקְדָּשׁ</p>	<p>Hayom yom shishi bashabbat, shebo hayu haLevi'im omrim beVeit haMikdash.</p>
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<p>¹ God reigns, enrobed in regal grace, Robed in grace and cloaked in power; Earth cannot slip in <i>God's</i> embrace; ² Firm is your throne from the first hour; Eternal is your place.</p>	<p>יְהוָה מָלַךְ גָּאוֹת לְבַשׁ לְבַשׁ יְהוָה עֹז הַתְּאֲזָר אֶף-תִּכּוֹן תֵּבֵל בַּל-תִּמּוֹט נִכּוֹן כִּסְאָךָ מֵאֶז מֵעוֹלָם אַתָּה</p>	<p>Adonai malach: ge'ut lavesh, lavesh Adonai, oz hit'azar. Af tikon tevel bal timot. Nachon kis'acha me'az, me'olam atah.</p>
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<p>³ God, streams have raised, yes raised their voice; The rivers crash and roar: ⁴ Let mighty waters make their noise, The breakers on the shore: God's strength is more, much more!</p>	<p>נִשְׂאוּ נְהַרּוֹת יְהוָה נִשְׂאוּ נְהַרּוֹת קוֹלָם יִשְׂאוּ נְהַרּוֹת דְּכָיִם מִקְלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁבְּרֵי-יָם אֲדִיר בַּמָּרוֹם יְהוָה</p>	<p>Nas'u neharot, Adonai, nas'u neharot kolam, yis'u neharot dochyam. Mikolot mayim rabim adirim mishberei yam, adir bamarom Adonai.</p>
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<p>⁵ Your promises will be fulfilled: Your sacred house you shall rebuild, Sovereign, for evermore.</p>	<p>◇ עֲדוֹתֶיךָ נֶאֱמְנוּ מֵאֵד לְבֵיתְךָ נִבְנְיָה-קֹדֶשׁ יְהוָה לְאַרְבֵּי יָמִים</p>	<p>◇ Edotecha ne'emnu me'od levet'cha na'avah kodesh, Adonai, le'orech yamim.</p>
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¹ The root כחש means deceive and become weak, “cringe” and “tricks” suggest both meanings.

² The fatty or creamy part of the wheat berry is a delicacy (sorry, kids); at least, it beats a spoonful of bran! Honey from the Rock is perhaps solid sweetener or rock candy; who knows?

Psalm 92, for Shabbat

Today is the holy rest-day, on which the Levites would recite this psalm in the Temple:	הַיּוֹם שַׁבַּת קֹדֶשׁ שֶׁבוּ הַיּוֹ הַלְוִיִּם אוֹמְרִים בְּבַיִת הַמִּקְדָּשׁ	Hayom Shabbat kodesh, shebo hayu haLevi'im omrim beVeit haMikdash.
¹ A psalm, a song for Shabbat: ¹	מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת	Mizmor shir leyom haShabbat:
² O God, to you our thanks are due, To sing on high your praise,	טוֹב לְהִדּוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלִיּוֹן	Tov lehodot lAdonai Ulezamer leshimcha elyon
³ Each day to express your gentleness, Each night your faithful ways;	לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ וְאֲמוּנַתְךָ בַּלַּיְלוֹת	Lehagid baboker chasdecha Ve'emumat'cha baleilot.
⁴ With song tuned to the lyre, each hears The ten-stringed music of the spheres. ²	עָלֵי-עֲשׂוֹר וְעָלֵי-נֶבֶל עָלֵי הַגִּיטָּר בְּכִנּוֹר	Aley asor va'aley nahvel, Aley higayon bechinor
⁵ Your deeds, O Sovereign, bring me cheer, Joy in your works I've found;	כִּי שִׂמַחְתָּנִי יְהוָה בְּפַעֲלֶיךָ בְּמַעֲשֵׂי יְדֶיךָ אֲרָנוּ	Ki simachtani Adonai befo'olecha, Bema'asei yadecha aranen.
⁶ How grand, O God, your deeds appear, How deep your thoughts profound.	מַה-גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה מֵאֵד עֲמָקוֹ מַחְשְׁבֹתֶיךָ	Mah gadlu ma'asecha Adonai, Me'od amku machshevotcha.
⁷ The ignoramus can't conceive, For this the fool is too naive:	אִישׁ-בַּעַר לֹא יָדַע וּכְסִיל לֹא-יָבִין אֶת-זֹאת	Ish ba'ar lo yeda Uchesil lo yavin et zot:
⁸ Though thugs spread like a noxious weed And villains propagate their seed, Toward endless ruin <i>they proceed</i> . ³	בַּבְּרַחַר רְשָׁעִים כְּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָל-פְּעֵלֵי אָוֶן לְהִשָּׁמְדָם עַד-יָעַר	Bifro'ach resha'im kemo esev Vayatzitzu kol po'alei aven Lehishamdani adei ad.
⁹ And you ... Supremacy ... Eternally ... Divinity. ⁴	וְאַתָּה מְרוֹם לְעֹלָם יְהוָה	Ve'atah marom Le'olam Adonai.

¹ This is the only psalm that's associated with a day, and our tradition understands this association surprisingly. This psalm is “for the day of Shabbat / לַיּוֹם הַשַּׁבָּת / leyom haShabbat”: When a psalm is “for David / לְדָוִד / le-David,” we assume David wrote it. So our tradition holds that Shabbat itself wrote this psalm!

² Midrash on Psalm 81 explains that the seven-stringed harp was for our time, an eighth string would be added for Messianic times, and in the perfect time to come, there would be 10 strings.

³ “When bad people flourish like grass (in-the-flowering/fruited-of bad-people like herbal-growth), / and all malefactors sprout, / *it's only* for their destruction eternally.”

⁴ This elliptical verse of four words is the center of the psalm. If you skip the first verse, “A psalm, a song for Shabbat,” there are seven verses and 52 words before this short verse, and the same number after. These four words—You ... Height ... Forever ... God—perhaps help the mind light on the immanent and the transcendent, the immediate (You) and the remote (the essence of height, the farthest reaches of time, and that which is di-

¹⁰ For see! O God, your enemies— Your enemies shall be lost, All sunk in their iniquities From place to place be tossed. ¹	כִּי הִנֵּה אִיבִיךָ יְהוָה כִּי־הִנֵּה אִיבִיךָ יֵאבְדוּ וַיִּתְפָּרְדּוּ כָּל־פְּעָלֵי אָוֶן	Ki hineh oy'vecha, Adonai, Ki hineh oy'vecha yovedu Yitpardu kol po'alei aven.
¹¹ Like proud-horned ox I'll stand upright, anointed with rich flowing oil;	וַתָּרֵם כְּרֵאִים קַרְנֵי בַלֹּתִי בְשֶׁמֶן רֵעָנָן	Vatarem kir'eim karni Baloti beshemen ra'anan
¹² My enemies will—in my sight— Though they attack <i>be beaten back</i> ; I'll hear <i>their plans all foiled</i> . ²	וַתִּבֶּט עֵינַי בְּשׁוּרַי בְּקַמִּים עָלַי מְרָעִים תִּשְׁמַעְנָה אֹזְנַי	Vatabet eini beshurai Bakamim alay mere'im. Tishma'na oznai!
¹³ The righteous flourish like the palm As Lebanon's lofty cedar soars;	צַדִּיק כַּתְּמָר יִפְרַח כְּאַרְז בַּלְבָּנוֹן יִשְׁגַּח	Tzaddik katamar yifrach Ke'erez baL'vanon yisgeh,
¹⁴ Rooted in the house of God, They blossom in God's <i>inner</i> courts;	שֶׁתוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ	Shetulim bebeit Adonai Bechatzrot Eloheinu yafrichu.
¹⁵ They bear fruit when they're elderly, Fertile and fresh eternally,	◊ עוֹד יְנוּבּוֹן בְּשֵׁיבָה דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ	◊ Od yenuvun beseivah Deshenim vera'ananim yiheyu.
¹⁶ To show God is reliable, My <i>steady</i> rock, impeccable.	לְהַגִּיד כִּי־יָשָׁר יְהוָה צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ	Lehagid, ki yashar Adonai Tzuri velo avlata bo.

After the daily psalm, mourners and those observing yahrzeit lead Mourners' Kaddish, page 392.

vine), and intuitively apprehend their connection. Shabbat is the time for such contemplation. For these insights I am indebted to Benjamin Segal, the Detroit Conservative community's Scholar-in-Residence in October, 1999.

¹ "They shall disperse themselves, all workers of wickedness."

² "May my eye look upon my foes *being destroyed* when they rise against me, evildoers; listen, my ears, *to their discomfiture!*"

Psalm 8

Some say this for Rosh Hashanah.

¹ For the leader, on the harp, ¹ a tune by David.	לְמִנְצַחַת עַל־הַגִּיטִית מִזְמוֹר לְדָוִד	Lamnatze'ach al hagittit, mizmor leDavid.
² God, our ruler, How great is your reputation in all the earth, and your glory is described as higher than the skies.	יְהוָה אֱדֹנֵינוּ מָה־אֲדִיר שְׁמֹךְ בְּכָל־הָאָרֶץ אֲשֶׁר תִּנְהַ הַחֹדֶף עַל־הַשָּׁמַיִם	Adonai, adoneinu, Mah adir shim'cha bechol ha'aretz, asher tenah hod'cha al hashamayim
³ From the mouths of infants and nursing babies you established power of speech to respond to your foes, to still the enemy who strikes back. ²	מִפִּי עוֹלָלִים וְיֹנְקִים יִסְדַּת עוֹ לְמַעַן צוֹרְרֶיךָ לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם	Mipi olelim veyonkim yisadta oz lema'an tzorerecha, lehashbit oyev umitnakem.
⁴ When I see your vast sky, formed by your fingers, the moon and stars that you established,	כִּי־אֶרְאֶה שָׁמַיִךְ מַעֲשֵׂי אֲצַבְעֹתֶיךָ יָרַח וְכּוֹכָבִים אֲשֶׁר כּוֹנְנָתָה	Ki er'eh shamecha, ma'asei etzbe'otecha, yare'ach vechochavim asher konanta,
⁵ I wonder how you could notice one person or acknowledge a human being. ³	מָה־אֶנוֹשׁ כִּי־תִזְכְּרֵנוּ וּבֶן־אָדָם כִּי תִפְקְדֵנוּ	Mah enosh ki tizkerenu uven adam ki tifkedenu—
⁶ Yet you made them <i>only</i> a little less than God ⁴ and crowned them with glory and splendor.	וַתַּחַסְרֵהוּ מְעַט מֵאֱלֹהִים וְכָבוֹד וְהָדָר תַּעֲטֶרְהוּ	Vatechasrehu me'at me'Elohim, vechavod vehadar te'atrehu.

¹ The “gittit” is mentioned in psalms 8, 81 and 84 and is often thought to be a string instrument. The word may well be an adjective from the town of Gath. “Gath-like” could refer to an instrument, a style of music, or a particular song. The word “gath” can also mean a wine-press, so “gath-like” may refer to a song for the wine harvest, or an instrument made from a winepress. Gath was a Philistine town mentioned in 2:Samuel 1:20, David’s lament for Jonathan and Saul.

² “To make enemy and retaliator stop.” What is the power that comes from the mouths of very young children? Although “infant” is from the Latin *in-fans*, “not-speaking,” the poet may be referring to the human power of speech. Although we usually think of the struggle between good and evil as an armed conflict, one might say it’s a struggle to vindicate God’s reputation as a kind, caring and reliable force, and its ultimate victory will be diplomatic rather than military, through words rather than arms, when all people acknowledge God’s nature.

³ “What is a man that you should acknowledge him or the child of a human being that you should notice him?”

⁴ Or, “You made *a human being* less, a little, than gods (or authority figures);” the Hebrew uses the third person masculine singular pronoun, but the translation tries to avoid sexist implications.

<p>⁷ You put them in charge of your handiwork and made everything subservient to them.¹</p> <p>⁸ Flocks and herds, all of them, even the <i>wild</i> animals of the field,</p> <p>⁹ Birds of the sky, fish of the sea, crossing the paths of the seas.</p> <p>¹⁰ God, our ruler, How awesome is your reputation in the whole world!</p>	<p>תַּמְשִׁילֵהוּ בְּמַעֲשֵׂי יָדָיךָ כָּל שִׁטָּה תַּחַת־רַגְלָיו צִנֵּה וְאַלְפִים כָּלָם וְגַם בַּהֲמוֹת שָׂדֵי צִפּוֹר שָׁמַיִם וּדְגֵי הַיָּם עֹבֵר אֶרְחוֹת יָמִים יְהוָה אֲדֹנָינוּ מַה־אֲדִיר שְׁמֹךְ בְּכָל־הָאָרֶץ</p>	<p>Tamshilehu bema'asei yadecha; kol shatah tachat raglav. Tzoneh va'alafim kulam, vegam behemoth sadai, Tzipor shamayim udegei hayam, over or'chot yamim. Adonai adoneinu, mah adir shimcha bechol ha'aretz!</p>
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We continue with Psalm 27 for the season of repentance.

Psalm 27

<p>¹ A psalm of David: God lights my way and saves me from alarm. God is my life-force. Who can do me harm?</p> <p>² When evil people came my flesh to eat, My irksome foes slipped, fell down at my feet.²</p> <p>³ Though I'm besieged, I won't give in to fear. Though I face war, I stand by this idea.</p>	<p>לְדָוִד יְהוָה אֹרֵי וַיִּשְׁעֵי מִמִּי אִירָא יְהוָה מְעוֹז־חַיִּי מִמִּי אֶפְחָד בִּקְרוֹב עָלַי מְרַעִים לֵאכֹל אֶת־בְּשָׂרִי צָרִי וְאִיְבֵי לִי הִמָּה כָּשְׁלוֹ וַנִּפְּלוּ אִם־תַּחֲנֶנֶה עָלַי מַחֲנֶה לֹא־יִירָא לִבִּי אִם־תִּקְוֶים עָלַי מִלְחָמָה בִּזְאוֹת אֲנִי בּוֹשֵׁחַ</p>	<p>LeDavid Adonai ori veyish'i, mimi irah? Adonai ma'oz chayai, mimi efchad? Bikrov alai mere'im le'echol et besari tzarai ve'oy'vai li hemah kashlu venafalu. Im tachaneh alai machaneh lo yirah libi; im takum alai milchamah bezot ani vote'ach.</p>
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¹ “You placed everything beneath *the human being’s* feet.” And with power to dominate the earth, our ecologists teach us, comes the great responsibility to use our power wisely.

² “A Psalm of David: God is my light and my salvation; whom shall I fear? God is the power of my life; of whom shall I be afraid? When evil people came at me, to devour my flesh—my troubles, my enemies—they stumbled and fell!”

⁴ One thing I asked of God, for this I pray: To sit in God's own house living each day, To view God's grace, and in <i>God's</i> Temple stay. ¹	אַחַת שְׁאַלְתִּי מֵאֵת־יְהוָה אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבַיִת־יְהוָה כָּל־יְמֵי חַיִּי לִחְזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהֵיכָלֹ	Achat sha'alti me'et Adonai, otah avakesh: shivti beveit Adonai kol yemei chayai, lachazot beno'am Adonai ulevaker beheichalo.
⁵ For <i>God</i> will keep me safe in evil days, Hide me in secret tent on mountain raised.	כִּי יִצְפְּנֵנִי בְּסֹפֶה בְּיוֹם רָעָה וַיְסַתְּרֵנִי בְּסֹתֵר אֹהֶלֹ בְּצִוּר יְרוֹמֵמֵנִי	Ki yitzpeneni besuko beyom ra'ah, yastireni beseter oholo betzur yeromemeni.
⁶ And now I'm high above my enemies round; I'll offer in <i>God's</i> tent my joyful sound. ²	וַעֲתָה יָרוּם רֹאשִׁי עַל אֹיְבֵי סְבִיבוֹתַי וְאִזְבַּחַתָּה בְּאֹהֶלֹ זִבְחֵי תְרוּעָה	Ve'atah yarum roshi al oy'vai sevivotai ve'ezbechah ve'oholo zivchei teru'ah;
With song to God my music will resound. ³	אֲשִׁירָה וְאִזְמְרָה לַיהוָה שְׁמַע־יְהוָה קוֹלִי אֶקְרָא וַיַּחֲנֵנִי וַיַּעֲנֵנִי	ashirah va'azamrah lAdonai. Shema Adonai, koli ekrah; vechoneni va'aneni.
⁷ God, hear my cry, and answer in your grace.	לֵךְ אָמַר לִבִּי בְּקִשׁוֹ פָּנָי אֶת־פָּנֶיךָ יְהוָה אֲבַקֵּשׁ	Lecha amar libi, "Bakshu fanai." Et panecha Adonai avakesh.

¹ "If an *army* camp camps against me, my heart will not fear. If war rises against me, this is what I'll rely on. One thing I asked from God, this is my request: to sit in the house of the Lord all the days of my life, to view the sweetness of God and to be a visitor in *God's* Temple."

² "Zivchei teru'ah," sacrifices of shouting, could imply lots of animals bellowing at their slaughter. On the other hand, it may imply that a voice raised in song and praise is itself an acceptable offering, perhaps even an alternative to the blood and guts of the sacrificial system.

³ "For *God* will hide me in *God's* shelter on a bad day, conceal me in the secrecy of *God's* tent, lift me up on a rock! And now my head is raised above my enemies all around, and I'll offer in *God's* tent sacrifices of joyous shouting, I'll sing and make music to God."

<p>⁹ Don't hide your face from me, Don't send away your servant angrily.¹ You helped me; don't spurn or abandon me.² O God, you save me, <i>time and time again</i>.</p> <p>¹⁰ My parents left me, God will take me in.³</p> <p>¹¹ Show me your way, <i>God</i>, set me on level ground To stand against those who can boss me around!⁴</p> <p>¹² Don't turn me over to my enemies, False witnesses, who breathe brutality.⁵</p> <p>¹³ What had I been, had I not known I'd spy God's goodness here on earth before I die?</p> <p>¹⁴ Wait for God, <i>wait and trust</i>. <i>Though God come late</i>, Be strong, take heart. And wait for God, <i>just wait</i>.⁶</p>	<p>אַל-תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי אַל-תִּטְּבֵּאֵף עַבְדְּךָ עֲזַרְתִּי הָיִיתָ אַל-תִּטְּשֵׁנִי וְאַל-תִּעַזְבֵּנִי אֱלֹהֵי יִשְׂרָאֵל כִּי-אָבִי וְאִמִּי עֲזָבוּנִי וַיְהוּהוּ יֹאסֵפֵנִי הוֹרֵנִי יְהוּהוּ דַרְכְּךָ וַנְחֵנִי בְּאֶרֶץ מִישׁוֹר לְמַעַן שׁוֹרְרָי אַל-תִּתְּנֵנִי בְּנַפְשׁ צָרָי כִּי קָמוּ-בִי עַד־יִשְׁקֵר וַיִּפֹּחַ חֲמָס לִוְלֵא הָאֲמַנְתִּי לְרֵאוֹת בְּשׁוֹב־יְהוּהוּ בְּאֶרֶץ חַיִּים ◇ קָוָה אֶל-יְהוּהוּ חֲזַק וַיֹּאמֶץ לְבָבְךָ וְקָוָה אֶל-יְהוּהוּ</p>	<p>Al tas'ter panecha mimeni, al tat be'af avdecha. Ezrati hayita: al titsheni, ve'al ta'azveni. Elohei yish'i— Ki avi ve'imi azavuni, vAdonai ya'asfeni. Horeni Adonai darkecha, unecheni be'orach mishor lema'an shorerai. Al titneni benefesh tzarai, ki kamu vi edei sheker wife'ach chamas. Lulei he'emanti lir'ot betuv Adonai be'eretz chayim. ◇ Kaveh el Adonai: chazak vey'amezt libecha: vekaveh el Adonai.</p>
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¹ “Listen, God; I’ll call with my voice: take pity on me and answer me. My heart said to you, ‘Seek my face.’ Lord, I shall seek your face! Don’t hide your face from me; Don’t turn your servant away in anger.”

² “You have been my help: Don’t throw me off, don’t abandon me.”

³ “O Lord, *you are* my savior. For my father and mother abandoned me, and God will take me in.”

⁴ “God, show me your path and lead me on a level road (no ups and downs!) because of those people who can ruin my day!”

⁵ “Don’t turn me over to the will of my foes, for there have risen against me witnesses who lie, breathing violence.” “Shorerai” means those who have power over me; they can ruin my day and put ups and downs in my daily path.

⁶ “If I had not trusted that I would see the goodness of the Lord in the land of the living *what would have become of me!* Wait for the Lord: keep your heart strong and resolute, and wait for the Lord.”

Song of Glory - אֲנָעִים זְמִירוֹת - Anim Zemirot

Some communities open the ark for this poem, either here or at the end of the service.

This poem is usually attributed to Judah heChasid, one of the leading Jewish mystics of central Europe in the Middle Ages. Since he was too humble to sign his works, the attribution is not certain. He died in 1217. The poem is notable for its anthropomorphic imagery and its yearning for closeness to God, characteristics which are not to every spiritual taste. The poem is generally considered very holy and is reserved for special occasions (Shabbat and festivals, in many communities), and we open the ark to recite it, responsively.

The poet begins by speaking of great longing for God.

I will make pleasant psalms	אֲנָעִים זְמִירוֹת	An'im zemirot
and compose songs	וְשִׁירִים אֶאְרוֹג	veshirim e'erog
because my soul longs for you.	כִּי אֵלֶיךָ נַפְשִׁי תַעְרוֹג	ki elecha nafshi ta'arog.
My soul longs for shelter in your hand,	נַפְשִׁי חַמְדָּה בְּצֶל יְדֶךָ	Nafshi chamda betzel yadecha,
to grasp every mystery of your secret.	לְדַעַת כָּל-רֶזַז סוּדֶךָ	lada'at kol raz sodecha.
When I speak of your glory,	מִדֵּי דַבְרֵי בְּכַבּוּדֶךָ	Midei dabri bichvodecha
my heart longs for your love.	הוֹמָה לְבִי אֶל דּוּדֶיךָ	homeh libi el dodecha.
So I shall utter your praises	עַל כֵּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת	Al ken adaber becha nichbadot,
and praise your name	וְשִׁמְךָ אֶכְבֵּד	veshimcha achabed
in songs of love.	בְּשִׁירֵי יְדִידוֹת	beshirei yedidot.
I will speak of your glory	אֶסַּפְרָה כְּבוֹדֶךָ	Asaprah chevod'cha
though I do not see you;	וְלֹא רֵאִיתִיךָ	velo re'iticha;
I'll compare you, describe you	אֲדַמֶּךָ אֶחָנֶךָ	adam'cha, achan'cha
though I do not know you.	וְלֹא יָדַעְתִּיךָ	velo yedaticha.

Though God is beyond description, the poet continues, our sacred writings use images to allude to God's nature, offering many different comparisons to suggest aspects of God's mysterious unity.

In the writings of your prophets,	בְּיַד נְבִיאֶיךָ	Beyad nevi'echa,
in your servants' mysteries	בְּסוּד עֲבָדֶיךָ	besod avadecha,
you hinted at the glory of	דְּמִיתַת הַדָּר	dimita hadar
your splendid power.	כְּבוֹד הוֹדֶךָ	kevod hodecha.
Your greatness and might	גְּדֻלַּתְךָ וּגְבוּרַתְךָ	Gedulat'cha ugevuratecha
they told through the power of your deeds.	כִּינוּ לְתוֹכֶךָ פְּעֻלַּתְךָ	kinu letokef pe'ulatecha.
They gave hints of you,	דִּמוֹ אוֹתְךָ	Dimu ot'cha
but <i>did not explain</i> your true nature;	וְלֹא כִפִּי יִשֶׁךָ	velo chefi yeshcha,
they explained you through your deeds.	וַיִּשׂוּוֶךָ לְפִי מַעֲשֶׂיךָ	vayashvucho lefi ma'asecha.

They hinted at you in many images,
but you are One
in all those comparisons.
They saw in you
both maturity and youthful vigor,
the hair of your head
both gray and black!
Maturity in the day of judgment,
youth in the day of battle,
like a man of war
with powerful hands.

Writing in this tradition, the poet now offers new images to suggest God's nature as the poet understands it.

God fastened a helmet of victory¹
on God's head;
God's right arm won victory,
God's sacred arm.
With dew-drops of light
God's head is filled;
the locks of God's hair
are filled with the rains of the night.
God will be glorified through me
because God likes me,
and God will be for me
like a crown of pride.
Like fine, yellow gold,
so appears God's head,
and stamped on the forehead
is the glory of God's divine name.

הַמְשִׁילֹּחַ בְּרֹב חֲזִיוֹנוֹת
הִנְךָ אֶחָד
בְּכָל-דְּמִיוֹנוֹת
וַיַּחֲזוּ בְּךָ
זִקְנָה וּבְחָרוּת
וּשְׁעַר רֹשְׁחָה
בְּשִׁיבָה וּשְׁחָרוּת
זִקְנָה בְּיוֹם דִּין
וּבְחָרוּת בְּיוֹם קָרֵב
כְּאִישׁ מִלְּחָמוֹת
יָדָיו לֹא רַב
חֲבַשׁ כּוֹבֵעַ יְשׁוּעָה
בְּרֹאשׁוֹ
הוֹשִׁיעָה לוֹ יְמִינוֹ
וּזְרוּעַ קֹדְשׁוֹ
טַלְלֵי אֹרוֹת
רֹשׁוֹ נִמְלָא
קִוְצוֹתָיו
רְסִיסֵי לַיְלָה
יֵיתְפֹּאֵר בִּי
כִּי חָפֵץ בִּי
וְהוּא יִהְיֶה לִּי
לְעֵטֶרֶת צְבִי
כֶּתֶם טָהוֹר פֶּז
דְּמוּת רֹשׁוֹ
וְחָק עַל מִצַּח
כְּבוֹד שְׁמֵי קֹדְשׁוֹ

Himshilucha berov chezyonot,
hin'cha echad
bechol dimyonot.
Vayechezu vecha
zikna uvacharut,
us'ar roshcha
beseva veshacharut.
Zikna beyom din
uvacharut beyom kerav,
ke'ish mil'chamot
yadav lo rav.
Chavash kova yeshu'ah
berosho;
hoshi'ah lo yemino
uzero'ah kodsho.
Talelei orot
rosho nimla,
kevutzotav
resisei laylah.
Yitpa'er bi
ki chafetz bi,
vehu yiheyeh li
la'ateret tzevi.
Ketem tahor paz
demut rosho,
vechak al metzach
kevod shem kodsho.

¹ "Helmet of victory" could be headgear of salvation, a more spiritual than military image.

For grace and for glory,
with pride of splendor
God's people *Israel*
have adorned *God* with a crown.
The braids of *God's* head
are like a young person's;
Song 5:11 *God's* locks are black and curly.
The place of justice, *the Temple*,
is the dwelling of *God's* splendor—
may it rise
to be *God's* chief delight.
May *God's* treasured *people* be
a crown in *God's* hand
and a royal diadem,
they who are the pride of *God's* splendor.
They are a burden whom *God* carried
and adorned with a crown;
because they were dear
in *God's* sight, *God* honored them.
God's splendor is on me,
and my splendor is on *God*;
and *God* is close to me
when I call on *God*.
God is bright and ruddy
in red-stained clothes,
from treading the wine-press
when coming from Edom.¹

לַחֵן וּלְכָבוֹד Lechen ulechavod
צְבִי תִפְאָרָה tzevi tif'arah,
אֲמַתּוֹ לוֹ umato lo
עֵטְרָה עֵטְרָה itra atarah.
מַחְלְפוֹת רֹשׁוֹ Machlefot rosho
כְּבִימֵי בְּחֻרוֹת kevime vechurot,
קִנְצוֹתָיו תִּלְתְּלִים שְׁחֹרוֹת kevutzotav taltalim shechorot.
נֹוֹה הַצֶּדֶק Neveh hatzedek
בֵּית תִּפְאָרְתּוֹ beit tif'arto,
יַעֲלֶה נָא ya'aleh nah
עַל רֹאשׁ שִׁמְחָתוֹ al rosh simchato.
סִגְלָתוֹ תִּהְיֶה Segulato tehi
בִּידּוֹ עֵטְרָת veyado ateret,
וּצְנִיף מְלוּכָה utzenif melucha
צְבִי תִפְאָרֶת tzevi tiferet.
עֲמוּסִים נִשְׂאָם Amusim nesa'am
עֵטְרָת עֲנָדָם ateret indam,
מֵאֲשֶׁר יִקְרוּ me'asher yakru
בְּעֵינָיו כִּבְדָּם ve'einav kibdam.
פֶּאֶרוֹ עָלַי Pe'ero alai,
וּפְאָרֵי עָלָיו ufe'eri alav,
וּקְרוֹב אֵלַי vekarov elai
בְּקִרְאֵי אֱלֹוֹ bekor'i elav.
צַח וְאָדוּם Tzach ve'adom
לִלְבוּשׁוֹ אָדוּם lilvusho adom,
פּוּרָה בְּדָרְכּוֹ purah vedor'cho
בְּבוֹאוֹ מֵאֶדוֹם bevo'o me'Edom.

¹ See Isaiah 63:1-2, where God is pictured as a blood-stained warrior returning from taking revenge on the people of Edom (אֶדוֹם, the place-name Edom, is from the same grammatical root as אָדָם, red).

The tefillin knot

God showed Moses, the meek one,
when a likeness of God
was before Moses' eyes.¹

God takes pleasure in God's people Israel;
and will bring honor to the lowly;
God is enthroned on praises,
to be glorified in them.

Your word begins with truth,
calling since the beginning
to generation after generation;
seek the people who seek you.

Please accept my many
songs to you
and bring my happy cry close to you.

Let my praise be
a crown for your head
and my prayer be accepted like incense.

Let the prayer of the poor be as dear
in your sight
as the song sung
over your offerings.²

May my blessing rise up *like incense*
to the head of the One who gives food,
Creator, Source of Life,
who is just and mighty.

קֶשֶׁר תְּפִלִּין

הִרְאָה לְעֵינָיו

תְּמוּנַת יי

לְנֶגֶד עֵינָיו

רוֹצֵה בְּעַמּוֹ

עֲנִוִים יִפְאֵר

יּוֹשֵׁב תְּהִילוֹת

בַּם לְהִתְפַּאֵר

רֹאשׁ דְּבָרְךָ אֱמֶת

קוֹרָא מְרֹאשׁ

דוֹר וְדוֹר

עַם דּוֹרְשֶׁךָ דְּרוֹשׁ

שִׁית הַמּוֹן

שִׁירֵי נָא עֲלֶיךָ

וְרִנָּתִי תִקְרַב אֵלֶיךָ

תְּהִלָּתִי תִהְיֶה

לְרֹאשֶׁךָ עֲטֻרַת

וּתְפִלָּתִי תִכּוֹן קֶטֶרֶת

תִּיקַר שִׁירַת־רַשׁ

בְּעֵינֶיךָ

כַּשִּׁיר יוֹשֵׁר

עַל קֶרְבְּנֶיךָ

בִּרְכָתִי תַעֲלֶה

לְרֹאשׁ מִשְׁבִּיר

מְחוּלֵל וּמוֹלִיד

צַדִּיק כַּבִּיר

Kesher tefilin

her'ah le'anav;

temunat Adonai

leneged einav.

Rotzeh be'amo

anavim yefa'er,

yoshev tehilot,

bam lehitpa'er.

Rosh devar'cha emet

korei merosh,

dor vador

am doresh'cha derosh.

Shit hamon

shirai na alecha,

verinati tikrav elecha.

Tehilati tehi

leroshcha ateret,

utefilati tikon ketoret.

Tikar shirat rash

be'einecha,

kashir yushar

al korbanecha.

Bir'chati ta'aleh

lerosh mashbir,

mecholel umolid

tzadik kabir.

¹ Tradition holds that Exodus 33:23, "you will see what's behind me," means that God showed Moses the tefillin-knot on the back of God's head.

² I.e., let my devotion be accepted like the sacrifices in the Temple.

And when I bless you,
nod your head to me,¹
and take *my blessing* to you
like the very best *incense* spices.
May you find my prayer sweet
for my soul longs for you.

וּבְבִרְכָתִי Uvevir'chati
תִּנְעֲנַע לִי רֹאשׁ tena'anah li rosh,
וְאוֹתָהּ קַח לָךְ ve'otah kach lecha
כְּבִשְׁמִים רֹאשׁ kivsamim rosh.
יַעֲרַב נָא שִׁיחֵי עָלֶיךָ Ye'erav na sichi alech,
כִּי נַפְשִׁי תַעְרוּג אֵלֶיךָ ki nafshi ta'arog elecha.

.....The ark is closed.....

1 Chron. 29:11 Yours, God, are the greatness,
the strength, the splendor,
the victory and the majesty
—everything in heaven and earth.
It's for you, God, to govern
and to be raised above all as the head.

Psalms 106:2 Who can tell God's mighty deeds,
Or set to words all of God's praise?

לָךְ יְהוָה הַגְּדֹלָה Lecha Adonai hagdulah
וְהַגְּבוּרָה וְהַתְּפָאֶרֶת vehagvurah vevatiferet
וְהַנְּצַח וְהַהוֹד vehanetzach vehahod,
כִּי-כֹל בְּשָׁמַיִם וּבָאָרֶץ ki chol bashamayim uva'aretz.
לָךְ יְהוָה הַמְּמַלְכָה Lecha Adonai hamamlachah
וְהַמְּתַנַּשֵּׁה לְכֹל לְרֹאשׁ vehamitnaseh lechol lerosh.
מִי יַמַּלֵּל גְּבוּרוֹת יְהוָה Mi yemalel gevurot Adonai,
יִשְׁמִיעַ כָּל-תְּהִלָּתוֹ yashmi'a kol tehilato?

Mourners and those observing Yahrzeit rise to lead Mourners' Kaddish, page 392.

¹ A reference to Babylonian Talmud, Berachot 7a, where God nods, accepting the blessing of Rabbi Yishma'el ben Elisha.

Psalm 30

¹ A psalm, a song to dedicate the Temple, by David:	מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד	Mizmor shir chanukat haBayit leDavid:
² I exalt you, God; you raised me tall; My enemies could not cheer my fall. ¹	אֲרוֹמִמְךָ יְהוָה כִּי דִלִּיתָנִי וְלֹא־שִׂמְחַת אֹיְבֵי לִי	Aromimcha Adonai ki dilitani, velo simachta oyvai li.
³ O God, to you I screamed in pain, <i>My God</i> , you made me well again.	יְהוָה אֱלֹהֵי שָׁנַעְתִּי אֶלְיָךְ וַתִּרְפְּאֵנִי	Adonai Elohai shivati elecha, vatirpa'eni.
⁴ O God, you raised my soul from She'ol, so I survived the Pit alive. ²	יְהוָה הֶעֱלִיתָ מִן־שְׂאוֹל נַפְשִׁי חַיִּיתָנִי מִיַּרְדֵּי־בוֹר	Adonai he'elita min She'ol nafshi, chiyitani miyordi vor.
⁵ To God sing out, all you devout, Give thanks for holiness, speak out! ³	זַמְרוּ לַיהוָה חֲסִידָיו וְהוֹדוּ לְזִכַּר קְדֻשּׁוֹ	Zamru lAdonai chasidav, vehodu lezecher kodsho.
⁶ <i>God's</i> anger flashes past, <i>God's</i> favor ever lasts; If weeping spends the night, Joy comes with morning light. ⁴	כִּי רָנַע בְּאַפּוֹ חַיִּים בִּרְצוֹנּוֹ בְּעָרֵב יַלִּין בְּכִי וְלִבְקֹר רִנָּה	Ki rega be'apo, chayim birtzono, ba'erev yalin bechi, velaboker rinah.
⁷ Poised and composed, I would say I could never be pushed away. ⁵	וְאֲנִי אִמַּרְתִּי בְשִׁלְוִי בַל־אֶמוֹט לְעוֹלָם	Va'ani amarti veshalvi bal emot le'olam.
⁸ O God, should you grant favor, You'd stand me high, a tower of power; ⁶ But should you hide your face, I'd be abashed, <i>in terror cower</i> .	יְהוָה בִּרְצוֹנְךָ הֵעֵמַדְתָּה לְהִרְרֵי עוֹז הִסְתַּרְתָּ פָנֶיךָ הַיִּיתִי נִבְהָל	Adonai birtzoncha he'emad'ta lehar'ri oz, histarta fanecha, hayiti nivhal.
⁹ To you, God, I shall call, To my ruler bring my plea:	אֶלְיָךְ יְהוָה אֶקְרָא וְאֶל־אֲדֹנָי אֶתְחַנֵּן	Elecha Adonai ekra, ve'el Adonai et'chanan.

¹ "I will make you high, God, because you picked me up and did not let my enemies rejoice over me."

² "You made me live despite my going down *into the Pit*."

³ You might translate this line, "give thanks for *God's* holiness," but that omits the word זכר, "memory of" (זכר refers not only to memory but also to thinking about or even pronouncing. The phrase seems to mean, "Give thanks for/by/through meditating/remembering/pronouncing *God's* holiness.")

⁴ "Because a moment in *God's* anger, *brings* a lifetime in *God's* favor; at evening weeping may *come and* stay overnight, and in the morning rejoicing."

⁵ "And I said in my confidence, 'Lest I be moved forever.'"

⁶ "You would cause *me* to stand, to raise *me* like a mountain of my strength"; the Hebrew is rather elliptical.

¹⁰ Could my silence serve a purpose, Deep in my sepulcher; As <i>dry</i> dust could I thank you, Your constant faith aver? ¹	מַה־בְּצַע בְּדָמִי בְּרִדְתִּי אֶל־שַׁחַת הַיּוֹדָךְ אַפָּר הַיַּגִּיד אַמִּיטְחָה	Mah betzah bedomi berid'ti el shachat, hayodcha afar, hayagid amitecha.
¹¹ God, hear me graciously, God, be a help to me!	שְׁמַע־יְהוָה וְחַנּוּנִי יְהוָה הִיְהֵ־עֹזֵר לִי	Shema Adonai vechoneini, Adonai heyeh ozer li.
¹² You changed to dance my mournful care, ² For sack-cloth gave me joy to wear. ³	הִפְכַּת מִסַּפְדִּי לְמַחּוֹל לִי פִּתַּחַת שָׂקִי וַתֵּאֲזַרְנִי שִׂמְחָה	Hafachta mispedi lemachol li, pitachta saki, vat'azreini simchah.
¹³ That my best part ⁴ may sing <i>your praise</i> , and not fall dumb; O God, my God, I'll bring you thanks for endless time to come.	לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדּוּם יְהוָה אֱלֹהָי לְעוֹלָם אֹדְךָ	◇ Lema'an yezamer'cha chavod velo yidom, Adonai Elohai le'olam odeka.

Mourners and those observing Yahrzeit rise to lead Mourners' Kaddish, page 392.

¹ “What profit *could there be* in *spilling* my blood (or in my silence), in my going down into my grave (or destruction); would dust thank (or acknowledge) you, would it tell your faithfulness?” Those who think בְּדָמִי means “in *spilling* my blood” will transliterate the word “bedami”; those who think it means “in my silence” will transliterate it “bedomi.” Perhaps the poet intends both meanings.

² מִסַּפֵּד, mourning, lament, funeral oration.

³ שָׂקִי is “my sackcloth” or mourning clothes—today we use an armband of black crepe or a black ribbon. “Opened my sackcloth (took off my mourning clothes) and girded me with joy.”

⁴ כְּבוֹד, honor, glory; hence, the best of human nature.

Poems and Songs

Blessed Is the One Who Spoke - בְּרוּךְ שֵׁאָמַר - Baruch She'amar

We rise. Those wearing a tallit hold the front tzitziyot.

The congregation responds "Amen" but not "Baruch hu uvaruch shemo" from here to the amidah.

Blessed is the one who spoke—	בְּרוּךְ שֵׁאָמַר	Baruch she'amar
and the world came into being!	וְהָיָה הָעוֹלָם	vehaya ha'olam!
Blessed is the one.	בְּרוּךְ הוּא	Baruch hu.
Blessed is the maker of creation.	בְּרוּךְ עֹשֶׂה בְּרָאשִׁית	Baruch oseh vereishit,
... who says and does,	בְּרוּךְ אוֹמֵר וְעוֹשֶׂה	baruch omer ve'oseh,
... who breaks and makes,	בְּרוּךְ גּוֹזֵר וּמְקַיֵם	baruch gozeir um'kayem,
... who pities the earth,	בְּרוּךְ מְרַחֵם עַל הָאָרֶץ	baruch merachem al ha'aretz,
... who pities all creatures,	בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת	baruch merachem al habriyot,
... who rewards the God-fearing,	בְּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירְאָיו	baruch meshalem sachar tov lire'av,
... who lives forever and lasts in glory,	בְּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח	baruch chai la'ad vekayam lanetzach,
... who ransoms and rescues,	בְּרוּךְ פּוֹדֶה וּמַצִּיל	baruch podeh umatzil,
Blessed is God's name.	בְּרוּךְ שְׁמוֹ	baruch shemo.
We bless you, God,	בְּרוּךְ אַתָּה יי	Baruch atah Adonai
our God, ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu, melech ha'olam,
God, the merciful source of life,	הָאֵל הָאָב הַרְחֵמֵנוּ	ha'El, ha'av harachaman,
hailed by your people,	הַמְהַלֵּל בְּפִי עַמּוֹ	ham'hulal befi amo
praised and lauded by the tongues	מְשֻׁבַּח וּמְפָאֵר	meshubach umefo'ar
of your saints and servants.	בְּלִשׁוֹן חַסִּידָיו וְעַבְדָּיו	bilshon chasidav va'avadav.
And with songs of your servant David	וּבְשִׁירֵי דָוִד עַבְדְּךָ	Uvshirei David avdecha
we shall hail you, God, our God,	נְהַלְלֶךָ יי אֱלֹהֵינוּ	nehalelcha Adonai Eloheinu
in praise and melody.	בְּשִׁבְחוֹת וּבְזִמְרוֹת	bishvachot uvizmirot.
We shall magnify and praise you,	נְגַדְלֶךָ וְנִשְׁבַּחְךָ	Negadelcha, uneshabechacha,
glorify you and honor your name	וְנִפְאֶרְךָ וְנִזְכֵּר שִׁמְךָ	unefa'er'cha, venazkir shimcha
and crown you as our ruler, O God,	וְנַמְלִיכְךָ מַלְכֵנוּ אֱלֹהֵינוּ	venamlichecha malkeinu Eloheinu,

only life of the worlds.

Sovereign praised and glorified—

forever is your name great.

Blessed are you, God,

ruler hailed with praises.

יְחִידַי חַי הָעוֹלָמִים

מֶלֶךְ מְשֻׁבָּח וּמְפָאָר

עַדֵי עַד שְׁמוֹ הַגָּדוֹל

בְּרוּךְ אַתָּה יי

מֶלֶךְ מְהוּלַּל בַּתְּשֻׁבָּחוֹת אָמֵן

◇ yachid chei ha'olamim.

Melech meshubach umefo'ar

adei ad shemo hagadol.

Baruch atah Adonai,

melech mehulal batishbachot. Amen

..... Kiss the tzitziyot and release them; then sit down

I Chronicles 16:8-36¹

⁸ *Chron 16:8-36* Give thanks to God,

call on *God's* name.

Make all the peoples know *God's* deeds.

⁹ Sing to *God*, make songs to *God*,

Speak of all *God's* miracles.

¹⁰ Share praises in *God's* holy name,

Let them rejoice, who ask for God.

¹¹ Seek out God and power divine,

Seek *God's* presence all the time.

¹² Think of the wonders *God* has done,

The signs and judgements *God* decreed.

¹³ Israel's children work for *God*,

God's chosen people, Jacob's seed.

¹⁴ This is God, our sovereign,

Whose judgements are in all the earth.

¹⁵ Think always of our pact with *God*,

A rule to last a thousand ages,

¹⁶ That *God* promised to Abraham,

And *God's* oath to Isaac,

¹⁷ That *God* set as Jacob's law,

For Israel an eternal pledge,

הוֹדוּ לַיהוָה

קְרָאוּ בְשֵׁמוֹ

הוֹדִיעוּ בְעַמִּים עֲלִילֹתָיו

שִׁירוּ לוֹ זַמְרוּ לוֹ

שִׁיחוּ בְכָל־נִפְלְאוֹתָיו

הִתְהַלְלוּ בְשֵׁם קִדְשׁוֹ

יִשְׁמַח לֵב מִבְּקִשֵׁי יְהוָה

דִּרְשׁוּ יְהוָה וְעִזּוּ

בַּקְשׁוּ פָנָיו תָּמוּד

זַכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה

מִפְתּוֹיו וּמִשְׁפִּטֵי־פִיהוּ

זֶרַע יִשְׂרָאֵל עֲבָדוּ

בְּנֵי יַעֲקֹב בְּחִירָיו

הוּא יְהוָה אֱלֹהֵינוּ

בְּכָל־הָאָרֶץ מִשְׁפָּטָיו

זַכְרוּ לְעוֹלָם בְּרִיתוֹ

דָּבָר צִוְּהָ לְאֶלֶף דּוֹר

אֲשֶׁר קָרַת אֶת־אַבְרָהָם

וּשְׁבוּעָתוֹ לְיִצְחָק

וַיַּעֲמִידָהּ לְיַעֲקֹב לְחֹק

לְיִשְׂרָאֵל בְּרִית עוֹלָם

‡ Hodu lAdonai

kir'u vishmo,

hodi'u va'amim alilotav.

Shiru lo, zamru lo,

sichu bechol nifle'otav.

Hit'halelu beshem kodsho,

yismach lev mevakshei Adonai.

Dirshu Adonai ve'uzo,

bakshu fanav tamid.

Zichru nifle'otav asher asah,

moftav umishpetei fihu.

Zera Yisra'el avdo,

benei Ya'akov bechirav.

Hu Adonai Eloheinu,

bechol ha'aretz mishpatav.

Zichru le'olam berito,

davar tzivah le'elef dor.

Asher karat et-Avraham,

ushevu'ato leYitzchak.

Vaya'amideha leYa'akov lechok,

leYisra'el berit olam.

¹ We recall a happy day in Jewish history, when the Ark was brought to Jerusalem. This was David's song of praise at that time, and it's very close to some of the psalms. Verses 8-22 are almost identical to Psalm 105:1-16. Verses 23-33 are almost identical to Psalm 96. The last verses are in Psalm 106, verses 1, 47 and 48.

<p>¹⁸ “Canaan’s land I give to you; This part is your inheritance.”</p> <p>¹⁹ When you numbered but a few, A small group who were staying there,</p> <p>²⁰ And they trudged from land to land, From state to state they made their way,</p> <p>²¹ <i>God</i> let no one do them harm— <i>God</i> reprimanded kings for them!</p> <p>²² “Don’t touch my anointed ones, And don’t harm my prophets.”</p> <p>²³ Sing to <i>God</i>, sing every place,¹ Declare each day the savior’s grace.²</p> <p>²⁴ Tell <i>God</i>’s renown to every race, <i>God</i>’s wonders among every folk;</p> <p>²⁵ For great is <i>God</i> and greatly praised, No other can such awe evoke.³</p> <p>²⁶ Those other “gods” are but a joke⁴— While <i>our God</i> did the heavens form.</p> <p>²⁷ Glory and majesty herald <i>God</i>, Strength and joy <i>God</i>’s place adorn.⁵</p> <p>²⁸ People, wherever you were born, Declare <i>God</i>’s honor and <i>God</i>’s fame!⁶</p>	<p>לֵאמֹר לְךָ אֶתֵּן אֶרֶץ כְּנָעַן חֵבֶל נַחְלַתְּכֶם בִּהְיוֹתְכֶם מֵתֵי מִסְפָּר כַּמַּעֲט וְגָרִים בָּה וַיִּתְחַלְּכוּ מִגּוֹי אֶל-גּוֹי וּמִמַּמְלָכָה אֶל-עַם אַחֵר לֹא-הָנִיחַ לְאִישׁ לְעֹשְׁקָם יִזְכָּח עֲלֵיהֶם מַלְאָכִים אֶל-תִּגְעוּ בַּמְשִׁיחֵי וּבַנְּבִיאֵי אֶל-תִּרְעוּ שִׁירוּ לַיהוָה כָּל-הָאָרֶץ בַּשָּׁרִי מִיּוֹם-אֶל-יוֹם יִשׁוּעָתוֹ סַפְּרוּ בַּגּוֹיִם אֶת-כְּבוֹדוֹ בְּכָל-הָעַמִּים נִפְלְאוֹתָיו ◇ כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְנוֹרָא הוּא עַל-כָּל-אֱלֹהִים כִּי כָל-אֱלֹהֵי הָעַמִּים אֱלִילִים וַיהוָה שָׁמַיִם עָשָׂה הוֹד וְהַדָּר לְפָנָיו עֹז וְחֵדְוָה בְּמִקְוָמוֹ הָבוּ לַיהוָה מִשְׁפֹּחוֹת עַמִּים הָבוּ לַיהוָה כְּבוֹד וָעֹז</p>	<p>Lemor lecha eten eretz Kena’an, chevel nachalat’chem. Biheyot’chem metei mispar, kim’at vegarim bah. Vayit’halchu migoy el goy umimamlacha el am acher. Lo hini’ach le’ish le’oshkam vayochah aleihem melachim. “Al tig’u bimshichai uvin’vi’ai al tarei’u.” Shiru lAdonai kol ha’aretz, basru miyom el yom yeshu’ato. Sap’ru vagoyim et kevodo bechol ha’amim nifle’otav. ◇ Ki gadol Adonai umehulol me’od, venorah hu al kol elohim. Ki kol elohei ha’amim elilim, vAdonai shamayim asah. Hod vehadar lefanav, oz vechedvah bimkomo. Havu lAdonai mishpechot amim, havu lAdonai kavod va’oz.</p>
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¹ “Sing to *God*, all the earth.”

² “Publicize from day to day *God*’s saving.”

³ “And awesome is *God* above all the gods.”

⁴ “But a joke” The word “elilim” seems to imply worthless or ineffective deities, so the literal translation is: “For all the gods of other peoples are worthless deities.”

⁵ “Glory and majesty are before *God*; strength and joy are in *God*’s place.”

⁶ “Ascribe to *God*, clans of peoples, ascribe to *God* glory and power.”

²⁹ Declare the glory of *God's* name,
Bring offerings, come before *God*;¹
To God bow down in sacred space.

³⁰ Tremble, earth, before *God's* face;
Earth cannot slip in *God's* embrace.²

³¹ Sky will delight
and earth rejoice,
God's sovereignty all folk will voice.³

³² The teeming sea will roar, the lea⁴
And all its creatures will exult,

³³ And forests answer joyfully
As God comes near
to judge earth's *sphere*.⁵

³⁴ Give thanks to God for *God* is good,
Because forever lasts *God's* love.

³⁵ And say, "Save us, O saving God,
Unite us, save us from our foes,
That we may thank your holy name
That we may praise your glory.

³⁶ Blessed is God, Israel's God,
From now until eternity."

And all the people said:
"Amen!" and "Praise to God!"

Psalms 99:5 Exalt God, our ruler,
and bow at *God's* footstool;
God is holy.

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
שֵׂאוּ מִנְחָה וּבֹאוּ לִפְנֵי
הַשְּׁתַחֲוִי לַיהוָה בְּהַדְרַת קֹדֶשׁ
חִילוּ מִלְפָּנָיו כָּל־הָאָרֶץ
אֶרֶץ־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט
יִשְׁמְחוּ הַשָּׁמַיִם
וְתִגַּל הָאָרֶץ
וַיֹּאמְרוּ בְּגוֹיִם יְהוָה מֶלֶךְ
יִרְעַם הַיָּם וּמְלוֹאוֹ
יַעֲלֶץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בוֹ
אֲזַ וַיִּנְנוּ עֲצֵי הַיַּעַר
מִלִּפְנֵי יְהוָה כִּי־בָא
לִשְׁפּוֹט אֶת־הָאָרֶץ
הוֹדוּ לַיהוָה כִּי טוֹב
כִּי לְעוֹלָם חֶסֶד
וַיֹּאמְרוּ הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו
וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם
לְהוֹדוֹת לְשֵׁם קֹדֶשׁ
לְהִשְׁתַּבַּח בְּתֵהֱלִיטָה
בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל
מִן־הָעוֹלָם וְעַד הָעוֹלָם
וַיֹּאמְרוּ כָל־הָעָם
אָמֵן וְהִלֵּל לַיהוָה
רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ
וְהַשְּׁתַחֲוִי לַחֲדוֹם רַגְלָיו
קָדוֹשׁ הוּא

Havu lAdonai kevod shemo;
se'u min'cha uvo'u lefanav.
Hishtachavu lAdonai b'hadrat kodesh.
Chilu milfanav kol ha'aretz;
af tikon tevel bal timot,
Yismechu hashamayim
vetagel ha'aretz,
veyomru vagoyim, "Adonai malach!"
Yir'am hayam um'lo'o;
ya'alotz hasadeh vechol asher bo.
Az yeranenu atzei haya'ar
milifnei Adonai ki va
lishpot et ha'aretz.
Hodu lAdonai ki tov,
ki le'olam chasdo.
Ve'imru, "Hoshi'enu Elohei yish'enu,
vekabtenu vehatzilenu min hagoyim,
lehodot leshelem kodshecha,
lehishtabach bit'hilatecha.
Baruch Adonai Elohei Yisra'el
min ha'olam ve'ad ha'olam."
Vayomru chol ha'am:
"Amen vehalel lAdonai."
Rom'mu Adonai Eloheinu,
vehishtachavu lahadom raglav,
kadosh hu.

¹ "Ascribe to God the glory of *God's* name; take an offering and come before *God*."

² "*God* fixed the earth so that it cannot slip."

³ "And they will say among the peoples, 'God is (or has become) king.'"

⁴ A lea is a field or meadow.

⁵ "Before God, because *God* is coming to judge the world."

Psalm 99:9 Exalt God, our ruler,
and bow at *God's* holy mountain,
because God, our ruler, is holy.

◊ רוממו יהוה אלהינו
והשתחווי להר קדשו
כי קדוש יהוה אלהינו
◊ Rom'mu Adonai Eloheinu
vehishtachavu lehar kodsho,
ki kadosh Adonai Eloheinu.

Additional Psalm Verses

We continue with more verses from Psalms.

Psalm 78:38 *God* is merciful, excuses sin
and will not destroy us,
often withholds divine anger
and does not arouse *God's* rage.¹

והוא רחום וכפר עון
ולא ישחית
והרבה להשיב אפו
ולא יעיר כל־חמתו
Vehu rachum yechaper avon
velo yashchit,
vehirbah lehashiv apo,
velo ya'ir kol chamato.

Psalm 40:12 *God*,
don't keep your compassion from me—
your kindness and faithfulness
always protect me.

אתה יהוה
לא־תכלא רחמיך ממני
חסדיך נאמתך
תמיד יצטרני
Atah Adonai
lo tichla rachamecha mimeni;
chasdecha va'amit'cha
tamid yitzruni.

Psalm 25:6 Remember your mercies, *God*,
and your kindnesses,
for they have existed forever.

זכר־רחמיך יהוה
ונחסדיך
כי מעולם המה
Zechor rachamecha, Adonai,
vachasadecha,
ki me'olam hemah.

Psalm 68:35-36 Grant that *God* is mighty,²
whose majesty is over Israel
and whose power is in the clouds;
God, no building can match your splendor.³
It's Israel's *God*,
who grants power and strength to the people.
Blessed is *God*!

תנו עז לאלהים
על־ישראל באותו
ועזו בשחקים
נורא אלהים ממקדשיך
אל ישראל הוא
נתן עז ותעצמות לעם
ברוך אלהים
Tenu oz IElohim;
al Yisra'el ga'avato,
ve'uzo bash'chakim.
Nora Elohim mimikdashecha;
El Yisra'el hu,
noten oz veta'atzumot la'am.
Baruch Elohim!

¹ “And-*God* who is merciful will-pay-off wrongdoing/offense/sin and-not will-destroy and-has-acted-repeatedly to-turn-back *God's*-anger and-not will-awaken all *God's*-anger.” Even if we suffer, we say that we deserve worse, and so our suffering shows *God's* mercy. The word יָכַפַּר is in “Yom Kippur”; the concept we translate as “atonement” also carries the idea of paying off required compensation for a misdeed—paying a fine, or ransom money. If life were Monopoly, *God* would be our Get Out of Jail Free card.

² “Grant might to *God*.”

³ “*God* is (or *God*: you are) more awesome than your holy places” or “*God* is awesome from your holy places.” I prefer the first interpretation, where the psalmist says that the sense of awe we feel where we hold religious services is a poor shadow of the awe that *God* deserves. The second interpretation implies that holy places are the source of *God's* awesomeness.

Psalm 94:1-2 God is a God of revenge:

God of revenge, show yourself!

Rise, judge of the earth,

Give the proud what they deserve!

Psalm 3:9 To God belongs salvation, while

Your blessing's on your nation. Selah.¹

Psalm 46:8 The God of hosts is on our side;

Jacob's God is our defense. Selah.

Psalm 84:13 Oh God, with hosts at your command,

Happy are they who trust in you.²

Psalm 20:10 God, save us: for at our demand,

Oh Ruler, you'll give answer true.³

Psalm 28:9 Save your people

and bless your heritage,

care for them and carry them forever.⁴

Psalm 33:20-22 Our soul longed for God,

who is our help and our protection,

in whom our heart will find delight,

in whose holy name we trust.

May your kindness, God, touch us⁵

because we put our trust in you.

Psalm 85:8 God, show us your kindness

and grant us your salvation.

Psalm 44:27 Get up and help us,

and save us to show your kindness.⁶

אֱלֹהֵי נִקְמוֹת יְהוָה

אֱלֹהֵי נִקְמוֹת הוֹפִיעַ

הַנִּשְׂא שׁוֹפֵט הָאָרֶץ

הַשֵּׁב גִּמּוּל עַל־גָּאִים

לַיהוָה הַיְשׁוּעָה

עַל־עַמְּךָ בְּרִכְתֶּךָ סֶלָה

יְהוָה צְבָאוֹת עִמָּנוּ

מִשְׁגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה

יְהוָה צְבָאוֹת

אֲשֶׁר־י אָדָם בְּטַח בָּךְ

יְהוָה הוֹשִׁיעָה

הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ

הוֹשִׁיעָה אֶת־עַמְּךָ

וּבְרַךְ אֶת־נַחְלָתֶךָ

וְרַעַם וְנִשְׂאֵם עַד־הָעוֹלָם

נַפְשֵׁנוּ חִכְתָּה לַיהוָה

עֲזָרְנוּ וּמִגִּנְנוּ הוּא

כִּי־בו יִשְׁמַח לִבֵּנוּ

כִּי בִשֵׁם קִדְשׁוֹ בָטַחְנוּ

יְהִי־חַסְדֶּךָ יְהוָה עֲלֵינוּ

כְּאֲשֶׁר יִחַלְנוּ לָךְ

הַרְאֵנוּ יְהוָה חַסְדֶּךָ

וַיִּשְׁעֶךָ תִּתֵּן־לָנוּ

קוּמָה עֲזֵרְתָה לָנוּ

וּפְדֵנוּ לִמְעַן חַסְדֶּךָ

El nekamot Adonai:

El nekamot, hofi'a!

Hinaseh shofet ha'aretz,

hashev gemul al ge'im.

lAdonai hayeshuah,

al amcha virchatecha. Selah.

Adonai tzeva'ot imanu;

misgav lanu Elohei Ya'akov. Selah.

Adonai tzeva'ot,

ashrei adam bote'ach bach.

Adonai hoshi'a—

hamelech ya'aneinu veyom kor'einu.

Hoshi'a et amecha

uvarech et nachalatecha,

ur'em venas'em ad ha'olam.

Nafshenu chikta lAdonai,

ezrenu umaginenu hu,

ki vo yismach libenu,

ki veshem kodsho vatachnu.

Yehi chasdecha Adonai aleinu,

ka'asher yichalnu lach.

Har'einu, Adonai, chasdecha,

veyesh'acha titen lanu.

Kumah, ezrath lanu,

ufedeinu lema'an chasdecha.

¹ "Salvation belongs to God; your blessing is on your people, Selah."

² "The Lord of Hosts, happy is the person who trusts in you."

³ "Lord, bring salvation! The king will answer us on the day when we call."

⁴ "Care for"—the Hebrew is used for a shepherd's work; "carry"—the Hebrew can mean "lift up" or "bear with."

⁵ Or "be upon us."

⁶ "Save" is "redeem"—to get someone out of trouble, pay off an obligation or take notice of someone. "To show your kindness" can also mean "for the sake of your kindness."

Psalms 81:11 I am the ruler, your God,
who lifts you from the Land of Egypt:
open your mouth and I will fill it!

Psalms 144:15 Happy is the nation like this,
Happy is the nation that worships God.

Psalms 13:6 And me, I trusted in your kindness,
that my heart will enjoy your salvation:
I will sing to God, who gave me my reward.

אֲנֹכִי יְהוָה אֱלֹהֶיךָ Anochi Adonai Elohecha,
הַמַּעֲלֶה מֵאֶרֶץ מִצְרַיִם hama'alcha me'erezt Mitzrayim:
הַרְחִיב־פִּיךָ וְאָמַלְתָּהוּ har'chev picha va'amal'ehu.
אֲשֶׁרֵי הָעַם שֶׁכָּכָה לוֹ Ashrei ha'am shekacha lo,
אֲשֶׁרֵי הָעַם שֶׁיְהוָה אֱלֹהָיו ashrei ha'am sheAdonai Elohav.
וְאֲנִי בִּחְסֵדְךָ בִּטְחֵתִי ◊ Va'ani bechashedcha vatachti—
יָגַל לִבִּי בִישׁוּעֶתְךָ yagel libi bishu'atecha:
אֲשִׁירָה לַיהוָה כִּי גָמַל עָלַי ashira lAdonai ki gamal alai.

Psalm 19

¹ For the Conductor: a psalm of David.

² The skies declare God's glory,
their expanse tells God's handiwork.¹

³ Day shares speech with day,²
and night communicates³ with night;

⁴ without speech, without a word:
their voice cannot be heard.

⁵ Their voice crossed the world,
their words reached Land's End;
In them God pitched the sun's tent.⁴

⁶ And like a bridegroom,
the sun leaves its canopy,
rejoices like an athlete to run a race.

לְמִנְצַח מִזְמוֹר לְדָוִד LaMenatze'ach: mizmor leDavid.
הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֱלֹהִים Hashamayim mesaprim kevod El,
וּמַעֲשֵׂה יָדָיו מִגִּיד הַרְקִיעַ uma'aseh yadav magid haraki'ah.
יּוֹם לְיוֹם יִבְיַע אֹמֶר Yom leyom yabi'a omer
וְלַיְלָה לְלַיְלָה יֵעָהֵב דָּא'at. velaylah lelaylah yechaveh da'at.
אֵין־אֹמֶר וְאֵין דְּבָרִים Ein omer, ve'ein devarim
בְּלִי נִשְׁמָע קוֹלָם beli nishma kolom.
בְּכָל־הָאָרֶץ יָצָא קוֹמָם Bechol ha'arezt yatza kavam
וּבְקֶצֶה תִּבְלֵ מְלִיחָם uviktzei tevel mileihem;
לְשִׁמֶשׁ שָׁם־אָהֵל בָּהֶם lashemesh sam ohel bahem—
וְהוּא כְּחָתָן Vehu kechatan
יָצָא מִחֻפָּתוֹ yotzei mechupato,
יֵשִׁישׁ כְּגִבּוֹר לְרוּץ אֶרֶץ yasis kegibor larutz orach.

¹ “The skies (or heavens) declare (or count) the glory of God, and the work of God's hands recites/tells the expanse of the sky.”

² יִבְיַע from נָבַע—pour out, gush forth, express.

³ יֵעָהֵב from יָחַוּ—state, make known, relate; דַּעַת—knowledge.

⁴ קו—voice; “For the sun, God set a tent in them.” Some place this half-line with verse 6, not verse 5. The sun's tent could be among the silent words, or somewhere in the lands of day and night.

⁷ It starts at the end of the sky
and comes¹ to its other edge,
and nothing is hidden from its heat.

מִקְצֵי הַשָּׁמַיִם מוֹצְאוֹ
וּתְקוּפָתוֹ עַל-קְצוֹתָם
וְאֵין נִסְתָּר מִחֻמָּתוֹ
Miktzei hashamayim motza'o,
utekufato al ketzotam,
ve'ain nistar mechamato.

⁸ God's law is perfect,
restoring the soul.
God's testimony² is faithful,
making bright the dimwit.

תּוֹרַת יְהוָה תְּמִימָה
מְשִׁיבַת נֶפֶשׁ
עֲדוּת יְהוָה נְאֻמָּה
מַחְכִּימַת פֶּתִי
Torat Adonai temimah,
meshivat nafesh;
edut Adonai ne'emanah,
machkimat peti;

⁹ God's commands are right
and gladden the heart.

פִּקּוּדֵי יְהוָה יִשְׂרִים
מִשְׂמַחֵי לֵב
Pikudei Adonai yesharim,
mesamchei lev.

God's rule is clean;
it brightens the eyes.

מִצְוַת יְהוָה בָּרָה
מְאִירַת עֵינַיִם
Mitzvat Adonai barah,
me'irat einayim;

¹⁰ God's fear is pure,
lasting forever.

יִרְאַת יְהוָה טְהוֹרָה
עוֹמֶדֶת לְעַד
Yir'at Adonai tehorah,
omedet la'ad;

God's decrees are truth,
all of them right.

מִשְׁפֵּטֵי יְהוָה אֱמֶת
צִדְקוֹ יַחְדָּו
mishpetei Adonai emet,
tzadku yachdav.

¹¹ Lovelier than gold,
lots of gold;
sweeter than honey,
the oozing comb.

הֲנַחֲמַדִּים מִזָּהָב
וּמִפֶּזֶז רָב
וּמִתּוֹקִים מִדְּבַשׁ
וְנֹפֶת צִזְפִּים
Hanechemadim mizahav,
umipaz rav,
umetukim midvash
venofet tzufim;

¹² Even I³ am bright with them;
it's well worth keeping them.

גַּם-עַבְדְּךָ נִזְהַר בָּהֶם
בְּשֹׁמְרָם עֵקֶב רָב
Gam avdecha nizhar bahem
beshomram ekev rav.

¹ "Its תְּקוּפָה (circuit) is up to *the skies'* other edge."

² עֲדוּת is really a synonym for Torah.

³ "Your servant," a humble way in which the poet refers to himself or herself.

¹³ Mistakes—who understands them?

Cleanse me from hidden *faults*.

¹⁴ Keep your servant from the proud;¹

don't let them boss me.

Then I'll be perfect

and cleared of the great crime.

¹⁵ Let my words match your will,

my thoughts come to you,²

God, my rock and redeemer.

שְׁגִיאוֹת מִיַּבִּין Shegi'ot mi yavin,

מִנְסֻתוֹת נִקְנִי ministarot nakeni.

גַּם מִזֵּידִים חֲשׂוֹךְ עֲבָדְךָ Gam mizeidim chasoch avdecha:

אֶל־יִמְשְׁלוּ־בִי al yimshelu vi;

אִז אֵיחָם az eitam,

וְנִקֵּיתִי מִפֶּשַׁע רָב venikeiti mipesha rav.

◇ יְהִי לְרִצּוֹן אֶמְרֵי־פִי ◇ Yihey leratzon imrei fi

וְהִגִּיז לִבִּי לְפָנֶיךָ vehegyon libi lefanecha,

יְהוָה צוּרִי וְגֹאֲלִי Adonai tzuri vego'ali.

Psalm 34

¹ Of David:

when he changed his behavior

to seem mad in front of Avimelech,³

who sent him away.

² I will bless God at all times;

God's praise will be always in my mouth.

³ In God my soul will find praise;

the poor will hear and rejoice.

⁴ Make God great with me

and together we'll exalt⁴ God's name.

⁵ I sought God; God answered me

and saved me from all my fears.

⁶ They *who* looked to God shone with joy;

their faces were never downcast.⁵

לְדָוִד LeDavid:

בִּשְׁנוֹתַי אֶת־טָעַמְוּ beshanoto et ta'mo

לִפְנֵי אַבִּימֶלֶךְ lifnei Avimelech,

וַיִּגְרַשְׁהוּ וַיַּעֲלֶחַ vay'garshehu vayelach.

אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת Avar'cha et-Adonai bechol et;

תָּמִיד תְּהִלָּתוֹ בִּפִּי tamid tehilato befi.

בִּיהִנֵּה תְהַלֵּל נַפְשִׁי BAdonai tit'halel nafshi;

יִשְׁמְעוּ עֲנָוִים וַיִּשְׂמַחֻּ yishme'u anavim veyismachu.

גִּדְלוּ לַיהוָה אֱתִי Gadlu lAdonai iti,

וְנִרְוַמָּה שְׁמוֹ יַחְדָּו uneromamah shemo yachdav.

דַּרְשִׁתִּי אֶת־יְהוָה וַעֲנֵנִי Darashti et Adonai ve'anani,

וּמִכֹּל־מְגוּרוֹתַי הִצִּילָנִי umikol megurotai hitzilani.

הִבִּיטוּ אֵלָיו וְנִהָרוּ Hibitu elav venaharu,

וּפְנֵיהֶם אֶל־יַחְפָּרוּ ufeneihem al yechparu.

¹ Or "from faults of pride; / don't let them control me."

² "Let the words of my mouth be to your liking, and the thought of my heart be in your presence."

³ See I Sam 21:11-16, where David escapes from Achish, the king of Gath. Maybe Achish also had the royal name Avimelech.

⁴ The Hebrew word means "make high," from the root רם, and so does "exalt."

⁵ Or "They looked to him and were radiant, and their faces were never downcast." Or "Look to him and be radiant; their faces (i.e., those of other people who did this) were never downcast."

⁷ This beggar cried, and God heard
and saved him from all his troubles.

⁸ God's angel¹ camps
around those who fear *God*, to save them.

⁹ Taste, and see how good is God;
lucky is the hero who flees to *God*.²

¹⁰ Stand in awe of God, you holy ones;
Those who fear God never lack.

¹¹ Even lion cubs go poor and hungry,
but those who seek God
will lack nothing that's good.

¹² Come on, children; listen to me:
the fear of God will teach you.

¹³ Who is it that enjoys life,
Loves each day to see *what good it holds*?

¹⁴ Keep bad words from your tongue
and lies from your lips.³

¹⁵ Turn from bad and do good,
look for peace and go after it.

¹⁶ God's eyes are on the righteous
and God's ears are *tuned* to their cry.

¹⁷ God is watching those who do wrong,
to wipe all traces of them from the earth.⁴

¹⁸ They cried; God listened
and saved them from all their trouble.

זֶה אֲנִי קָרָא וַיְהוֹה שָׁמַע
וּמִכּוֹל-צָרוֹתָיו הוֹשִׁיעוּ
חֲנֹה מִלְאָךְ-יְהוֹה
סָבִיב לִירְאָיו וַיַּחֲלֹצֵם
טַעְמוּ וּרְאוּ כִי-טוֹב יְהוֹה
אֲשֶׁר־יִהְיֶה הַגִּבּוֹר יַחֲסֶה-בּוֹ
יִרְאוּ אֶת-יְהוֹה קְדוֹשׁוֹ
כִּי-אֵין מַחְסוֹר לִירְאָיו
כַּפִּירִים רָשׁוּ וְרַעֲבוּ
וְהָרְשִׁי יְהוֹה
לֹא-יַחֲסְרוּ כָל-טוֹב
לְכוּ-בָנִים שִׁמְעוּ-לִי
יִרְאתַת יְהוֹה אֶל-מִדְּכֶם
מִי-הָאִישׁ הֶחֱפֵץ חַיִּים
אֹהֵב יָמִים לְרֵאוֹת טוֹב
נִצַּר לְשׁוֹנֵךְ מִרָע
וּשְׁפָתֶיךָ מִדַּבֵּר מִרְמָה
סוֹר מִרָע וַעֲשֵׂה-טוֹב
בִּקְשׁ שָׁלוֹם וְרַדְּפֵהוּ
עֵינֵי יְהוֹה אֶל-צַדִּיקִים
וְאָזְנוֹ אֶל-שׁוֹעֲתָם
פְּנֵי יְהוֹה בְּעֵשִׂי רָע
לְהַכְרִית מֵאֶרֶץ זִכְרָם
צַעֲקוּ וַיְהוֹה שָׁמַע
וּמִכּוֹל-צָרוֹתָם הֲצִילָם

Zeh ani kara vAdonai shame'ah,
umikol tzarotav hoshi'o.
Choneh mal'ach Adonai
saviv lire'av, vayechaltzem.
Ta'amu ure'u ki tov Adonai;
ashrei hagever yecheseh bo.
Y'ru et Adonai kedoshav,
ki ein machsor lire'av.
Kefirim rashu vera'evu,
vedorshei Adonai
lo yachseru chol tov.
Lechu vanim, shim'u li:
yir'at Adonai alamedchem.
Mi ha'ish hechafetz chayim,
ohev yamim lir'ot tov.
Netsor leshoncha merah
usefatecha midaber mirmah.
Sur merah va'aseh tov,
bakesh shalom verodfehu.
Einei Adonai el tzadikim,
ve'oznav el shav'atam.
Penei Adonai be'osei ra,
lehachrit me'erezt zichram.
Tza'aku, vAdonai shame'ah,
umikol tzarotam hitzilam.

¹ What is an angel? A messenger, perhaps—or the method by which a message comes from God. The term “angel” could be a symbol of what happens when we perceive God’s influence in the world.

² “Lucky/happy is the strong person who finds shelter in him.” Even the most powerful or accomplished people are sometimes on the run, and they find shelter in God.

³ “Lock up your tongue from *speaking* bad, and your lips from speaking deceit.”

⁴ “To root out their memory from the earth.”

¹⁹ God is close when your heart is broken¹
and saves you when your spirit is crushed.

²⁰ The good *suffer* many evils,
and God saves them from every one.

²¹ *God* guards every bone in their body;
not one of them is broken.

²² But evil brings death to the wicked,
and enemies of the good are condemned.

²³ *God* is watching out for *God's* servants;
all who take shelter in God will survive.²

קרוב יהוה לנשבר־לב
ונִאֲתֵדְכֵא־רוּחַ יוֹשִׁיעַ

רבות רעות צדיק
ומכלם יצילנו יהוה

שמר כל־עצמותיו
אחת מהנה לא נשברה

תמותת רשע רעה
ושנאי צדיק יאשמו

◇ פודה יהוה נפש עבדיו
ולא יאשמו כל־החוסים בו

Karov Adonai lenishberei lev,
ve'et dakei ru'ach yoshi'ah.

Rabot ra'ot tzadik,
umikulam yatzilenu Adonai.

Shomer kol atzmotav;
achat mehenah lo nishbarah.

Temotet rashah ra'ah,
veson'ei tzadik yeshamu.

◇ Podeh Adonai nefesh avadav,
velo ye'shemu kol hachosim bo.

Psalm 90

¹ A prayer of Moses, God's agent:³
God, you have been our shelter
from generation to generation.

² Before the hills were born,
before you made the earth and the livable world,
from forever to forever you are God.

³ You turn a person back into pulp,⁴
saying, "Return, humanity."

⁴ For a thousand years to you
are like yesterday—gone—
like one night's work.

⁵ They rush past like sleep:
in the morning they wither like grass.⁵

תפלה למשה איש־האלהים
אֲדַנִּי מֵעוֹן אַתָּה הָיִיתָ לָנוּ
בְּדֹר וָדֹר

בְּטֶרֶם הָרִים יִלְדוּ
וְתַחֲלֵל אֶרֶץ וְחַבֵּל
וּמַעוֹלָם עַד־עוֹלָם אַתָּה אֵל

תָּשֵׁב אֲנוֹשׁ עַד־דָּכָא
וְתֵאמַר שׁוּבוּ בְנֵי־אָדָם

כִּי אֵלֶף שָׁנִים בְּעֵינֶיךָ
כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר
וְאֲשִׁמְרָה בְּלִילָה

זֶרַמְתָּם שָׁנָה יִהְיוּ
בַּבֹּקֶר כְּחֻצִיר יַחֲלֹף

Tefilah leMosheh, ish ha'Elohim.
Adonai, ma'on atah hayita lanu
bedor vador—

Beterem harim yuladu
vat'cholel erez vetevel:
ume'olam ad olam atah El.

Tashev enosh ad dacah,
vatomer, "Shuvu, venei adam!"

Ki elef shanim be'einecha
keyom etmol—ki ya'avor—
ve'ashmurah valaylah.

Zeramtam shenah yiheyu,
baboker kechatzir yachalof.

¹ "To those whose heart is broken."

² "*God* takes note of the person/soul of those who serve *God*, and they will not be destroyed, all who take shelter in *God*."

³ "The man of *God*." But what is a "man of *God*"? Someone who carries out *God's* will, as Moses did when *God* sent him to save Jacob's descendants.

⁴ Picture a decomposing body returning to primeval mush, or picture the soft embryo.

⁵ זָרַם —flow, pour down, sweep away, flood; חָלַף—change, vanish, pass away; or come anew, shoot forth.

⁶ In the morning, it blossoms and sprouts,
but in the evening it wilts and shrivels.

⁷ For we are destroyed by your fury
and scared by your anger.

⁸ You have set down our sins before you,
our dark faults in the light of your presence.

⁹ All our days we faced your anger;¹
we finished our years like a sigh.

¹⁰ Our years of life
have seventy years
and eighty years for extra strength:
their pride² is pain and trouble,
for life hurries by, and we are gone.³

¹¹ Who knows your anger's power
or how much to dread your disfavor?⁴

¹² Teach us to use each day,
to bring our hearts to wisdom.⁵

¹³ Come back, God—how long will it be?—
and take pity on us, your servants.

¹⁴ Fill us at dawn with your kindness;
we'll rejoice and be happy
every day.

¹⁵ Give us joy to equal our days of pain,
the years we have seen trouble.

בבֹּקֶר יִצְיֵץ וְחָלַף
לְעֶרֶב יֵמוֹלֵל וְיָבֵשׁ

כִּי־חָלִינוּ בְּאַפֶּךָ
וּבַחֲמַתְךָ נִבְהַלְנוּ

שָׂתָה עֲוֹנוֹתֵינוּ לְנֶגְדְךָ
עַל־מִנּוּ לְמַאֲוֵר פְּנֶיךָ

כִּי כֹל־יָמֵינוּ פָּנּוּ בְּעִבְרַתְךָ
כְּלִינוּ שָׁנֵינוּ כְּמוֹ־הֶגֶחַ

יְמֵי־שְׁנוֹתֵינוּ
בָּהֶם שִׁבְעִים שָׁנָה
וְאִם בְּנִבְוֵרַת שְׁמוֹנִים שָׁנָה

וְרֹהֵבָם עָמַל וְאַוֶּן
כִּי־גַז חִישׁ וְנָעַפָּה

מִי־יֹדֵעַ עֹז אַפֶּךָ
וּכְיָרְאַתְךָ עִבְרַתְךָ

לִמְנוֹת יָמֵינוּ כֵּן הוֹדַעַתְךָ
וְנִבְּא לִבְבִּי חֲכֻמָּה

שׁוּבָה יְהוָה עַד־מָתַי
וְהִנַּחֵם עַל־עִבְרֶיךָ

שִׁבְעֵנוּ בַּבֹּקֶר חֲסָדְךָ
וְנִרְנְנָה וְנִשְׁמַחָה
בְּכָל־יָמֵינוּ

שָׂמַחֵנוּ כִּימוֹת עֵינֹתָנוּ
שְׁנוֹת רָאִינוּ רָעָה

Baboker yatzitz vechalaf,

la'erev yemolel veyavesh.

Ki chalinu ve'apecha,

uvachamat'cha nivhalnu.

Shata avonoteinu lenegdecha,

alumeinu lim'or panecha.

Ki chol yameinu panu ve'evratecha,

kilinu shaneinu chemo hegeh.

Yemei shenoteinu—

vahem shiv'im shanah,

ve'im bigvurot shemonim shanah.

Veroh'bam amal va'aven,

ki gaz chish vena'ufah.

Mi yode'ah oz apecha

ucheyir'at'cha evratecha?

Limnot yameinu ken hoda,

venavi levav chochmah.

Shuvah Adonai—ad matai?

vehinachem al avadecha.

Sab'einu vaboker chasdecha,

uneranenh venismechah

bechol-yameinu.

Samcheinu kimot initanu

shenot ra'inu ra'ah.

¹ “For all our days turned towards your עֲבָרָה, anger.”

² רֵהַב—boast; וְרֹהֵבָם—what they boast about, their pride.

³ Tough Hebrew. גַּז is shear, clip, cut short; חִישׁ is quickly. נָעַפָּה is from the same root as wing. Maybe the image is like sheep shearing, “A hurried shearing, and we are blown away (by the wind, like little bits of clipped hair).” Maybe we can imagine the barber's shop: “A quick trim, and we're tossed in the air.”

⁴ “Or—as it should be feared—your opposition.”

⁵ “To-portion/apportion/count our-days indeed/yes make-known / and-we-shall-bring heart wisdom.”

¹⁶ So your work will be shown to your servants, וְרָאָה אֶל-עַבְדֶּיךָ פְּעֻלָּךְ Yera'eh el avadecha fo'olecha
 your splendor to their children. וְהִדְרִיךְ עַל-בְּנֵיהֶם vahadar'cha al beneihem.

¹⁷ May we feel God's tenderness; וְיִהְיֶה נֹעַם אֲדֹנָי אֱלֹהֵינוּ עִלְיָנוּ ◇ Vihi no'am Adonai Eloheinu aleinu,
 may God confirm our efforts; וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עִלְיָנוּ ◇ uma'asei yadeinu konenah aleinu,
 God, confirm our efforts.¹ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָהּ ◇ uma'asei yadeinu koneneihu.

Psalm 91

The psalm asks how God protects those who truly love and trust God. The answer is a mystery understood from the perspective of heaven; it's among God's secrets. Can the faithful step on a rattlesnake? Maybe, but don't try it in real life! These promises become "true" in the divine perspective of those who reach spiritual heights and dwell among divine mysteries.²

¹ Whoever dwells with God on high יָשֵׁב בְּסִתְרַת עֲלִיּוֹן Yoshev beseter elyon,
 In sacred shelter will find ease.³ בְּצֵל שְׁדַי יִתְלוֹנֵן betzel Shadai yitlonan.
² "My God, my home, my castle," I אָמַר לַיהוָה מַחְסֵי וּמְצוּדָתִי Omar lAdonai, "Machsi um'tzudati,
 Tell God, "upon you I rely."⁴ אֱלֹהַי אֶבְטַח-בּוֹ Elohai; evtach bo."
³ From fowler's snare God will release כִּי הוּא יַצִּילֶךָ Ki hu yatzil'cha
 You, saving you from dread disease.⁵ מִפַּח יָקוּשׁ מִדְּבַר הַמוֹת mipach yakush, midever havot.
⁴ You hide beneath God's sheltering wing; בְּאֶבְרָתוֹ יִסֶּךְ לָךְ Be'evrato yasech lach,
 Your shield and armor 'gainst all harm וְתַחַת-כַּנְפָּיו תִּחְסֶה vetachat kenafav tech'se
 Is God's own trusty arm.⁶ צִנְהָ וְסוּחֶרָה אִמִּיתוֹ tzina vesochera amito.

¹ A tough passage, yielding the traditional translation: "yea, the work of our hands establish thou it." Literally, "and the work of our hands (i.e., whatever we manage to achieve in our lifetime), God, make it last for our sake, and the work of our hands, make it last."

² The psalm has 16 verses. In the translation, four Hebrew verses make up each stanza. The rhyme scheme is ABAABBCDD (except for the second line of Stanza Four), and C becomes A in the next stanza. This interwoven rhyme ties the stanzas together. Each stanza ends with a shorter line. The psalm has many voices—the Psalmist, God, the audience—and it switches from first to second to third person. The translation follows those changes of voice except in the final stanza.

³ "Whoever dwells in the High One's secret place will/can sleep in the Almighty's shade."

⁴ "I say to God, 'My shelter! My fortress! My God in whom I trust'" or "I say: 'To God belongs my shelter, my fortress/stronghold—my God whom I trust.'"

⁵ "For God will deliver you from the bird trap (פַּח—snare or trap; יָקוּשׁ or יְקוּשׁ—fowler, someone who catches birds for a living), from the ruinous plague (הוּהָ—trouble, destruction)."

⁶ "God will cover you under God's wing; beneath God's pinions you will hide; shield and armor are God's truth/forearm." אָמַתּוֹ comes from אָמַת (truth) and/or אָמָה (forearm/cubit and other meanings).

<p>⁵ For you, dread nights no terror bring Nor arrows shot in light of day,¹ ⁶ Nor, through the gloom, the sickening Nor noontime torment lingering.² ⁷ Though pestilence fells the array Of myriads at your side—while they Succumb, you are untouched, secure.³ ⁸ But look, and see within your view The wicked get their due.⁴</p>	<p>לֹא־תִירָא מִפַּחַד לַיְלָה מִחֶצֶץ יְעוֹף יוֹמָם מִדְּבַר בְּאִפְלֵ יְהַלֹּךְ מִקְטֵב יָשׁוּד צְהוֹרַיִם יִפֹּל מִצִּיד חַי אֵלֶף וְרִבְבָה מִמִּינֶיךָ אֵלֶיךָ לֹא יִגַּשׁ רַק בְּעֵינֶיךָ תִּבְיֹט וְשִׁלְמַת רְשָׁעִים תִּרְאֶה</p>	<p>Lo tira mipachad laylah; mechetz ya'uf yomam. Midever ba'ofel yahaloch, miketev yashud tzohorayim. Yipol mitzid'cha elef, urevavah miminecha elecha lo yigash. Rak be'einecha tabit, veshilumat resha'im tir'eh.</p>
<p>⁹ Say, “God, you are my sheltering <i>shore!</i> You’ve made on high your dwelling,” and ⁵ ¹⁰ You’ll host no evil visitor, No sickness dares approach your door.⁶ ¹¹ Heaven’s messengers by <i>God’s</i> command Will guard your step where'er you stand;⁷ ¹² They’ll bear you in their hands, to ride High above the path rough-hewn, With jagged boulders strewn.⁸</p>	<p>כִּי־אַתָּה יְהוָה מַחְסִי עָלְיוֹן שְׁמֹת מְעוֹנֶךָ לֹא־תֵאָנֵה אֵלֶיךָ רָעָה וְנִנְע לֹא־יִקְרַב בְּאַחֲלֶיךָ כִּי מִלְאָכָיו יִצְוֶה־לָּךְ לִשְׁמֹרֶךָ בְּכָל־דְּרָכֶיךָ עַל־כַּפְּיָם יִשְׂאוּנֶךָ פֶּן־תִּגֹּף בְּאֶבֶן רַגְלֶיךָ</p>	<p>Ki atah Adonai machsi; elyon samta me'onecha. Lo t'neh elecha ra'ah, venega lo yikrav be'oholecha. Ki mal'achav yetzaveh lach, lishmor'cha bechol derachecha. Al kapayim yisa'un'cha, pen tigof ba'even raglecha.</p>

¹ “You shall not be afraid of the terror of night, or of the arrow that will fly in the day.”

² “Of the plague that will walk around in the gloom or the sickness/epidemic that torments (acts like a demon in) the noon.”

³ “A thousand will fall at your side, and a myriad at your right hand—the *sickness* won't touch you.”

⁴ “Only glimpse with your eyes, and you'll see wicked people get what's coming to them.” וְשִׁלְמַת רְשָׁעִים is the “payment” or “recompense” of the wicked.

⁵ “For *if you say*, ‘God, you are my refuge,’ you have made the High One your dwelling (or made your dwelling on high).” As we get to the second half of the psalm, we take up the idea introduced at the beginning: Whoever dwells on high is protected by God. Now the Psalmist says, if you declare that you rely on God, you'll be in that position. In the verse translation, “shore” is added for the rhyme; מַחְסִי means “my shelter.”

⁶ “Evil will not come upon you, and sickness will not approach your tent.”

⁷ “For God will tell the angels for you to guard you in all your ways (wherever you go).”

⁸ “They will bear you on their hands lest your foot should strike a stone.”

¹³ On lion and cub you'll boldly stride
And trample on the poisonous snake.¹

¹⁴ Says God: "You sought me: I replied
To guard you—in my name you cried."²

¹⁵ I wipe your tears; in all your grief
I'm at your side to bring relief
And honor, and to grant your wish—³

¹⁶ Long life and full. You'll live to see
Me bring you liberty!⁴

Long life and full. You'll live to see

Me bring you liberty!

עַל־שַׁחַל וּפְתָן תִּדְרוֹחַ, Al shachal vafeten tidroch,
תִּרְמוֹס כֶּפִיר וְתַנִּין tirmos kefir vetanin.

כִּי בִי חָשַׁק וְאַפְלִטְהוּ, Ki vi chashak va'afaltehu,
אֲשַׁגְּבֶהוּ כִּי־יָדַע שְׁמִי. asagvehu ki yada shemi.

יִקְרָאֵנִי וְאֶעֱנֶהוּ Yikra'eini ve'e'eneihu
עִמּוֹ־אֲנֹכִי בְצָרָה imo anochi vetzarah,
אֲחַלְצֶהוּ וְאֲכַבְּדֶהוּ achaltzeihu va'achabdeihu.

◊ אֹרֶךְ יָמִים אֲשַׁבִּיעֶהוּ ◊ Orech yamim asbi'eihu
וְאֶרְאֶהוּ בִישׁוּעָתִי ve'ar'eihu bishu'ati.

אֹרֶךְ יָמִים אֲשַׁבִּיעֶהוּ Orech yamim asbi'eihu

וְאֶרְאֶהוּ בִישׁוּעָתִי ve'ar'eihu bishu'ati.

Psalm 135

¹ Hail God!

Hail God's name,
Hail it, God's servants,

² Who stand in God's house
in the courtyards of our God's house.

³ Hail God, for God is good;
sing to God's name—it's pleasant *to do*.

⁴ For Jacob, God chose him;
God took Israel as a treasure.

⁵ I know God is great,
our ruler is above all other gods.

הַלְלוּ יְיָ Haleluyah!
הַלְלוּ אֶת־שֵׁם יְהוָה Halelu et shem Adonai,
הַלְלוּ עַבְדֵי יְהוָה Halelu avdei Adonai,
שֹׁעֲמִדִים בְּבַיִת יְהוָה She'omdim beveit Adonai,
בְּחִצְרוֹת בַּיִת אֱלֹהֵינוּ bechatzrot beit Eloheinu.
הַלְלוּ־יְיָ כִּי־טוֹב יְהוָה Haleluyah ki tov Adonai;
זָמְרוּ לִשְׁמוֹ כִּי נָעִים zamru lishmo, ki na'im.
כִּי־יַעֲקֹב בָּחַר לֹו יְיָ Ki Ya'akov bachar lo Yah,
יִשְׂרָאֵל לְסִגְלָתוֹ Yisra'el lisgurato.
כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל יְהוָה Ki ani yadati ki gadol Adonai,
וְאֲדֹנֵינוּ מִכָּל־אֱלֹהִים va'adoneinu mikol Elohim.

¹ "You'll step on lion and snake, trample on lion's cub and serpent." **Important:** do not try this at home.

² God speaks in the rest of this psalm, speaking in the third person ("he"). The verse translation changes this to the second person ("you"). "Because *he* longed for me, and I'll save him, I'll protect him because he knew my name (i.e., called for my help)."

³ "He will call me; I, *God*, will answer him. I am with him in trouble. I will release him and make him honored."

⁴ "I'll satisfy him with long life, and show him my salvation." We repeat the last verse of the psalm.

⁶ God does whatever *God* wants
in heaven and earth,
on the sea and in the deep.

⁷ *God* lifts clouds from land's end,
makes lightning for the rain,
brings wind from *God's* storehouses.

⁸ *God* struck Egypt's firstborn,
both human and animal,

⁹ Sent signs and wonders
right inside your land, O Egyptians,
among Pharaoh and his servants.

¹⁰ *God* struck many peoples
and killed mighty kings—

¹¹ Sichon the Amorites' king
and Og king of Bashan
and all the states of Kena'an,

¹² And gave their land as an inheritance,
an inheritance to *God's* people Israel.

¹³ God, your fame is forever,
your memory passes from parent to child.

¹⁴ For God will judge God's people
and be kind to God's servants.

¹⁵ Other peoples serve silver and gold,¹
idols made by people.

¹⁶ They have mouths but can't speak,
they have eyes but can't see,

¹⁷ ears but can't hear,
a nose but no breath.

כֹּל אֲשֶׁר-חָפֵץ יְהוָה עָשָׂה
בַּשָּׁמַיִם וּבָאָרֶץ
בַּיָּמִים וּכְלִ-תְּהוֹמוֹת
מֵעַלְה נְשָׂאִים מִקְצֵה הָאָרֶץ
בְּרָקִים לְמִטֵּר עָשָׂה
מִזְאָרוֹת מֵאוֹצְרוֹתָיו
שֶׁהִכָּה בְּכוֹרֵי מִצְרַיִם
מֵאָדָם עַד-בְּהֵמָה
שָׁלַח אוֹתוֹת וּמִפְתּוֹתִים
בְּתוֹכֵכִי מִצְרַיִם
בַּפְּרֹעַה וּבְכָל-עַבְדָּיו
שֶׁהִכָּה גוֹיִם רַבִּים
וְהִרְגַּ מְלָכִים עֲצוּמוֹתִים
לְסִיחֹן מֶלֶךְ הָאֱמֹרִי
וְלֵעוֹג מֶלֶךְ הַבַּשָּׁן
וְלְכָל מַמְלַכּוֹת כְּנָעַן
וְנָתַן אֶרְצָם נַחֲלָה
נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ
יְהוָה שִׁמְחָה לְעוֹלָם
יְהוָה זִכְרֶךָ לְדוֹר-וָדוֹר
כִּי-יָדִין יְהוָה עַמּוֹ
וְעַל-עַבְדָּיו יִתְנַחֵם
עַצְבֵי הַגּוֹיִם כֶּסֶף וְזָהָב
מֵעֵשָׂה יְדֵי אָדָם
פֶּה-לָהֶם וְלֹא יִדְבְּרוּ
עֵינַיִם לָהֶם וְלֹא יִרְאוּ
אָזְנוֹת לָהֶם וְלֹא יִאָזְנוּ
אֶף אֵין-יִשְׁרֹת בְּפִיהֶם

Kol asher chafetz Adonai, asah—
bashamayim uva'aretz,
bayamim vechol tehomot.
Ma'aleh nesi'im miktzei ha'aretz,
berakim lamatar asah,
motzei ru'ach me'otzrotav.
Shehikah bechorei Mitzrayim,
me'adam ad behemah.
Shalach otot umoftim
betochechi Mitzrayim,
beFar'oh uvechol avadav.
Shehikah goyim rabim,
veharag melachim atzumim.
LeSichon, melech ha'Emori,
ule'Og, melech haBashan,
ulechol mamlechoth Kena'an.
Venatan artzam nachalah,
nachalah leYisra'el amo.
Adonai, shimcha le'olam;
Adonai, zichrecha ledor vador.
Ki yadin Adonai amo,
ve'al avadav yitnecham.
Atzabei hagoyim kesef vezahav,
ma'asei yedei adam.
Peh lahem, velo yedabeiru,
einayim lahem velo yir'u.
Oznayim lahem velo ya'azinu,
af ein yesh ru'ach befihem.

¹ “Their toils/pains are silver and gold.” עֵצָב is toil or pain: worshippers take pains to serve these idols, vainly hoping for favor and sure only of toil and disappointment.

¹⁸ People become like the idols they make, ¹ anyone who places trust in them.	כְּמוֹהֵם יִהְיוּ עֲשֵׂיהֶם כָּל אֲשֶׁר־בִּטַּח בָּהֶם	Kemohem yiheyu oseihem, kol asher bote'ach bahem.
¹⁹ Israel's people bless God, <i>not idols</i> , Aaron's family bless God.	בֵּית יִשְׂרָאֵל בְּרַכּוּ אֶת־יְהוָה בֵּית אַהֲרֹן בְּרַכּוּ אֶת־יְהוָה	Beit Yisra'el bar'chu et Adonai, beit Aharon bar'chu et Adonai.
²⁰ Levi's family ² bless God, Those who fear God, bless God.	בֵּית הַלְוִי בְרַכּוּ אֶת־יְהוָה יְרֵאֵי יְהוָה בְּרַכּוּ אֶת־יְהוָה	◇ Beit haLevi bar'chu et Adonai, yir'ei Adonai bar'chu et Adonai.
²¹ God is blessed from Zion, God who dwells in Jerusalem— Hail God!	בָּרוּךְ אַדֹנָי מִצִּיּוֹן שׁוֹכֵן יְרוּשָׁלַיִם הַלְלוּ־יָהּ	Baruch Adonai miTziyon, shochen Yerushalayim. Haleluyah.

Psalm 136

We stand for this psalm of praise and gratitude.

¹ Thank God for being good, (<i>God's kindness lasts forever</i>);	יְהוָה לִיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ	! Hodu lAdonai ki tov (ki le'olam chasdo);
² Thank the God of gods (<i>God's kindness lasts forever</i>);	הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חַסְדּוֹ	Hodu lElohei ha'elohim (ki le'olam chasdo);
³ Thank the Ruler of rulers (<i>God's kindness lasts forever</i>);	הוֹדוּ לְאֲדֹנָי הָאֲדֹנִים כִּי לְעוֹלָם חַסְדּוֹ	Hodu lAdonei ha'adonim (ki le'olam chasdo);
⁴ Who has done great wonders alone (<i>God's kindness lasts forever</i>).	לְעֹשֶׂה נִפְלְאוֹת גְּדֹלוֹת לְבָדּוֹ כִּי לְעוֹלָם חַסְדּוֹ	Le'oseh nifla'ot gedolot levado (ki le'olam chasdo).
⁵ Who made heaven with insight (<i>God's kindness lasts forever</i>)	לְעֹשֶׂה הַשָּׁמַיִם בְּתַבּוּנָה כִּי לְעוֹלָם חַסְדּוֹ	Le'oseh hashamayim bitvunah (ki le'olam chasdo)
⁶ And spread earth on water (<i>God's kindness lasts forever</i>),	לְרֹקַע הָאָרֶץ עַל־הַמַּיִם כִּי לְעוֹלָם חַסְדּוֹ	Leroka ha'aretz al hamayim (ki le'olam chasdo),
⁷ Who made great lights— (<i>God's kindness lasts forever</i>),	לְעֹשֶׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ	Le'oseh orim g'dolim (ki le'olam chasdo),
⁸ The sun to rule by day (<i>God's kindness lasts forever</i>),	אֶת־הַשֶּׁמֶשׁ לְמַמְשֶׁלֶת בַּיּוֹם כִּי לְעוֹלָם חַסְדּוֹ	Et hashemesh lememshelet bayom (ki le'olam chasdo),

¹ “Like them (the idols) will become their makers”: those who make idols will become like the idols; they will lose their humanity, their ability to see and speak and breathe.

² “The house of Levi” includes the house of Aaron, since Aaron (like Moses) was a Levite.

<p>⁹ The moon and stars to rule at night (<i>God's</i> kindness lasts forever);</p>	<p>אֶת־הַיָּרֵחַ וְכּוֹכָבִים לְמִמְשֶׁלֹת בַּלַּיְלָה כִּי לְעוֹלָם חֲסָדוֹ</p>	<p>Et hayare'ach vechochavim lememshelot balayla (ki le'olam chasdo);</p>
<p>¹⁰ Who struck Egypt through their first-born (<i>God's</i> kindness lasts forever)</p>	<p>לְמַכֵּה מִצְרַיִם בְּבְכוֹרֵיהֶם כִּי לְעוֹלָם חֲסָדוֹ</p>	<p>Lemakeh Mitzrayim bivchoreihem (ki le'olam chasdo)</p>
<p>¹¹ And led Israel from their midst (<i>God's</i> kindness lasts forever)</p>	<p>וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חֲסָדוֹ</p>	<p>Vayotze Yisra'el mitocham (ki le'olam chasdo)</p>
<p>¹² With a strong hand and outstretched arm (<i>God's</i> kindness lasts forever),</p>	<p>בְּיָד חֲזָקָה וּבְזְרוֹעַ נְטוּיָה כִּי לְעוֹלָם חֲסָדוֹ</p>	<p>Beyad chazaka uvizro'ah netuya (ki le'olam chasdo),</p>
<p>¹³ Who cut the Reed Sea in parts (<i>God's</i> kindness lasts forever)</p>	<p>לְגֹזֵר יַם־סוּף לְגִזְרִים כִּי לְעוֹלָם חֲסָדוֹ</p>	<p>Legozer yam suf ligzarim (ki le'olam chasdo)</p>
<p>¹⁴ And brought Israel through the middle (<i>God's</i> kindness lasts forever)</p>	<p>וַהֲעֵבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חֲסָדוֹ</p>	<p>Vehe'evir Yisra'el betocho (ki le'olam chasdo)</p>
<p>¹⁵ And tumbled Pharaoh and his forces into the Reed Sea (<i>God's</i> kindness lasts forever);</p>	<p>וַנְעַר פַּרְעֹה וְחֵילוֹ בַּיַם־סוּף כִּי לְעוֹלָם חֲסָדוֹ</p>	<p>Veni'er Par'oh vecheilo veyam suf (ki le'olam chasdo);</p>
<p>¹⁶ Who guided our people in the desert (<i>God's</i> kindness lasts forever),</p>	<p>לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חֲסָדוֹ</p>	<p>Lemolich amo bamidbar (ki le'olam chasdo),</p>
<p>¹⁷ Who struck down great kings (<i>God's</i> kindness lasts forever)</p>	<p>לְמַכֵּה מְלָכִים גְּדֹלִים כִּי לְעוֹלָם חֲסָדוֹ</p>	<p>Lemakeh melachim gedolim (ki le'olam chasdo)</p>
<p>¹⁸ And killed mighty kings (<i>God's</i> kindness lasts forever)—</p>	<p>וַיַּהַרֵג מְלָכִים אֲדִירִים כִּי לְעוֹלָם חֲסָדוֹ</p>	<p>Vayaharog melachim adirim (ki le'olam chasdo)—</p>
<p>¹⁹ Sichon, the Amorites' king (<i>God's</i> kindness lasts forever)</p>	<p>לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי כִּי לְעוֹלָם חֲסָדוֹ</p>	<p>LeSichon melech haEmori (ki le'olam chasdo)</p>
<p>²⁰ And Og, king of Bashan (<i>God's</i> kindness lasts forever)</p>	<p>וּלְעוֹג מֶלֶךְ הַבָּשָׁן כִּי לְעוֹלָם חֲסָדוֹ</p>	<p>UleOg melech haBashan (ki le'olam chasdo)</p>
<p>²¹ And gave their land as an inheritance, (<i>God's</i> kindness lasts forever)</p>	<p>וַנַּתַּן אֶרְצָם לְנַחֲלָה כִּי לְעוֹלָם חֲסָדוֹ</p>	<p>Venatan artzam lenachalah, (ki le'olam chasdo)</p>
<p>²² Inheritance to God's servant Israel (<i>God's</i> kindness lasts forever);</p>	<p>נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ כִּי לְעוֹלָם חֲסָדוֹ</p>	<p>Nachalah leYisra'el avdo (ki le'olam chasdo);</p>

23 Who remembered us when we were down (God's kindness lasts forever)	שֶׁבִשְׁפִלְנוּ זָכַר לָנוּ כִּי לְעוֹלָם חַסְדּוֹ	Shebshiflenu zachar lanu (ki le'olam chasdo)
24 And got us out of trouble (God's kindness lasts forever).	וַיַּפְרְקֵנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חַסְדּוֹ	Vayifrekenu mitzarenu (ki le'olam chasdo).
25 God gives food to every creature (God's kindness lasts forever);	◊ נָתַן לֶחֶם לְכֹל בְּשָׂר כִּי לְעוֹלָם חַסְדּוֹ	◊ Noten lechem lechol basar (ki le'olam chasdo);
26 Thank the God of heaven (God's kindness lasts forever).	הוֹדוּ לְאֵל הַשָּׁמַיִם כִּי לְעוֹלָם חַסְדּוֹ	Hodu le'El hashamayim (ki le'olam chasdo).

We are seated †

Psalm 33

1 You righteous, rejoice in God; for upright people, giving praise feels right.	רָנְנוּ צְדִיקִים בַּיהוָה לְיֹשְׁרִים נָאֵוָה תְּהִלָּה	Ranenu tzadikim, bAdonai, la'y'sharim nava tehilah.
2 Give thanks to God with the harp, play for God on the ten-stringed lyre.	הוֹדוּ לַיהוָה בְּכִנּוֹר בְּנִבְלַ עֲשׂוֹר וּזְמֹרֵי לוֹ	Hodu lAdonai bechinor, benevel asor zamru lo.
3 Sing to God a new song; add shouts to make the music better!	שִׁירוּ לוֹ שִׁיר חֲדָשׁ הִיטִיבוּ נֶגֶן בְּתִרְוָעָה	Shiru lo shir chadash, hetivu nagen bitru'ah.
4 For God's word is direct and all God's works are made with truth.	כִּי יָשָׁר דְּבַר־יהוָה וְכָל־מַעֲשָׂהוּ בְּאֱמוּנָה	Ki yashar devar Adonai, vechol ma'asehu be'emunah.
5 God loves justice and judgement; God's kindness fills the earth.	אֲהֵב צְדָקָה וּמִשְׁפָּט חֶסֶד יהוָה מְלֵאָה הָאָרֶץ	Ohev tzedakah umishpat, chesed Adonai mal'ah ha'aretz.
6 Heaven was made by God's word and all its hosts by God's breath.	בְּדְבַר יהוָה שָׁמַיִם נִעֲשׂוּ וּבְרוּיַח פִּיּוֹ כָּל־צְבָאָם	Bidvar Adonai shamayim na'asu uveru'ach piv kol tzeva'am.
7 God masses seas in heaping waves ¹ and stores in vaults the surging deeps.	כִּנֵּס כַּיַּד מֵי הַיָּם נָתַן בְּאֲצָרוֹת תְּהוֹמוֹת	Koness kaned mei hayam noten be'otzarot tehomot.
8 All the earth stands in fear of God, all those who dwell on earth.	יִירָאוּ מִיהוָה כָּל־הָאָרֶץ מִמֶּנּוּ יִגְדְּרוּ כָּל־יֹשְׁבֵי תֵבֵל	Yir'u me'Adonai kol ha'aretz, mimenu kol yoshvei tevel.
9 For God spoke, and so it was; Gave the order, and it was done. ²	כִּי הוּא אָמַר וַיְהִי הוּא־צִוָּה וַיַּעֲמֹד	Ki hu amar, vayehi: hu tziva, vaya'amod.

¹ כִּנֵּד—“like a mound/heap/jar.” The idea is that God has complete control of this slippery, surging stuff; it goes wherever God wants to put it, whether into mountainous waves or into currents far below the surface. Literally, “God gathers like a heap (or inserts as *in* a jar) the waters of the sea, places into storehouses the deeps.”

¹⁰ God has upset the nations' *evil* plots,
thwarted the peoples' *wicked* plans,

¹¹ But God's plan stands forever,
God's strategy lasts from age to age.

¹² Lucky the people who worship God,
the people God chose to possess.

¹³ From heaven, God looked down
and saw all of humanity.

¹⁴ From where *God* sits, *God* watched
all those who dwell on earth—

¹⁵ *God* forms their hearts as one
and understands all they do.

¹⁶ No king is saved by a great army,
no hero rescued by great strength.

¹⁷ A horse can never keep you free
nor can its great power rescue you.¹

¹⁸ See, God's eye is on those who fear *God*,
those who hope for God's kindness,

¹⁹ *Hoping God will* save their souls from death
and keep them alive in famine.

²⁰ Our souls wait for God,
who helps and protects us.

²¹ We find delight in God,
in whose holy name we place our trust.

²² God, let your kindness be with us,
just as we have hoped for you.

יְהוָה הִפִּיר עֲצַת גּוֹיִם
הִנִּיא מַחְשְׁבוֹת עַמִּים
עֲצַת יְהוָה לְעוֹלָם תַּעֲמֹד
מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר
אֲשֶׁר־י הַגּוֹי אֲשֶׁר־יְהוָה אֱלֹהָיו
הָעַם בָּחַר לְנַחֲלָה לּוֹ
מִשָּׁמַיִם הִבִּיט יְהוָה
רָאָה אֶת־כָּל־בְּנֵי הָאָדָם
מִמְּכוֹן־שִׁיבְתוֹ הַשָּׁמַיִת
אֶל־כָּל־יֹשְׁבֵי הָאָרֶץ
הַיָּצֵר יַחַד לָבָם
הַמְּבִין אֶל־כָּל־מַעֲשֵׂיהֶם
אֵין־תִּמְלֹךְ נוֹשָׁע בְּרֵב־חַיִל
גִּבּוֹר לֹא־יִנָּצֵל בְּרֵב־כַּחַ
שֶׁקֶר הַסּוֹס לַתְּשׁוּעָה
וּבִרְבַּ חַיִל לֹא יִמָּלֵט
הִנֵּה עֵין יְהוָה אֶל־יִרְאַיוֹ
לְמַנְחָלִים לְחַסְדּוֹ
לְהַצִּיל מִמּוֹת נַפְשָׁם
וּלְחַיּוֹתָם בְּרָעַב
◇ נַפְשֵׁינוּ חִכְתָּה לַיהוָה
עֲזָרְנוּ וּמְגַנְנֵנוּ הוּא
◇ כִּי־בּו יִשְׁמַח לִבֵּנוּ
כִּי בְשֵׁם קִדְשׁוֹ בְּטַחְנוּ
יְהִי־חַסְדֶּךָ יְהוָה עָלֵינוּ
כַּאֲשֶׁר יַחַלְנוּ לָךְ

Adonai hefir atzat goyim,
heni machshevot amim.

Atzat Adonai le'olam ta'amod,
machshevot libo ledor vador.

Ashrei hagoy asher Adonai Elohav,
ha'am bachar lenachalah lo.

Mishamayim hibit Adonai,
ra'ah et-kol-benei ha'adam.

Mimchon shivto hishgi'ach,
el kol yoshvei ha'aretz.

Hayotzer yachad libam,
hamechin el kol ma'aseihem.

Ein hamelech nosha berov chayil,
gibor lo yintzel berov ko'ach.

Sheker hasus litshu'ah,
uverov cheilo lo yimalet.

Hineh, ein Adonai el yere'av,
lamyachalim lechasdo.

Lehatzil mimavet nafsham,
ulechayotam bera'av.

◇ Nafsheinu chiktah lAdonai,
ezreinu umagineinu hu.

◇ Ki vo yismach libeinu,
ki veshem kodsho vatachnu.

Yehi chasdecha Adonai aleinu,
ka'asher yichalnu lach.

² וַיַּעֲמֹד is from the root for “stand”; God gave the command, and—one might say—it became a “standing order.”

¹ שֶׁקֶר “vain”—“a horse is useless for saving”; מַלֵּט “rescue.”

Psalm 92

¹ A psalm, a song for Shabbat: ¹	מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת	Mizmor shir leyom haShabbat:
² O God, to you our thanks are due, To sing on high your praise,	טוֹב לְהִדּוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ	Tov lehodot lAdonai Ulezamer leshimcha elyon
³ Each day to express your gentleness, Each night your faithful ways;	לְהַגִּיד בְּבֹקֶר חַסְדֶּךָ וְאִמּוּנָתְךָ בַּלַּיְלוֹת	Lehagid baboker chasdecha Ve'emunat'cha baleilot.
⁴ With song tuned to the lyre, each hears The ten-stringed music of the spheres. ²	עַל־עֲשׂוֹר וְעַל־נֶבֶל עַל־הַגַּיִן בְּכִנּוֹר	Aley asor va'aley nahvel, Aley higayon bechinor
⁵ Your deeds, O Sovereign, bring me cheer, Joy in your works I've found;	כִּי שִׁמַּחְתָּנִי יְהוָה בְּפַעֲלֶיךָ בְּמַעֲשֵׂי יְדִידֶךָ אֲרַנֵּן	Ki simachtani Adonai befo'olecha, Bema'asei yadecha aranen.
⁶ How grand, O God, your deeds appear, How deep your thoughts profound.	מַה־גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה מֵאֵד עֲמָקוֹ מַחְשְׁבוֹתֶיךָ	Mah gadlu ma'asecha Adonai, Me'od amku machshevotcha.
⁷ The ignoramus can't conceive, For this the fool is too naive:	אִישׁ־בֶּעַר לֹא יָדַע וְכִסִּיל לֹא־יָבִין אֶת־זֹאת	Ish ba'ar lo yeda Uchesil lo yavin et zot:
⁸ Though thugs spread like a noxious weed And villains propagate their seed, Toward endless ruin <i>they proceed</i> . ³	בְּפֶרֶחַ רְשָׁעִים כִּמוֹ עֵשֶׂב וַיִּצְיָצוּ כָל־פְּעֵלֵי אָוֶן לְהַשְׁמָדָם עַד־יָעַד	Bifro'ach resha'im kemo esev Vayatzitzu kol po'alei aven Lehishamdham adei ad.
⁹ And you ... Supremacy ... Eternally ... Divinity. ⁴	וְאַתָּה מְרוֹם לְעֹלָם יְהוָה	Ve'atah marom Le'olam Adonai.

¹ This is the only psalm that's associated with a day, and our tradition understands this association surprisingly. This psalm is "for the day of Shabbat / לְיוֹם הַשַּׁבָּת / leyom haShabbat": When a psalm is "for David / לְדָוִד / le-David," we assume David wrote it. So our tradition holds that Shabbat itself wrote this psalm!

² Midrash on Psalm 81 explains that the seven-stringed harp was for our time, an eighth string would be added for Messianic times, and in the perfect time to come, there would be 10 strings.

³ "When bad people flourish like grass (in-the-flowering/fruited-of bad-people like herbal-growth), / and all malefactors sprout, / *it's only* for their destruction eternally."

⁴ This elliptical verse of four words is the center of the psalm. If you skip the first verse, "A psalm, a song for Shabbat," there are seven verses and 52 words before this short verse, and the same number after. These four words—You ... Height ... Forever ... God—perhaps help the mind light on the immanent and the transcendent, the immediate (You) and the remote (the essence of height, the farthest reaches of time, and that which is divine), and intuitively apprehend their connection. Shabbat is the time for such contemplation. For these insights I am indebted to Benjamin Segal, the Detroit Conservative community's Scholar-in-Residence in October, 1999.

¹⁰ For see! O God, your enemies— Your enemies shall be lost, All sunk in their iniquities From place to place be tossed. ¹	כִּי הִנֵּה אֵיבֵיךָ יְהוָה כִּי־הִנֵּה אֵיבֵיךָ יָאֲבְדוּ וַיִּתְפָּרְדּוּ כָּל־פְּעָלֵי אָוֶן	Ki hineh oy'vecha, Adonai, Ki hineh oy'vecha yovedu Yitpardu kol po'alei aven.
¹¹ Like proud-horned ox I'll stand upright, anointed with rich flowing oil;	וַתָּרֵם כְּרֵאִים קַרְנֵי בַלְּתֵי בִשְׁמֵן רַעֲנָן	Vatarem kir'eim karni Baloti beshemen ra'anani
¹² My enemies will—in my sight— Though they attack <i>be beaten back</i> ; I'll hear <i>their plans all foiled</i> . ²	וַתִּבֶּט עֵינַי בְּשׁוּרֵי בַקָּמִים עָלַי מֵרָעִים תִּשְׁמַעְנָה אֲזְנֵי	Vatabet eini beshurai Bakamim alay mere'im. Tishma'na oznai!
¹³ The righteous flourish like the palm As Lebanon's lofty cedar soars;	צַדִּיק כַּתְּמָר יִפְרַח כְּאַרְזֵי בַלְבָּנוֹן יִשְׁגֶּה	Tzaddik katamar yifrach Ke'erez baL'vanon yisgeh,
¹⁴ Rooted in the house of God, They blossom in God's <i>inner</i> courts;	שְׁתוּלִים בְּבֵית יְהוָה בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ	Shetulum beveit Adonai Bechatzrot Eloheinu yafrichu.
¹⁵ They bear fruit when they're elderly, Fertile and fresh eternally,	◊ עוֹד יִנוּבּוֹן בְּשֵׁיבָה דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ	◊ Od yenuvun beseivah Deshenim vera'ananim yiheyu.
¹⁶ To show God is reliable, My <i>steady</i> rock, impeccable.	לִהְגִיד כִּי־יָשָׁר יְהוָה צוּרֵי וְלֹא־עוֹלָתָהּ בּוֹ	Lehagid, ki yashar Adonai Tzuri velo avlata bo.

Psalm 93

¹ God reigns, enrobed in regal grace, Robed in grace and cloaked in power; Earth cannot slip in <i>God's</i> embrace;	יְהוָה מְלֹךְ גָּאוֹת לָבַשׁ לָבַשׁ יְהוָה עֹז הַתְּאֵזָר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמוּט	Adonai malach: ge'ut lavesh, lavesh Adonai, oz hit'azar. Af tikon tevel bal timot.
² Firm is your throne from the first hour; Eternal is your place.	נָכוֹן כִּסְאֶךָ מֵאֶז מֵעוֹלָם אַתָּה	Nachon kis'acha me'az, me'olam atah.
³ God, streams have raised, yes raised their voice; The rivers crash and roar:	נִשְׂאוּ נְהָרוֹת יְהוָה נִשְׂאוּ נְהָרוֹת קוֹלָם יִשְׂאוּ נְהָרוֹת דְּכֹחָם	Nas'u neharot, Adonai, nas'u neharot kolam, yis'u neharot dochyam.

¹ "They shall disperse themselves, all workers of wickedness."

² "May my eye look upon my foes *being destroyed* when they rise against me, evildoers; listen, my ears, *to their discomfiture!*"

⁴ Let mighty waters make their noise, מקלות מים רבים Mikolot mayim rabim
The breakers on the shore: אדירים משברי־ים adirim mishberei yam,
God's strength is more, much more! אדיר במרום יהוה adir bamarom Adonai.

⁵ Your promises will be fulfilled: עֲדֹתֶיךָ נִאֲמְנֵנוּ מְאֹד ◇ Edotecha ne'emnu me'od
Your sacred house you shall rebuild, לְבֵיתֶךָ נִאֲוָה־קֹדֶשׁ levet'cha na'avah kodesh,
Sovereign, for evermore. יְהוָה לְאֲרֵךְ יָמִים Adonai, le'orech yamim.

Let God's Glory - יהי כבוד - Yehi Chevod

This is a collection of verses from different psalms (and one verse from Exodus).

The theme is that God has the power and the glory, and that we rely on God to rescue us in mercy.

Ps. 104:31 May God's glory last forever; יְהִי כְבוֹד יְהוָה לְעוֹלָם; Yehi chevod Adonai le'olam;
may God enjoy what God has made. יִשְׂמַח אֲדֹנָי בְּמַעֲשָׁיו yismach Adonai bema'asav.
Ps. 113:2-4 Let God's name be blessed יְהִי שֵׁם יְהוָה מְבֹרָךְ Yehi shem Adonai mevorach
from now to eternity; מֵעַתָּה וְעַד־עוֹלָם me'atah ve'ad olam.
from sunrise to sunset מִמִּזְרַח־שֶׁמֶשׁ אֲדֹנָי מְבֹרָךְ Mimizrach shemesh ad mevo'o
may God's name be praised; מְהֻלָּל שֵׁם יְהוָה mehulal shem Adonai.
God is high above all nations; רַם עַל־כָּל־גּוֹיִם יְהוָה Ram al kol goyim Adonai,
God's glory is higher than the sky! עַל הַשָּׁמַיִם כְּבוֹדוֹ al hashamayim kevodo.
Psalm 135:13 God, your fame is forever, יְהוָה שִׁמְחָה לְעוֹלָם; Adonai, shimcha le'olam;
your memory passes from parent to child. יְהוָה זִכְרֶךָ לְדֹר־וָדָר Adonai, zichrecha ledor vador.
Psalm 103:19 God's throne is set in the sky¹ יְהוָה בַּשָּׁמַיִם הִכִּין כִּסְאוֹ Adonai bashamayim hechin kis'o,
and God's government rules all. וּמַלְכוּתוֹ בְּכֹל מַשְׁלָחַ umalchuto bakol mashalah.
1 Chron. 16:31 Let the sky be happy יִשְׂמְחוּ הַשָּׁמַיִם Yismechu hashamayim
and the earth rejoice, וְתִגַּל הָאָרֶץ vetagel ha'aretz,
and let the nations admit² וַיֹּאמְרוּ בְּגוֹיִם veyomru vagoyim,
God is the ruler! יְהוָה מֶלֶךְ "Adonai malach."
Ps 10:16 God reigns; *Ps 93:1* our God has ever reigned; יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ Adonai melech, Adonai malach,
Ex. 15:18 God's reign eternal will not cease.³ יְהוָה | יִמְלֹךְ לְעוֹלָם וָעֶד Adonai yimloch le'olam va'ed.

¹ "God set God's throne in the sky/heavens."

² Or "Let them say among the other nations"; i.e., let everyone accept God's power.

³ "God reigns; God has reigned; God will reign forever and ever."

Psalm 10:16 God is the eternal ruler;
other peoples disappeared from *God's* land.

Psalm 33:10 God upset the nations' *evil* plots,
thwarted the peoples' *wicked* plans,

Prov. 19:21 The human heart is full of schemes,
but God's plan is the one that stands.

Psalm 33:11 God's plan stands for ever,
God's strategy lasts from age to age.

Psalm 33:9 For *God* spoke, and so it was;
gave the order, and it was done.¹

Psalm 132:13 God chose Zion,
God wanted it as a place to stay.

Psalm 135:4 For Jacob, God chose him;
God took Israel as a treasure.

Psalm 94:14 God won't desert the chosen people
or abandon *God's* own inheritance.²

Psalm 78:38 *God* is merciful, excuses sin
and will not destroy *us*,
often withholds divine anger
and does not arouse *God's* rage.³

Psalm 20:10 God, save us: for at our demand,
Oh Ruler, you'll give answer true.⁴

יהוה מֶלֶךְ עוֹלָם וָעֶד Adonai melech olam va'ed;
אָבְדוּ גוֹיִם מֵאֶרְצוֹ avdu goyim me'artzo.
יהוה הִפִּיר עֲצַת גּוֹיִם Adonai hefir atzat goyim,
הֵנִיא מַחֲשָׁבוֹת עַמִּים heni machshevot amim.
רַבּוֹת מַחֲשָׁבוֹת בְּלִב־אִישׁ Rabot machshavot belev ish,
וַעֲצַת יְהוָה הִיא תִקּוּם va'atzat Adonai hi takum.
עֲצַת יְהוָה לְעוֹלָם תִּעֲמַד Atzat Adonai le'olam ta'amod,
מַחֲשָׁבוֹת לִבּוֹ לְדֹר וָדֹר machshevot libo ledor vador.
כִּי הוּא אָמַר וַיְהִי Ki hu amar, vayehi:
הוּא צִוָּה וַיַּעֲמַד hu tziva, vaya'amod.
כִּי־בָחַר יְהוָה בְּצִיּוֹן Ki vachar Adonai beTziyon,
אֵיבָה לְמוֹשָׁב לּוֹ iva lemoshav lo.
כִּי־יָאֲכֹב בָּחַר לוֹ יְהוָה Ki Ya'akov bachar lo Yah,
יִשְׂרָאֵל לְסִגְלָתוֹ Yisra'el lisgulato.
כִּי לֹא־יִפְשֵׁן יְהוָה עַמּוֹ Ki lo yitosh Adonai amo,
וַנַּחֲלָתוֹ לֹא יַעֲזֹב venachalato lo ya'azov.
וְהוּא רַחֻם יַכְפֵּר עוֹן ◇ Vehu rachum yechaper avon
וְלֹא־יִשְׁחִית velo yashchit,
וְהִרְבָּה לְהַשִּׁיב אָפוֹ vehirbah lehashiv apo,
וְלֹא־יַעִיר כָּל־חַמָּתוֹ velo ya'ir kol chamato.
יְהוָה הוֹשִׁיעָה Adonai hoshi'a—
הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאָנוּ hamelech ya'aneinu veyom kor'einu.

¹ וַיַּעֲמַד is from the root for “stand”; God gave the command, and—one might say—it became a “standing order.”

² “For will-not-desert God *God's*-people and *God's*-inheritance not *God/it* will-leave”—i.e., “God won't abandon the people,” and/or “The people won't abandon God.”

³ “And-*God* who is merciful will-pay-off wrongdoing/offense/sin and-not will-destroy and-has-acted-repeatedly to-turn-back *God's*-anger and-not will-awaken all *God's*-anger.” Even if we suffer, we say that we deserve worse, and so our suffering shows God's mercy. The word יַכְפֵּר is in “Yom Kippur”; the concept we translate as “atonement” also carries the idea of paying off required compensation for a misdeed—paying a fine, or ransom money. If life were Monopoly, God would be our Get Out of Jail Free card.

⁴ “Lord, bring salvation! The king will answer us on the day when we call.”

The service continues with several psalms: "Ashrei," psalm 145, preceded and followed by verses from other psalms, and the rest of the psalms in the Book of Psalms, psalms 146 to 150.

Psalm 145 - אֲשֶׁרֵי - Ashrei

<i>Ps 84:5</i> Happy are they who live with you; Forever they will praise you.	אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ עוֹד יִתְהַלְלוּךָ סֵלָה	Ashrei yoshvei veitecha; Od yehalelucha selah.
<i>Ps 144:15</i> Happy is such a people; Happy are they whose God is the Ruler.	אֲשֶׁרֵי הָעָם שֶׁכַּכָּה לוֹ אֲשֶׁרֵי הָעָם שִׁיְהוּהוּ אֱלֹהָיו	Ashrei ha'am shekachah lo; Ashrei ha'am she'Adonai Elohav.
¹ David's praise: Acclaim I'll give my sovereign, God, And I'll bless your name forever.	תְּהִלָּה לְדָוִד אֲרוֹמִמְכָּה אֱלֹהֵי הַמְּלֶכֶךְ וְאֶבְרַכְכָּה שְׁמֶךָ לְעוֹלָם וָעֶד	Tehilah leDavid: Aromimcha Elohai hamelech, Va'avar'cha shimcha le'olam va'ed.
² Blessing to you each day I'll bring, I'll praise your name forever.	בְּכָל-יוֹם אֶבְרַכְכָּה וְאֶהַלְלָה שְׁמֶךָ לְעוֹלָם וָעֶד	Bechol yom avar'cheka, Va'ahalela shimcha le'olam va'ed.
³ Great is God and greatly praised, Great beyond all probing. ¹	גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד וְלֹגְדָלְתוֹ אֵין חֶקֶר	Gadol Adonai um'hulal me'od, Veligdulato ein cheker.
⁴ Deeds of yours praise every age; Your mighty acts they ever speak —	דֹר לְדֹר יִשְׁבַּח מַעֲשֶׂיךָ וְגִבּוֹרֹתֶיךָ יַגִּידוּ	Dor ledor yeshabach ma'asecha, Ugevurotecha yagidu.
⁵ Hailing the glory of your power, In words your wonders stating,	תָּדַר כְּבוֹד הוֹדָךָ וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה	Hadar kevod hodecha Vedivrei nifle'otecha asicha.
⁶ Voicing your awesome power, Your greatness, too, relating;	וְעִזּוֹ נֹר'וֹתֶיךָ יֹאמְרוּ וְגִדּוּלַתְּךָ אֲסַפְּרָנָה	Ve'ezuz nor'otecha yomeru, Ug'dulat'cha asaprena.
⁷ Zealously recalling your great good, In your righteousness delighting.	זָכַר רַב-טוֹבְךָ יְבִיעֵנוּ וְצִדְקָתְךָ יִרְנְנוּ	Zecher rav tuvcha yabi'u Vetzidkat'cha yeranenu.
⁸ Charitable and caring is God, Patient and most gracious.	חַנּוּן וְרַחוּם יְהוָה אֲרֵךְ אַפַּיִם וְגִדְל־חֶסֶד	Chanun verachum Adonai, Erech apayim ug'dol chasad.
⁹ To all creatures God is good, And mercy informs all God's work.	טוֹב-יְהוָה לְכֹל וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו	Tov Adonai lakol, Verachamav al kol ma'asav.
¹⁰ Your creatures all will know you, God, And your followers will bless you.	יֹדוּךָ יְהוָה כָּל-מַעֲשֶׂיךָ וַחֲסִידֶיךָ יְבַרְכּוּכָה	Yoducha Adonai kol ma'asecha, Vachasidecha yevar'chucha.

¹ "And for his greatness there is no probing/examination."

¹¹ Kingdom's glory they will tell,
And your power they will speak.

¹² Let children sense your power well
And glory, your kingdom's splendor;

¹³ Monarchy is yours in every world,
And government in every age and time;

¹⁴ Supporting all who fall
And bracing those who are bent over.

¹⁵ In hope all eyes are on you,
And you give them
their food in its time,

¹⁶ Presenting your open hand
And filling every creature's wish.¹

¹⁷ True² is God in every way³
And loving in all deeds.

¹⁸ Close is God to those who call,
To all who call on God sincerely.

¹⁹ Respect God, and your wish comes true;
God hears your cry and saves you,⁴

²⁰ Sheltering those who love God
And destroying all the wicked.

²¹ Tribute to God my mouth shall deliver;
And let all creatures bless
God's holy name forever.

Ps 115:18 And as for us, we'll bless God
From now and forever: Halleluyah!

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ
וּגְבוּרַתְךָ יְדַבְּרוּ
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתִי
וּכְבוֹד הַדָּר מַלְכוּתוֹ
מַלְכוּתְךָ מַלְכוּת כּוֹל עוֹלָמִים
וּמִשְׁשַׁלְתָּהּ בְּכָל־דּוֹר וָדוֹר
סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלִיִּים
וְזוֹקֵף לְכָל־הַכְּפוּפִים
עֵינֵי־כָל־אֱלֹהִים יִשְׁבְּרוּ
וְאֵתָה נוֹתֵן־לָהֶם
אֶת־אֲכֻלָּם בְּעֵתוֹ
פּוֹתֵחַ אֶת־יָדְךָ
וּמִשְׁבִּיעַ לְכָל־חַי רָצוֹן
צַדִּיק יְהוָה בְּכָל־דְּרָכָיו
וְחָסִיד בְּכָל־מַעֲשָׂיו
קָרוֹב יְהוָה לְכָל־קוֹרְאָיו
לְכָל־אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת
רְצוֹן יִרְאֵוּ יַעֲשֶׂה
וְאֵת־שׁוֹעֲתָם יִשְׁמַע וְיִוְשִׁיעֵם
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהַבָּיו
וְאֵת־כָּל־הַרְשָׁעִים יִשְׁמִיד
◇ תְּהִלַּת יְהוָה יְדַבְּרֵהּ פִּי
וַיְבָרֵךְ כָּל־בָּשָׂר
שֵׁם קְדוֹשׁוֹ לְעוֹלָם וָעֶד

Kevod malchut'cha yomeru,
Ug'vurat'cha yedaberu.

Lehodi'a livnei ha'adam gevurotav
Uchevod hadar malchuto.

Malchut'cha malchut kol olamim,
Umemshaltecha bechol dor vador.

Somech Adonai lechol hanoflim,
Vezokef lechol hakfufim.

Einei chol elecha yesaberu,
Ve'ata noten lahem
et ochlam be'ito.

Pote'ach et yadecha,
Umasbi'ah lechol chai ratzon.

Tzadik Adonai bechol derachav,
Vechasid bechol ma'asav.

Karov Adonai lechol kor'av,
Lechol asher yikra'uhu ve'emet.

Retzon yere'av ya'aseh,
Ve'et shav'atam yishma veyoshi'em.

Shomer Adonai et kol ohavav,
Ve'et kol har'sha'im yashmid.

◇ Tehillat Adonai yedaber pi,
Vivarech kol basar
shem kodsho le'olam va'ed.

וְאֶנְחֵנוּ נִבְרַךְ יְהוָה
מִעַתָּה וְעַד־עוֹלָם תְּהִלָּיָה
Va'anachnu nevarech Yah
Me'ata ve'ad olam Halleluyah!

¹ This verse is one of the reasons the Talmud finds Ashrei so very important (B.T. Ber. 4b).

² I used the plain translation "true" for "tzadik" (righteous); few English words begin with the tz/ts sound.

³ "In all his ways."

⁴ "The wish of those who respect him, he performs; and their cry he will hear, and he will save them."

Psalm 146

¹ Hail God!	הללויה	Haleluyah!
My soul, hail God!	הללי נפשי את־יהוה	Haleli nafshi et-Adonai.
² I will hail God while I live, I'll sing to God as long as I last.	אהללה יהוה בחי אזמרה לאלהי בעודי	Ahalelah Adonai bechayai, azamrah IElohay be'odi.
³ Don't put your trust in prophets, in someone with no power to save,	אל־תבטחו בנביאים בבן־אדם שאין לו תשועה	Al tivtechu vin'divim— beven adam she'ein lo teshu'ah.
⁴ Who turns to dirt when breath is gone, whose thoughts vanish on that day!	תצא רוחו ישב לאדמתו ביום ההוא אכרו עשתנותיו	Tetzei rucho, yashuv le'admato: bayom hahu avdu eshtonotav.
⁵ Lucky is one helped by Jacob's God, whose hope is in the Ruler, God,	אשרי שאל יעקב בעזרו שברו על־יהוה אלהיו	Ashrei she'El Ya'akov be'ezro; shivro al Adonai Elohav,
⁶ Who makes sky and earth, the sea and all its contents, who keeps faith forever,	עשה שמים וארץ את־הים ואת־כל־אשר־בם השמר אמת לעולם	Oseh shamayim va'aretz, et hayam ve'et kol asher bam, hashomer emet le'olam,
⁷ Makes justice for the wronged, gives food to the starving— God frees the constrained;	עשה משפט לעשוקים נתן לחם לרעבים יהוה מתיר אסורים	Oseh mishpat la'ashukim, notein lechem lar'eivim. Adonai, matir asurim;
⁸ God gives sight to the blind; God straightens those who are bent over; God loves the righteous;	יהוה פקח עורים יהוה זקף כפופים יהוה אהב צדיקים	Adonai, pokei'ach ivrim; Adonai, zokeif kefufim; Adonai, ohev tzadikim;
⁹ God protects the alien, supports the mourner and the widow, and twists the path of the wicked.	יהוה שמר את־גרים יתום ואלמנה יעודד ודרך רשעים יענת	◇ Adonai, shomer et gerim, yatom ve'almanah ye'oded, vederech resha'im ye'avet.
¹⁰ God will rule forever— Zion, your God <i>will rule</i> from age to age: hail God!	יהוה ימלך לעולם אלהיך ציון לדור ודור הללויה	◇ Yimloch Adonai le'olam, Elohayich, Tziyon, ledor vador: Haleluyah!

Psalm 147

¹ Hail God!	הַלְלוּיָהּ	Haleluyah!
It's good to make music to our God— pleasant and pretty is praise!	כִּי־טוֹב זָמְרָה אֱלֹהֵינוּ כִּי־נְעִים נֶאֱמָה תְהִלָּה	Ki tov zamrah Eloheinu, ki na'im nava tehilah.
² God rebuilds Jerusalem, gathers Israel's scattered people.	בּוֹנֵה יְרוּשָׁלַם יְהוָה נִדְחֵי יִשְׂרָאֵל יַכְנִס	Boneh Yerushalayim Adonai, nidchei Yisra'el yechanes.
³ Healing shattered hearts, God bandages their pain.	הַרֹפֵא לְשִׁבְרוֹי לֵב וּמַחְבֵּשׁ לְעִצְבוֹתָם	Harofeh lishvurei lev umechabesh le'atzvotam.
⁴ God alone can number the stars, giving all of them their names.	מוֹנֵה מִסְפָּר לְכוֹכָבִים לְכֻלָּם שְׁמוֹת יִקְרָא	Moneh mispar lekochavim, lechulam shemot yikra.
⁵ Our God is great and very powerful, with infinite understanding.	גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לְתַבְנִיטוֹ אֵין מִסְפָּר	Gadol Adoneinu verav ko'ach, litvunato ein mispar.
⁶ God sustains the oppressed and knocks the wicked to the ground.	מְעוֹדֵד עֲנָוִים יְהוָה מַשְׁפִּיל רָשָׁעִים עַד־אֶרֶץ	Me'oded anavim Adonai, mashpil resha'im adei aretz.
⁷ Respond to God with thanks, with the harp make music to our God—	עֲנֵנוּ לַיהוָה בְּתוֹדָה זָמְרוּ לְאֱלֹהֵינוּ בְּכִנּוֹר	Enu lAdonai betodah, zamru lEloheinu bechinor,
⁸ Who covers the sky with clouds prepares rain for the ground and makes the hills grow grass,	הַמְכַסֶּה שָׁמַיִם בְּעָבִים הַמְכִּין לְאֶרֶץ מָטָר הַמְצַמֵּיחַ הָרִים חֲצִיר	Ham'chaseh shamayim be'avim, hamechin la'aretz matar, hamatzmi'ach harim chatzir.
⁹ Who gives the animal its food, answers the call of the raven's brood.	נוֹתֵן לְבַהֲמָה לַחֲמָה לִיְבֵנֵי עֵרֵב אֲשֶׁר יִקְרָאוּ	Noten livhemah lachmah, livnei orev asher yikra'u.
¹⁰ God cares not for the horse's might, admires no-one for strong legs,	לֹא בְגִבּוֹרֵת הַסּוּס יִחַפֵּץ לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה	Lo vigvurat hasus yechpatz, lo beshokei ha'ish yirtzeh;
¹¹ But cares for those who fear God, those who hope for God's kindness.	רוֹצֵה יְהוָה אֶת־יִרְאַיוֹ אֶת־הַמְּיַחֲלִים לַחֲסֵדוֹ	Rotzeh Adonai et yerei'av, et hamyachalim lechasdo.
¹² Jerusalem, praise your ruler; Zion, hail your God:	שִׁבְחֵי יְרוּשָׁלַם אֶת־יהוָה הַלְלוּ אֱלֹהֵיךָ צִיּוֹן	Shabchi, Yerushalayim, et Adonai! haleli Elohayich, Tziyon!
¹³ God fortified the bars of your gates, blessed your children in your midst,	כִּי־חֹזַק בְּרִיחֵי שַׁעֲרֵיךָ בֵּרַךְ בְּנֵיךָ בְּקִרְבֶּךָ	Ki chizak berichei she'arayich, berach banayich bekirbech.

¹⁴ God grants your borders peace,
to fill you with the cream of wheat,¹

¹⁵ Sends to earth divine command—
God’s word runs fast to take effect!²

¹⁶ God brings snow—it’s like wool—
and scatters frost, like ashes,

¹⁷ Sows hail—like crumbs:³
who can stand up to its cold?

¹⁸ God sends the word, and they melt;
brings divine breath, and water flows,

¹⁹ Telling divine words to Jacob,
statutes and judgments to Israel.

²⁰ God did not do this for every nation,
so they did not know such judgements:
Hail God!

הַשָּׁם־גְּבוּלְךָ שָׁלוֹם
חֶלֶב חִיטִּים יַשְׁבִּיעַךְ
הַשִּׁלַּח אִמְרָתוֹ אֶרֶץ
עַד־מְהֵרָה יִרוּץ דְּבָרֶךָ
הַנּוֹתֵן שֶׁלֶג כַּצֹּמֶר
כִּפּוֹר כַּאֶפֶר יַפְזֵר
מִשְׁלִיךְ קָרְחוֹ כִּפְתִּימִים
לִפְנֵי קָרְחוֹ מִי יַעֲמֹד
יִשְׁלַח דְּבָרֶךָ וַיִּמְסֵם
יִשֶׁב רוּחוֹ וַיִּזְלוּ מַיִם
מַגִּיד דְּבָרָיו לְיַעֲקֹב
חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל
◇ לֹא עָשָׂה כֵן לְכָל־גּוֹי
וּמִשְׁפָּטִים בַּל־יָדְעוּם
הַלְלוּיָהּ

Hasam gevulech shalom,
chelev chitim yasbi’ech,
Hashole’ach imrato aretz,
ad meherah yarutz devaro,
Hanoten sheleg katzamer,
kefor ka’efer yefazer,
Mashlich karcho kefitim—
lifnei karato mi ya’amod?
Yishlach devaro veyamsem,
yashev rucho—yizlu mayim.
Magid devarav leYa’akov,
chukav umishpatav leYisra’el.
◇ Lo asah chen lechol goy,
umishpatim bal yeda’um:
Haleluyah!

Psalm 148

¹ Hail God!

Hail God from the sky;
hail God in the heights.

² Hail God, all God’s angels,
Hail God, all God’s armies,⁴

³ Hail God, you sun and moon,
Hail God, all you bright stars.

הַלְלוּ יְהוָה
הַלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם
הַלְלוּהוּ בַּמְרוֹמִים
הַלְלוּהוּ כָּל־מַלְאָכָיו
הַלְלוּהוּ כָּל־צְבָאָיו
הַלְלוּהוּ שֶׁמֶשׁ וַיָּרֵחַ
הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר

Haleluyah!
Halelu et Adonai min hashamayim
haleluhu bamromim.
Haleluhu chol malachav,
haleluhu kol tzeva’av,
Haleluhu shemesh veyare’ach,
haleluhu kol kochvei or

¹ I.e., a peaceful land yields good harvests, since the residents don’t have to feed the army.

² Dahood interprets this verse in terms of weather—the swiftly moving noise from the sky is thunder, and it comes between a verse about harvest and another about winter—but he notes that many translators follow Isaiah 55:10-11 and connect the weather with God’s commandment. To me, the psalm suggests that weather, human power and divine justice all spring from one source.

³ The Old English poem *The Seafarer* calls hail “the coldest of grains” (line 33); the ancients felt the weather more keenly than we with our warm clothes and insulated houses.

⁴ Today we think of צבא as an army, but it could mean something less military—a group of people engaged in public service.

⁴ Hail God, the highest heavens,¹
and the water that lies even higher!²

⁵ Hail God's name,
for God gave the order, and it was done.

⁶ God made *the order* stand forever;
God gave a statute, never to lapse.

⁷ Praise God from the earth,
sea monsters and all the deep *seas*.

⁸ Fire and thunder, snow and mist,
stormy winds follow God's orders.

⁹ The mountains and all the hills,
the fruit tree and every cedar tree,

¹⁰ The beast and all the cattle,
the insect and the winged bird—

¹¹ Rulers on earth and all their folk,
chiefs and every earthly judge,

¹² Young men and young women too,
the elderly with the young—

¹³ *Let them* all praise God's name,
for *God's* name alone is exalted:
God's glory surpasses earth and sky.

¹⁴ And *God* will bring us greatness,
glory for all who feel *God's* kindness³—
Israel's children, the people close to *God*.
Hail God!

הללוהו שמי השמים
והמים אשר מעל השמים
יהללו את-שם יהוה
כי הוא צוה ונבראו
ויעמידם לעד לעולם
חק-נתן ולא יעבור
הללו את-יהוה מן-הארץ
תנינים וכל-תהמות
אש וברד שלג וקיטור
רוח סערה עשה רב
ההרים וכל-גבעות
עץ פרי וכל-ארזים
החיה וכל-בהמה
רמש וצפור כנף
מלכי-ארץ וכל-לאומים
שרים וכל-שפטי ארץ
בחורים וגם-בתולות
זקנים עם-נערים
יהללו את-שם יהוה
כירנשגב שמו לבדו
הודו על-ארץ ושמים
וירם קרן לעמו
תהלה לכל-חסידיו
לבני ישראל עם-קרבו
הללויה

Haleluhu shemei hashamayim,
vehamayim asher me'al hashamayim.
Yehalelu et shem Adonai,
ki hu tzivah venivra'u.
Vaya'amidem la'ad le'olam,
chok natan velo ya'avor.
Halelu et Adonai min ha'aretz,
taninim vechol tehomot.
Esh uvarad, sheleg vekitor,
ru'ach se'arah osah devaro.
Heharim vechol geva'ot,
etz peri vechol arazim.
Hachayah vechol behemah,
remes vetzipor kanaf.
Malchei eretz vechol le'umim,
sarim vechol shoftei aretz.
Bachurim vegam betulot,
zekenim im ne'arim.
Yehalelu et shem Adonai,
ki nishgav shemo levado:
hodo al eretz veshamayim.
◇ Vayarem keren le'amo,
tehila lechol chasidav—
livnei Yisra'el, am kerovo:
Haleluyah!

¹ “The heavens of the heavens” or “the skies of the skies.”

² “And the water that is higher than the skies.”

³ “And he will raise a horn for his people” (possibly raising their heads so they can be proud); this idiom seems to imply greatness. “Glory for those who feel God's kindness”—חסידיו can mean “those who love him” or “those who are gracious toward him”; or it can mean “those who experience his love/kindness.” We usually translate the word as “righteous,” referring to the most devout and religious people.

Psalm 149

¹ Hail God!

Sing God a new song—

God's praise—among the righteous.

² Let Israel rejoice in God's works;

Zion's children celebrate God's rule;

³ Hail God's name with dance,
cymbals and harp; make music for God.

⁴ For God takes delight in God's people
and will honor the humble with salvation.

⁵ The righteous will exult in glory;
they'll chuckle in bed,

⁶ With high praise of God in their throat
and the sharpened sword in their hands

⁷ To take revenge on the nations
and bring punishment to the peoples,

⁸ To put their chiefs in chains
and their leaders in iron fetters,

⁹ To make them suffer the written
sentence—

God is magnificent for the righteous:

Hail God!

הַלְלוּ יְיָ

Haleluyah!

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ
תְּהִילָתוֹ בְּקִהְלֵי חַסִּידִים

Shiru lAdonai shir chadash,
tehilato bikhal chasidim.

יִשְׂמַח יִשְׂרָאֵל בְּעֲשׂוֹ
בְנֵי־צִיּוֹן וַיְגִילוּ בְּמִלְכָם

Yismach Yisra'el be'osav,
benei Tziyon yagilu vemalkam.

יְהַלְלוּ שְׁמוֹ בְּמַחֲוֹל

Yehalelu shemo vemachol,
betof vechinor yezamru lo.

בְּתוֹף וּבְנִינֹר יִזְמְרוּ־לוֹ

Ki rotzeh Adonai be'amo,
yefa'er anavim bishu'ah.

כִּי־רוֹצֵה יְהוָה בְּעַמּוֹ

יִפְאַר עֲנָוִים בִּישׁוּעָה

Ya'lzu chasidim bechavod,
yeranenu al mishkevotam.

יַעֲלִזוּ חַסִּידִים בְּכָבוֹד

יִרְנְנוּ עַל־מִשְׁכְּבוֹתָם

Romemot El bigronam,
vecherev pifyot beyadam.

רִמְמוֹת אֵל בְּגִרֹנָם

וַחֲרֵב פִּיפְיוֹת בְּיָדָם

לַעֲשׂוֹת נִקְמָה בַגּוֹיִם

La'asot nekamah bagoyim,
tochechoth bal'umim,

תוֹכַחַת בְּל־אֲמוּם

◇ Le'sor malcheihem bezikim,
venichbedeihem bechavlei varzel,

◇ לְאַסֹר מַלְכֵיהֶם בְּזִקִים

וַנְּכַבְּדֵיהֶם בְּכַבְלֵי בַרְזֶל

לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כְּתוּב

la'asot bahem mishpat katuv,
hadar hu lechol chasidav:

הַדָּר הוּא לְכֹל־חַסִּידָיו

הַלְלוּ־יְיָ

Haleluyah!

Psalm 150

¹ Hail God!	הַלְלוּ יְהוָה	Haleluyah!
Hail God for holiness,	הַלְלוּ-אֱלֹהִים בְּקִדְשׁוֹ	Halelu El bekodsho,
Hail <i>God</i> for far-reaching power,	הַלְלוּ-וְהוּ בִּרְקִיעַ עֻזוֹ	Haleluhu birki'ah uzo.
² Hail <i>God</i> as a role model, ¹	הַלְלוּ-וְהוּ בְּגִבּוֹרֹתָיו	Haleluhu vigvurotav,
Hail <i>God</i> according to God's greatness,	הַלְלוּ-וְהוּ כְּרֹב גְּדֻלּוֹ	haleluhu kerov gudlo.
³ Hail <i>God</i> with the trumpet blast,	הַלְלוּ-וְהוּ בְּתַקְעַ שׁוֹפָר	Haleluhu beteka shofar,
Hail <i>God</i> with harp and lyre,	הַלְלוּ-וְהוּ בְּנִבְלָ וְכַנּוֹר	haleluhu benevel vechinor.
⁴ Hail <i>God</i> with cymbals and dance,	הַלְלוּ-וְהוּ בְּתוֹף וּמַחֹל	Haleluhu vetof umachol,
Hail <i>God</i> with strings and song,	הַלְלוּ-וְהוּ בְּמִנִּים וְעוּגָב	haleluhu beminim ve'ugav.
⁵ Hail <i>God</i> with loud music,	◊ הַלְלוּ-וְהוּ בְּצִלְצְלֵי-שִׁמְעַ	◊ Haleluhu vetziltzelei shama,
Hail <i>God</i> with loud voices! ²	הַלְלוּ-וְהוּ בְּצִלְצְלֵי תְרוּעָה	haleluhu betziltzelei teru'ah.
⁶ Let every living thing hail God—	◊ כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה	◊ Kol han'shamah tehalal Yah,
Hail God!	הַלְלוּ-יְהוָה	Haleluyah!
Let every living thing hail God—Hail God!	כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה הַלְלוּ-יְהוָה	Kol han'shamah tehalal Yah, Haleluyah!
..... <i>To complete the section of psalms, we add these verses</i>		
<i>Psalm 89:53</i> May God be blessed forever—	בָּרוּךְ יְהוָה לְעוֹלָם	Baruch Adonai le'olam:
this is really true!	אָמֵן וְאָמֵן	amen ve'amen.
<i>Psalm 135:21</i> May God be blessed from Zion,	בָּרוּךְ יְהוָה מִצִּיּוֹן	Baruch Adonai miTziyon,
<i>God</i> who lives in Jerusalem: Halleluyah!	שֹׁכֵן יְרוּשָׁלַיִם הַלְלוּ-יְהוָה	shochen Yerushalayim: Halleluyah!
<i>Psalm 72:18-19</i> May God, God, be blessed—	בָּרוּךְ יְהוָה אֱלֹהִים	Baruch Adonai Elohim,
Israel's God,	אֱלֹהֵי יִשְׂרָאֵל	Elohei Yisra'el,
who alone makes miracles;	עֹשֶׂה נִפְלְאוֹת לְבַדּוֹ	oseh nifla'ot levado;
and <i>God's</i> famous name be blessed forever,	◊ וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם	◊ uvaruch shem kevodo le'olam,
and may <i>God's</i> glory fill the whole world:	וְיִמְלֵא כְבוֹדוֹ אֶת-כָּל הָאָרֶץ	veyimaleh chevodo et kol ha'aretz:
Let it really be so!	אָמֵן וְאָמֵן	amen ve'amen.

¹ Role model? Yes! גְּבוּרֹת is the name we give to the second blessing of the amidah; it means “power” or “heroic acts,” but that blessing shows God as healer, liberator and supporter, not as some kind of military hero or sports figure.

² The last psalm of all reminds us of the music of the Temple; in sad memory of its loss, Jewish services were for centuries (and still are in most cases) without instrumental accompaniment.

To conclude this section of the service, with its heightened language of psalms and praise, we give three famous examples of praise. First, David's final praise and prayer; next, the Levites' song of praise in Nechemiah's account of the Jewish people returning to Torah in Ezra's time; finally—a fitting conclusion for praise—the Song of the Sea, the ancient poem sung when the Israelites escaped from Egypt and its powerful army.

We stand until the end of the Song of the Sea, page 155.

I Chron. 29:10-13

¹⁰ And David blessed God
in sight of the whole congregation.

David said,

“Blessed are you, God,
God of Israel our ancestor,
from eternity to eternity.

¹¹ Yours, God, are greatness,
power, splendor,
success and glory—

yes, everything in heaven and earth.
Yours, God, is *all power of governing*
and the appointment of every leader.

¹² Wealth and honor come from you,
and you govern everything;
strength and might are in your hand,
and you hold *the power*
to make anything great or strong.

¹³ So now, our God,
we thank you
and acclaim your splendid reputation.”¹

וַיְבָרֵךְ דָּוִד אֶת־יְהוָה	! Vayevarech David et Adonai
לְעֵינֵי כָּל־הַקְהָל	le'einei kol hakahal,
וַיֹּאמֶר דָּוִד	vayomer David:
בָּרוּךְ אַתָּה יְהוָה	“Baruch ata Adonai
אֱלֹהֵי יִשְׂרָאֵל אֲבוֹנֵנוּ	Elohei Yisra'el avinu,
מֵעוֹלָם וְעַד־עוֹלָם	me'olam ve'ad olam.
לְךָ יְהוָה תְּגֹדֵלָה	Lecha Adonai hagdulah
וְהַגְבוּרָה וְהַתְּפָאֶרֶת	vehagvurah vehatif'eret
וְהַנְּצַח וְהַהוֹד	vehanetzach vehahod—
כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ	ki chol bashamayim uva'aretz—
לְךָ יְהוָה הַמַּמְלָכָה	lecha Adonai hamamlacha
וְהַמִּתְנַשֵּׂא לְכֹל לְרוֹשׁ	vehamitnaseh lechol lerosh.
וְהַעֲשֶׂה וְהַכְּבוֹד מִלְּפָנֶיךָ	Veha'osher vehakavod milfanecha,
וְאַתָּה מוֹשֵׁל בְּכֹל	ve'atah moshel bakol,
וּבְיַדְךָ פֶּתַח וּגְבוּרָה	uveyadcha ko'ach ugevurah,
וּבְיַדְךָ	uveyadcha
לְגַדֵּל וּלְחַזֵּק לְכֹל	legadel ulechazek lakol.
וְעַתָּה אֱלֹהֵינוּ	Ve'ata Eloheinu,
מוֹדִים אֲנַחְנוּ לְךָ	modim anachnu lach
וְנוֹהֲלֵימָם לְשֵׁם תִּפְאֶרֶתְךָ	umehalelim leshef'artecha.”

¹ The Hebrew says “the name (reputation) of your splendor.”

Nehemiah 9:6-11

⁶You alone are God;
you made the heavens,
the skies above and all their hosts,
earth and everything on it,
the seas and everything in them,
and you give life to them all;
and the hosts of heaven
bow to you.

⁷You are God, the divinity,
who chose Abram
and brought him from Ur of the Chaldees
and made his name Abraham;

⁸and you found his heart
faithful to you.¹

You gave him your promise
to give the land of the Canaanites,
Hittites, Amorites, Perizites
Jebusites and Girgashites—
to give *that land* to his descendants.
And you kept your promise
because you are just.

⁹You saw our parents' pain in Egypt,
heard their screaming at the Reed Sea,²

אַתָּה־הוּא יְהוָה לְבַדְּךָ
אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם
שָׁמַי הַשָּׁמַיִם וְכָל־צְבָאָם
הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ
הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם
וְאַתָּה מְחַיֶּה אֶת־כָּל־ם
וּצְבָא הַשָּׁמַיִם
לְךָ מִשְׁתַּחֲוִיִּים

◇ אַתָּה־הוּא יְהוָה הָאֱלֹהִים
אֲשֶׁר בְּחַרְתָּ בְּאַבְרָם
וְהוֹצַאתוֹ מֵאוּר כַּשְׁדִּים
וְשָׂמְתָ שְׁמוֹ אַבְרָהָם
וּמְצַאתָ אֶת־לִבּוֹ
נֶאֱמָן לְפָנֶיךָ

וְכָרוֹת עִמּוֹ הַבְּרִית
לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי
הַחִתִּי הָאֱמֹרִי וְהַפְּרִזִּי
וְהַיְבוּסִי וְהַגִּרְגָּשִׁי
לָתֵת לְזַרְעוֹ
וַתִּקֶּם אֶת־דְּבָרֶיךָ
כִּי צַדִּיק אַתָּה

וַתִּרְא אֶת־עֲנִי אֲבֹתֵינוּ בְּמִצְרַיִם
וְאֶת־זַעַקְתָּם שְׂמַעְתָּ עַל־יַם־סוּף

Atah hu Adonai levadecha;
atah asita et hashamayim,
shemei hashamayim vechol tzeva'am,
ha'aretz vechol asher aleha,
hayamim vechol asher bahem,
ve'atah mechayeh et kulam
utzeva hashamayim
lecha mishtachavim.

◇ Atah hu Adonai ha'Elohim
asher bacharta be'Avram
vehotzeto me'Ur Kasdim
vesamta shemo Avraham;
umatzata et levavo
ne'eman lefanecha.

Vecharot imo habrit
latet et erez haKena'ani
haChiti, ha'Emori, vahaPerizi,
vehaYevusi vahaGirgashi—
latet lezar'o.
Vatakem et devarecha
ki tzadik atah.

Vatereh et oni avoteinu beMitzrayim
ve'et za'akatam shamata al Yam Suf.

¹ Many siddurim break the paragraph here, in the middle of verse 8.

² Cries of terror when they saw the Egyptian army after them!

<p>¹⁰ You placed signs and wonders in front of Pharaoh and his servants, all the people of his land. You knew they bossed <i>the Israelites</i> around. So you made yourself famous that very day.</p> <p>¹¹ You split the sea before them; they crossed through the sea on dry land, while the pursuing <i>soldiers</i> you plunged into the depths like a stone into stormy seas.</p>	<p>וַתִּתֵּן אֹתוֹת וּמוֹפְתִים בְּפָרְעוֹה וּבְכָל־עַבְדָּיו וּבְכָל־עַם אֶרֶצוֹ כִּי יָדַעְתָּ כִּי הִזִּידוּ אֵלֵיהֶם וַתַּעַשׂ לָךְ שֵׁם כְּתוֹמֵם הַיּוֹם וְהָיָם בְּקַעֲתָ לִפְנֵיהֶם וַיַּעֲבְרוּ בְּתוֹךְ־הַיָּם בִּיבֻשָׁה וְאֶת־רֹדְפֵיהֶם הִשְׁלַחְתָּ בַמַּצּוֹלוֹת כַּמוֹ־אֶבֶן בַּמַּיִם עֲזִים</p>	<p>Vatiten otot umoftim beFar'oh uvechol avadav uvechol am artzo; ki yadata ki kezidu aleihem, vata'as lecha shem kehayom hazeh. ◇ Vehayam bakata lifneihem, vaya'avru vetoch hayam bayabashah, ve'et rodfeihem hishlachta vimtzolot, kemo even bema'yim azim.</p>
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The Song of the Sea¹ - שִׁירַת הַיָּם - Shirat Hayam

<p><i>Exodus 14:30-31</i> On that day, God rescued the Israelites from the Egyptians. The Israelites saw the Egyptians dead on the seashore.</p> <p>³¹ The Israelites saw the great power² God used on Egypt; the people perceived God, and they believed in God and in <i>God's</i> servant Moses.</p> <p><i>Ex 15:1-18</i> Then Moses sang with the Israelites this song to God— these are the words:³ I will sing to God, <i>who is</i> higher than the proud⁴ and tossed⁵ horse and rider into the sea.</p>	<p>וַיּוֹשַׁע יְהוָה בַּיּוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא יִשְׂרָאֵל אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדוֹלָה אֲשֶׁר עָשָׂה יְהוָה בַּמַּצְרַיִם וַיִּירָאוּ הָעָם אֶת־יְהוָה וַיֵּאֱמִינוּ בַיהוָה וּבִמּוֹשֶׁה עַבְדּוֹ אֲזַי יִשְׁרַחֲמוּ מוֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־גָאָה גָאָה סוֹס וְרוֹכְבוֹ רָמַח בַּיָּם</p>	<p>Vayosha Adonai bayom hahu et Yisra'el miyad Mitzrayim, vayar Yisra'el et Mitzrayim met al sefat hayam. ◇ Vayar Yisra'el et hayad hagdolah asher asah Adonai beMitzrayim vayir'u ha'am et Adonai vaya'aminu bAdonai uveMoshe avdo. Az yashir Moshe uvnei Yisra'el et hashirah hazot lAdonai vayomru lemor: Ashira lAdonai ki ga'o ga'ah, sus verochvo ramah vayam.</p>
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¹ Also known as the Song of Moses.

² “The great hand.”

³ Literally, the Hebrew idiom says “and they spoke, saying.”

⁴ The root of גָאָה גָאָה means “proud” or “high.” The phrase implies that God is intensely exalted, and that God is higher than the arrogant enemies who have now been humbled.

⁵ The Hebrew root רָם means “high,” so this is ironic: God raised the enemy, then tossed them down.

² My strength and song are God,
who is my salvation:
this is my God whom I praise,
my ancestors' God, whom I exalt.

³ God is a warrior
whom you call "God."

⁴ Pharaoh's chariots and army,
God threw *them* into the sea,
and the pick of Pharaoh's captains
drowned in the Reed Sea.

⁵ Deep water covered them;
they fell in the depths like a stone.

⁶ God, your right hand is awesome in power.
God, your right hand shatters the foe.

⁷ In your great majesty
you crush those who resist you;
you send your anger
to devour them like straw.¹

⁸ You snorted,²
and the waters piled up,
the streams stood like a wall,
deep water congealed in the sea's heart.

⁹ The enemy said,
"I will chase and catch *them*,
I'll split the spoil
to gorge my greed.
I will draw my sword;
my hand will beggar them."³

עֲזִי וְזִמְרַת יְהוָה Ozi vezimrat Yah,
וַיְהִי-לִי לִישׁוּעָה vayehi li lishu'ah.
זֶה אֱלֹהֵי וְאַנְהֵוּ Zeh Eli ve'anvehu,
אֱלֹהֵי אָבִי וְאַרְמְמֵנְהוּ Elohei avi, va'arom'menhu.
יְהוָה אִישׁ מִלְחָמָה Adonai ish mil'chamah,
יְהוָה שְׁמוֹ "Adonai" shemo.
מַרְכָּבוֹת פָּרֹ'ה וְחֵילוֹ Markevot Par'oh vecheilo
יָרָה בָיָם yarah vayam,
וּמִבְּחַר שְׁלִישָׁיו umivchar shalishav
טָבְעוּ בַיָּם-סוּף tub'u veYam Suf.
תִּהְיוּת יַכְסִימוּ Tehomot yechasyumu;
יָרְדוּ בַמְּצוֹלֹת כְּמוֹ-אָבֵן yardu vimtzolot kemo aven.
יְמִינֶךָ יְהוָה נֹאדְרֵי בְכֹתֶךָ Yemin'cha, Adonai, nedari bako'ach:
יְמִינֶךָ יְהוָה תִּרְעֵץ אוֹיֵב Yemin'cha, Adonai, tir'atz oyev.
וּבְרֹב גְּאוּנֶךָ Uverov ge'on'cha
תִּתְרַס קָמֶיךָ taharos kamecha.
תִּשְׁלַח תִּרְנָנֶךָ Teshalach charon'cha,
יֶאֱכְלֵמוּ כֶקֶשׁ yochleמו kakash.
וּבְרוּחַ אַפֶּיךָ Uveru'ach apecha
נִעְרְמוּ מַיִם ne'ermu mayim,
נִצְּבוּ כְמוֹ-גֵר נֹזְלִים nitzvu chemo ned nozlim,
קָפְאוּ תִהְיוּת בְּלִבָּיָם kaf'u tehomot belev yam.
אָמַר אוֹיֵב Amar oyev,
אֶרְדֹּף אֲשִׁיג "Erdof, asig,
אֲחַלֵּק שָׁלָל achalek shalal;
תִּמְלֵאמוּ נַפְשֵׁי timla'emo nafshi;
אָרִיק חַרְבִּי arik charbi,
תִּזְרִישְׁמוּ יָדַי torisheimo yadi!"

¹ The image could be of a beast eating straw, or a fire burning up dried grass and stubble.

² "And in the breath of your nostril/anger."

³ שָׁלַל—treasure, plunder, spoil. רָשׁ—poor, beggar. The enemy seems motivated by greed.

¹⁰ You breathed your wind,
and the sea covered them.
They sank like lead
in the towering waters.

¹¹ God, who of all the gods is like you?
Who is like you, magnificent in holiness,
praised in awe,¹ working wonders?

¹² You stretched out your right hand:
the earth swallowed them.

¹³ With your love you led *us*,
you saved this people,
with your power you guided *us*
to your holy center.²

¹⁴ Other nations heard and were upset:
panic seized the Philistines.

¹⁵ Edom's chiefs were downcast;
trembling gripped Moab's leaders;
all the Canaanites melted *in dismay*.

¹⁶ Fear and trembling fall on them,
before your great power
they are silent as stone
until your people pass, God,
until we pass, the people you have taken.

¹⁷ Lead them, plant them
in the mountain you inherit—
God, the place you made as your home,
Adonai's sanctuary that you fixed yourself.

נשפת ברוחה
כסמו ים
צללו כעופרת
במים אדירים

מי-כמכה באלם יהוה
מי כמכה נאדר בקדש
נורא תהלת עשה פלא

נטיית ימינך
תבלעמו ארץ

נחית בחסדך
עם-זו נאלת

נהלת בעזך
אל-נה קדשך

שמעו עמים ירגזון

חיל אחז ישבי פלשת

אז נבhalו אלופי אדום
אילי מואב יאחזמו רעד
נמנו כל ישבי כנען

תפל עליהם אימתה ופחד
בגדל זרועך

ידמו כאבן

עד-יעבר עמך יהוה עד-

יעבר עם-זו קניית

תבאמו ותשמעו

בתר נחלתך

מכון לשבתך פעלת יהוה

מקדש אדני כוננו ידך

Nashafta veruchacha
kisamo yam;
tzalelu ka'oferet
bemayim adirim.

Mi chamocha ba'elim, Adonai?
Mi kamocha ne'dar bakodesh,
nora tehilot, oseh feleh?

Natita yemin'cha
tivla'emo aretz.

Nachita vechasdecha;
am zu ga'alta.

Nehalta ve'ozcha
el nevei kodshecha.

Sham'u amim, yirgazun:

chil achaz yoshvei Pelasht.

Az nivhalu alufei Edom,
eilei Mo'av yochazemo ra'ad;
namogu kol yoshvei Chena'an.

Tipol aleihem eimatah vafachad.
Bigdol zero'acha

yidmu ka'aven

ad ya'avor amcha, Adonai,

ad ya'avor am zu kanita.

Tevi'emo vetita'emo

behar nachalat'cha.

Machon leshivtecha pa'alta, Adonai.

Mikdash Adonai konenu yadecha.

¹ "Awesome of praises."

² נוה has two meanings: resting place/dwelling/pasture, and beauty. You could translate this phrase as "the dwelling place of your holiness," referring to the Temple (perhaps as prophecy). However, as the Children of Israel stood on the shore after their rescue, they might well feel they were at the very center of God's power.

¹⁸ God will rule forever and ever.	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
¹⁸ God will rule forever and ever. ¹	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
..... <i>Some add one more verse and conclude the Song of the Sea with Exodus 15:19</i>		
<i>Ex. 15:19</i> Pharaoh's horse went in with his chariot and horsemen, into the sea; then God brought back on them the waters of the sea, while the children of Israel walked on dry land, in the middle of the sea.	כִּי בָא סוּס פָּרֹעַה בְּרַכְבּוֹ וּבַפָּרָשָׁיו בַּיָּם וַיָּשֶׁב יְהוָה עֲלֵיהֶם אֶת־מֵי הַיָּם וּבְנֵי יִשְׂרָאֵל הָלְכוּ בִּיבֹשֶׁת בְּתוֹךְ הַיָּם	Ki vah sus Par'oh berichbo uvefarashav bayam, vayashev Adonai aleihem et mei hayam, uvnei Yisra'el hal'chu vayabashah betoch hayam.
..... <i>The leader concludes this part of the service with more scriptural verses</i>		
<i>Psalms 22:29</i> God has the power to rule and governs the <i>other</i> nations.	כִּי לַיהוָה הַמְּלוּכָה וּמוֹשֶׁל בַּגּוֹיִם	◇ Ki lAdonai ham'lucha umoshel bagoyim
<i>Obadiah 1:21</i> The rescuers will climb Mount Zion to judge Mount Esau— and God will be the governor.	וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן לִשְׁפֹט אֶת־הַר עֵשָׂו וְהָיְתָה לַיהוָה הַמְּלוּכָה	Ve'alu moshi'im beHar Tziyon lishpot et Har Esav, vehayta lAdonai hamluchah.
<i>Zech. 14:9</i> And God will be ruler over all the earth; on that day God will be one and <i>God's</i> name will be one.	וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהוָה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד	Vehayah Adonai lemelech al kol ha'aretz; bayom hahu yih'yeh Adonai echad ushemo echad.

We are seated †

¹ We repeat the last verse, verse 18, so as to mark the end of the poem.

The Life Force • נְשִׁמַת • Nishmat

<p>The life force of every living thing will bless your name, our sovereign God, and every creature's spirit will praise and exalt the thought of you, our ruler, forever. From eternity to eternity you are God; and but for you we have no ruler, redeemer, and savior, who notices, brings success, sustains, and takes pity in every time of trouble and distress. We have no ruler but you: God of the first and last, God of all creatures, ruler of all generations, hailed with a multitude of praises, guiding the world with kindness and its creatures with compassion. God neither slumbers nor sleeps; waking the sleepers and rousing the slumberers, giving speech to the mute, and freeing the bound, supporting those who fall, and lifting up those who are bent over; to you alone do we give thanks.</p>	<p>נְשִׁמַת כָּל-חַי תְּבָרַךְ אֶת-שִׁמְךָ יְיָ אֱלֹהֵינוּ וְרוּחַ כָּל-בָּשָׂר תִּפְאֵר וְתִרְוַמֵם זְכָרְךָ מִלְּכֵנוּ תָמִיד מִן-הָעוֹלָם וְעַד-הָעוֹלָם אֶתְּהָ אֵל וּמִבְלַעְדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֵה וּמַצִּיל וּמְפָרֵןס וּמְרַחֵם בְּכָל-עֵת צָרָה וְצוּקָה אֵין-לָנוּ מֶלֶךְ אֶלָּא אַתָּה אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרֹנִים אֱלֹהֵי כָל-בְּרִיּוֹת אֲדוֹן כָּל-תּוֹלְדוֹת הַמְהַלֵּל בְּרַב הַתְּשׁוּבָחוֹת הַמְנַהֵג עוֹלָמוֹ בְּחַסֵּד וּבְרִיּוֹתָיו בְּרַחֲמִים וַיִּי לֹא-יָנוּם וְלֹא-יִישָׁן הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ נִרְדָּמִים וְהַמְשִׁיחַ אֲלֵמִים וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים</p>	<p>‡ Nishmat kol chai tevarech et shimcha Adonai Eloheinu, veru'ach kol basar tefa'er ut'romem zichrecha malkenu tamid. Min ha'olam ve'ad ha'olam ata El, umibaladecha ein lanu melech, go'el umoshi'a, podeh umatzil, um'farnes um'rachem bechol et tzara vetzuka. Ein lanu melech ela ata Elohei harishonim vеха'acharonim Elo'ah kol b'riyot adon kol toladat hamhulal berov hatishbachot ham'naheg olamo bechesed uv'riyotav berachamim. VAdonai lo yanum velo yishan, ham'orer y'shenim vehamekitz nirdamim vehamesi'ach ilmim vehamatir asurim vehasomech noflim vehazokef kefufim; lecha levad'cha anachnu modim.</p>
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Even if our mouths were
 filled with song like the sea,
 our tongues with joy
 like the multitude of waves,
 our lips with praise
 like the expanse of the heavens,
 our eyes bright
 like the sun and moon,
 our hands spread out
 like eagles in the sky,
 and our legs swift as gazelles—
 we wouldn't be adequate
 to thank you, our ruling God
 and God of our ancestors,
 and to bless your name
 for even one of the millions
 and billions and trillions¹
 of favors you have done
 for our ancestors and for us.
 You saved us from Egypt,
 ruling God,
 and took us from the house of slavery.
 You fed us when we were hungry
 and sustained us when we had plenty;
 and you rescued us from the sword
 and saved us from the plague,
 and you guarded us
 from severe and lasting diseases.

אלו פינו Ilu finu
 מלא שירה כים maleh shirah kayam
 ולשוננו רנה ulshonenu rinah
 כהמון גליו kahamon galav
 ושפתותינו שבח vesiftoteinu shevach
 כמרחבי רקיע kemer'chavei rakhiah
 ועינינו מאירות ve'eneinu me'irov
 כשמש וכירח kashemesh vechayare'ach
 וידינו פרושות veyadenu ferusot
 כנשרי שמים kenishrei shamayim
 ורגלנו קלות כאילות— veragleinu kalot ka'ayalot—
 אין אנחנו מספיקים ein anachnu maspikim
 להודות לך יי אלהינו lehodot lecha Adonai Eloheinu
 ואלהי אבותינו ואבותינו vElohei avoteinu ve'imoteinu
 ולברך את-שמך ulevarech et shemecha
 על-אחת מאלף אלף al achat me'alef elef
 אלפי אלפים ורבי רבבות alfei alafim veribei revavot
 פעמים הטובות שעשית pe'amim hatovot she'asita
 עם-אבותינו ואבותינו ועמנו. im avoteinu ve'imoteinu ve'imanu.
 ממצרים גאלתנו MiMitzrayim ge'altanu
 יי אלהינו Adonai Eloheinu
 ומבית עבדים פדיתנו umibeit avadim peditanu;
 ברעב זנתנו bera'av zantanu
 ובשבע כלפתנו uv'sava kilkaltanu
 ומחרב הצלתנו umecherev hitzaltanu
 ומדבר מלטתנו umidever milat'tanu
 ומחלים רעים umecholayim ra'im
 ונאמנים דליתנו vene'emanim dilitanu.

¹ What are these numbers? “The thousand thousand of thousands of thousands and many myriads.” I take a myriad to be 10,000; but at any rate the numbers are huge.

Until now your mercy has helped us
and your kindness has not left us;
and don't abandon us,
ruling God, forever.

And so the limbs you formed for us
and the spirit and soul
you breathed in our nostrils,
the tongue you put in our mouths,
they will thank, bless,
praise, laud, exalt,
worship, sanctify
and pay homage to your name, O our ruler.
For every mouth will thank you,
and every tongue will promise you,
and every knee will kneel to you,
and everything which stands
will bow down to you,
and every heart will fear you,
and all their innards and kidneys
will sing to your name.

As it is said,

All my bones shall say,
'God, who is like you?

You save the poor person from the mugger,¹
the pauper and beggar from the thief.'

Who is like you, who can equal you,
and who can compare to you?

O God—great, mighty, and awesome—

Gen 14:22 God on high, who owns sky and land.

עַד-הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ
וְלֹא-עֲזָבוּנוּ חַסָּדֶיךָ
וְאֵל-תִּטְשֵׁנוּ
יְיָ אֱלֹהֵינוּ לִנְצַח
עַל-כֵּן אֲבָרִים שֶׁפִּלַּגְתָּ בָנוּ
רוּחַ וּנְשָׁמָה
שֶׁנִּפְחַתָּ בְּאַפֵּינוּ
וְלָשׁוֹן אֲשֶׁר שָׂמַתָּ בְּפִינוּ
הֵן הֵם יוֹדוּ וַיְבָרְכוּ
וַיִּשְׁבַּחוּ וַיִּפְאָרוּ וַיְרַמְּמוּ
וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ
וַיַּמְלִיכוּ אֶת-שִׁמְךָ מִלְּכָנוּ
כִּי כָל-פֶּה לֵךְ יוֹדֶה
וְכָל-לָשׁוֹן לֵךְ תִּשְׁבַּע
וְכָל-בֶּרֶךְ לֵךְ תִּכְרַע
וְכָל-קוֹמָה
לִפְנֵיךָ תִּשְׁתַּחֲוֶה
וְכָל-לִבָּבוֹת יִירָאוּךָ
וְכָל-קֶרֶב וְכָלִיּוֹת
יִזְמְרוּ לְשִׁמְךָ
כְּדָבָר שֶׁכָּתוּב
כֹּל עֲצְמוֹתַי תֹּאמַרְנָה
יְהוָה מִי כָמוֹךָ
מִצִּיל אֲנִי מִחֶזֶק מִמֶּנּוּ
וְעֲנִי וְאֲבִיּוֹן מִגְּזֹלוֹ
מִי יִדְמֶה-לֵךְ וּמִי יִשְׁוֶה-לֵךְ
וּמִי יַעֲרֶךְ-לֵךְ
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיּוֹן כֹּנֵה שָׁמַיִם וָאָרֶץ

Ad hena azarunu rachamecha
velo azavunu chasadecha
ve'al titshenu
Adonai Eloheinu lanetzach.
Al ken evarim shepilagta banu
veru'ach un'shama
shenafachta ve'apeinu
velashon asher samta befinu,
hen hem yodu vivar'chu
vishabchu vifa'aru virom'mu
veya'aritzu veyakdishu
veyamlichu et shimcha, malkenu.
Ki chol peh lecha yodeh
vechol lashon lecha tishava
vechol berech lecha tichra
vechol koma
lefanecha tishtachaveh,
vechol levavot yira'ucha
vechol kerev uchlayot
yezamru lishmecha.
Kadavar shekatuv,
Kol atzmotai tomarna:
'Adonai, mi chamocha?
Matzil ani mechazak mimenu,
ve'ani ve'vevyon migozlo.'
Mi yidmeh lach umi yishveh lach
umi ya'aroch lach?
Ha'El hagadol hagibor vehanorah
El elyon, koneh shamayim va'aretz.

¹ "From one who is too strong for him."

We'll hail you and praise you
and laud you
and bless your holy name,
as it is said:
Psalm 103:1 A psalm of David:
Bless God, O my soul;
and all my innards, *God's* holy name.
God, in the power of your strength,
great in the glory of your name,
mighty forever,
awesome for your fearsome deeds—

◇ נְהַלְלֶךָ וְנִשְׁבַּחֲךָ ◇ ◇ Nehalelcha uneshabech'cha
וְנִפְאָרְךָ unefa'er'cha
וְנִבְרַךְ אֶת־שֵׁם קְדוֹשְׁךָ unevarech et shem kodshecha
כְּאִמּוּר ka'amur:
לְדָוִד LeDavid:
בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה Bar'chi nafshi et Adonai
וְכָל־קִרְבֵי אֶת־שֵׁם קְדוֹשִׁי vechol keravai et shem kodsho.
הָאֵל בְּתַעֲצוּמוֹת עֲזָךָ Ha'El beta'atzumot uezcha
הַגָּדוֹל בְּכַבוֹד שְׁמֶךָ hagadol bichvod shemecha
הַגִּבּוֹר לְנִצַּח hagibor lanetzach
וְהַנּוֹרָא בְּנוֹרָאוֹתֶיךָ vehanorah benor'otecha—

.....The leader for the morning service begins chanting here

The ruler,

sitting¹ on a high and lofty throne,
who occupies eternity,
is called high and sacred.²
And it's written,
Psalm 33:1 You righteous, rejoice in God;
for upright people, giving praise feels right.
You'll be hailed by honest mouths,
blessed by words of the righteous,
honored by tongues of the devoted
and made holy among holy ones.³

הַמֶּלֶךְ ◇ ◇ hamelech
יּוֹשֵׁב עַל־כִּסֵּא רָם וְנֹשֵׂא yoshev al kiseh ram venisah,
שׁוֹכֵן עַד shochan ad
מְרוֹם וְקְדוֹשׁ שְׁמוֹ marom vekadosh shemo.
וְכַתּוּב Vechatuv:
רָנֵנוּ צְדִיקִים בַּיהוָה Ranenu, tzadikim, bAdonai,
לְיִשְׂרָאֵל נָאֻהָ תְהִלָּה la'y'sharim nava tehilah.
◇ בְּפִי יִשְׂרָאֵל תִּתְרוֹמַם ◇ ◇ Befi yesharim titromam
וּבְדַבְרֵי צְדִיקִים תִּתְבָּרַךְ uv'divrei tzadikim titbarach
וּבְלִשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ uvilshon chasidim titkadash
וּבִקְרֵב קְדוֹשִׁים תִּתְהַלַּל uv'kerev kedoshim tit'hahal.

¹ The rest of the year, we say “the ruler, who sits / הַמֶּלֶךְ הַיּוֹשֵׁב / hamelech hayoshev,” but on Rosh Hashanah and Yom Kippur, we change the text to imply that God's court is in session today—and we stand accused!

² Or, “‘exalted’ and ‘holy’ is *God's* name.”

³ Look at the first Hebrew letter of the second word in the last four lines of this section. The letters spell **יצחק**, Isaac, perhaps a reference to the person who composed the prayer. The four words of this acrostic mean upright, righteous, devout and holy, perhaps showing a progression towards God. Now look at the third letter of the last word in each line: it spells **רבקה**, Rivkah, Isaac's wife—the rest of the year the Rivkah words are in a different order, but for Rosh Hashanah and Yom Kippur somehow Rivkah's name is more prominent. Some say this all refers to Genesis 25:21, “Isaac prayed on behalf of his wife because she was barren”; the word for “behalf of”

And in the gatherings of myriads	ובמקהלות רבבות	Uvemak'halot riv'vot
of your people Israel,	עמך בית ישראל	amcha beit Yisra'el
joyfully will your name be glorified, ruler,	ברנה יתפאר שמך מלכנו,	berina yitpa'ar shimcha malkenu
in every generation;	בכל-דור ודור	bechol dor vador;
for this is the duty of all creatures	שכן חובת כל-היצורים	sheken chovat kol hay'tzurim
before you, ruling God	לפניך יי אלהינו	lefanecha, Adonai Eloheinu
and God of our ancestors:	ואלהי אבותינו ואמותינו	vElohei avoteinu ve'imoteinu,
to thank, hail, praise,	להודות להלל לשבח	להודות להלל leshabe'ach
glorify, honor, adorn,	לפאר לרומם להדר	lefa'er leromem lehader
bless, exalt, and sing praises,	לברך לעלה ולקלס	levarech le'aleh ulkales
more than words of song and praise	על-כל-דברי שירות ותשבחות	al kol divrei shirot vetishbechot
by David the child of Jesse,	דוד בן-ישי	David ben Yishai
your servant, your anointed.	עבדך משיחה	avd'cha meshichecha.

We stand !.

May Your Name Be Praised - ישתבח שמך - Yishtabach Shimcha

May your name be praised for ever,	י ישתבח שמך לעד	י Yishtabach shimcha la'ad
our ruler—	מלכנו	malkenu,
God, the ruler	האל המלך	ha'El hamelech
who is great and holy—	הגדול והקדוש	hagadol vehakadosh
in sky and on earth.	בשמים ובארץ	bashamayim uva'aretz;
Because to you, ruling God	כי-לך נאה יי אלהינו	ki lecha na'eh, Adonai Eloheinu
and God of our ancestors,	ואלהי אבותינו ואמותינו	vElohei avoteinu ve'imoteinu,
we should give song and praise,	שיר ושבחה	shir ush'vacha,
acclamation and music,	הלל וזמרה	hallel vezimrah,
power and government,	עז וממשלה	oz umemshalah,
victory, greatness, and strength,	נצח גדלה וגבורה	netzach gedulah ug'vurah,
praise and glory,	תהלה ותפארת	tehilah vetif'eret,
holiness and royalty,	קדשה ומלכות	kedushah umalchut,

is נכח, an acrostic for כל-חי גשמת, “the soul of every living thing,” which begins this section, and so the references to Isaac and Rivkah allude to an example of heartfelt and effective prayer in the Torah.

blessing and thanks, from now to eternity. Blessed are you, God, God and ruler great in praises, God of thanks, ruler of wonders, who favors musical songs, sovereign and God, life of all worlds.	◇ בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד-עוֹלָם בָּרוּךְ אַתָּה יי אֵל מֶלֶךְ גָּדוֹל בַּתְּשׁוּבָחוֹת אֵל הַהוֹדָאוֹת אֲדוֹן הַנְּפִלְאוֹת הַבּוֹחֵר בְּשִׁירֵי זִמְרָה מֶלֶךְ אֵל חַי הַעוֹלָמִים אָמֵן	◇ berachot vehoda'ot me'atah ve'ad olam. Baruch ata Adonai, El melech, gadol batishbachot, El hahoda'ot, Adon hanifla'ot, habocheh beshirei zimrah: melech El, chei ha'olamim. Amen
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Psalm 130

We chant this psalm responsively, leader then congregation.

¹ A song of going up: From the depths of despair I called to you, God:	שִׁיר הַמַּעֲלוֹת מִמַּעְמְקִים קָרָאתִיךָ יְהוָה	Shir hama'alot: Mima'amakim karaticha, Adonai.
² “God, hear my voice, listen attentively ¹ to the sound of my pleas!”	אֲדַנִּי שְׁמַעָה בְּקוֹלִי תְּהִינָה אָזְנוֹךָ קָשׁוּבוֹת לְקוֹל תַּחֲנוּנָי	Adonai, shim'ah bekoli: tihyena oznecha kashuvot lekol tachanunai.
³ If you consider our sins, God— O God, who will survive? ²	אִם-עֲוֹנוֹת תִּשְׁמַר-יְהוָה אֲדַנִּי מִי יַעֲמֹד	Im avonot tishmor Yah, Adonai, mi ya'amod?
⁴ But pardon dwells with you, so that you can be feared.	כִּי-עִמָּךְ הַסְּלִיחָה לְמַעַן הַיִּרְאָה	Ki im'cha haselichah, lema'an tivareh.
⁵ God, I waited, my whole self waited, and in God's word do I hope.	קִוִּיתִי יְהוָה קִוְיָתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחַלְתִּי	Kiviti, Adonai, kivta nafshi, velidvaro hochalti.
⁶ My self waits for God more eagerly than sentries wait for morning, sentries for morning!	נַפְשִׁי לְאֲדֹנָי מִשְׁמֹרִים לְבֹקֶר שְׁמֹרִים לְבֹקֶר	Nafshi lAdonai mishomrim laboker, shomrim laboker.
⁷ Let Israel hope in God, for kindness is with God, and ample redemption is with God.	יַחַל יִשְׂרָאֵל אֶל-יְהוָה כִּי-עִם-יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְדוּת	Yachel Yisra'el el Adonai, ki im Adonai hachesed, veharbeh imo fedut.
⁸ God will redeem Israel from all its sins!	וְהוּא יַפְדֶּה אֶת-יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו	Vehu yifdeh et Yisra'el mikol avonotav.

The leader leads “half” kaddish, page 391.

¹ “Let your ears be attentive” or “Let your ears be listening.”

² “Who could stand up?”

Morning Service

Call to Prayer - בְּרָכוּ - Bar'chu

Rise as the leader begins the call to prayer; some communities open the ark.

Bless God, the blessed one.	בְּרָכוּ יְיָ אֱתֵי הַמְּבָרֵךְ	‡ Bar'chu ‡ et Adonai hamvorach.
Blessed is God, the blessed one, for ever and ever.	בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד	‡ Baruch ‡ Adonai hamvorach le'olam va'ed.
Blessed is God, the blessed one, for ever and ever.	בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד	‡ Baruch ‡ Adonai hamvorach le'olam va'ed.

First Blessing for Shema

We bless you, God, our God, ruler of the universe, who forms light, creates darkness, makes peace and creates all things.	בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת-הַכֹּל אָמֵן	‡ Baruch atah Adonai Eloheinu melech ha'olam, yotzer or uvoreh choshech, oseh shalom uvoreh et hakol.
Eternal light is in <i>God</i> , the store of life; “Light from dark,” said <i>God</i> , and so it was!	אוֹר עוֹלָם בְּאוֹצַר חַיִּים אוֹרוֹת מֵאֶפֶל אָמַר וַיְהִי	Or olam be'otzar chayim; “Orot me'ofel” amar, vayehi!

Close the ark; we are seated.

Continue here on weekdays; on Shabbat, skip to “Every Thing Will Give You Thanks” page 164.

<i>God is the one</i> who gives light to the world and those who live there, in mercy, who in goodness renews every day, forever, the work of Creation. How great are your works, God; you made them all with wisdom; the earth is full of belonging to you!	הַמְּאִיר לְאָרֶץ וְלִדְרוֹת עָלֶיהָ בְּרַחֲמִים וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל-יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית מֶה רַבּוּ מַעֲשֵׂיךָ יְיָ כָּלֵם בְּחֻכְמָה עֲשִׂית מִלְאָה הָאָרֶץ קִינְיָנְךָ	Hame'ir la'aretz veladarim aleha berachamim, uvetuvo mechadesh bechol yom tamid ma'aseh vereshit. Mah rabu ma'asecha, Adonai; kulam bechochmah asita, mal'ah ha'aretz kinyanecha!
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the Ruler on high—
peerless¹ since ancient times—
who is praised and glorified,
exalted since the world began.

Eternal God, in your great mercy,
have mercy on us,
Ruler of our strength, Rock of our refuge,
Shield of our salvation,
where we take shelter.²

הַמֶּלֶךְ הַמְרוֹמָם
לְבַדּוֹ מֵאֵז
הַמְשֻׁבַּח וְהַמְפֹאֵר
וְהַמְתַּנְשֵׁא מִיְמֹת עוֹלָם
אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הַרְבִּים
רַחֵם עָלֵינוּ
אֲדוֹן עֲזָנוּ צוּר מִשְׁגָּבֵינוּ
מָגֵן יִשְׁעֵנוּ
מִשְׁגָּב בְּעַדְנוּ
Hamelech hamromam,
levado me'az,
hamshubach vehamfo'ar,
vehamitnaseh mimot olam.
Elohei olam, berachamecha harabim
rachem aleinu,
adon uzeinu, tzur misgabeinu,
magen yish'einu,
misgav ba'adeinu.

Blessed God, with vast design,
Planned and made the sunshine bright.
Created good for great renown,
Placed lights around *God's* regal might.³
The chiefs⁴ of *God's* host are holy ones,
who exalt the Almighty,
ever relating *God's* glory
and *God's* holiness.

Be blessed, O Ruler, our God,
beyond the praise of your handiwork,
above the luminaries you created—
let them praise you.

אֵל בָּרוּךְ גָּדוֹל דָּעָה
הֶכִין וּפְעַל זְהָרֵי חַמָּה
טוֹב יַצַּר כְּבוֹד לְשִׁמּוֹ
מְאוֹרוֹת נָתַן סְבִיבוֹת עֲזוֹ
פְּנוֹת צְבָאוֹ קְדוֹשִׁים
רוֹמְמֵי שָׁדַי
תָּמִיד מְסַפְּרִים כְּבוֹד אֵל
וּקְדוּשָׁתוֹ
El baruch, gadol de'ah,
hechin ufa'al zohorei chamah.
Tov yatzar, kevod lishmo;
me'orot natan sevivot uzo.
Pinot tzeva'av kedoshim
romemei Shaddai;
tamid mesaprim kevod El
ukedushato.

תִּתְבָּרַךְ יי אֱלֹהֵינוּ
עַל שִׁבְחַ מַעֲשֵׂה יְדִיךָ
וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ
יְפָאֲרוּךְ סֵלָה
Titbarach, Adonai Eloheinu,
al shevach ma'asei yadecha,
ve'al me'orei or she'asita,
yefa'arucha. Selah.

On weekdays, skip to “Be Blessed, Our Rock” on page 168.

¹ לְבַדּוֹ means “alone”—i.e., God has no companion; no being can compare.

² “Shelter for us.”

³ The acrostic poem seems terse, and the rhyme ends after sixteen words. The translation is similarly brief. “The sunshine bright” is “the splendors of the sun”; “created good” implies that the whole world is good; “for great renown” is “for the glory of his name,” i.e., God’s reputation.

⁴ פְּנָה means “corner,” so it refers to the chief part.

Every Thing Will Give You Thanks • הכל יודוך • Hakol Yoducha

Every thing will give you thanks,	הכל יודוך	Hakol yoducha,
and every thing will give you praise,	והכל ישבחוך	vehakol yeshab'chucha,
And every thing will say:	והכל יאמרו:	vehakol yomru:
“Nothing is holy like God!”	אין קדוש כִּי	“Ein kadosh kAdonai!”
Every thing will exalt you (selah) ¹	הכל ירוממוך סלה	Hakol yeromemucha, selah,
creator of every thing—	יוצר הכל	yotzer hakol,
God who opens every day	האל הפותח בכל-יום	haEl hapote'ach bechol yom
the doors of dawn's gates, ²	דלתות שערי מזרח	daltot sha'arei mizrach
parts the shutters of the sky,	ובוקע חלונֵי רקיע	uvoke'a chalonei raki'ah,
sends the sun from its couch	מוציא חמה ממקומה	motzi chamah mimkomah
and the moon from its bed,	ולבנה ממכון שבתה	ulevanah mimchon shivtah,
who gives light to the whole world	ומאיר לעולם כלו	ume'ir la'olam kulo,
and to the creatures you made	וליושביו שברא	uleyoshvav shebarah,
with your attribute of mercy, ³	במדת רחמים	bemidat rachamim.
who gives light to the world	המאיר לארץ	Hame'ir la'aretz
and those who live there, in mercy,	ולדורים עליה ברחמים	veladarim aleha berachamim,
who in goodness renews, every day,	ובטובו מחדש בכל-יום	uvetuvo mechadesh bechol yom
forever, the work of Creation—	תמיד מעשה בראשית	tamid ma'aseh vereshit,
the ruler on high—	המלך המרומם	Hamelech hamromam,
peerless ⁴ since ancient times—	לבדו מאז	levado me'az,
who is praised and glorified,	המשבח והמפואר	hamshubach vehamfo'ar,
exalted since the world began,	והמתנשא מימות עולם	vehamitnaseh mimot olam—
eternal God.	אלהי עולם	Elohei olam.
In your abundant mercy,	ברחמיק הרבים	Berachamecha harabim
have mercy on us,	רחם עלינו	rachem aleinu,

¹ Selah is an untranslatable word. We don't know what it means, though many guesses are made.

² A door in a gate, you ask? Certainly. A large city gate could have a small door, a postern, to let one person in or out.

³ God has different attributes and appears to us in different ways, as philosophers and mystics try to explain. Some say that God's overflow of “love” (or “mercy”) was the immediate cause of creation.

⁴ לבדו means “alone”—i.e., God has no companion; no being can compare.

ruler of our strength, rock of our refuge, shield of our salvation, where we take shelter. ¹	אָדוֹן עֲזֵנוּ צוּר מִשְׁגָּבֵנוּ מָגֵן יִשְׁעֵנוּ מִשְׁגָּב בְּעֵדְנוּ	adon uzeinu, tzur misgabeinu, magen yish'einu, misgav ba'adeinu.
There is nothing like you, nothing but you, nothing without you—who is like you?	אֵין כְּעֶרְכְּךָ וְאֵין זוּלָתְךָ אָפֶס בְּלִתְךָ וּמִי דוֹמֶה לָּךְ	Ein ke'erkecha, ve'ein zulatecha; efes biltecha, umi domeh lach.
Nothing can match you, ruling God, in this world;	אֵין כְּעֶרְכְּךָ יי אֱלֹהֵינוּ בְּעוֹלָם הַזֶּה	◇ Ein ke'erkecha Adonai Eloheinu ba'olam hazeh,
there is nothing but you, ruler, for the life of the World to Come.	וְאֵין זוּלָתְךָ מְלַכְנוּ לְחַיֵּי הָעוֹלָם הַבָּא	ve'ein zulat'cha malkeinu lechayey ha'olam habah.
Nothing is without you, redeemer, to the Messianic Era,	אָפֶס בְּלִתְךָ גּוֹאֲלֵנוּ לִימוֹת הַמָּשִׁיחַ	Efes biltecha, go'aleinu limot haMashi'ach,
and no one can compare to you, savior, when bringing life to the dead.	וְאֵין דוֹמֶה לָּךְ מוֹשִׁיעֵנוּ לִתְחִיַּת הַמֵּתִים	ve'ein domeh lecha, moshi'einu, lit'chiyat hametim.

God, Ruler • אֵל אָדוֹן • El Adon

God, ruler	אֵל אָדוֹן	El adon
over all <i>your</i> works,	עַל כָּל-הַמַּעֲשִׂים	al kol hama'asim,
blessed and praised	בָּרוּךְ וּמְבֹרָךְ	Baruch um'vorach
by every spirit,	בְּפִי כָל-נִשְׁמָה	befi kol neshamah.
whose greatness and goodness	גָּדְלוֹ וְטוֹבוֹ	Godlo vetuvo
fill the world;	מְלֵא עוֹלָם	malei olam:
who is surrounded by	דַּעַת וְתְבוּנָה	Da'at utevunah
knowledge and understanding,	סוֹבְבִים אוֹתוֹ	sovevim oto.
who rises	הַמִּתְגַּאֵה	Hamitga'eh
above the holy beings,	עַל חַיּוֹת הַקֹּדֶשׁ	al chayot hakodesh,
and who is splendid in glory—	וְנִהְדָּר בְּכָבוֹד	Veneh'dar bechavod
more than the Chariot.	עַל הַמְרַכְבָּה	al hamerkavah.
Merit and justice	זְכוּת וּמִישׁוֹר	Zechut umishor
are before <i>God's</i> throne;	לִפְנֵי כִסֵּאֵו	lifnei chis'o;
kindness and mercy	חֶסֶד וְרַחֲמִים	Chesed verachamim
precede <i>God's</i> glory.	לִפְנֵי כְבוֹדוֹ	lifnei chevodo.

¹ “Shelter for us.”

Good are the lights
that our God created:
God made them with knowledge,
understanding and foresight.
Strength and power
God gave them,
to govern
the world below.
They are full of brilliance
and bring out their brightness;
their light beautifies
the whole world.
They rejoice as they go out
and delight in their return:
in fear, they perform
their owner's will.
Splendor and glory
they bring to *God's* name,
joy and happiness
to think of *God's* sovereignty.
God called to the sun,
and it beamed light;
God saw, and arranged
the course of the moon.
They bring *God* praise,
all the host on high,
splendor and greatness—
the seraphim, the ofanim
and the holy beings.

טוֹבִים מְאוֹרוֹת
שֶׁבָרָא אֱלֹהֵינוּ
יֵצְרָם בְּדַעַת
בְּבִינָה וּבְהַשְׁכֵּל
כֹּחַ וּגְבוּרָה
נָתַן בָּהֶם
לְהִיּוֹת מוֹשְׁלִים
בְּקֶרֶב תַּבְּל
מֵלְאִים זֵיו
וּמְפִיקִים נֹגַהּ
נְאֻה זֵיוֹם
בְּכֹל-הָעוֹלָם
שִׂמְחִים בְּצֵאתָם
וְשִׂשִׁים בְּבוֹאָם
עוֹשִׂים בְּאִמָּה
רְצוֹן קוֹנָם
פֶּאֶר וְכַבּוֹד
נוֹתְנִים לְשֵׁמוֹ
צְהֵלָה וְרִנָּה
לְזִכָּר מַלְכוּתוֹ
קָרָא לְשֶׁמֶשׁ
וַיִּזְרַח אוֹר
רָאָה וְהִתְקִין
צוּרַת הַלְּבָנָה
שֶׁבַח נוֹתְנִים לוֹ
כָּל-צֶבֶא מְרוֹם
תִּפְאָרֶת וּגְדֻלָּה
שְׂרָפִים וְאוֹפָנִים
וְחַיּוֹת הַקֹּדֶשׁ

Tovim me'orot
shebarah Eloheinu:
Yetzaram beda'at,
bevinah uvehaskel.
Ko'ach ug'vurah
natan bahem,
Lih'yot moshlim
bekerev tevel.
Mele'im ziv
umefikim nogah,
Na'eh zivam
bechol ha'olam.
Semechim betzeitam
vesasim bevo'am;
Osim be'eimah
retzon konam.
Pe'eir vechavod
notnim lishmo;
Tzoholah verinah
lezecher malchuto.
Karah lashemesh,
vayizrach or;
Ra'ah vehitkin
tzurat hal'vanah.
Shevach notnim lo
kol tzeva marom;
Tif'eret ugedulah
serafim ve'ofanim
vechayot hakodesh.

They bring praise¹

to the God who rested from all work.	לְאֵל אֲשֶׁר שָׁבַת מִכָּל-הַמַּעֲשִׂים	La'El asher shavat mikol hama'asim.
On the seventh day, <i>God</i> rose	בְּיוֹם הַשְּׁבִיעִי הִתְעַלָּה	Bayom hashvi'i hit'alah
and sat on the throne of glory.	וַיֵּשֶׁב עַל כִּסֵּא כְבוֹדוֹ	veyashav al kisei chevodo.
With splendor <i>God</i> clothed	תִּפְאֶרֶת עָטָה	Tif'eret atah
the day of rest,	לְיוֹם הַמְּנוּחָה	leyom hamenuchah,
called it a delight, the Sabbath day.	עֲנֵג קָרָא לְיוֹם הַשְּׁבֶת	oneg karah leyom haShabbat.
This is the seventh day's praise:	זֶה שִׁבַּח שְׁלַיּוֹם הַשְּׁבִיעִי	Zeh shevach shelayom hashvi'i:
that then <i>God</i> rested from all <i>God's</i> work.	שָׁבוּ שְׁבַת אֵל מִכָּל מְלַאכְתּוֹ	shebo shavat El mikol melachto,
And the seventh day	וַיּוֹם הַשְּׁבִיעִי	veyom hash'vi'i
gives praise and speaks:	מִשְׁבַּח וְאוֹמֵר	meshabe'ach ve'omer:
<i>Ps 92:1-2</i> “A psalm, a song of the seventh day:	מִזְמוֹר שִׁיר לְיוֹם הַשְּׁבֶת	“Mizmor, shir leyom haShabbat:
O <i>God</i> , to you our thanks are due...”	טוֹב לְהִדּוֹת לַיהוָה	Tov lehodot lAdonai...”
And so let them all praise and bless <i>God</i> —	לְפִיכֶם יִפְאֲרוּ וַיְבָרְכוּ לְאֵל	Lefichach yefa'aru vivar'chu la'El
all <i>God's</i> creatures—	כָּל-יִצְוָרָיו	kol yetzurav.
giving praise, honor, and greatness	שִׁבַּח יְקָר וְגִדּוּלָה יִתְנוּ	Shevach, yekar ugedulah yitnu,
to <i>God</i> , the ruler, who creates everything,	לְאֵל מֶלֶךְ יוֹצֵר כֹּל	la'El melech, yotzer kol,
who gives a heritage of rest	הַמְּנַחֵל מְנוּחָה	hamanchil menuchah
to <i>God's</i> people Israel with divine holiness	לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ	le'amo Yisra'el bikdushato
on the holy Sabbath day.	בְּיוֹם שְׁבַת קֹדֶשׁ	beyom Shabbat kodesh.
Your name, ruling <i>God</i> —	שִׁמְךָ יי אֱלֹהֵינוּ	Shimcha, Adonai Eloheinu,
let it be made holy;	יִתְקַדֵּשׁ	yitkadash,
and may thoughts of you, our ruler,	וְזָכְרֶךָ מִלְּכֵנוּ	vezichrecha, malkeinu,
be made glorious,	יִתְפָּאֵר	yitpa'ar
in heaven above	בְּשָׁמַיִם מִמַּעַל	bashamayim mima'al
and on the earth below.	וְעַל הָאָרֶץ מִתַּחַת	ve'al ha'aretz mitachath.
Savior, you should be praised	תִּתְבָּרַךְ מוֹשִׁיעֵנוּ	Titbarach, moshi'einu,
more than any of your works,	עַל שִׁבַּח מַעֲשֵׂה יָדֶיךָ	al shevach ma'asei yadechah,
more than the lights you made—	וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ	ve'al me'orei or she'asita
may they honor you <i>too</i> —selah!	יִפְאֲרוּךְ סֵלָה	yefa'arucha—selah!

¹ This section continues the thought from the previous section, El Adon.

Be Blessed, Our Rock • תַּתְּבַרַךְ צוּרֵנוּ • Titbarach, Tzureinu

Be blessed,	תַּתְּבַרַךְ	Titbarach,
our rock, ruler, redeemer,	צוּרֵנוּ מַלְכֵנוּ וְגוֹאֲלֵנוּ	tzureinu, malkeinu vego'aleinu,
maker of the holy ones.	בּוֹרֵא קְדוֹשִׁים	borei kedoshim.
May your name be ever praised, our ruler	יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנוּ	Yishtabach shimcha la'ad, malkeinu,
who forms the ministering angels, ¹	יוֹצֵר מְשָׁרְתִים	yotzer meshartim,
whose ministering angels all	וְאֲשֶׁר מְשָׁרְתָיו כְּלָם	va'asher meshartav kulam
stand at the peak of the universe	עוֹמְדִים בְּרוֹם עוֹלָם	omdim berum olam
and declare in awe,	וּמְשַׁמְיָעִים בְּיִרְאָה	umashmi'im beyir'ah,
together, aloud, the words of	יַחַד בְּקוֹל דְּבָרַי	yachad bekol divrei
<i>Jer. 10:10</i> the living God who rules the world.	אֱלֹהִים חַיִּים וְמוֹלֵךְ עוֹלָם	Elohim chayim umelech olam.
They are all loved, they are all pure,	כְּלָם אַהוּבִים כְּלָם בְּרוּרִים	Kulam ahuvim, kulam berurim,
they are all powerful,	כְּלָם גְּבוּרִים	kulam giborim,
and they all perform in fear and awe	וְכָלָם עוֹשִׂים בְּאִימָה וּבִירְאָה	vechulam osim be'eimah uveyir'ah
the will of their owner.	רְצוֹן קוֹנָם	retzon konam.
And they all open their mouths	וְכָלָם פּוֹתְחִים אֶת-פִּיהֶם	◇ Vechulam pot'chim et pihem
in holiness and purity,	בְּקִדּוּשָׁה וּבְטְהָרָה	bikdushah uvetohorah,
in song and chant,	בְּשִׁירָה וּבְזִמְרָה	beshirah uvezimrah,
and they bless and praise,	וּמְבָרְכִים וּמְשַׁבְּחִים	umevar'chim umeshabchim
honor and adore,	וּמְפַאֲרִים וּמְעֲרִיצִים	umefa'arim uma'aritzim
grant holiness and government	וּמַקְדִּישִׁים וּמַמְלִיכִים	umakdishim umamlichim
..... Congregation and leader recite the next three lines aloud		
to the name of the ruling God—	אֶת-שֵׁם הָאֵל הַמֹּלֵךְ	et shem haEl hamelech
great, mighty and awesome—	הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא	hagadol, hagibor vehanorah,
it is holy! ²	קְדוֹשׁ הוּא	kadosh hu.
And they all accept	וְכָלָם מְקַבְּלִים עֲלֵיהֶם	Vechulam mekablim aleihem
the yoke of heaven's rule,	עַל מַלְכוּת שָׁמַיִם	ol malchut shamayim,
one from the other;	זֶה מִזֶּה	zeh mizeh,
they grant permission, each to the other,	וְנוֹתְנִים רְשׁוּת זֶה לְזֶה	venotnim reshut, zeh lazeh,

¹ “Ministering” angel is from the root for service or utility. These are the angels who don’t “only stand and wait,” in John Milton’s words.

² Or “He is holy.” Psalm 99:3 says “Let them give thanks to your name, great and awesome—it is holy!”

to sanctify their maker

with serene spirit,¹ with pure speech

and holy melody, all as one;

they respond and declare in awe:²

.....*Congregation and leader recite the next two lines (the angels' part) aloud*.....

Isaiah 6:3 Holy, holy, holy is God of hosts;
God's glory fills the universe.

And the *holy* beings sing out,

cherubs praise,

seraphs shout with joy,

and erels bless

before every *holy* being, ofan and cherub,

facing the seraphs³

across from them, give praise and say:

.....*Congregation and leader say the next two lines (the angels' part) aloud*.....

Ezek. 3:12 "Blessed is God's glory
flowing from its source."

לְהַקְדִּישׁ לְיוֹצְרָם

◇ lehakdish leyotzram

בְּנִחַת רוּחַ בְּשֵׁפָה בְּרוּרָה

benachat ru'ach, besafah verurah,

וּבְנִעִימָה קְדוּשָׁה כָּלֶם כְּאֶחָד

uvin'imah kedoshah, kulam ke'echad

עוֹנִים וְאוֹמְרִים בִּירְאָה

onim ve'omrim beyir'ah:

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת

Kadosh kadosh kadosh Adonai tzeva'ot

מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ

melo chol ha'aretz kevodo.

וְהַחַיּוֹת יְשׁוּרְרוּ

◇ Vehachayot yeshoreru

וּכְרוּבִים יִפְאָרוּ

ucheruvim yefa'eru

וּשְׂרָפִים יִרְנוּ

userafim yaronu

וְאֶרְאֵלִים יִבְרְכוּ

ve'erelim yevarechu

פְּנֵי כָּל חַיָּה וְאוֹפָן וְכְרוּב

penei kol chayah ve'ofan ucheruv

לְעַמַּת שְׂרָפִים

le'umat serafim;

לְעַמַּתָּם מִשְׁבַּחִים וְאוֹמְרִים

le'umatam meshabchim ve'omrim:

בְּרוּךְ כְּבוֹד־יְהוָה

"Baruch kevod Adonai

מִמְקוֹמוֹ

mimkomo."

¹ "With quietness of spirit," with equanimity, unperturbed (because they know they have the right to engage in praising their maker).

² The chorus of angels is pictured as responsive—one group begins and the others respond.

³ Some people find Jewish angelology helps them understand the distance between us and God. Perhaps it's only reasonable to speculate on stages in the distance from this world to the Creator (as Plato did in the *Timaeus*). Experts on the subject distinguish different ranks of angelic beings. "Holy beings / חַיּוֹת הַקְּדוֹשׁ / chayot ha-Kodesh" are at the top of some lists, closest to God. Our translation is shorthand: the term probably means "beings of the Holy One," pieces or evidences of God's existence, perhaps referring to the fleeting experience of divinity treasured by mystics. A "Cherub / כְּרוּב / cheruv" has wings and is mentioned in the Torah; the Hebrew word also means cabbage, perhaps because its outer leaves can look like wings, perhaps because the high-fiber vegetable generates a propellant gas, and perhaps purely by coincidence. "Seraph / שְׂרָף" is related to the Hebrew for burning or flaming; "erel / אֶרְאֵל" has no obvious connection with another Hebrew word; "ofan / אוֹפָן" may imply whirling or wheeling, and in modern Hebrew the double plural means bicycle. People who gaze at the sky sometimes see things flying, flaming and spinning, and perhaps the heavenly bodies inspire the terminology of angelology.

They bring melodies to blessed God,
to the ruling, living, abiding God
they pronounce songs
and declare praises,
for *God* alone works mighty deeds,
creates innovations, prevails in wars,
sows righteousness, grows salvation,
and creates cures;
awesome in praises,
God is the ruler of miracles
who renews in goodness
every day, forever,
the work of creation, as *the Psalm* says:
Psalm 136:7 To the one who makes great lights,
whose kindness lasts forever.”
O, make a new light shine on Zion,
and let us all be worthy of its light—soon!
We bless you, God
who creates the lights.

לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ
לְמֶלֶךְ אֵל חַי וְקַיִם
זְמִירוֹת יֹאמְרוּ
וּתְשַׁבְּחוּת יִשְׁמִיעוּ
כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת
עֹשֶׂה חֲדָשׁוֹת בְּעַל מְלַחְמוֹת
זוֹרֵעַ צְדָקוֹת מִצְמִיחַ יְשׁוּעוֹת
בוֹרֵא רְפוּאוֹת
נוֹרָא תְהִילוֹת
אֲדוֹן הַנִּפְלְאוֹת
הַמְּחַדֵּשׁ בְּטוֹבוֹ
בְּכָל-יוֹם תָּמִיד
מַעֲשֵׂה בְּרָאשִׁית כְּאָמֹר
לְעֹשֶׂה אוֹרִים גְּדוֹלִים
כִּי לְעוֹלָם חֲסִדוֹ
◇ אֹר חֲדָשׁ עַל צִיּוֹן תִּאִיר
וְנִזְכֶּה כְּלָנוּ מְהֵרָה לְאוֹרוֹ
בְּרוּךְ אַתָּה יי
יוֹצֵר הַמְּאוֹרוֹת אָמֵן

Le'El baruch ne'imot yitenu,
lamelech El chay vekayam
zemirot yomeru
vetishbachot yashmi'u,
Ki hu levado po'el gevurot,
oseh chadashot, ba'al mil'chamot,
zore'ah tzedakot, matzmi'ach yeshu'ot
borei refu'ot,
norah tehilot,
adon hanifla'ot,
hamchadesh betuvo
bechol yom tamid
ma'asei vereshit, ka'amur:
Le'oseh orim gedolim,
ki le'olam chasdo.
◇ Or chadash al Tziyon ta'ir,
venizkeh chulanu meherah le'oro.
Baruch atah Adonai,
yotzer ham'orot. Amen

Second Blessing for Shema

<p>With great love have you loved us, O Ruler, our God; with great compassion—and more— have you pitied us, source of life and power, for the sake of our ancestors who trusted you— and you taught them laws of life— so be kind to us and teach us! Merciful source of life, the Kind One, pity us and let our hearts grasp and understand, listen, learn, and teach, observe, perform, and fulfill every word of the study of your Torah with love. Brighten our eyes in your Torah, and fasten our hearts to your rules, and unite our hearts to love and revere your name, and we shall never be ashamed. Because in your holy name, great and awesome, we place our trust, we shall gladly enjoy your salvation.</p>	<p>אַהַבָּה רַבָּה אַהַבְתָּנוּ יְי אֱלֹהֵינוּ חַמְלָה גְדוֹלָה וַיִּתְּרָה חַמְלַתְ עָלֵינוּ אַבִּינוּ מַלְכֵנוּ בְּעַבּוּר אַבּוֹתֵינוּ וְאַמּוֹתֵינוּ שֶׁבַטְחוּ בְךָ וַתְּלַמְדֵם חֻקֵי חַיִּים כֵּן תַּחֲנֵנוּ וַתְּלַמְּדֵנוּ אַבִּינוּ הָאֵב הַרְחֵמֵנוּ הַמְּרַחֵם רַחֵם עָלֵינוּ וְתוּן בְּלִבְנוּ לְהַבִּין וְלִהְשָׁכִיל לְשִׁמְעַ לְלַמֵּד וּלְלַמֵּד לְשִׁמּוֹר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת-כָּל-דִּבְרֵי תַלְמוּד תּוֹרַתְךָ בְּאַהֲבָה וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ וְדַבֵּק לִבְנוּ בְּמִצְוֹתֶיךָ וַיַּחַד לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד כִּי בְשֵׁם קֹדֶשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ נִגְלִיחַ וְנִשְׁמַחָה בִּישׁוּעַתְךָ</p>	<p>Ahavah raba ahavtanu Adonai Eloheinu, chemlah gedolah viteirah chamalta aleinu, avinu malkeinu, ba'avur avoteinu ve'imoteinu shebat'chu vecha— vatlamdeim chukey chayim— ken techoneinu utelamdeinu. Avinu, ha'av harachaman, hamrachem, rachem aleinu, veten belibenu lehavin ulehaskil, lishmo'a, lilmod, ulelamed, lishmor vela'asot ulekayem et kol divrei talmud Toratecha be'ahava. Veha'er eineinu beToratecha, vedabek libeinu bemitzvotecha, veyached levavenu le'ahavah uleyir'ah et shemecha, velo nevosh le'olam va'ed. Ki veshem kodshecha hagadol vehanorah, batachnu, nagilah venismecha bishu'atecha.</p>
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Gather the four tzitziyot on the tallit and hold them¹

Bring us in peace	וְהִבִּיאֵנוּ לְשָׁלוֹם	◇ Vahavi'enu leshalom
from the four corners of the earth,	מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ	me'arbah kanfot ha'aretz,
and walk us proudly to our land,	וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ	vetolichenu komemiyut le'artzenu,
for the God who works salvation is you.	כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה	ki eil po'el yeshu'ot atah
You chose us	וּבָנוּ בְּחַרְתָּ	uvan u vacharta
from all peoples and languages	מִכָּל-עַם וְלָשׁוֹן	mikol am velashon,
and brought us close to your great name	וְקִרְבַּתְנוּ לְשִׁמְךָ הַגָּדוֹל	vekeravtanu leshimcha hagadol
in truth (selah),	סֵלָה בְּאֵמֶת	selah be'emet,
to thank you	לְהוֹדוֹת לְךָ	lehodot lecha
and to declare your unity in love.	וּלְיַחְדֵּךְ בְּאַהֲבָה	uleyachedcha be'avahavah.
We bless you, God,	בְּרוּךְ אַתָּה יי	Baruch atah Adonai,
who chooses your people Israel	הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל	habocheh be'amo Yisra'el
in love.	בְּאַהֲבָה אָמֵן	be'avahavah. Amen

Shema (First Paragraph)

Add this line when praying without a minyan²

God is the reliable ruler.	אֵל מֶלֶךְ נֹאֲמָן	El melech ne'eman.
..... <i>We cover our eyes with our right hand for the next two lines</i>		
<i>Deut. 6:4</i> Listen, descendants of Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one. ³	יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד	Adonai Eloheinu; Adonai echad.
	<i>Silently:</i>	
Blessed is God's name,	בְּרוּךְ שֵׁם	Baruch shem—
the glory of whose reign lasts forever. ⁴	כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד	kevod malchuto le'olam va'ed.

¹ We gather the tzitziyot in the left hand, opposite the heart, between the ring finger and little finger.
² Add three words to make up the number of words in Shema to 248, the number (tradition tells us) of parts in the body—so we declare our love for God with every part of our body. When praying with a congregation, we add three words at the end of Shema.
³ The ע of שמע and ד of אחד are large letters. Together, they form the Hebrew word עד, “witness”; with this declaration of God’s unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God’s universal acceptance in the four (ד) “corners” of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah’s seventy grandsons, so we’re all descendants of Gen X-ers).
⁴ This phrase is a response to hearing God’s name. In the Temple, the people would respond with this phrase when they heard the High Priest pronounce God’s name on Yom Kippur (Mishnah Yoma, 3:9).

Deut. 6:5-9 You are to love your ruling God
with your whole heart,
your whole self
and all your resources.

⁶These words
I tell you today *must be*
on your heart.

⁷Repeat them to your children,
and talk about them
when you sit at home,
when you walk down the street,
when you go to bed and when you get up.

⁸Tie them as a sign on your hand,
let them be on your forehead between your eyes,

⁹and write them on your doorposts
and on your gates.

וְאַהַבְתֶּם אֶת יְהוָה אֱלֹהֵיךָ
בְּכָל-לֵבְבְךָ
וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ
וְהָיוּ הַדְּבָרִים הָאֵלֶּה
אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם
עַל-לֵבְבְךָ
וְשִׁנַּנְתָּם לְבָנֶיךָ
וְדַבַּרְתָּ בָּם
בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלַכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְךָ וּבְקוּמְךָ
וּקְשַׁרְתָּם לְאָזְנוֹת עַל-יָדְךָ
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ
וּכְתַבְתָּם עַל-מְזוּזֹת בֵּיתְךָ
וּבִשְׁעָרֶיךָ

Ve'avavta et Adonai Elohecha
bechol levav'cha,
uvechol nafshecha,
uvechol me'odecha.
Vehayu had'varim ha'eleh
asher anochi metzav'cha hayom
al levavecha.
Veshinantam levanecha,
vedibarta bam
beshivtecha beveitecha,
uvelechtechta vaderech,
uveshochbecha, uvekumecha.
Ukeshartam le'ot al yadecha,
vehayu letotafot bein einecha.
Uchetavtam al mezuzot beitecha,
uvish'arecha.

Shema (Second Paragraph)

Deut 11:13-21 This is what will happen
if you listen well to my commands,
which I
tell you today,
to love God, your God,
and to serve *God* with your whole heart
and all your resources:

¹⁴I will give your land its rain
at the right time, early and late rains,
so you can harvest your grain
and wine and oil.

¹⁵I will provide grass in your fields
for your cattle,
so you can eat your fill.

וְהָיָה
אִם-שָׁמַעְתֶּם אֶת-מִצְוֹתַי
אֲשֶׁר אֲנֹכִי
מְצַוְּהוּ אֶתְכֶם הַיּוֹם
לְאַהַבָּהוּ אֶת-יְהוָה אֱלֹהֵיכֶם
וּלְעֹבְדוֹ בְּכָל-לֵבְבְכֶם
וּבְכָל-נַפְשְׁכֶם
וְנָתַתִּי מִטַּר-אַרְצְכֶם
בְּעֵתוֹ יוֹרֵה וּמַלְקוֹשׁ
וְאַסַּפְתִּי דֶגְנְךָ
וְתִירֹשְׁךָ וַיֵּצֵאָה
וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ
לְבִהֶמְתְּךָ
וְאָכַלְתָּ וְשָׂבַעְתָּ

Vehayah
im shamo'ah tishme'u el mitzvotai
asher anochi
metzaveh et'chem hayom,
le'avahav et Adonai Eloheichem
ule'ovdo, bechol levav'chem,
uvechol nafshechem.
Venatati metar artzechem
be'ito, yoreh umalkosh,
ve'asafat deganecha,
vetirosh'cha, veyitz'harecha.
Venatati esev besad'cha
livhemtecha,
ve'achalta vesava'ta.

¹⁶ But take care!

Don't be misled,¹ to turn *from me*
and serve other gods
and worship them.

¹⁷ Then God will be angry² at you
and close up the sky:
there will be no rain,
the earth will not yield its produce,
and you will soon perish
from the good land
which God gives you.

¹⁸ Set these words
on your heart and soul,
tie them as a sign on your hand,
and place them on your forehead
between your eyes.

¹⁹ Teach them to your children,
talking about them
when you sit at home,
when you walk down the street,
when you go to bed and when you get up.

²⁰ Write them on your doorposts
and on your gates.

²¹ So that you and your children may spend a
long time,³ on the land
that God promised
to your parents, to give them,
—as long as⁴ the sky is above the land!

הִשְׁמְרוּ לָכֶם
פִּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם
וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם

Hishamru lachem
pen yifteh levavchem, vesartem
va'avadtem elohim acherim,
vehishtachavitem lahem.

וְחָרָה אַף־יְהוָה בְּכֶם
וְעָצַר אֶת־הַשָּׁמַיִם
וְלֹא־יִהְיֶה מָטָר
וְהָאָדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ
וְאָבַדְתֶּם מֵהָרָה
מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְהוָה נָתַן לָכֶם

Vecharah af Adonai bachem,
ve'atzar et hashamayim,
velo yih'yeh matar,
veha'adamah lo titen et yevulah,
va'avadtem meherah
me'al ha'aretz hatovah
asher Adonai noten lachem.

וּשְׂמַתֶּם אֶת־דְּבָרֵי אֱלֹהִים
עַל־לְבַבְכֶם וְעַל־נַפְשֵׁכֶם
וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יָדְכֶם
וְהָיוּ לְטוֹטְפֹת
בֵּין עֵינֵיכֶם

Vesamtem et devarai eileh
al levav'chem ve'al nafshechem,
ukeshartem otam le'ot al yed'chem,
vehayu letotafot
bein eineichem.

וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם
לְדַבֵּר בָּם
בְּשִׁיבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַּדֶּרֶךְ
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ

Velimadtem otam et beneichem,
ledaber bam
beshivtecha beveitecha
uvelechtecha vaderech,
uvshochbecha uvekumecha.

וּכְתַבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ

Uchetavtam al mezuzot beitecha,
uvsh'arecha.

לְמַעַן יִרְבוּ יְמֵיכֶם
וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה
אֲשֶׁר נִשְׁבַּע יְהוָה
לְאַבְתֵּיכֶם לֵאמֹר
כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ

Lema'an yirbu yemeichem
vimei veneichem al ha'adamah
asher nishbah Adonai
la'avoteichem, latet lahem,
kimei hashamayim al ha'aretz.

¹ “Lest your heart (the thinking part) be misled.”

² “God’s nose will blaze against you.”

³ “So that your days may be many, and your children’s days...”

⁴ “Like the days of.”

Shema (Third Paragraph)

.. Hold the tzitziyot in both hands and kiss them when saying “**tzitzit**” and the last word in this section, “**emet**” .
Some people pass the tzitziyot over their eyes when saying “**ur’item oto.**”

Numbers 15:37 God told Moses:

³⁸ “Talk to the children of Israel,

and tell them

they should make fringes

on the corners of their garments

as long as their people last.¹

On the corner fringe, they should put

a blue thread.

³⁹ That will be your fringe.

You will look at it

and remember all of God’s rules,

and you will perform them;

you should not follow your heart

nor your eyes—

for you stray after them!

⁴⁰ Rather, remember

and perform all my commands

and be holy to your God.

⁴¹ I am the Ruler, your God,

who brought you

from Egypt,

to be your God.

I am

the Ruler, your God.”

It’s true...

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר Vayomer Adonai el Moshe lemor:

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל “Daber el benei Yisra’el

וְאָמַרְתָּ אֲלֵיהֶם, ve’amarta aleihem,

וְעָשׂוּ לָהֶם **טִצִּיט** ve’asu lahem **tzitzit**

עַל־כַּנְפֵי כִנְדֵיהֶם al kanfei vigdeihem

לְדֹרֹתָם. ledorotam.

וְנָתַנּוּ עַל־צִיצִית הַכַּנָּף Venatnu al **tzitzit** hakanaf

פֶּתִיל תְּכֵלֶת. petil techelet.

וְהָיָה לָכֶם לְצִיצִית Vehayah lachem letzitzit

וּרְאִיתֶם אֹתוֹ, ur’item oto,

וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה, uzechartem et kol mitzvot Adonai,

וְעָשִׂיתֶם אֹתָם, va’asitem otam,

וְלֹא־תָהָרִוּ אַחֲרָי לְבַבְכֶם, velo taturu acharei levav’chem

וְאַחֲרָי עֵינֵיכֶם, ve’acharei eineichem

אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם, asher atem zonim achareihem;

לֵמַעַן תִּזְכְּרוּ, lema’an tizkeru,

וְעָשִׂיתֶם אֶת־כָּל־מִצְוֹתַי, va’asitem et kol mitzvotai,

וְהִיִּיתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם, viheyitem kedoshim IEloheichem.

אֲנִי יְהוָה אֱלֹהֵיכֶם, Ani Adonai Eloheichem,

אֲשֶׁר הוֹצֵאתִי אֶתְכֶם, asher hotzeti et’chem

מֵאֶרֶץ מִצְרַיִם, me’eret Mitzrayim

לִהְיוֹת לָכֶם לְאֱלֹהִים, liheyot lachem IElohim.

אֲנִי

Ani

◇ יהוה אֱלֹהֵיכֶם. ◇ Adonai Eloheichem.”

אֱמֶת... Emet...

¹ “For their generations.”

Blessing After Shema¹

For us, your word will ever be	... וַיִּצִיב וְנִכּוֹן וְקָיָם	... veyatziv venachon vekayam
True, sure and lasting certainty,	וְיִשָּׁר וְנֶאֱמָן וְאֶהוּב וְחָבִיב	veyashar vene'eman ve'ahuv vechaviv
Beloved and liked, pleasant and sweet,	וְנִחְמַד וְנִעִים וְנוֹרָא וְאָדִיר	venechmad vena'im venorah ve'adיר
Inspiring, noble, ready, meet	וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וְיָפָה	umetukan umekubal vetov veyafeh
And good, <i>in</i> beautiful <i>harmony</i> . ²	הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד	hadavar hazeh aleinu le'olam va'ed.
It's true: the eternal God is our ruler,	אֱמֶת אֱלֹהֵי עוֹלָם מְלַכְנוּ	Emet Elohei olam malkenu
Jacob's rock is our protecting savior.	צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ	tzur Ya'akov magen yish'enu.
From age to age, <i>God</i> endures,	לְדוֹר וָדוֹר הוּא קָיָם	◇ Ledor vador hu kayam
<i>God's</i> name endures, <i>God's</i> throne is secure,	וּשְׁמוֹ קָיָם וְכִסְאוֹ נִכּוֹן	ushemo kayam vechis'o nachon,
<i>God's</i> rule and truth	וּמַלְכוּתוֹ וְאֱמוּנָתוֹ	umalchuto ve'emunato
endure forever.	לְעַד קַיָּמֶת	la'ad kayamet.
And <i>God's</i> words live and endure,	וּדְבָרָיו חַיִּים וְקַיָּמִים	Udevarav chayim vekayamim,
true and pleasant,	נְאֻמָּנִים וְנִחְמָדִים	ne'emanim venechemadim
forever and ever and ever,	לְעַד וּלְעוֹלָמֵי עוֹלָמִים	la'ad ule'olmei olamim
for our ancestors and for us,	עַל אֲבוֹתֵינוּ וְאֱמוּנָתֵינוּ וְעָלֵינוּ	al avoteinu ve'imoteinu ve'aleinu,
for our children, our descendants—	עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ	al baneinu ve'al doroteinu—
for every generation	וְעַל כָּל-דּוֹרוֹת	ve'al kol dorot
born to your servant Israel.	זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ	zera Yisra'el avadecha.
For the first and last <i>generations</i> ,	עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים	Al harishonim ve'al ha'acharonim,
it's something good and enduring	דָּבָר טוֹב וְקָיָם	davar tov vekayam,
forever and ever,	לְעוֹלָם וָעֶד	le'olam va'ed.
true and reliable,	אֱמֶת וְאֱמוּנָה	Emet ve'emunah,
a rule that will never pass away.	חֹק וְלֹא יַעֲבֹר	chok, velo ya'avor.

¹ This blessing develops the theme of redemption from Egypt which concludes Shema. In the responsive portions, we re-enact the drama of the Exodus.

² “True (from the last word of Shema), sure, correct, enduring, right, certain, beloved, liked, pleasant, sweet, inspiring, exact, welcome, noble, good, and lovely is this, our duty (this thing, upon us), forever and ever.”

It's true: you are
O Ruler, our God,
God of our ancestors,
our ruler,
ruler of our ancestors,
our redeemer,
redeemer of our ancestors,
our maker,
rock of our salvation,
who cares for us and saves us;
your reputation is eternal;
there is no god but you.

אֱמֶת שְׂאֵתָה הוּא
יְי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
מֶלְכֵנוּ
מֶלֶךְ אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
גֹאֲלֵנוּ
גֹאֵל אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
יוֹצֵרֵנוּ
צוּר יְשׁוּעָתֵנוּ
פּוֹדֵנוּ וּמַצִּילֵנוּ
מֵעוֹלָם שְׁמֶעְךָ
אֵין אֱלֹהִים זוּלָתְךָ
Emet sha'atah hu
Adonai Eloheinu
vElohei avoteinu ve'imoteinu,
◇ malkenu
melech avoteinu ve'imoteinu,
go'alenu,
go'eil avoteinu ve'imoteinu,
yotzrenu,
tzur yeshu'atenu,
podenu umatzilenu,
me'olam shemecha;
ein elohim zulatecha.

Our Help - עֲזַרְתְּ אֲבוֹתֵינוּ - Ezrat Avoteinu

You have helped our ancestors
since the beginning,
shield and savior
for their children after them
in every generation.
You dwell at the top of the world,
and your judgments and righteousness
reach to the end of the earth.
Happy is someone
who listens to your rules,
your teaching and your words,
and takes them to heart.
It's true, you are your people's ruler,
a powerful sovereign to fight for them.¹

עֲזַרְתְּ אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
אֵתָה הוּא מֵעוֹלָם
מָגֵן וּמוֹשִׁיעַ
לִבְנֵיהֶם אַחֲרֵיהֶם
בְּכָל-דּוֹר וְדוֹר
בְּרוּם עוֹלָם מוֹשָׁבֶךָ
וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ
עַד אַפְסֵי אֶרֶץ
אֲשֶׁרֵי אִישׁ
שֵׁיִשְׁמַע לְמִצְוֹתֶיךָ
וְתוֹרָתְךָ וּדְבָרְךָ
יֵשִׁים עַל לִבּוֹ
אֱמֶת אֵתָה הוּא אֲדוֹן לְעַמְּךָ
וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבָם
Ezrat avoteinu ve'imoteinu
atah hu me'olam,
magen umoshi'a
livneiheim achareihem
bechol dor vador.
Berum olam moshavecha,
umishpatecha vetzidkat'cha
ad afsei aretz.
Ashrei ish
sheyishma lemitzvotecha,
veTorat'cha udvar'cha
yasim al libo.
Emet ata hu adon le'amecha
umelech gibor lariv rivam.

¹ "To dispute their dispute."

It's true, you are the first
and you are the last
and but for you we have no
ruler, redeemer or savior.¹
You rescued us from Egypt,
ruling God,
and freed us from slavery.²
You killed all their first-born,
but saved your own *people's* first-born;
you split the Reed Sea
and drowned the wicked,
but you brought your favorites across.

Psalm 106:11 The waters covered their enemies,
not one of whom survived.

For this your beloved gave praise
and exalted God,
and your favorites offered
chants, songs and praises,
blessings and thanks
to ruling God who lives and lasts,
high and exalted,
great and awesome,
who humbles the proud
and exalts the humble,
sets prisoners free
and rescues the oppressed,
helps the poor
and answers *God's* people
when they cry out!

אֶמֶת אַתָּה הוּא רִשׁוֹן
וְאַתָּה הוּא אַחֲרוֹן
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ
מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ
מִמִּצְרַיִם גְּאֻלְתָּנוּ
יְי אֱלֹהֵינוּ
וּמֵבֵית עֲבָדִים פְּדִיתָנוּ
כָּל-בְּכוֹרֵיהֶם הִרְגָתָ
וּבְכוֹרְךָ גְאֻלְתָּ
וַיָּם סוּף בְּקַעַתָּ
וַיִּזְדִּים טִבַּעַתָּ
וַיִּדְיִדִים הֶעָבַרְתָּ.
וַיִּכְסּוּ-מַיִם צָרֵיהֶם
אֶחָד מֵהֶם לֹא נִוְתָר
עַל זֹאת שִׁבְחוּ אֱהֻבִים
וְרוֹמְמוּ אֵל
וְנִתְּנוּ יְדִידִים
זְמִירוֹת וְשִׁירוֹת וְתִשְׁבַּחוֹת
בְּרָכוֹת וְהוֹדָאוֹת
לְמֶלֶךְ אֵל חַי וְקַיָּם
רַם וְנִשָּׂא
גָדוֹל וְנוֹרָא
מִשְׁפִּיל גְּאִים
וּמַגְבִּי'אֵה שֶׁפָּלִים
מוֹצִיא אֲסִירִים
וּפּוֹדֵה עַנְוִים
וְעוֹזֵר דָּלִים
וְעוֹנֵה לְעָמוֹ
בְּעֵת שׁוֹעָם אֱלֹיו

Emet ata hu rishon
ve'ata hu acharon,
umibaladecha ein lanu
melech go'el umoshi'a.
MiMitzrayim ge'altanu,
Adonai Eloheinu,
umibeit avadim peditanu.
Kol bechoreihem haragta
uvechor'cha ga'alta,
veYam Suf bakata
vezedim tibata,
vididim he'evarta.
Vayechasu mayim tzareihem—
echad mehem lo notar.
Al zot shibchu ahuvim
veromemu El
venatnu yedidim
zemirot, shirot vetishbachot,
berachot vehoda'ot
lamelech El chay vekayam
ram venisa,
gadol venora,
mashpil ge'im
umagbi'ah shefalim,
motzi asirim
ufodeh anavim,
ve'ozar dalim
ve'oneh le'amo
be'et shav'am elav.

¹ Isaiah 44:6 says: "I am first and last, and except for me there is no God."

² "And from the house of slavery you freed us."

.....*We rise, to be ready for the amidah*.....

Bring praises to God on high, the Blessed One, who is blessed. Moses and the Children of Israel sang you a song in great joy, and they all said:	תְּהִלּוֹת לְאֵל עֲלִיּוֹן בְּרוּךְ הוּא וּמְבֹרָךְ מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנּוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלֵם	† † Tehilot le'El elyon, baruch hu, umevorach. Moshe uvnei Yisra'el lecha anu shira besimchah rabah, ve'amru chulam:
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.....*Congregation and leader recite the next three lines aloud*.....

<i>Ex 15:11</i> “Who is like you among gods, Ruler? Who is like you, sublime in holiness, awesome in praise, working wonders?”	מִי־כְמוֹכָה בְּאֱלֹהִים יְהוָה מִי כְמוֹכָה נֹאדָר בְּקִדְשׁ נֹרָא תְהִלַּת עֲשֵׂה פִּלְא	“Mi chamochah ba'elim Adonai? Mi kamocho ne'dar bakodesh norah tehilot, oseh feleh?”
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.....*The leader continues*.....

<i>With a new song,</i> the rescued ones praised your name on the sea shore; together they all gave thanks, acclaimed your sovereignty and declared:	שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים לְשִׁמְךָ עַל שִׁפְתַּת הַיָּם יַחַד כָּלֵם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ	◇ Shira chadasha shibchu ge'ulim leshimcha al sefat hayam; yachad kulam hodu vehimlichu ve'amru.
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.....*Congregation and leader recite the next line aloud*.....

<i>Ex. 15:18</i> God will be the ruler forever!	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
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.....*Take three steps back, ready for the amidah*¹.....

Congregation, then leader:

Rock of Israel, rise to help Israel, and deliver—as you promised— Judah and Israel. Our savior <i>is</i> called God of Armies, the Holy One of Israel! We bless you, sovereign, who saves Israel. ²	צוּר יִשְׂרָאֵל קוּמָה בְּעֶזְרַת יִשְׂרָאֵל וּפְדֵה חִינ'וּמַעְחָה יְהוּדָה וַיִּשְׂרָאֵל גְּאֻלֵּנוּ יְיָ צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל בְּרוּךְ אַתָּה יְיָ גְּאֹל יִשְׂרָאֵל	◇ Tzur Yisra'el kumah be'ezrat Yisra'el, ufedeh chin'umecha Yehudah veYisra'el. Go'aleinu, Adonai Tzeva'ot shemo, kedosh Yisra'el. Baruch atah Adonai, ga'al Yisra'el.
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¹ The Amidah is an audience with God. To prepare for this audience, many congregations take three steps back to remove ourselves from the distractions of this world. When we begin the Amidah, we take three steps forward, as if to enter God's presence.

² We do not make an interruption between the blessings after Shema and the Amidah, even to say “Amen,” so (in many congregations) we conclude the blessing with the leader.

After the Shema section, the service continues with the Morning Silent Amidah, Morning Repeated Amidah, Torah Service, Shofar blowing, Musaf Silent Amidah and Musaf Repeated Amidah. We end the service with some additional readings.

Morning Silent Amidah for Rosh Hashanah

See pages 51 to 63 for the Rosh Hashanah evening, morning and afternoon Silent Amidah.

Morning Repeated Amidah for Rosh Hashanah

Stand † as the Ark is opened.

1. Ancestors • אַבוֹת וְאִמְהוֹת • Avot Ve’Imahot

We bless you, God,	‡ בָּרוּךְ † אַתָּה † יי	‡ Baruch † ata † Adonai
Blessed be <i>God</i> , blessed be <i>God’s</i> name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve’imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וְאֱלֹהֵי יַעֲקֹב	vElohei Ya’akov
God of Sarah, God of Rebecca	אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה	Elohei Sarah, Elohei Rivkah,
God of Rachel and God of Leah,	אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God <i>who is</i> great,	הָאֵל הַגָּדוֹל	ha’El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן	hagibor vehanorah, El elyon,
Good deeds of kindness you reward—	גּוֹמֵל חֲסָדִים טוֹבִים	gomel chasadim tovim
For everything is in your power—	וְקוֹנֵה הַכֹּל	vekoneh hakol,
Our parents’ kind deeds you record	וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמְהוֹת	vezocher chasdei avot ve’imahot,
And rescue their posterity	וּמַבִּיא גּוֹאֵל לְבְנֵי בְנֵיהֶם	umevi go’el livnei veneihem,
To show your love and honesty. ¹	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema’an shemo be’ahavah.

¹ “Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children’s children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love.”

Tutored by the wise and discerning, instructed by experts, I voice my prayer and petition ¹ to plea and seek favor from the ruler of supreme rulers <i>Deut 10:17</i> and boss of bosses. <i>The ark is closed, so we are seated. Congregation, then leader, say the next four lines</i>	מְסוּד חֲכָמִים וְנְבוֹנִים וּמְלֻמֵּד דַּעַת מְבִינִים אֶפְתָּחָה פִּי בְּתַפְלָה וּבְתַחֲנוּנִים לְחַלּוֹת וּלְחַנּוּן פְּנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים נְאֻדֵּי הָאֲדוֹנִים	Misod chachamim unevonim, umilemed da'at mevinim, eftecha fi bitfilah uvetachanunim, lechalot ulechanen penei melech malchei hamlachim va'adonei ha'adonim.
Remember us for life, ruler who delights in life, and write us in the Book of Life for your own sake, ² God of life!	זְכַרְנוּ לַחַיִּים מֶלֶךְ חַפֵּץ בְּחַיִּים וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים	‡ Zochrenu lechayim, melech chafetz bechayim, vechotvenu besefer hachayim lema'anacha, Elohim chayim.
Sovereign, helper, savior, shield. We bless you, Ruler, Blessed be God, blessed be God's name! Abraham's protector and Sarah's guardian.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן בָּרוּךְ אַתָּה יי בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה אָמֵן	Melech ozer umoshi'a umagen. ‡ Baruch f ata † Adonai, Baruch hu uvaruch shemo magen Avraham ufoked Sarah. Amen

2. Might - גְּבוּרוֹת - Gevurot

You are mighty forever, God, you bring life to the dead and are strong in salvation— You feed the living with <i>your</i> grace, Revive the dead with kind embrace, ³ Support the fallen, heal the sick, And set the prisoners free, And faithfully fulfill your trust For people who sleep in the dust.	אַתָּה גִּבּוֹר לְעוֹלָם אֲדָנִי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עַפָּר	Atah gibor le'olam Adonai, mechayeh metim atah rav lehoshi'ah— Mechalkel chayim bechesed, mechayeh metim berachamim rabim. Somech noflim verofeh cholim umatir asurim, um'kayem emunato lishenei afar.
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¹ “From the *confidential* council of the wise and discerning, *drawing* from the teaching of the knowledge of experts, I open my mouth in prayer and petition...” In these lines, the leader praises the prayers he or she is about to chant, perhaps including the intricate poems often added to the standard liturgy.

² Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the “Book” of life is to God’s benefit.

³ “Kind embrace” is literally “abundant mercies.”

Who is like you, who can appear Like you, sovereign of power? Ruler, both death and life you bring; You make salvation flower. <i>The congregation says the next three lines, followed by the leader</i>	מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֵה לָךְ מֶלֶךְ מֵמִית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה	Mi chamocho ba'al gevurot, umi domeh lach, melech memit um'chayeh umatzmi'ach yeshu'ah.
Who is like you, source of mercy, thinking of your creatures to grant them life, in mercy.	מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים	Mi chamocho, av harachamim, zocher yetzurav lechayim berachamim.
To bring the dead to life, O you Are firm, reliable, and true. We bless you, God, Blessed be God, blessed be God's name! who revives the dead. ¹	וְנֶאֱמַן אֶתָּה לְהַחְיֹת מֵתִים בְּרוּךְ אַתָּה יי בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ מַחְיֵה הַמֵּתִים אָמֵן	Vene'eman ata lehachayot metim. Baruch ata Adonai, Baruch hu uvaruch shemo mechayeh hametim. Amen

3. Holiness

<i>Psalms 146:10</i> God will reign forever, Your God, Zion, from age to age: Halleluyah.	יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר תְּלַלְיָהּ	Yimloch Adonai le'olam, Elohayich, Tziyon, ledor vador: Halleluyah.
<i>Psalms 22:4</i> You are holy, dwelling above Israel's praises. God, please ...	וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל אֵל נָא	Ve'atah kadosh, yoshev tehilot Yisra'el. El nah!

¹ This could mean: God wakens “dead” sinners to a life of faith; God grants an afterlife; God will revive dead bodies in the future; God breeds life out of death and decomposition, like mushrooms growing on a rotting log.

Additional Poems

*We add alphabetical acrostic poems (some congregations add more than these)
The congregation begins the responsive chanting of the first poem, Atah Hu Eloheinu.*

You Are Our God - הוּא אֱלֹהֵינוּ - Atah Hu Eloheinu

You are our God, in the sky and on the land mighty and respected. More spectacular than <i>a parade of 10,000 troops</i> , ¹ <i>God</i> gave the word <i>at the Creation</i> , and it was done! <i>God</i> gave the command, and <i>all</i> things were created, to <i>God's</i> great renown. Living forever, <i>God's</i> sight is pure. <i>God</i> sits in council with a crown of salvation. Clothed in justice, wrapped in righteous indignation. Adorned with revenge, <i>God's</i> secret is integrity. <i>God's</i> plan is faithfulness, the implementation truth. Righteous and upright, close to those who call in truth, High and exalted, dwelling among clouds. <i>God</i> suspends the earth over nothingness, alive, established, awesome, exalted and holy.	אָתָּה הוּא אֱלֹהֵינוּ בְּשָׁמַיִם וּבְאָרֶץ גְּבוּר וְנִיעָרָץ דָּגוּל מְרֻבָּבָה הוּא שָׁח וַיְהִי וְצִוָּה וְנִבְרָאוּ זָכְרוּ לְנִצְח חַי עוֹלָמִים טְהוֹר עֵינַיִם יוֹשֵׁב סֵתֵר כִּתְרוֹ יֵשׁוּעָה לְבוּשׁוֹ צְדָקָה מַעֲטָהּ קִנְיָה נֶאֱפָד נִקְמָה סִתְרוֹ יֹשֶׁר עֲצָתוֹ אֱמוּנָה פְּעֻלָּתוֹ אֶמֶת צְדִיק וְיֹשֶׁר קָרוֹב לְקוֹרְאָיו בְּאֶמֶת רָם וּמִתְנַשֵּׂא שׁוֹכֵן שְׁחָקִים תֹּלֵה אֶרֶץ עַל בְּלִימָה חַי וְקַיָּם נוֹרָה וּמְרוֹם וְקָדוֹשׁ	Atah hu Eloheinu, bashamayim uva'aretz; gibor vena'aratz. Dagul mer'avavah, hu sach, vayehi! Vetzivah venivra'u; zichro lanetzach. Chai olamim, tehor einayim. Yoshev seter; kitro yeshu'ah. Levusho tzedakah; ma'atehu kin'ah. Ne'epad nekamah; sitro yosher. Atzato emunah; pe'ulato emet. Tzadik veyashar, karov lekor'av be'emet. Ram umitnaseh, shochen shechakim. Toleh erez al belimah, chay vekayam, norah umarom vekadosh.
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¹ Or, "Pre-eminent among a myriad"; דָּגוּל is from the word for flag, so we can imagine a huge army with all its pennants fluttering in the wind—an impressive sight, but God is far more impressive.

*We close the ark and open it again for the next poem.
On the second day, continue with Amitz Hamnusah on page 189.*

First Day: The People's Leaders • אֲדִירֵי אַיְמָה • Adirei Ayumah¹

This poem describes angels and humans accepting God's sovereignty. In many congregations, the leader chants the first chorus and the first line of the next stanza, and the congregation responds with "Adonai melech." They continue responsively: the leader announces which being (angelic or human) speaks, and the congregation responds with the words. However, in many cases the congregation continues with the leader's part, which the leader then repeats.

<i>Psalm 10:16</i> God is the ruler,	יְהוָה מֶלֶךְ	Adonai melech,
<i>Psalm 93:1</i> God has been the ruler,	יְהוָה מֶלֶךְ	Adonai malach,
<i>Ex. 15:18</i> God will be the ruler forever!	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
The people's leaders lead the song:	אֲדִירֵי אַיְמָה יְאֲדִירוּ בְּקוֹל	Adirei ayumah ya'diru vekol—
God is the ruler;	יְהוָה מֶלֶךְ	Adonai melech;
Creatures of lightning bless aloud:	בְּרוּאֵי בָרַק יְבָרְכוּ בְּקוֹל	Beru'ei varak yevar'chu vekol—
God has been the ruler;	יְהוָה מֶלֶךְ	Adonai malach;
The high and mighty add their sound:	גִּבּוֹרֵי גְבוּהַ יַגְבִּירוּ בְּקוֹל	Giborei govah yagbiru vekol—
God will be the ruler.	יְהוָה יִמְלֹךְ	Adonai yimloch.
 <i>Psalm 10:16</i> God is the ruler,	 יְהוָה מֶלֶךְ	 Adonai melech,
<i>Psalm 93:1</i> God has been the ruler,	יְהוָה מֶלֶךְ	Adonai malach,
<i>Ex. 15:18</i> God will be the ruler forever!	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.

¹ Composed by Eleazar haKallir, this poem lists all kinds of beings, many of them heavenly beings drawn from an extensive knowledge of angelology, who acknowledge God's power. Some readers enjoy the acrostic alliteration, while others may find it too ingenious for good poetry. Yet finding words within strict constraints is one way (for better or worse) to acknowledge that—while words are God's creative instrument—our language is limited.

Rushing, flaming, they whisper: God is the ruler;	דוֹהַרֵי דוֹלְקִים יְדוֹבְבוּ בְּקוֹל יְהוָה מֶלֶךְ	Doharei dolkim yedovevu vekol— Adonai melech;
Roaring crowds praise aloud: God has been the ruler;	הַמוֹנֵי הַמְּלָה יְהַלְלוּ בְּקוֹל יְהוָה מֶלֶךְ	Hamonei hamulah yehalelu vekol— Adonai malach;
Troops and beings gather to say: God will be the ruler.	וְחַיִּלִּים וְחַיּוֹת יוֹעֲדוּ בְּקוֹל יְהוָה יִמְלֹךְ	Vechayalim vechayot yeva'adu vekol— Adonai yimloch.
<i>Psalm 10:16</i> God is the ruler,	יְהוָה מֶלֶךְ	Adonai melech,
<i>Psalm 93:1</i> God has been the ruler,	יְהוָה מֶלֶךְ	Adonai malach,
<i>Ex. 15:18</i> God will be the ruler forever!	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
Song-keepers ¹ sing aloud: God is the ruler;	זוֹכְרֵי זְמִירוֹת יִזְמְרוּ בְּקוֹל יְהוָה מֶלֶךְ	Zochrei zemirot yezamru vekol— Adonai melech;
Experts in mysteries praise aloud: God has been the ruler;	חַכְמֵי חִידוֹת יַחְסְנוּ בְּקוֹל יְהוָה מֶלֶךְ	Chachmei chidot yechasnu vekol— Adonai malach;
God's handiwork ² all praise aloud: God will be the ruler.	טַפְּסֵרֵי טְפוּחִים יִטְכְּסוּ בְּקוֹל יְהוָה יִמְלֹךְ	Tafserei tefuchim yetaksu vekol— Adonai yimloch.
<i>Psalm 10:16</i> God is the ruler,	יְהוָה מֶלֶךְ	Adonai melech,
<i>Psalm 93:1</i> God has been the ruler,	יְהוָה מֶלֶךְ	Adonai malach,
<i>Ex. 15:18</i> God will be the ruler forever!	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
Heirs to the fortune ³ sing aloud: God is the ruler;	יּוֹרְשֵׁי יְקָרָה יִישִׁירוּ בְּקוֹל יְהוָה מֶלֶךְ	Yorshei yekarah yayshiru vekol— Adonai melech;
The powerful acclaim <i>God's</i> rule: ⁴ God has been the ruler;	כַּבִּירֵי כֹחַ יַכְתִּירוּ בְּקוֹל יְהוָה מֶלֶךְ	Kabirei ko'ach yach'tiru vekol— Adonai malach;
Flame-clad ones ⁵ cry from the heart: God will be the ruler.	לְבוּשֵׁי לְהַבּוֹת יִלְבְּבוּ בְּקוֹל יְהוָה יִמְלֹךְ	Levushei lehavot yelab'vu vekol— Adonai yimloch.

¹ “Those who remember (or recall) songs (or praises).”

² “Creatures formed by *God's* handbreadths.”

³ “Those who inherit that which is dear”—referring to Jews, who inherit the Torah.

⁴ They “crown” with the voice—i.e., the greatest powers shout out that they acknowledge *God's* sovereignty.

⁵ This could refer to angels cloaked in flame, or, sadly, to martyrs burned alive.

<i>Psalm 10:16</i> God is the ruler,	יהוה מֶלֶךְ	Adonai melech,
<i>Psalm 93:1</i> God has been the ruler,	יהוה מֶלֶךְ	Adonai malach,
<i>Ex. 15:18</i> God will be the ruler forever!	יהוה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
Sweet speakers say aloud:	מְנַעֲמֵי מֶלֶךְ יְמַלְלוּ בְּקוֹל	Man'imei melel yemalelu vekol—
God is the ruler;	יהוה מֶלֶךְ	Adonai melech;
Sparkling, glowing ones proclaim:	נֹצְצֵי נֹגַהּ יִנְצְחוּ בְּקוֹל	Notzetzei nogah yentzchu vekol—
God has been the ruler;	יהוה מֶלֶךְ	Adonai malach;
Surrounding seraphim trill aloud:	שְׂרָפִים סוֹבְבִים יְסַלְּסְלוּ בְּקוֹל	Seraphim sovevim yesalselu vekol—
God will be the ruler.	יהוה יִמְלֹךְ	Adonai yimloch.
<i>Psalm 10:16</i> God is the ruler,	יהוה מֶלֶךְ	Adonai melech,
<i>Psalm 93:1</i> God has been the ruler,	יהוה מֶלֶךְ	Adonai malach,
<i>Ex. 15:18</i> God will be the ruler forever!	יהוה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
Students of mighty <i>Torah</i> answer:	עוֹרְכֵי עֹז יַעֲנוּ בְּקוֹל	Orchei oz ye'anu vekol—
God is the ruler;	יהוה מֶלֶךְ	Adonai melech;
Struck by wonder, they burst out:	פְּחוּדֵי פִלְאָךְ יִפְצְחוּ בְּקוֹל	Pechudei fil'echa yiftzechu vekol—
God has been the ruler;	יהוה מֶלֶךְ	Adonai malach;
Crowds of your flock resound:	צְבָאוֹת צֹאנְךָ יִצְלְצְלוּ בְּקוֹל	Tziv'ot tzonecha yetzaltzelu vekol—
God will be the ruler.	יהוה יִמְלֹךְ	Adonai yimloch.
<i>Psalm 10:16</i> God is the ruler,	יהוה מֶלֶךְ	Adonai melech,
<i>Psalm 93:1</i> God has been the ruler,	יהוה מֶלֶךְ	Adonai malach,
<i>Ex. 15:18</i> God will be the ruler forever!	יהוה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
Holy throngs sanctify aloud:	קְהִילֹת קֹדֶשׁ יִקְדִּישׁוּ בְּקוֹל	Kehilot kodesh yakdishu vekol—
God is the ruler;	יהוה מֶלֶךְ	Adonai melech;
Myriads and more shout for joy:	רִבְבוֹת רִבְבָהּ יִרְנְנוּ בְּקוֹל	Rivevot revavah yeranenu vekol—
God has been the ruler;	יהוה מֶלֶךְ	Adonai malach;
Glittering flames repeat aloud:	שְׁבִיבֵי שְׁלֵהָבוֹת יִשְׁנְנוּ בְּקוֹל	Shvivei shlahavot yeshanenu vekol—
God will be the ruler.	יהוה יִמְלֹךְ	Adonai yimloch.

<i>Psalm 10:16</i> God is the ruler,	יהוה מְלִיךְ	Adonai melech,
<i>Psalm 93:1</i> God has been the ruler,	יהוה מְלִיךְ	Adonai malach,
<i>Ex. 15:18</i> God will be the ruler forever!	יהוה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
Those who rely on you ever say:	תּוֹמְכֵי תִהְיוּת יִתְמִידוּ בְּקוֹל	Tomchei tehilot yatmidu vekol—
God is the ruler;	יהוה מְלִיךְ	Adonai melech;
Trumpeting your glory, they say:	תּוֹקְפֵי תִפְאֲרֶתְךָ יִתְמִימוּ בְּקוֹל	Tokfei tif'artecha yatmimu vekol—
God has been the ruler;	יהוה מְלִיךְ	Adonai malach;
Sincere witnesses declare:	תְּמִימֵי תְעוּדָה יִתְנוּ בְּקוֹל	Temimei te'udah yetanu vekol—
God will be the ruler.	יהוה יִמְלֹךְ	Adonai yimloch.
 <i>Psalm 10:16</i> God is the ruler,	 יהוה מְלִיךְ	 Adonai melech,
<i>Psalm 93:1</i> God has been the ruler,	יהוה מְלִיךְ	Adonai malach,
<i>Ex. 15:18</i> God will be the ruler forever!	יהוה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.

First Day: Who Arranges Judgement - לְאֵל עוֹרֵךְ דִּין - Le'El Orech Din

Include this poem on the first day; on the second day, we include it in Musaf, not Shacharit.

So let everything crown you as ruler, God, who arranges judgement! probing <i>our</i> hearts on Judgement Day, uncovering deep <i>secrets</i> in justice, speaking justly on Judgement Day, expressing wisdom in justice, ancient and acting with compassion on Judgement Day, recalling <i>God's</i> agreement in justice, pitying <i>God's</i> works on Judgement Day, purifying those whom <i>God</i> protects in justice, knowing thoughts on Judgement Day, suppressing <i>God's</i> anger in justice, robed in virtue on Judgement Day, forgiving sins in justice, awesome in praise on Judgement Day, forgiving <i>God's</i> flock in justice, answering those who ask <i>God for help</i> on Judgement Day, performing mercy in justice, viewing secrets on Judgement Day, possessing <i>God's</i> servants in justice, with mercy for <i>God's</i> people on Judgement Day guarding those who love <i>God</i> in justice, supporting <i>God's</i> wholehearted followers on Judgement Day!	וּבָכַן לְךָ הַכֹּל יִכְתִּירוּ לְאֵל עוֹרֵךְ דִּין לְבוֹחַן לְבָבוֹת בְּיוֹם דִּין לְגוֹלֵה עֲמֻקּוֹת בְּדִין לְדוֹבֵר מִיִּשְׁרָיִם בְּיוֹם דִּין לְהוֹגֵה דְעוֹת בְּדִין לְזוֹכֵר בְּרִיתוֹ בְּדִין לְחוֹמֵל מֵעֲשָׂו בְּיוֹם דִּין לְטַהֵר חוֹסָיו בְּדִין לְיוֹדֵעַ מַחֲשָׁבוֹת בְּיוֹם דִּין לְכוֹבֵשׁ כַּ'אֲסוֹ בְּדִין לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין לְמוֹחֵל עֲוֹנוֹת בְּדִין לְנוֹרָא תְהִילוֹת בְּיוֹם דִּין לְסוֹלַח לְעֲמוּסָיו בְּדִין לְעוֹנֵה לְקוֹרְאָיו בְּיוֹם דִּין לְפוֹעֵל רַחֲמָיו בְּדִין לְצוֹפֵה נִסְתָּרוֹת בְּיוֹם דִּין לְקוֹנֵה עַבְדָּיו בְּדִין לְרַחֵם עִמּוֹ בְּיוֹם דִּין לְשׁוֹמֵר אוֹהָבָיו בְּדִין לְתוֹמֵךְ תִּמְיָמָיו בְּיוֹם דִּין	Uvechen lecha hakol yach'tiru, le'El orech din! levochen levavot beYom Din, legoleh amukot badin, ledover meisharim beYom Din, lehogeh de'ot badin, levatik ve'oseh chesed beYom Din, lezocher berito badin, lechomel ma'asav beYom Din, letaher chosav badin, leyode'a machashavot beYom Din, lechovesh ka'aso badin, lelovesh tzedakot beYom Din, lemochel avonot badin, lenorah tehilot beYom Din, lesole'ach la'amusav badin, le'oneh lekorav beYom Din, lefo'el rachamav badin, letzofeh nistarot beYom Din, lekoneh avadav badin, lerachem amo beYom Din, leshomer ohavav badin, letomech temimav beYom Din!
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..... Continue with Kedushah, page 200

Second Day: Strong, Exalted • אַמִּיץ הַמְנַשָּׂא • Amitz Hamnusah¹

In many congregations, the congregation repeats each stanza after the leader.

It happened *just as the Torah promised:*

Deut 33:5 There was a ruler in Yeshurun²—
ruler supreme!

וּבְכֵן Uvechen
נִיְהִי בִישֻׁרוּן מֶלֶךְ “Vayehi viYeshurun melech”—
מֶלֶךְ עֲלִיוֹן melech elyon!

Strong, exalted,
raised above every leader,
God’s words are fulfilled;³
stronghold and safe haven,
honored and granting honor,⁴
seating rulers on the throne.
May *God* reign forever, ruler supreme!

אַמִּיץ הַמְנַשָּׂא Amitz hamnusah,
לְכֹל רוֹשׁ מִתְנַשֵּׁחַ lechol rosh mitnaseh,
אוֹמֵר וְעוֹשֶׂה omer ve’oseh,
מְעוֹז וּמְחַסֶּה ma’oz umechaseh,
נִשָּׂא וְנוֹשֵׂא nisah venoseh,
מוֹשִׁיב מְלָכִים לְכֶסֶּא moshiv melachim lakiseh:
לְעֵדֵי עַד יִמְלֹךְ מֶלֶךְ עֲלִיוֹן la’adei ad yimloch—melech elyon!

Mighty in all kinds of power,
calling generations *into existence*,
revealing secrets,
God’s words are pure,
knowing the count
of the innumerable stars:⁵
May *God* reign forever, ruler supreme!

גִּבּוֹר בְּגִבּוּרוֹת Gibor bigvurot,
קוֹרֵא הַדּוֹרוֹת koreh hadorot,
גּוֹלֵה נִסְתָּרוֹת goleh nistarot,
אִמְרוֹתָיו טְהוֹרוֹת imrotav tehorot,
יּוֹדֵעַ סְפוֹרוֹת yode’ah seforot,
לְתוֹצְאוֹת מְזָרוֹת letotza’ot mazarot:
לְעֵדֵי עַד יִמְלֹךְ מֶלֶךְ עֲלִיוֹן la’adei ad yimloch—melech elyon!

¹ This alphabetical acrostic skips every other letter of the Hebrew alphabet—perhaps half the poem has been lost (O, great gap in world literature!)—and the poet works a name into the last stanza. Praise for God is interrupted for two stanzas that mention human frailty, during which the ark is closed.

² Or, “*God* became king in Jeshurun.” The poem refers to God becoming king of the Jewish people, an event that may never yet have happened politically, but that we declare to be taking place spiritually as we accept God’s rule today. Translators consider “Yeshurun” a compliment, from the root ישר (straight or upright). However, its first occurrence in the Torah (Deut. 32:15) is not complimentary, and the other two occurrences (Deut. 33:5, 33:26) are neutral.

³ “Who speaks and performs.”

⁴ “Raised and raising”—God elevates people to power, so that even the most powerful people depend on God.

⁵ “Of the issue of the constellations”—the issue or children of constellations are all the stars in the constellations; innumerable as they are, God knows their number.

<p>Praised by every mouth— and <i>God</i> is capable of anything, with compassion for all, granting sustenance to all, yet hidden from every eye (though <i>God's</i> eyes range over everything): May <i>God</i> reign forever, ruler supreme!</p>	<p>הַמְפָאֵר בְּפִי כָל וְהוּא כָל יָכוֹל הַמְרַחֵם אֶת כָּל וְנוֹתֵן מַחְיָה לְכָל וְנֹעֵלֵם מֵעֵין כָּל וְעֵינָיו מְשׁוֹטְטוֹת בְּכָל לְעַדֵי עַד יִמְלֹךְ מְלֹךְ עֲלֵינוּ</p>	<p>Hamfo'ar befi chol, vehu kol yachol, hamrachim et kol venoten michyah lakol vene'elam me'ein kol, ve'einav meshotetot bakol: la'adei ad yimloch—melech elyon!</p>
<p>Remembering forgotten things, delving into inner thoughts, with open eyes <i>God's</i> retells <i>people's</i> conversations— God of <i>every</i> breath,¹ whose sayings are straightforward:² May <i>God</i> reign forever, ruler supreme!</p>	<p>זוֹכֵר נִשְׁכָּחוֹת חוֹקֵר טוּחוֹת עֵינָיו פְּקוּחוֹת מְגִיד שְׁחוֹת אֱלֹהֵי הַרוּחוֹת אִמְרוֹתָיו נְכוּחוֹת לְעַדֵי עַד יִמְלֹךְ מְלֹךְ עֲלֵינוּ</p>	<p>Zocher nishkachot, choker tuchot, einav pekuchot, magid sechot, Elohei haruchot imrotav nechochot: la'adei ad yimloch—melech elyon!</p>
<p>Pure in the heavens, prominent—even among angels, <i>since</i> none compares to <i>God</i> and can do what <i>God</i> does— <i>God</i> set sand as boundaries for the waves of the roaring sea:³ May <i>God</i> reign forever, ruler supreme!</p>	<p>טָהוֹר בְּזַבּוּלוֹ אוֹת הוּא בְּאֶרְאֵלָיו אֵין עֲרוּךְ אֵלָיו לִפְעוֹל כְּמַפְעָלָיו חוֹל שָׁם גְּבוּלוֹ בְּהַמּוֹת יָם לְגַלָּיו לְעַדֵי עַד יִמְלֹךְ מְלֹךְ עֲלֵינוּ</p>	<p>Tahor bizvulav ot hu be'erelev ein aroch elav lifol kemifalav chol sam gevulav bahamot yam legalav: la'adei ad yimloch—melech elyon!</p>

¹ Or “of the winds” or “of the spirits.”

² This stanza contrasts *God's* straightforward speech with convoluted human expression.

³ “For the roarings of the sea, for its waves.”

<p><i>God</i> reins in the waters of the sea— <i>sometimes</i> calms the ocean waves, <i>sometimes</i> urges the roaring breakers,¹ which could drown the whole world;² <i>God</i> calms their conflict, so they retreat; and where are they <i>now</i>?³ May <i>God</i> reign forever, ruler supreme!</p>	<p>כּוֹנֵס מֵי הַיָּם רוֹגַע גְּלֵי יָם סוֹעֵר שְׂאוֹן דְּכָיִים מְלֵא הָעוֹלָם דָּיִם מִשְׁבִּיחַם בְּעַיִם וְשָׁבִים אַחֲרֵי וְאֵימָם לְעֵדֵי עַד יְמֵלֶךְ מְלֶךְ עֲלִיוֹן</p>	<p>Koness mei hayam rogah galei yam so'er she'on dochyam melo ha'olam dayam mashbicham ba'yam veshavim achor ve'ayam: la'adei ad yimloch—melech elyon!</p>
<p><i>God</i> governs with force, using storms and tempests, <i>yet God</i> is robbed in light to illumine night as <i>bright as day</i>. <i>God</i> is veiled in darkness, yet attended by light: May <i>God</i> reign forever, ruler supreme!</p>	<p>מוֹשֵׁל בְּגִבּוּרָה דַּרְכוֹ סוֹפָה וְסִעָרָה עוֹטָה אוֹרָה לַיְלָה כִּיּוֹם לְהַאֲרִיחָהּ עֲרַפֵּל לוֹ סִתְרָהּ וְעִמֶּה שֶׁרֵה נְהוֹרָהּ לְעֵדֵי עַד יְמֵלֶךְ מְלֶךְ עֲלִיוֹן</p>	<p>Moshel bigvurah darko sofah use'arah oteh orah lailah kayom leha'irah arafel lo sitrah ve'imeh shereh nehorah: la'adei ad yimloch—melech elyon!</p>
<p>Concealed in dark clouds, surrounded by flames, riding on cherubs; obeyed by lightning, constellations and stars, which praise <i>God</i> unstintingly:⁴ May <i>God</i> reign forever, ruler supreme!</p>	<p>סִתְרוּ עֵבִים סָבִיבוּ לְהַבִּים רְכוּבוֹ כְּרוּבִים מְשַׁרְתָּו שְׁבִיבִים מַזְלוֹת וְכוֹכָבִים הִלּוּלוּ מַרְבִּים לְעֵדֵי עַד יְמֵלֶךְ מְלֶךְ עֲלִיוֹן</p>	<p>Sitro avim sevivav lehavim rechuvo keruvim meshartav shevivim mazalot vechochavim hilulo marbim: la'adei ad yimloch—melech elyon!</p>

¹ “Makes a storm of the roaring of their (the waves’) collision.”

² “For filling the world *is* their sufficiency,” a twisted way of saying that the seas could rise and cover all the land. As part of the work of creation, God gathered the waters so as to reveal dry land; the poet points out that without God’s control, the waters could break loose and drown us all.

³ I.e., since God controls the mighty waters, we don’t even notice them.

⁴ “*God’s* praise they increase.”

God is open-handed to satisfy all,
condenses water and makes it flow
to moisten desert lands
in three- or four-day stages¹—
from day to day *the water* flows
in order to express *God's* praise:
May *God* reign forever, ruler supreme!

פֹּתַח יָד וּמִשְׁבִּיעַ Pote'ach yad umasbi'ah,
צוֹרֵר מַיִם וּמַנְבִּיעַ tzorer mayim umanbi'ah
יְבֹשֶׁת לְהַטְבִּיעַ yabeshet lehatbi'ah
לְשִׁלִּישׁ וּלְרַבִּיעַ lishlish velirvi'ah;
יוֹם לַיּוֹם יַבִּיעַ yom leynom yabi'ah
שִׁיבְחוּ לְהַבִּיעַ shivcho lehabi'ah:
לְעַדֵי עַד יִמְלֹךְ מְלֹךְ עֲלֵינוּ la'adei ad yimloch—melech elyon!

Holy and awesome
with miracle and awe,
God dictated earth's measurements
and cast down its cornerstone;
and everything created
was created to *display God's* glory:
May *God* reign forever, ruler supreme!

קָדוֹשׁ וְנוֹרָא Kadosh venorah
בְּמוֹפֵת וּבְמוֹרָא bemofet uvemorah
מִמַּדֵי אֶרֶץ קָרָא memadei erez kara
וְאֲבֵן פְּנֵיתָהּ יָרָא ve'even pinatah yarah,
וְכֹל הַנִּבְרָא vechol hanivrah
לְכַבּוֹדוֹ בָּרָא lichvodo barah:
לְעַדֵי עַד יִמְלֹךְ מְלֹךְ עֲלֵינוּ la'adei ad yimloch—melech elyon!

God hears the poor
and listens to pleas,
prolongs favor
but shortens anger;
God preceded the earliest *creatures*
and will outlast the latest:²
May *God* reign forever, ruler supreme!

שׁוֹמֵעַ אֶל אֲבִיוֹנִים Shome'ah el evyonim
וּמְאִזֵּין חֲנוּנִים uma'azin chinunim,
מְאָרִיךְ רְצוֹנִים ma'arich retzonim
וּמְקַצֵּר חַרוֹנִים umekatzer charonim;
רִישׁוֹן לְרֵאשׁוֹנִים rishon larishonim
וְאַחֲרוֹן לְאַחֲרוֹנִים ve'acharon la'acharonim:
לְעַדֵי עַד יִמְלֹךְ מְלֹךְ עֲלֵינוּ la'adei ad yimloch—melech elyon!

.....The ark is closed as the poem speaks of mortals instead of God.....

The poor, *mortal* ruler,
worn out, sinks into the grave,
to She'ol and the underworld,
tired and joyless—
how long can *such a one* reign?

מְלֹךְ אֲבִיוֹן Melech evyon:
בְּלֶה וְרַד שַׁחַת balah verad shachat
בְּשֵׂאוֹל וּבַתַּחַת biShe'ol uvetachat
בְּלֵאוֹת בְּלֵי נַחַת bele'ut beli nachat;
עַד מַתַּי יִמְלֹךְ at matai yimloch?

¹ God so controls the flow of water that instead of drenching the land it brings gentle rain for three or four days at a time, rain that can be absorbed.

² I.e., God was before time began and will continue after time has ended.

The poor, *mortal* ruler,
weakened by slumber,
shrouded in sleep,
benighted in emptiness¹—
how long can *such a one* reign?

מֶלֶךְ אֶבְיוֹן Melech evyon:
תְּנוּמָה תְּעוֹפְפוֹנוּ tenumah te'ufenu
תַּרְדֵּמָה תְּעוֹפְפוֹנוּ tardemah te'ofefenu;
תְּהוּ יִשׁוּפְנוּ tohu yeshufenu:
עַד מַתֵּי יְמֵלֶךְ ad matai yimloch?

.....*The ark is opened again*.....

But the ruler supreme is
the judge of truth,
whose actions are true,
who acts with kindness and truth—
with great kindness and truth—
whose path is truth
and whose seal is truth;²
May *God* reign forever!

אָבֵל מֶלֶךְ עֲלִיוֹן Aval melech elyon—
שׁוֹפֵט הָאֱמֶת shofet ha'emet,
מַבְדֵּד יוֹ אֱמֶת mabadav emet
עוֹשֶׂה חֶסֶד וְאֱמֶת oseh chesed ve'emet
וְרַב חֶסֶד וְאֱמֶת verav chesed ve'emet
נֹתִיבָתוֹ אֱמֶת netivato emet
וְחֹתְמוֹ אֱמֶת vechotamo emet:
לְעֵדֵי עַד יְמֵלֶךְ la'adei ad yimloch!

¹ The Hebrew words are difficult, but I see a description of my own experience of falling asleep: from light slumber to deeper relaxation and finally to that momentary, delicious sense of falling into darkness before unconsciousness takes me. Of course, this is a subjective interpretation. More literally, one might say: “Slumber weakens him (or darkens his perception); sleep covers him (possibly, covers him in darkness); emptiness or confusion plunges him into darkness.” The poet points out human frailty—even rulers must sleep, whereas God needs no sleep (Psalms 121:4); and finally humans fall into תְּהוּ, that state which preceded God’s creative intervention (Genesis 1:2).

² The poet works the name Shimon into the final stanza: שמעון. This could be the poet’s name, or the name of some luminary of Hebrew letters to whom the poet hoped this work would be attributed.

Second Day: All Angels in Heaven - כל שנאני שחק - Kol Shin'anei Shachak¹

In many congregations, the leader chants the first chorus and the first line of the next stanza, and the congregation responds with "Adonai melech." They continue responsively: the leader announces which type of angel speaks, and the congregation responds with the angel's words. However, in many cases the congregation continues with the leader's part, which the leader then repeats.

Ps. 10:16	God is the ruler,	יהוה מִלְךָ	Adonai melech,
Ps. 93:1	God has been the ruler,	יהוה מִלְךָ	Adonai malach,
Ex. 15:18	God will be the ruler forever!	יהוה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.

All angels in heaven	כָּל שְׁנְאֵנֵי שַׁחַק	Kol shin'anei shachak	
in speech acknowledge your power:	בְּאֹמֶר מְאֲדִירִים	be'omer ma'adirim—	
God is the ruler;	יהוה מִלְךָ	Adonai melech;	
All who dwell in quiet	כָּל שׁוֹכְנֵי שֶׁקֶט	Kol shochnei sheket	
with blessing express:	בְּבִרְחָה מְבַרְכִים	bivrachah mevar'chim—	
God has been the ruler;	יהוה מִלְךָ	Adonai malach;	
Both groups highly exalt:	אֱלוֹ וְאֱלוֹ בְּגִבָּה מְגִדִּילִים	Eilu va'elu begovah magdilim—	
God will be the ruler.	יהוה יִמְלֹךְ	Adonai yimloch.	
Ps. 10:16	God is the ruler,	יהוה מִלְךָ	Adonai melech,
Ps. 93:1	God has been the ruler,	יהוה מִלְךָ	Adonai malach,
Ex. 15:18	God will be the ruler forever!	יהוה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.

¹ Composed by Rabbi Shimeon ben Isaac ben Abun (or, at least, composed in his name), this poem recounts how angels and people glorify God. The acrostic scheme is intricate: look for שמעון בר יצחק (Shimeon bar Yitzchak) four times at the beginning of the lines, after the word כָּל. The second half of each line is an alphabetical acrostic. The poet also works his son's name אלחנן and his father's name יצחק into the verses, and in the last stanza, look for חזק.

Because some Hebrew letters are silent and others represent more than one letter in the Roman alphabet, following the acrostic in the transliteration may be tricky.

Does the intricate acrostic form leave any room for poetic meaning? The translation struggles to choose among uncertain interpretations; yet finding words within strict constraints is one way (for better or worse) to acknowledge that—while words are God's creative instrument—our language is limited.

All angels above purposefully raise a banner: God is the ruler;	כָּל מַלְאֲכֵי מַעְלָה בְּדַעַה מְדַגְּלִים יְהוָה מְלֹךְ	Kol malachei ma'lah bede'ah mad'gilim— Adonai melech;
All with control here below acclaim <i>you</i> with their praise: God has been the ruler;	כָּל מוֹשְׁלֵי מַטָּה בְּהִלֵּל מְהַלְלִים יְהוָה מְלֹךְ	Kol moshlei matah behalel mehalelim— Adonai malach;
Both groups give thanks with certainty: God will be the ruler.	אֵלוֹ וְאֵילוֹ בְּוַדָּאֵי מוֹדִים יְהוָה יִמְלֹךְ	Eilu va'eilu bevadai modim— Adonai yimloch.
<i>Ps. 10:16</i> God is the ruler, <i>Ps. 93:1</i> God has been the ruler, <i>Ex. 15:18</i> God will be the ruler forever!	יְהוָה מְלֹךְ יְהוָה מְלֹךְ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai melech, Adonai malach, Adonai yimloch le'olam va'ed.
All leaders of the heavenly host: musically sing: God is the ruler;	כָּל עֲרִיצֵי עֲלִיוֹנִים בְּזֶמֶר מְזַמְרִים יְהוָה מְלֹךְ	Kol aritzei elyonim bezemer mezarim— Adonai melech;
All who pass through the world powerfully declare <i>your</i> might: God has been the ruler;	כָּל עוֹבְרֵי עוֹלָמִים בְּחַיִּל מַחְסָנִים יְהוָה מְלֹךְ	Kol ovrei olanim bechayil mechasnim— Adonai malach;
Both groups <i>say</i> with proper ceremony: God will be the ruler.	אֵלוֹ וְאֵילוֹ בְּטַעַם מְטַכְּסִים יְהוָה יִמְלֹךְ	Eilu va'eilu beta'am metaksim— Adonai yimloch.
<i>Ps. 10:16</i> God is the ruler, <i>Ps. 93:1</i> God has been the ruler, <i>Ex. 15:18</i> God will be the ruler forever!	יְהוָה מְלֹךְ יְהוָה מְלֹךְ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai melech, Adonai malach, Adonai yimloch le'olam va'ed.
All members of the <i>heavenly</i> council properly beautify: God is the ruler;	כָּל וְעוּדֵי וָעֵד בְּיֹשֶׁר מֵיפִים יְהוָה מְלֹךְ	Kol ve'udei va'ad beyosher meyapim— Adonai melech;
All who are experts in government fitly conclude: God has been the ruler;	כָּל וְתִיקֵי וָסֵת בְּכֹשֶׁר מְכַלְלִים יְהוָה מְלֹךְ	Kol vatikei veset bechosher mechalelim— Adonai malach;
Both groups carefully enunciate: God will be the ruler.	אֵלוֹ וְאֵילוֹ בְּלַהֲג מְלַהֲגִים יְהוָה יִמְלֹךְ	Eilu va'eilu belahag melahagim— Adonai yimloch.

Ps. 10:16 God is the ruler, יהוה מֶלֶךְ Adonai melech,
 Ps. 93:1 God has been the ruler, יהוה מֶלֶךְ Adonai malach,
 Ex. 15:18 God will be the ruler forever! יהוה יִמְלֹךְ לְעֹלָם וָעֶד Adonai yimloch le'olam va'ed.

All who grant gifts *from above* כָּל נְדִיבֵי נְדָבוֹת Kol nedivei nedavot
 express in speech: בְּמֵאֲמָר מִמְּלָיִם bema'amar memalelim—
 God is the ruler; יהוה מֶלֶךְ Adonai melech;
 All who are honored with the Torah¹ כָּל נִכְבְּדֵי נְעָם Kol nichbedei no'am
 triumphantly declare: בְּנִצּוֹחַ מִנְצָחִים benitzu'ach menatz'chim—
 God has been the ruler; יהוה מֶלֶךְ Adonai malach;
 Both groups discuss in conversation: אֵלוֹ וְאֵלוֹ בְּשִׁיחַ מְשׁוֹחָחִים Eilu va'eilu besi'ach mesochachim—
 God will be the ruler. יהוה יִמְלֹךְ Adonai yimloch.
 Ps. 10:16 God is the ruler, יהוה מֶלֶךְ Adonai melech,
 Ps. 93:1 God has been the ruler, יהוה מֶלֶךְ Adonai malach,
 Ex. 15:18 God will be the ruler forever! יהוה יִמְלֹךְ לְעֹלָם וָעֶד Adonai yimloch le'olam va'ed.

All masters of understanding, כָּל בְּעָלֵי בִינָה kol ba'alei binah
 geniuses, raise *their voices*: בְּעֵלוֹי מְעָלִים be'ilui me'alim—
 God is the ruler; יהוה מֶלֶךְ Adonai melech;
 All created creatures כָּל בְּרוּאֵי בְרִיָּה Kol beru'ei veriyah
 burst out in exclamation: בְּפִצַּח מִפְּצָחִים befetzach mefatz'chim—
 God has been the ruler; יהוה מֶלֶךְ Adonai malach;
 Both groups gasp:² אֵלוֹ וְאֵלוֹ בְּצִפְצוּף מְצַפְצָפִים Eilu va'eilu betziftzuf metzaftzefim—
 God will be the ruler. יהוה יִמְלֹךְ Adonai yimloch.

¹ נְעָם normally means something pleasant, but here it probably refers to the Torah. The link may be based on Proverbs 3:17, which says that Torah ways are pleasant.

² בְּצִפְצוּף מְצַפְצָפִים may mean they whistle, or chirp, or twitter like birds; or perhaps wheeze. I chose “gasp” to indicate an inarticulate sound that shows respect.

<i>Ps. 10:16</i> God is the ruler,	יהוה מְלִיךָ	Adonai melech,
<i>Ps. 93:1</i> God has been the ruler,	יהוה מְלִיךָ	Adonai malach,
<i>Ex. 15:18</i> God will be the ruler forever!	יהוה יְמֻלֹךְ לְעֵלָם וָעֶד	Adonai yimloch le'olam va'ed.

All the blazing <i>angels</i> above sanctify with their voices: God is the ruler; All who lead joyful shouts shout for joy: God has been the ruler; Both groups chant in song: God will be the ruler.	כָּל רִשְׁפֵי רוֹמָה בְּקוֹל מְקַדִּישִׁים יהוה מְלִיךָ כָּל רֹאשֵׁי רוֹן בְּרִנָּה מְרַנְנִים יהוה מְלִיךָ אֱלוֹ וְאֵלוֹ בְּשִׁירָה מְשׁוֹרְרִים יהוה יְמֻלֹךְ	Kol rishpei romah bekol makdishim— Adonai melech; Kol roshei ron berenen meranenim— Adonai malach; Eilu va'eilu beshirah meshorerim— Adonai yimloch.
<i>Ps. 10:16</i> God is the ruler,	יהוה מְלִיךָ	Adonai melech,
<i>Ps. 93:1</i> God has been the ruler,	יהוה מְלִיךָ	Adonai malach,
<i>Ex. 15:18</i> God will be the ruler forever!	יהוה יְמֻלֹךְ לְעֵלָם וָעֶד	Adonai yimloch le'olam va'ed.

All who are treasured for beauty powerfully proclaim: God is the ruler; All who dwell on earth together declare <i>God's</i> unity: God has been the ruler; Both groups grandly tell <i>God's</i> grandeur: God will be the ruler.	כָּל יַקִּירֵי יוֹפֵי בְּתוֹקֶף מֵתַנִּים יהוה מְלִיךָ כָּל יוֹשְׁבֵי יִשְׁחָדִים בְּיַחְדּוֹ מֵיַחְדָּים יהוה מְלִיךָ אֱלוֹ וְאֵלוֹ בְּאֵדֶר מְאֲדָרִים יהוה יְמֻלֹךְ	Kol yakirei yofi betokef metanim— Adonai melech; Kol yoshvei yishuv beyichud meyachadim— Adonai malach; Eilu va'eilu be'eder me'adrim— Adonai yimloch.
<i>Ps. 10:16</i> God is the ruler,	יהוה מְלִיךָ	Adonai melech,
<i>Ps. 93:1</i> God has been the ruler,	יהוה מְלִיךָ	Adonai malach,
<i>Ex. 15:18</i> God will be the ruler forever!	יהוה יְמֻלֹךְ לְעֵלָם וָעֶד	Adonai yimloch le'olam va'ed.

All troops in the <i>heavenly</i> host	כָּל צוּבְאֵי צָבָא	Kol tzov'ei tzavah
knowledgeably teach:	בְּלִמְד מְלַמְדִּים	belemed melamdīm—
God is the ruler;	יְהוָה מֶלֶךְ	Adonai melech;
All who are adorned with <i>Torah</i> beauty	כָּל צְנוּפֵי צִפְרָה	Kol tzenufei tzefirah
justly ascribe justice:	בְּצֶדֶק מְצַדִּיקִים	betzedek matzdikim—
God has been the ruler;	יְהוָה מֶלֶךְ	Adonai malach;
Both groups resolutely repeat:	אֱלֹהֵינוּ וְאֱלֹהֵי מַחְזְרֵינוּ	Eilu va'eilu bechayil mechazrim—
God will be the ruler.	יְהוָה יִמְלֹךְ	Adonai yimloch.
<i>Ps. 10:16</i> God is the ruler,	יְהוָה מֶלֶךְ	Adonai melech,
<i>Ps. 93:1</i> God has been the ruler,	יְהוָה מֶלֶךְ	Adonai malach,
<i>Ex. 15:18</i> God will be the ruler forever!	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
All forces of the <i>heavenly</i> power,	כָּל חַיְלֵי חֹסֶן	Kol chayalei chossen
trembling <i>in fear</i> , pray:	בְּחִרְדָּה מְחַלִּים	becharadah mechalim—
God is the ruler;	יְהוָה מֶלֶךְ	Adonai melech;
All who cleave to the delightful <i>Torah</i>	כָּל חַשׁוּקֵי חֶמֶד	Kol chashukei chemed
strongly affirm:	בְּחֹזְקָה מְחַזְּקִים	bechozkah mechazkim—
God has been the ruler;	יְהוָה מֶלֶךְ	Adonai malach;
Both groups melodiously chant:	אֱלֹהֵינוּ וְאֱלֹהֵי מְבַגְּנֵינוּ	Eilu va'eilu benigun menagnim—
God will be the ruler.	יְהוָה יִמְלֹךְ	Adonai yimloch.
<i>Ps. 10:16</i> God is the ruler,	יְהוָה מֶלֶךְ	Adonai melech,
<i>Ps. 93:1</i> God has been the ruler,	יְהוָה מֶלֶךְ	Adonai malach,
<i>Ex. 15:18</i> God will be the ruler forever!	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.

All the holiest of the holy in holiness ¹ hallow: God is the ruler; All parts of the congregation decoratively adorn <i>their prayers</i> : ² God has been the ruler; Both groups sweetly sing: God will be the ruler. <i>Ps. 10:16</i> God is the ruler, <i>Ps. 93:1</i> God has been the ruler, <i>Ex. 15:18</i> God will be the ruler forever!	<p>כָּל קְדוֹשֵׁי קְדוֹשׁ בְּקְדוּשָׁה מְקַדְּשִׁים יְהוָה מְלֹךְ כָּל קְבוּצֵי קַהָל בְּקֶשֶׁט מְקַשְׁטִים יְהוָה מְלֹךְ אֵלוֹ וְאֵילוֹ בְּנֹעַם מְנַעֲמִים יְהוָה יִמְלֹךְ יְהוָה מְלֹךְ יְהוָה מְלֹךְ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד</p>	<p>Kol kedoshei kadosh bikdushah makdishim— Adonai melech; Kol kevutzei kahal bekoshet mekashtim— Adonai malach; Eilu va'eilu beno'am man'imim— Adonai yimloch. Adonai melech, Adonai malach, Adonai yimloch le'olam va'ed.</p>
All the flashing, sparking <i>angels</i> renew <i>their chant</i> each morning: God is the ruler; All spirits destined for the grave ³ quietly whisper: God has been the ruler; Both groups say three times a day: God will be the ruler. <i>Ps. 10:16</i> God is the ruler, <i>Ps. 93:1</i> God has been the ruler, <i>Ex. 15:18</i> God will be the ruler forever!	<p>כָּל חֲשַׁמְלֵי זִקִּים לְבַקָּרִים מִתְחַדְּשִׁים יְהוָה מְלֹךְ כָּל תַּרְשִׁישֵׁי גִבָּה בְּדַמְמָה מְלַחֲשִׁים יְהוָה מְלֹךְ אֵלוֹ וְאֵילוֹ בְּשִׁלּוּשׁ מְשַׁלְּשִׁים יְהוָה יִמְלֹךְ יְהוָה מְלֹךְ יְהוָה מְלֹךְ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד</p>	<p>Kol chashmalei zikim labkarim mit'chadshim— Adonai melech; Kol tarshishei govah bidmamah melachashim— Adonai malach; Eilu va'eilu beshilush meshalshim— Adonai yimloch. Adonai melech, Adonai malach, Adonai yimloch le'olam va'ed.</p>

¹ Or, “with the kedushah.” The heavenly hosts utter praise with the words of the responsive kedushah prayer inserted during the repetition of the amidah. Those words are taken from our prophets’ record of their visions of heaven.

² The root קשט can mean adornment or truth: either this means that we embellish our prayers with features like these poems, or this means that we speak with utter sincerity as we praise God.

³ תרשישי גבה seems obscure; following the pattern of this poem, it should refer to mortals rather than angels. The root רשש means a clod of earth, so I understand the phrase as “those who turn what is high (גבה)—the human spirit—into clods of earth.” This is a reasonable description of mortals, whose highest aspirations end in the grave.

3. Holiness - קדושה - Responsive Kedushah

*On both days, we continue with the responsive kedushah,
which the leader introduces with this prayer.*

And so may our holiness ascend to you, **וּבְכֵן וְלֶךָ תַעֲלֶה קְדוּשָׁה** ◇ Uvechen ulecha ta'aleh kedushah,
for you, O our God, are the ruler! **כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ** ki atah Eloheinu, melech!

We shall make your name holy in the world, **נִקְדֵּשׁ אֶת-שִׁמְךָ בְּעוֹלָם** Nekadesh et shimcha ba'olam,
as *the angels* make it holy **כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ** keshem shemakdishim oto
in heavens above; **בְּשִׁמֵי מָרוֹם** bishmei marom;
for your prophet *Isaiah* wrote, **כַּכְתוּב עַל יַד נְבִיאָךְ** kakatuv al yad nevi'echa,
Isaiah 6:3 And one called to the other, and said: **וְקָרָא זֶה אֶל זֶה וְאָמַר** Vekarah zeh el zeh ve'amar.

.....All say this together.....

Isaiah 6:3 Holy, holy, holy is God of hosts; **קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת** Kadosh kadosh kadosh Adonai tzeva'ot
God's glory fills the universe. **מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ** melo chol ha'aretz kevodo.

Congregation, then leader:

Then with a great, loud voice, **אֲז בְּקוֹל רַעַשׁ גָּדוֹל** Az bekol ra'ash gadol,
awesome and strong, **אָדִיר וְחֹזֵק** adir vechazak
they make their voices heard, **מִשְׁמִיעִים קוֹל** mashmi'im kol,
rising to face the seraphim **מִתְנַשְׂאִים לְעַמַּת שְׂרָפִים** mitnas'im le'umat serafim
who face them and say, "Blessed." **לְעַמַּתָּם בְּרוּךְ יֹאמְרוּ** le'umatam "Baruch" yomeru.

.....All say this.....

Ezek. 3:12 "Blessed is God's glory **בְּרוּךְ כְּבוֹד יְהוָה** "Baruch kevod Adonai
flowing from its source." **מִמְקוֹמוֹ** mimkomo."

Congregation, then leader:

Ruler, appear from your source **מִמְקוֹמְךָ מִלְכֵנוּ תוֹפִיעַ** Mimkomcha, malkeinu, tofi'a,
and rule over us, **וְתַמְלוּךָ עָלֵינוּ** vetimloch aleinu,
for we are waiting for you. **כִּי מַחְכִּים אֲנַחְנוּ לָךְ** ki mechakim anachnu lach.
When will you rule Zion? **מַתִּי תַמְלוּךָ בְּצִיּוֹן** Matai timloch beTziyon,
Soon, in our lifetime, **בְּקָרוֹב בְּיָמֵינוּ** bekarov beyameinu
you will establish your eternal rule. **לְעוֹלָם וָעֶד תִּשְׁכֹּן** le'olam va'ed tishkon.

Be acclaimed and sanctified
in your city Jerusalem
from age to age, in great triumph.
May our eyes witness your rule
in the words spoken
in the songs about your power
composed by David,
your righteous, anointed *king*:
Psalm 146:10 God will reign forever,
Your God, Zion,
from age to age: Halleluyah.

תִּתְגַּדַּל וְתִתְקַדַּשׁ
בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ
לְדוֹר וָדוֹר וּלְנֶצַח וְנֶצַחִים
וְעֵינֵינוּ תִרְאֶנָּה מַלְכוּתְךָ
כְּדַבַּר הָאָמוֹר
בְּשִׁירֵי זְעָךְ
עַל יְדֵי דָוִד
מְשִׁיחַ צְדִיקְךָ
יִמְלֹךְ יְהוָה לְעוֹלָם
אֱלֹהֵיךָ צִיּוֹן
לְדוֹר וָדוֹר הַלְלוּיָהּ

Titgdal vetitkodash
betoch Yerushalayim ir'cha
ledor vador ulenetzach netzachim.
Ve'eineinu tir'ena malchutecha
kadavar ha'amur
beshirei uzecha
al yedei David
meshiach tzidkecha.
Yimloch Adonai le'olam,
Elohayich, Tziyon,
ledor vador: Halleluyah.

.....The leader concludes.....

From age to age, your greatness we proclaim,
Hallow your holiness
for endless time.
Your praise shall
never, never leave our lips,
God, great and holy sovereign.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּךְ
וּלְנֶצַח וְנֶצַחִים
קְדוּשַׁתְךָ נִקְדִּישׁ
וּשְׁבַחְךָ אֱלֹהֵינוּ
מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה

Ledor vador nagid godlecha
ul'netzach netzachim
kedushat'cha nakdish.
Veshiv'chacha Eloheinu
mipinu lo yamush le'olam va'ed.
Ki El melech gadol vekadosh atah.

3. Holiness Continued

Therefore, grant¹ the fear of you,
Sovereign God, to all your creatures,
and reverence for you
to all that you created.
Let all creatures fear you
and let every creature bow to you.
Let them all form² a society united
to perform your will wholeheartedly.

וּבְכֹן תֵּן פַּחַדְךָ
יְי אֱלֹהֵינוּ עַל כָּל-מַעֲשֵׂיךָ
וְאֵימַתְךָ
עַל-כָּל-מַה-שֶּׁבָרָאת
וְיִירְאוּךָ כָּל-הַמַּעֲשִׂים
וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל-הַבְּרֻאִים
וְיַעֲשׂוּ כָלֶם אֶגְדָּה אַחַת
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלָם

Uvechen ten pachdecha
Adonai Eloheinu al kol ma'asecha,
ve'eimat'cha
al kol mah shebarata,
veyira'ucha kol hama'asim,
veyishtachavu lefanecha kol habru'im,
veye'asu chulam agudah achat,
la'asot retzon'cha belevav shalem,

¹ Awe and reverence for God are gifts not universally enjoyed.

² “Let them all be formed into a single society” or “May they all be formed ...”

<p>For we have come to know, ruling God, that command submits to you,¹ power is in your grasp, strength in your right hand, and your awesome reputation <i>stands</i> over all your creatures.</p>	<p>כְּמוֹ שֶׁיִדְעֵנוּ יי אֱלֹהֵינוּ שֶׁהַשְּׁלִטּוֹן לְפָנֶיךָ עַז בְּיָדְךָ וּגְבוּרָה בְיַמִּינְךָ וְשִׁמְךָ נוֹרָא עַל כָּל-מַה-שֶּׁבָרָאתָ</p>	<p>kemo sheyadanu Adonai Eloheinu shehashilton lefanecha, oz beyad'cha ugevurah biminecha, veshimcha nora al kol mah shebarata.</p>
<p>And so grant glory, O God, to your people, praise to those who fear you, hope² for those who seek you, eloquence³ for those who yearn for you, joy to your land, happiness to your city, vital strength⁴ for your servant David, a shining light for Jesse's son, your anointed⁵, soon and in our time.⁶</p>	<p>וּבְכֹן תֵּן כְּבוֹד יי לְעַמְּךָ תְּהִלָּה לִירֵאִיךָ וְתִקְוָה לְדוֹרְשֶׁיךָ וּפְתִיחוֹן פֶּה לְמַיְחָלִים לָךְ שִׂמְחָה לְאַרְצְךָ וְשִׂשׁוֹן לְעִירְךָ וּצְמִיחַת קֶרֶן לְדָוִד עַבְדְּךָ וְעֲרִיכַת נֵר לְבֵן יִשָׁי מְשִׁיחֶךָ בִּמְהֵרָה בְיָמֵינוּ</p>	<p>Uvechen ten kavod, Adonai, le'amecha, tehilah lire'echa, vetikvah ledorshecha, ufit'chon peh lamyachalim lach, simcha le'artzecha, vesason le'irecha, utzemichat keren leDavid avdecha, va'arichat ner leven Yishai meshichecha, bimherah veyameinu.</p>
<p>So the righteous will see and rejoice, the upright will celebrate and the pious will shout for joy; injustice will close its mouth,</p>	<p>וּבְכֹן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ וְיִשְׂרָיִם יַעֲלִזוּ וְחֲסִידִים בְּרִנָּה יִגִּילוּ וְעוֹלָתָהּ תִּקְפֹּץ-פִּיהָ</p>	<p>Uvechen tzadikim yir'u veyismachu, visharim ya'alozu, vechasideim berinah yagilu, ve'olatah tikpatz piha,</p>

¹ “Command is in front of you”: All political power, and those who wield it, must stand before God as subordinates, submitting to God’s greater power.

² Some say, “Good hope/וְתִקְוָה טובָה/vetikvah tovah.”

³ “Opening of the mouth” in order to compose words of yearning, praise, hope and glorification. In this section, we pray for two things at once, that God should make us worthy of receiving praise and that God should make us capable of expressing praise to God.

⁴ “Budding of the horn,” a sign of life returning to something that appears completely dead, though קֶרֶן often means “strength.” By tradition, we pray for the restoration of David’s monarchy. For most of us, this is a symbolic prayer for those who love God to hold influence on earth rather than a desire to restore the administrative system of ancient Israel.

⁵ David, the son of Jesse, was anointed as king.

⁶ We pray for the Messianic Era, not as something remote, but as something we want right now!

and all evil will entirely

go up in smoke¹

when the Regime of Pride² will pass
from the earth.

Then you, God, will rule alone

over all your creatures,

in Mount Zion, where your glory dwells,

and in Jerusalem, your holy city,

as it's written in your holy book:³

Psalm 146:10 God will reign forever,

Your God, Zion,

from age to age: Halleluyah.

You are holy, your name is awesome,

and there is no God but you,

as it's written:

Isaiah 5:16 The God of Hosts⁴ is made high

through justice,

and holy God

is made holy through righteousness.⁵

Blessed are you, Ruler,

Blessed be *God*, blessed be *God's* name!

the holy ruler.

וְכֹל-הַרְשָׁעָה כָּלָה | vechol harish'ah kulah
כְּעָשָׁן תִּכְלֶה | ke'ashan tichleh,
כִּי תַעֲבִיר מִמְשַׁלֵּת זָדוֹן | ki ta'avir memshelet zaton
מִן הָאָרֶץ | min ha'aretz.

וְתִמְלֹךְ אֶתָּה יי לְבַדְּךָ | Vetimloch atah Adonai levadecha
עַל כָּל-מַעֲשֵׂיךָ | al kol ma'asecha,
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ | behar Tziyon mishkan kevodecha
וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ | uvirushalayim ir kodshecha,
כַּכְתוּב בְּדִבְרֵי קִדְשֶׁךָ | kakatuv bedivrei kodshecha:
יִמְלֹךְ יְהוָה לְעוֹלָם | Yimloch Adonai le'olam,
אֱלֹהֵיךָ צִיּוֹן | Elohayich, Tziyon,
לְדוֹר וָדוֹר הַלְלוּיָהּ | ledor vador: Halleluyah.

קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ | Kadosh atah venorah shemecha
וְאֵין אֱלֹהִים מִבְּלַעֲדֶיךָ | ve'ein elo'ah mibal'adecha,
כַּכְתוּב | kakatuv:
וַיִּגְבַּהּ יְהוָה צְבָאוֹת | Vayigbah Adonai tzeva'ot
בַּמִּשְׁפָּט | bamishpat,
וְהֶאֱלֵךְ הַקְּדוֹשׁ | vecha'El hakadosh
נִקְדָּשׁ בְּצַדִּיקָהּ | nikdash bitzdakah.
בָּרוּךְ אַתָּה יי | Baruch atah Adonai,
בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ | Baruch hu uvaruch shemo
הַמֶּלֶךְ הַקְּדוֹשׁ אָמֵן | hamelech hakadosh. Amen

¹ “End like smoke.”

² Or “proud government,” or “arrogant administration.”

³ Or “your holy words.”

⁴ צָבָא is the word for an army, a fighting force, but it could also refer to a large group of beings called to public service. “God of Hosts” probably refers to the heavenly hosts of angels.

⁵ Isaiah implies that God's nature is consistent with God's actions: God is holy because God's actions are righteous and holy.

4. Holiness of This Day - קְדוּשַׁת הַיּוֹם - Kedushat Hayom

<p>You chose us from all the <i>other</i> peoples. You gave us your love, took delight in us and raised us above all other peoples; you made us holy through your rules and brought us close, Ruler, to serve you, and you bestowed on us your great and holy reputation.</p> <p>..... Add the shaded words on Shabbat</p> <p>And you gave us, Sovereign God, with love this Sabbath day and this Day of Remembering a day for remembering <i>shofar</i>-blowing lovingly, a holy assembly,¹ recalling our Exodus from Egypt.</p> <p>Our God and God of our ancestors, may there rise, approach and reach you, be seen, favored, and heard, noticed and remembered— thoughts and memories of us, and of our ancestors, of the Messiah (your servant David's descendant), of Jerusalem your holy city, and of all your people the descendants of Israel</p>	<p>אתה בְּחַרְתָּנוּ מִכָּל-הָעַמִּים אַהֲבַת אוֹתָנוּ וְרָצִיתָ בָּנוּ וְרוֹמַמְתָּנוּ מִכָּל-הַלְּשׁוֹנוֹת וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלְּפָנֶיךָ לְעַבֹּדְךָ וְשִׂמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קִרְאתָ</p> <p>וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יוֹם הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם הַזִּכְרוֹן הַזֶּה יוֹם זִכְרוֹן תְּרוּעָה בְּאַהֲבָה מִקְרָא קֹדֵשׁ זִכָּר לִיצִיאַת מִצְרַיִם</p> <p>אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיֵרָא וְיִרְצֶה וְיִשְׁמַע וְיִפְקֵד וְיִזְכֵּר זִכְרוֹנֵנוּ וּפְקֻדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֶבְדְּךָ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ וְזִכְרוֹן כָּל-עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ</p>	<p>Ata vechartanu mikol ha'amim. Ahavta otanu, veratzita banu, veromamtanu mikol halshonot, vekidashtanu bemitzvotecha, vekeravtanu malkenu la'avodatecha, veshimcha hagadol vehakadosh aleinu karata.</p> <p>Vatiten lanu, Adonai Eloheinu be'avahah et yom haShabbat hazeh, ve'et Yom haZikaron hazeh, yom zichron teru'ah be'avahah mikra kodesh zecher litziyat Mitzrayim.</p> <p>Eloheinu velohei avoteinu ve'imoteinu, ya'aleh veyavo veyagi'a veyera'eh veyeratzeh veyishama veyipaked veyizacher zichronenu ufikdonenu, vezichron avoteinu ve'imoteinu, vezichron Mashiach ben David avdecha, vezichron Yerushalayim ir kodshecha, vezichron kol am'cha beit Yisra'el lefanecha</p>
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¹ מְקָרָא is a convocation, a calling together, an assembly, from the root קרא, to call.

for deliverance, good,
 grace, kindness, mercy,
 life and peace,
 on this Day of Remembering.
 Remember us, our sovereign God,
 on this day for good;
 think of us for blessing;
 and save us for life.
 And as for salvation and mercy—
 take pity on us, be gracious to us,
 have mercy on us, and save us;
 for our eyes are on you,
 because you are God, a ruler
 both gracious and compassionate.

O God,
 God of our ancestors,
 reign over this entire world
 in your glory,
 be raised above all the earth
 in your *true* value;
 appear in your splendid power
 to all who live in your earth;
 let every creature know
 that you created it,
 let everything *ever* made understand
 that you made it;
 let them all say—
all with breath in their nostrils—
 “God, the God of Israel, is sovereign;
 Ps 103:19 *God’s* reign rules everything!”

לְפַלִּיטָה לְטוֹבָה lifleta letova
 לְחֵן וּלְחֶסֶד וּלְרַחֲמִים lechen ul'chesed ul'rachamim
 לְחַיִּים וּלְשָׁלוֹם lechayim ul'shalom,
 בַּיּוֹם הַזֵּכֶרֶן הַזֶּה beYom haZikaron hazeh
 זְכַרְנוּ יְיָ אֱלֹהֵינוּ Zochrenu Adonai Eloheinu
 בּוֹ לְטוֹבָה bo letovah;
 וּפְקֻדְנוּ בּוֹ לְבִרְכָה ufokdenu vo livracha;
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים vehoshi'enu vo lechayim.
 וּבְדָבַר יְשׁוּאַה וְרַחֲמִים Uvidvar yeshuah verachamim
 חוֹס וְחֹנֵנוּ chus vechonenu
 וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ verachem aleinu vehoshi'enu,
 כִּי אֵלֶיךָ עֵינֵינוּ ki elecha eineinu,
 כִּי אֵל מֶלֶךְ ki el melech
 חַנּוּן וְרַחוּם אַתָּה chanun verachum ata.

אֱלֹהֵינוּ Eloheinu
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ vElohei avoteinu ve'imoteinu,
 מְלוֹךְ עַל כָּל הָעוֹלָם כָּלֹ meloch al hol ha'olam kulo
 בְּכַבּוֹדָךְ bichvodecha,
 וְהִנָּשֵׂא עַל כָּל הָאָרֶץ vehinaseh al kol ha'aretz
 בִּיקְרָךְ bikarecha,
 וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָךְ vehofa bahadar ge'on uzecha
 עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרְצָךְ al kol yoshvei tevel artzecha,
 וַיֵּדַע כָּל פְּעוּלֶיךָ veyeda kol pa'ul
 כִּי אַתָּה פְּעַלְתָּו ki atah pe'alto,
 וַיַּבִּין כָּל יִצְרוֹ veyavin kol yatzur
 כִּי אַתָּה יִצְרָתוֹ ki atah yetzarto,
 וַיֹּאמֶר כָּל veyomar kol
 אֲשֶׁר נִשְׁמָה בְּאַפּוֹ asher neshamah be'apo:
 יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ “Adonai Elohei Yisra'el melech,
 וּמְלַכְחוֹתוֹ בְּכָל מַשְׁלָהּ umalchuto bakol mashalah.”

Our <i>sovereign</i> God,	אֱלֹהֵינוּ	Eloheinu
our parents' God,	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ	vElohei avoteinu ve'imoteinu,
Grant favor, as we rest from care;	רְצֵה בְּמִנוּחֵתֵינוּ	retzei vimnuchateinu.
Hallow us with your commands,	קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
That in your Torah we may share.	וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׁבְּעֵנוּ מִטוֹבְךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשִׂמְחֵנוּ בִישׁוּעָתְךָ	vesamcheinu bishu'atecha,
And Sovereign God, give to our care	וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Eloheinu
Willing in love the Sabbath dear,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
This holy day with true delight.	שַׁבַּת קֹדְשְׁךָ	Shabbat kodshecha.
Let Israel rest now, who proclaim	וְנִוְחוּ בָהּ יִשְׂרָאֵל	Veyanuchu vah Yisra'el
The sanctity of Your great name.	מִקְדָּשֵׁי שְׁמֶךָ	mekadshei shemecha.
Cleanse our hearts to serve you right.	וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת	vetaher libeinu le'ovdecha be'emet.
For you are the God of truth—	כִּי אַתָּה אֱלֹהִים אֵמֶת	Ki atah Elohim emet,
your word is true and stands forever.	וּדְבָרְךָ אֵמֶת וְקִיָּם לְעַד	udevar'cha emet vekayam la'ad.
Blessed are you, God,	בְּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
ruler of the entire world,	מֶלֶךְ עַל כָּל-הָאָרֶץ	melech al kol ha'aretz,
who makes Shabbat and Israel holy,	מִקְדָּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and <i>hallows</i> the Day of Remembering.	וְיוֹם הַזִּכְרוֹן אָמֵן	veYom haZikaron. Amen

5. Temple Service - עבודתה - Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהַשֵּׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לְדַבֵּיר בֵּיתְךָ	lidvir beitecha,
as for Israel's fervent pleas ¹ and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן	be'ahavah tekabel beratzon,

¹ וְאִשֵּׁי יִשְׂרָאֵל can be understood as “Israel’s *sacrificial* fires,” and people who don’t favor restoring Temple sacrifices may omit the phrase. Some interpret אִשָּׁה as “fervent devotion” or even “gift” and include the phrase.

and may you always enjoy¹
the worship of your people Israel.
And may our eyes witness
your return to Zion, in mercy.
Blessed are you, Ruler;
Blessed be God, blessed be God's name!
you return your presence to Zion.

וְתֵהִי לְרַצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ
וְתַחֲזִינָה עֵינֵינוּ
בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים
בָּרוּךְ אַתָּה יי
בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ
הַמְּחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן אָמֵן
utehi leratzon tamid
avodat Yisra'el amecha.
Vetechezena eineinu
beshuvcha leTziyon berachamim.
Baruch atah Adonai,
Baruch hu uvaruch shemo
hamachazir shechinato leTziyon.Amen

6. We Give Thanks - מוֹדִים - Modim

.....When the leader recites this prayer of thanks, we say our own prayer of thanks, on the next page.....

We thank you,
because you are the Ruler, our God,
God of our ancestors,
forever.
The one sure thing in our lives,
the shield of our salvation—
that is you, from age to age!
We thank you and declare your praise
For our lives, which in your hand you hold,
Our souls, which in your care are told;
Your miracles, with us every day,
Your wonders and abundant boons,
With us evening, morn, and noon.
Your mercies never end; the one
All good and merciful and blessed,
Whose kindnesses are never done.
In you our hopes forever rest.

‡ מוֹדִים אֲנַחְנוּ לָךְ
שְׂאֵתָהּ הוּא ‡ יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
לְעוֹלָם וָעֶד
צוּר חַיֵּינוּ
מָגֵן יִשְׁעֵנוּ
אַתָּה הוּא לְדוֹר וָדוֹר
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ
וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ
וְעַל נִסְיֶיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל עֵת עֶרֶב וּבֹקֵר וְצַהֲרָיִם
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהַמְּרַחֵם
כִּי לֹא תָמוּ חַסְדֶּיךָ
מֵעוֹלָם קִוִּינוּ לָךְ
‡ Modim anachnu lach
sha'atah hu ‡ Adonai Elohenu
vElohei avoteinu ve'imoteinu,
le'olam va'ed.
Tzur chayenu,
magen yish'enu,
ata hu ledor vador.
Nodeh lecha unesaper tehilatecha
al chayenu ham'surim beyadecha,
ve'al nishmoteinu hapekudot lach,
ve'al nisecha sheb'chol yom imanu,
ve'al nifle'otecha vetovotecha,
shebechol et, erev vavoker vetzohorayim.
Hatov ki lo chalu rachamecha,
vehamrachem
ki lo tamu chasadecha,
me'olam kivinu lach.

¹ “And may it be to *your* liking forever ...”

Teachers' Thanksgiving - מודים דרבנן - Modim Derabbanan

The congregation adds this shaded prayer of thanks.

We thank you	‡ מודים אנחנו לך	‡ Modim anachnu lach
for you are the Ruler, our God	שאתה הוא ‡ יי אלהינו	sha'ata hu ‡ Adonai Eloheinu
and our ancestors' God,	ואלהי אבותינו ואמותינו	vElohei avoteinu ve'imoteinu,
God of all flesh,	אלהי כל-בשר	Elohei chol basar,
our maker, who formed Creation.	יוצרנו יוצר בראשית	yotzrenu, yotzer bereshit.
Blessings and thanks <i>we give</i>	ברכות והודאות	Berachot vehoda'ot
to your great and holy name,	לשמך הגדול והקדוש	leshimcha hagadol vehakadosh,
because you have given us life	על שהחייטנו	al shehecheyitanu
and sustained us.	וקימתנו	vekiyamtanu.
Keep giving us life and sustenance,	כן תחינו ותקימנו	Ken techayenu utekaymenu,
and gather our scattered exiles	ותאסוף גלותינו	vete'esof galuyotenu
to the courtyards of your sanctuary,	לחצרות קדשך	lechatzrot kodshecha,
to keep your statutes,	לשמור חקיך	lishmor chukecha
do your will,	ולעשות רצונך	vela'asot retzonecha,
and serve you wholeheartedly	ולעבדך בלבב שלם	ule'ovdecha belevav shalem;
—for which we thank you.	על שאנחנו מודים לך	al she'anachnu modim lach.
Blessed is the God of thanks.	ברוך אל ההודאות	Baruch El hahoda'ot.

The leader continues

And for all these things may your	ועל כלם	Ve'al kulam
name be blessed and exalted,	יתברך ויתרומם שמך	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מלכנו תמיד לעולם ועד	malkenu, tamid le'olam va'ed.

The leader pauses for the congregation to say the next two lines, then repeats them

And write down for a good life all the children	וכתוב לחיים טובים	Uchetov lechayim tovim
of those with whom you made your agreement!	כל-בני בריתך	kol benei veritecha.

Every living being will thank you (selah),	וכל החיים יודוך סלה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	ויהללו את שמך באמת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	האל ישועתנו ועזרתנו סלה	ha'El yeshu'atenu ve'ezratenu selah.

We bless you, Ruler,	בְּרוּךְ אַתָּה יי	‡ Baruch † atah † Adonai,
Blessed be God, blessed be God's name!	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
whose reputation is good,	הַטוֹב שְׁמֶךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נֹאֵה לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

Priests' Blessing

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
bless us with the triple blessing	בְּרַכְנוּ בְּבִרְכַּהּ הַמְּשֻׁלֶּשֶׁת	bar'cheinu vaberachah hamshuleshet
in the Torah,	בַּתּוֹרָה	baTorah
written by your servant Moses,	הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ	hak'tuvah al yedei Moshe avdecha,
spoken by Aaron and his children,	הָאֲמֹרָה מִפִּי אַהֲרֹן וּבְנָיו	ha'amurah mipi Aharon uvanav
the priests—your holy people—	לְהַנִּים עִם קְדוּשָׁךְ	kohanim—am kedoshecha—
in these words:	כְּאָמַר	ka'amur:

After each of the three verses of the Priests' Blessing, the congregation responds.

<i>Num 6:24-26</i> May God bless you	יְבָרְכֶךָ יְהוָה	Yevarechecha Adonai
and protect you.	וַיְשִׁמְרֶךָ	veyishmerecha.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon.
May God smile at you ¹	יֵאֵר יְהוָה אֵלֶיךָ	Ya'er Adonai panav elecha
and show you favor.	וַיַּחֲנֶךָ	vichuneka.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon.
May God let you perceive <i>God's</i> presence ²	יִשָּׂא יְהוָה אֵלֶיךָ	Yisa Adonai panav elecha
and set you at peace.	וַיִּשֶׂם לְךָ שְׁלוֹם	veyasem lecha shalom.
May this be your will!	כֵּן יְהִי רָצוֹן	Ken yehi ratzon.

¹ “May God send the light of *God's* face/presence toward you”

² “May God raise *God's* face toward you”

7. Peace - שלום - Shalom

<p>Grant peace on earth,¹ goodness and blessing, grace, kindness and mercy for us and all Israel, your people. Bless us all, O source of life, as one, in the light of your presence. For in the light of your presence you gave us, Ruling God, the Torah of life, the love of kindness, righteousness and blessing, mercy, life and peace. And it's good in your eyes to bless your people Israel at every time and in every hour with your peace.</p>	<p>שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרָכָה חֵן וְחֶסֶד וְרַחֲמִים עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ בְּרַכְנוּ אֲבִינוּ כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֶיךָ כִּי בְאוֹר פְּנֶיךָ נִתַּת לָנוּ יי אֱלֹהֵינוּ תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרְךָ אֶת-עַמְּךָ יִשְׂרָאֵל בְּכָל-עֵת וּבְכָל-שָׁעָה בִּשְׁלוֹמְךָ</p>	<p>Sim shalom ba'olam tovah uv'rachah chen vachessed verachamim aleinu ve'al kol Yisra'el amecha. Bar'chenu avinu kulanu ke'echad be'or panecha, ki ve'or panecha natata lanu, Adonai Eloheinu, Torat chayim ve'ahavat chesed utzedaka uveracha verachamim vechayim veshalom. Vetov be'einecha levarech et amcha Yisra'el, bechol et uvechol sha'ah bishlomecha.</p>
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The leader pauses while we say the next five lines, then repeats them.

<p>In the Book of Life, blessing, peace and good livelihood, may we be reviewed and graded before you, with all your people, Israel's descendants, for a life of goodness and peace.</p>	<p>בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרִנְסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשְׁלוֹם</p>	<p>BeSefer Chayim, berachah veshalom ufarnasah tovah, nizacher venikatev lefanechah, anachnu vechol amchah Beit Yisra'el lechayim tovim uleshalom.</p>
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<p>We bless you, God, Blessed be God, blessed be God's name! who makes peace.</p>	<p>בְּרוּךְ אַתָּה יי בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ עוֹשֵׂה הַשְּׁלוֹם אָמֵן</p>	<p>Baruch atah Adonai, Baruch hu uvaruch shemo oseh hashalom. Amen</p>
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¹ "On earth" is added in the Conservative liturgy.

Source of life! Sovereign! - אָבִינוּ מַלְכֵנוּ - Avinu Malkenu

We stand † as the ark is opened for “Avinu Malkenu,” except on Shabbat.

On Shabbat, the leader says kaddish, page 394, and we continue with the Torah Service.

Source of life! Sovereign!	אָבִינוּ מַלְכֵנוּ	Avinu malkenu,
We have sinned in front of you!	חַטָּאנוּ לְפָנֶיךָ	chatanu lefanecha!
Source of life! Sovereign,	אָבִינוּ מַלְכֵנוּ	Avinu malkenu,
we have no ruler but you.	אֵין לָנוּ מֶלֶךְ אֱלֹא אַתָּה	ein lanu melech ela atah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵנוּ	Avinu malkenu,
act for us, for the sake of your reputation.	עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ	aseh imanu lema'an shemecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵנוּ	Avinu malkenu,
grant us a good new year. ¹	חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה	chadesh aleinu shanah tovah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵנוּ	Avinu malkenu,
take away from us all harsh laws.	בַּטֵּל מֵעֵלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת	bateil me'aleinu kol gezerot kashot.
Source of life! Sovereign,	אָבִינוּ מַלְכֵנוּ	Avinu malkenu,
bring to nothing our enemies' plans.	בַּטֵּל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ	bateil mach'shevot son'einu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵנוּ	Avinu malkenu,
destroy our foes' intentions.	הַפֵּר עֲצַת אוֹיְבֵינוּ	hafer atzat oyveinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵנוּ	Avinu malkenu,
destroy all trouble and enemies for us.	כֵּלֵה כָּל-צָר וּמַשְׁטִין מֵעֵלֵינוּ	kaleh kol tzar umastin me'aleinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵנוּ	Avinu malkenu,
stop the mouths	סְתוּם פִּיּוֹת	stom piyot
of our enemies and accusers.	מַשְׁטֵינֵינוּ וּמַקְטָרְגֵינוּ	mastineinu umekatregeinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵנוּ	Avinu malkenu,
remove sickness, war and famine,	כֵּלֵה דְבַר וְחֶרֶב וְרָעַב	kaleh dever vecherev vera'av
captivity, ruin, sin and devastation	וּשְׁבִי וּמַשְׁחִית וְעוֹן וּשְׂמֵד	ush'vi umashchit ve'avon ush'mad
for the children of your contract.	מִבְּנֵי בְרִיתְךָ	mibnei veritecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵנוּ	Avinu malkenu,
keep the plague away from your people. ²	מִנְעַ מַגֵּפָה מִנַּחֲלַתְךָ	mena magefa minachalatecha.

¹ “Make new for us a good year.”

² “Your inheritance”—we sometimes refer to ourselves as God’s “inheritance,” perhaps in the hope that God will treasure us from generation to generation.

Source of life! Sovereign,
forgive and pardon all our sins.

אָבִינוּ מִלְּפָנֶיךָ
סָלַח וּמַחֵל לְכֹל עֲוֹנוֹתֵינוּ
Avinu malkenu,
selach umechal lechol avonoteinu.

Source of life! Sovereign,
forgive and ignore
our misdeeds and our sins
committed before you.

אָבִינוּ מִלְּפָנֶיךָ
מָחָה וְהַעֲבֵר
פְּשָׁעֵינוּ וְחַטָּאתֵינוּ
מִנְּגִיד עֵינֶיךָ
Avinu malkenu,
mechah vеха'aver
pesha'einu vechatoteinu
mineged einecha.

Source of life! Sovereign,
in your great mercy, erase
every record of our guilt.¹

אָבִינוּ מִלְּפָנֶיךָ
מַחֹק בְּרַחֲמֶיךָ הַרְבִּים
כָּל שְׁטָרֵי חוּבוֹתֵינוּ
Avinu malkenu,
mechok berachamecha harabim
kol shitrei chovoteinu.

.....*The leader chants the next nine verses aloud, following the congregation*.....

Source of life! Sovereign,
bring us back, fully repentant,
to you.

אָבִינוּ מִלְּפָנֶיךָ
הַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה
לְפָנֶיךָ
Avinu malkenu,
hachazirenu bit'shuva shelema
lefanecha.

Source of life! Sovereign,
send complete healing
to our sick.

אָבִינוּ מִלְּפָנֶיךָ
שְׁלַח רְפוּאָה שְׁלֵמָה
לְחוּלֵי עַמֶּךָ
Avinu malkenu,
shelach refu'ah shelema
lecholei amecha.

Source of life! Sovereign,
tear up our harsh sentence.²

אָבִינוּ מִלְּפָנֶיךָ
קָרַע רֵעַ גְּזֵר דִּינֵנוּ
Avinu malkenu,
kera ro'a gezar dinenu.

Source of life! Sovereign,
remember us with favor.³

אָבִינוּ מִלְּפָנֶיךָ
זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ
Avinu malkenu,
zochrenu bezikaron tov lefanecha.

Source of life! Sovereign,
write us in the book of good life.

אָבִינוּ מִלְּפָנֶיךָ
כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים
Avinu malkenu,
kotvenu besefer chayim tovim.

Source of life! Sovereign,
write us in the book
of rescue and salvation.

אָבִינוּ מִלְּפָנֶיךָ
כְּתִבְנוּ בְּסֵפֶר
גְּאֻלָּה וְיִשׁוּעָה
Avinu malkenu,
kotvenu besefer
ge'ulah vishu'ah.

Source of life! Sovereign,
write us in the book
of livelihood and fulfillment.

אָבִינוּ מִלְּפָנֶיךָ
כְּתִבְנוּ בְּסֵפֶר
פְּרִנְסָה וְכִלְכָּלָה
Avinu malkenu,
kotvenu besefer
parnasah vechalkalah.

¹ Or, “All documents *that record* our indebtedness *to guilt*.” The metaphor is financial; שְׁטָר חוֹב can mean a bill or promissory note.

² “Tear up the harshness of the decree in our court-case”—we imagine that God has passed sentence, that it is unfavorable, that it is written and recorded, and still we ask God to nullify it.

³ “Remember us with good memory before you.”

Source of life! Sovereign, write us in the book of merit.	אָבִינוּ מַלְכָּנוּ כְּתִבֵנוּ בְּסֵפֶר זְכוּיֹת	Avinu malkenu, kotvenu besefer zechuyot.
Source of life! Sovereign, write us in the book of forgiveness and pardon.	אָבִינוּ מַלְכָּנוּ כְּתִבֵנוּ בְּסֵפֶר סְלִיחָה וּמְחִילָה	Avinu malkenu, kotvenu besefer selichah umechilah.
..... <i>We continue silently</i>		
Source of life! Sovereign, make salvation flower for us soon.	אָבִינוּ מַלְכָּנוּ הַצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב	Avinu malkenu, hatzmach lanu yeshu'ah bekarov.
Source of life! Sovereign, give pride ¹ to your people Israel.	אָבִינוּ מַלְכָּנוּ הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ	Avinu malkenu, hareim keren Yisra'el amecha.
Source of life! Sovereign, bring your anointed one. ²	אָבִינוּ מַלְכָּנוּ הָרֵם קֶרֶן מְשִׁיחֶךָ	Avinu malkenu, hareim keren Meshichecha.
Source of life! Sovereign, fill our hands from your blessings.	אָבִינוּ מַלְכָּנוּ מִלֵּא יָדֵינוּ מִבְּרָכוֹתֶיךָ	Avinu malkenu, maleh yadeinu mibir'chotecha.
Source of life! Sovereign, fill our pantries with plenty.	אָבִינוּ מַלְכָּנוּ מִלֵּא אֶסְמִינוּ שָׁבַע	Avinu malkenu, maleh asameinu savah.
Source of life! Sovereign, hear our voice, be kind and merciful to us.	אָבִינוּ מַלְכָּנוּ שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ	Avinu malkenu, shema kolenu, chus verachem aleinu!
Source of life! Sovereign, graciously and with favor accept our prayer.	אָבִינוּ מַלְכָּנוּ קַבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת-תְּפִלָּתֵינוּ	Avinu malkenu, kabel berachamim uveratzon et tefilateinu.
Source of life! Sovereign, open heaven's gates to <i>receive</i> our prayer.	אָבִינוּ מַלְכָּנוּ פָּתַח שַׁעֲרֵי שָׁמַיִם לְתִפְלָתֵנוּ	Avinu malkenu, petach sha'arei shamayim litfilatenu.
Source of life! Sovereign, don't sent us away from you emptyhanded.	אָבִינוּ מַלְכָּנוּ נָא אַל תִּשְׁיֵבֵנוּ רֵיקָם מִלְּפָנֶיךָ	Avinu malkenu, na al teshivenu rekam milfanecha.
Source of life! Sovereign, remember—we're <i>only</i> dust.	אָבִינוּ מַלְכָּנוּ זְכוֹר כִּי אַפָּר אֲנַחְנוּ	Avinu malkenu, zechor ki afar anachnu.

¹ “Raise the horn.”

² “Raise the horn of your anointed one,” an appeal for God to send the Messiah.

Source of life! Sovereign, may this be a time of mercy and favor from you.	אָבִינוּ מִלְּפָנֶיךָ תְּהִי הַשְּׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעֵת רְצוֹן מִלְּפָנֶיךָ	Avinu malkenu, tehei hash'a'ah hazot she'at rachamim ve'et ratzon milfanecha.
Source of life! Sovereign, take pity on us, our children and our babies.	אָבִינוּ מִלְּפָנֶיךָ חָמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ	Avinu malkenu, chamol aleinu ve'al olaleinu vetapenu.
Source of life! Sovereign, do it for the sake of those who died to show your holiness. ¹	אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קְדוֹשְׁךָ	Avinu malkenu, aseh lema'an harugim al shem kodshecha.
Source of life! Sovereign, do it for the sake of those slaughtered for your unity. ²	אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדְךָ	Avinu malkenu, aseh lema'an tevuchim al yichudecha.
Source of life! Sovereign, do it for the sake of those who came through fire and water to show your holiness.	אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַן בְּאֵי בָּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁתְּךָ	Avinu malkenu, aseh lema'an ba'ei va'esh uvamayim al kiddush shemecha.
Source of life! Sovereign, let us see retribution for your servants' spilled blood. ³	אָבִינוּ מִלְּפָנֶיךָ נִקְוֹם לְעֵינֵינוּ נִקְמַת דָּם עֲבֹדֶיךָ הַשְּׁפוּף	Avinu malkenu, nekom le'eineinu nikmat dam avadecha hashafuch.
Source of life! Sovereign, do it for your own reputation if not for our sake!	אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנֵּנוּ	Avinu malkenu, aseh lema'an'cha im lo lema'aneinu.
Source of life! Sovereign, do it for your own reputation; save us.	אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ	Avinu malkenu, aseh lema'an'cha, vehoshi'enu.
Source of life! Sovereign, do it for your great mercy.	אָבִינוּ מִלְּפָנֶיךָ עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים	Avinu malkenu, aseh lema'an rachamecha harabim.

¹ “those killed for the sake of the reputation of your holiness”—the martyrs who died to show their faith in God’s holiness.

² Martyrs who by their deaths declared God’s oneness.

³ Birnbaum omits לעינינו, one of many slight variations in different versions of this poem.

Source of life! Sovereign,
do it for your own reputation—
great, mighty and awesome—
by which we are called.¹

Source of life! Sovereign,
be gracious and answer us,
though we have done nothing *to earn*
your favor; be just and kind to us—
and save us!

אָבִינוּ מֶלְכֵנוּ	Avinu malkenu,
עֲשֵׂה לְמַעַן שְׁמֶךָ	aseh lema'an shim'cha
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	hagadol hagibor vehanora
שֶׁנִּקְרָא עָלֵינוּ	shenikra aleinu.
אָבִינוּ מֶלְכֵנוּ	Avinu malkenu,
חֲנֻנֵנוּ וְעֲנֵנוּ	chonenu va'anenu
כִּי אֵין בָּנוּ מַעֲשִׂים	ki ein banu ma'asim;
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד	aseh imanu tzedakah vachessed,
וְהוֹשִׁיעֵנוּ	vehoshi'enu.

The leader says Full Kaddish, page 394.

SPS SAMPLE

¹ “By which we are called”—Birnbaum; “proclaimed upon us”—Scherman. The meaning is uncertain.

קְרִיאַת הַתּוֹרָה

Torah Service

*Like the Children of Israel in the Wilderness,
we carry the Torah in procession
and listen carefully to its words.*

SPS SAMPLE

Torah Service

Taking out the Scroll - הוצאת ספר התורה - Hotza'at Sefer HaTorah

The leader sings, and we join in¹

<i>Psalm 86:8</i> O God, there is no god like you, And none can do what you do.	אֵין-כְּמוֹךָ בָּאֱלֹהִים אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ	Ein kamocho va'elohim Adonai ve'ain kema'asecha.
<i>Ps. 145:13</i> Your rule guides every distant space, Your government guides every age.	מַלְכוּתְךָ מְלָכּוֹת כָּל-עֲלָמִים וּמְשָׁלְתָּךְ בְּכָל-דּוֹר וָדוֹר	Malchut'cha malchut kol olamim, umemshaltecha bechol dor vador.
<i>Ps 10:16</i> God reigns; <i>Ps 93:1</i> our God has ever reigned;	יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ	Adonai melech, Adonai malach,
<i>Ex. 15:18</i> God's reign eternal will not cease. ²	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
<i>Ps 29:11</i> God chose us and will give us strength; God's people will be blessed in peace.	יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם	Adonai oz le'amo yiten; Adonai yevarech et amo vashalom.
<i>God</i> , who are compassion's store, ³	אָב הַרְחָמִים	Av harachamim
<i>Psalm 51:20</i> With your favor Zion mend, Jerusalem's ruined walls restore:	הִיטִיבָה בְּרִצּוֹנְךָ אֶת-צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם	heitivah virtzon'cha et Tziyon. Tivneh chomot Yerushalayim.
For on you only we depend, Sovereign God, exalted high, ruler of worlds.	כִּי בְּךָ לֵבָד בְּטַחֲנוּ מֶלֶךְ אֵל רַם וְנֹשָׂא אֲדוֹן עוֹלָמִים	Ki vecha levad batachnu, Melech El, ram venisah: Adon olamim.

.....We rise as the ark is opened; the leader sings.....

<i>Num 10:35</i> And when the Ark moved out, Moses would say: “God, rise and scatter your enemies, and those who hate you will run from you.”	יְיָ וַיְהִי בְּנֹסַע הָאָרֶן וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְצְלוּ אֹיְבֶיךָ וַיִּנְסוּ מִשְׁנֵאֵיךָ מִפְּנֵיךָ	í Vayehi binso'ah ha'aron, vayomer Moshe: “Kuma Adonai, veyafutzu oy'vecha, veyanusu mesan'echa mipanecha.”
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¹ Who sings what? The answer varies from one congregation to another. When I was growing up, the chazan sang the first four lines from Psalms and the congregation waited to join in the rest—except for one man with a very loud voice, who drowned out the chazan. It bothered me at the time, but now I see this was one person's way of praising God, and I was fortunate to witness it. Many congregations stand at this point, while others wait until “Vayehi Binso'ah.”

² “God reigns; God has reigned; God will reign forever and ever.”

³ “Compassion's store” is literally, “Father (or parent) of mercy (or mercies).” God is the source of compassion or mercy; the kindnesses which we experience in this world are (perhaps) sparks of divine goodness.

.....*We sing together*.....

Isaiah 2:3 “For Torah will spread from Zion,
God’s word from Jerusalem.”

כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה
וְדַבַּר־יְהוָה מִירוּשָׁלַם

“Ki miTziyon tetzeh Torah
ud’var Adonai mirushala’im.”

Blessed is the one who gave the Torah
to Israel’s people, in holiness.

בָּרוּךְ שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ

Baruch shenatan Torah
le’amo Yisra’el bikdushato.

.....*We sing this three times (but omit on Shabbat)*.....

Ex 34:6-7 “God, God,

יְהוָה | יְהוָה

Adonai, Adonai,

is a God both merciful and gracious,

אֵל רַחוּם וְחַנּוּן

El rachum vechanun

patient, and great in kindness and truth,

אֲרַךְ אַפַּיִם וְרַב־חֶסֶד וְאֱמֶת

erech apayim, verav chesed ve’emet

ensuring mercy for thousands of generations,

נֹצֵר חֶסֶד לְאַלְפִים

notzer chesed la’alafim

tolerating sin, transgression and wrong,

נֹשֵׂא אָוֹן וְפָשַׁע וְחַטָּאָה

noseh avon vafesha vechata’ah

and cleansing *people of their guilt* ...”

וְנִקְיָה

venakeh.

.....*This too we sing three times but omit on Shabbat*.....

Psalms 69:14 God, may my prayer to you

וְאֲנִי תְפִילַתִּי לְךָ יְהוָה

Va’ani tefilati lecha Adonai

arrive at a welcome time;

עַת רַצּוֹן

et ratzon;

Sovereign, in kindness plentiful,

אֱלֹהִים בְּרַב־חֶסֶד

Elohim berov chasdecha,

answer me with salvation sure.¹

אֲנִי בְּאֵמֶת יִשְׁעֶךָ

aneni be’emet yish’echa.

ברוך שְׁמֵהּ - Berich Shemei

Many congregations add this section, from the Zohar commentary on Vayakhel, silently.

Blessed be the reputation

בָּרוּךְ שְׁמֵהּ

Berich shemei

of the world’s ruler,

דְּמָרָא עֲלְמָא

demarei almah,

blessed be your crown and your place.

בָּרוּךְ כִּתְרֶךָ וְאֶתְרֶךָ

berich kitrach ve’atrach.

May your goodwill be

יְהִי רְעוּתֶךָ

Yehei re’utach

with your people Israel forever;

עִם עַמֶּךָ יִשְׂרָאֵל לְעֹלָם

im amach Yisra’el le’alam,

the salvation of your right hand

וּפְרָקֵן יְמִינֶךָ

ufurkan yeminach

reveal to your people

אֲחֲזֵי לְעַמֶּךָ

achazei le’amach

in your holy Temple,

בְּבֵית מִקְדָּשְׁךָ

beveit mikdeshach,

to give us benefit

וּלְאַמְטוּיָא לָנָא

ule’amtoyeh lanah

from the goodness of your light

מִטוֹב נְהוּרֶךָ

mituv nehorach,

and to accept our prayers with mercy.

וּלְקַבֵּל צְלוֹתֵנָא בְּרַחֲמִין

ulekabel tzelotinah berachamin.

¹ The Hebrew is rather elliptical; lit., “And as for me, my prayer to you, Sovereign, *may it be* at an acceptable time; Sovereign, in the abundance of your kindness, answer me in the truth of your salvation.”

May your will be
to grant us a life of goodness
and that I may be appointed
among the righteous
to grant me mercy and protect me
and all that belongs to me
and to your people Israel.
It's *God* who feeds everything
and sustains everything.
It's *God* who rules over all.
It's *God* who rules over sovereigns,
and sovereignty is yours.
I am a servant
of the holy one, who is blessed,
before whom I bow down
and before whose dear Torah I bow
at all times.
I do not place my trust in people,
nor on angels
do I rely,
but on the God of heaven,
who is the real God,
whose Torah is true
whose prophets are accurate,
and who is generous with acts
of goodness and truth.

יְהִי רָעוּא קְדָמְךָ
דְּתוֹרִיךְ לֵן חַיִּין בְּטִיבוּתָא
וְלְהוּא אָנָּא פְּקִידָא
בְּגוּ צְדִיקָיָא
לְמַרְחָם עָלֵי וּלְמַנְטֵר יְתִי
וְיַת כָּל-דֵּי לִי
וְדֵי לְעַמְךָ יִשְׂרָאֵל
אַנְתְּ הוּא זֵן לְכֹלָא
וּמְפָרְנֵס לְכֹלָא
אַנְתְּ הוּא שְׁלִיט עַל כָּלָא
אַנְתְּ הוּא דְשְׁלִיט עַל מַלְכָיָא
וּמַלְכוּתָא דִּי-לְךָ הִיא
אַנְא עֲבָדָא
דִּקְוּדְשָׁא בְּרִיךְ הוּא
דְסָגִידְנָא קָמָה
וּמִקָּמָא דִּיקָר אֹרֵיתָהּ
בְּכָל עֵדוֹן וְעֵדוֹן
לָא עַל אֲנָשׁ רַחֲצִנָּא
וְלָא עַל בַּר אֱלֹהִין
סָמִיכְנָא
אַלָּא בְּאֵלֵהָא דְשִׁמְיָא
דְּהוּא אֱלֹהָא קֶשׁוֹט
וְאוֹרֵיתָהּ קֶשׁוֹט
וּנְבִיאוּהִי קֶשׁוֹט
◇ וּמִסְגָּא לְמַעַבְד
טַבּוֹן וּקֶשׁוֹט

Yehei ra'avah kodamach
ditorich lan chayim betivutah
velehevei anah pekidah
bego tzadikayah
lemir'cham alai ulemintar yati
veyat kol di li
vedi le'amach Yisra'el.
Ant hu zan lecholah
umefarnes lecholah.
Ant hu shalit al kolah.
Ant hu dishalit al malchayah,
umalchutah di lach hi.
Anah avdah
dikudshah berich hu,
disageidnah kamei
umikamah dikar Oraytei
bechol idan ve'idan.
Lah al enash rachetznah,
velah al bar elahin
samechnah,
elah beElahah dishmayah,
dehu Elahah keshot,
ve'Oraitei keshot,
unevi'ohi keshot.
◇ Umasgei leme'bad
tav'van ukeshot.

<i>God is the one I trust,</i>	בֵּה אָנָּה רַחֵץ	Bei anah rachetz
and to whose holy and precious	וְלִשְׁמֵי קַדִּישָׁא יַקִּירָא	velishmei kadishah yakirah
name I voice praises.	אָנָּה אֵמַר תִּשְׁבַּחֲוֹן	anah emar tushbechan.
God, won't you	יְהֵא רַעְוָא קְדָמְךָ	Yehei ra'avah kodamach
open my heart to your Torah,	דְּתַפְתַּח לִבִּי בְּאוֹרֵי תֹרָא	detiftach liba'i be'Oraitah,
and fulfill my innermost longings,	וְתַשְׁלִים מִשְׁאַלִּין דְּלִבִּי	vetashlim mish'alim deliba'i,
and those of all Israel,	וְלִבָּא דְּכָל-עַמְּךָ יִשְׂרָאֵל	veliba dechol amach Yisra'el
for good, for life and for peace. Amen.	לְטַב וְלַחַיִּין וְלְשָׁלָם אָמֵן	letav, ulechayin velishlam. Amen.

Removing the Scroll

The Torah scroll is taken from the ark and handed to the leader.

Leader, then congregation:

<i>Deut. 6:4</i> Listen, <i>descendants of Israel:</i>	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one. ¹	יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד	Adonai Eloheinu; Adonai echad.
.....	<i>Leader, then congregation</i>
One is our God, great is our ruler:	אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ	Echad Eloheinu, gadol Adoneinu:
holy and awesome is <i>God's</i> name.	קְדוֹשׁ וְנוֹרָא שְׁמוֹ	kadosh venorah shemo.
.....	<i>The leader turns to face the ark, bows and raises the Torah</i>
<i>Psalms 34:4</i> Glorify God with me,	גִּדְלוּ לַיהוָה אֱתֵי	Gadlu lAdonai iti,
and let us exalt ² <i>God's</i> name together.	וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו	unerom'mah shemo yachdav.

¹ The ע of שמע and ד אחד are large letters. Together, they form the Hebrew word עד, “witness”; with this declaration of God’s unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמה (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God’s universal acceptance in the four (ד) “corners” of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah’s seventy grandsons, so we’re all descendants of Gen X-ers).

² The Hebrew word from the root רם means “make high” and so does “exalt.”

..... *The Torah is marched through the congregation*¹

<p><i>I Chron. 29:11</i> Yours, God, are the greatness, the strength, the splendor, the victory and the majesty —everything in heaven and earth. It's for you, God, to govern and to be raised above all as the head.</p> <p><i>Psalm 99:5</i> Exalt God, our ruler, and bow at <i>God's</i> footstool; <i>God</i> is holy.</p> <p><i>Psalm 99:9</i> Exalt God, our ruler, and bow at <i>God's</i> holy mountain, because God, our ruler, is holy.</p>	<p>לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַת וְהַהוֹד כִּי-כֹל בְּשָׁמַיִם וּבָאָרֶץ לְךָ יְהוָה הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרוֹשׁ רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוִי לְחָדוֹם רַגְלָיו קָדוֹשׁ הוּא רוֹמְמוֹ יְהוָה אֱלֹהֵינוּ וְהִשְׁתַּחֲוִי לְהַר קָדְשׁוֹ כִּי-קָדוֹשׁ יְהוָה אֱלֹהֵינוּ</p>	<p>Lecha Adonai hagdulah vehagvurah vehatiferet vehanetzach vehahod, ki chol bashamayim uva'aretz. Lecha Adonai hamamlachah vehamitnaseh lechol lerosh. Rom'mu Adonai Eloheinu, vehishtachavu lahadom raglav, kadosh hu. Rom'mu Adonai Eloheinu vehishtachavu lehar kodsho, ki kadosh Adonai Eloheinu.</p>
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..... *Leader*

<p>May the source of mercy take pity on our people (<i>God's</i> burden), recall the contract with <i>our</i> mighty <i>ancestors</i>, save our souls from the bad times, drive out the bad impulse from those who are sustained <i>by God</i>, graciously let us survive forever, and fulfill our longings with a good measure of salvation and mercy.</p>	<p>אֲב הַרְחָמִים הוּא יְרַחֵם עִם עַמּוּסִים וַיִּזְכֹּר בְּרִית אֵיתָנִים וַיִּצְלֵל נַפְשׁוֹתֵינוּ מִן הַשְּׁעוֹת הָרְעוֹת וַיַּגְעַר בַּיָּצָר הָרַע מִן הַנְּשׂוּאִים וַיַּחֲוֹן אוֹתָנוּ לְפִלִּיטַת עוֹלָמִים וַיַּמְלֵא מִשְׁאֲלוֹתֵינוּ בְּמִדָּה טוֹבָה יִשׁוּעָה וְרַחֲמִים</p>	<p>Av harachamim, hu yerachem am amusim, veyizkor berit eitanim, veyatzil nafshoteinu min hash'a'ot hara'ot, veyig'ar beyetzer hara min han'su'im, veyachon otanu lifleitat olamim, viymaleh mish'aloteinu bemidah tovah yeshu'a verachamim.</p>
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¹ The Torah is usually marched to the north when taken out, and to the south when returned. Many people move to the front of the congregation to touch the Torah mantle with tzitziyot or a prayer book, which they kiss to show affection for the pre-eminent symbol of our faith. (Some refrain from such touching and kissing because they think it smacks of idolatry.) We are seated when the Torah is placed on the table. The general rule is that we stand while the Torah is raised and bow as it passes before us.

..... *The Torah scroll is placed on the Shulchan (reading desk).*

*A gabbai (one who supervises the reading) or the Torah reader
recites the next passage and names the first person called to the Torah.¹*

May God help, protect and save	וַיִּזְזוּר וַיִּגֵּן וַיִּוְשִׁיעַ	Veya'azor, veyagen veyoshia
all who seek shelter in God,	לְכֹל הַחוֹסִים בּוֹ	lechol hachosim bo.
and let's all say, "Amen!"	וְנֹאמֵר אָמֵן אָמֵן	Venomar, "Amen." Amen
Everyone, give greatness to our God	הַכֹּל הָבּוּ גְדֹל לֵאלֹהֵינוּ	Hakol havu godel l'Eloheinu
and glory to the Torah.	וּתְנוּ כְבוֹד לַתּוֹרָה	utenu chavod laTorah.
Kohen, come close. Stand up ...	כֹּהֵן קֵרֵב יַעֲמֵד	Kohen kerav: ya'amod ...
_____ child of _____,	_____ בֶּן/בַּת _____	_____ ben/bat _____,
the kohen.	הַכֹּהֵן	Hakohen.
Blessed is God, who gave the Torah	בָּרוּךְ שֶׁנָּתַן תּוֹרָה	Baruch shenatan Torah
to Israel's people, in holiness.	לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשׁוֹ	le'amo Yisra'el bikdushato.
..... <i>Congregation, then gabbai (or Torah reader)</i>		
<i>Deut 4:4</i> And you who hold fast	וְאַתֶּם הַדְּבָקִים	Ve'atem had'vekim
to God, your Ruler,	בִּיהוָה אֱלֹהֵיכֶם	bAdonai Eloheichem,
all of you are alive today.	חַיִּים כְּלַכֶּם הַיּוֹם	chayim kulchem hayom.

¹ We call several adults for an "aliyah," the honor of observing the reading : seven people on Shabbat morning, six on Yom Kippur, five on Rosh Hashanah, four on Rosh Chodesh and festivals, and three for afternoon Torah readings. Traditionally, we call a Kohen (one of the priestly family descended from Aaron), a Levi (Levites were ministers in the Temple), and the rest from other tribes. We may add extras ("hosafot") and conclude with "acharon," a "final" honoree; a Kohen or Levi may be given the acharon honor. The last aliyah is "maftir," for the person who reads the Haftarah. We call people by their Hebrew names—so-and-so son/daughter of so-and-so.

Torah Blessings • ברכות התורה • Bir'chot HaTorah

Each honoree recites the call to prayer;¹ we respond, and the honoree repeats our response.

Bless God, the blessed one.	בְּרַכּוּ יְיָ אֱתֵי הַמְּבָרָךְ	‡ Bar'chu ‡ et Adonai hamvorach.
Blessed is God, the blessed one, for ever and ever.	בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד	‡ Baruch ‡ Adonai hamvorach le'olam va'ed.
Blessed is God, the blessed one, for ever and ever.	בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד	‡ Baruch ‡ Adonai hamvorach le'olam va'ed.

The honoree continues:

We bless you, God;	בְּרוּךְ אַתָּה יְיָ	Baruch ata Adonai
You rule for endless days.	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You chose us from all other folk, And showed us Torah ways. ²	אֲשֶׁר בָּחַר בָּנוּ מִכָּל-הָעַמִּים וְנָתַן לָנוּ אֶת-תּוֹרָתוֹ	asher bachar banu mikol ha'amim venatan lanu et Torato.
Blessed are you, God, Blessed be God, blessed be God's name! who gives the Torah.	בְּרוּךְ אַתָּה יְיָ בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ נוֹתֵן הַתּוֹרָה אָמֵן	Baruch ata Adonai, Baruch hu uvaruch shemo noten haTorah. Amen

After the Torah portion is read, the honoree concludes with this blessing:

We bless you, God, Your rule does time transcend; Your Torah true you gave us, Planted life that has no end. ³	בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וְחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ	Baruch ata Adonai Eloheinu, melech ha'olam, asher natan lanu Torat emet vechayei olam nata betocheinu.
Blessed are you, God, Blessed be God, blessed be God's name! who gives the Torah.	בְּרוּךְ אַתָּה יְיָ בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ נוֹתֵן הַתּוֹרָה אָמֵן	Baruch ata Adonai, Baruch hu uvaruch shemo noten haTorah. Amen

¹ Some say the honoree should hold the Torah scroll handles (atzei chayim); some advise that the honoree should keep the Torah unrolled so the reader won't have to look for the place, but the honoree should look away from the scroll so as not to imply that the words of the Call to Prayer are written in the scroll; some touch the beginning of the passage to be read with a tallit, then kiss the tallit; some touch the outside of the scroll instead, so as not to rub the writing, risking damage to the scroll.

² “We bless you, God, our God, ruler of time/world/eternity, who chose us from all other peoples and gave us the Torah.”

³ “Who gave us the Torah of truth and planted eternal life in our midst.”

Blessings for Torah Honorees • מי שְׁבֵרַךְ • Mi Sheberach

Blessings may be added for those called to the Torah—for one who has recovered from a serious illness or returned from a risky journey; for naming a baby; for the general well-being of one called to the Torah, for one who is sick, and so on. This format is for Torah honorees:

May God who blessed our fathers	מִי שְׁבֵרַךְ אֲבוֹתֵינוּ	Mi sheberach avoteinu
Abraham, Isaac, and Jacob,	אַבְרָהָם יִצְחָק וְיַעֲקֹב	Avraham, Yitzchak, veYa'akov
and our mothers,	וְאִמּוֹתֵינוּ	ve'imoteinu
Sarah, Rebecca, Rachel and Leah,	שָׂרָה רִבְקָה רָחֵל וְלֵאָה	Sarah, Rivkah, Rachel, veLe'ah,
Bless ...	הוּא יְבָרַךְ אֶת	hu yevarech et
_____ child of _____,	בֶּן/בַּת _____	_____ ben/bat _____,

The blessing for Torah honorees continues; use the shaded words for women.

The formula for those honored with Hagbahah and Gelilah is on page 236.

who came up for an aliyah today	שְׁעָלָה שְׁעַלְתָּה הַיּוֹם	she'alah she'altah hayom
to honor God's presence,	לְכַבּוֹד הַמָּקוֹם	lichvod haMakom
the Torah	וְלְכַבּוֹד הַתּוֹרָה	velichvod haTorah

Some add the next line on Shabbat

and this Shabbat.	וְלְכַבּוֹד הַשַּׁבָּת	velichvod haShabat.
and this Judgement Day. ²	וְלְכַבּוֹד יוֹם הַדִּין	velichvod Yom haDin.
May the Holy One (whom we bless)	הַקָּדוֹשׁ בְּרוּךְ הוּא	Hakadosh baruch hu
protect him her	יִשְׁמְרֵהוּ יִשְׁמְרֵהָ	yishmerehu yishmereha
and save him her	וַיַּצִּילֵהוּ וַיַּצִּילֵהָ	veyatzilehu veyatzileha
from all trouble and sorrow,	מִכָּל צָרָה וּצְוָקָה	mikol tzarah vetzukah
affliction and sickness,	וּמִכָּל נֶגַע וּמַחְלָה	umikol negah umachalah,
and send blessing and success	וַיִּשְׁלַח בְּרָכָה וְהַצְלָחָה	veyishlach berachah vehatzlachah
to all his her work,	בְּכָל מַעֲשֵׂי יָדָיו וְיָדֶיהָ	bechol ma'asei yadav yadeha,
write down his her name	וַיַּכְתְּבֵהוּ וַיַּכְתְּבֵהָ	veyichtevehu veyichtevehu
and seal his her name	וַיַּחְתְּמֵהוּ וַיַּחְתְּמֵהָ	veyachtemehu veyachtemehu
for a good life on this Judgement Day,	לְחַיִּים טוֹבִים בְּזֶה יוֹם הַדִּין	lechayim tovim bezeh yom hadin
with all his her fellow Jews,	עִם כָּל יִשְׂרָאֵל אָחָיו אָחֵיהָ	im kol Yisra'el echav acheha
and let's say, "Amen."	וְנֹאמַר אָמֵן אָמֵן	venomar, "Amen." Amen

² We refer to Judgement Day on both Rosh Hashanah and Yom Kippur.

Thanks after Peril - הגומל - Birkat HaGomel

One who has survived danger or sickness may add this blessing.

We bless you, God,	ברוך אתה יי	Baruch ata Adonai
Blessed be God, blessed be God's name!	ברוך הוא וברוך שמו	Baruch hu uvaruch shemo
our God, ruler of the universe,	אלהינו מלך העולם	Eloheinu Melech ha'olam,
who grants goodness to the undeserving	הגומל לחיבים טובות	hagomel lechayavim tovot,
and granted me every goodness.	שגמלני כל-טוב אמן	shegemalani kol tov. Amen

The congregation responds to the blessing:

For men.

May God, who granted you every goodness,	מי שגמלך כל-טוב	Mi shegemalcha kol tov,
continue to grant you every goodness. Selah.	הוא יגמלך כל-טוב סלה	hu yigmolcha kol tov. Selah.

For women.

May God, who granted you every goodness,	מי שגמלך כל-טוב	Mi shegemalech kol tov,
continue to grant you every goodness. Selah.	הוא יגמלך כל-טוב סלה	hu yigmelech kol tov. Selah.

First Day: Genesis 21

On Shabbat, we call seven people to observe the reading; on other days, five.

<p><i>Gen 21:1</i> God took note of Sarah as <i>God</i> predicted; God did for Sarah what <i>God</i> had promised.</p>	<p>וַיְהִיָּה פָקֵד אֶת־שָׂרָה כַּאֲשֶׁר אָמַר וַיַּעַשׂ יְהוָה לְשָׂרָה כַּאֲשֶׁר דִּבֶּר וַתַּהַר וַתֵּלֶד שָׂרָה לְאַבְרָהָם בֶּן לִזְקֻנָּו לְמוֹעֵד אֲשֶׁר־דִּבֶּר אֱלֹהִים וַיִּקְרָא אַבְרָהָם אֶת־שֵׁם־בְּנֵוֹ הַנּוֹלָד־לּוֹ אֲשֶׁר־יָלְדָה־לוֹ שָׂרָה יִצְחָק וַיַּמַּל אַבְרָהָם אֶת־יִצְחָק בְּנֵוֹ בֶּן־שְׁמוֹנַת יָמִים כַּאֲשֶׁר צִוָּה אֱלֹהִים</p>	<p>VAdonai pakad et Sarah ka'asher amar; vaya'as Adonai leSarah ka'asher diber. Vatahar, Vateled Sarah le'Avraham ben lizkunav, lamo'ed asher diber oto Elohim. Vayikra Avraham et shem beno hanolad lo, asher yaldah lo Sarah, Yitzchak. Vayamal Avraham et Yitzchak beno ben shemonat yamim, ka'asher tzivah oto Elohim.</p>
<i>Second reading</i>		
<p>⁵ Abraham was 100 years old when his son Isaac was born to him.</p>	<p>וַאֲבְרָהָם בֶּן־מֵאָת שָׁנָה בְּהַוְלֵד לוֹ אֶת יִצְחָק בְּנֵוֹ וַתֹּאמֶר שָׂרָה צָחֵק עָשָׂה לִי אֱלֹהִים כָּל־הַשְּׂמֵעַ יִצְחָק־לִי¹ וַתֹּאמֶר מִי מִלֵּל לְאַבְרָהָם הֲיִנְיָקָה בָּנִים שָׂרָה כִּי־יֵלְדֵתִי בֶן לִזְקֻנָּו וַיִּגְדַּל הַיֶּלֶד וַיִּנְמַל וַיַּעַשׂ אַבְרָהָם מִשְׂתֵּה גָדוֹל בַּיּוֹם הַנִּמְלֵ אֶת־יִצְחָק</p>	<p>Ve'Avraham ben me'ah shanah behavaled lo et Yitzchak beno. Vatomer Sarah, "Tzechok asah li Elohim; kol hashome'ah yitzchak li!" Vatomer, "Mi milel le'Avraham, 'Heinikah vanim Sarah' — ki yaladti ven lizkunav." Vayigdal hayeled, vayigamal; vaya'as Avraham mishteh gadol beyom higamel et Yitzchak.</p>
<p>⁶ Sarah said, "God made me laugh: anyone who hears <i>of this</i> will laugh for me."</p>	<p>⁷ She said, "Who would have told Abraham, 'Sarah will nurse children' — that I would bear a child for his old age!"</p>	<p>⁸ The child grew and was weaned; Abraham made a big party on the day Isaac was weaned.</p>

¹ Some say יִצְחָק־לִי / yitzchak li; this does not change the meaning.

On Shabbat, we break here for the third reading

<p>⁹ Sarah saw <i>Ishmael</i>, the son of Hagar, the Egyptian girl— whom <i>the Egyptian girl</i> bore to Abraham— fooling around.</p>	<p>וַתֵּרָא שָׂרָה אֶת־בֶּן־הַגֵּר הַמִּצְרִית אֲשֶׁר־יָלְדָה לְאַבְרָהָם מִצְחָק</p>	<p>Vatereh Sarah et ben Hagar haMitzrit asher yaldah le'Avraham metzachek.</p>
<p>¹⁰ She said to Abraham, “Send that servant-girl away, with her son: That servant-girl’s son won’t inherit <i>your legacy</i> with my son, with Isaac.”</p>	<p>וַתֹּמֶר לְאַבְרָהָם נָרֵשׁ הָאִמָּה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִרְשׁ בֶּן־הָאִמָּה הַזֹּאת עִם־בְּנֵי עַם־יִצְחָק</p>	<p>Vatomer le'Avraham, “Garesh ha'amah hazot, ve'et benah, ki lo yirash ben ha'amah hazot im beni, im Yitzchak.”</p>
<p>¹¹ This matter was very bad in Abraham’s view, because of his son.</p>	<p>וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֹת בְּנֵו וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אֶל־יָרַע בְּעֵינֶיךָ</p>	<p>Vayerah hadavar me'od be'einei Avraham al odot beno. Vayomer Elohim el Avraham, “Al yera be'einecha</p>
<p>¹² God said to Abraham, “Don’t view this as bad, <i>this matter</i> about the boy and your servant girl: <i>in</i> all that Sarah says to you, listen to her voice, for Isaac will bring you children.¹</p>	<p>עַל־הַנְּעֹר וְעַל־אִמְתְּךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקוֹלָהּ כִּי בְיִצְחָק יִקְרָא לָהּ זָרַע</p>	<p>al hana'ar ve'al amatecha. Kol asher tomar elecha Sarah, shema bekolah, ki veYitzchak yikareh lecha zara.</p>
<p><i>Third reading (fourth on Shabbat)</i></p>		
<p>¹³ The son of the servant girl, too, I shall make into a nation, because he <i>too</i> is your offspring.</p>	<p>וְגַם אֶת־בֶּן־הָאִמָּה לְגוֹי אֲשִׁימוּנִי כִּי זָרַעְךָ הוּא</p>	<p>Vegam et ben ha'amah legoi asimenu, ki zar'acha hu.”</p>
<p>¹⁴ Abraham got up early next morning, took food and a skin of water, gave it to Hagar, set it on her shoulder —the child, too—and sent her off. She went and wandered in the wilderness of Be'er Sheva.</p>	<p>וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר וַיִּקַּח־לֶחֶם וְחֶמֶת מַיִם וַיִּתֵּן אֶל־הַגֵּר שָׁם עַל־שִׁימְחָהּ וְאֶת־הַיָּלֵד וַיִּשְׁלַחָהּ וַתֵּלֶךְ וַתֵּתַע בְּמִדְבַר בְּאֵר שֶׁבַע</p>	<p>Vayashkem Avraham baboker, vayikach lechem vechemat mayim, vayiten el Hagar, sam al shichmah, ve'et hayeled, vayeshalcheha; vatelech vateta bemidbar Be'er Shava.</p>
<p>¹⁵ The water in the skin was used up, so she sent the child <i>to stay</i> under one of the shrubs.</p>	<p>וַיִּכְלוּ הַמַּיִם מִן־הַחֶמֶת וַתִּשְׁלַח אֶת־הַיָּלֵד תַּחַת אֶחָד הַשִּׁיחִים</p>	<p>Vayichlu hamayim min hachemet, vatashlech et hayeled tachat achad hasichim.</p>

¹ “For through Isaac will-be-called for you seed/offspring”; i.e., it’s the descendants of Isaac who will be known as Abraham’s descendants. This is not a universal view.

¹⁶ She went and sat across *from him*,
about a bowshot away;
she said,
“I won’t watch the boy die.”
She sat across *from him*,
raised her voice and wept.
¹⁷ God heard the lad’s voice;
God’s messenger called Hagar
from the sky, and said to her,
“What is with you, Hagar?
Don’t be afraid,
for God has heard the lad’s voice
since he is there.¹

וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנְגֵד
הַרְחֵק כַּמִּטְחָוִי קֶשֶׁת
כִּי אָמְרָה
אֶל־אַרְעָה בְּמוֹת הַיָּלֵד
וַתֵּשֶׁב מִנְגֵד
וַתִּשָּׂא אֶת־קוֹלָהּ וַתִּבְדֵּךְ
וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנְּעוּר
וַיִּקְרָא מַלְאָךְ אֱלֹהִים אֶל־הַגֵּר
מִן־הַשָּׁמַיִם וַיֹּאמֶר לָהּ
מַה־לָּךְ הַגֵּר
אֶל־תִּירָאִי
כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנְּעוּר
בְּאֶשֶׁר הוּא־שָׁם

Vatelech vateshev lah mineged

har'chek kimtachavei keshet,

ki amrah,

“Al er'eh bemot hayaled.”

Vateshev mineged,

vatisah et kolah vatevk.

Vayishma Elohim et kol hana'ar

vayikra malach Elohim el Hagar

min hashamayim vayomer lah,

“Mah lach, Hagar.

Al tir'i,

ki shama Elohim el kol hana'ar

ba'asher hu sham.

On Shabbat, we break here for the fifth reading

¹⁸ Get up, lift up the lad,
hold him tight,²
for I will make him a great people.”
¹⁹ Then God opened her eyes;
she saw a water well,
went and filled the skin with water
and made the lad drink.
²⁰ God was with the lad;
he grew up and settled in the wilderness
and became an archer.
²¹ He settled in Paran Wilderness;
his mother took him a wife
from the land of Egypt.

קוּמִי שִׂאִי אֶת־הַנְּעוּר
וַתְּחַזְּקִי אֶת־יָדְךָ בּוֹ
כִּי־לְגוֹי גָּדוֹל אֲשִׁימֶנּוּ
וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ
וַתִּרְאֶה בְּאֵר מַיִם
וַתֵּלֶךְ וַתִּמְלֵא אֶת־הַחֲמֹת מַיִם
וַתִּשְׁק אֶת־הַנְּעוּר
וַיְהִי אֱלֹהִים אֶת־הַנְּעוּר
וַיִּגְדַּל וַיֵּשֶׁב בַּמִּדְבָּר
וַיְהִי רֹבֵה קֶשֶׁת
וַיֵּשֶׁב בְּמִדְבַר פָּאֲרָן
וַתִּקַּח־לּוֹ אִמּוֹ אִשָּׁה
מֵאֶרֶץ מִצְרַיִם

Kumi, se'i et hana'ar

vehachaziki et yadech bo,

ki legoy gadol asimenu.”

Vayifkach Elohim et eineha

vaterah be'er mayim, vatelech

vatmaleh et hachemet mayim

vatashk et hana'ar.

Vayehi Elohim et hana'ar,

vayigdal vayeshev bamidbar,

vayehi roveh kashat.

Vayeshev beMidbar Paran;

vatikach lo imo ishah

me'eretz Mitzrayim.

פּ

¹ “In that he is there.”

² “And strengthen your hand upon him.”

³ Instead of dividing the reading by chapter and verse, we mark the traditional Torah divisions. פ is for a major division, after which the rest of a line is blank. ס is for a minor division, with a noticeable gap on a line.

Fourth reading (sixth on Shabbat)

<p>22 At this time, Avimelech spoke (and Fichol, leader of his army) to Abraham, saying: “God is with you in everything you do.</p>	<p>וַיְהִי בַּעַת הַהוּא וַיֹּאמֶר אַבְיִמֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ אֶל־אַבְרָהָם לֵאמֹר אֱלֹהִים עִמָּךְ בְּכֹל אֲשֶׁר־אַתָּה עֹשֶׂה וְעַתָּה הִשָּׁבֵעַ לִי בְּאֱלֹהִים הַנְּהַ אִם־תִּשְׁקֹר לִי וּלְנִינִי וּלְנִכְדֵי כַּחֲסֵד אֲשֶׁר־עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם־הָאָרֶץ אֲשֶׁר־גָּרְתָהּ בָּהּ וַיֹּאמֶר אַבְרָהָם אֲנֹכִי אֲשַׁבֵּעַ וְהוֹכַח אַבְרָהָם אֶת־אַבְיִמֶלֶךְ עַל־אֲדֹתַי בְּאֵר הַמַּיִם אֲשֶׁר גָּזְלוּ עַבְדֵי אַבְיִמֶלֶךְ וַיֹּאמֶר אַבְיִמֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה וְגַם־אַתָּה לֹא־הִנְדַּתְתָּ לִּי וְגַם אֲנֹכִי לֹא שָׁמַעְתִּי בְּלִתי הַיּוֹם וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לְאַבְיִמֶלֶךְ וַיַּיְחֲרְתוּ שְׁנֵיהֶם בְּרִית</p>	<p>Vayehi ba’et hahi, vayomer Avimelech uFichol sar tzeva’o el Avraham lemor: “Elohim im’cha bechol asher atah oseh. Ve’atah hishav’ah li vElohim henah: Im tishkor li ulenini ulenechdi kachesed asher asiti imcha ta’aseh imadi ve’im ha’aretz asher gartah bah.” Vayomer Avraham, “Anochi ishave’ah.” Vehochi’ach Avraham et Avimelech al odot be’er hamayim asher gazlu avdei Avimelech. Vayomer Avimelech, “Lo yadati mi asah et hadavar hazeh, vegam atah lo higadta li, vegam anochi lo shamati bilti hayom.” Vayikach Avraham tzon uvakar vayiten le’Avimelech, vayichretu sheneihem berit.</p>
<p>23 Now promise me this, by God, that you will not lie to me or my descendants:¹ by the kindness I have shown you, you shall deal with me and with the land where you live.”</p>		
<p>24 Abraham said, “I will promise.”</p>		
<p>25 Abraham argued with Avimelech about the water well that Avimelech’s servants seized.</p>		
<p>26 Avimelech said, “I don’t know who did this. You didn’t tell me <i>about it</i>, and I didn’t hear of it <i>at all</i> until today.”</p>		
<p>27 So Abraham took sheep and cattle and presented them to Avimelech, and the two of them sealed a pact.</p>		

¹ “Or to my son or to my grandson.” The Hebrew words here used for son and grandson appear rarely, so it’s hard to say how many generations are implied. It’s easy to think Avimelech looks to an infinite future.

Fifth reading (seventh on Shabbat)

²⁸ Abraham stood
the seven lambs¹ by themselves.

²⁹ Avimelech said to Abraham,
“What are these,
these seven lambs
that you have stood by themselves?”

³⁰ He said,
“When you take the seven lambs
from me personally,²
this will be proof
that I dug out this well.”

³¹ That is why he called that place
Promise Well,³
because there they both promised.

³² They sealed a pact at Promise Well.
Avimelech rose
with Fichol his captain,
and they went back to Raider Land.

³³ He planted a grove *of trees* at Promise Well
and there he used the name of God,⁴
God of the world.

³⁴ Abraham lived in Raider Land⁵
a long time.

וַיִּצַב אַבְרָהָם
אֶת־שֶׁבַע כִּבְשֹׁת הַצֹּאן לְבִדְהֵן

וַיֹּאמֶר אַבְיִמֶלֶךְ אֶל־אַבְרָהָם
מַה הֵנָּה

שֶׁבַע כִּבְשֹׁת הָאֵלֶּה
אֲשֶׁר הִצַּבְתָּ לְבִדְהָנָה

וַיֹּאמֶר

כִּי אֶת־שֶׁבַע כִּבְשֹׁת תִּקַּח
מִיָּדִי

בַּעֲבוּר תְּהִי־לִי לְעֵדָה
כִּי חָפַרְתִּי אֶת־הַבְּאֵר הַזֹּאת

עַל־כֵּן קָרָא לַמָּקוֹם הַהוּא
בְּאֵר שֶׁבַע

כִּי שָׁם נִשְׁבְּעוּ שְׁנֵיהֶם

וַיִּכְרְתוּ בְרִית בֵּין־בְּאֵר שֶׁבַע
וַיָּקָם אַבְיִמֶלֶךְ

וַפִּיכֹל שַׂר־צְבָאוֹ

וַיָּשׁוּבוּ אֶל־אֶרֶץ פְּלִשְׁתִּים

וַיִּטַע אֶשֶׁל בְּבְאֵר שֶׁבַע

וַיִּקְרָא שֵׁם בְּשֵׁם יְהוָה
אֵל עוֹלָם

וַיָּגֵר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים
יָמִים רַבִּים

פ

Vayatzev Avraham
et sheva kivsoṭ hatzon levad’hen.

Vayomer Avimelech el Avraham,
“Mah henah,
shevah kevasot ha’eleh
asher hitzavta levadanah?”

Vayomer,
“Ki et sheva kevasot tikach
miyadi,

ba’avur tih’yeh li le’edah
ki chafarti et habe’er hazot.”

Al ken kara lamakom hahu
“Be’er Shava”:

ki sham nishbe’u sheneihem.

Vayichretu verit biVe’er Shava,
vayakam Avimelech
uFichol sar tzeva’o,

vayashuvu el Eretz Pelishtim.

Vayita eshel biVe’er Shava,
vayikra sham beshem Adonai,
El olam.

Vayagar Avraham be’Eretz Pelishtim
yamim rabim.

¹ “Female lambs of the flock.”

² “From my hand.”

³ Or “Seven Well”—the root שבע *shבע* implies both seven and promise.

⁴ “He called by name God” or “He called God by *God’s* name.”

⁵ “The land of the Philistines,” from the root פלש *plsh*, invade or trespass.

Second Day: Genesis 22

Genesis 22:1 After these things,

God tested Abraham
and said to him, “Abraham.”
He said, “I am here.”

² God said, “Please take your son,
your only one, whom you love,
Isaac,

and go to Moriah Land.
There, put him up as a sacrifice
on one of the mountains
that I shall tell you.”

³ Abraham got up early in the morning
and saddled his donkey.

He brought his two *servant* lads with him
and Isaac his son.

He split wood for the sacrifice;
he got up and went to the place
that God had told him.

⁴ On the third day,
Abraham raised his eyes
and saw the place far away.

⁵ Abraham said to his servant lads,
“You stay here with the donkey,
while I and the lad go up there
and worship;
then we’ll come back to you.”

וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה
וַתְּבַלְּטֵם נִסָּה אֶת־אַבְרָהָם
וַיֹּאמֶר אֵלָיו אַבְרָהָם
וַיֹּאמֶר הִנְנִי

וַיֹּאמֶר קַח־נָא אֶת־בְּנֶךָ
אֶת־יְחִידְךָ אֲשֶׁר־אַהַבְתָּ
אֶת־יִצְחָק

וְלֶךְ־לְךָ אֶל־אֶרֶץ מֹרְיָה
וְהַעֲלֵהוּ שָׁם לְעֹלָה
עַל אֶחָד הַהָרִים
אֲשֶׁר אֹמַר אֵלֶיךָ

וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר
וַיַּחַבֵּשׁ אֶת־חֲמֹרָו
וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ
וְאֶת יִצְחָק בְּנֵוֹ
וַיִּבְקַע עֵצִי עֹלָה
וַיִּקָּם וַיֵּלֶךְ אֶל־הַמָּקוֹם
אֲשֶׁר־אָמַר־לּוֹ הָאֱלֹהִים

Second reading

בַּיּוֹם הַשְּׁלִישִׁי
וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו
וַיִּרְא אֶת־הַמָּקוֹם מֵרָחֹק
וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו
שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמֹר
וְאֲנִי וְהַנֶּעֱרַר נִלְכֶה עַד־כֹּה
וְנִשְׁתַּחֲוֵה
וְנָשׁוּבָה אֵלֵיכֶם

Vayehi achar hadvarim ha’eleh,
veha’Elohim nisah et Avraham,
vayomer elav, “Avraham”:
vayomer, “Hineni.”

Vayomer, “kach na et bin’cha,
et yechid’cha asher ahavta,
et Yitzchak,
velech lecha el eretz haMoriyah,
veha’alehu sham le’olah
al achad heharim
asher omar elecha.”

Vayashkem Avraham baboker,
vayachavosh et chamoro,
vayikach et shenei ne’arav ito,
ve’et Yitzchak beno,
vay’vaka atzei olah,
vayakam vayelech el hamakom
asher amar lo ha’Elohim.

Bayom hashlishi
vayisa Avraham et einav
vayar et hamakom merachok.
Vayomer Avraham el ne’arav,
“Shevu lachem po im hachamor,
va’ani vehana’ar nel’cha ad koh,
venishtachaveh,
venashuvah aleichem.”

⁶ Abraham took
the *firewood* for the sacrifice
and loaded it on Isaac his son.
In his hand, he took the fire
and the knife,
and the two of them walked on together.

⁷ Isaac said to his father Abraham,
he said, “Dad,”
and he said, “I’m here, son.”
He said, “Here are fire and wood,
but where is the lamb for a sacrifice?”

⁸ Abraham said,
“God will see to *God’s* own lamb
for a sacrifice, son.”
And the two of them walked on together.

⁹ They came to the place
that God had told him.
There, Abraham built
the altar;
he arranged the wood,
tied up his son Isaac
and placed him on the altar,
on top of the wood.

¹⁰ Abraham reached out his hand
and took the knife
to slaughter his son.

¹¹ Then God’s messenger called him
from the sky
and said, “Abraham, Abraham!”
“I’m here,” he said.

וַיִּקַּח אַבְרָהָם
אֶת־עֵצֵי הָעֹלָה
וַיִּשֶׂם עַל־יִצְחָק בְּנוֹ
וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ
וְאֶת־הַמַּאֲכֵלֶת
וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו

Vayikach Avraham
et atzei ha’olah
vayasem al Yitzchak beno,
vayikach beyado et ha’esh
ve’et hama’achelet,
vayelchu sheneihem yachdav.

וַיֹּמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו
וַיֹּמֶר אָבִי
וַיֹּמֶר הִנְנִי בָנִי
וַיֹּמֶר הִנֵּה הָאֵשׁ וְהַעֲצִים
וְאֵינִי הַשֶּׁה לְעֹלָה

Vayomer Yitzchak el Avraham aviv
vayomer, “Avi,”
vayomer, “Hineni veni,”
vayomer, “Hineh ha’esh vеха’etzim,
ve’ayeh haseh le’olah?”

וַיֹּמֶר אַבְרָהָם
אֱלֹהִים יִרְאֶה־לּוֹ הַשֶּׁה
לְעֹלָה בְּנִי
וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו

Vayomer Avraham,
“Elohim yir’eh lo haseh
le’olah, beni.”
Vayel’chu sheneihem yachdav.

Third reading

וַיֹּבֵאוּ אֶל־הַמְּקוֹם
אֲשֶׁר אָמַר־לּוֹ הָאֱלֹהִים
וַיִּבֶן שָׁם אַבְרָהָם
אֶת־הַמִּזְבֵּחַ
וַיַּעֲרֶךְ אֶת־הָעֲצִים
וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ
וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ
מִמַּעַל לְעֲצִים

Vayavo’u el hamakom
asher amar lo ha’Elohim,
vayiven sham Avraham
et hamizbe’ach,
vaya’aroch et ha’etzim,
vaya’akod et Yitzchak beno,
vayasem oto al hamizbe’ach,
mima’al la’etzim.

וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ
וַיִּקַּח אֶת־הַמַּאֲכֵלֶת
לְשַׁחֵט אֶת־בְּנוֹ

Vayishlach Avraham et yado,
vayikach et hama’achelet
lishchot et beno.

וַיִּקְרָא אֵלָיו מֵאֲדַם יְהוָה
מִן־הַשָּׁמַיִם
וַיֹּמֶר אַבְרָהָם אַבְרָהָם
וַיֹּמֶר הִנְנִי

Vayikra elav malach Adonai
min hashamayim,
vayomer: “Avraham, Avraham!”
Vayomer, “Hineni.”

¹² He said,
“Don’t reach your hand toward the lad
—don’t do anything to him—
for now I know
that you respect God;
you did not withhold
your son, your only one, from me.”

¹³ Abraham raised his eyes and saw
—look!—a ram, behind *him*,
stuck in the thicket by his horns;
Abraham went
and took the ram
and raised it as a sacrifice instead of his son.

¹⁴ Abraham called
that place by the name
“God will see”;
even today, people say,
“On God’s mountain it will appear.”

¹⁵ God’s messenger called
Abraham again, from the sky

¹⁶ and said,
“I promise,¹ says God,
‘that because you did
this thing—
you did not withhold
your son, your only one—

וַיֹּאמֶר Vayomer,
אֶל-תִּשְׁלַח יָדְךָ אֶל-הַנֶּעָר אל-tishlach yad’cha el hana’ar,
וְאַל-תַּעַשׂ לוֹ מְאוּמָה, ve’al ta’as lo me’umah,
כִּי עַתָּה יָדַעְתִּי ki atah yadati
כִּי-יִרְא אֱלֹהִים אֹתָהּ ki yereh Elohim atah,
וְלֹא חָשַׁכְתָּ velo chasachta
אֶת-בְּנֶךָ אֶת-יְחִידְךָ מִמֶּנִּי et bin’cha, et yechid’cha mimeni.”
וַיֵּשֶׁא אַבְרָהָם אֶת-עֵינָיו וַיִּרְא Vayisa Avraham et einav, vayar,
וְהִנֵּה-אַיִל אַחֵר vehineh ayil achar
נֹעֵחַז בַּסְּבַךְ בְּקַרְנָיו ne’echaz basvach bekarnav;
וַיִּקַּח אַבְרָהָם vayelech Avraham
וַיִּקַּח אֶת-הָאֵיל vayikach et ha’ayil,
וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ. vaya’alehu le’olah tachat beno.
וַיִּקְרָא אַבְרָהָם Vayikra Avraham
שֵׁם-הַמְּקוֹם הַהוּא shem hamakom hahu,
יְהוָה | יִרְאֵה “Adonai Yir’eh”;
אֲשֶׁר יֹאמַר הַיּוֹם asher ye’omer hayom,
בְּהַר יְהוָה יִרְאֵה “Behar Adonai yera’eh.”

Fourth reading

וַיִּקְרָא מַלְאֲךְ יְהוָה אֶל-אַבְרָהָם Vayikra malach Adonai
עֲשֵׂית מִן-הַשָּׁמַיִם el Avraham shenit min hashamayim.
וַיֹּאמֶר Vayomer,
כִּי נִשְׁבַּעְתִּי נְאֻם-יְהוָה ““Bi nishbati, ne’um Adonai,
כִּי יַעַן אֲשֶׁר עָשִׂית ‘ki ya’an asher asita
אֶת-הַדָּבָר הַזֶּה et hadavar hazeh,
וְלֹא חָשַׁכְתָּ velo chasachta
אֶת-בְּנֶךָ אֶת-יְחִידְךָ et bin’cha, et yechidecha,

¹ “I have sworn by myself,” or “I have staked my reputation on this promise.”

¹⁷ that I will certainly bless you,
certainly increase your descendants
like the stars of the sky
and the sand that is on the seashore,
and your descendants shall possess
their enemies' gate.

¹⁸ Through your descendants shall be blessed
all nations of the world
because you listened to my voice.”

¹⁹ Abraham returned to his lads;
they rose and went together
to Promise Well,
and Abraham settled at Promise Well.

כִּי־בִרְךָ אֲבָרְכֶךָ ki yevarech avarech'cha,
וְהִרְבֵּה אֲרֵבֶה אֶת־זַרְעֶךָ veharbeh arbeh et zar'acha,
כְּכּוֹכְבֵי הַשָּׁמַיִם kechochvei hashamayim
וְכַחֲזוֹל אֲשֶׁר עַל־שֵׁפֶת הַיָּם vechachol asher al sefat hayam,
וַיִּרַשׁ זַרְעֶךָ veyirash zar'acha
אֶת שַׁעַר אוֹיְבָיו et sha'ar oyvav.
וְהִתְבָּרְכוּ בְּזַרְעֶךָ Vehitbar'chu vezar'acha
כָּל גּוֹיֵי הָאָרֶץ kol goyei ha'aretz,
עֵקֶב אֲשֶׁר שָׁמַעַתְּ בְּקוֹלִי ekev asher shamata bekoli.”
וַיָּשָׁב אַבְרָהָם אֶל־נַעֲרָיו Vayashav Avraham el ne'arav,
וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו vayakumu, vayel'chu yachdav
אֶל־בְּאֵר שָׁבַע el Be'er Shava;
וַיֵּשֶׁב אַבְרָהָם בְּבְאֵר שָׁבַע vayeshav Avraham biVe'er Shava.
פ

Fifth reading

²⁰ After these events,
Abraham was told this:
“Look, Milcah—she too—has borne
children to your brother Nachor:

²¹ Utz, the oldest, and Buz his brother,
and Kemu'el, Aram's father;

²² Kesed and Chazo,
Pildash and Yidlaf,
and Betu'el.”

²³ Betu'el bore Rivkah.
These eight Milcah bore
to Nachor, Abraham's brother.

²⁴ His concubine—her name was Re'umah—
she too gave birth
to Tevach and Gacham,
Tachash and Ma'achah.

וַיְהִי אַחֲרָיִם הַדְּבָרִים הָאֵלֶּה Vayehi, acharei had'varim ha'eleh,
וַיִּגְדַּל לְאַבְרָהָם לֵאמֹר vayugad le'Avraham lemor:
הִנֵּה יַלְדָּה מִלְכָּה גַם־הִיא “Hineh yaldah Milkah gam hi
בָּנִים לְנַחֲוֹר אַחִיךָ banim leNachor achicha:
אֶת־עוּץ בְּכוֹרוֹ וְאֶת־בּוּז אָחִיו et Utz bechoro ve'et Buz achiv
וְאֶת־קֵמוּאֵל אָבִי אָרָם ve'et Kemu'el, avi Aram;
וְאֶת־כֶּסֶד וְאֶת־חָזוֹ וְאֶת־פִּלְדָּשׁ וְאֶת־יִדְלָף ve'et Kesed ve'et Chazo
וְאֶת־בְּתוּאֵל ve'et Pildash ve'et Yidlaf
וְבְתוּאֵל יָלַד אֶת־רִבְקָה Uvetu'el yalad et Rivkah.
שֶׁמוֹנָה עֲלֶיהָ יַלְדָּה מִלְכָּה Shemonah eleh yaldah Milkah
לְנַחֲוֹר אָחִי אַבְרָהָם leNachor, achi Avraham.
וּפִילָגְשׁוֹ וּשְׁמָהּ רֵאוּמָה Ufilagsho, ushemah Re'umah,
וַתֵּלֵד גַּם־הִיא vateled gam hi
אֶת־טֵבַח וְאֶת־גַּחַם et Tevach ve'et Gacham
וְאֶת־תַּחַשׁ וְאֶת־מַאֲחָה ve'et Tachash ve'et Ma'achah.

..... Dawn Blessings continue on page 81; the Torah service continues with “half” kaddish, page 391

Raising the Scroll • הגבהה • Hagbah

When the Torah reading is finished, two people are called to the bimah.

One will raise the scroll for all to see, the other will wrap the scroll in its coverings.

Some congregations bless them with this formula.

May God who blessed our fathers	מי שברך אבותינו	Mi sheberach avoteinu
Abraham, Isaac, and Jacob,	אברהם יצחק ויעקב	Avraham, Yitzchak, veYa'akov
Bless ...	הוא יברך את	hu yevarech et ...
___ child of ___,	בן בת	___ ben bat ___,
who will come up	בעבור שיעלה שתעלה	ba'avur sheya'aleh sheta'aleh
to raise the Torah, and	להגבהת התורה ואת	lehagbahat haTorah ve'et ...
___ child of ___,	בן בת	___ ben bat ___,
who will come up	בעבור שיעלה שתעלה	ba'avur sheya'aleh sheta'aleh
to wrap the Torah.	לגלילת התורה	liglilat haTorah
As a result,	בשכר זה	Bis'char zeh
may the Holy One (whom we bless)	הקדוש ברוך הוא	Hakadosh baruch hu
protect and save them	ישמרם ויצילם	yishmerem veyatzilem
from all trouble and sorrow,	מכל צרה וצוקה	mikol tzarah vetzukah
affliction and sickness,	ומכל נגע ומחלה	umikol negah umachalah,
and send blessing and success	וישלח ברכה והצלחה	veyishlach berachah vehatzlachah
to all their work,	בכל מעשה ידיהם	bechol ma'asei yedeihem,
with all their fellow Jews,	עם כל ישראל אחיהם	Im kol Yisra'el acheihem
and let's say, "Amen."	ונאמר אמן אמן	venomar, "Amen." Amen

*We read the maftir section from the second scroll,
then raise and dress the second scroll and continue with the haftarah.*

Maftir: Numbers 29:1-6¹

Num 29:1 In the seventh month

on the first day,
you shall hold a holy meeting;
don't do any creative work.

This is to be a trumpet-day.

² Make an upward offering,
a nice smell for God:

one male young bull, one ram,
and seven flawless year-old lambs.

³ Their grain-offering
is fine flour mixed with oil,
three tenths of an ephah for a bull,
two tenths of an ephah for a ram,

⁴ One tenth of an ephah for each lamb
of the seven lambs.

⁵ Also, one male goat for a sin-offering,
to atone for you,

⁶ as well as the new month's upward-offering
and its grain-offering,
the daily upward-offering and its grain-offering,
their poured-offering as standard procedure
as a nice smell,
a fire-offering for God.

וּבַחֹדֶשׁ הַשְּׁבִיעִי

בְּאֶחָד לַחֹדֶשׁ

מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם

כָּל־מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ

יוֹם תְּרוּעָה יִהְיֶה לָכֶם

וַעֲשִׂיתֶם עֹלָה

לְרֵיחַ נִיחֹחַ לַיהוָה

פָּר בֶּן־בָּקָר אֶחָד אַיִל אֶחָד

כִּבְשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם

וּמִנְחָתָם

סֹלֶת בְּלוּלָה בַשֶּׁמֶן

שְׁלוֹשָׁה עֶשְׂרֹנִים לַפָּר

שְׁנֵי עֶשְׂרֹנִים לַאֵיִל

וְעֶשְׂרֹן אֶחָד לְכִבְשֵׁי הָאֶחָד

לְשִׁבְעַת הַכִּבְשִׂים

וְשֶׁעִיר־עִזִּים אֶחָד חַטָּאת

לְכַפֵּר עֲלֵיכֶם—

מִלְבַּד עֹלַת הַחֹדֶשׁ

וּמִנְחָתָהּ

וְעֹלַת הַתָּמִיד וּמִנְחָתָהּ

וְנִסְכֵיהֶם כְּמִשְׁפָּטָם

לְרֵיחַ נִיחֹחַ

אִשֶּׁה לַיהוָה

ס

Uvachodesh hashevi'i,

be'echad lachodesh,

mikrah kodesh yiheh lachem:

kol melechat avodah lo ta'asu.

Yom teru'ah yiheyeh lachem.

Va'asitem olah

lerei'ach nicho'ach lAdonai,

par ben baker echad, ayil echad,

kevasim b'nei shana shiva temimim.

Umin'chatam

solet belulah vashemen,

shelosh esronim lapar,

shenei esronim la'ayil,

ve'isaron echad lakeves ha'echad,

leshivat hakevasim.

Use'ir izim echad chatat,

lechaper aleichem—

milvad olat hachodesh

umin'chatah,

ve'olat hatamid umin'chatah,

veniskeihem kemishpatam,

lerei'ach nicho'ach,

isheh lAdonai.

¹ Many of the terms in this short section deserve explanation: “meeting” implies that people are called together, and some translations use “convocation”; “trumpet-day” or day of blowing the shofar; the “upward offering,” might be lifted “up” during the ceremony or burnt so that it goes “up” in smoke; “nice smell,” may imply that God enjoys the smell because it shows we are fulfilling our obligations; an “ephah” could have been five or six gallons; “sin-offering” and “atone” raise the question whether the community did something wrong.

The Haftarah¹

Blessings Before the Haftarah

..... *Two blessings introduce the haftarah*

<p>We bless you, God, our God, ruler of the universe, who chose good prophets, and accepted their words, which <i>were</i> spoken in truth. We bless you, God, who chooses Torah, your servant Moses, and your people Israel, and prophets of truth and justice.</p>	<p>ברוך אתה יי אלהינו מלך העולם אשר בחר בנביאים טובים ורצה בדבריהם הנאמרים באמת ברוך אתה יי הבוחר בתורה ובמושה עבדו ובישראל עמו ובנביאי האמת וצדק אמון</p>	<p>Baruch atah Adonai Eloheinu melech ha'olam, asher bachar bin'vi'im tovim veratzah vedivrihem hane'emarim be'emet. Baruch atah Adonai habocher baTorah uveMoshe avdo uveYisra'el amo uvin'vi'ei ha'emet vatzedek. Amen</p>
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..... *On the second day, continue on page 245*

¹ The Haftarah is a reading from the Prophets; its origin is uncertain, but we often say that we added readings from the Prophets at a time when the civil authorities forbade the reading of the Torah. The Hebrew word **הפטרה** has connotations of both “start” and “stop”!

Haftarah: First Day, 1 Samuel 1:1-2:10

1 Sam 1:1 There was a man

from Scout Heights,
from Mount Ephraim,
called Elkanah, son of Yerocham,
son of Elihu,
son of Tohu, son of Tzuf, of Efrat.

² He had two wives,
one called Hannah
and the other Peninah.
Peninah had children
but Hannah had no children.

³ This man would leave his town
from time to time
to worship and sacrifice
to the God of Armies in Shiloh,
where Eli's two sons,
Chofni and Pin'chas,
served as priests to God.

⁴ On the day when Elkanah sacrificed,
he would give his wife Peninah,
and all her sons and daughters, gifts.¹

⁵ To Hannah, he would give
twice as much;²
for he loved Hannah,
but God had closed her womb.

⁶ Her rival would drive her to anger
at her infertility,
that God had closed her womb.

וַיְהִי אִישׁ אֶחָד
מִן־הָרְמָתַיִם צוֹפִים
מֵהַר אֶפְרַיִם
וּשְׁמוֹ אֶלְקָנָה בֶן־יֵרוּחָם
בֶּן־אֵלִיהוּא
בֶּן־תּוֹחוּ בֶן־צֻפִי אֶפְרַתִּי
וְלוֹ שְׁתֵּי נָשִׁים
שֵׁם אַחַת חַנָּה
וְשֵׁם הַשְּׁנִית פְּנִינָה
וַיְהִי לַפְּנִינָה יְלָדִים
וּלְחַנָּה אֵין יְלָדִים
וַעֲלָה הָאִישׁ הַהוּא מֵעִירוֹ
מִיָּמִים יָמִימָה
לְהִשְׁתַּחֲוֹת וּלְזַבֵּחַ
לַיהוָה צְבָאוֹת בְּשִׁילוֹה
וְשָׁם שְׁנֵי בְנֵי־עֲלִי
חֹפְנִי וּפִנְחָס
כֹּהֲנִים לַיהוָה
וַיְהִי תַיּוֹם נִיזְבַח אֶלְקָנָה
וַנָּתֵן לַפְּנִינָה אֲשֶׁתוֹ
וְלְכָל־בְּנֵיהָ וּבָנוֹתֶיהָ מְנוֹת
וּלְחַנָּה יָתֵן
מְנָה אַחַת אַפַּיִם
כִּי אֶת־חַנָּה אָהֵב
וַיהוָה סָגַר רַחֲמָהּ
וּכְעָסָתָהּ צָרָתָהּ נָם־כָּעַס
בְּעַבּוֹר הָרַעֲמָהּ
כִּי־סָגַר יְהוָה בְּעַד רַחֲמָהּ

Vayehi ish echad
min Haramatayim Tzofim
meHar Efrayim,
ushemo Elkanah ben Yerocham
ben Elihu
ben Tohu ven Tzuf, Efrati.
Velo shetei nashim.
Shem achat Chanah,
veshem hashenit Peninah.
Vayehi liFninah yeladim,
uleChanah ein yeladim.
Ve'alah ha'ish hahu me'iro
miyamim yamimah
lehishtachavot velizbo'ach
lAdonai Tzeva'ot beShiloh,
vesham shnei venei Eli,
Chofni uFin'chas,
kohanim lAdonai.
Vayehi hayom, vayizbach Elkanah,
venatan liFninah ishto
ulechol baneha uvenoteha manot.
UleChanah yiten
manah achat apayim,
ki et Chanah ahev,
vAdonai sagar rachmah.
Vechi'asatah tzaratah gam ka'as
ba'avur har'imah
ki sagar Adonai be'ad rachmah.

¹ "Portions," but not necessarily food: something notable enough to be considered by itself.

² "A single portion twice," i.e., twice as much as he gave Peninah.

⁷ This happened year after year:
when *Hannah* went to the Temple,¹
Peninah would annoy her to tears,
and she could not eat.

⁸ Elkanah, her husband, would ask her,
“Hannah, why are you crying?
Why don’t you eat?
Why are you upset?²
Am I not better to you
than ten sons?”

⁹ Hannah rose
after the eating at Shiloh
and after the drinking.
Eli the priest was *then* in charge
of God’s sanctuary.³

¹⁰ *Hannah* was distraught
and prayed to God,
weeping and weeping.

¹¹ She made a promise and said,
“God of Armies,⁴
if you will truly see my distress
and think of me
and not forget me,
but grant me a child,⁵
I’ll give him to God all his life;

וְכֵן יַעֲשֶׂה שָׁנָה בְּשָׁנָה
מִיְדֵי עֲלֹתָהּ בְּבֵית יְהוָה
כֵּן תִּכְעַסְנָהּ וְתִבְכֶּה
וְלֹא תֹאכַל

וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁהּ
חָנָה לָמָּה תִּבְכִּי
וְלָמָּה לֹא תֹאכְלִי
וְלָמָּה יָרַע לְבָבְךָ
הֲלוֹא אֲנֹכִי טוֹב לָךְ
מֵעֲשָׂרָה בָנִים

וַתִּקָּם חָנָה
אַחֲרַי אָכְלָה בְּשִׁלֹּחַ
וְאַחֲרַי שָׁתָה
וְעָלִי הִכְהִין יוֹשֵׁב עַל־הַפֶּסֶס
עַל־מְזוּזַת הַיְכָל יְהוָה

וְהִיא מָרַת נַפֶּשׁ
וַתִּתְפַּלֵּל עַל־יְהוָה
וּבְכָה תִּבְכֶּה
וַתִּדְרֹךְ נֶדֶר וַתֹּאמֶר
יְהוָה צְבָאוֹת

אִם־רָאָה תִרְעָה בְּעֵינֵי אֲמָתְךָ
וּזְכַרְתָּנִי
וְלֹא־תִשְׁכַּח אֶת־אֲמָתְךָ
וְנִתַּתָּה לְאֲמָתְךָ יָרַע אַנְשִׁים
וְנִתַּתִּיו לַיהוָה כָּל־יְמֵי חַיָּו

Vechen ya’aseh shanah veshanah,
midei alotah beveit Adonai,
ken tach’isenah vativkeh,
velo tochal.

Vayomer lah Elkanah ishah,
“Chanah, lameh tivki,
velameh lo tochli,
velameh yerah levavech;
halo anochi tov lach
me’asarah banim?”

Vatakam Chanah
acharei ochlah veShiloh,
ve’acharei shato,
ve’Eli hakohen yoshev al hakiseh
al mezuzat heichal Adonai.

Vehi marat nafesh,
vatitpalel al Adonai,
uvacho tivkeh.

Vatidor neder, vatomar,
“Adonai Tzeva’ot,
im ra’oh tir’eh ba’oni amatecha,
uzechartani,

velo tishkach et amatecha,
venatatah la’amat’cha zera anashim
unetativ lAdonai kol yemei chayav,

¹ “God’s house.”

² “Why does your heart feel bad?”

³ “Eli the priest sat on the throne, regarding the doorpost of God’s sanctuary”; i.e., Eli held the position controlling entry to the sanctuary. We don’t think of religious leaders seated on “thrones,” but remember that a bishop lives in a “palace.”

⁴ Though we use the word *צבא* for an armed force, it may mean any group of people organized for a specific purpose: God of armies, God of hosts, God of people engaged in public service, God of ad-hoc committees, etc.

⁵ “Offspring of people,” an ordinary child. *אנשים* may refer specifically to males, but not necessarily.

no razor shall touch his head.

¹² As she continued

to pray before God,

Eli was watching her face.

¹³ Hannah was speaking to herself;

only her lips moved

without making a sound;¹

Eli thought she was drunk.

¹⁴ Eli said to her,

“How long will you be a drunkard?

Push your wine away from you!”

¹⁵ Hannah answered,

“No, sir!

I am a woman of troubled heart;

I have not drunk wine or brandy,

I am pouring my heart out to God.

¹⁶ Don’t take me

for a worthless woman

for in my great misery and distress

have I said so much.”

¹⁷ Eli responded,

“Go in peace;

may Israel’s God grant the request

you have asked from *God*.”

¹⁸ She replied, “May I earn

your good opinion.”²

Hannah went on her way, she ate,

and she looked sad no more.³

וּמוֹרָה לֹא יַעֲלֶה עַל־רֹאשׁוֹ

וְהָיָה כִּי הִרְבֵּתָהּ

לְהִתְפַּלֵּל לִפְנֵי יְהוָה

וְעַל־י שָׁמַר אֶת־פְּיָהּ

וַחֲנָהּ הִיא מְדַבֵּרֶת עַל־לִבָּהּ

רַק שְׂפָתֶיהָ נֹעוֹת

וְקוֹלָהּ לֹא יִשְׁמָע

וַיַּחֲשֹׁבֶהָ עַל־י לְשִׁכּוֹרָה

וַיֹּאמֶר אֵלֶיהָ עַל־י

עַד־מַתַּי תִּשְׁתַּכַּרִּין

הַסִּירִי אֶת־יַיִנְךָ מֵעֲלֶיךָ

וַתַּעַן חַנָּה וַתֹּאמֶר

לֹא אֲדֹנָי

אִשָּׁה קִשְׁת־רֹיחַ אֲנֹכִי

וַיַּיִן וְשִׁכָר לֹא שָׁתִיתִי

וְאֶשְׁפָּךְ אֶת־נַפְשִׁי לִפְנֵי יְהוָה

אֶל־תִּתֵּן אֶת־אֲמַתְךָ

לִפְנֵי בַת־בְּלִיַּעַל

כִּי־מֵרֹב שִׁיחִי וְכַעֲסִי

דִּבַּרְתִּי עַד־הֵנָּה

וַיַּעַן עַל־י וַיֹּאמֶר

לְכִי לְשָׁלוֹם

וְאֱלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלָתְךָ

אֲשֶׁר שָׁאַלְתְּ מֵעַמּוֹ

וַתֹּאמֶר תִּמְצָא שִׁפְחָתְךָ

חֵן בְּעֵינֶיךָ

וַתֵּלֶךְ הָאִשָּׁה לְדַרְכָּהּ וַתֹּאכַל

וּפְנֵיהָ לֹא־הָיוּ לָהּ עוֹד

umorah lo ya’aleh al rosho.”

Vehayah, ki hirtetah

lehitpalei lifnei Adonai,

ve’Eli shomer et piha.

VeChanah, hi medaberet al libah,

rak sefateha na’ot,

vekolah lo yishame’ah,

vayachshevaha Eli leshikorah.

Vayomer eleha Eli,

“Ad matai tishtakarim?

Hasiri et yeinech me’alayich!”

Vata’an Chanah, vatomer;

“Lo, Adoni!

Ishah keshat ru’ach anochi,

veyayin veshechar lo shatiti,

va’eshpoch et nafshi lifnei Adonai.

Al titen et amat’cha

lifnei bat-Beliya’al,

ki merov sichi vecha’asi

dibarti ad henah.”

Vaya’an Eli, vayomer:

“Lechi leshealom,

vElohei Yisra’el yiten et shelatech

asher sha’alt me’imo.”

Vatomer, “Timtza shifchat’cha

chen be’einecha.”

Vatelech ha’isha ledarkah vatochal,

ufaneha lo hayu lah od.

¹ “And her voice was not heard.”

² “May your servant find favor in your eyes.”

³ “And her *usual sad* appearance was not hers any more.”

¹⁹ They got up early,
worshipped God
and went home.

They got home to the Heights,
and Elkanah had sexual relations
with Hannah, his wife,
and God remembered her.

²⁰ When the time came,
Hannah got pregnant and bore a son;
she named him Samuel, *she said*,
“Because I asked God for him.”¹

²¹ Elkanah went
with his entire household
to sacrifice to God
the regular offering
and one that he had promised.

²² But Hannah did not come;
she told her husband,
“I’ll bring the lad when he’s weaned
and we’ll visit God *together*;
and there he will stay forever.”

²³ Elkanah her husband told her,
“Do as you think best.
Stay until you have weaned him.
God keeps *God’s* promise!”
The mother stayed
to nurse her son
until she weaned him.

וַיִּשְׁכְּמוּ בַבֶּקֶר וַיִּשְׁתַּחֲוּוּ לִפְנֵי יְהוָה וַיָּשׁוּבוּ וַיָּבֹאוּ אֶל-בֵּיתָם הַרְמָתָה וַיִּדַע אֶלְקָנָה אֶת-חַנָּה אִשְׁתּוֹ וַיִּזְכְּרָהּ יְהוָה וַיְהִי לְחַנָּה הַיָּמִים וַתַּהַר חַנָּה וַתֵּלֶד בֵּן וַתִּקְרָא אֶת-שְׁמוֹ שְׁמוּאֵל כִּי מִיְהוָה שְׁאַלְתִּיו וַיַּעַל הָאִישׁ אֶלְקָנָה וְכָל-בֵּיתוֹ לִזְבַּח לַיהוָה אֶת-זֶבַח הַיָּמִים וְאֶת-נִדְרוֹ וְחַנָּה לֹא עָלְתָה כִּי-אָמְרָה לְאִשְׁחִי עַד יִגְמַל הַנְּעָר וְהִבְאֵרְתִּיו וְנִרְאָה אֶת-פְּנֵי יְהוָה וַיָּשָׁב שָׁם עַד-עוֹלָם וַיֹּאמֶר לָהּ אֶלְקָנָה אִשְׁחִי עֲשֵׂי הַטּוֹב בְּעֵינַיִךְ שְׁבִי עַד-נִמְלֶךְ אָתָּה אֵךְ יָקָם יְהוָה אֶת-דְּבָרָךְ וְהָשָׁב הָאִשְׁחִי וְתִינֶכְ אֶת-בְּנֵיהֶּ עַד-נִמְלָה אֹתוֹ

Vayashkimu vaboker,
vayishtachavu lifnei Adonai,
vayashuvu,
vayavo'u el beitam HaRamatah,
vayedah Elkanah
et Chanah ishto,
vayizkereha Adonai.
Vayehi litkufot hayamim,
vatahar Chanah vateled ben,
vatikrah et shemo Shemu'el,
“Ki me'Adonai she'iltiv.”
Vaya'al ha'ish Elkanah
vechol beito
lizbo'ach lAdonai
et zevach hayamim
ve'et nidro.
VeChanah lo alatah,
ki amrah le'ishah,
“Ad yigamel hana'ar vahavi'otiv,
venir'ah et penei Adonai,
veyashav sham ad olam.”
Vayomer lah Elkanah ishah,
“Asi hatov be'einayich.
Shevi ad gomlech oto;
ach yakem Adonai et devaru.”
vateshev ha'ishah
vateinek et benah
ad gomlah oto.

¹ Samuel's name is related to the Hebrew words for “God” and “hear”; Hannah celebrates the fact that God heard her prayer.

²⁴ She took him with her
when she had weaned him,
along with three bulls,
an ephah of flour
and a bottle of wine;
she took him to the Temple at Shiloh,
though he was still a young boy.

²⁵ The bulls were slaughtered
and the boy brought to Eli.¹

²⁶ Hannah said,
“Please, sir—may you live long, sir!
I am the woman
who stood with you here,
praying to God.

²⁷ I prayed for this boy
and God granted the request
that I asked from God.

²⁸ Now I am lending him to God
as long as he lives,
he is on loan to God.”
There they worshipped God.

^{2:1} Hannah voiced a prayer:²
“I feel delighted with God,
successful with God,³
and can laugh at my foes—
for I am happy that you saved me.

וַתֵּלֶהוּ עִמָּהּ	Vata'alehu imah
כְּאִשֶּׁר גָּמְלָתוּ	ka'asher gemalatu
בְּכַפְרִים שְׁלוֹשָׁה	befarim sheloshah
וְאֵיפָה אַחַת קֶמַח	ve'eifah achat kemach
וּנְבֵל יַיִן	venevel yayin;
וַתִּבְאֶהוּ בֵּית־יְהוָה שְׁלֹ	vat'vi'ehu beit Adonai Shiloh,
וְהַנְעָר נָעַר	vehana'ar na'ar.
וַיִּשְׁחָטוּ אֶת־הַפָּר	Vayishchatu et hapar
וַיָּבִיאוּ אֶת־הַנְעָר אֶל־עֲלִי	vayavi'u et hana'ar el Eli.
וַתֹּמֵר	Vatomer,
בְּנִי אֲדֹנָי חַי נַפְשֶׁךָ אֲדֹנָי	“Bi adoni: chei nafshecha, adoni.
אֲנִי הָאִשָּׁה	Ani ha'ishah
הַנִּצְּבֶת עִמָּכָה בְּזֶה	hanitzevet im'chah bazeh
לְהִתְפַּלֵּל אֶל־יְהוָה	lehitpalel el Adonai.
אֶל־הַנְעָר הַזֶּה הִתְפַּלַּלְתִּי	El hana'ar hazeh hitpalalti,
וַיִּתֵּן יְהוָה לִי אֶת־שְׂאֵלְתִי	vayiten Adonai li et she'elati
אֲשֶׁר שְׂאֵלְתִי מֵעַמּוֹ	asher sha'alti me'imo.
וְגַם אֲנֹכִי הִשָּׂאֵלְתִּיחוּ לַיהוָה	Vegam anochi hish'iltihu lAdonai
כָּל־הַיָּמִים אֲשֶׁר הָיָה	kol hayamim asher hayah
הוּא שְׂאוּל לַיהוָה	hu sha'ul lAdonai.”
וַיִּשְׁתַּחֲוֶי שָׁם לַיהוָה	vayishtachu sham lAdonai.
פ	
וַתִּתְפַּלֵּל חַנָּה וַתֹּמֵר	Vatitpalel Chanah vatomar,
עָלַץ לִבִּי בַיהוָה	“Alatz libi bAdonai;
רָמַח קַרְנֵי בַיהוָה	ramah karni bAdonai;
רָחַב פִּי עַל־אֹיְבָי	rachav pi al oyvai
כִּי שָׂמַחְתִּי בִישׁוּעָתֶךָ	ki samachti bishu'atecha.

¹ “They slaughtered the bull and brought the boy to Eli.”

² Hannah's prayer uses God's name nine times; the Talmud gives this as the reason for nine blessings in the Rosh Hashanah musaf (Berachot 29a).

³ “My heart rejoices in God, my horn has risen with God.”

² Nothing is holy like God;
 nothing exists but you,
 and nothing is reliable like our God.¹
³ Don't keep talking so conceitedly
 voicing *words of pride*,
 for God knows *the truth*;
 before *God our* actions are weighed.
⁴ The archer's bow is broken,
 the weakling steeled with courage.
⁵ The well-fed *now* work for food,
 the starved are no longer *hungry*.
 A barren woman has seven children,
 while the mother of many faces ruin.
⁶ God brings death and life,
 sends down to She'ol and raises up.
⁷ God makes poor and rich,
 demotes and promotes.
⁸ *God* lifts the needy from the dust,
 raises the destitute from dumpsters
 to seat him with the leaders
 and grant him a seat of honor;
 for God possesses earth's foundations
 on which *God* sets the livable world.
⁹ God guards the path of the devout,²
 while the wicked perish in darkness:
 not by force does a person gain power.

אֵין-קָדוֹשׁ כִּיהוָה
 כִּי אֵין בִּלְתֵּחָה
 וְאֵין צוּר כְּאֱלֹהֵינוּ
 אֶל-תִּרְבֵּנוּ תִדְבְּרוּ גְבוּהָה גְבוּהָה
 יֵצֵא עֲתָק מִפִּיכֶם
 כִּי אֵל דְּעוֹת יְהוָה
 וְלוֹ נִתְּכֵנוּ עַלְלוֹת
 קֶשֶׁת גִּבּוֹרִים חֲתוּם
 וְנִכְשָׁלִים אֲזוּרוּ חַיִּיל
 שֶׁבַעִים בְּלֶחֶם נִשְׁכָּרוּ
 וְרַעֲבִים חֲדָלוּ
 עַד-עֲקָרָה יֵלְדָה שֶׁבַעִה
 וְרַבַּת בָּנִים אֲמַלְלָה
 יְהוָה מִמִּית וּמַחְיָה
 מוֹרִיד שָׁאוֹל וַיַּעַל
 יְהוָה מוֹרִישׁ וּמַעֲשִׂיר
 מַשְׁפִּיל אֶף-מְרוֹמֵם
 מְקִים מַעַפָּר דָּל
 מֵאֲשָׁפֶת יָרִים אֶבְיוֹן
 לְהוֹשִׁיב עִם-נְדִיבִים
 וְכִפָּא כְבוֹד וְנַחֲלָם
 כִּי לַיהוָה מִצְּקֵי אֶרֶץ
 וַיָּשֶׁת עֲלֵיהֶם תֵּבֵל
 רַגְלֵי חַסִּידָיו יִשְׁמֹר
 וְרַשָּׁעִים בַּחֲשֹׁךְ יִדְמוּ
 כִּי-לֹא בִכְחַ וּבְרִישׁ

Ein kadosh kAdonai
 ki ein biltecha,
 ve'ei tzur kEloheinu.
 Al tarbu tedabru gevoha gevoha;
 yetze atak mipihem,
 ki El de'ot Adonai,
 velo nitkenu alilot.
 Keshet giborim chatim
 venichshalim azru chayil.
 Seve'im balechem niskaru
 ure'evim chadalu
 ad akarah yaldah shiv'ah
 verabat banim umlalah.
 Adonai memit umechayeh,
 morid She'ol vaya'al.
 Adonai morish uma'ashir,
 mashpil af meromem.
 Mekim me'afar dal,
 me'ashpot yarim evyon
 lehoshiv im nedivim,
 vechiseh chavod yanchilem,
 ki lAdonai metzukei erez,
 vayashet aleihem tevel.
 Raglei chasidav yishmor,
 uresha'im bachoshech yidamu,
 ki lo vecho'ach yigbar ish.

¹ “There is no rock like our God”; a rock is something on which you can rely.

² “God guards the feet of God’s devoted ones.”

¹⁰ O God—let *God's* foes be broken,
let *God* thunder at them in the sky,
let God judge the ends of the earth
and grant power to *God's* ruler
and bring success¹ to *God's* anointed.

יהוה יתתו מריביו Adonai yechatu merivav;
עליו בשמים ירעם alav bashamayim yar'eim.
יהוה ידין אפסי־ארץ Adonai yadin afsei aretz
ויתן־עז למלכו veyiten oz lemalko
וירם קרן משיחו veyarem keren meshicho.

Haftarah: Second Day, Jeremiah 31:2-20

^{31:2} This is what God says:

“In the wilderness they won *my* goodwill,²
the people who survived attack,³
as I was leading Israel to a respite.”

³ Far off, God appears to me, saying,
“I have loved you with everlasting love;
that is why I have sheltered you with kindness.

⁴ Again I shall build you; you shall be rebuilt,
O maiden of Israel;
Again you shall take your tambourines
and join the dancers, laughing!

⁵ Again you shall plant vineyards
on the hills of Shomron;
the planters will plant and see the produce.⁴

⁶ A day is coming, when
guards on Mount Ephraim will call out,
“Up, let’s climb to Zion,
to the Ruler our God.””

כֹּה אָמַר יְהוָה Koh amar Adonai,
מָצָא חֵן בַּמִּדְבָּר “Matzah chen bamidbar,
עַם שְׂרֵידֵי חָרֵב am seridei charev,
הַלֹּחַ לְהַרְגִיעוֹ יִשְׂרָאֵל haloch lehargi'o Yisra'el.”
מֵרַחֵק יְהוָה נִרְאָה לִי Merachok Adonai nir'ah li:
וְאַהֲבַת עוֹלָם אֶהְבֵּתִיךָ “Ve’ahavat olam ahavtich;
עַל־כֵּן מִשְׁחַתִּיךָ חָסַד al ken meshachtich chased.
עוֹד אֶבְנֶה וְנִבְנִית Od evnech venivnet,
בְּתוֹלַת יִשְׂרָאֵל betulat Yisra'el;
עוֹד תִּעְדִּי תִפְיֹךְ od ta'di tupayich
וְיִצְאֵת בִּמְחֹל מִשְׁחָקִים veyatzat bimchol mesachakim.
עוֹד תִּטְעֵי כֶרְמִים Od tit'i cheramim
בְּהַרֵי שְׁמֶרֹן beharei Shomron;
נִטְעוּ נִטְעִים וְחַלְלֵוּ nat'u not'im vechilelu.
כִּי יֵשׁוּם Ki yesh yom,
קָרְאוּ נֹצְרִים בְּהַר אֶפְרַיִם kar'u notzrim beHar Efrayim,
קוֹמוּ וְנַעֲלֵה צִיּוֹן “Kumu, vena’aleh Tziyon,
אֶל־יְהוָה אֱלֹהֵינוּ el Adonai Eloheinu.””

פ

¹ “Raise the horn.”

² “Found favor.”

³ “Survived the sword.”

⁴ Fourth-year fruit was either brought to Jerusalem or “redeemed” (חַלְלֵוּ). This is a promise that the vineyards will produce fruit year after year.

⁷ This is what God says:

“Sing out—it’s a joyous occasion for Jacob;
Shout your joy to the nations’ hilltops.
Make yourselves heard, give praise, and say:
‘God has saved your people,
the survivors of the Jewish people.’¹

⁸ Look, I am bringing them
from the country of the North;
gathering them from remote areas of the world;
among them are the blind and the lame,
together with women pregnant and in labor—
a massive crowd will return here.

⁹ They will arrive weeping;
I shall bring them as they cry for help,²
leading them by streams of water
on a direct path
where they won’t stumble.
I am a father to the Jewish people
and Ephraim is my most important child.”³

¹⁰ Nations, listen to God’s word,
report it in islands far away,
saying,
“The one who scattered the Jewish people
now gathers them,
tends them as a shepherd tends his flock.

¹¹ God has watched out for Jacob,
saved him from a bully he could not resist.”⁴

כִּי־כֹחַ אָמַר יְהוָה
רָנּוּ לַיַּעֲקֹב שִׂמְחָה
וּצְהַלּוּ בְּרֹאשׁ הַגּוֹיִם
הַשְׁמִיעוּ הַלְלוּ וְאָמְרוּ
הוֹשֵׁעַ יְהוָה אֶת־עַמּוֹ
אֵת שְׂאֵרֵי יִשְׂרָאֵל
הִנְנִי מְבִיא אוֹתָם
מֵאֶרֶץ צָפוֹן
וּקְבַצְתִּים מִיַּרְכְּתֵי־אֶרֶץ
בָּם עִוְרִים וּפְסָחִים
הָרָה וְיֹלְדֵת יַחְדָּו
קָהָל גָּדוֹל יָשׁוּבוּ הֵנָּה
בִּבְכִי יָבֹאוּ
וּבְתַחֲנוּנִים אֲוִבִילֵם
אוֹלֵיכֶם אֶל־נַחְלֵי מַיִם
בְּיָרֵךְ יִשָּׂר
לֹא יִכְשְׁלוּ בָּהּ
כִּי־חַיֵּיתִי לְיִשְׂרָאֵל לְאַבְרָם
וְאֶפְרַיִם בְּכָרִי הוּא

Ki choh amar Adonai,
“Ranu leYa’akov simcha,
vetzahalu berosh hagoyim;
hashmi’u halelu ve’imru,
‘Hosha Adonai et amcha,
et she’erit Yisra’el.’
Hineni mevi otam
me’eret tzafon,
vekibatztim miyark’tei aretz;
bam ivehr ufise’ach,
harah veyoledet yachdav,
kahal gadol, yashuvu henah.
Bivchi yavo’u,
uvetachanunim ovilem,
olichem el nachalei mayim
bederech yashar;
lo yikashlu bah,
ki hayiti leYisra’el le’av,
ve’Efrayim bechori hu.

שִׁמְעוּ דְבַר־יְהוָה גּוֹיִם
וְהַגִּידוּ בְּאֵיִם מִמְּרָחֵק
וְאָמְרוּ
מְזַרְהַת יִשְׂרָאֵל
יִקְבְּצֵנוּ
וּשְׁמָרוּ כְּרֻעָה עֲדָרוּ
כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב
וַיִּצְלָמוּ מִיַּד חֲזַק מִמֶּנּוּ

Shim’u devar Adonai, goyim,
vehagidu va’iyim mimer’chak,
ve’imru,
“Mezareh Yisra’el
yekabtzenu,
ushemaro kero’eh edro.
Ki fadah Adonai et Ya’akov,
uge’alo miyad chazak mimenu.

¹ “The remnant of Israel.”

² “And in supplications,” i.e., while they are expressing supplications, praying or begging for help.

³ Lit. “firstborn”; the firstborn child in many cultures was considered the most important.

⁴ “A hand too strong for him.”

¹² They shall come singing on Zion's hills
streaming toward God's goodness—
the corn,
wine and oil,
offspring of the sheep and cattle.
Their spirit will be like a watered garden;
no more will they be in pain.

¹³ Then each girl will dance for joy,
boys and old men together;
I will turn their mourning to happiness
and comfort them,
giving them joy after their sorrow.

¹⁴ I shall satisfy the priests
with abundance;
my people will have their fill of my bounty,"
says God.

¹⁵ This is what God says:
"A voice is heard in Ramah,
wailing and bitter weeping:
Rachel weeps for her children—
how can she be consoled for her children,
since they are no more?"

¹⁶ This is what God says:
"Restrain your voice from weeping,
your eyes from tears;
there is a reward for your trouble,"
says God;
"They will return from their enemies' land.

וּבְאוּ וְרַנְּנוּ בְּמִרְוֹם-צִיּוֹן
וְנַהֲרֵוּ אֶל-טוֹב יְהוָה
עַל-דָּגָן
וְעַל-תִּירוֹשׁ וְעַל-יִצְחָר
וְעַל-בְּנֵי-צֹאן וּבְקָר
וְהֵיטָה נַפְשָׁם כְּגַן רוּחַ
וְלֹא-יִוְסִיפוּ לְדָאֲבָה עוֹד
אֲזַ תִּשְׂמַח בֵּתוּלָהּ בְּמַחֲוֹל
וּבְחָרִים וּזְקֵנִים יַחְדָּו
וְהִפְכֹּתִי אֲבָלָם לְשִׂשׂוֹן
וְנַחֲמָתִים
וְשִׂמְחָתִים מִיְּגוֹנָם
וְרוּיִתִי נִפְשׁ הַכֹּהֲנִים
דָּשֵׁן
וְעָמִי אֶת-טוֹבִי יִשְׂבְּעוּ
נְאֻם-יְהוָה

Uva'u, verinenu vimrom Tziyon
venaharu el tuv Adonai
al dagan
ve'al tirosh ve'al yitzhar
ve'al benei tzon uvakar,
vehayta nafsham kegan raveh
velo yosifu leda'avah od.
Az tismach betulah bemachol
uvachurim uzekenim yachdav,
vehafachti evlam lesason
venichamtim
vesimachtim migonam.
Veriveti nefesh hakohanim
dashen,
ve'ami et tuvi yisba'u,"
ne'um Adonai.

כֹּה אָמַר יְהוָה
קוֹל בְּרַמָּה נִשְׁמָע
נְהִי בְּכִי תַמְרוּרִים
רַחֵל מֵבַכָּה עַל-בָּנֶיהָ
מֵאַנָּה לְהִנָּחֵם עַל-בָּנֶיהָ
כִּי אֵינֶנּוּ
כֹה אָמַר יְהוָה
מִנְעִי קוֹלְךָ מִבְּכִי
וְעֵינַיִךָ מִדְּמָעָה
כִּי יֵשׁ שָׂכָר לִפְעֻלָּתְךָ
נְאֻם-יְהוָה
וְשָׁבוּ מֵאֶרֶץ אוֹיְבֵי

Koh amar Adonai,
"Kol beRamah nishmah,
nehi, bechi tamrurim:
Rachel mevakeh et baneha—
me'anah lehinachem al baneha
ki einenu?"
Koh amar Adonai,
"Min'i kolech mibechi
ve'einayich midim'ah,
ki yesh sachar lif'ulatech,"
ne'um Adonai,
"veshavu me'erezt oyev.

¹⁷ There is hope for your future,”

says God;

“children will return to their ancestral borders.”

וַיִּשְׂתַּחֲוֶה לְאַחַר־יְהוָה
נְאֻם־יְהוָה
וְשָׁבוּ בָנִים לְגְבוּלָם
ס

Veyesh tikvah le'acharitech,”

ne'um Adonai,

“veshavu vanim lig'vulam.”

¹⁸ “Certainly, I heard

Efrayim, wandering, lost, crying:

‘You punished me, and now I’m punished

like an untrained calf.

Bring me back, and I will return,

for you are God, my God.

שְׁמוּעַ שְׁמֵעֹתִי
אֶפְרַיִם מִתְנַדָּד
יִסְרַתְנִי וְאִיֻּסָּר
כְּעֵגֶל לֹא לְמֹד
הַשִּׁיבֵנִי וְאַשׁוּבָה
כִּי אַתָּה יְהוָה אֱלֹהֵי

“Shamo'ah shamati

Efrayim mitnoded;

‘Yisartani va'ivaser

ke'egel lo lumad;

hashiveni ve'ashuvah,

ki atah Adonai Elohai.

¹⁹ After my return, I repented;

after I realized what I had done

I slapped my thigh in remorse;

I was ashamed and abashed,

burdened by the disgrace of my younger days.’

כִּי־אַחֲרַי שׁוּבִי נִחַמְתִּי
וְאַחֲרַי הִנְדַּעִי
סָפַקְתִּי עַל־יָרֵךְ
בְּשִׁתִּי וְגַם־נִכְלַמְתִּי

Ki acharei shuvi nichamti,

ve'acharei hivad'i

safakti al yarech;

boshti vegam nichlamti

ki nasati cherpat ne'urai.’

²⁰ Is Efrayim my favorite son,

a little boy playing games?

When I speak of him

I think of him more and more.

I feel sick about his situation;¹

with compassion will I pity him,”

says God.

כִּי נִשְׂאֲתִי חֶרְפַּת נְעוּרָי
הֲבֵן יָקִיר לִי אֶפְרַיִם
אִם יֵלֵד שְׁעֵשׂוּיִם
כִּי־מֵדֵי דַבְרֵי בּוֹ
זָכַר אֶזְכְּרֵנוּ עוֹד
עַל־כֵּן הָמָּוָה מַעֵי לּוֹ
רַחֵם אֲרַחֲמֵנוּ
נְאֻם־יְהוָה

Haven yakir li Efrayim,

im yeled sha'ashu'im,

ki midei dabri bo,

zachor ezkerenu od;

al ken hamu me'ai lo:

rachem arachamenu,”

ne'um Adonai.

¹ “For this reason, my innards rumble about him (I feel physical discomfort when I think of his condition)” or “my heart yearns for him.”

Blessings After the Haftarah

1. Confidence of God's Promise

We bless you, God,
our God who rules forever,
rock of all worlds,
righteous in every age,
the faithful God,
who says and who does,
who speaks and fulfills,
whose every word is true and just.
Faithful are you,
ruling God,
and faithful are your words;
and no single word of yours
will come back unfulfilled ¹
for you are the ruling God,
faithful and merciful:
blessed are you, God,
Blessed be God, blessed be God's name!
the God who is faithful in every word.

בָּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
צוּר כָּל-הָעוֹלָמִים
צַדִּיק בְּכָל-הַדֹּרוֹת
הָאֵל הַנְּאֻמָּן
הָאוֹמֵר וְעוֹשֶׂה
הַמְדַבֵּר וּמְקַיֵּם
שְׁכֹל דֵּבָרָיו אֱמֶת וְצֶדֶק
נְאֻמָּן אַתָּה הוּא
יי אֱלֹהֵינוּ
וְנֶאֱמָנִים דְּבָרֶיךָ
וְדָבַר אֶחָד מִדְּבָרֶיךָ
אֲחֹר לֹא יָשׁוּב רֵיקָם
כִּי אֵל מֶלֶךְ
נְאֻמָּן וְרַחֲמָן אַתָּה
בָּרוּךְ אַתָּה יי
בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ
הָאֵל הַנְּאֻמָּן בְּכָל-דְּבָרָיו אָמֵן

Baruch atah Adonai
Eloheinu melech ha'olam,
tzur kol ha'olamim
tzadik bechol hadorot
ha'El hane'eman,
ha'omer ve'oseh
ham'daber um'kayem
shekol devarav emet vatzedek.
Ne'eman atah hu
Adonai Eloheinu
vene'emanim devarecha
vedavar echad mid'varecha
achor lo yashuv reikam
ki El melech
ne'eman verachaman atah:
baruch atah Adonai
Baruch hu uvaruch shemo
ha'El hane'eman bechol devarav. Amen

2. Zion

Take pity on Zion
for that is the foundation of our life;
and for the humiliated spirit²
bring salvation quickly, in our days.
We bless you, ruler
Blessed be God, blessed be God's name!
who makes Zion happy with her children.

רַחֵם עַל צִיּוֹן
כִּי הִיא בֵּית חַיֵּינוּ
וְלַעֲלוּבַת נֶפֶשׁ
תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ
בָּרוּךְ אַתָּה יי
בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ
מִשְׁמַח צִיּוֹן בְּבִנְיָהּ אָמֵן

Rachem al Tziyon
ki hi beit chayeinu
vela'aluvat nefesh
toshi'a bimherah veyameinu.
Baruch atah Adonai
Baruch hu uvaruch shemo
mesame'ach Tziyon bevaneha. Amen

¹ “And not one word of your words will come back empty.”

² “The humiliated spirit” is Zion and by extension the Jewish people, humiliated time and again by the blows of history; yet this also gives voice to the personal anguish of those of us who face trouble and sorrow in our daily lives.

3. The Messianic Era

Make us happy, ruling God,
through Elijah the prophet, your servant,
and with the rule of David's line,
your anointed *king*¹

—let it come soon and delight our hearts.

May no stranger sit on his throne,

and let no others inherit his glory.

For in your holy name you promised him
that his light would not be snuffed out
forever and ever.

Blessed are you, God,

Blessed be God, blessed be God's name!
who protects David.

שְׂמַחֲנוּ יי אֱלֹהֵינוּ
בְּאֵלֵיהוּ הַנְּבִיא עֲבָדְךָ
וּבִמְלֻכּוֹת בֵּית דָּוִד
מְשִׁיחֶךָ
בִּמְהֵרָה יָבֵא וַיַּגִּל לִבְנוֹ
עַל-כִּסְאוֹ לֹא-יֵשֵׁב זָר
וְלֹא יִנְחָלוּ עוֹד אַחֲרָיִם אֶת-כְּבוֹדוֹ
כִּי בְשֵׁם קִדְשֶׁךָ נִשְׁבַּעְתָּ לוֹ
שֶׁלֹא יִכָּבֵה נֵרוֹ
לְעוֹלָם וָעֶד
בְּרוּךְ אַתָּה יי
בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ
מִגֵּן דָּוִד אָמֵן

Samchenu Adonai Eloheinu
BeEliyahu Hanavi avdecha
uvemalchut beit David
meshichecha
bimherah yavoh veyagel libeinu
al kis'o lo yeshev zar
velo yin'chalu od acherim et kevodo
ki veshem kodshecha nishbata lo
shelo yichbeh nero
le'olam va'ed.
Baruch atah Adonai
Baruch hu uvaruch shemo
magen David. Amen

4. Thanks

For the Torah, and the service,
and the prophets
and for this Shabbat day,
and for this Day of Remembering
that you gave us, sovereign God,
for holiness and rest,
for glory and splendor —

עַל-הַתּוֹרָה וְעַל-הַעֲבוּדָה
וְעַל הַנְּבִיאִים
וְעַל-יוֹם הַשַּׁבָּת הַזֶּה
וְעַל-יוֹם הַזִּכְרוֹן הַזֶּה
שֶׁנִּתַּתְּ-לָנוּ יי אֱלֹהֵינוּ
לְקִדְשָׁהּ וּלְמִנוּחָהּ
לְכַבּוֹד וּלְתִפְאֳרָתָהּ

Al haTorah, ve'al ha'avodah,
ve'al han'vi'im,
ve'al yom haShabbat hazeh,
ve'al Yom haZikaron hazeh
shenatata lanu, Adonai Eloheinu,
likdusha velimnucha,
lechavod uletif'aret.

¹ By Jewish tradition, Elijah will herald the approach of the Messiah, and the Messiah will be descended from David's royal line.

for all of these, sovereign God,
we thank you
and bless you

(may your name be blessed in every
mouth always and for ever)

Blessed are you, ruler

Blessed be God, blessed be God's name!

who hallows Shabbat, Israel,
and the Day of Remembering.

עַל-הַכֹּל יי אֱלֹהֵינוּ
אֲנַחְנוּ מוֹדִים לָךְ
וּמְבָרְכִים אוֹתְךָ
יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל-חַי
תָּמִיד לְעוֹלָם וָעֶד
בָּרוּךְ אַתָּה יי
בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ
מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל
יּוֹם הַזִּכְרוֹן אָמֵן

Al hakol Adonai Eloheinu

anachnu modim lach

umevar'chim otach

yitbarach shimcha befi chol chai

tamid le'olam va'ed.

Baruch atah Adonai

Baruch hu uvaruch shemo

mekadesh haShabbat veYisra'el

veYom haZikaron. Amen

SPS SAMPLE

Shabbat Prayer for Community Leaders

On Shabbat, we include this Aramaic prayer for scholars and those who support the synagogue¹.

Prayers may be added for our country,² for peace, etc.

May deliverance come from heaven—	יְקוּם פְּרָקוּן מִן שְׁמַיָא	Yekum purkan min shemayah
grace, kindness, and mercy,	חֲנָא וְחֶסְדָא וְרַחֲמֵי	chinah vechisdah verachamei
long life, ample food	וְחַיֵי אַרְיֵי וּמְזוּנֵי רְוִיחֵי	vechayei arichei umezonei revichei
help from above	וְסִיעֵתָא דְשְׁמַיָא	vesiyata dishmaya
bodily health and lofty vision,	וּבְרִיּוֹת גּוּפָא וְנְהוּרָא מַעְלֵיָא	uvaryut gufah unehorah ma'alyah,
living and upright children,	זְרַעָא חַיָא וְקַיָמָא	zar'ah chaya vekayamah,
descendants who won't die out	זְרַעָא דִּי לֹא יִפְסֹק	zar'ah di la yifsuk
or come to nothing	וְדִי לֹא יִבְטַל	vedi la yivtul
in the words of Torah—	מִפְתִּגְמֵי אֹרֵיטָא	mipitgamei Oraytah

We pray for scholars and community leaders.

for the teachers and leaders	לְמַרְנָן וְרַבָּנָן	lemaranan verabanan
of our sacred community,	חֲבוּרַתָא קְדִישְׁתָא	chavuratah kadishatah,
in the land of Israel,	דִּי בְאַרְעָא דְיִשְׂרָאֵל	di ve'arah deYisra'el,
or any land of our exile,	וְדִי בְכָל אַרְעַת גַּלְוַתָא	vedi bechol arah galvatana,
for the leaders in Torah study,	לְרֵישֵׁי כְלֵי	lereishei chalei,
the Exilarchs, leaders of our exiled communities,	וְלְרֵישֵׁי גַלְוַתָא	ulereishei galvatah,
leaders of the academies	וְלְרֵישֵׁי מְתִיבַתָא	ulereishei metivatah,
and judges at the gates,	וְלְדַיְנֵי דִּי בְבָא	uledayanei di vavah,
for all their students,	לְכָל-תַּלְמִידֵיהוֹן	lechol talmideihon,
all their students' students,	וְלְכָל תַּלְמִידֵי תַּלְמִידֵיהוֹן	ulechol talmidei talmideihon,
and all those who study Torah,	וְלְכָל-מִן דְּעִסְקִין בְּאֹרֵיטָא	ulechol man de'askin beOraytah.

¹ Traditionally, we have two separate prayers, one for community leaders and the other for members of the congregation. Both are said silently, in Aramaic (or, let's face it, not said at all), so why not combine them.

² A prayer for the country is a long-standing tradition supported by Pirkei Avot 3:2, where Rabbi Chananya says (in the unforgettable British translation): "Pray for the welfare of the government, for but for the fear thereof, men would swallow each other alive." One might well improvise a prayer in the vernacular along these lines: "God who protects us, guard our President, ministers and justices, grant them wisdom, and inspire them to pursue justice and righteousness for our nation and the world."

We pray for members of this congregation.

and for all this holy congregation, adults and children, babies and ladies.	וּלְכֹל-קְהָלָא קְדִישָׁא הָדִין רַבְרַבָּיָא עִם זְעֵרָיָא טַפְלָא וּנְשֵׂיָא	ulechol kehala kadisha hadein ravrevaya im ze'eraya, taflah uneshayah.
May the ruler of the universe bless them, make their lives full and their days sufficient, grant length to their years and save them and rescue them from any distress and from any bad diseases. May the guide in heaven be their help at every time and season, and let us say, "Amen."	מַלְכָּא דְעֻלְמָא יְבָרַךְ יִתְהוֹן יַפִּישׁ חַיֵּיהוֹן וַיַּסְגֵּי יוֹמֵיהוֹן וַיִּתֵּן אַרְכָּא לְשָׁנֵיהוֹן וַתִּתְפָּרְקוּן וַתִּשְׁתַּזְבְּוּ מִן כּוֹל אַכָּא וּמִן כּוֹל מַרְעִין בִּישִׁין מָרָן דִּי בִשְׁמַיָּא יְהֵא בְּסַעֲדָהוֹן כּוֹל זְמַן וְעֵדָן וְנֹאמַר אָמֵן אָמֵן	Malka de'alma yevarech yat'hon yapish chayehon veyasgei yomehon veyiten ar'cha lishneihon vetitparkun vetishtezvun min kol aka umin kol mar'in bishin. Maran di vishmaya yehei vesa'd'hon kol zeman ve'idan venomar "Amen." Amen

Shabbat Prayer for the Congregation

On Shabbat, we add a prayer for the congregation.

May God who blessed our ancestors	מי שְׁבַרַךְ אֲבוֹתֵינוּ	Mi sheberach avoteinu
Abraham, Isaac, and Jacob,	אֲבָרָהִם יִצְחָק וְיַעֲקֹב	Avraham, Yitzchak, veYa'akov
and our mothers,	וְאִמּוֹתֵינוּ	ve'imoteinu
Sarah, Rebecca, Rachel and Leah,	שָׂרָה רִבְקָה רָחֵל וְלֵאָה	Sarah, Rivkah, Rachel, veLe'ah,
bless	הוּא יְבָרַךְ	hu yevarech
all of this holy congregation	אֶת-כָּל-הַקְּהָל הַקְּדוֹשׁ הַזֶּה	et kol hakahal hakadosh hazeh
with all other holy congregations,	עִם כָּל-קְהֵלוֹת הַקְּדֹשׁ	im kol kehilot hakodesh,
them, their sons and daughters	הֵם וּבְנֵיהֶם וּבְנוֹתֵיהֶם	hem uveneihem uvenoteihem
and all that is theirs,	וְכֹל אֲשֶׁר לָהֶם	vechol asher lahem
and those who dedicate	וּמִי שִׁמְיָחִידִים	umi shem'yachadim
synagogues for prayer	בְּתֵי כְּנִסְיוֹת לְתַפִּלָּה	batei chenesiyot litfilah,
and those who enter them to pray,	וּמִי שֶׁבָּאִים בְּתוֹכָם לְהִתְפַּלֵּל	umi sheba'im betocham lehitpalel,
those who donate lamps for light,	וּמִי שֶׁנּוֹתְנִים נֵר לְמָאוֹר	umi shenotnim ner lama'or
wine for kiddush and havdalah,	וְיַיִן לְקִדּוּשׁ וּלְהַבְדֵּלָה	veyayin lekidush ulehavdalah
bread for visitors	וּפֶת לְאוֹרְחִים	ufat la'or'ochim
and charity for the poor,	וְצְדָקָה לְעֲנִיִּים	utzedakah la'aniyim,
and all those who work	וְכָל-מִי שֶׁעוֹסְקִים	vechol mi she'oskim
for the needs of the community	בְּצָרְכֵי צְבוּר	betzor'chei tzibur
and to build the land of Israel faithfully.	וּבְבִנְיַן אֶרֶץ יִשְׂרָאֵל בְּאֵמוּנָה	uvevinyan eretz Yisra'el be'emunah.
May the Holy One	הַקְּדוֹשׁ בְּרוּךְ הוּא	HaKadosh baruch Hu
give them their reward,	יְשַׁלֵּם שְׂכָרָם	yeshalem secharam
remove from them all disease,	וְיִסֵּר מֵהֶם כָּל-מַחְלָה	veyasir mehem kol machalah
cure their entire bodies,	וְיִרְפָּא לְכָל-גּוּפָם	veyirpach lechol gufam
forgive all their sins	וְיִסַּלַח לְכָל-עֲוֹנָם	veyislach lechol avonam
and send blessing and success	וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה	◇ veyishlach berachah vehatzlachah
to all they do,	בְּכָל-מַעֲשֵׂה יְדֵיהֶם	bechol ma'asei yedeihem
with all Israel, their family;	עִם כָּל-יִשְׂרָאֵל אַחֵיהֶם	im kol Yisra'el acheihem
and let us say, "Amen."	וְנֹאמַר אָמֵן אָמֵן	venomar "Amen." Amen

Prayer for Our Country

We rise.

May <i>God</i> , who grants saving power	הַנּוֹתֵן תְּשׁוּעָה †	† Hanoten teshu'ah
to earthly rulers,	לְמַלְכִים	lamlachim—
<i>and</i> whose sovereignty	מַלְכוּתוֹ	malchuto
is eternal sovereignty,	מַלְכוּת כּוֹל עוֹלָמִים	malchut kol olamim—
bles and protect our country,	הוּא יְבָרֵךְ וַיִּשְׁמֹר אֶת-אֲרָצְנוּ	hu yevarech veyishmor et artzenu
bestow wisdom on its leaders,	וַיִּשְׁלַח חֹכְמָה לְרֹאשֵׁיהָ	veyishlach chochmah lerasheha,
and grant understanding to its inhabitants,	וַיִּתֵּן בִּינָה לַיּוֹשְׁבֵיהָ	veyiten binah leyošveha,
to establish peace and freedom	לְקַיֵּם שְׁלוֹם וְחֵירוּת	lekayem shalom vecherut
in our country,	בְּאֲרָצְנוּ	be'artzenu,
and let us say, “Amen.”	וְנֹאמֵר אָמֵן	venomar, “Amen.” Amen

Prayer for U.S. Armed Forces

Divine source of life, we ask you to bless and sustain the brave men and women of our country's armed forces, the Army, Navy, Air Force, Marine Corps, Coast Guard and National Guard.

Grant them the courage and resources to serve their country with pride and dignity. May their cause be just, bringing peace instead of conflict.

Bring them victory in combat, and defend them in danger. Bestow comfort and strength on their spouses and loved ones, and when their duty is done, bring them home with honor, whole in heart and limb.

And let us say, “Amen!”

Prayer for Israel

Divine source of life,
firm support and redeemer of Israel,
bless the State of Israel,
first flowering of our redemption.
Protect it with your loving wing,
spread over it your sheltering peace,
and grant your light and your truth
to its leaders, ministers and advisors;
guide them
with your good counsel.
Strengthen
those who defend our holy land,
bring them redemption,
crown them with victory,
grant peace in the land
and eternal joy to its inhabitants.

אָבִינוּ שֶׁבַשְׁמַיִם
צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ
בָּרַךְ אֶת מְדִינַת יִשְׂרָאֵל
רֵאשִׁית צְמִיחַת גְּאֻלַּתֵּנוּ
הֲגֵן עָלֶיהָ בְּאַבְרַת חֶסֶדְךָ
וּפְרוֹשׁ עָלֶיהָ סִפְתָּ שְׁלוֹמְךָ
וְשַׁלַּח אוֹרְךָ וְאִמִּיתְךָ
לְרֵאשֵׁי שְׂרָיָהּ וְיוֹעֲצֵיהָ
וְתִקְנֵם
בְּעֲצָה טוֹבָה מִלְּפָנֶיךָ
חֲזֵק אֶת יְדֵי
מִגְנֵי אֶרֶץ קֹדְשֵׁנוּ
וְהַנְּחִילֵם אֱלֹהֵינוּ יְשׁוּעָה
וְעֵטְרַת נִצְחוֹן תַּעֲטֹרֵם
וְנַתַּת שְׁלוֹם בְּאַרְץ
וְשִׂמַּחַת עוֹלָם לְיוֹשְׁבֵיהָ

Avinu shebashamayim,
tzur Yisra'el vego'alo,
barech et Medinat Yisra'el,
reshit tzemichat ge'ulatenu.
Hagen aleha be'evrat chasdecha,
uferos aleha sukut shelomecha,
ushelach or'cha va'amit'cha
lerasheha, sareha veyo'atzeha,
vetaknem be'etzah tovah
milfanecha.
Chazek et yedei
meginei eretz kodshenu,
vehanchilem Eloheinu yeshu'ah,
va'ateret nitzachon te'atrem,
venatata shalom ba'aretz
vesimchat olam leyoshveha.

As for the members of our community,
all the Jewish people,
please care for them
in every land where they are dispersed,
lead them soon in dignity
to Zion your city
and to Jerusalem
where your reputation dwells,
as is written
in the Torah of your servant Moses:

וְאֶת אַחֵינוּ
כָּל בַּיִת יִשְׂרָאֵל
פְּקֹד-נָא
בְּכָל אַרְצוֹת פְּזוּרֵיהֶם
וְתוֹלִיכֶם מִהֲרָה קוֹמְמִיּוֹת
לְצִיּוֹן עִירְךָ
וְלִירוּשָׁלַיִם
מִשְׁכַּן שְׁמֶךָ
כַּכְתוּב
בְּתוֹרַת מֹשֶׁה עַבְדְּךָ

Ve'et acheinu
kol beit Yisra'el,
pekod nah
bechol artzot pezureihim,
vetolichem meherah komemiyut
leTziyon irecha
veliYerushalayim
mishkan shemecha,
kakatuv
beTorat Moshe avdecha:

Deut 30:4 “Even if you are scattered
as far as the horizon,¹
from there God will gather you,
your ruling God,
and from there God will take you.”

Deut 30:5 The Ruler your God will bring you
to the land your ancestors inherited,
and you will possess it;
you will be more fortunate and numerous
than your ancestors.

Deut 30:6 “The Ruler your God will clear
your heart and your children’s hearts
so as to love the Ruler your God
with your whole heart and your whole self
so that you may live!”
Unite our hearts in love
and respect for your reputation,
to keep every word of your Torah.

Quickly send us David’s descendant,
your righteous anointed, to redeem us,
who wait for the time of your salvation.
Appear in your splendid power
to all who live in your earth;
let every creature know
that you created it,
let everything *ever* made understand
that you made it;
let them all say—
all with breath in their nostrils—

אִם יִיָּהֵי נִדְּחָךְ אִם יִיָּהֵי נִדְּחָךְ
בְּקִצְהַ שְׁמַיִם בִּיקְטֶזֶה הַשָּׁמַיִם
מִשָּׁם יִקְבֹּצְךָ מִשָּׁם יִקְבֹּצְךָ
יְהוָה אֱלֹהֶיךָ יְהוָה אֱלֹהֶיךָ
וּמִשָּׁם יִקַּחְךָ וּמִשָּׁם יִקַּחְךָ
וְהֵבִיאָךְ יְהוָה אֱלֹהֶיךָ וְהֵבִיאָךְ
אֶל־הָאָרֶץ אֲשֶׁר־יָרְשׁוּ אֲבוֹתֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־יָרְשׁוּ אֲבוֹתֶיךָ
וְיִרְשֶׁתָּהּ וְיִרְשֶׁתָּהּ
וְהֵיטִיבְךָ וְהֵיטִיבְךָ וְהֵיטִיבְךָ
מֵאֲבוֹתֶיךָ מֵאֲבוֹתֶיךָ
וּמֵל יְהוָה אֱלֹהֶיךָ וּמֵל יְהוָה אֱלֹהֶיךָ
אֶת־לִבְךָ וְאֶת־לִבְךָ וְאֶת־לִבְךָ וְזָרַעְךָ
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ
בְּכָל־לִבְךָ וּבְכָל־נַפְשְׁךָ בְּכָל־לִבְךָ וּבְכָל־נַפְשְׁךָ
לְמַעַן חַיֶּיךָ לְמַעַן חַיֶּיךָ
וַיַּחַד לְבַבְנוּ לְאַהֲבָה וַיַּחַד לְבַבְנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת שְׁמֶךָ וּלְיִרְאָה אֶת שְׁמֶךָ
וּלְשֹׁמֵר אֶת כָּל דְּבָרֵי תּוֹרָתְךָ וּלְשֹׁמֵר אֶת כָּל דְּבָרֵי תּוֹרָתְךָ

Ushelach lanu meherah ben David
meshi’ach tzidkecha, lifdot
mechakei ketz yeshu’atecha.
Hofa bahadar ge’on uzecha
al kol yoshvei tevel artzecha,
veyeda kol pa’ul
ki atah pe’alto,
veyavin kol yatzur
ki atah yetzarto,
veyomar kol
asher neshamah be’apo:

¹ “If your being scattered is to the edge of the sky/heaven.”

“God, the God of Israel, is sovereign;
Psalm 103:19 God’s reign rules everything!”
 And let us say, “Amen.”

יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ
 וּמְלִכּוּתוֹ בְּכֹל מַשְׁלָחַ
 וְנֹאמַר אָמֵן אָמֵן

“Adonai Elohei Yisra’el melech,
 umalchuto bakol mashalah.”
 Venomar, “Amen.” Amen

Prayer for Israel’s Defence Forces

May God who blessed our ancestors
 Abraham, Isaac, and Jacob,
 bless and protect the fighters
 of the Israel Defense Force,
 who stand guard over our land
 from the border of Lebanon
 to the Egyptian desert,
 from the Great Sea
 to the approach of the Aravah,
 on land, in the air, and on the sea.
 May the Holy One (whom we bless)
 guard and protect our soldiers
 from all trouble and sorrow,
 affliction and infirmity,
 and send blessing and success
 to all their endeavors,
 and may the *scriptural* text
 be fulfilled through them:

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ
 אַבְרָהָם יִצְחָק וְיַעֲקֹב
 הוּא יְבָרֵךְ וְיִגְן אֶת חַיְלֵי
 צְבָא הַגָּנָה לְיִשְׂרָאֵל
 הָעוֹמְדִים עַל מִשְׁמַר אֲרָצֵנוּ
 מִגְּבוּל הַלְּבָנוֹן
 וְעַד מִדְּבַר מִצְרַיִם
 וּמִן הַיָּם הַגָּדוֹל
 עַד לְבוֹא הָעֲרָבָה
 בַּיַּבֶּשֶׁה בְּאֵוִיר וּבַיָּם
 הַקָּדוֹשׁ בְּרוּךְ הוּא
 יִשְׁמֹר וְיַצִּיל אֶת חַיְלֵינוּ
 מִכָּל צָרָה וְצוּקָה
 וּמִכָּל נֹגַע וּמַחֲלָה
 וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה
 בְּכֹל מַעֲשֵׂי יְדֵיהֶם
 וְיִקְיָם בָּהֶם הַכְּתוּב

Mi sheberach avoteinu
 Avraham, Yitzchak, veYa’akov
 hu yevarech vayagen et chayalei
 Tzeva Haganah LeYisra’el,
 ha’omdim al mishmar artzenu
 migvul haLevanon
 ve’ad midbar Mitzrayim,
 umin Hayam Hagadol
 ad levo ha’Aravah,
 bayabashah, ba’avir uvayam.
 Hakadosh baruch hu
 yishmor veyatzil et chayaleinu
 mikol tzarah vetzukah
 umikol negah umachalah,
 veyishlach berachah vehatzlachah
 bechol ma’asei yedeihem,
 vikuyam bahem hakatuv:

Deut. 20:4 For the Ruler your God is the one
 who goes with you
 to fight for you against your enemies,
 to save you!
 And let us say, “Amen.”

כִּי יִהְיֶה אֱלֹהֵיכֶם
 הַהֹלֵךְ עִמָּכֶם
 לְהִלָּחֵם לָכֶם עִם־אֹיְבֵיכֶם
 לְהוֹשִׁיעַ אֶתְכֶם
 וְנֹאמַר אָמֵן אָמֵן

Ki Adonai eloheichem
 haholech imachem
 lehilachem lachem im oyveichem,
 lehoshi’ah et’chem.
 Venomar, “Amen.” Amen

Shofar Service¹ - תְּקִיעַת הַשּׁוֹפָר - Teki'at HaShofar

On Shabbat, omit the shofar service and continue with Ashrei on page 261.

During the shofar service, one person calls out the notes and a different person blows the shofar.

The person who blows the shofar recites these two blessings.

We bless you, Sovereign God;	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
You rule the world, all round.	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam
You made us holy	אֲשֶׁר קִדְּשָׁנוּ	asher kidshanu
with your rules, told us	בְּמִצְוֹתָיו וְצִוָּנוּ	bemitzvotav vetzivanu
To hear the shofar's sound.	לְשִׁמּוֹעַ קוֹל שׁוֹפָר אָמֵן	lishmo'ah kol shofar. Amen

We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Who rules eternal time and space;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You raised us and sustained us,	שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ	Shehecheyanu vekimanu
And you brought us to this place. ²	וְהִגִּיעָנוּ לְזִמְן הַזֶּה אָמֵן	Vehigi'anu lazman hazeh. Amen

..... *We stand in silence as three sets of notes are announced and sounded*

Long; Broken, Short Blasts; Long	תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה	Teki'ah; Shevarim-Teru'ah; Teki'ah
Long; Broken, Short Blasts; Long	תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה	Teki'ah; Shevarim-Teru'ah; Teki'ah
Long; Broken, Short Blasts; Long	תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה	Teki'ah; Shevarim-Teru'ah; Teki'ah
Long; Broken; Long	תְּקִיעָה שְׁבָרִים תְּקִיעָה	Teki'ah; Shevarim; Teki'ah
Long; Broken; Long	תְּקִיעָה שְׁבָרִים תְּקִיעָה	Teki'ah; Shevarim; Teki'ah
Long; Broken; Long	תְּקִיעָה שְׁבָרִים תְּקִיעָה	Teki'ah; Shevarim; Teki'ah
Long; Short Blasts; Long	תְּקִיעָה תְּרוּעָה תְּקִיעָה	Teki'ah; Teru'ah; Teki'ah
Long; Short Blasts; Long	תְּקִיעָה תְּרוּעָה תְּקִיעָה	Teki'ah; Teru'ah; Teki'ah
Long; Short Blasts; Very Long	תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוֹלָה	Teki'ah; Teru'ah; Teki'ah Gedolah

¹ The shofar service is omitted on Shabbat. Before the Shofar service, many congregations recite psalm 47—some recite it seven times—as well as other selections.

² “Place” is literally “time”; but are not time and space a continuum?

.....After the Shofar is sounded, we recite psalm 89:16-18 responsively, leader then congregation

Happy are people who hear the shofar;	אֲשֶׁרֵי הָעָם יוֹדְעֵי תְרוּעָה	Ashrei ha'am yod'ei teru'ah;
God, they know what it is to be near you. ¹	יְהוָה בְּאוֹר־פְּנֵיהֶם יִתְלַכּוּן	Adonai, be'or panecha yehalechun.
Happy are people who hear the shofar;	אֲשֶׁרֵי הָעָם יוֹדְעֵי תְרוּעָה	Ashrei ha'am yod'ei teru'ah;
God, they know what it is to be near you.	יְהוָה בְּאוֹר־פְּנֵיהֶם יִתְלַכּוּן	Adonai, be'or panecha yehalechun.

All day, they benefit from your reputation, dignified by your righteousness. ²	בְּשִׁמְךָ יִגִּילוּן כָּל־הַיּוֹם וּבְצַדִּיקְתְּךָ יִרְוּמוּ	Beshim'cha yegilun kol hayom, uvetzidkat'cha yarumu.
All day, they benefit from your reputation, dignified by your righteousness.	בְּשִׁמְךָ יִגִּילוּן כָּל־הַיּוֹם וּבְצַדִּיקְתְּךָ יִרְוּמוּ	Beshim'cha yegilun kol hayom, uvetzidkat'cha yarumu.

You are the glory of their power; through your favor we shall succeed! ³	כִּי־תִפְאֶרֶת עֲזָמוֹ אַתָּה וּבְרָצֹנְךָ תָּרוּם קַרְנֵינוּ	Ki tiferet uzamo atah, uvirtzon'cha tarum karneinu.
You are the glory of their power; through your favor we shall succeed!	כִּי־תִפְאֶרֶת עֲזָמוֹ אַתָּה וּבְרָצֹנְךָ תָּרוּם קַרְנֵינוּ	Ki tiferet uzamo atah, uvirtzon'cha tarum karneinu.

..... We are seated !

¹ “Lucky/happy are they who are familiar with the Shofar’s sound; God, they walk in the light of your face.”
² “Through your name (i.e., reputation) they will rejoice all day, and through your righteousness they will be raised up.” Being in the company of one who has earned such an exalted reputation (“name”), they too are exalted.
³ “For (or, in that) you are the splendor of *their* strength (i.e., whatever is glorious about their power comes from you), and in your favor (or, through your will) shall our horn be raised.” Raising the horn is an idiom expressing success.

Psalm 145 • אֲשֶׁרִי • Ashrei

Ps 84:5 “Happy are they who live with you;

Forever they will praise you.”

Ps 144:15 “Happy is such a people;

Happy are they whose God is the Ruler.”

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ

עוֹד יְהַלְלוּךָ סֵלָה

אֲשֶׁרִי הָעַם שֶׁכַּחֲךָ לּוֹ

אֲשֶׁרִי הָעַם שִׁיהוּה אֱלֹהָיו

“Ashrei yoshvei veitecha;

Od yehalelucha selah.”

“Ashrei ha’am shekachah lo;

Ashrei ha’am she’Adonai Elohav.”

¹ David’s praise:

Acclaim I’ll give my sovereign, God,

And I’ll bless your name forever.

² Blessing to you each day I’ll bring,

I’ll praise your name forever.

³ Great is God and greatly praised,

Great beyond all probing.¹

⁴ Deeds of yours praise every age;

Your mighty acts they ever speak —

⁵ Hailing the glory of your power,

In words your wonders stating,

⁶ Voicing your awesome power,

Your greatness, too, relating;

⁷ Zealously recalling your great good,

In your righteousness delighting.

⁸ Charitable and caring is God,

Patient and most gracious.

⁹ To all creatures God is good,

And mercy informs all *God’s* work.

¹⁰ Your creatures all will know you, God,

And your followers will bless you.

¹¹ Kingdom’s glory they will tell,

And your power they will speak.

תְּהִלָּה לְדָוִד

אֲרוֹמִמְךָ אֱלֹהָי הַמֶּלֶךְ

וְאֶבְרַכְךָ שְׁמִיךָ לְעוֹלָם וָעֶד

בְּכָל־יּוֹם אֶבְרַכְךָ

וְאֶהַלְלֶךָ שְׁמִיךָ לְעוֹלָם וָעֶד

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד

וְלִגְדֻלָּתוֹ אֵין חֶקֶר

דֹּד לְדֹד יֵשֵׁבַח מֵעַשְׂיָךְ

וּגְבוּרֹתֶיךָ יִגִּידוּ

הַדָּר כְּבוֹד הַדֹּדֶךָ

וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה

וְעִזּוֹ נֹר־אוֹתֶיךָ יֹאמְרוּ

וּגְדֻלַּתְךָ אֲסַפְּרָנָה

זִכָּר רַב־טוֹבְךָ יִבְיַעוּ

וְצִדְקַתְךָ יִרְגְּנוּ

חַנּוּן וְרַחוּם יְהוָה

אֲרֵךְ אַפַּיִם וּגְדֹל־חֶסֶד

טוֹב־יְהוָה לְכָל

וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו

יְדוּחָה אֲדוֹנָי כּוֹל מַא’שֶׁחָה

וַחֲסִידֶיךָ יִבְרַכּוּכָה

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ

וּגְבוּרֹתֶיךָ יִדְבְּרוּ

Tehilah leDavid:

Aromimcha Elohai hamelech,

Va’avar’cha shimcha le’olam va’ed.

Bechol yom avar’cheka,

Va’ahalela shimcha le’olam va’ed.

Gadol Adonai um’hulal me’od,

Veligdulato ein cheker.

Dor ledor yeshabach ma’asecha,

Ugevurotecha yagidu.

Hadar kevod hodecha

Vedivrei nifle’otecha asicha.

Ve’ezuz nor’otecha yomeru,

Ug’dulat’cha asaprena.

Zecher rav tuvcha yabi’u

Vetzidkat’cha yeranenu.

Chanun verachum Adonai,

Erech apayim ug’dol chased.

Tov Adonai lakol,

Verachamav al kol ma’asav.

Yoducha Adonai kol ma’asecha,

Vachasidecha yever’chucha.

Kevod malchut’cha yomeru,

Ug’vurat’cha yedaberu.

¹ “And for *God’s* greatness there is no probing/examination.”

¹² Let children sense your power well And glory, your kingdom's splendor;	לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרָתְךָ וּכְבוֹד הַדָּר מַלְכוּתְךָ	Lehodi'a livnei ha'adam gevurotav Uchevod hadar malchuto.
¹³ Monarchy is yours in every world, And government in every age and time;	מַלְכוּתְךָ מִלְכוּת כָּל-עֲלָמִים וּמִשְׁלַתְךָ בְּכָל-דּוֹר וָדוֹר	Malchut'cha malchut kol olamim, Umemshaltecha bechol dor vador.
¹⁴ Supporting all who fall And bracing those who are bent over.	סוֹמֵךְ יְהוָה לְכָל-הַנִּפְלִים וְזוֹקֵף לְכָל-הַכְּפוּפִים	Somech Adonai lechol hanoflim, Vezokef lechol hakfufim.
¹⁵ In hope all eyes are on you, And you give them their food in its time,	עֵינַיִךְ כָּל אֵלֶיךָ יִשְׁבְּרוּ וְאַתָּה נוֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ	Einei chol elecha yesaberu, Ve'ata noten lahem et ochlam be'ito.
¹⁶ Presenting your open hand And filling every creature's wish. ¹	פּוֹתֵחַ אֶת-יָדְךָ וּמִשְׁבִּיעַ לְכָל-חַי רִצּוֹן	Pote'ach et yadecha, Umasbi'ah lechol chai ratzon.
¹⁷ True ² is God in every way ³ And loving in all deeds.	צַדִּיק יְהוָה בְּכָל-דְּרָכָיו וְחָסִיד בְּכָל-מַעֲשָׂיו	Tzadik Adonai bechol derachav, Vechasid bechol ma'asav.
¹⁸ Close is God to those who call, To all who call on God sincerely.	קָרוֹב יְהוָה לְכָל-קֹרְאָיו לְכָל אֲשֶׁר יִקְרְאוּהוּ בְּאֵמֶת	Karov Adonai lechol kor'av, Lechol asher yikra'uhu ve'emet.
¹⁹ Respect God, and your wish comes true; God hears your cry and saves you, ⁴	רִצּוֹן-יִרְאֶיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם	Retzon yere'av ya'aseh, Ve'et shav'atam yishma veyoshi'em.
²⁰ Sheltering those who love God And destroying all the wicked.	שׁוֹמֵר יְהוָה אֶת-כָּל-אֹהֲבָיו וְאֵת כָּל-הַרְשָׁעִים יִשְׁמִיד	Shomer Adonai et kol ohavav, Ve'et kol har'sha'im yashmid.
²¹ Tribute to God my mouth shall deliver; And let all creatures bless <i>God's holy name forever.</i>	תְּהִלַּת יְהוָה יְדַבֵּר פִּי וַיְבָרֵךְ כָּל-בָּשָׂר שֵׁם קֹדְשׁוֹ לְעוֹלָם וָעֶד	◇ Tehillat Adonai yedaber pi, Vivarech kol basar shem kodsho le'olam va'ed.
^{Ps 115:18} And as for us, we'll bless God From now and forever: Halleluyah!	וְאַנְחֵנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד-עוֹלָם הַלְּלוּיָהּ	Va'anachnu nevarech Yah Me'ata ve'ad olam Halleluyah!

¹ This verse is one of the reasons the Talmud finds Ashrei so very important (B.T. Ber. 4b).

² I used the plain translation "true" for "tzadik" (righteous); few English words begin with the tz/ts sound.

³ "In all *God's* ways."

⁴ "The wish of those who respect *God*, *God* performs; and their cry *God* will hear, and *God* will save them."

Returning the Torah - הַתּוֹרָה - הַכְּנָסֶת סֵפֶר הַתּוֹרָה - Hachnasat Sefer HaTorah

.....The Torah scroll is handed to the leader, and we stand.....

Psalm 148:13 Let them all praise God's name, יְהַלְלוּ אֶת־שֵׁם יְהוָה † Yehalelu et shem Adonai,
for God's name alone is exalted: כִּי־נִשְׁגַב שְׁמוֹ לְבָדוֹ ki nishgav shemo levado:

.....The leader begins the procession to return the scroll.....

Ps. 148:13-14 God's glory surpasses earth and sky. הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם hodo al eretz veshamayim.
And God will bring us greatness,¹ נִרְגַם קֶרֶן לְעַמּוֹ Vayarem keren le'amo,
glory for all who feel God's kindness²— תְּהִלָּה לְכָל־חַסִּידָיו tehila lechol chasidav—
Israel's children, the people close to God. לִבְנֵי יִשְׂרָאֵל עַם־קָרְבוֹ livnei Yisra'el, am kerovo:
Halleluyah! הַלְּלוּ־יְהוָה Halleluyah!

*As the Torah scroll is carried in procession through the congregation,
we sing psalm 24 on weekdays, psalm 29 on Shabbat.*

Psalm 24

¹ A psalm by David. לְדָוִד מִזְמוֹר LeDavid mizmor:
God's is the world, with all it holds, לַיהוָה הָאָרֶץ וּמְלֹאָהּ LAdonai ha'aretz um'lo'ah,
The land on which all people dwell,³ תֵּבֵל וְיֹשְׁבֵי בָהּ tevel veyoshvei vah,
² For God fixed earth on running streams כִּי־הוּא עַל־יַמִּים יָסְדָהּ ki hu al yamim yesadah,
Spread land o'er mighty oceans' swell.⁴ וְעַל־נְהָרוֹת יִכְוֶנֶהּ ve'al neharot yechon'neha.
³ On God's hill, who can make th'ascent מִי־יַאֲלֵה בְהַר־יְהוָה Mi ya'aleh vehar Adonai,
To reach God's holy station? וּמִי־יָקוּם בְּמִקְוֹם קֹדֶשׁוֹ umi yakum binkom kodsho?
⁴ The pure of heart, the innocent: נָקִי כַפַּיִם וּבָרִ־לֵבָב Neki chapayim uvar levav,
Without equivocation, אֲשֶׁר לֹא־נָשָׂא לִשְׂוֹא נַפְשִׁי asher lo nasah lashav nafshi,
Their vow is their intent.⁵ וְלֹא נִשְׁבַּע לְמַרְמָה velo nishbah lemirmah.

¹ “And God will raise a horn for God's people.”

² ; “Glory for those who feel God's kindness”—חַסִּידָיו can mean “those who love God” or “those who are gracious toward God”; or it can mean “those who experience God's love/kindness.” We usually translate the word as “righteous,” referring to the most devout and religious people.

³ “To God belongs the world and its contents, the lived-on land and its inhabitants.”

⁴ “For God founded it above waters, and established it above rivers.

⁵ “The clean of hands and pure of heart, who has not held me in balance (i.e., has not given me an elusive answer, or equivocated) nor sworn deceitfully.”

⁵ God's blessing will upon them smile, Defending them in every trial. ¹	יִשָּׂא בְרַכָּה מֵאֵת יְהוָה וְצִדְקָה מֵאֱלֹהֵי יִשְׁעוֹ זֶה דֹר דֹּרְשָׁיו	Yisa verachah me'et Adonai, utzedakah me'Elohei yish'o. Ze dor dorshav,
⁶ For these are Jacob's children, who Seek only, <i>God</i> , to be with you. Selah. ²	מִבְּקֵשֵׁי פְּנִיךָ יַעֲקֹב סֵלָה שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם וְהִנְשָׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד	mevakshei fanecha, Ya'akov. Selah. Se'u she'arim rosheichem, vehinas'u pit'chei olam, veyavo melech hakavod.
⁷ Now raise your beams, O gates, stretch high; Doors of the world, reach to the sky— The glorious sovereign is nigh! ³	מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֲזִוּ וַגְּבוֹר יְהוָה גְּבוֹר מִלְחָמָה	Mi zeh melech hakavod? Adonai izuz vegibor, Adonai gibor milchamah.
⁸ Who is this sovereign glorious? It's mighty God, who fights for us, Unfailingly victorious! ⁴	שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם וּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד	Se'u she'arim rosheichem, use'u pit'chei olam, veyavo melech hakavod.
⁹ Now raise your beams, O gates, stretch high; Doors of the world, reach to the sky— The glorious sovereign is nigh!	מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סֵלָה	Mi hu zeh melech hakavod? Adonai tzeva'ot, hu melech hakavod. Selah!
¹⁰ Who is this sovereign glorious? The God of hosts, who fights for us; God is the sovereign glorious. ⁵ Selah!		

Psalm 29 (Shabbat)

¹ A psalm of David: To God, the mightiest people grant, To God they grant glory and might;	מִזְמוֹר לְדָוִד הָבוּ לַיהוָה בְּנֵי אֱלִים הָבוּ לַיהוָה כְּבוֹד וְעֹז	Mizmor leDavid: Havu lAdonai benei elim, havu lAdonai kavod va'oz,
² To God they grant glory by right, To God they bow, a holy sight. ⁶	הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ	havu lAdonai kevod shemo, hishtachavu lAdonai behadrat kodesh.

¹ “Such a person will bear a blessing from God, vindication from the God of his/her salvation.”
² “This is the generation of his (Jacob’s) generations (i.e., these are Jacob’s distant descendants), who seek your presence—Jacob!” As for the meaning of “Selah,” if I knew, I would have given it an English equivalent. It may be a musical instruction for the singing of the psalm.
³ “Oh gates, raise your heads ; be lifted up, doors of the world, and the sovereign of glory will enter.” No earthly gate is high enough to admit God.
⁴ “Who is this ruler of glory? God, mighty and heroic; God is a hero of war.”
⁵ “Who is this ruler of glory? God of armies: *God* is the ruler of glory.”
⁶ “Grant to God, O children of the powerful, grant to God glory and power; grant to God the glory of *God’s* reputation; bow to God in *God’s* splendor of holiness.”

³ God's voice will soar when waters roar, The God of splendor lets them yell, For God out-roads the oceans' swell. ¹	קול יהוה על־הַמַּיִם אֶל־הַכְּבוֹד הַרְעִים יהוה על־מַיִם רַבִּים	Kol Adonai al hamayim, El hakavod hir'im; Adonai al mayim rabim.
⁴ In all that's strong or fair, God's voice is somehow there. ²	קול־יהוה בַּכֶּחַ קול יהוה בְּהִדָּר	Kol Adonai bako'ach; kol Adonai behadar.
⁵ God's <i>thunder</i> claps—the cedar snaps— Shattering the lofty tree In Lebanon where land leaps in air	קול יהוה שֹׁבֵר אֲרָזִים וַיִּשְׁבֵּר יהוה אֶת־אֲרָזֵי הַלְּבָנוֹן	Kol Adonai shover arazim, vayeshaber Adonai et arzei haLevanon,
⁶ With calf's agility, While Syrian hills dance their quadrilles Like oxen's progeny. ³	וַיִּרְקֹדֵם כְּמוֹ־עֵגֶל לְבָנוֹן וְשִׁרְיֹן כְּמוֹ בְּנֵי־אֵמִים	vayarkidem kemo egel— Levanon veSiryon— kemo ven re'eimim.
⁷ Lightning is God's voice too: Fire-blades slash and hew. ⁴	קול־יהוה חֹצֵב לְהַבֹּת אֵשׁ	Kol Adonai chotzev, lahavot esh.
⁸ God's voice can make the desert quake, The Kadesh wasteland shake.	קול יהוה יַחִיל מִדְּבָר יַחִיל יהוה מִדְּבַר קִדְשׁ	Kol Adonai yachil midbar, yachil Adonai midbar Kadesh.
⁹ God's thunder startles <i>forest</i> deer, While trees shed all their leaves <i>in fear</i> And in <i>God's</i> shrine all cry, "Oh dear!" ⁵	קול יהוה יַחֲלֵל אַיָּלוֹת וַיַּחֲשֹׁף יַעֲרוֹת וּבְהִיכָלוֹ כָּלוּ אֹמֶר כְּבוֹד	Kol Adonai yecholel ayalot, vayechesof ye'arot, uveheichalo, kulo omer, "Kavod!"
¹⁰ God, enthroned, sent forth the Flood; God's reign will never cease;	יהוה לַמַּבּוּל יֵשֵׁב וַיֵּשֶׁב יהוה מֶלֶךְ לְעוֹלָם	Adonai lamabul yashav, vayeshav Adonai melech le'olam.
¹¹ God with <i>God's</i> people ever stood, And blesses them with lasting peace. ⁶	◇ יהוה עֹז לְעַמּוֹ יִתֵּן יהוה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם	◇ Adonai oz le'amo yiten, Adonai yevarech et amo vashalom.

¹ "God's voice *is* above/more than the waters, the God of glory made it loud, Adonai *is* over the many waters."

² "God's voice *is* in strength; God's voice *is* in splendor."

³ "God's voice shatters cedars; God has shattered the cedars of Lebanon. *God* will make them dance, Lebanon like a calf, Syria like a young horned beast."

⁴ "God's voice hews, blades of flame."

⁵ "Oh dear!" is literally, "Glory!"—presumably a cry of consternation.

⁶ "God sat *enthroned* at the *time of the Flood*, God will sit as ruler forever. God gives strength to *God's* people; God will bless *God's* people with peace."

When The Ark Rested - ובנחה יאמר - Uvenucho Yomar

<p><i>Num 10:36</i> When the ark rested, Moses would say, “Return, God, to the myriad thousands of Israel.”</p> <p><i>Psalms 132:8-10</i> Go up, God, to your resting place, you and the ark of your power. Let your priests wear righteousness, and your pious ones will sing with joy. For the sake of your servant David, do not turn away the face of your anointed.</p> <p><i>Prov 4:2</i> For I gave you good guidance; don’t abandon my Torah!</p> <p><i>Prov 3:18</i> Cling to it, and it’s a tree of life; those who grasp it are happy.¹</p> <p><i>Prov 3:17</i> Torah ways are pleasant ways; Peaceful are its paths always.</p> <p><i>Lam 5:21</i> God, take us back; we’ll stray no more. Take us back to days of yore!”²</p>	<p>ובנחה יאמר שובָה יהוה רבבות אלפי ישראל קומה יהוה למנוחתה אתה וארון עזך כהנים ילבשו צדק וחסידים ירננו בעבור דוד עבדך אל־תשב פני משיחך כי לקח טוב נתתי לכם תורתִי אל־תעזבו עץ־חיים היא למחזיקים בה ותמכה מאשר דרכיה דרכי־נעים וכל־נתיבותיה שלום השיבנו יהוה אליך ונשובָה חדש ימינו כקדם</p>	<p>Uvenucho yomar: “Shuva, Adonai, riv’vot alfei Yisra’el.” Kuma, Adonai, limnuchatecha, ata va’aron uzecha. Kohanecha yilbeshu tzedek, vachasidecha yeranenu. Ba’avur David avdecha, al tashev penei meshichecha. Ki lekach tov natati lachem Torati al ta’azovu. Etz chayim hi lamachazikim bah, vetomcheha me’ushar. Deracheha dar’chei no’am vechol netivoteha shalom. Hashivenu, Adonai, elecha venashuva; chadesh yameinu kekedem.</p>
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.....The ark is closed, and we are seated !.....

¹ “It’s a tree of life to those who cling to it, and those who hold it up are happy.” A wonderful thought: Torah is like a spiritual bank: it gives strength to the needy and happiness to those who give their strength to it.

² “Bring us back to you, Lord, and we shall come back; renew our days as of old”—a plea to return to the merit we enjoyed before we suffered the destruction of Jerusalem, commemorated in the book of Lamentations.

מוֹסַף

Additional Service

SPS SAMPLE

Leader's Prayer - תפילה לשליח הציבור - Tefilah LiShli'ach HaTzibur

This prayer expresses the leader's humility and grave sense of responsibility on this solemn day.

Here I stand, a chronic underachiever, ¹	הַנְּנִי הָעֲנִי מִמַּעַשׂ	Hineni he'ani mima'as,
shaking and scared, in fear of the one who is	נִרְעַשׁ וְנִפְחַד מִפָּחַד	nir'ash venifchad mipachad
crowned with the Jewish people's praises. ²	יֹשֵׁב תְּהִלוֹת יִשְׂרָאֵל	yoshev tehilot Yisra'al.
I have come to stand and plead	בָּאתִי לַעֲמֹד וּלְהִתְחַנֵּן	Bati la'amod ulehitchanen
before you	לְפָנֶיךָ	lefanecha
on behalf of your people Israel,	עַל עַמּוֹךְ יִשְׂרָאֵל	al am'cha Yisra'el
who have sent me,	אֲשֶׁר שְׁלַחְוָנִי	asher shelachuni
although I am not up to the task	אֲף עַל פִּי שְׂאִינִי כְּדָאִי	af al pi she'eini chedai
nor suited for it.	וְהַגּוֹן לְכַךְ	vehagun lechach.
So I beg of you,	לְכֵן אֲבַקֵּשׁ מִמֶּךָ	Lachen avakesh mim'cha,
God of Abraham and Sarah,	אֱלֹהֵי אַבְרָהָם וְשָׂרָה	Elohei Avraham veSarah,
God of Isaac and Rebeccah,	אֱלֹהֵי יִצְחָק וְרִבְקָה	Elohei Yitzchak veRivkah,
and God of Jacob, ³ Rachel and Leah,	וְאֱלֹהֵי יַעֲקֹב וְרַחֵל וְלֵאָה	vElohei Ya'akov veRachel veLe'ah,
<i>Ex 34:6</i> "God, God,	יְהוָה יְהוָה	Adonai, Adonai,
merciful, compassionate divinity,	אֵל רַחוּם וְחַנּוּן	El rachum vechanun
God of Israel,	אֱלֹהֵי יִשְׂרָאֵל	Elohei Yisra'el,
almighty, <i>Habakuk 1:7</i> powerful, awesome—	שְׁדֵי אִים וְנוֹרָא	shadai, ayom venorah—
Please	הֵיחָא נָא	heyeh nah
<i>Gen 24:42</i> prosper the path I tread ⁴	מַצְלִיחַ דְּרַבִּי אֲשֶׁר אֲנֹכִי הֹלֵךְ	matzli'ach darki asher anochi holech,
as I approach you to stand and beg for mercy	לַעֲמֹד וּלְבַקֵּשׁ רַחֲמִים	la'amod ulevakesh rachamim
for myself and those who sent me.	עָלַי וְעַל שׁוֹלְחָי	alai ve'al sholchai.
Please, don't condemn them for my sins	וְנָא אַל תְּפַשִּׁיעַם בְּחַטֹּאתַי	Venah al tafshi'em bechatotai,
or make them liable for my wrongs—	וְאַל תַּחַיְבֵם בְּעֲוֹנוֹתַי	ve'al techayvem ba'avonotai,
I know I am an offender, a sinner.	כִּי חוֹטֵא וּפּוֹשֵׁעַ אֲנִי	ki choteh ufoshe'ah ani.

¹ "Poor in deeds," i.e., having achieved nothing.

² "Who sits on a throne of (or in judgement over) the praises of Israel."

³ Based on Ex. 3:6, Moses' encounter with God at the Burning Bush.

⁴ From the prayer of Eliezer, Abraham's servant, who sought a wife for Abraham's son Isaac: "making-successful my-path which I walk."

Don't let them be humiliated for my sins	וְאֵל יִכְלְמוּ בִפְשָׁעַי	va'al yikalmu bifsha'ai
or be ashamed of me,	וְאֵל יִבוֹשׁוּ הֵם בִּי	ve'al yevoshu hem bi,
and let me not be ashamed in front of them.	וְאֵל אֲבוֹשׁ אֲנִי בָהֶם	ve'al evosh ani bahem.
<i>Rather</i> , accept my prayer	וְקַבַּל תְּפִלָּתִי	Vekabel tefilati
like that of a seasoned professional ¹	כְּתִפְלַת זָקֵן וְרָגִיל	kit'filat zaken veragil,
of appropriate age,	וּפְרִקוּ נְאֻה	ufirko na'eh
fully experienced, ²	וְזָקְנוּ מְגֻדָּל	uzekano megudal
with pleasing voice,	וְקוֹלוֹ נְעִים	vekolo na'im
friendly with other people.	וּמַעֲרָב בְּדַעַת עַם הַבְּרִיּוֹת	ume'orav beda'at im habriyot.

Tell the prosecutor not to accuse me; ³	וְתִגְעַר בְּשִׁטְוֹן לְבַל יִשְׁטִינְנִי	◇ Vetigar basatan leval yastineni,
when we skipped your rules, let it be ⁴	וַיְהִי נָא דְלוּגְנוּ עָלַיְךָ	vihi nah dilugenu alecha
<i>considered</i> devotion;	אַהֲבָה	ahavah,
over all our sins	וְעַל כָּל פְּשָׁעִים	ve'al kol pesha'im
cover <i>them</i> with <i>your</i> love,	תְּכַסֶּה בְּאַהֲבָה	techseh be'ahavah,
please turn every trouble and evil—	כָּל צָרוֹת וְרָעוֹת הַפֶּךְ-נָא	kol tzarot vera'ot hafach nah
for us and all the Jewish community—	לָנוּ וּלְכָל יִשְׂרָאֵל	lanu ulechol Yisra'el
into joy and celebration,	לְשִׁשׁוֹן וּלְשִׂמְחָה	lesason ulesim'cha,
into life and peace;	לְחַיִּים וּלְשָׁלוֹם	lehayim uleshalom,
they long for truth and peace.	הָאֱמֶת וְהַשְּׁלוֹם אֲהָבוּ	ha'emet vehashalom chavu,
And let there be no obstacle	וְלֹא יִהְיֶה שׁוֹם מְכַשׁוֹל	velo yehi shum michshol
to my prayer.	בְּתִפְלָתִי	bit'filati.

¹ “Like the prayer of an elder (i.e., experienced person), a regular (i.e., one who does this often).”

² “And his beard full grown.”

³ “Rebuke the adversary so that he will not accuse me”; the adversary is the prosecuting attorney in the court of God's justice, and you may recognize the familiar name Satan. In Jewish tradition, Satan is not an evil “angel” independent of God but instead symbolizes our understanding that God is aware of our failings and wrongdoing.

⁴ “Please let our skipping/omission before you.”

God, let this be what you want,	וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ יי	Vihī ratzon milfanecha, Adonai,
God of Abraham and Sarah,	אֱלֹהֵי אַבְרָהָם וְשָׂרָה	Elohei Avraham veSarah,
God of Isaac and Rebecca,	אֱלֹהֵי יִצְחָק וְרִבְקָה	Elohei Yitzchak veRivkah,
and God of Jacob, ¹ Rachel and Leah,	וְאֱלֹהֵי יַעֲקֹב וְרַחֵל וְלֵאָה	vElohei Ya'akov veRachel veLe'ah,
the great, powerful and awesome God,	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	ha'El hagadol hagibor vehanorah
God on high;	אֵל עֲלִיוֹן	El elyon,
<i>Ex 3:14</i> “I will be what I will be,”	אֲהִיֶּה אֲשֶׁר אֲהִיֶּה	“Ehyeh asher ehyeh,”
that all the messengers	שְׂכָל הַמַּלְאָכִים	shekol hamalachim
who carry prayers aloft	שֶׁהֵם מַעֲלֵי תַפְלוֹת	shehem ma'alei tefilot
will bring my prayer	יָבִיאוּ תַפְלָתִי	yavi'u tefilati
into your presence ²	לְפָנַי כִּסֵּא כְבוֹדְךָ	lifnei chisei chevodecha
and present it to you	וְיַצִּיגוּ אוֹתָהּ לְפָנֶיךָ	veyatzigu otah lefanecha
for the sake of	בְּעִבּוֹר	ba'avur
all the righteous and devout,	כָּל הַצַּדִּיקִים וְהַחֲסִידִים	kol hatzadikim vehachasidim,
the blameless and upright,	הַתְּמִימִים וְהַיֹּשְׁרִים	hat'mimim vehayesharim,
and for the sake of	וּבְעִבּוֹר	uva'avur
your great and awesome reputation. ³	כְּבוֹד שִׁמְחָה גָּדוֹל וְהַנּוֹרָא	kevod shimcha hadagol vehanorah
For you listen to	◇ כִּי אֵתָּה שׁוֹמֵעַ	◇ ki atah shome'ah
the prayer of your people, the Jews,	תַּפְלוֹת עַמְּךָ יִשְׂרָאֵל	tefilat am'cha Yisra'el
with compassion.	בְּרַחֲמִים	berachamim.
We bless you, <i>God</i> who listens to prayer.	בְּרוּךְ אַתָּה שׁוֹמֵעַ תַּפְלָה	Baruch atah, shome'ah tefilah.

The leader adds “half” kaddish, page 391.

¹ Based on Ex. 3:6, Moses' encounter with God at the Burning Bush.

² “Before your throne of glory.”

³ “The honor/glory of your great and awesome name.”

Additional Silent Amidah

Psalms 51:17 Ruler, just open my lips
and my mouth will declare your praise.

אֲדֹנָי שִׁפְתַי תִּפְתָּח אֲדֹנָי
וּפִי יַגִּיד תְּהִלָּתְךָ. Adonai sefatai tiftach,
ufi yagid tehilatecha.

1. Ancestors - אַבּוֹת וְאִמּוֹת - Avot ve'Imahot

We bless you, God, our God
and God of our ancestors,
God of Abraham, God of Isaac,
and God of Jacob,
God of Sarah, God of Rebecca
God of Rachel and God of Leah,
the God *who is* great,
powerful and awesome, God on high;
Good acts of kindness you repay,
for everything is in your power,
Our parents' kind deeds you recall,
and bring a savior *in due hour*
for their remote posterity¹
to show your love and honesty.²
Remember us for life,
ruler who delights in life,
and write us in the Book of Life
for your own sake,³ God of life!
Sovereign, helper, savior, shield.
We bless you, Ruler,
Abraham's protector and Sarah's guardian.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק
וְאֱלֹהֵי יַעֲקֹב
אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה
הָאֵל הַגָּדוֹל
הַגָּבוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן
גּוֹמֵל חַסָּדִים טוֹבִים
וְקוֹנֵה הַכֹּל
וְזוֹכֵר חַסְדֵי אַבּוֹת וְאִמּוֹת
וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם
לְמַעַן שְׂמוֹ בְּאַהֲבָה
זְכָרֵנוּ לְחַיִּים
מֶלֶךְ חַפֵּץ בְּחַיִּים
וְכֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים
לְמַעַן אֱלֹהִים חַיִּים
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן
בָּרוּךְ אַתָּה יְיָ
מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה. † Baruch † ata † Adonai Eloheinu
vElohei avoteinu ve'imoteinu,
Elohei Avraham, Elohei Yitzchak,
vElohei Ya'akov
Elohei Sarah, Elohei Rivkah,
Elohei Rachel vElohei Leah,
ha'El hagadol
hagibor vehanorah, El elyon,
gomel chasadim tovim
vekoneh hakol,
vezocher chasdei avot ve'imahot,
umevi go'el
livnei veneihem,
lema'an shemo be'ahavah.
Zochrenu lechayim,
melech chafetz bechayim,
vechotvenu besefer hachayim
lema'ancha, Elohim chayim.
Melech ozer umoshi'a umagen.
† Baruch † ata † Adonai,
magen Avraham ufoked Sarah.

¹ "For their children's children"

² "Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children's children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love"

³ Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the "Book" of life is to God's benefit.

2. Might - גבורות - Gevurot

<p>You are mighty forever, God, you bring life to the dead¹ and are strong in salvation— You feed the living with <i>your</i> grace, Revive the dead with kind embrace,² Support the fallen, heal the sick, And set the prisoners free, And faithfully fulfill your trust For people who sleep in the dust. Who is like you, who can appear Like you, sovereign of power? Ruler, both death and life you bring; You make salvation flower. Who is like you, source of mercy, thinking of your creatures to <i>grant them</i> life, in mercy. To bring the dead to life, O you Are firm, reliable, and true. We bless you, God, who revives the dead.³</p>	<p>אתה גבור לעולם אדני מחיה מתים אתה רב להושיע מכלכל חיים בחסד מחיה מתים ברחמים רבים סומך נופלים ורופא חולים ומתיר אסורים ומקיים אמונתו לישני עפר מי כמוך בעל גבורות ומי דומה לך מלך ממית ומחיה ומצמיח ישועה מי כמוך אב הרחמים זוכר יצוריו לחיים ברחמים ונאמן אתה להחיות מתים ברוך אתה יי מחיה המתים</p>	<p>Atah gibor le'olam Adonai, mechayeh metim atah rav lehoshi'ah— Mechalkel chayim bechesed, mechayeh metim berachamim rabim. Somech noflim verofeh cholim umatir asurim, um'kayem emunato lishenei afar. Mi chamocho ba'al gevurot, umi domeh lach, melech memit um'chayeh umatzmi'ach yeshu'ah. Mi chamocho, av harachamim, zocher yetzurav lechayim berachamim. Vene'eman ata lehachayot metim. Baruch ata Adonai, mechayeh hametim.</p>
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¹ Does this mean that God will revive dead people? Does it mean that God brings life where there is no life—for example, making flowers spring from a rotted log?

² “Kind embrace” is literally “abundant mercies.”

³ We may understand this different ways: that God wakens “dead” sinners to a life of faith; or that God grants an afterlife; or that God will revive dead bodies at some future date; or that God breeds life out of death and decomposition, like mushrooms growing on a rotting log.

3. Holiness - קְדוּשָׁה - Kedushah

You are holy, your name is holy
and every day the holy ones
praise you, selah!

Therefore, grant¹ the fear of you,
Sovereign God, to all your creatures,
and reverence for you
to all that you created.

Let all creatures fear you
and let every creature bow to you.

Let them all form² a society united
to perform your will wholeheartedly.

For we have come to know, ruling God,
that command submits to you,³
power is in your grasp,
strength in your right hand,
and your awesome reputation *stands*
over all your creatures.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ
וְקְדוּשִׁים בְּכָל-יוֹם
יְהַלְלוּךָ סֵלָה
וּבְכֹן תֵּן פַּחַדְךָ
יְי אֱלֹהֵינוּ עַל כָּל-מַעֲשֵׂיךָ

Atah kadosh veshimcha kadosh,
ukedoshim bechol yom
yehalelucha selah.
Uvechen ten pachdecha
Adonai Eloheinu al kol ma'asecha,
ve'eimat'cha
al kol mah shebarata,
veyira'ucha kol hama'asim,
veyishtachavu lefanecha kol habru'im,
veye'asu chulam agudah achat,
la'asot retzon'cha belevav shalem,
kemo sheyadanu Adonai Eloheinu
shehashilton lefanecha,
oz beyad'cha
ugevurah biminecha,
veshimcha nora
al kol mah shebarata.

And so grant glory, O God, to your people,
praise to those who fear you,
hope⁴ for those who seek you,
eloquence⁵ for those who yearn for you,

וּבְכֹן תֵּן כְּבוֹד יְי לְעַמֶּךָ
תְּהִלָּה לִירְאֵיךָ
וּתְקוּהָ לְדוֹרְשֵׁיךָ
וּפְתִיחוֹן פִּה לְמִיַּחְלִים לְךָ

Uvechen ten kavod, Adonai, le'amecha,
tehilah lire'echa,
vetikvah ledorshecha,
ufit'chon peh lamyachalim lach,

¹ Awe and reverence for God are gifts not universally enjoyed.

² "Let them all be formed into a single society" or "May they all be formed ..."

³ "Command is in front of you": All political power, and those who wield it, must stand before God as subordinates, submitting to God's greater power.

⁴ Some say, "Good hope/תְּקוּהָ טובָה/vetikvah tovah."

⁵ "Opening of the mouth" in order to compose words of yearning, praise, hope and glorification. In this section, we pray for two things at once, that God should make us worthy of receiving praise and that God should make us capable of expressing praise to God.

joy to your land,
happiness to your city,
vital strength¹ for your servant David,
a shining light
for Jesse's son, your anointed²,
soon and in our time.³

שְׂמֵחָה לְאַרְצֶךָ
וְשִׂשׂוֹן לְעִירֶךָ
וְצִמְחַת כֶּרֶן לְדָוִד עַבְדְּךָ
וְעָרִיכַת נֵר
לְבֵן יִשָּׁי מְשִׁיחֶךָ
בִּמְהֵרָה בְּיָמֵינוּ

simcha le'artzecha,
vesason le'irecha,
utzemichat keren leDavid avdecha,
va'arichat ner
leven Yishai meshichecha,
bimherah veyameinu.

So the righteous will see and rejoice,
the upright will celebrate
and the pious will shout for joy;
injustice will close its mouth,
and all evil will entirely
go up in smoke⁴
when the Regime of Pride⁵ will pass
from the earth.
Then you, God, will rule alone
over all your creatures,
in Mount Zion, where your glory dwells,
and in Jerusalem, your holy city,
as it's written in your holy book:⁶
Psalm 146:10 God will reign forever,
your God, Zion,
from age to age: all hail to God.

וּבְכֵן צְדִיקִים יִרְאוּ וְיִשְׂמְחוּ
וְיִשְׂרִים יַעֲלִזוּ
וְחֹסֵדִים בְּרִנָּה יִגִּילוּ
וְעוֹלָתָה תִּקְפָּץ-פִּיהָ
וְכָל-הָרָשָׁעָה כָּלָה
כְּעָשָׁן תִּכְלֶה,
כִּי תַעֲבִיר מִמְּשֻׁלַּת זָדוֹן
מִן הָאָרֶץ
וְתִמְלֹךְ אֹתָהּ יי לְבָדָד
עַל כָּל-מַעֲשֵׂיךָ
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קֹדְשְׁךָ
כַּכְתוּב בְּדַבְּרֵי קֹדְשְׁךָ
יִמְלֹךְ יְהוָה לְעוֹלָם
אֱלֹהֵינוּ צִיּוֹן
לְדוֹר וָדוֹר הַלְלוּ-יָהּ

Uvechen tzadikim yir'u veyismachu,
visharim ya'alozu,
vechasedim berinah yagilu,
ve'olatah tikpatz piha,
vechol harish'ah kulah
ke'ashan tichleh,
ki ta'avir memshelet zadon
min ha'aretz.
Vetimloch atah Adonai levadecha
al kol ma'asecha,
behar Tziyon mishkan kevodecha
uvirushalayim ir kodshecha,
kakatuv bedivrei kodshecha:
Yimloch Adonai le'olam, Elohayich,
Tziyon,
ledor vador: Halleluyah.

¹ "Budding of the horn," a sign of life returning to something that appears completely dead, though . קֶרֶן often means "strength." By tradition, we pray for the restoration of David's monarchy. For most of us, this is a symbolic prayer for those who love God to hold influence on earth rather than a desire to restore the administrative system of ancient Israel.

² David, the son of Jesse, was anointed as king.

³ We pray for the Messianic Era, not as something remote, but as something we want right now!

⁴ "End like smoke."

⁵ Or "proud government," or "arrogant administration."

⁶ Or "your holy words."

You are holy, your name is awesome,
and there is no God but you,
as it's written:

Isaiah 5:16 The God of Hosts¹ is made high
through justice,
and holy God
is made holy through righteousness.²
Blessed are you, Ruler,
the holy ruler.

קָדוֹשׁ אַתָּא וְנוֹרָא שְׁמֵךְ
וְאִין אֱלֹהִים מִבְּלַעְדִּיךְ
בְּכַתוּב
וַיִּגְבַּהּ יְהוָה צְבָאוֹת
בְּמִשְׁפָּט
וְהֶאֱלֵה הַקְּדוֹשׁ
נִקְדָּשׁ בְּצַדִּיקָה
בְּרוּךְ אַתָּה יי
הַמֶּלֶךְ הַקְּדוֹשׁ

Kadosh atah venorah shemecha
ve'ein elo'ah mibal'adecha,
kakatuv:
Vayigbah Adonai tzeva'ot
bamishpat,
veha'El hakadosh
nikdash bitzdakah.
Baruch atah Adonai,
hamelech hakadosh.

4. Sovereignty - מַלְכוּיּוֹת - Malchuyot

You chose us from all the *other* peoples.
You gave us your love, took delight in us
and raised us above all other peoples;
you made us holy through your rules
and brought us close, Ruler, to serve you,
and you bestowed on us
your great and holy reputation.

אַתָּה בְּחַרְתָּנוּ מִכָּל-הָעַמִּים
אַהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ
וְרוֹמַמְתָּנוּ מִכָּל-הַלְשׁוֹנוֹת
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ
וְקִרְבַּתָּנוּ מִלְּכָנוּ לְעַבְדְּתֶךָ
וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ
עָלֵינוּ קָרָאתָ

Ata vechartanu mikol ha'amim.
Ahavta otanu, veratzita banu,
veromamtanu mikol halshonot,
vekidashtanu bemitzvotecha,
vekeravtanu malkenu la'avodatecha,
veshimcha hagadol vehakadosh
aleinu karata.

.....Add the shaded words on Shabbat.....

And you gave us, Sovereign God,
with love **this Sabbath day**
and this Day of Remembering
a day for **remembering shofar-blowing**
lovingly, a holy assembly,³
recalling our Exodus from Egypt.

וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ
בְּאַהֲבָה אֶת-יוֹם הַשַּׁבָּת הַזֶּה
וְאֶת-יוֹם הַזִּכְרוֹן הַזֶּה
יוֹם זִכְרוֹן תְּרוּעָה
בְּאַהֲבָה מִקְרָא קֹדֶשׁ
זֶכֶר לִיצִיַּאת מִצְרַיִם

Vatiten lanu, Adonai Eloheinu
be'ahavah et yom haShabbat hazeh,
ve'et Yom haZikaron hazeh,
yom zichron teru'ah
be'ahavah mikra kodesh
zecher litziyat Mitzrayim.

¹ צבא is the word for an army, a fighting force, but it could also refer to a large group of beings called to public service. "God of Hosts" probably refers to the heavenly hosts of angels.

² Isaiah implies that God's nature is consistent with God's actions: God is holy because God's actions are righteous and holy.

³ מקרא is a convocation, a calling together, an assembly, from the root קרא, to call.

<p>Because of our sins we were displaced from our land¹ and sent far away from our <i>own</i> ground. So we cannot perform our <i>sacrificial</i> duty in the dwelling you chose, the great and holy Temple that bears your reputation because of the <i>enemy</i> power² sent against your sanctuary.</p>	<p>וּמִפְּנֵי חַטָּאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ וְנִתְרַחַקְנוּ מֵעַל אֲדָמָתֵנוּ וְאֵין אֲנַחְנוּ יְכוּלִים לַעֲשׂוֹת חֻבּוֹתֵינוּ בְּבַיִת בְּחִירָתְךָ בְּבַיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שִׁמְךָ עָלָיו מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלַּחָה בְּמִקְדָּשְׁךָ</p>	<p>Umipnei chata'einu galinu me'artzenu, venitrachaknu me'al admatenu. Ve'ein anachnu yecholim la'asot chovoteinu beveit bechiratecha babayit hagadol vehakadosh shenikrah shimchah alav, mipnei hayad shenishtalcha bemikdashcha.</p>
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<p>May this be your will— ruling God and God of our ancestors, merciful ruler who brings children home—³ to return and be merciful to us and to your Temple in your great mercy, to build it soon and make it famous.⁴</p>	<p>יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ מֶלֶךְ רַחֲמָן הַמְּשִׁיב בָּנִים לְגִבּוֹלָם שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְבִּים וְתִבְנֶהוּ מֵהֵרָה וּתְגַדֵּל כְּבוֹדוֹ</p>	<p>Yehi ratzon milfanecha Adonai Eloheinu vElohei avoteinu ve'imoteinu melech rachaman, hameshiv banim ligvulam— shetashuv uterachem aleinu ve'al mikdashcha berachamecha harabim, vetivnehu meherah utegadel kevodo.</p>
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¹ Yes, we have suffered; yes, we have been victims; but yes, we have also brought trouble on ourselves. The Talmud (Gittin 55b) blames the destruction of Jerusalem on a single incident of personal animosity in the Jewish community. Apparently, mutual respect among Jews is the first requirement for our success.

² “The great and holy house (i.e. the Temple) upon which your name is called (i.e., that bears your reputation) because of the *enemy* hand (i.e., power)”

³ These two lines are added in the Conservative liturgy to acknowledge the founding of the State of Israel.

⁴ “And to make its glory great.”

Source of life, our Ruler,

reveal the glory of your rule

over us—do it soon!—

and let it appear and be raised

above us for all to see.¹

Gather our dispersed *people*

from among the *other* nations

and bring them back, scattered

all over the world.

Bring us to Zion your city, in joy

and to Jerusalem your Temple²

with lasting happiness,

where our ancestors brought you

their required sacrifices,

and we shall bring you

our required sacrifices,

the daily ones

and the extra ones, properly—

and the extra offerings

of this Shabbat day and

of this Day of Remembering

our ancestors brought to you

we shall perform and bring you

אָבִינוּ מַלְכֵנוּ

גַּלְא כְבוֹד מַלְכוּתְךָ

עֲלֵינוּ מְהֵרָה

וְהוֹפֵעַ וְהַנְּשֵׂא עֲלֵינוּ

לְעֵינֵי כָל-חַי

וְקָרֵב פְּזוּרֵינוּ

מִבֵּין הַגּוֹיִם

וְנַפְוֹצוֹתֵינוּ כְּנֶסֶס

מִיִּרְכַּת־אֶרֶץ

וְהַבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה

וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ

בְּשִׂמְחַת עוֹלָם

Add this to recall the sacrificial system ...

שָׁשָׁם אֲשׁוּ אַבּוֹתֵינוּ לְפָנֶיךָ

אֶת-קֶרְבָּנוֹת חוֹבוֹתֵיהֶם

... or this to pray for its restoration, literally or metaphorically

וְשָׁם נַעֲשֶׂה לְפָנֶיךָ

אֶת-קֶרְבָּנוֹת חוֹבוֹתֵינוּ

Continue here.

תְּמִידִים כְּסִדְרָם

וּמוֹסָפִים כְּהִלְכָתָם

וְאֶת-מוֹסְפֵי

יוֹם הַשַּׁבָּת הַזֶּה וְ

יוֹם הַזִּכְרוֹן הַזֶּה

Add this to recall the sacrificial system ...

עֲשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ

נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ

Avinu malkeinu,

galeh kevod malchut'cha

aleinu meherah,

vehofa vehinasei aleinu

le'einei kol chay.

Vekarev pezureinu

mibein hagoyim,

unefutzoteinu kaness

miyarktei aretz.

Vahavi'enu leTziyon ir'cha berinah

veliYerushalayim beit mikdashcha

besimchat olam,

shesham asu avoteinu lefanecha

et korbenot chovoteihem,

vesham na'aseh lefanecha

et korbenot chovoteinu,²

temidim kesidram

umusafim kehil'chatam,

Ve'et musfei

yom haShabbat hazeh ve

yom hazikaron hazeh

asu vehikrivu lefanecha

na'aseh venakriv lefanecha

¹ “Our parent, our ruler, reveal/uncover the glory of your sovereignty upon us quickly, and let it appear and be raised above us in the eyes of all living *things*.” The root גל gives us words for “roll” and “uncover”—rolling away the covering—and the word גלה takes us back to גלינו on page 276. There we were “rolled” off our land; here we pray to see God’s glory be “rolled back” to reestablish us in our land.

² Don’t be fooled. Zion isn’t just a town, nor is Jerusalem just the Temple. These are all symbolic places; to be in any of them is to have our prayers answered.

Continue here.

lovingly, to observe your wishes,
written in your Torah¹
by Moses' hand,²
spoken by your glory:³

בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ
כַּכַּתוּב בְּתוֹרַתְךָ
עַל יְדֵי מֹשֶׁה עֶבְדְּךָ
מִפִּי כְבוֹדְךָ כְּאֹמַר

be'ahava kemitzvat retzonecha,
kakatuv beToratecha,
al yedei Moshe avdecha,
mipi chevodecha ka'amur:

Add the shaded lines on Shabbat.

Num 28:9-10 And on the Shabbat day, take

two year-old lambs, perfect ones,
and eight pounds⁴ of fine flour
mixed with oil, with its wine-offering;
bring the Shabbat offering on its Shabbat,
on top of the routine offering and its wine-offering.

וּבַיּוֹם הַשַּׁבָּת
שְׁנֵי-כֶבֶשִׁים בְּנֵי-שָׁנָה תְּמִימִם
וּשְׁנֵי עֶשְׂרֹנִים סֵלֶת מִנְחָה
בְּלוּלָה בַשֶּׁמֶן וְנִסְכָּו
עַל־תּוֹבַת שַׁבָּת בִּשְׁבַבְתּוֹ
עַל-עֹלֹת הַתָּמִיד וְנִסְכָּהּ

Uveyom haShabbat
shnei chevasim benei shana, temimim,
ushnei esronim solet mincha
belulah vashemen, venisko,
olat Shabbat beshabbato,
al olat hatamid veniskah.

.....*The Rosh Hashanah offering is based on Numbers 29:1-6*.....

Num 29:1-2 In the seventh month

on the first day,
you shall hold a holy meeting;
don't do any creative work.

This is to be a trumpet-day.

Make an upward offering,

a nice smell for God:

one male young bull,

one ram,

and seven flawless year-old lambs.

Their grain- and wine-offerings as stated:

From Num 29:3-4 Twelve pounds of flour for a bull,

eight for a ram,

וּבַחֹדֶשׁ הַשְּׁבִיעִי
בְּאֶחָד לַחֹדֶשׁ
מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם
כֹּל-מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ
יוֹם תְּרוּעָה יִהְיֶה לָכֶם
וְעֹשִׂיתֶם עֹלָה
לְרִיחַ נִיחֹחַ לַיהוָה
פָּר בֶּן-בָּקָר אֶחָד
אַיִל אֶחָד
כֶּבֶשִׁים בְּנֵי-שָׁנָה שִׁבְעָה תְּמִימִם
וּמִנְחָתָם וְנִסְכֵיהֶם כַּמְדֻבָּר
שֶׁלֹשָׁה עֶשְׂרֹנִים לַפָּר
שְׁנֵי עֶשְׂרֹנִים לַאֵיִל

Uvachodesh hashevi'i,
be'echad lachodesh,
mikrah kodesh yiheheh lachem:
kol melechat avodah lo ta'asu.
Yom teru'ah yiheyeh lachem.
Va'asitem olah
lerei'ach nicho'ach lAdonai,
par ben bakar echad,
ayil echad,
kevasim b'nei shana shiva temimim.
Umin'chatam veniskeihem kimdubar
sheloshah esronim lapar,
shenei esronim la'ayil,

¹ For this line, some siddurim read: “As you wrote for us in your Torah / כְּמוֹ שֶׁכָּתַבְתָּ עֲלֵינוּ בְּתוֹרַתְךָ / kemo sheka-tavta aleinu beToratecha.”

² By tradition, Moses wrote the Torah down in his own hand.

³ “Through the mouth of your glory, as it is said”; i.e., God spoke, Moses wrote.

⁴ “Two tenths of an ephah”; an ephah is reckoned to be about 10 U.S. gallons; and a gallon measure would hold about four pounds of flour. Eight pounds would make a good half-dozen loaves of bread.

four for each lamb, ¹	וְעִשְׂרוֹן לִכְבֵּשׁ	ve'isaron lakeves
wine for the wine-offering,	וַיִּין כְּנִסְכוֹ	veyayin kenisko
two goats for atonement	וּשְׁנֵי שְׂעִירִים לְכַפֵּר	ushenei se'irim lechaper
and two perfect ones as usual,	וּשְׁנֵי תַמִּידִים כְּהִלְכָתָם	ushenei temidim kehil'chatam,
<i>Num 29:6</i> as well as the new month's upward-offering	מִלְבַד עֹלַת הַחֹדֶשׁ	milvad olat hachodesh
and its grain-offering,	וּמִנְחָתָהּ	umin'chatah,
the daily upward-offering and its grain-offering,	וְעֹלַת הַתַּמִּיד וּמִנְחָתָהּ	ve'olat hatamid umin'chatah,
their poured-offering as standard procedure	וְנִסְכֵיהֶם כְּמִשְׁפָּטָם	veniskeihem kemishpatam,
as a nice smell, a fire-offering for God.	לְרִיחַ נִיחֹחַ אִשֶּׁה לַיהוָה	lerei'ach nicho'ach, isheh lAdonai.

.....On Shabbat, add the shaded lines.....

They'll rejoice when you are ruler— ²	יִשְׂמְחוּ בְּמַלְכוּתְךָ	Yismechu vemalchut'cha
people who keep Shabbat and call it fun,	שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֵג	shomrei Shabbat vekorei oneg.
who make Shabbat holy—they all	עִם מְקַדְשֵׁי שְׁבִיעֵי כָלֵם	Am mekadshei shevi'i, kulam
will be content and happy in your goodness.	יִשְׁבְּעוּ וְיִתְעַנְּגוּ מִטוֹבְךָ	ysisbe'u veyit'angu mituvecha.
You wanted Day Seven, made it holy;	וּבְשִׁבְעֵי רָצִיתָ בּוֹ וְקִדְשָׁתוֹ	Uvashvi'i ratzita bo vekidashto,
and called it the delight of days,	חֶמְדַּת יָמִים אוֹתוֹ קְרָאתָ	chemdat yamim oto karata,
a memory of the work of creation.	זָכַר לַמַּעֲשֵׂה בְּרֵאשִׁית	zecher lema'asei vereshit.

The Sovereign of all	עֲלֵינוּ לְשַׁבַּח	Aleinu leshabe'ach
to praise we're bound,	לְאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לְתַת גְּדֻלָּה	latet gedulah
with greatness to crown,	לְיוֹצֵר בְּרֵאשִׁית	leyotzer bereshit,
Who made us like no other race	שֶׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת	shelo asanu kegoyei ha'aratzot
On earth, nor set us	וְלֹא שָׂמָנוּ	velo samanu
in their place.	כְּמִשְׁפְּחוֹת הָאָדָמָה	k'mishpechot ha'adamah,
Our fate—like theirs God made it not	שֶׁלֹא שָׂם חֶלְקֵנוּ כִּהֵם	shelo sam chelkenu kahem
But chose for us a different lot.³	וְגוֹרְלָנוּ כְּכֹל-הַמּוֹנָם	vegoralenu kechol hamonam.

¹ Lit.: “Three tenths of an ephah” for a bull, two for a ram and one for a lamb; an ephah is reckoned to be about 10 U.S. gallons; and a gallon measure would hold about four pounds of flour. Twelve pounds would make a dozen loaves of bread.

² Of course, God is ruler, but this refers to God becoming accepted as ruler of the world.

³ “We are bound to give praise / to the ruler of everything, /to acknowledge the greatness /of the one who formed creation, who did not make us like other nations nor position us like the *rest* of the world's families, /

We bend the knee

and bow the head gratefully,

Before the Ruler whom rulers dread,

The holy, blessed One—

Who *Is. 51:13* “stretches out the heavens,

Supports the earth below”;

Above, high in the sky,

The Presence does bestow;

Whose power dwells

In heights where none can go.¹

This is our God, there is no more;

our ruler is truth, beyond whom is naught.

It’s written in *God’s Law*:

Deut 4:39 “This day you must know

and take it to heart

that God is God

in heaven above

and on earth below: nothing else is.”

So we hope in you,

God, our God,

soon to see your splendid power,

to make idols pass from the earth

and destroy false gods,

to repair the world in the Almighty’s rule.

וְאַנְחֵנוּ כּוֹרְעִים

וּמִשְׁתַּחֲוִים וּמוֹדִים

לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים

הַקְּדוֹשׁ בְּרוּךְ הוּא

שֶׁהוּא נוֹטֵה שָׁמַיִם

וְיֹסֵד אֶרֶץ

וּמוֹשֵׁב יְקָרוֹ

בַּשָּׁמַיִם מִמַּעַל

וּשְׁכִינַת עֲזוֹ

בְּגִבְהֵי מְרוֹמִים

הוּא אֱלֹהֵינוּ אֵין עוֹד

אֱמֶת מַלְכֵנוּ אֶפֶס זוּלָּתוֹ

כְּכַתוּב בְּתוֹרָתוֹ

וַיִּדְעַת הַיּוֹם

וְהִשְׁבַּתָּ אֶל־לְבָבְךָ

כִּי יְהוָה הוּא הָאֱלֹהִים

בַּשָּׁמַיִם מִמַּעַל

וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד

Va’anachnu kor’im

umishtachavim umodim

lifnei melech malchei hamlachim,

Hakadosh baruch hu;

shehu “noteh shamayim

veyosed aretz,”

umoshav yekaro

bashamayim mima’al,

ushechinat uzo

begovhei meromim.

Hu Eloheinu, ein od;

emet malkenu, efes zulato.

Kakatuv b’Torato:

“Veyada’ta hayom,

vahashevota el levavecha

ki Adonai, hu ha’Elohim

bashamayim mima’al,

ve’al ha’aretz mitachat: ein od.”

עַל כֵּן נִקְוֶה לְךָ

יְי אֱלֹהֵינוּ

לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֶךָ

לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ

וְהַאֲלִילִים כְּרוֹת יִקְרֹתוּן

לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי

Al ken nekaveh lecha,

Adonai Eloheinu,

lir’ot meherah betif’eret uzecha;

leha’avir gilulim min ha’aretz,

veha’elilim karot yikaretun,

letahken olam bemalchut shadai,

who did not make our portion like theirs / nor our destiny like that of those multitudes.” If you dislike the idea that Jews are a “chosen” people, you might consider that in ancient days our mission was to bring Torah values to those who lacked them; now, perhaps, that mission is largely fulfilled. Or, you might say שְׁלֹא שְׁלֹא—the two words sound identical—implying that God chose us, for God’s own purposes, to be like the other nations, by showing them how to live a Torah-observant life.

¹ We bend the knee / and bow in gratitude / before the ruler, / ruler of rulers, / the holy, blessed one, who “stretches out the heavens, / supports the earth below;” / whose own dwelling place / is in the sky above / and whose power is present / in the loftiest heights.

And all people	וְכָל-בְּנֵי בָשָׂר	vechol benei vasar
will call on your name,	יִקְרְאוּ בְשִׁמְךָ	yikre'u vishmecha,
to turn to you all the wicked on earth.	לְהַפְנוֹת אֵלֶיךָ כָּל-רָשָׁעֵי אָרֶץ	lehafnot elecha kol rish'ei aretz.
They'll see and know—	יִכִּירוּ וַיֵּדְעוּ	Yakiru veyed'u
all earth dwellers—	כָּל-יֹשְׁבֵי תֵבֵל	kol yoshvei tevel,
that to you each knee must bend,	כִּי לְךָ תִּכְרַע כָּל-בְּרִיךְ	ki lecha tichra kol berech,
each tongue must swear.	תִּשְׁבַּע כָּל-לָשׁוֹן	tishava kol lashon.
Before you, ruling God,	לְפָנֶיךָ יי אֱלֹהֵינוּ	Lefanecha Adonai Elohenu
they will kneel and fall down,	יִכְרְעוּ וַיִּפְּלוּ	yichre'u veyipolu,
and to the glory of your reputation	וְלִכְבוֹד שִׁמְךָ	velichvod shimcha
they will give honor.	יִקְרִי יִתְּנוּ	yekar yitenu,
And they will all accept	וַיִּקְבְּלוּ כָלֶם	vikablu chulam
the yoke of your rule,	אֶת-עַל מַלְכוּתְךָ	et ol malchutecha,
that soon you may rule them	וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה	vetimloch aleihem mehera
forever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.
For this is your reign,	כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא	Ki hamalchut shelcha hi,
and forever and ever	וְלְעוֹלָמֵי עֵד	ule'olmei ad
you will rule in glory.	תִּמְלֹךְ בְּכָבוֹד	timloch bechavod.
It's written in your Law:	כַּכְּתוּב בְּתוֹרַתְךָ	Kakatuv beToratecha:
<i>Ex. 15:18</i> God will be the ruler forever!	יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
<i>We continue with two more quotations from Torah, then three from historical and poetic scriptural books, three from the prophetic books, and a final quotation from Torah—ten quotations altogether.</i>		
And it's said in your scripture:	וְנֶאֱמַר	vene'emar:
<i>Numbers 23:21</i> God saw no flaw in Jacob,	לֹא-הָיָה אֵין בְּיַעֲקֹב	Lo hibit aven beYa'akov
no blemish in Israel;	וְלֹא-רָאָה עֵמֶל בְּיִשְׂרָאֵל	velo ra'ah amal beYisra'el:
God— <i>Jacob's</i> God is with <i>Jacob</i> ,	יְהוָה אֱלֹהָיו עִמּוֹ	Adonai Elohav imo,
and <i>Jacob</i> has the Ruler's friendship. ¹	וְתִרְוַעַת מֶלֶךְ בּוֹ	uteru'at melech bo.

¹ “The friendship of the Ruler is with him (i.e., Jacob). When Balak hires Bilam to curse the Jewish people, he cannot curse them because (he realizes) God is on their side. Rashi understands תְּרוּעָה as friendship, but it's also the name of one of the shofar notes.

And it's said *in your scripture*:

Deut 33:5 There was a ruler in Yeshurun¹
when the people's leaders assembled,
all Israel's tribes together.

In your holy scripture is written:

Psalm 22:29 God has the power to rule
and governs the *other* nations.

And it's said *in your scripture*:

Psalm 93:1 God reigns, enrobed in regal grace,
Robed in grace and cloaked in power;
Earth cannot slip in God's embrace;

And it's said *in your scripture*:

Ps 24:7-10 Now raise your beams, O gates, stretch high;
Doors of the world, reach to the sky—
The glorious sovereign is nigh!
Who is this sovereign glorious?
It's mighty God, who fights for us,
Unfailingly victorious!
Now raise your beams, O gates, stretch high;
Doors of the world, reach to the sky—
The glorious sovereign is nigh!
Who is this sovereign glorious?
The Ruler of Hosts, who fights for us;
God is the sovereign glorious. Selah!

וְנֹאֲמַר

וַיְהִי בִישׁוּרוֹן מֶלֶךְ
בְּהִתְאַסֵּף רֵאשֵׁי עַם
יַחַד שִׁבְטֵי יִשְׂרָאֵל
וּבְדַבְרֵי קִדְשׁוֹ פְתוּב לְאֹמַר
כִּי לַיהוָה הַמְּלִיכָה
וּמֹשֶׁל בַּגּוֹיִם

וְנֹאֲמַר

יְהוָה מֶלֶךְ גָּאוֹת לְבֶשׁ
לְבֶשׁ יְהוָה עֹז הַתְּאֲזָר
אֶף־תִּכּוֹן תִּבְלָל בַּל־תִּמוּט

וְנֹאֲמַר

שְׂאוּ שְׁעָרִים רֵאשִׁיכֶם
וְהִנְשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹא מֶלֶךְ הַקְּבוֹד
מִי זֶה מֶלֶךְ הַקְּבוֹד
יְהוָה עִזּוֹ וְגִבּוֹר
יְהוָה גִּבּוֹר מִלְחָמָה
שְׂאוּ שְׁעָרִים רֵאשִׁיכֶם
וּשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹא מֶלֶךְ הַקְּבוֹד
מִי הוּא זֶה מֶלֶךְ הַקְּבוֹד
יְהוָה צְבָאוֹת
הוּא מֶלֶךְ הַקְּבוֹד סֵלָה

vene'emar:

Vayehi viYeshurun melech
behit'asef rashei am;
yachad shivtei Yisra'el.

Uvedivrei kodshecha katuv lemor:
Ki lAdonai ham'lucha
umoshel bagoyim

vene'emar:

Adonai malach: ge'ut lavesh,
Lavesh Adonai, oz hit'azar.
Af tikon tevel bal timot.

vene'emar:

Se'u she'arim rosheichem,
vehinas'u pit'chei olam,
veyavo melech hakavod.
Mi zeh melech hakavod?
Adonai izuz vegibor,
Adonai gibor milchamah.
Se'u she'arim rosheichem,
use'u pit'chei olam,
veyavo melech hakavod.
Mi hu zeh melech hakavod?
Adonai Tzeva'ot,
hu melech hakavod. Selah!

¹ Yeshurun is a poetic name for the Jewish people, associated with the complimentary root ישר (straight, up-right), but sometimes used to criticize the people. This verse is from Moses' farewell address and blessing to the Jewish people; what Moses envisioned seems unclear.

Your servants, the prophets, wrote:

Isaiah 44:6 This is what God says,
Israel's ruler and savior,
Ruler of Hosts:

"I am first, I am last,
and but for me there is no God."

And it's said *in your scripture*:

Obadiah 1:21 The rescuers will climb Mount Zion
to judge Mount Esau—
and God will be the governor.

And it's said *in your scripture*:

Zech. 14:9 And God will be ruler
over all the earth;
on that day God will be one
and *God's* name will be one.

In your Torah is written:

Deut. 6:4 Listen, *descendants of Israel*:

The Ruler is our God; the Ruler is one.¹

O God,

God of our ancestors,
reign over this entire world
in your glory,
be raised above all the earth
in your *true* value;

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים

כְּתוּב לֵאמֹר

כֹּה־אָמַר יְהוָה

מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ

יְהוָה צְבָאוֹת

אֲנִי רִשׁוֹן וְאֲנִי אַחֲרוֹן

וּמִבְלַעֲדֵי אֵין אֱלֹהִים

וְנֹאמַר

וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן

לִשְׁפֹּט אֶת־הַר עֵשָׂו

וְהָיְתָה לִיהוָה הַמְּלֻכָּה

וְנֹאמַר

וְהָיָה יְהוָה לְמֶלֶךְ

עַל־כָּל־הָאָרֶץ

בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד

וּשְׁמוֹ אֶחָד

וּבַתּוֹרַתְךָ כְּתוּב לֵאמֹר

שְׁמַע יִשְׂרָאֵל

יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Ve'al yedei avadecha hanvi'im
katuv lemor:

Ko amar Adonai,
melech Yisra'el vego'alo,
Adonai Tzeva'ot:

"Ani rishon, va'ani acharon,
umibaladai ein Elohim!"

vene'amar:

Ve'alu moshi'im beHar Tziyon
lishpot et Har Esav,
vehayta lAdonai hamluchah.

vene'amar:

Vehayah Adonai lemelech
al kol ha'aretz;
bayom hahu yih'yeh Adonai echad
ushemo echad.

UveTorat'cha katuv lemor:

Shema, Yisra'el:

Adonai Eloheinu; Adonai echad.

אֱלֹהֵינוּ

Eloheinu

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ

vElohei avoteinu ve'imoteinu,

מֶלֶךְ עַל כָּל הָעוֹלָם כָּלֹ

meloch al hol ha'olam kulo

בְּכַבֹּדְךָ

bichvodecha,

וְהִנָּשָׂא עַל כָּל הָאָרֶץ

vehinaseh al kol ha'aretz

בִּיקְרָךְ

bikarecha,

¹ The ע of שמע and ד אחד are large letters. Together, they form the Hebrew word עד, "witness"; with this declaration of God's unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God's universal acceptance in the four (ד) "corners" of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah's seventy grandsons, so we're all descendants of Gen X-ers).

appear in your splendid power
to all who live in your earth;
let every creature know
that you created it,
let everything *ever* made understand
that you made it;
let them all say—
all with breath in their nostrils—
“God, the God of Israel, is sovereign;
Ps 103:19 *God’s* reign rules everything!”

וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֶזְךָ
עַל כָּל יוֹשְׁבֵי תֵבֶל אֶרְצֶךָ
וַיַּדַע כָּל פֶּעוּל
כִּי אַתָּה פָּעַלְתָּ
וַיִּבִין כָּל יָצוּר
כִּי אַתָּה יָצַרְתָּ
וַיֹּאמֶר כָּל
אֲשֶׁר נִשְׁמָה בְּאָפוֹ
יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ
וּמַלְחוּתוֹ בְּכָל מַשְׁלָה

vehofa bahadar ge'on uzecha
al kol yoshvei tevel artzecha,
veyeda kol pa'ul
ki atah pe'alto,
veyavin kol yatzur
ki atah yetzarto,
veyomar kol
asher neshamah be'apo:
“Adonai Elohei Yisra'el melech,
umalchuto bakol mashalah.”

Our *sovereign* God,
our parents' God,
Grant favor, as we rest from care;
Hallow us with your commands,
That in your Torah we may share.
Fill us from your bounty fair,
In your salvation give us cheer;
And Sovereign God, give to our care
Willing in love the Sabbath dear,
This holy day with true delight.
Let Israel rest now, who proclaim
The sanctity of Your great name.
Cleanse our hearts to serve you right.
For you are the God of truth—
your word is true and stands forever.
Blessed are you, God,
ruler of the entire world,
who makes **Shabbat** and Israel holy,
and *hallows* the Day of Remembering.

אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ
רַצָּה בְּמִנּוּחַתֵנוּ
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ
שְׂבַעֲנוּ מִטוֹבֶךָ
וּשְׂמַחְנוּ בִישׁוּעָתֶךָ
וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרַצוֹן
שְׁבַת קִדְשֶׁךָ
וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל
מִקְדָּשֵׁי שְׁמֶךָ
וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת
כִּי אַתָּה אֱלֹהִים אֱמֶת
וּדְבָרְךָ אֱמֶת וְקִיָּם לְעַד
בְּרוּךְ אַתָּה יְיָ
מֶלֶךְ עַל כָּל-הָאָרֶץ
מִקְדָּשׁ הַשַּׁבָּת וַיִּשְׂרָאֵל
וַיּוֹם הַזִּכְרוֹן

Eloheinu
vElohei avoteinu ve'imoteinu,
retzei vimnuchateinu.
Kadsheinu bemitzvotecha,
veten chelkenu beToratecha.
Sab'einu mituvecha,
vesamcheinu bishu'atecha,
Vehanchilenu Adonai Eloheinu
be'ahavah uv'ratzon
Shabbat kodshecha.
Veyanuchu vah Yisra'el
mekadshei shemecha.
vetaher libeinu le'ovdecha be'emet.
Ki atah Elohim emet,
udevar'cha emet vekayam la'ad.
Baruch atah Adonai,
melech al kol ha'aretz,
mekadesh haShabbat veYisra'el
veYom haZikaron.

5. Remembering - זְכָרוֹנוֹת - Zichronot

You recall the world's creation
and note the ancient beings.

All secrets are revealed to you,
things hidden since creation.

Nothing is forgotten

before your glorious throne,
nothing hidden from your eyes.

You remember everything *ever* done;
no single creature;

is lost from your thought.¹

Everything is revealed and known
to you, ruling God,

looking ahead and seeing to

the end of humanity,²

when you will apply a rule to remember,³

to note every breath and person,

to remember the many deeds,

the limitless host of creatures.

You made this known from the beginning
and revealed it long, long ago.⁴

Today begins your creation,⁵

a commemoration of the first day.

Psalm 91:5 “For it’s a rule for Israel,
a judgement day for Jacob’s God.”

אַתָּה זֹכֵר מַעֲשֵׂה עוֹלָם

וּפֹקֵד כָּל יְצוּרֵי קֶדֶם

לְפָנֶיךָ נִגְלוּ כָּל תַּעֲלוּמוֹת

וְהַמּוֹן נִסְתָּרוֹת שְׁמִבְרָאשִׁית

אֵין שִׁכְחָה

לִפְנֵי כִסֵּא כְבוֹדְךָ

וְאֵין נִסְתָּר מִנְגַד עֵינֶיךָ

אַתָּה זֹכֵר אֶת כָּל הַמַּפְעָל

וְגַם כָּל הַיְצוּר

לֹא נִכְחַד מִמֶּךָ

הַכֹּל גָּלוּי וְיָדוּעַ

לְפָנֶיךָ יי אֱלֹהֵינוּ

צוֹפֶה וּמַבִּיט

עַד סוֹף כָּל הַדּוֹרוֹת

כִּי תָבִיא חֶק זִכְרוֹן

לְהִפָּקֵד כָּל רוּחַ וְנַפֶּשׁ

לְהִזָּכֵר מַעֲשִׂים רַבִּים

וְהַמּוֹן בְּרִיּוֹת לְאֵין תַּכְלִית

מִרְאשִׁית כְּזֹאת הוֹדַעְתָּ

וּמִלְפָּנִים אוֹתָהּ גִּלִּית

זֶה הַיּוֹם תַּחֲלֵת מַעֲשֶׂיךָ

זִכְרוֹן לְיוֹם רֵאשׁוֹן

כִּי חֶק לְיִשְׂרָאֵל הוּא

מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב

Atah zocher ma'aseh olam

ufoked kol yetzurei kedem;

lefanecha niglu kol ta'alumot,

vahamon nistarot shemibereshit.

Ein shich'chah

lifnei chiseh chevodecha,

ve'ein nistar mineged einecha.

Atah zocher et kol hamif'al,

vegam kol hayatzur

lo nich'chad mimeka.

Hakol galui veyadu'ah

lefanecha, Adonai Eloheinu,

tzofeh umabit

ad sof kol hadorot,

ki tavi chok zikaron

lehipaked kol ru'ach vanafesh,

lehizacher ma'asim rabim,

vahamon beriyot le'ein tachlit

mereshit kazot hodata

umilfanim otah gilita.

Zeh hayom techilat ma'asecha,

zikaron leyom rishon,

“Ki chok leYisra'el hu,

mishpat lElohei Ya'akov.”

¹ “And also, every created being is not forgotten from you.”

² “To the end of all generations.”

³ I.e., long ago God made a rule (an incontrovertible plan beyond human comprehension) that one day all would be remembered. Eventually, that rule will be applied.

⁴ וּמִלְפָּנִים—“And more than the before,” i.e., from times long, long ago.

⁵ “This is the day of the beginning of your deeds,” i.e., (as our tradition holds) Rosh Hashanah is the anniversary of creation, the birthday of the world.

Today each state's destiny is decreed:¹
 which ones will see war or peace
 famine or plenty.²
 Today, each creature is noted,
 remembered for life or for death.
 Today, who is not called to account?
 Ah, awareness of every creature
 comes before you,
 a person's achievements, noted deeds,
 a mature person's personality,³
 one's thoughts and methods,
 and one's inclinations.⁴

וְעַל הַמְּדִינּוֹת בּוֹ יֹאמֵר
 אֵיזוֹ לַחֲרֵב וְאֵיזוֹ לְשָׁלוֹם
 אֵיזוֹ לָרָעַב וְאֵיזוֹ לְשִׁבְעַ
 וּבְרִיּוֹת בּוֹ יִפְקְדוּ
 לְהַזְכִּירָם לַחַיִּים וְלַמּוֹת
 מִי לֹא נִפְקֵד כִּהְיוֹם הַזֶּה
 כִּי זָכַר כָּל הַיְצוּר
 לְפָנֶיךָ בָּא
 מַעֲשֵׂה אִישׁ וּפְקֻדָּתוֹ
 וְעֲלִילוֹת מַצְעָדֵי גִבּוֹר
 מַחֲשָׁבוֹת אָדָם וְתַחְבּוּלוֹתָיו
 וַיִּצְרֵי מַעֲלֵלֵי אִישׁ

Ve'al hamedinot bo ye'amer
 eizo lacherev ve'eizo lashalom,
 eizo lara'av ve'eizo lasovah
 uveriyot bo yipakedu,
 lehazkiram lachayim velamavet.
 Mi lo nifkad kehayom hazeh,
 ki zecher kol hayatzur
 lefanecha bah,
 ma'aseh ish ufekudato,
 va'alilot mitz'adei gaver,
 machshevot adam vetachbulotav
 veyitzrei ma'alelei ish.

Happy is one
 who does not forget you,
 a person who finds strength in you.
 for those who seek you
 shall never stumble,
 nor will any be disgraced
 if they seek refuge in you.
 The record of all creatures
 comes before you,
 and you probe all their deeds.
 Even Noah⁵ you lovingly recalled
 and took note of him
 with salvation and mercy

אֲשֶׁרִי אִישׁ
 שֶׁלֹּא יִשְׁכַּחֲךָ
 וּבֶן אָדָם יִתְאַמֵּץ בָּךְ
 כִּי דוֹרְשֶׁיךָ
 לְעוֹלָם לֹא יִכָּשְׁלוּ
 וְלֹא יִפְלְמוּ לַנֶּצַח
 כָּל הַחוֹסִים בָּךְ
 כִּי זָכַר כָּל הַמַּעֲשִׂים
 לְפָנֶיךָ בָּא
 וְאַתָּה דוֹרֵשׁ מַעֲשֵׂה כָלֵם
 וְגַם אֶת נוֹחַ בְּאַהֲבָה זָכַרְתָּ
 וְתִפְקְדֵהוּ
 בְּדַבָּר יְשׁוּעָה וְרַחֲמִים

Ashrei ish
 shelo yishkacheka
 uven adam yit'ametzbach.
 ki dorshecha
 le'olam lo yikashelu
 velo yikalmu lanetzach
 kol hachosim bach
 ki zecher kol hama'asim
 lefanecha bah,
 ve'atah doresh ma'aseh chulam.
 Vegam et No'ach be'ahava zacharta,
 vatifkedeihu
 bidvar yeshu'ah verachamim

¹ “And in reference to the states (or nations), on it (i.e., this day) is said.”

² “Which *is destined* for the sword, which for peace, which for famine, which for plenty.”

³ “The inclinations of the steps of a strong man,” i.e., the way a mature person tends to act.

⁴ “And the formations of the inclinations of a person.”

⁵ Was Noah good, and we would expect him to be saved, or was he bad, so that his salvation was a sign of God's great mercy?

when you brought the Flood's waters
to destroy all creatures

because of their evil tendencies.

Meanwhile, the thought of him
came to you, ruling God, *with the idea*
to give him as many descendants
as the dust of the earth,

as many offspring as the sand of the sea,¹
as is written in your Torah:

Gen 8:1 God thought of Noah

and the wild beasts

and domesticated animals

with him in the ark;

God sent a wind across the world,
and the waters subsided.

And it's said *in your scripture*:

Exodus 2:24 God heard their screaming,

and God remembered the pact

with Abraham, Isaac

and Jacob.

And it's said *in your scripture*:

Lev. 26:42 I remember my pact with Jacob

and my pact with Isaac;

I remember my pact with Abraham,

and I remember the earth.

In your holy scripture is written:

Psalms 111:4 God made a memorial for God's miracles;
kind and merciful is God.

בְּהַבִּיאֲךָ אֶת מֵי הַמַּבּוּל

לְשַׁחֵת כָּל בְּשָׂר

מִפְּנֵי רָע מַעַלְלֵיהֶם

עַל כֵּן זָכְרוֹנוֹ

בָּא לְפָנֶיךָ יי אֱלֹהֵינוּ

לְהַרְבוֹת זַרְעוֹ

כְּעַפְרוֹת תֵּבֵל

וְצֹאצְאָיו כְּחוֹל הַיָּם

כְּכַתוּב בְּתוֹרַתְךָ

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ

וְאֵת כָּל־הַחַיָּה

וְאֶת־כָּל־הַבְּהֵמָה

אֲשֶׁר־יְתוֹ בַתֵּיבָה

וַיַּעֲבֵר אֱלֹהִים רוּחַ־עַל־הָאָרֶץ

וַיִּשְׁכַּח הַמַּיִם

וַנִּאֶמַר

וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם

וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ

אֶת־אַבְרָהָם אֶת־יִצְחָק

וְאֶת־יַעֲקֹב

וַנִּאֶמַר

וַיִּזְכֹּרְתִי אֶת־בְּרִיתִי יַעֲקֹב

וְאֶף־אֶת־בְּרִיתִי יִצְחָק

וְאֶף־אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר

וְהָאָרֶץ אֶזְכֹּר

וַיְבַדְּבְרֵי קִדְשְׁךָ כְּתוּב לְאֹמַר

זָכַר עֲשֵׂה לְנִפְלְאוֹתָיו

חַנּוּן וְרַחוּם יְהוָה

bahavi'acha et mei haMabul

leshachet kol basar

mipnei ro'ah ma'aleihem.

Al ken zichrono

bah lefanecha, Adonai Eloheinu,

leharbot zaro

ke'afrot tevel

vetze'etza'av kechol hayam,

kakatuv beToratecha:

Vayizkor Elohim et No'ach

ve'et kol hachayah

ve'et kol hab'hemah

asher ito batevah;

vaya'aver Elohim ru'ach al ha'aretz,

vayashoku hamayim.

vene'amar:

Vayishma Elohim et na'akatam;

vayizkor Elohim et berito

et Avraham, et Yitzchak

ve'et Ya'akov.

vene'amar:

Vezacharti et beriti Ya'akov,

ve'af et beriti Yitzchak,

ve'af et beriti Avraham ezkor;

ve'ha'aretz ezkor.

Uvedivrei kodshecha katuv lemor:

Zecher asah lenifle'otav,

chanun verachum Adonai.

¹ When the world was young and empty, the promise of many descendants was a blessing, for they could carry on one's name, memory and traditions. Now, of course, our photo albums will preserve our memories for ever.

And it's said *in your scripture*:

Psalms 111:5 God gave food to those who respect God;
God always remembers the pact.

And it's said *in your scripture*:

Psalms 106:45 God remembered the pact with them
and comforted them with great compassion.¹

Your servants, the prophets, wrote:

Jeremiah 2:2 Go, proclaim

to Jerusalem,²

this is what God says:

“I remember how kind you used to be,
how you loved me as a bride,
following me to the wilderness,
a land where nothing grew.”³

And it's said *in your scripture*:

Ezekiel 16:60 “And I remember

my pact with you

in the days of your youth;

I will keep that pact forever.”

וְנֹאמַר

vene'emar:

טֶרֶף נָתַן לִירְאָיו

Teref natan lire'av;

יִזְכֹּר לְעוֹלָם בְּרִיתוֹ

yizkor le'olam berito.

וְנֹאמַר

vene'emar:

וַיִּזְכֹּר לָהֶם בְּרִיתוֹ

Vayizkor lahem berito

וַיִּנְחֵם כְּרֹב חֲסָדָיו

vayinachem kerov chasadav.

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים

Ve'al yedei avadecha hanvi'im

כָּתוּב לֵאמֹר

katuv lemor:

הֲלוֹךְ וּקְרָאתָ

Haloch vekarata

בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר

ve'oznei Yerushalayim lemor,

כֹּה אָמַר יְהוָה

ko amar Adonai:

זָכַרְתִּי לָךְ חֶסֶד נְעוּרַיִךְ

“Zacharti lach chesed ne'urayich,

אַהֲבַת כְּלוּלֹתַיִךְ

ahavat kelulutayich;

לְכַתֵּךְ אַחֲרַי בַּמִּדְבָּר

lechtech acharai bamidbar,

בְּאֶרֶץ לֹא זְרוּעָה

be'eretz lo zeru'ah.”

וְנֹאמַר

vene'emar:

וַזְכַּרְתִּי אֲנִי

“Vezacharti ani

אֶת־בְּרִיתִי אִתְּךָ

et beriti otach

בִּימֵי נְעוּרַיִךְ

bimei ne'urayich;

וְחַקְמוֹתַי לָךְ בְּרִית עוֹלָם

vahakimoti lach berit olam.”

¹ “According to the abundance of God's compassion.”

² “Go and call out in the ears of Jerusalem, saying.”

³ “I have remembered for your sake the kindness of your youth, the love of your bridal time, going after me to the wilderness, to a land not sown.”

And it's said *in your scripture*:

Jeremiah 31:19 “Is Efrayim my favorite son,
a *little* boy playing *games*?
When I speak of him
I think of him more and more.
I feel sick about his situation;¹
with compassion will I pity him,”
says God.

וְנֹאמֵר vene'emar:
הֲבֵן יָקִיר לִי אֶפְרַיִם “Haven yakir li Efrayim,
אִם יֶלֶד שְׂעָשְׂעִים im yeled sha'ashu'im,
כִּי־מִדֵּי דַבְרֵי בֹ ki midei dabri bo,
זָכַר אֶזְכְּרֶנּוּ עוֹד zachor ezkerenu od;
עַל־כֵּן הָמוּ מֵעֵי לוֹ al ken hamu me'ai lo:
רַחֵם אֶרְחַמְנֵנוּ Rachem arachamenu,”
נְאֻם־יְהוָה ne'um Adonai.

Sovereign God,
our parents' God,
remember us favorably²
and mark us down
for salvation and mercy
from skies ancient and remote;³
recall for our sake, ruling God,
the pact, the kindness,
the promise
you made to our ancestor Abraham
at Mount Moriah;
may the Binding of Isaac⁴ appear to you,
when our ancestor Abraham bound
his son Isaac
upon the altar—

אֱלֹהֵינוּ וְאֱלֹהֵי Eloheinu vElohei
אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ avoteinu ve'imoteinu
זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ Zochrenu bezikaron tov lefanecha,
וּפְקֻדְנוּ ufokdenu
בְּפֻקְדַת יְשׁוּעָה וְרַחֲמִים bifkudat yeshu'ah verachamim
מִשְׁמֵי שָׁמַי קֶדֶם mishmei shemei kedem,
וְזָכַר לָנוּ יי אֱלֹהֵינוּ uzechor lanu, Adonai Eloheinu,
אֶת הַבְּרִית וְאֶת הַחֶסֶד et habrit ve'et hachesed
וְאֶת הַשְּׁבוּעָה ve'et hashevu'ah
אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ asher nishbata le'Avraham avinu
בְּהַר הַמֹּרְיָה beHar haMoriyah,
וְתָרָא לְפָנֶיךָ עֲקֵדָה vetera'eh lefanecha Akedah
שְׁעַקְדַת אֲבִינוּ she'akad Avraham avinu
אֶת יִצְחָק בְּנוֹ et Yitzchak beno
עַל גְּבֵי הַמִּזְבֵּחַ al gabei hamizbe'ach;

¹ “For this reason, my innards rumble about him (I feel physical discomfort when I think of his condition)” or “my heart yearns for him.”

² “Remember us with a good (i.e., favorable) memory before you.”

³ “And mark us down with a mark of salvation and mercy from the skies of the ancient skies.” If heaven suggests something distant (I once saw a suggestion that שָׁמַי/sky comes from שָׁם/there, meaning “over there,” a great distance away), this phrase may make it seem remote in both space and time. In this prayer, God's kindness seems remote.

⁴ The story is in Genesis 22, the second day's Torah reading, on page 232. It's notable that we ask God to suppress anger as we remember Abraham suppressing the opposite emotion, compassion.

he suppressed his compassion
to do your will wholeheartedly—
so may your mercy suppress
your anger from being directed at us
and in your great goodness
may your anger withdraw
from your people, your city
and your heritage.

Fulfill for us, ruling God,
the matter
of which you assured us in your Torah
written by your servant Moses,
spoken by your glory:

Lev 26:45 “I will remember for their sake
my pact with their early ancestors
whom I brought
from the Land of Egypt
in the eyes of all the *world’s* peoples,
to be their God:
I am God.”

The one who recalls all that is forgotten—
that is you, from earliest times;
and nothing is forgotten
before your throne of glory.
The Binding of Isaac—
today, for his descendants,
remember it with compassion.
We bless you, ruler,
who remembers the pact.

וְכַבַּשׁ רַחֲמָיו
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלָם—
כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ
אֶת כַּעֲסְךָ מֵעֲלֵינוּ,
וּבְטוּבְךָ הַגָּדוֹל
יָשׁוּב חָרוֹן אַפֶּיךָ
מֵעַמְּךָ וּמֵעִירֶיךָ
וּמִנְחַלְתֶּךָ
וְקַיִם לָנוּ יי אֱלֹהֵינוּ
אֶת הַדָּבָר
שֶׁהִבְטַחְתָּנוּ בְּתוֹרַתְךָ
עַל יְדֵי מֹשֶׁה עֶבְדְּךָ
מִפִּי כְבוֹדְךָ כְּאָמֹר:
וּזְכַרְתִּי לָהֶם
בְּרִית רִשְׁוֹנִים
אֲשֶׁר הוֹצֵאתִי אֹתָם
מֵאֶרֶץ מִצְרַיִם
לְעֵינֵי הַגּוֹיִם,
לִהְיוֹת לָהֶם לֵאלֹהִים
אֲנִי יְהוָה

vechavash rachamav
la'asot retzon'cha belevav shalem—
ken yichbeshu rachamecha
et ka'as'cha me'aleinu,
uvetuv'cha hagadol
yashuv charon ap'cha
me'am'cha, ume'ir'cha
uminachalatecha;
vekayem lanu, Adonai Eloheinu,
et hadavar
shehivtachtanu beToratecha,
al yedei Moshe avdecha,
mipi chevodech ka'amur:
“Vezacharti lahem
berit rishonim
asher hotzeti otam
me'Eretz Mitzrayim
le'einei hagoyim,
lih'yot lahem IElohim:
ani Adonai.”

כִּי זוֹכֵר כָּל הַנִּשְׁכַּחֹת
אֹתָהּ הוּא מַעֲוָלָם
וְאֵין שִׁכְחָה
לִפְנֵי כִסֵּא כְבוֹדְךָ
וְעַקְדַת יִצְחָק
לְזַרְעוֹ הַיּוֹם
בְּרַחֲמִים תִּזְכּוֹר
בְּרוּךְ אַתָּה יי
זוֹכֵר הַבְּרִית

Ki zocher kol hanishkachot
atah hu me'olam,
ve'ain shich'chah
lifnei chisei chevodecha;
va'Akedat Yitzchak
lezar'o hayom
berachamim tizkor.
Baruch atah Adonai,
zocher habrit.

6. Shofar - שופרות - Shofarot

In the cloud, you revealed your glory	אַתָּה נִגְלִיתָ בְּעַנַן כְּבוֹדְךָ	Atah nigleitah ba'anah kevodecha
before your holy people,	עַל עַם קִדְשְׁךָ	al am kodshecha
in order to address them;	לְדַבֵּר עִמָּם	ledaber imam;
from the sky	מִן הַשָּׁמַיִם	min hashamayim
you let them hear your voice	הַשְּׁמַעְתָּם קוֹלְךָ	hishmatam kolecha,
and revealed <i>yourself</i> before them	וְנִגְלִיתָ עֲלֵיהֶם	venigleitah aleihem
in impenetrable purity.	בְּעַרְפְּלֵי טוֹהַר	be'arfalei tohar.
The entire earth	גַּם כָּל הָעוֹלָם כְּלוֹ	Gam kol ha'olam kulo
shuddered before you,	חָל מִפְּנֵיךָ	chol mipanecha,
and created beings	וּבְרִיּוֹת בְּרֵאשִׁית	uveriyot bereshit
trembled because of you	חֲרָדוּ מִמֶּנִּי	chordu mimeka
when you appeared, ruler,	בְּהִגְלוֹתְךָ מַלְכֵנוּ	behigalot'cha, malkeinu,
on Mount Sinai	עַל הַר סִינַי	al Har Sinai
to teach your people	לְלַמֵּד לְעַמְּךָ	lelamed le'am'cha
Torah and obligations,	תּוֹרָה וּמִצְוֹת	Torah umitzvot,
letting them hear your majestic voice	וּתְשַׁמְעוּ אֶת הוֹד קוֹלְךָ	vatashmi'em et hod kolecha,
and holy words	וּדְבָרוֹת קִדְשְׁךָ	vedibrot kodshecha
from tongues of flame. ¹	מִלֶּהָבוֹת אֵשׁ	milahavot esh.
With thunder and lightning	בְּקִלְתַּת וּבְרָקִים	Bekolot uverakim
you revealed <i>yourself</i> to them	עֲלֵיהֶם נִגְלִיתָ	aleihem nigleitah,
and with the sound of the shofar	וּבְקוֹל שׁוֹפָר	uvekol shofar
appeared to them,	עֲלֵיהֶם הוֹפַתָּה	aleihem hofatah,

¹ See Exodus 19:16 ff.

as is written in your Torah:

Exodus 19:16 On the third day

when it was morning

there was thunder and lightning,

heavy cloud on the mountain,

and the shofar sounding very loud.

They were all afraid, the people

in the camp.

And it's said *in your scripture*:

Exodus 19:19 The sound of the shofar

grew stronger and stronger;¹

Moses would speak

and God would answer him as a sound.²

And it's said *in your scripture*:

Exodus 20:18 All the people saw³

the thunder and lightning,

the sound of the shofar

and the smoking mountain,

so the people grew afraid; they moved *back*

and stood far away.

In your holy scripture is written:

Psalms 47:6 God ascended with a “teru’ah,”

God *ascended* with shofar blast.

And it's said *in your scripture*:

Psalms 98:6 With trumpets and shofar blasts

shout praise to the ruler, God.

כַּכְּתוּב בְּתוֹרַתְךָ

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי

בַּהֲיוֹת הַבֹּקֶר

וַיְהִי קוֹלֵת וּבְרָקִים

וַעֲנַן כָּבֵד עַל-הַהָר

וְקוֹל שׁוֹפָר חֲזָק מְאוֹד

וַיַּחְרָד כָּל-הָעָם

אֲשֶׁר בַּמַּחֲנֶה

וַנֹּאמַר

וַיְהִי קוֹל הַשׁוֹפָר

הוֹלֵךְ וְחֲזָק מְאוֹד

מוֹשֶׁה יְדַבֵּר

וְהָאֱלֹהִים יַעֲנֵנִי בְּקוֹל

וַנֹּאמַר

וְכָל-הָעָם רֹאִים

אֶת-הַקּוֹלֹת וְאֶת-הַלְּפִידִם

וְאֶת קוֹל הַשׁוֹפָר

וְאֶת-הַהָר עָשָׁן

וַיֵּרָא הָעָם וַיָּנֻעוּ

וַיַּעֲמְדוּ מֵרָחֹק

וַיְדַבְּרֵי קוֹדֶשֶׁךָ כְּתוּב לֵאמֹר

עֲלֶה אֱלֹהִים בְּתוֹרָעָה

יְהוָה בְּקוֹל שׁוֹפָר

וַנֹּאמַר

בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר

הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה

kakativ beToratecha:

Vayehi vayom hashlishi

biheyot haboker,

vayehi kolot uverakim

ve'anan kaved al hahar

vekol shofar chazak me'od;

vayecherad kol ha'am

asher bamachaneh.

vene'amar:

Vayehi kol hashofar

holech vechazek me'od;

Moshe yedaber

veha'Elohim ya'anenu vekol.

vene'amar:

Vechol ha'am ro'im

et hakolot ve'et halapidim

ve'et kol hashofar

ve'et hahar ashén,

vayar ha'am, vayanu'u,

vaya'amdu merachok.

Uvedivrei kodshecha katuv lemor:

Alah Elohim bitru'ah,

Adonai bekol shofar.

vene'amar:

Bachatzotzrot vekol shofar

hari'u lifnei hamelech Adonai.

¹ The Hebrew idiom is literally “went and was very strong.”

² When God spoke to Moses under normal circumstances, it's not clear who else could hear. In this case, everyone could have heard both Moses and God.

³ Normally, people don't “see” a sound. Either these sounds are special, visible sounds, or “see” is used figuratively—they “perceived” the sights and sounds.

And it's said *in your scripture*:

Psalms 81:4-5 Blow the shofar at the new moon,
when *the moon* is hidden, for our festive day,
for it's a rule for Israel,
a judgement *day* for Jacob's God.

And it's said *in your scripture*:

Psalms 150 Hail God!

Hail God for holiness,
Hail *God* for far-reaching power,
Hail *God* as a role model,
Hail *God* according to *God's* greatness,
Hail *God* with the trumpet blast,
Hail *God* with harp and lyre,
Hail *God* with cymbals and dance,
Hail *God* with strings and song,
Hail *God* with loud music,
Hail *God* with loud voices!
Let every living thing hail God—
Hail God!

Your servants, the prophets, wrote:

Isaiah 18:3 All who live on land
and dwell on earth
will look when the banner is raised *on the hills*
and listen when the shofar is sounded.

וְנֹאֲמַר

תִּקְוֹ בַחֲדָשׁ שׁוֹפָר
בַּכֶּסֶּה לַיּוֹם חֲגֵינוּ
כִּי חֹק לְיִשְׂרָאֵל הוּא
מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב

וְנֹאֲמַר

הַלְלוּ יְהוָה
הַלְלוּ-אֱלֹהֵי בְקִדְשׁוֹ
הַלְלוּהוּ בִּרְקִיעַ עֲזוֹ
הַלְלוּהוּ בַּגְּבוּרֹתָיו
הַלְלוּהוּ בְּרֹב גְּדֻלּוֹ
הַלְלוּהוּ בְּתַקְעַת שׁוֹפָר
הַלְלוּהוּ בַּגְּבֹל וּבְנֹזֶר
הַלְלוּהוּ בְּתוֹף וּמַחֲוֹל
הַלְלוּהוּ בְּמִנִּים וְעוּגָב
הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַע
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה
כֹּל הַנְּשָׁמָה תְהַלֵּל יְהוָה
הַלְלוּ-יְהוָה

vene'emar:

Tik'u vachodesh shofar,
bakeseh leynom chageinu,
ki chok leYisra'el hu,
mishpat l'Elohei Ya'akov

vene'emar:

Haleluyah!
Halelu El bekodsho,
Haleluhu birki'ah uzo.
Haleluhu vigvurotav,
haleluhu kerov gudlo.
Haleluhu beteka shofar,
haleluhu benevel vechinor.
Haleluhu vetof umachol,
haleluhu beminim ve'ugav.
Haleluhu vetziltzelei shama,
haleluhu betziltzelei teru'ah.
Kol han'shamah tehalal Yah,
Haleluyah!

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים
כְּתוּב לְאֹמֵר

כָּל-יֹשְׁבֵי תֵבֵל
וְשֹׁכְנֵי אֶרֶץ
כִּינְסוּ נֶס הָרִים תִּירֹאוּ
וּכְתִיתְכוּ שׁוֹפָר תִּשְׁמָעוּ

Kol yoshei tevel

veshochnei aretz,

kinso nes harim tir'u

vechitko'ah shofar tishma'u.

And it's said *in your scripture*:

Isaiah 27:13 On that day

a great shofar will sound;
those lost in Assyria will come,
and those scattered in Egypt;
they will worship God
on the holy hill, in Jerusalem.

And it's said *in your scripture*:

Zechariah 9:14-15 God will appear to them;

God's arrow will dart like lightning,
ruling God will sound the shofar
and march through southern storms;
the Ruler of Hosts will protect them.
So may you protect your people Israel
with your peace.

Our God

and God of our ancestors,
sound a great shofar for our freedom
and raise a banner to gather our exiles.

Gather our dispersed *people*
from among the other nations
and bring them back, *though they are* scattered
all over the world.

Bring us

to Zion your city, in joy
and to Jerusalem your Temple
with lasting happiness,

where our ancestors brought you
their required sacrifices.

וְנֹאמַר

וְהָיָה בַיּוֹם הַהוּא
יִתְקַע בְּשׁוֹפָר גָּדוֹל
וּבָאוּ הָאֲבָרִים בְּאֶרֶץ אַשּׁוּר
וְהַנְּדָחִים בְּאֶרֶץ מִצְרַיִם
וְהִשְׁתַּחֲוּוּ לַיהוָה
בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַם

וְנֹאמַר

וַיֵּהָרֶה עֲלֵיהֶם יָרֵאָה
וַיֵּצֵא כִכְרֵק חִצּוֹ
וַאֲדוֹנָי יְהוָה בְּשׁוֹפָר יִתְקַע
וְהִלָּךְ בְּסַעֲרוֹת תִּימָן
יְהוָה צְבָאוֹת יִגֹן עֲלֵיהֶם
כֵּן תִּגַּן עַל עַמְּךָ יִשְׂרָאֵל
בִּשְׁלוֹמֶךָ

אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתֵינוּ
וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ

וְקָרַב פְּזוּרֵינוּ

מִבֵּין הַגּוֹיִם

וּנְפֹצוֹתֵינוּ כְּנֶס

מִיַּרְכְּתֵי-אֶרֶץ

וְהִבִּיאֵנוּ

לְצִיּוֹן עִירְךָ בְּרִנָּה

וּלְיִרוּשָׁלַם בַּיִת מִקְדָּשְׁךָ

בְּשִׂמְחַת עוֹלָם

If you consider sacrifices obsolete ...

שֶׁשָׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ

אֶת-קֶרְבָּנוֹת חוֹבוֹתֵיהֶם

vene'emar:

Vehayah bayom hahu
yitakah beshofar gadol
uva'u ha'ovdim be'Eretz Ashur
vehanidachim be'Eretz Mitzrayim,
vehishtachavu lAdonai
behar hakodesh biYerushalayim.

vene'emar:

VAdonai aleihem yera'eh
veyatzah chabarak chitzo;
vAdonai Elohim bashofar yitkah
vehalach besa'arot Teiman:
Adonai Tzeva'ot yagen aleihem.
Ken tagen al am'cha Yisra'el
bishlomecha.

Eloheinu

vElohei avoteinu ve'imoteinu,
teka beshofar gadol lecheruteinu,
vesah ness lekabetz galuyoteinu.

Vekarev pezureinu

mibein hagoyim,

unefutzoteinu kaness

miyarktei aretz.

Vahavi'enu

leTziyon ir'cha berinah

velirushalayim beit mikdashcha

besimchat olam,

shesham asu avoteinu lefanecha
et korbenot chovoteihem,

If you pray for the restoration of the sacrificial system ...

—there we shall perform for you
our required sacrifices.

It's commanded us in your Torah,
written by Moses' hand,¹
spoken by your glory:²

Numbers 10:10 On your festive days,
special occasions
and new moons,
blow the trumpets
over your burnt offerings
and your wholeness sacrifices;
they will serve as a reminder for you
before your God.
I am the ruler, your God.

For you hear the sound of the shofar
and listen to its blast,
and nothing compares to you.
We bless you, ruler,
who hears the sound of the shofar-blast
of God's people Israel, with mercy!

וְשָׁם נַעֲשֶׂה לְפָנֶיךָ vesham na'aseh lefanecha
אֶת-קֶרְבָּנוֹת חֻבּוֹתֵינוּ et korbenot chovoteinu,

Continue here:

כִּמְצֻוֶה אֵלֵינוּ בְּתוֹרַתְךָ kimtzuveh aleinu beToratecha,
עַל יְדֵי מֹשֶׁה אַבְדֶּךָ al yedei Moshe avdecha,
מִפִּי כְבוֹדְךָ כְּאֲמֹר mipi chevodecha ka'amur:
וּבְיוֹם שְׂמֵחַתְכֶם Uveyom sim'chat'chem
וּבְמוֹעֲדֵיכֶם uvemo'adeichem
וּבְרֵאשֵׁי חֲדָשֵׁיכֶם uveroshei chodsheichem,
וּתְקַעְתֶּם בַּחֲצֹצְרוֹת utekatem bachatzotzrot
עַל עֹלֹתֵיכֶם al oloteichem
וְעַל זִבְחֵי שְׁלַמֵּיכֶם ve'al zivchei shalmeichem,
וְהָיוּ לָכֶם לְזִכְרוֹן vehayu lachem lezikaron
לְפָנַי אֱלֹהֵיכֶם lifnei Eloheichem,
אֲנִי יְהוָה אֱלֹהֵיכֶם ani Adonai, Eloheichem.

כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר Ki atah shome'ah kol shofar,
וּמְאֲזִין תְּרוּעָה uma'azin teru'ah
וְאֵין דּוֹמֶה לָּךְ ve'ein domeh lach.
בְּרוּךְ אַתָּה יי Baruch atah, Adonai,
שׁוֹמֵעַ קוֹל תְּרוּעַת shome'ah kol teru'at
עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים amo Yisra'el berachamim.

¹ By tradition, Moses wrote the Torah down in his own hand.

² Lit: "Through the mouth of your glory, as it is said"; i.e., God spoke, Moses wrote.

7. Temple Service - עבודתה - Avodah

<p>Sovereign God, take delight in your people Israel and in their prayer; restore the Temple service to the sanctuary of your house; <i>as for</i> Israel's fervent pleas¹ and prayers— accept them with love and delight; and may you always enjoy² the worship of your people Israel. And may our eyes witness your return to Zion, in mercy. Blessed are you, Ruler; you return your presence to Zion.</p>	<p>רצה יי אלהינו בעמך ישראל ובתפלתם והשב את העבודה לדביר ביתך ואשי ישראל ותפלתם באהבה תקבל ברצון ותהי לרצון תמיד עבודת ישראל עמך ותחזינה עינינו בשובך לציון ברחמים ברוך אתה יי המחזיר שכנינתו לציון</p>	<p>Retze Adonai Eloheinu be'amcha Yisra'el uvitfilatam, vehashev et ha'avodah lidvir beitecha, ve'ishei Yisra'el utefilatam be'avahavah tekabel beratzon, utehi leratzon tamid avodat Yisra'el amecha. Vetechezana eineinu beshuvcha leTziyon berachamim. Baruch atah Adonai, hamachazir shechinato leTziyon.</p>
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8. We Give Thanks - מודים - Modim

<p>We thank you, because you are the Ruler, our God, God of our ancestors, forever. The one sure thing in our lives, the shield of our salvation— that is you, from age to age! We thank you and declare your praise For our lives, which in your hand you hold, Our souls, which in your care are told; Your miracles, with us every day, Your wonders and abundant boons, With us evening, morn, and noon.</p>	<p>מודים אנחנו לך שאתה הוא יי אלהינו ואלהי אבותינו ואמונתנו לעולם ועד צור חיינו מגן ישענו אתה הוא לדור ודור נודה לך ונספר תהלתך על חיינו המסורים בידך ועל נשמותינו הפקודות לך ועל נסיד שבכל יום עמנו ועל נפלאותיך וטובותיך שבכל עת ערב ובקר וצהרים</p>	<p>‡ Modim anachnu lach sha'atah hu ‡ Adonai Elohenu vElohei avoteinu ve'imoteinu, le'olam va'ed. Tzur chayenu, magen yish'enu, ata hu ledor vador. Nodeh lecha unesaper tehilatecha al chayenu ham'surim beyadecha, ve'al nishmoteinu hapekudot lach, ve'al nisecha sheb'chol yom imanu, ve'al nifle'otecha vetovotecha, shebechol et, erev vavoker vetzohorayim.</p>
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¹ ואשי ישראל can be understood as "Israel's *sacrificial* fires," and people who don't favor restoring Temple sacrifices may omit the phrase. Some interpret אשה as "fervent devotion" or even "gift" and include the phrase.

² "And may it be to *your* liking forever ..."

Your mercies never end; the one <i>All good and merciful and blessed,</i> Whose kindnesses are never done. In you our hopes forever rest. And for all these things may your name be blessed and exalted, O our ruler, constantly, and for ever. And write down for a good life all the children of <i>those with whom you made</i> your agreement! Every living being will thank you (selah), and they will hail your name in truth, God, our salvation and help (selah). Blessed are you, Ruler, whose reputation is good, and to whom thanks are due.	הטוב כי לא כלו רחמֵיך והמרחם כי לא תמו חסדֵיך מעולם קוינו לך ועל כלם יתברך ויתרומם שמך מלכנו תמיד לעולם ועד וכתוב לחיים טובים כל-בני בריתך וכל החיים יודוך סלה ויהללו את שמך באמת האל ישועתנו ועזרתנו סלה :ברוך :אתה :י הטוב שמך ולך נאה להודות	Hatov ki lo chalu rachamecha, vehamrachem ki lo tamu chasadecha, me'olam kivinu lach. Ve'al kulam yitbarach veyitromam shimcha malkenu, tamid le'olam va'ed. Uchetov lechayim tovim kol benei veritecha. Vechol hachayim yoducha selah, vihalelu et shimcha be'emet, ha'El yeshu'atenu ve'ezratenu selah. :Baruch f atah :Adonai, hatov shimcha ulecha na'eh lehodot.
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9. Peace - שלום - Shalom

Grant peace on earth, ¹ goodness and blessing, grace, kindness and mercy for us and all Israel, your people. Bless us all, O source of life, as one, in the light of your presence. For in the light of your presence you gave us, Ruling God, the Torah of life, the love of kindness, righteousness and blessing, mercy, life and peace.	שים שלום בעולם טובה וברכה חן וחסד ורחמים עלינו ועל כל-ישראל עמך ברכנו אבינו כלנו קאחד באור פניך כי באור פניך נתת לנו יי אלהינו תורת חיים ואהבת חסד וצדקה וברכה ורחמים וחיים ושלום	Sim shalom ba'olam tovah uv'rachah chen vachessed verachamim aleinu ve'al kol Yisra'el amecha. Bar'chenu avinu kulanu ke'echad be'or panecha, ki ve'or panecha natata lanu, Adonai Eloheinu, Torat chayim ve'ahavat chesed utzedaka uveracha verachamim vechayim veshalom.
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¹ "On earth" is added in the Conservative liturgy.

And it's good in your eyes
to bless your people Israel
at every time and in every hour
with your peace.

In the Book of Life, blessing,
peace and good livelihood, may we be
reviewed and graded before you,
with all your people, Israel's descendants,
for a life of goodness and peace.
We bless you, God,
who makes peace.

וְטוֹב בְּעֵינֶיךָ
לְבָרֵךְ אֶת-עַמְּךָ יִשְׂרָאֵל
בְּכָל-עֵת וּבְכָל-שָׁעָה
בְּשָׁלוֹמְךָ
בְּסֵפֶר חַיִּים בְּרָכָה
וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה
נִזְכָּר וְנִכְתָּב לְפָנֶיךָ אֲנַחְנוּ
וּכְל-עַמְּךָ בֵּית יִשְׂרָאֵל
לְחַיִּים טוֹבִים וּלְשָׁלוֹם
בָּרוּךְ אַתָּה יי
עוֹשֵׂה הַשָּׁלוֹם
Vetov be'einecha
levarech et amcha Yisra'el,
bechol et uvechol sha'ah
bishlomecha.
BeSefer Chayim, berachah
veshalom ufarnasah tovah,
nizacher venikatev lefanechah, anachnu
vechol amchah Beit Yisra'el
lechayim tovim uleshalom.
Baruch atah Adonai,
oseh hashalom.

Personal Prayers

My God, keep bad *words* from my tongue,
and lies from my lips.
Let me not try to answer those who curse me;
let my spirit be *as still* as dust to everyone.
Open my heart with your teaching
that my spirit may follow your rules.
As for all who plan harm for me,
quickly upset their designs
and spoil their plans.
Do it for the sake of your reputation;
do it for the sake of your right hand;
do it for the sake of your holiness;
do it for the sake of your law.
Ps 60:7 "To save your devoted followers,
take action, rescue and answer me!"
Psalm 19:15 "May what I say be to your liking,
and my deepest thoughts *come* before you,
God, my rock, my savior."

אֱלֹהֵי נְצוֹר לְשׁוֹנֵי מַרְעַ
וּשְׁפָתֵי מִדְבַּר מִרְמָה
וְלִמְקַלְלֵי נַפְשִׁי תִדּוֹם
וְנַפְשִׁי כְּעָפָר לִכְלַל תִּהְיֶה
פֶּתַח לִבִּי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי
וּכְל-הַחֹשְׁשִׁים עָלַי רַעֲה
מְהֵרָה הַפֵּר עֲצָתָם
וְקַלְקַל מַחֲשַׁבְתָּם
עֲשֵׂה לְמַעַן שְׁמֶךָ
עֲשֵׂה לְמַעַן יְמִינֶךָ
עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ
עֲשֵׂה לְמַעַן תּוֹרַתְךָ
לְמַעַן יִחַלְצוּן יְדִידֶיךָ
הוֹשִׁיעָה יְמִינֶךָ וְעַנֵּנִי
יְהִי לְרַצּוֹן אִמְרֵי-פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ
יְהוָה צוּרִי וְגֹאֲלִי
Elohai, netzor leshoni mera,
usefatai midaber mirmah.
Velimkalelai nafshi tidom,
venafshi ke'afar lakol tihyeh.
Petach libi beToratecha,
uvemitzvotecha tirdof nafshi.
Vechol hachoshvim alai ra'ah,
meherah hafer atzatom
vekalkel machashavtam.
Aseh lema'an shemecha,
aseh lema'an yeminecha,
aseh lema'an kedushatecha,
aseh lema'an Toratecha.
"Lema'an yechaltzun yedidecha,
hoshi'ah yemin'cha, va'aneni."
"Yi'heyu leratzon imrei fi,
vehegyon libi lefanecha,
Adonai, tzuri, vego'ali."

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Making peace in heaven above,	עֹשֶׂה הַשְּׁלוֹם בְּמִרְוָמוֹ	Oseh hashalom bimromav
may God bring peace	הוּא יַעֲשֶׂה שְׁלוֹם	hu ya’aseh shalom
to us and to all Israel,	עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve’al kol Yisra’el,
Now you say, “Amen.”	וְאָמְרוּ אָמֵן	ve’imru, “Amen.”
May this be what you want,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יְיָ אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve’imoteinu,
that the Temple be rebuilt	שְׁיִבְנֶה בַּיַּת הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בְּמַהֲרָה בְּיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׂם נַעֲבֹדְךָ בִּירְאָה	vesham na’avod’cha beyir’ah
<i>Mal 3:4</i> as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשֵׁנִים קְדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.
..... <i>Take three steps forward</i>		

Additional Amidah: Repetition

We stand as the Ark is opened.

1. Ancestors • אַבּוֹת וְאִמּוֹת • Avot Ve’Imahot

We bless you, God,	בָּרוּךְ אַתָּה יְיָ	‡ Baruch f ata † Adonai
Blessed be <i>God</i> , blessed be <i>God’s</i> name!	בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve’imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וְאֱלֹהֵי יַעֲקֹב	vElohei Ya’akov
God of Sarah, God of Rebecca	אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה	Elohei Sarah, Elohei Rivkah,
God of Rachel and God of Leah,	אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God <i>who is</i> great,	הָאֵל הַגָּדוֹל	ha’El hagadol
powerful and awesome, God on high;	הַגָּבוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן	hagibor vehanorah, El elyon,

Good deeds of kindness you reward—	גומל חסדים טובים	gomel chasadim tovim
For everything is in your power—	וקונה הכל	vekoneh hakol,
Our parents' kind deeds you record	וזוכר חסדי אבות ואמהות	vezocher chasdei avot ve'imahot,
And rescue their posterity	ומביא גואל לבני בניהם	umevi go'el livnei veneihem,
To show your love and honesty. ¹	למען שמו באהבה	lema'an shemo be'ahavah.
Tutored by the wise and discerning,	מסוד חכמים ונבונים	Misod chachamim unevonim,
instructed by experts,	ומלמד דעת מבינים	umilemed da'at mevinim,
I voice my prayer and petition ²	אפתחה פי בתפלה ובתחנונים	eftecha fi bitfilah uvetachanunim,
to plea and seek favor	לחלות ולחגן	lechalot ulechanen
from the ruler of supreme rulers	פני מלך מלכי המלכים	penei melech malchei hamlachim
<i>Deut 10:17</i> and boss of bosses.	ואדני האדנים	va'adonei ha'adonim.
..... <i>The ark is closed, so we are seated. Congregation, then leader,</i>		<i>say the next four lines</i>
Remember us for life,	זכרנו לחיים	‡ Zochrenu lechayim,
ruler who delights in life,	מלך חפץ בחיים	melech chafetz bechayim,
and write us in the Book of Life	וכתבנו בספר החיים	vechotvenu besefer hachayim
for your own sake, ³ God of life!	למעןך אלהים חיים	lema'anacha, Elohim chayim.
Sovereign, helper, savior, shield.	מלך עוזר ומושיע ומגן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	ברוך אתה	‡ Baruch ‡ ata ‡ Adonai,
Blessed be God, blessed be God's name!	ברוך הוא וברוך שמו	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian.	מגן אברהם ופקד שרה אמן	magen Avraham ufoked Sarah. Amen

¹ “Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children’s children, for the sake of *God’s* name (i.e., to maintain God’s reputation—hence, to prove God’s honesty), with love.”

² “From the *confidential* council of the wise and discerning, *drawing* from the teaching of the knowledge of experts, I open my mouth in prayer and petition...” In these lines, the leader praises the prayers he or she is about to chant, perhaps including the intricate poems often added to the standard liturgy.

³ Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the “Book” of life is to God’s benefit.

⁴ “From the *confidential* council of the wise and discerning, *drawing* from the teaching of the knowledge of experts, I open my mouth in prayer and petition...” In these lines, the leader praises the prayers he or she is about to chant, perhaps including the intricate poems often added to the standard liturgy.

⁵ Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the “Book” of life is to God’s benefit.

2. Might - גְבוּרוֹת - Gevurot

<p>You are mighty forever, God, you bring life to the dead and are strong in salvation— You feed the living with <i>your</i> grace, Revive the dead with kind embrace,¹ Support the fallen, heal the sick, And set the prisoners free, And faithfully fulfill your trust For people who sleep in the dust. Who is like you, who can appear Like you, sovereign of power? Ruler, both death and life you bring; You make salvation flower.</p> <p style="text-align: center;"><i>The leader pauses while the congregation says the next three lines, then repeats them.</i></p> <p>Who is like you, source of mercy, thinking of your creatures to <i>grant them</i> life, in mercy. To bring the dead to life, O you Are firm, reliable, and true. We bless you, God, Blessed be <i>God</i>, blessed be <i>God's</i> name! who revives the dead.²</p>	<p>אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי מְחַיֶּה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ מְכַלְכֵּל חַיִּים בְּחֶסֶד מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר מִי כְמוֹךָ בְּעַל גְבוּרוֹת וּמִי דוֹמֶה לָךְ מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים וְנֹאֲמָן אַתָּה לְהַחַיּוֹת מֵתִים בְּרוּךְ אַתָּה יי בְּרוּךְ הוּא וּבְרוּךְ שֵׁמוֹ מְחַיֶּה הַמֵּתִים אָמֵן</p>	<p>Atah gibor le'olam Adonai, mechayeh metim atah rav lehoshi'ah— Mechalkel chayim bechesed, mechayeh metim berachamim rabim. Somech noflim verofeh cholim umatir asurim, um'kayem emunato lishenei afar. Mi chamocha ba'al gevurot, umi domeh lach, melech memit um'chayeh umatzmi'ach yeshu'ah. Mi chamocha, av harachamim, zocher yetzurav lechayim berachamim. Vene'eman ata lehachayot metim. Baruch ata Adonai, Baruch hu uvaruch shemo mechayeh hametim. Amen</p>
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¹ “Kind embrace” is literally “abundant mercies.”

² This could mean: God wakens “dead” sinners to a life of faith; God grants an afterlife; God will revive dead bodies in the future; God breeds life out of death and decomposition, like mushrooms growing on a rotting log.

3. Holiness - קְדוּשָׁה - Responsive Kedushah

Congregation and leader:

<i>Psalm 146:10</i> God will reign forever,	יְמַלֹךְ יְהוָה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהֵיךָ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדוֹר וָדוֹר תְּהַלְלֶינָהּ	ledor vador: Halleluyah.
<i>Psalm 22:4</i> You are holy,	וְאַתָּה קָדוֹשׁ	Ve'atah kadosh,
dwelling above Israel's praises.	יֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל	yoshev tehilot Yisra'el.
God, please ...	אֵל נָא	El nah!

Additional Poems

On each day, we chant alphabetical acrostic poems (some congregations add more than these).

First Day: Melech Elyon - מֶלֶךְ עֲלִיּוֹן - Melech Elyon

On the first day, we add Melech Elyon; on the second day, Le'El Orech Din, page 306.

It happened just as the Torah promised:	וּבְכֵן	Uvechen
<i>Deut 33:5</i> There was a ruler in Yeshurun ¹ —	יְהִי בִישׁוּרוֹן מֶלֶךְ	“Vaychi viYeshurun melech”—
ruler supreme!	מֶלֶךְ עֲלִיּוֹן	melech elyon!
God, who lives on high,	אֵל דָּר בַּמְרוֹם	El dar bamarom,
supremely mighty ² —	אֲדִיר בַּמְרוֹם	adir bamarom;
may God's power be brandished! ³	אִמְץ יָדוֹ תָרוֹם	ometz yado tarom:
May God reign forever, ruler supreme!	לֵאֲדֵי עַד יִמְלֹךְ מֶלֶךְ עֲלִיּוֹן	la'adei ad yimloch—melech elyon!

¹ Or, “God became king in Jeshurun.” The poem refers to God becoming king of the Jewish people, an event that may never yet have happened politically, but that we declare to be taking place spiritually as we accept God’s rule today. Translators consider “Yeshurun” a compliment, from the root ישר (straight or upright). However, its first occurrence in the Torah (Deut. 32:15) is not complimentary, and the other two occurrences (Deut. 33:5, 33:26) are neutral.

² “Mighty in the heights”; I think this means “mighty among the highest,” saying that God is acknowledged mighty by those powers that dwell in heaven or the sky. We can’t be sure what is up there, but if there is anything up there, it’s not as great as God.

³ “May the strength of God’s hand be raised”; I think the poet is hoping for an apocalypse when God’s power is revealed.

Powerful <i>enough</i> to make things happen, God decrees and carries out the sentence, God uncovers deep <i>secrets</i> . May <i>God</i> reign forever, ruler supreme!	גָּבוֹר לְהַקִּים גּוֹזֵר וּמְקִים גּוֹלֵה עֲמוּקִים לְעֵדֵי עַד יְמִלְךָ מְלֶךְ עֲלִיוֹן	Gibor lehakim, gozer umekim, goleh amukim, la'adei ad yimloch—melech elyon!
<i>God</i> speaks justice, is robed in justice and listens to cries <i>of prayer</i> ; May <i>God</i> reign forever, ruler supreme!	הַמְדַבֵּר בְּצִדְקָה הַלּוֹבֵשׁ צְדָקָה הַמְאֲזִין צְעָקָה לְעֵדֵי עַד יְמִלְךָ מְלֶךְ עֲלִיוֹן	Hamdaber bitzdakah, halovesh tzedakah, hama'azin tze'akah, la'adei ad yimloch—melech elyon!
<i>God</i> remembers our ancestors so as to grant merit to their descendants ¹ and be angry at their foes. May <i>God</i> reign forever, ruler supreme!	זוֹכֵר צוּרִים זְכוֹת יְצוּרִים זוּעֵם צָרִים לְעֵדֵי עַד יְמִלְךָ מְלֶךְ עֲלִיוֹן	Zocher tzurim, zakot yetzurim, zo'em tzarim, la'adei ad yimloch—melech elyon!
<i>God</i> , who lives forever, is good; <i>God's</i> goodness is eternal; <i>God</i> knows the limits of the boundless skies. ² May <i>God</i> reign forever, ruler supreme!	טוֹב שׁוֹכֵן עַד טוֹבו לְעַד טִפַּח שָׁמַי עַד לְעֵדֵי עַד יְמִלְךָ מְלֶךְ עֲלִיוֹן	Tov shochoen ad, tuvo la'ad, tipach shemei ad, la'adei ad yimloch—melech elyon!
Like a garment, <i>God</i> is robed in light— all the luminaries, <i>sun, moon and stars</i> — mighty and luminous. May <i>God</i> reign forever, ruler supreme!	כֶּשֶׁלְמָה עֹטָה אֹר כָּל מְאוּרֵי אֹר כַּבִּיר וְנְאוֹר לְעֵדֵי עַד יְמִלְךָ מְלֶךְ עֲלִיוֹן	Kasalmah oteh or, kol me'orei or, kabir vena'or, la'adei ad yimloch—melech elyon!
Eternal ruler, who understands hidden things and gives speech to the mute, May <i>God</i> reign forever, ruler supreme!	מְלֶךְ עוֹלָמִים מְפַעֵנַח נֶעְלָמִים מְשִׁיחַ אִלְמִים לְעֵדֵי עַד יְמִלְךָ מְלֶךְ עֲלִיוֹן	Melech olamim, mefa'ane'ach ne'elamim, mesi'ach ilmim, la'adei ad yimloch—melech elyon!

¹ “Remembering the rocks (an epithet for those reliable ancestors, Abraham, Isaac and Jacob) to grant merit to the creatures (i.e., their descendants).”

² “Measures (i.e., takes the measure of) the endless/eternal skies.”

<p><i>God</i>, who bears everything is ancient but outlives everything,¹ scrutinizes everything. May <i>God</i> reign forever, ruler supreme!</p>	<p>סובל הכל סב ומבֹלה כל סוקר הכל לְעַדֵי עַד יִמְלֹךְ מְלֹךְ עֲלֵינוּ</p>	<p>Sovel hakol, sav umevaleh kol, soker hakol, la'adei ad yimloch—melech elyon!</p>
<p><i>God's</i> splendor is power— may <i>God's</i> power be strong!²— the redeemer and stronghold. May <i>God</i> reign forever, ruler supreme!</p>	<p>פֶּאֶרוּ עוֹז פוֹעֵל יְמִינוֹ תְּעוֹז פּוֹדֵה וּמַעֲז לְעַדֵי עַד יִמְלֹךְ מְלֹךְ עֲלֵינוּ</p>	<p>Pe'ero oz, po'el yemino ta'oz, podeh uma'oz, la'adei ad yimloch—melech elyon!</p>
<p><i>God's</i> holy <i>angels</i> are flames, <i>God</i> called on water to drown the Egyptians;³ <i>God</i> is close to those who call <i>God</i> with love. May <i>God</i> reign forever, ruler supreme!</p>	<p>קְדוּשָׁיו לַהֵב קוֹרֵא מֵי רַהַב קָרוֹב לְקוֹרְאָיו בְּאַהֲבָה לְעַדֵי עַד יִמְלֹךְ מְלֹךְ עֲלֵינוּ</p>	<p>Kedoshav lahav. koreh mei rahav, karov lekor'av be'ahav, la'adei ad yimloch—melech elyon!</p>
<p>In <i>God's</i> presence, there is no sleep, serenity in <i>God's</i> inner circle— good praise of <i>God's</i> <i>angels</i>, hidden from us. May <i>God</i> reign forever—</p>	<p>שְׁנֵה אֵין לְפָנָיו שֶׁקֶט בְּפָנָיו שִׁבַח טוֹב בְּמִצְפוֹנָיו לְעַדֵי עַד יִמְלֹךְ</p>	<p>Shenah ein lefanav, sheket bifninav, shevach tov bematzpunav. la'adei ad yimloch—</p>

¹ “Is ancient, but makes everything fade/wither.”

² “May the power of *God's* right hand be strong,” perhaps a call for an immediate apocalypse.

³ “Calling the waters of Rahav”; Rahav is the angel of the sea, and *God* called on those waters to drown the Egyptians.

..... <i>The ark is closed</i>		
The poor, <i>mortal</i> ruler, worn out, sinks into the grave, to She'ol and the underworld, tired and joyless— how long can <i>such a one</i> reign? The poor, <i>mortal</i> ruler, weakened by slumber, shrouded in sleep, benighted in emptiness ¹ — how long can <i>such a one</i> reign?	מֶלֶךְ אֲבִיוֹן בְּלֵה וְרַד שַׁחַת בְּשֵׂאוֹל וּבִתְחַת בְּלֵאוֹת בְּלֵי נַחַת עַד מַתַּי יִמְלֹךְ מֶלֶךְ אֲבִיוֹן תְּנוּמָה תְּעוּפָנּוּ תַרְדֵּמָה תְּעוּפָנּוּ תוּהוּ יֵשׁוּפֵנּוּ עַד מַתַּי יִמְלֹךְ	Melech evyon: balah verad shachat biShe'ol uvetachat bele'ut beli nachat; ad matai yimloch? Melech evyon: tenumah te'ufenu tardemah te'ofefenu; tohu yeshufenu: ad matai yimloch?
..... <i>The ark is opened again</i>		
But the ruler supreme has eternal power, glory forever and ever, praise that lasts eternally. May <i>God</i> reign forever!	אָבֵל מֶלֶךְ עֲלִיוֹן תְּקוּפוֹ לְעַד תִּפְאָרְתּוֹ עַד־עַד תְּהִילָתוֹ עוֹמֶדֶת לְעַד לְעַד־עַד יִמְלֹךְ	Aval melech elyon— tokpo la'ad, tif'arto adei ad, tehilato omedet la'ad, la'adei ad yimloch!
..... <i>Continue with We Acknowledge the Force / Unetaneh Tokef, page 307</i>		

¹ “Slumber weakens him (or darkens his perception); sleep covers him (possibly, covers him in darkness); emptiness or confusion plunges him into darkness.” The poet points out human frailty—even rulers must sleep, whereas God needs no sleep (Psalms 121:4); and finally humans fall into תּוּהוּ, that state which preceded God’s creative intervention (Genesis 1:2).

Second Day: Who Arranges Judgement - Le'El Orech Din - לְאֵל עוֹרֵךְ דִּין

So let everything crown you as ruler, <i>God</i> , who arranges judgement! probing <i>our</i> hearts on Judgement Day, uncovering deep <i>secrets</i> in justice, speaking justly on Judgement Day, expressing wisdom in justice, ancient and acting with compassion on Judgement Day, recalling <i>God's</i> agreement in justice, pitying <i>God's</i> works on Judgement Day, purifying those whom <i>God</i> protects in justice, knowing thoughts on Judgement Day, suppressing <i>God's</i> anger in justice, robed in virtue on Judgement Day, forgiving sins in justice, awesome in praise on Judgement Day, forgiving <i>God's</i> flock in justice, answering those who ask <i>God for help</i> on Judgement Day, performing mercy in justice, viewing secrets on Judgement Day, possessing <i>God's</i> servants in justice, with mercy for <i>God's</i> people on Judgement Day guarding those who love <i>God</i> in justice, supporting <i>God's</i> wholehearted followers on Judgement Day!	וּבְכֵן לְךָ הַכֹּל יִכְתִּירוּ לְאֵל עוֹרֵךְ דִּין לְבוֹחַן לְבָבוֹת בְּיוֹם דִּין לְגוֹלֵה עֲמֻקּוֹת בְּדִין לְדוֹבֵר מֵיִשְׁרָיִם בְּיוֹם דִּין לְהוֹגֵה דְעוֹת בְּדִין לְוֹתִיק וְעוֹשֵׂה חֶסֶד בְּיוֹם דִּין לְזוֹכֵר בְּרִיתוֹ בְּדִין לְחוֹמֵל מֵעֲשָׂיו בְּיוֹם דִּין לְטַהֵר חוֹסָיו בְּדִין לְיוֹדֵעַ מַחֲשָׁבוֹת בְּיוֹם דִּין לְכוֹבֵשׁ כַּעֲסוֹ בְּדִין לְלוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין לְמוֹחֵל עוֹנוֹת בְּדִין לְנוֹרָא תְהִילוֹת בְּיוֹם דִּין לְסוֹלַח לְעֲמוּסָיו בְּדִין לְעוֹנֵה לְקוֹרְאָיו בְּיוֹם דִּין לְפוֹעֵל רַחֲמָיו בְּדִין לְצוֹפֵה נִסְתָּרוֹת בְּיוֹם דִּין לְקוֹנֵה עֲבָדָיו בְּדִין לְרַחֵם עִמּוֹ בְּיוֹם דִּין לְשׁוֹמֵר אוֹהֲבָיו בְּדִין לְתוֹמֵךְ תְּמִימָיו בְּיוֹם דִּין	Uvechen lecha hakol yach'tiru, le'El orech din! levochen levavot beYom Din, legoleh amukot badin, ledover meisharim beYom Din, lehogeh de'ot badin, levatik ve'oseh chesed beYom Din, lezocher berito badin, lechomel ma'asav beYom Din, letaher chosav badin, leyode'a machashavot beYom Din, lechovesh ka'aso badin, lelovesh tzedakot beYom Din, lemochel avonot badin, lenorah tehilot beYom Din, lesole'ach la'amusav badin, le'oneh lekorav beYom Din, lefo'el rachamav badin, letzofeh nistarot beYom Din, lekoneh avadav badin, lerachem amo beYom Din, leshomer ohavav badin, letomech temimav beYom Din!
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We Acknowledge the Force¹ - וּנְתַנֵּה תִקְוָה - Unetaneh Tokef

And so may our holiness ascend to you, for you, O our God, are the ruler!	וּבִכְן וְלִדְ תַעֲלֶה קְדוּשָׁה כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ	◇ Uvechen ulecha ta'aleh kedushah, ki atah Eloheinu, melech!
	<i>The congregation continues silently</i>	
We acknowledge the force of today's holiness— it's awe-inspiring and frightening. Today, your sovereignty is set up, your throne prepared in mercy, and you are seated upon it in truth. True, you are judge and prosecutor, expert and witness, reporter and recorder, teller and accountant; ² you remember all that was forgotten. You open the Book of Memories; it is read aloud, and everyone has signed it. ³	וּנְתַנֵּה תִקְוָה קְדוּשַׁת הַיּוֹם כִּי הוּא נוֹרָה וְאֵיּוֹם וּבו תִנְשֵׂא מַלְכוּתְךָ וַיִּכּוֹן בְּחֶסֶד כִּסְאֶךָ וַתִּשֶׁב עָלָיו בְּאֵמֶת אֵמֶת כִּי אַתָּה הוּא דֵּין וּמוֹכִיחַ וַיֹּדַע וַעֲד וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה וַתִּזְכּוֹר כָּל הַנְּשִׁיכָחוֹת וַתִּפְתַּח אֶת סֵפֶר הַזְּכוֹרוֹנוֹת וּמֵאֱלֹו יִקְרָא וְחוֹתֵם יָד כָּל אָדָם בּוֹ	Unetaneh tokef kedushat hayom, ki hu norah ve'ayom. Uvo tinaseh mal'chutecha veyikon bechesed kis'echa veteshev alav be'emet. Emet ki atah hu dayan umochi'ach, veyode'ah va'ed, vechotev vechotem, vesofer umoneh, vetizkor kol hanishkachot. Vetiftach et Sefer Hazichronot, ume'elav yikareh, vechotam yad kol adam bo.
There was a blast on a great shofar, and “a soft, tiny sound” ⁴ was heard.	וּבִשׁוֹפָר גָּדוֹל יִתְקַע וְקוֹל דְּמָמָה דַּקָּה יִשְׁמַע	Uveshofar gadol yitakah, vekol demamah dakah yishamah.

¹ The astonishing story of this moving poem is told by the ArtScroll editors, so we need not repeat it. The poem expands the metaphor of the book of life in which God writes all our deeds and records our sentence for the coming year. This seems deterministic, but the poet says that our deeds (repentance, prayer, and charity) can influence the outcome. Even so, we don't want to claim that our prayers directly influence God, like magic incantations. Accordingly, it seems to me, an understanding of freewill, predestination and human responsibility is a fitter theme for poetry than philosophy or theology, for poetry best allows for the interplay of competing theories with our feelings of truth about human experience.

² The poet ascribes to God all the roles required by the bureaucracy of a legal system.

³ This metaphorical “book” contains all human actions. God does not have to read it out, once opened, it “reads itself” (Birbaum's translation) because the truth of its record is self-evident, and everyone “signs” it to acknowledge that what it says of each person is true.

⁴ 1 Kings 19:12. When Elijah encounters God, God is not in the powerful forces of nature but in a “soft, tiny sound” (or, for those who love the King James version, “a still, small voice”).

Angels panic,
fear and trembling seize them;
they say, “It’s Judgement Day,
when you assemble the host on high
for judgement—
though *even* they won’t be innocent
by your *ideal* standard of justice.”¹
All *people* who have arrived on earth
pass before you like a flock of sheep.
As a shepherd inspects his flock,²
makes each sheep pass under his crook,
so will you inspect, number and count,
assembling every human being,³
fixing every creature’s fate
and recording their sentence.⁴

ומלאכים יחפזון
וחיל ורעדה יאחזון
ויאמרו הנה יום הדין
לפקוד על צבא מרום
בדין
כי לא יזכו
בעיניך בדין
וכל באי עולם
יעברון לפניך כבני מרון
◇ כבקרת רועה עדרו
מעביר צאנו תחת שבטו
כן תעביר ותספור ותמנה
ותפקוד נפש כל חי
ותחתוך קצבה לכל בריה
ותכתוב את גזר דינם
Umalachim yechafezun
vechil ure’adah yochezun
veyomru, “Hineh Yom haDin,
lifkod al tzevah marom
badin,
ki lo yizku
ve’einecha badin.”
Vechol ba’ei olam
ya’avrun lefanecha kivnei maron.
◇ Kevakarat ro’eh edro
ma’avir tzono tachat shivto,
ken ta’avir vetispor vetimneh,
vetifkod nefesh kol chay,
vetachtoch kitzvah lechol beriyah,
vetichtov et gezar dinam.

On Rosh Hashanah is written,
on Yom Kippur is sealed:
How many will pass on,
how many will be born,
who is to live,
who is to die,
who *will die* at his term *of life*,
who *will not die* at his term *of life*.

בראש השנה יכתבון
וביום צום כפור יחתמון
כמה יעברון
וכמה יבראון
מי יחיה
ומי ימות
מי בקצו
ומי לא בקצו
Berosh Hashanah yikatevun,
uveyom tzom kipur yechatemun:
kama ya’avrun,
vechama yibare’un,
mi yich’yeh,
umi yamut,
mi vekitzo,
umi lo vekitzo;

¹ “In your eyes (i.e., in your opinion, by your standard), in justice.” The point is that even heavenly creatures cannot claim innocence when judged by an ideal standard; even the best of us have our faults and depend on God’s compassion.

² Do not be surprised if whoever leads the service dwells on the Hebrew word עדרו; my teacher, Louis Klein, taught me that we sing this word with a *volekhel* (there’s a Yiddish word for you! Sam Greenbaum heard from Sholom Kalib that it’s a trilling sound with which shepherds in Eastern Europe would call to their sheep), in memory of a Chasidic master who would go into the fields to commune with God—in this poem, we see ourselves as part of the pastoral landscape.

³ “And you will muster (or, take note of) the soul/spirit/personality of every living thing.”

⁴ “And you will write the decree of their judgement (i.e., their legal sentence).”

Who <i>will die</i> by fire, who by water,	מִי בְּאֵשׁ וּמִי בַּמַּיִם	mi va'esh, umi vamayim,
who by the sword, who by a wild beast,	מִי בַּחֶרֶב וּמִי בַּחַיָּה	mi vacherev, umi vachayah,
who by famine, who by drought,	מִי בְּרָעַב וּמִי בְּצָמָא	mi vara'av, umi vatzamah;
who by <i>violent</i> storm, who by plague,	מִי בְּרָעַשׁ וּמִי בַּמַּגְפָּה	mi vara'ash, umi vamagefah,
who by strangling, who by stoning;	מִי בַּחֲנִיקָה וּמִי בַּסְּקִילָה	mi vachanikah, umi viskilah;
who will be settled, who must stray,	מִי יָנוּחַ וּמִי יָנוּעַ	mi yanu'ach, umi yanu'ah,
who will be tranquil, who will be troubled,	מִי יִשְׁקֵט וּמִי יִטְרָף	mi yishaket, umi yitaref,
who will be calm, who overstressed,	מִי יִשְׁלֹו וּמִי יִתְיַסֵּר	mi yishalev, umi yityasar,
who will be poor, who will be rich,	מִי יַעֲנִי וּמִי יַעֲשֶׂר	mi ye'ani, umi ye'asher,
who will fall and who will rise.	מִי יִשְׁפֹּל וּמִי יָרוּם	mi yishafel, umi yarum.

But repentance, prayer and charity ward off the evil of the sentence! ¹	וּתְשׁוּבָה וּתְפִלָּה וְצְדָקָה מַעֲבִירִין אֶת רַע הַגְּזֵרָה	Uteshuvah, utefilah, utzedakah ma'avirin et ro'ah hagzerah!
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Your Reputation is Your Praise - כִּי כְשִׁמְךָ - Ki Keshimcha

The congregation continues silently.

Your reputation is your praise: hard to anger, easy to please.	כִּי כְשִׁמְךָ כֵּן תְּהִלָּתְךָ קָשָׁה לְכַעוֹס וְנוֹחַ לְרִצּוֹת	Ki keshimcha, ken tehilatecha, kasheh lich'os veno'ach lirtzot:
You seek no mortals' death, but their return to life from <i>evil</i> ways.	כִּי לֹא תַחְפוֹץ בְּמוֹת הַמֵּת כִּי אִם בְּשׁוּבוֹ מִדַּרְכוֹ וְחַיָּה	ki lo tachpotz bemot hamet, ki im beshuvo midarko vechayah.
You wait <i>for them</i> until their end: if they return, you accept them at once.	וְעַד יוֹם מוֹתוֹ תַחֲכֶה לוֹ אִם יָשׁוּב מִיַּד תִּקְבְּלוּ	ve'ad yom moto techakeh lo, im yashuv, miyad tekablo.
It's true: you are their creator, you know their inclinations— they are flesh and blood!	אֱמֶת כִּי אַתָּה הוּא יוֹצֵרָם וְאַתָּה יוֹדֵעַ יִצְרָם כִּי הֵם בָּשָׂר וְדָם	Emet ki atah hu yotzram, ve'atah yode'ah yitzram, ki hem basar vadam.

¹ Some translate this as “avert the evil decree.” Oops, that sounds like saying that our actions can reverse God’s sentence—as if magic incantations can give us power over God. Tut, tut, such thinking is idolatrous, isn’t it? So we translate “ward off the evil of the sentence”: if we engage in repentance, prayer and charity—a life of proper conduct and right thinking—in times of trouble we can acknowledge the limits of our understanding and acknowledge that our suffering may yield some kind of benefit, to someone, some time.

An earthling is basically dirt

and ends as dirt,

risking life to get food.¹

Humans are like a cheap broken pot,

like withered grass or a fading blossom,

a fleeting shadow or vanished cloud,

a blowing breeze,

or puff of dust,

or an elusive dream.

Whereas you are the ruler,

God who lives and endures!

The ark is closed; we remain standing for the responsive kedushah

There is no limit to your years,

no end to your length of days,

none to number your trappings of glory

or explain the secret of your nature.²

Your reputation is fitting for you,

you are fitting for your reputation,

and you have given us your name.³

אָדָם יְסוּדוֹ מֵעֶפֶר

וְסוֹפוֹ לְעֶפֶר

בְּנַפְשׁוֹ יָבִיא לַחֲמוֹ

מִשׁוּל כְּחֶרֶס הַנִּשְׁבֵּר

כְּחֶצִיר יָבֵשׁ וְכִצִּיץ נוֹבֵל

כְּצֵל עוֹבֵר וְכַעֲנַן כָּלָה

וְכֶרֶח נוֹשָׁבֵת

וְכַאֲבָק פּוֹרֵחַ

וְכַחֲלוֹם יְעוֹף

וְאַתָּה הוּא מֶלֶךְ

אֵל חַי וְקַיָּם

◇ Adam yesodo me'afar,

vesofo le'afar.

Benafsho yavi lachmo.

Mashul kecheres hanishbar,

kechatzir yavesh, uchetzitz nohvel,

ketzel oveir, uche'anan kalah,

ucheru'ach noshavet,

uche'avak pore'ach,

vechachalom ya'uf—

Ve'atah hu melech,

El chai vekayam!

אֵין קֶצֶבָה לְשָׁנוֹתֶךָ

וְאֵין קֶץ לְאָרְךָ יָמֶיךָ

וְאֵין לְשַׁעַר מְרֻכְבוֹת כְּבוֹדֶךָ

וְאֵין לְפָרֵשׁ עֲלוֹם שְׁמֶךָ

שְׁמֶךָ נָאָה לְךָ

וְאַתָּה נָאָה לְשְׁמֶךָ

וּשְׁמֵנוּ קָרָאתָ בְּשְׁמֶךָ

Ein kitzvah lishnotecha

ve'ein ketz le'orech yamecha,

ve'ein lescha'er markevot kevodecha

ve'ein lefaresh ilum shemecha.

Shim'cha na'eh lecha,

ve'atah na'eh lishmecha,

ushmenu karata bishmecha.

¹ “A human’s foundation is dirt, and his end is *to come* to dirt; he brings *himself* food by his spirit (i.e., he spends his life getting food, or gives up his soul to get food, or risks his life to get food).”

² “There is nobody who can estimate the *number of* chariots of your glory (i.e., the quantity and quality that attends God in heaven) or explain the hidden aspects of your name (i.e., essence, nature, or manifestation).” God’s “name” is what helps us express the little we can understand or perceive, but God’s nature is hidden from our understanding.

³ “And our name you have named in your name.” Perhaps this simply means that El/אֵל in Israel/יִשְׂרָאֵל is a name for God. Perhaps it means that God has given the Jewish people (or all humanity) part of God’s nature, with the ability to elevate themselves to a divine level of holiness.

Take action for the sake of your reputation	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha
and make your reputation holy,	וְקִדַּשׁ אֶת שְׁמֶךָ	vekadesh et shim'cha
more than those who sanctify your reputation, ¹	עַל מְקַדְּשֵׁי שְׁמֶךָ	al makdishei shemecha
for the glory of your reputation,	בְּעָבוּר כְּבוֹד שְׁמֶךָ	ba'avur kevod shim'cha,
which is exalted and sanctified	הַנֶּעְרָץ וְהַנִּקְדָּשׁ	hana'artz vehanikdash
in secret discussion of holy seraphs	כְּסוּד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ	Kesod si'ach sarfei kodesh,
who make your name holy in the holy place	הַמְקַדְּשִׁים שְׁמֶךָ בְּקֹדֶשׁ	hamakdishim shim'cha bakodesh,
—heaven-dwellers join earth-dwellers	דָּרֵי מַעְלָה עִם דָּרֵי מַטָּה	darei malah im darei matah,
in praise ²		

As your prophet says:	כְּכַתוּב עַל-יַד נְבִיאֶךָ	Kakatuv al yad nevi'echa:
<i>Isaiah 6:3</i> And one called to the other, and said:	וְקָרָא זֶה אֶל זֶה וְאָמַר	Vekarah ẖ zeh el ẖ zeh ve'amar.

..... *The congregation recites the next paragraph, and the leader repeats from* ◇

<i>Isaiah 6:3</i> Holy, holy, holy is God of hosts;	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה זָבָאוֹת	Kadosh kadosh kadosh Adonai tzeva'ot
God's glory fills the universe.	מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo.
God's glory fills the world;	◇ כְּבוֹדוֹ מְלֵא עוֹלָם	◇ Kevodo malei olam,
God's ministers ask each other,	מְשַׁרְתָּיו שׁוֹאֲלִים זֶה לְזֶה	meshartav sho'alim zeh lazeh:
“Where is the source of God's glory?”	אֵיךְ מְקוֹם כְּבוֹדוֹ	“Ayei mekom kevodo?”
They respond “Blessed!”	לְעֻמָּתָם בְּרוּךְ יֹאמְרוּ	Le'umatam “Baruch” yomeru.

¹ “Those who sanctify (make holy)” could be heavenly beings who praise God, or humans who rise to holiness and display God's holy nature (as far as this is possible) on earth.

² “Those who dwell on high *together* with those who dwell below.” In the Kedushah part of our prayer, we praise God in the same terms as the heavenly beings. The metaphor of a court, where courtiers (“angels”) surround God with praise in heaven, helps people in a monarchy imagine the awe and splendor experienced as we approach God.

.....Congregation recites the next paragraph, and the leader repeats from ◇

<p><i>Ezek. 3:12</i> “Blessed is God’s glory flowing from its source.” May God turn in mercy and be gracious to the people who declare the unity of God’s name evening and morning every single day— twice a day—with love saying “Shema.”¹</p>	<p>בְּרוּךְ כְּבוֹד־יְהוָה מִמְקוֹמוֹ ◇ מִמְקוֹמוֹ הוּא יִפֶּן בְּרַחֲמִים וַיַּחֲוֶן עִם הַמִּיְחַדִּים שְׁמוֹ עֶרֶב וּבֹקֶר בְּכָל-יוֹם תָּמִיד פְּעָמִים בְּאַהֲבָה שְׁמַע אוֹמְרִים</p>	<p>“Baruch kevod Adonai mimkomo.” ◇ Mimkomo hu yifen berachamim, veyachon am hamyachadim shemo, erev vavoker, bechol yom tamid, pa’amayim be’ahava “Shema” omrim.</p>
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.....Congregation recites the next paragraph, and the leader repeats from ◇

<p><i>Deut. 6:4</i> Listen, descendants of Israel: The Ruler is our God; the Ruler is one.² God is our God, source of our life, our sovereign, our savior, who will mercifully declare to us again, for all the world to see, <i>Num 15:41</i> “To be your God.” <i>Num 15:41</i> “I am the Ruler, your God.”</p>	<p>שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד ◇ הוּא אֱלֹהֵינוּ הוּא אָבִינוּ הוּא מַלְכֵנוּ הוּא מוֹשִׁיעֵנוּ וְהוּא יְשַׁמְעֵנוּ בְּרַחֲמָיו שְׁנֵית לְעֵינֵי כָל-חַי לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם</p>	<p>Shema, Yisra’el: Adonai Eloheinu; Adonai echad. ◇ Hu Eloheinu, hu avinu, hu malkeinu, hu moshi’einu, vehu yashmi’einu berachamav shenit, le’einei kol chai, “Lihyot lachem IElohim.” “Ani Adonai Eloheichem.”</p>
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.....The leader continues

<p>The truly mighty one is our champion <i>Psalm 8:2</i> God, our God, how great is your reputation, world-wide! <i>Zech. 14:9</i> And God will be ruler over all the earth; on that day God will be one and God’s name will be one.</p>	<p>אָדִיר אֲדִירֵנוּ יְהוָה אֲדֹנֵינוּ מַה-אֲדִיר שְׁמֶךָ בְּכָל-הָאָרֶץ וַיְהִי יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בַּיּוֹם הַהוּא יְהִי יְהוָה אֶחָד וּשְׁמוֹ אֶחָד</p>	<p>Adir adirenu Adonai, Adoneinu, mah adir shimcha bechol ha’aretz! Vehayah Adonai lemelech al kol ha’aretz; bayom hahu yih’yeh Adonai echad ushemo echad.</p>
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¹ Shema declares the unity of God’s name, and we say it each day in our evening and morning services.
² The ך of שמע and ך of אחד are large letters. Together, they form the Hebrew word עד, “witness”; with this declaration of God’s unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God’s universal acceptance in the four (ד) “corners” of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah’s seventy grandsons, so we’re all descendants of Gen X-ers).

..... <i>Congregation, then leader</i>		
And in your holy writings, this is written:	וּבְדַבְרֵי קִדְשְׁךָ כְּתוּב יְאֹמֵר	Uvedivrei kodshecha katuv lemor:
..... <i>Congregation and leader</i>		
<i>Psalms 146:10</i> God will reign forever,	יִמְלֹךְ יְהוָה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהֵינוּ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדוֹר וָדוֹר הַלְלוּיָהּ	ledor vador: Halleluyah.
..... <i>The leader continues</i>		
From age to age, your greatness we proclaim,	לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ	Ledor vador nagid godlecha
Hallow your holiness	וְלִנְצַח נְצַחִים	ul'netzach netzachim
for endless time.	קְדוּשַׁתְּךָ נִקְדִּישׁ	kedushat'cha nakdish.
Your praise shall	וְשִׁבְחֶךָ אֱלֹהֵינוּ	Veshiv'chacha Eloheinu
never, never leave our lips,	מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד	mipinu lo yamush le'olam va'ed.
God, great and holy sovereign.	כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה	Ki El melech gadol vekadosh atah.
Take pity on your creatures,	חָמוֹל עַל מַעֲשֵׂיךָ	Chamol al ma'asecha
and delight in your creatures.	וְתִשְׂמַח בְּמַעֲשֵׂיךָ	vetismach bema'asecha,
Let those who rely on you say,	וַיֹּאמְרוּ לְךָ חוֹסֵיךָ	veyomru lecha chosecha,
when you vindicate <i>us</i> , who are your burden,	בְּצַדִּיקָה עֲמוּסֵיךָ	betzadek'cha amusecha,
“Be acknowledged holy, ruler,	תְּקַדֵּשׁ אֲדוֹן	“Tukdash, Adon,
more <i>holy</i> than all your creatures.” ¹	עַל כָּל מַעֲשֵׂיךָ	al kol ma'asecha!”
For those who hallow you—	כִּי מִקְדִּישֶׁיךָ	Ki makdishecha
you have hallowed them through your holiness; ²	בְּקְדוּשַׁתְּךָ קִדְשַׁתְּךָ	bikdushat'cha kidashta,
pleasant to <i>God</i> , the holy one,	נְאֻה לְקָדוֹשׁ	na'eh lakadosh,
is praise from the holy.	פֶּאֶר מִקְדוּשֵׁיךָ	pe'er mikdoshim.

¹ Or, “Be sanctified, Sovereign, by all your creatures.”

² Holiness is reciprocal, it seems; we become holy by declaring God's holiness.

Let your reputation, then, be hallowed,
sovereign God, more than
your people, Israel's *descendants*,
your city, Jerusalem,
the seat of your glory, Zion,
the kingdom of the line of David,
your anointed,
your dwelling-place or your sanctuary.

וּבְכֵן יִתְקַדֵּשׁ שְׁמֶךָ
יְיָ אֱלֹהֵינוּ
עַל יִשְׂרָאֵל עַמֶּךָ
וְעַל יְרוּשָׁלַיִם עִירֶךָ
וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ
וְעַל מַלְכוּת בֵּית דָּוִד
מְשִׁיחֶךָ
וְעַל מְכוּנְךָ וְעַל הֶחָלֶךָ

Uvechen yitkadash shimcha,
Adonai, Eloheinu,
al Yisra'el amecha
ve'al Yerushalayim irecha
ve'al Tziyon mishkan kevodecha
ve'al mal'chut bet David
meshichecha
ve'al mechon'cha, ve'al hechalecha.

May our sovereign still recall the love¹
of steadfast *Abraham*;²
for the sake of *Isaac* who was tied up,³
may *God* silence the accuser;
for the merit of simple *Jacob*,⁴
may awesome *God* exonerate us;⁵
for today is holy to our ruler.

עוֹד יִזְכֹּר-לָנוּ אֶהְבֵּת אֵיתָן
אֲדוֹנֵנוּ
וּבְגֵן הַנְּעֻקָּד
יִשְׁבִּית מְדִינָנוּ
וּבִזְכוּת הַתָּם
יוֹצִיא אַיּוֹם לְצַדֵּק דִּינָנוּ
כִּי קָדוֹשׁ הַיּוֹם לְאֲדוֹנֵינוּ

Od yizkor lanu ahavat Eitan,
Adonenu,
uvaben hane'ekad
yashbit medainenu,
uviz'chut hatam
yotzi ayom letzedek dinenu,
ki kadosh hayom la'Adoneinu!

When nobody speaks up for what is right
against one who relates *our* wrongdoing,
God, speak up for Jacob's *descendants*
in this matter of law and justice—
declare us innocent,
O sovereign of justice.

בְּאֵין מְלִיץ יוֹשֵׁר
מוֹל מַגִּיד פֶּשַׁע
תִּגְדֵּן לְיַעֲקֹב
דְּבַר חֹק וּמִשְׁפָּט
וְצַדִּיקָנוּ בַּמִּשְׁפָּט
הַמְּלֵךְ הַמִּשְׁפָּט

Be'ein melitz yosher
mul magid pesha,
tagid leYa'akov
devar chok umishpat,
vetzadkeinu bamishpat,
hamelech hamishpat.

¹ “The love you had for *God*” or “the love *God* had for you”—or both.

² “Still may *God* remember for us the love of the steadfast one—*may* our ruler *remember!*”

³ Isaac was tied on the altar, as we read in Genesis 22 (page 232).

⁴ Jacob seems to be the model of a devious person, yet the Torah calls him “simple” (Gen. 25:27). Perhaps his inclination was to be straightforward, but he was placed in situations which forced him to be devious in order to survive.

⁵ “May the awesome one make our judgement come out to exoneration”; i.e., may *God* clear us of the accusations we face.

... the true arbiter of justice¹

הָאוֹחֵז בְּיַד מִדַּת מִשְׁפָּט ... ha'ochez beyad midat mishpat.

Everyone Believes - וְכֹל מְאֲמִינִים - Vechol Ma'aminim

Each verse has two letters of the alphabetical acrostic.

Verse two has both ב and ג (בּוֹחֵן and הַגּוֹאֵל), verse three has ג and ד (גּוֹאֵל and הַדֵּן), and so on.

Everyone believes that <i>God</i>	וְכֹל מְאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is a reliable God	אֵל אֱמוּנָה	El emunah,
who probes and tests treasured secrets.	הַבּוֹחֵן וּבֹדֵק גְּנֵזֵי נִסְתָּרוֹת	habocheh uvodek ginzei nistarot.
Everyone believes that <i>God</i>	וְכֹל מְאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
probes <i>our</i> innards,	בּוֹחֵן כְּלִיּוֹת	bocheh klayot,
to save us from death, spare our ruin.	הַגּוֹאֵל מִמָּוֶת וּפּוֹדֵה מִשַּׁחַת	hago'el mimavet ufodeh mishachat.
Everyone believes that <i>God</i>	וְכֹל מְאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is a powerful redeemer,	גּוֹאֵל חֲזָק	go'el chazak,
sole judge of all earth's creatures. ²	הַדֵּן יְחִידֵי לְבָאֵי עוֹלָם	hadan yechidi leva'ei olam.
Everyone believes that <i>God</i>	וְכֹל מְאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is the true judge,	דַּיֵּן אֱמֶת	dayan emet,
called "I shall be what I shall be." ³	הַהֲגוּי בְּאֵהֶיָּה אֲשֶׁר אֵהֶיָּה	hehagui be-"Ehyeh asher ehyeh."
Everyone believes that <i>God</i>	וְכֹל מְאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
exists in past, present and future,	הָיָה וְהוּהָ וְיִהְיֶה	hayah vehoveh veyiheyeh,
never changing: this is <i>God's</i> praise. ⁴	הַיְדָאֵי שְׁמוֹ כֵּן תְּהִלָּתוֹ	havadai shemo, ken tehilato!
Everyone believes that <i>God</i>	וְכֹל מְאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is all existence,	וְאֵין בִּלְתּוֹ	ve'ain bilto,
remembering worshipers kindly. ⁵	הַזֹּכֵר לְמִזְכִּירָיו טוֹבוֹת זְכוֹנוֹת	hazocheh lemazkirav tovot zichronot.

¹ "Who grasps in *God's* hand the quality of justice"; this implies that God controls justice—Birnbaum translates "holds the scale of justice in his hand" (p. 798)—that God is the source of justice and the one who, finally, decides whether a sentence is just.

² "The only one who judges those who come *into* the world."

³ Exodus 3:14: this is the name by which God is revealed to Moses.

⁴ "That *God* was, is, and will be; *God's* reputation is sure (i.e., God is well known to be immutable), and this is one reason for praising *God*."

⁵ "That *God* is, and there is nothing except for *God*, who remembers (or mentions) for those who make *God* remembered (or mentioned) good memories"—i.e., God remembers the good things about *God's* worshipers.

Everyone believes that <i>God</i>	וְכֹל מֵאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
recalls <i>our</i> agreement,	זוֹכֵר הַבְּרִית	zocher habrit,
allotting life for every living thing.	הַחֹתֵךְ חַיִּים לְכֹל חַי	hachotech chayim lechol chai.
Everyone believes that <i>God</i>	וְכֹל מֵאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
lives and endures,	חַי וְקַיָּם	chai vekayam,
doing good to bad and good people. ¹	הַטוֹב וּמְטִיב לְרָעִים וְלְטוֹבִים	hatov umetiv lara'im velatovim.
Everyone believes that <i>God</i>	וְכֹל מֵאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is good to all,	טוֹב לְכֹל	tov lakol,
knowing every creature's inclination.	הַיּוֹדֵעַ יֵצֵר כָּל יְצוּרִים	hayode'ah yetzer kol yetzurim.
Everyone believes that <i>God</i>	וְכֹל מֵאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
made them in the womb,	יוֹצְרֵם בְּבֶטֶן	yotzram babaten,
omnipotent and all-inclusive. ²	הַכֹּל יָכוֹל וְכוֹלֵלֵם יַחַד	hakol yachol vecholelam yachad.
Everyone believes that <i>God</i>	וְכֹל מֵאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is omnipotent,	כֹּל יָכוֹל	kol yachol,
dwelling in secret shadow, almighty.	הַלֵּן בְּסֵתֶר בְּצֵל שַׁדַּי	halan beseter betzel, shadai.
Everyone believes that <i>God</i>	וְכֹל מֵאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is alone, <i>matchless</i> ,	לְבַדּוֹ הוּא	levado hu,
granting power to rulers,	הַמְּמַלִּיךְ מְלָכִים	hamamlich melachim
yet retaining <i>true</i> sovereignty.	וְלוֹ הַמְּלוּכָה	velo hamluchah.
Everyone believes that <i>God</i>	וְכֹל מֵאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is the world's ruler,	מֶלֶךְ עוֹלָם	melech olam,
kindly guiding every generation.	הַנּוֹהֵג בְּחַסְדּוֹ כָּל דּוֹר	hanoheg bechasdo kol dor.
Everyone believes that <i>God</i>	וְכֹל מֵאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is always kind and	נוֹצֵר חֶסֶד	notzer chased,
patient, ignoring those who provoke. ³	הַסּוֹבֵל וּמְעַלִּים עֵין מְסוֹרְרִים	hasovel, uma'lim ayin misorererim.
Everyone believes that <i>God</i>	וְכֹל מֵאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is forgiving:	סוֹלַח סְלַח	sole'ach selah,
<i>God</i> above looks down at the God-fearing.	הָעֲלִיוֹן וְעֵינוֹ אֵל יִרְאֵיו	ha'elyon, ve'eino el yere'av.

¹ “Lives and endures; who is good, and does good to bad people and good people.”

² “Who can do all *things* and includes all of them together.”

³ “Maintains kindness, is tolerant and averts the eye from those who try to provoke.”

Everyone believes that <i>God</i>	וְכֹל מְאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
answers quiet prayer, ¹	עוֹנֶה לַחֹשׁ	oneh lachash,
welcoming the repentant. ²	הַפּוֹתַח שַׁעַר לְדוֹפְקֵי בִתְשׁוּבָה	hapote'ach sha'ar ledofkei bitshuvah.
Everyone believes that <i>God</i>	וְכֹל מְאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is open-handed,	פְּתוּחָה יָדוֹ	petuchah yado,
seeking sinners, wishing them worthy. ³	הַצּוֹפֶה לְרַשָּׁע וְחַפֵּץ בְּהַצְדָּקוֹ	hatzofeh lerasha vechafetz behitzadko.
Everyone believes that <i>God</i>	וְכֹל מְאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is righteous and upright,	צַדִּיק וְיָשָׁר	tzadik veyashar,
short in anger, long in patience. ⁴	הַקָּצֵר בְּזַעַם וּמְאֲרִיךְ אָף	haktzar beza'am uma'arich af.
Everyone believes that <i>God</i>	וְכֹל מְאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is hard to anger, being kind	קָשֶׁה לְכַעֵס הַרְחוּם	kasheh lich'os—harachum,
and putting kindness before anger.	וּמְקַדִּים רַחֲמִים לְרִגְזוֹ	umakdim rachamim lerogez
Everyone believes that <i>God</i>	וְכֹל מְאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is easy to please, being fair,	רַךְ לְרִצּוֹת הַשְּׂוֶה	rach lirtzot—hashaveh,
giving equal treatment to great and small.	וּמִשְׁוֶה קָטָן וְגָדוֹל	umashveh katon vegadol.
Everyone believes that <i>God</i>	וְכֹל מְאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
is the just judge,	שׁוֹפֵט צָדֵק	shofet tzedek,
who is pure and treats the pure honestly.	הַתָּם וּמִתְמַם עִם תְּמִימִים	hatam, umitamem im temimim.
Everyone believes that <i>God's</i>	וְכֹל מְאֲמִינִים שֶׁהוּא	Vechol ma'aminim shehu
work is perfect!	תְּמִים פְּעֻלוֹ	tamim po'olo.

¹ Quiet prayer such as Hannah's, as told in the first day's haftarah.

² "Opening the gate to those who knock in repentance."

³ "Scouting for the bad person and desiring him or her to become righteous."

⁴ "Who shortens anger and lengthens patience." אף means "nose," and it's often associated with anger rather than patience (presumably because angry people flare their nostrils—you can see their anger in their nose), but here it means that a long time passes before God's nose is inflamed with anger.

You alone shall be exalted;
 you alone shall rule everything,
 as your prophet says:
Zech. 14:9 And God will be ruler
 over all the earth;
 on that day God will be one
 and *God's* name will be one.

תִּשְׁגַּב לְבַדְּךָ
 וְתִמְלֹךְ עַל כָּל בְּיַחְוֹד
 כַּכְּתוּב עַל יַד נְבִיאֶךָ
 וְהָיָה יְהוָה לְמֶלֶךְ
 עַל-כָּל-הָאָרֶץ
 בַּיּוֹם הַהוּא יְהוָה יְהוָה אֶחָד
 וּשְׁמוֹ אֶחָד

Tusgav levadecha
 vetimloch al kol beyichud,
 kakatuv al yad nevi'echa:
 Vehayah Adonai lemelech
 al kol ha'aretz;
 bayom hahu yih'yeh Adonai echad
 ushemo echad.

The ark is closed.

Therefore, grant¹ the fear of you,
 Sovereign God, to all your creatures,
 and reverence for you
 to all that you created.
 Let all creatures fear you
 and let every creature bow to you.
 Let them all form² a society united
 to perform your will wholeheartedly.
 For we have come to know, ruling God,
 that command submits to you,³
 power is in your grasp,
 strength in your right hand,
 and your awesome reputation *stands*
 over all your creatures.

וּבְכֹן תֵּן פַּחַדְךָ
 יי אֱלֹהֵינוּ עַל כָּל-מַעֲשֶׂיךָ
 וְאִימַתְךָ
 עַל-כָּל-מַה-שֶּׁבָרָתָא
 וַיִּירָאוּךָ כָּל-הַמַּעֲשִׂים
 וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל-הַבְּרוּאִים
 וַיַּעֲשׂוּ כְלָם אֲגֻדָּה אַחַת
 לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם
 כְּמוֹ שֶׁיִּדְעֵנוּ יי אֱלֹהֵינוּ
 שֶׁהַשְּׁלִטוֹן לְפָנֶיךָ
 עֹז בְּיָדְךָ
 וּגְבוּרָה בְּיַמִּינְךָ
 וְשִׁמְךָ נוֹרָא
 עַל כָּל-מַה-שֶּׁבָרָתָא

Uvechen ten pachdecha
 Adonai Eloheinu al kol ma'asecha,
 ve'eimat'cha
 al kol mah shebarata,
 veyira'ucha kol hama'asim,
 veyishtachavu lefanecha kol habru'im,
 veye'asu chulam agudah achat,
 la'asot retzon'cha belevav shalem,
 kemo sheyadanu Adonai Eloheinu
 shehashilton lefanecha,
 oz beyad'cha
 ugevurah biminecha,
 veshimcha nora
 al kol mah shebarata.

And so grant glory, O God, to your people,
 praise to those who fear you,
 hope⁴ for those who seek you,
 eloquence⁵ for those who yearn for you,

וּבְכֹן תֵּן כְּבוֹד יי לְעַמְּךָ
 תְּהִלָּה לִירְאֵיךָ
 וְתִקְוָה לְדוֹרְשֶׁיךָ
 וּפְתִחוֹן פִּה לַמְיַחֲלִים לָךְ

Uvechen ten kavod, Adonai, le'amecha,
 tehilah lire'echa,
 vetikvah ledorshecha,
 ufit'chon peh lamyachalim lach,

¹ Awe and reverence for God are gifts not universally enjoyed.

² “Let them all be formed into a single society” or “May they all be formed ...”

³ “Command is in front of you”: All political power, and those who wield it, must stand before God as subordinates, submitting to God's greater power.

⁴ Some say, “Good hope/וְתִקְוָה/ותקבה טובה/vetikvah tovah.”

<p>joy to your land, happiness to your city, vital strength¹ for your servant David, a shining light for Jesse's son, your anointed², soon and in our time.³</p>	<p>שְׂמֵחָה לְאַרְצֶךָ וְשִׂשׂוֹן לְעִירֶךָ וְצִמְיַחַת קֶרֶן לְדָוִד עַבְדֶּךָ וְעִרְיַכַת נֵר לְבֵן יִשָּׁי מְשִׁיחֶךָ בְּמַהֲרָה בְּיָמֵינוּ</p>	<p>simcha le'artzecha, vesason le'irecha, utzemichat keren leDavid avdecha, va'arichat ner leven Yishai meshichecha, bimherah veyameinu.</p>
<p>So the righteous will see and rejoice, the upright will celebrate and the pious will shout for joy; injustice will close its mouth, and all evil will entirely go up in smoke⁴ when the Regime of Pride⁵ will pass from the earth.</p>	<p>וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ וַיִּשְׂרִים יַעֲלִזוּ וַחֲסִידִים בְּרִנָּה יִגִּילוּ וְעוֹלָתָה תִּקְפֹּץ-פִּיהָ וְכָל-הַרְשָׁעָה כֻּלָּה כְּעָשָׂן תִּכְלֶה כִּי תַעֲבִיר מִמְּשֻׁלַת זָדוֹן מִן הָאָרֶץ</p>	<p>Uvechen tzadikim yir'u veyismachu, visharim ya'alozu, vechasidim berinah yagilu, ve'olatah tikpatz piha, vechol harish'ah kulah ke'ashan tichleh, ki ta'avir memshelet zadon min ha'aretz.</p>

⁵ “Opening of the mouth” in order to compose words of yearning, praise, hope and glorification. In this section, we pray for two things at once, that God should make us worthy of receiving praise and that God should make us capable of expressing praise to God.

¹ “Budding of the horn,” a sign of life returning to something that appears completely dead, though. קֶרֶן often means “strength.” By tradition, we pray for the restoration of David’s monarchy. For most of us, this is a symbolic prayer for those who love God to hold influence on earth rather than a desire to restore the administrative system of ancient Israel.

² David, the son of Jesse, was anointed as king.

³ We pray for the Messianic Era, not as something remote, but as something we want right now!

⁴ “End like smoke.”

⁵ Or “proud government,” or “arrogant administration.”

They All Will Come • וַיָּאֲתִיּוּ • Veye'etayu

This poem is an alphabetical acrostic on the third letter of each Hebrew phrase;
the letter ך is used twice, and some omit the first of the ך lines.

They all will come to serve you	וַיָּאֲתִיּוּ כָל לְעִבְדְּךָ	Veye'etayu kol le'ovdecha,
and bless your glorious reputation,	וַיְבָרְכוּ שֵׁם כְּבוֹדְךָ	vivar'chu shem kevodecha,
tell <i>distant</i> isles your righteousness, ¹	וַיְגִידוּ בְּאֵיִם צְדִקְךָ	veyagidu va'iyim tzidkecha,
draw every ignorant nation, ²	וַיִּדְרֹשׁוּךָ עַמִּים לֹא יִדְעוּךָ	veyidreshucha amim lo yeda'ucha,
that the world's ends will praise you,	וַיְהַלְלוּךָ כָּל אֶפְסֵי אֶרֶץ	vihalelu kol afsei aretz,
saying, "God be ever magnified,"	וַיֹּאמְרוּ תָמִיד יִגְדַל יי	veyomru, "Tamid yigdal Adonai."
to you they'll bring their offerings,	וַיִּזְבְּחוּ לְךָ אֶת זִבְחֵיהֶם	Veyizbechu lecha et zivcheihem,
and <i>powerless</i> idols set aside.	וַיִּזְנְחוּ אֶת עֲצָבֵיהֶם	veyiznechu et atzabeihem,
Embarrassed with their statues,	וַיַּחְפְּרוּ עִם פְּסִילֵיהֶם	veyachperu im pesileihem,
in your service they unite,	וַיִּטּוּ שְׁכֵם אֶחָד לְעִבְדְּךָ	veyatu sh'chem echad le'ovdecha,
fearing the sun, they seek you ³	וַיִּרְאוּךָ עִם שֶׁמֶשׁ	veyira'ucha im shemesh
	מִבְּקֵשֵׁי פָנֶיךָ	mevakshei fanecha,
to perceive your regal might.	וַיַּכִּירוּ כֹּחַ מַלְכוּתְךָ	veyakiru ko'ach mal'chutecha,
They'll teach the puzzled ⁴ understanding,	וַיְלַמְדוּ תוֹעִים בִּינָה	vilamdu to'im binah,
tell your <i>boundless</i> power,	וַיְמַלְלוּ אֶת גְּבוּרַתְךָ	vimalelu et gevuratecha,
exalt you ^{1 Chron. 29:11} above every chief	וַיִּנְשְׂאוּךָ מִתְּנַשֵּׂא לְכָל לְרֹאשׁ	vinas'ucha, mitnaseh lechol lerosh,
and, praying to you, cower.	וַיִּסְלְדוּ בְּחִילָה פָּנֶיךָ	visaldu bechilah panecha,
In glory they will crown you;	וַיַּעֲטֹרוּךָ נֵזֶר תִּפְאָרָה	vi'atrucha nezer tif'arah,
hills will burst with exaltation,	וַיַּפְצְחוּ הָרִים רִנָּה	veyiftzechu harim rinah,
<i>distant</i> isles proclaim your reign,	וַיִּצְהְלוּ אֵיִם בְּמַלְכְּךָ	veyitzhalu iyim bemolchecha,
and all accept their obligation.	וַיִּקְבְּלוּ עַל מַלְכוּתְךָ עֲלֵיהֶם	vikablu ol mal'chut'cha aleihem,
They will exalt you among the peoples,	וַיְרוּמְמוּךָ בְּקֹהֵל עִם	viromemucha bik'hal am,
people far away will hear and come,	וַיִּשְׁמְעוּ רְחוֹקִים וַיָּבֹאוּ	veyishme'u rechokim veyavo'u,
to accept that the crown of authority is yours.	וַיִּתְּנוּ לְךָ כְּתֹר מְלוּכָה	veyitnu lecha keter meluchah!

¹ איִים literally means islands, but it's used to mean the distant parts of the world.

² "And they will seek for you, peoples that did not know you."

³ "And they will revere you with the sun, those who seek your presence." They will revere God as long as the sun exists, or revering the distant sun will be a step from idolatry toward monotheism.

⁴ תוֹעִים refers to people who are in error, have gone astray, are confused.

Then you, God, will rule alone
over all your creatures,
in Mount Zion, where your glory dwells,
and in Jerusalem, your holy city,
as it's written in your holy book:¹

Psalm 146:10 God will reign forever,

Your God, Zion,

from age to age: Halleluyah.

You are holy, your name is awesome,
and there is no God but you,
as it's written:

Isaiah 5:16 The God of Hosts² is made high
through justice,
and holy God
is made holy through righteousness.³

Blessed are you, Ruler,

Blessed be God, blessed be God's name!
the holy ruler.

וְתִמְלוֹךְ אֶתְּךָ יְיָ לְבַדְּךָ
עַל כָּל-מַעֲשֵׂיךָ
בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ
כַּכְּתוּב בְּדַבְּרֵי קִדְשֶׁךָ
יִמְלֹךְ יְהוָה לְעוֹלָם,
אֱלֹהֵיךָ צִיּוֹן
לְדוֹר וָדוֹר הַלְלוּיָהּ
קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ
וְאֵין אֱלֹהִים מִבְּלַעַדֶיךָ
כַּכְּתוּב
וַיִּגְבַּח יְהוָה צְבָאוֹת
בַּמִּשְׁפָּט
וְהָאֵל הַקָּדוֹשׁ
נִקְדָּשׁ בְּצַדִּיקָה
בָּרוּךְ אַתָּה יְיָ
בָרוּךְ הוּא וּבָרוּךְ שְׁמוֹ
הַמְּלֹךְ הַקָּדוֹשׁ אָמֵן

Vetimloch atah Adonai levadecha
al kol ma'asecha,
behar Tziyon mishkan kevodecha
uvirushalayim ir kodshecha,
kakatuv bedivrei kodshecha:
Yimloch Adonai le'olam,
Elohayich, Tziyon,
ledor vador: Halleluyah.
Kadosh atah venorah shemecha
ve'ein elo'ah mibal'adecha,
kakatuv:
Vayigbah Adonai tzeva'ot
bamishpat,
veha'El hakadosh
nikdash bitzdakah.
Baruch atah Adonai,
Baruch hu uvaruch shemo
hamelech hakadosh. Amen

4. Holiness of This Day - קְדוּשַׁת הַיּוֹם - Kedushat Hayom

You chose us from all the *other* peoples.
You gave us your love, took delight in us
and raised us above all other peoples;
you made us holy through your rules
and brought us close, Ruler, to serve you,
and you bestowed on us
your great and holy reputation.

אַתָּה בְּחַרְתָּנוּ מִכָּל-הָעַמִּים
אַהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ
וְרוֹמַמְתָּנוּ מִכָּל-הַלְשׁוֹנוֹת
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ
וְקִרְבַּתָּנוּ מִלְּכֵנוּ לְעַבְדְּתֶךָ
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קִרְאתָ

Ata vechartanu mikol ha'amim.
Ahavta otanu, veratzita banu,
veromamtanu mikol halshonot,
vekidashtanu bemitzvotecha,
vekeravtanu malkenu la'avodatecha,
veshimcha hagadol vehakadosh
aleinu karata.

¹ Or “your holy words.”

² צבא is the word for an army, a fighting force, but it could also refer to a large group of beings called to public service. “God of Hosts” probably refers to the heavenly hosts of angels.

³ Isaiah implies that God's nature is consistent with God's actions: God is holy because God's actions are righteous and holy.

..... Add the shaded words on Shabbat

And you gave us, Sovereign God,	וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu
with love this Sabbath day	בְּאַהֲבָה אֶת-יוֹם הַשַּׁבָּת הַזֶּה	be'ahavah et yom haShabbat hazeh,
and this Day of Remembering	וְאֶת-יוֹם הַזִּכְרוֹן הַזֶּה	ve'et Yom haZikaron hazeh,
a day for remembering <i>shofar</i> -blowing	יוֹם זִכְרוֹן תְּרוּעָה	yom zichron teru'ah
lovingly, a holy assembly, ¹	בְּאַהֲבָה מִקְרָא קֹדֶשׁ	be'ahavah mikra kodesh
recalling our Exodus from Egypt.	זִכָּר לִיצִיאַת מִצְרַיִם	zecher litziyat Mitzrayim.

Because of our sins	וּמִפְּנֵי חַטָּאֵינוּ	Umipnei chata'einu
we were displaced from our land ²	גָּלִינוּ מֵאַרְצֵנוּ	galinu me'artenu,
and sent far away from our <i>own</i> ground.	וְנִתְרַחַקְנוּ מֵעַל אֲדָמָתֵנוּ	venitrachaknu me'al admatenu.
So we cannot	וְאֵין אֲנַחְנוּ יְכוּלִים	Ve'ein anachnu yecholim
perform our <i>sacrificial</i> duty	לַעֲשׂוֹת חֻבוֹתֵינוּ	la'asot chovoteinu
in the dwelling you chose,	בְּבַיִת בְּחִירָתְךָ	beveit bechiratecha
the great and holy Temple	בְּבַיִת הַגָּדוֹל וְהַקְּדוֹשׁ	babayit hagadol vehakadosh
that bears your reputation	שֶׁנִּקְרָא שִׁמְךָ עָלָיו	shenikrah shimchah alav,
because of the <i>enemy</i> power ³	מִפְּנֵי הַיָּד	mipnei hayad
sent against your sanctuary.	שֶׁנִּשְׁתַּלַּח בְּמִקְדָּשְׁךָ	shenishtalcha bemikdashcha.

¹ מִקְרָא is a convocation, a calling together, an assembly, from the root קרא, to call.

² Yes, we have suffered; yes, we have been victims; but yes, we have also brought trouble on ourselves. The Talmud (Gittin 55b) blames the destruction of Jerusalem on a single incident of personal animosity in the Jewish community. Apparently, mutual respect among Jews is the first requirement for our success.

³ “The great and holy house (i.e. the Temple) upon which your name is called (i.e., that bears your reputation) because of the *enemy* hand (i.e., power)”

<p>May this be your will— ruling God and God of our ancestors, merciful ruler who brings children home—¹ to return and be merciful to us and to your Temple in your great mercy, to build it soon and make it famous.²</p>	<p>יְהִי רָצוֹן מִלְּפָנֶיךָ יְי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ מֶלֶךְ רַחֲמָן הַמְּשִׁיב בָּנִים לְגִבּוּלָם שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הַרְבִּים וּתְבַנְּהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ</p>	<p>Yehi ratzon milfanecha Adonai Eloheinu vElohei avoteinu ve'imoteinu melech rachaman, hameshiv banim ligvulam— shetashuv uterachem aleinu ve'al mikdashcha berachamecha harabim, vetivnehu meherah utegadel kevodo.</p>
<p>Source of life, our Ruler, reveal the glory of your rule over us—do it soon!— and let it appear and be raised above us for all to see.³ Gather our dispersed <i>people</i> from among the <i>other</i> nations and bring them back, scattered all over the world. Bring us to Zion your city, in joy and to Jerusalem your Temple⁴ with lasting happiness, where our ancestors brought you their required sacrifices,</p>	<p>אָבִינוּ מֶלְכֵנוּ גָּלָא כְבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה וְהוֹפֵעַ וְהַנִּשְׂא עָלֵינוּ לְעֵינֵי כָל-חַי וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם וְנִפְוֹצוֹתֵינוּ כְּנֶסֶס מִיִּרְכַּת־אֶרֶץ וְהַבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם</p> <p><i>Add this to recall the sacrificial system ...</i></p> <p>שָׁשָׂם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת-קֶרְבָּנוֹת חוֹבוֹתֵיהֶם</p>	<p>Avinu malkeinu, galeh kevod malchut'cha aleinu meherah, vehofa vehinasei aleinu le'einei kol chay. Vekarev pezureinu mibein hagoyim, unefutzoteinu kaness miyarktei aretz. Vahavi'enu leTziyon ir'cha berinah veliYerushalayim beit mikdashcha besimchat olam, shesham asu avoteinu lefanecha et korbenot chovoteihem,</p>

¹ This line is added in the Conservative liturgy to acknowledge the founding of the State of Israel.

² “And to make its glory great.”

³ “Our parent, our ruler, reveal/uncover the glory of your sovereignty upon us quickly, and let it appear and be raised above us in the eyes of all living *things*.” The root גל gives us words for “roll” and “uncover”—rolling away the covering—and the word גלה takes us back to גלינו on page 276. There we were “rolled” off our land; here we pray to see God’s glory be “rolled back” to reestablish us in our land.

⁴ Don’t be fooled. Zion isn’t just a town, nor is Jerusalem just the Temple. These are all symbolic places; to be in any of them is to have our prayers answered.

... or this to pray for its restoration, literally or metaphorically

and we shall bring you
our required sacrifices,

וְשָׂם נַעֲשֶׂה לְפָנֶיךָ vesham na'aseh lefanecha
אֶת-קֶרְבָּנוֹת חֻבּוֹתֵינוּ et korbenot chovoteinu,²

Continue here.

the daily ones
and the extra ones, properly—
and the extra offerings
of this Shabbat day and
of this Day of Remembering

תְּמִידִים כְּסֻדָּרָם temidim kesidram
וּמוֹסָפִים כְּהִלְכָתָם umusafim kehil'chatam,
וְאֶת-מוֹסָפֵי Ve'et musfei
יוֹם הַשַּׁבָּת הַזֶּה וְ yom haShabbat hazeh ve
יוֹם הַזְּכוֹרֹן הַזֶּה yom hazikaron hazeh

Add this to recall the sacrificial system ...

our ancestors brought to you

עָשׂוּ וְהִקְרִיבוּ לְפָנֶיךָ asu vehikrivu lefanecha

... or this to pray for its restoration, literally or metaphorically

we shall perform and bring you

נַעֲשֶׂה וְנִקְרִיב לְפָנֶיךָ na'aseh venakriv lefanecha

Continue here.

lovingly, to observe your wishes,
written in your Torah¹
by Moses' hand,²
spoken by your glory:³

בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ be'ahava kemitzvat retzonecha,
כַּכְּתוּב בְּתוֹרָתְךָ kakatuv beToratecha,
עַל יְדֵי מֹשֶׁה אַבְדֵּחָ, al yedei Moshe avdecha,
מִפִּי כְבוֹדְךָ כְּאִמּוֹר mipi chevodecha ka'amur:

Add the shaded lines on Shabbat.

Num 28:9-10 And on the Shabbat day, take

two year-old lambs, perfect ones,
and eight pounds⁴ of fine flour
mixed with oil, with its wine-offering;
bring the Shabbat offering on its Shabbat,
on top of the routine offering and its wine-offering.

וּבַיּוֹם הַשַּׁבָּת Uveyom haShabbat
שְׁנַיִם-כִּבְשִׁים בְּנֵי-שָׁנָה תְּמִימִם shnei chevasim benei shana, temimim,
וּשְׁנֵי עֶשְׂרֹנִים סֵלֹת מִנְחָה ushnei esronim solet mincha
בְּלוּלָה בְּשֶׁמֶן וְנִסְכוֹ, belulah vashemen, venisko,
עֹלֹת שַׁבָּת בִּשְׁבַבְתּוֹ, olat Shabbat beshabbato,
עַל-עֹלֹת הַתְּמִיד וְנִסְכָּהּ, al olat hatamid veniskah.

¹ For this line, some siddurim read: “As you wrote for us in your Torah / כְּמוֹ שִׁכְתַּבְתָּ עֲלֵינוּ בְּתוֹרָתְךָ / kemo sheka-tavta aleinu beToratecha.”

² By tradition, Moses wrote the Torah down in his own hand.

³ “Through the mouth of your glory, as it is said”; i.e., God spoke, Moses wrote.

⁴ “Two tenths of an ephah”; an ephah is reckoned to be about 10 U.S. gallons; and a gallon measure would hold about four pounds of flour. Eight pounds would make a good half-dozen loaves of bread.

.....The Rosh Hashanah offering is based on Numbers 29:1-6

<i>Num 29:1-2</i> In the seventh month	וּבַחֹדֶשׁ הַשְּׁבִיעִי	Uvachodesh hashevi'i,
on the first day,	בְּאֶחָד לַחֹדֶשׁ	be'echad lachodesh,
you shall hold a holy meeting;	מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם	mikrah kodesh yiheh lachem:
don't do any creative work.	כָּל־מְלָאכֶת עֲבֹדָה לֹא תַעֲשׂוּ	kol melechat avodah lo ta'asu.
This is to be a trumpet-day.	יּוֹם תְּרוּעָה יִהְיֶה לָכֶם	Yom teru'ah yiheh lachem.
Make an upward offering,	וַעֲשִׂיתֶם עֹלָה	Va'asitem olah
a nice smell for God:	לְרִיחַ נִיחֹחַ לַיהוָה	lerei'ach nicho'ach lAdonai,
one male young bull,	פָּר בֶּן־בָּקָר אֶחָד	par ben bakar echad,
one ram,	אֵיל אֶחָד	ayil echad,
and seven flawless year-old lambs.	כִּבְשִׂים בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם	kevasim b'nei shana shiva temimim.
Their grain- and wine-offerings as stated:	וּמִנְחָתָם וְנֹסְפֵיהֶם כַּמִּדְבָּר	Umin'chatam veniskeihem kimdubar
<i>From Num 29:3-4</i> Twelve pounds of flour for a bull,	שְׁלֹשָׁה עֶשְׂרִים לָפָר	sheloshah esronim lapar,
eight for a ram,	שְׁנַיִם עֶשְׂרִים לְאֵיל	shenei esronim la'ayil,
four for each lamb, ¹	וְעֶשְׂרֹן לְכֹבֵשׁ	ve'isaron lakeves
wine for the wine-offering,	וַיֵּין כְּנִסְכּוֹ	vayayin kenisko
two goats for atonement	וּשְׁנַיִם שְׁעִירִים לְכַפֵּר	ushenei se'irim lechaper
and two perfect ones as usual,	וּשְׁנַיִם תְּמִידִים כֹּה־לְכַתֵּם	ushenei temidim kehil'chatam,
<i>Num 29:6</i> as well as the new month's upward-offering	מִלְבַּד עֹלַת הַחֹדֶשׁ	milvad olat hachodesh
and its grain-offering,	וּמִנְחָתָהּ	umin'chatah,
the daily upward-offering and its grain-offering,	וְעֹלַת הַתְּמִיד וּמִנְחָתָהּ	ve'olat hatamid umin'chatah,
their poured-offering as standard procedure	וְנֹסְפֵיהֶם כְּמִשְׁפָּטָם	veniskeihem kemishpatam,
as a nice smell, a fire-offering for God.	לְרִיחַ נִיחֹחַ אִשֶּׁה לַיהוָה	lerei'ach nicho'ach, isheh lAdonai.

¹ Lit.: “Three tenths of an ephah” for a bull, two for a ram and one for a lamb; an ephah is reckoned to be about 10 U.S. gallons; and a gallon measure would hold about four pounds of flour. Twelve pounds would make a dozen loaves of bread.

.....On Shabbat, add the shaded lines.....

They'll rejoice when you are ruler— ¹	יְשִׁמְחוּ בְּמַלְכוּתְךָ	Yismechu vemalchut'cha
people who keep Shabbat and call it fun,	שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג	shomrei Shabbat vekorei oneg.
who make Shabbat holy—they all	עַם מִקְדָּשֵׁי שִׁבְעֵי כָלֵם	Am mekadshai shevi'i, kulam
will be content and happy in your goodness.	יִשְׂבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ	ysisbe'u veyit'angu mituvecha.
You wanted Day Seven, made it holy;	וּבְשִׁבְעֵי רְצִיַת בּוֹ וְקִדְשָׁתוֹ	Uvashvi'i ratzita bo vekidashto,
and called it the delight of days,	חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ	chemdat yamim oto karata,
a memory of the work of creation.	זֵכֶר לַמַּעֲשֵׂה בְּרֵאשִׁית	zecher lema'asei vereshit.

.....The ark is opened for Aleinu, which begins the “Malchuyot” section honoring God’s rule, and we stand.....

The Sovereign of all	עֲלֵינוּ לְשַׁבַּח	Aleinu leshabe'ach
to praise we're bound,	לְאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לְתֵת גְּדֻלָּה	latet gedulah
with greatness to crown,	לְיוֹצֵר בְּרֵאשִׁית	leyotzer bereshit,
Who made us like no other race	שֶׁלֹא עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת	shelo asanu kegoyei ha'aratzot
On earth, nor set us	וְלֹא שָׂמָנוּ	velo samanu
in their place.	כְּמִשְׁפְּחוֹת הָאָדָמָה	k'mishpechot ha'adamah,
Our fate—like theirs God made it not	שֶׁלֹא שָׂם חֶלְקֵנוּ כֵּהֵם	shelo sam chelkenu kahem
But chose for us a different lot. ²	וְגוֹרְלָנוּ כְּכֹל-הַמּוֹנֵם	vegoralenu kechol hamonam.

The leader (and congregants who wish to) kneels at “kor'im,” brings forehead almost to floor at “umishtachavim” and stands up again for “melech.”

We bend the knee	וְאֲנַחְנוּ ִ כּוֹרְעִים	Va'anachnu ִ kor'im
and bow the head gratefully,	וּמִשְׁתַּחֲוִים וּמוֹדִים	ִ umishtachavim umodim
Before the Ruler whom rulers dread,	לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים	ִ lifnei melech malchei hamlachim,
The holy, blessed One—	הַקָּדוֹשׁ בְּרוּךְ הוּא	Hakadosh baruch hu;

¹ Of course, God is ruler, but this refers to God becoming accepted as ruler of the world.

² “We are bound to give praise / to the ruler of everything, /to acknowledge the greatness /of the one who formed creation, who did not make us like other nations nor position us like the *rest of* the world’s families, / who did not make our portion like theirs / nor our destiny like that of those multitudes.” If you dislike the idea that Jews are a “chosen” people, you might consider that in ancient days our mission was to bring Torah values to those who lacked them; now, perhaps, that mission is largely fulfilled. Or, you might say שְׁלוֹ for שָׁלוֹ—the two words sound identical—implying that God chose us, for God’s own purposes, to be like the other nations, by showing them how to live a Torah-observant life.

Who <i>Is. 51:13</i> “stretches out the heavens, Supports the earth below”; Above, high in the sky, The Presence does bestow; Whose power dwells In heights where none can go. ¹ This is our God, there is no more; our ruler is truth, beyond whom is naught. It’s written in <i>God’s Law</i> : <i>Deut 4:39</i> “This day you must know and take it to heart that God is God in heaven above and on earth below: nothing else is.”	שֶׁהוּא נוֹטֵה שָׁמַיִם וַיֹּסֵד אֶרֶץ וּמוֹשָׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים הוּא אֱלֹהֵינוּ אֵין עוֹד אֶמֶת מַלְכֵנוּ אֶפֶס זֹלָתוֹ כִּפְתוּב בְּתוֹרָתוֹ וַיִּדְעַת הַיּוֹם וַהֲשִׁבְתָּ אֶל-לִבְכֶּךָ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד	shehu “noteh shamayim veyosed aretz,” umoshav yekaro bashamayim mima’al, ushechinat uzo begovhei meromim. Hu Eloheinu, ein od; emet malkenu, efes zulato. Kakatuv b’Torato: “Veyada’ta hayom, vahashevota el levavecha ki Adonai, hu ha’Elohim bashamayim mima’al, ve’al ha’aretz mitachat: ein od.”
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.....*The ark is closed, and we are seated*.....

A Prayer for the Clergy • תְּפִלָּה לְשְׁלִיחֵי הַצִּיּוּר • Tefilah LiShlichei HaTzibur

Our God and God of our ancestors, help them speak, the representatives ² of your people, Israel’s descendants, who stand up to plead <i>in prayer and supplication before you</i> on behalf of your people, Israel’s descendants.	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ הָיָה עִם פִּיפְיוֹת שְׁלּוּחֵי עַמְךָ בֵּית יִשְׂרָאֵל הָעוֹמְדִים לְבַקֵּשׁ תְּפִלָּה וְתַחֲנוּנִים מִלְּפָנֶיךָ עַל עַמְךָ בֵּית יִשְׂרָאֵל	Eloheinu vElohei avoteinu ve’imoteinu, heyeh im pifiyot shluchei am’cha beit Yisra’el, ha’omdim levakesh tefilah vetachanunim milfanecha al am’cha beit Yisra’el.
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¹ We bend the knee / and bow in gratitude / before the ruler, / ruler of rulers, / the holy, blessed one, who “stretches out the heavens, / supports the earth below;” / whose own dwelling place / is in the sky above / and whose power is present / in the loftiest heights.

² “Be with the mouths of those sent ...”; we ask God to assist (be with) the speakers as they speak for the people.

Teach them what to say.
 Make them understand how to speak.
 Respond to their requests.
 Make them know how to glorify *you*.
 Let them walk in the glow of your presence,
 bow to you,
 and bless your people through their words;
 and through the blessings you pronounce
 may they all be blessed.
 May they bring your people before you
 while they pass among them—
 your people's eyes rest on them
 while they look longingly toward you.
 They approach the holy ark
 in reverence,
 to make *you* forget anger and wrath,
 while your people encircle them
 like a wall,
 and you, from skies *above*,
 watch them with merciful purpose.
 They raise their eyes to you, to the sky,
 pour out their hearts to you like water,
 while you listen from the skies,
 not to stumble in their speech,
 nor be trapped in their tongue,
 not to be shamed in their trust,
 nor for their reticence to be disgraced
 through them;¹

הוֹרֵם מַה שְׁיֹמְרוּ Horem mah sheyomeru,
 הַבִּינֵם מַה שְׁיִדְבְּרוּ havinem mah sheyedaberu,
 הַשִּׁיבֵם מַה שְׁיִשְׁאַלוּ hashivem mah sheyishalu,
 יַדְעֵם הֵיךְ יִפְאֲרוּ yad'em heich yefa'eru.
 בְּאוֹר פְּנֵיךָ יִהְלְכוּ Be'or panecha yehalechun,
 בִּרְךְ לְךָ יִכְרַעוּ berech lecha yichre'un,
 עִמָּךְ בְּפִיהֶם יְבָרְכוּ am'cha befihem yevar'chun;
 וּמִבְּרִיחוֹת פִּיךָ umibir'chot picha
 כֻּלָּם יִתְבָּרְכוּ kulam yitbarechun.
 אִמְךָ לִפְנֵיךָ יַעֲבִירוּ Am'cha lefanecha ya'avirun,
 וְהֵם בְּתוֹךְ יַעֲבִרוּ vehem batavech ya'avorun.
 עֵינֵי עִמָּךְ בָּם תְּלוּיֹת Einei am'cha bam teluyot,
 וְעֵינֵיהֶם לְךָ מֵיחָלוֹת ve'eineihem lecha meyachalot.
 גָּשִׁים מוֹל אֲרוֹן הַקֹּדֶשׁ Gashim mul aron hakodesh
 בְּאֵימָה be'eimah,
 לְשַׁכַּךְ כַּעַס וְחֵמָה leshakech ka'as vechemah.
 וְעִמָּךְ מִסְבִּיבִים אוֹתָם Ve'am'cha masbivim otam
 כַּחוֹמָה kachomah,
 וְאַתָּה מִן הַשָּׁמַיִם ve'atah min hashamayim
 תִּשְׁגִּיחַ אוֹתָם לְרַחֲמָה tashgi'ach otam lerachamah.
 עֵינֵי נוֹשְׁעִים לְךָ לַשָּׁמַיִם Ayin nos'im lecha lashamayim,
 לֵב שׁוֹפְכִים נִכְחָדָה כַּמַּיִם lev shofchim nach'chacha kamayim,
 וְאַתָּה תִּשְׁמַע מִן הַשָּׁמַיִם ve'atah tishmah min hashamayim
 שְׁלֹא יִכְשְׁלוּ בְּלִשׁוֹנָם shelo yikoshlu vilshonam
 וְלֹא יִנְקְשׁוּ בְּשִׁנּוֹנָם velo yinokshu veshinunam
 וְלֹא יִבוֹשׁוּ בְּמִשְׁעָנָם velo yevoshu vemash'enam,
 וְלֹא יִכְלְמוּ בָּם שְׂאוֹנָם velo yikolmu vam she'onam;

¹ “In their trust,” בְּמִשְׁעָנָם is from מִשְׁעָנָה, a support. The congregation relies on the chazan to speak for them, and they hope the chazan will represent them successfully. “Their reticence,” שְׂאוֹנָם is from שְׂאוֹן, noise or tumult; this refers to the congregation's inarticulate and hesitant attempts to speak to God, as they rely on a trained chazan to represent them.

let their lips not say
anything against your will.
For, ruling God, those whom you favor
experience true favor,
and those whom you pity
experience true compassion,
as you taught us, ruling God:
Whom you favor is favored,
whom you pity is pitied,
as is written in your Torah:

Exodus 33:19 “I shall favor whom I shall favor
and pity whom I shall pity.”

And it’s said *in your scripture*:

Psalms 69:7 “Let them not be shamed through me,
those who hope in you,
Ruler, God of hosts;
let them not be disgraced through me,
those who seek you,
God of Israel.”

וְאֵל יֹאמֵר פִּיהֶם
דָּבָר שֶׁלֹּא כִרְצוֹנְךָ
כִּי חָנוּנִיךָ יי אֱלֹהֵינוּ
הֵמָּה חָנוּנִים
וּמְרַחֲמִים
הֵמָּה מְרַחֲמִים
כְּמוֹ שֶׁיְדַעְנוּ יי אֱלֹהֵינוּ
אֶת אֲשֶׁר תַּחֲוֹן יוֹחֵן
וְאֶת אֲשֶׁר תִּרְחֵם יִרְחֵם
כְּכַתוּב בְּתוֹרָתְךָ
וַחֲנֹתִי אֶת־אֲשֶׁר אֲחֹן
וְרַחֲמֹתַי אֶת־אֲשֶׁר אֲרַחֵם
וְנֹאמַר
אֶל־יְבוֹשׁוּ וִי
קוֹעָה
אֲדֹנָי יְהוִה צְבָאוֹת
אֶל־יִקְלְמוּ וִי
מֵבַקְשֶׁחָה
אֱלֹהֵי יִשְׂרָאֵל
ve'al yomar pihem
davar shelo chirtzonecha.
Ki chanunecha, Adonai Eloheinu,
hemah chanunim,
umeruchamecha,
hemah meruchamim
kemo sheyadanu, Adonai Eloheinu:
Et asher tachon yuchan,
ve'et asher terachem yerucham,
kakatuv beToratecha:
“Vechanoti et asher achon,
verichamti et asher arachem.”
vene'emar:
“Al yevoshu vi
kovecha,
Adonai Elohim tzeva'ot;
al yikolmu vi
mevakshecha,
Elohei Yisra'el.”

Hope in God • אֹחִילָה לְאֵל • Ochilah la'El

I place my hope in God
and beseech God’s presence,
asking from God
an answer for my prayer¹
as among the congregation
I sing God’s power,
with an outpouring² of joyful songs
for the sake of God’s creatures.

אֹחִילָה לְאֵל ◇
אֲחַלֶּה פָּנָיו
אֲשַׁאלָה מִמֶּנּוּ
מֵעֲנֵה לְשׁוֹן
אֲשֶׁר בְּקֹהֶל עָם
אֲשִׁירָה עֲזוֹ
אֲבִיעָה רִנּוֹת
בְּעַד מִפְעָלָיו
◇ Ochilah la'El;
achaleh fanav;
esh'alah mimenu
ma'aneh lashon,
asher bik'hal am
ashirah uzo—
abi'ah renanot
be'ad mif'alav.

¹ The phrase מענה לשון means “an answer of the tongue,” implying that only God can answer the prayers which human beings express with their voices. Some understand the phrase to mean that God grants fluent speech for prayer rather than an answer to prayer.

² “I pour out joyful cries”; אֲבִיעָה is from the root נבע, pour out, gush forth.

Prov 16:1 “Human beings organize their thoughts,
but it’s God who answers prayer.”

לְאָדָם מְעַרְכֵי לֵב
וּמִיְהוָה מַעֲנֶה לְשׁוֹן

“Le’adam ma’archei lev,
ume’Adonai ma’aneh lashon.”

Psalms 51:17 Ruler, just open my lips
and my mouth will declare your praise.

אֲדַנִּי שִׁפְתַי תִּפְתָּח
וּפִי יַגִּיד תְּהִלָּתְךָ

Adonai sefatai tiftach,
ufi yagid tehilatecha.

Psalms 19:15 “May what I say be to your liking,
and my deepest thoughts *come* before you,
God, my rock, my savior.”

יְהִי לְרָצוֹן אֲמָרֵי פִי
וְהִינֵן לִבִּי לְפָנֶיךָ
יְהוָה צוּרִי וְנֹאֲלִי

“Yi’heyu leratzon imrei fi,
vehegyon libi lefanecha,
Adonai, tzuri, vego’ali.”

.....The ark is closed and we are seated.....

So we hope in you,
God, our God,
soon to see your splendid power,
to make idols pass from the earth
and destroy false gods,
to repair the world in the Almighty’s rule.
And all people
will call on your name,
to turn to you all the wicked on earth.
They’ll see and know—
all earth dwellers—
that to you each knee must bend,
each tongue must swear.
Before you, ruling God,
they will kneel and fall down,
and to the glory of your reputation
they will give honor.

עַל כֵּן נִקְוֶה לְךָ
יְי אֱלֹהֵינוּ
לְרֹאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזֶךָ
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהָאֱלִילִים כְּרוֹת יִכְרֹתוּן
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי
וְכָל-בְּנֵי בָשָׂר
יִקְרְאוּ בְשִׁמְךָ
לְהַפְנוֹת אֵלֶיךָ כָּל-רְשָׁעֵי אָרֶץ
יִכִּירוּ וַיִּדְעוּ
כָּל-יוֹשְׁבֵי תֵבֵל
כִּי לְךָ תִּכְרַע כָּל-בָּרָךְ
תִּשְׁבַּע כָּל-לְשׁוֹן
לְפָנֶיךָ יְי אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְלוּ
וְלִכְבוֹד שִׁמְךָ
יִקְרִי יִתְנוּ

Al ken nekaveh lecha,
Adonai Eloheinu,
lir’ot meherah betif’eret uzecha;
leha’avir gilulim min ha’aretz,
veha’elilim karot yikaretun,
letahken olam bemalchut shadai,
vechol benei vasar
yikre’u vishmecha,
lehafnot elecha kol rish’ei aretz.
Yakiru veyed’u
kol yoshvei tevel,
ki lecha tichra kol berech,
tishava kol lashon.
Lefanecha Adonai Elohenu
yichre’u veyipolu,
velichvod shimcha
yekar yitenu,

And they will all accept
the yoke of your rule,
that soon you may rule them
forever and ever.

For this is your reign,
and forever and ever
you will rule in glory.

It's written in your Law:

Ex. 15:18 God will be the ruler forever!

And it's said in your scripture:

Zech. 14:9 And God will be ruler

over all the earth;
on that day God will be one
and God's name will be one.

We continue with two more quotations from Torah, then three from historical and poetic scriptural books, three from the prophetic books, and a final quotation from Torah—ten quotations altogether.

And it's said in your scripture:

Numbers 23:21 God saw no flaw in Jacob,
no blemish in Israel;

God—Jacob's God is with Jacob,
and Jacob has the Ruler's friendship.¹

And it's said in your scripture:

Deut 33:5 There was a ruler in Yeshurun²
when the people's leaders assembled,
all Israel's tribes together.

וִיקַבְּלוּ כָלֶם וִיקַבְּלוּ כָלֶם
את-על מלכותך וִיקַבְּלוּ כָלֶם
ותמלך עליהם מהרה וִיקַבְּלוּ כָלֶם
לעולם ועד וִיקַבְּלוּ כָלֶם
כי המלכות שלך היא וִיקַבְּלוּ כָלֶם
ולעולמי עד וִיקַבְּלוּ כָלֶם
תמלוך בכבוד וִיקַבְּלוּ כָלֶם
♦ ככתוב בתורתך ♦ וִיקַבְּלוּ כָלֶם
יהיה | ימלך לעולם ועד וִיקַבְּלוּ כָלֶם
ונאמר וִיקַבְּלוּ כָלֶם
והיה יהוה למלך וִיקַבְּלוּ כָלֶם
על-כל-הארץ וִיקַבְּלוּ כָלֶם
ביום ההוא יהיה יהוה אחד וִיקַבְּלוּ כָלֶם
ושמו אחד וִיקַבְּלוּ כָלֶם
ונאמר וִיקַבְּלוּ כָלֶם
לא-הביט און ביעקב וִיקַבְּלוּ כָלֶם
ולא-ראה עמל בישראל וִיקַבְּלוּ כָלֶם
יהוה אלהיו עמו וִיקַבְּלוּ כָלֶם
ותרועת מלך בו וִיקַבְּלוּ כָלֶם
ונאמר וִיקַבְּלוּ כָלֶם
יהי בישרון מלך וִיקַבְּלוּ כָלֶם
בהתאסף ראשי עם וִיקַבְּלוּ כָלֶם
יחד שבטי ישראל וִיקַבְּלוּ כָלֶם

vikablu chulam
et ol malchutecha,
vetimloch aleihem mehera
le'olam va'ed.
Ki hamalchut shelcha hi,
ule'olmei ad
timloch bechavod.
♦ Kakatuv beToratecha:
Adonai yimloch le'olam va'ed.
vene'emar:
Vehayah Adonai lemelech
al kol ha'aretz;
bayom hahu yih'yeh Adonai echad
ushemo echad.
vene'emar:
Lo hibit aven beYa'akov
velo ra'ah amal beYisra'el:
Adonai Elohav imo,
uteru'at melech bo.
vene'emar:
Vaychi viYeshurun melech
behit'asef rashei am;
yachad shivtei Yisra'el.

¹ “The friendship of the Ruler is with him (i.e., Jacob). When Balak hires Bilam to curse the Jewish people, he cannot curse them because (he realizes) God is on their side. Rashi understands תרועה as friendship, but it's also the name of one of the shofar notes.

² Yeshurun is a poetic name for the Jewish people, associated with the complimentary root ישר (straight, up-right), but sometimes used to criticize the people. This verse is from Moses' farewell address and blessing to the Jewish people; what Moses envisioned seems unclear.

In your holy scripture is written:

Psalm 22:29 God has the power to rule
and governs the *other* nations.

And it's said *in your scripture*:

Psalm 93:1 God reigns, enrobed in regal grace,
Robed in grace and cloaked in power;
Earth cannot slip in God's embrace;

And it's said *in your scripture*:

Ps 24:7-10 Now raise your beams, O gates, stretch high;
Doors of the world, reach to the sky—
The glorious sovereign is nigh!
Who is this sovereign glorious?
It's mighty God, who fights for us,
Unfailingly victorious!

Now raise your beams, O gates, stretch high;
Doors of the world, reach to the sky—
The glorious sovereign is nigh!
Who is this sovereign glorious?
The Ruler of Hosts, who fights for us;
God is the sovereign glorious. Selah!
Your servants, the prophets, wrote:

Isaiah 44:6 This is what God says,
Israel's ruler and savior,
Ruler of Hosts:
"I am first, I am last,
and but for me there is no God."

And it's said *in your scripture*:

Obadiah 1:21 The rescuers will climb Mount Zion
to judge Mount Esau—
and God will be the governor.

וּבְדַבְרֵי קִדְשׁךָ כָּתוּב לֵאמֹר

כִּי לַיהוָה הַמְּלִיכָה
וּמוֹשֶׁל בַּגּוֹיִם

וְנֹאמַר

יְהוָה מְלֶכֶךְ גָּאוֹת לְבֶשׂ
לְבֶשׂ יְהוָה עֹז הַתְּאֵזֶר
אֶף־תִּכּוֹן תִּבְלָל בְּל־תִּמוֹט

וְנֹאמַר

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם
וְהִנְשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד
מִי זֶה מֶלֶךְ הַכְּבוֹד
יְהוָה עֹזוֹ וְגִבּוֹר
יְהוָה גִּבּוֹר מִלְחָמָה

שָׂאוּ שְׁעָרִים רְאִשֵׁיכֶם
וּשְׂאוּ פִתְחֵי עוֹלָם
וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד
יְהוָה צְבָאוֹת
הוּא מֶלֶךְ הַכְּבוֹד סְלָה

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים
כָּתוּב לֵאמֹר

כֹּה־אָמַר יְהוָה

מֶלֶךְ־יִשְׂרָאֵל וְנֹאמְרוֹ
יְהוָה צְבָאוֹת

אֲנִי רִשׁוֹן וְאֲנִי אַחֲרוֹן
וּמִבְּלָדָי אֵין אֱלֹהִים

וְנֹאמַר

וְעָלוּ מוֹשְׁעִים בְּהַר צִיּוֹן
לְשַׁפֵּט אֶת־הַר עֲשָׂו
וְהָיְתָה לַיהוָה הַמְּלִיכָה

Uvedivrei kodshecha katuv lemor:

Ki lAdonai ham'lucha
umoshel bagoyim

vene'emar:

Adonai malach: ge'ut lavesh,
Lavesh Adonai, oz hit'azar.
Af tikon tevel bal timot.

vene'emar:

Se'u she'arim rosheichem,
vehinas'u pit'chei olam,
veyavo melech hakavod.
Mi zeh melech hakavod?
Adonai izuz vegibor,
Adonai gibor milchamah.

Se'u she'arim rosheichem,
use'u pit'chei olam,
veyavo melech hakavod.

Mi hu zeh melech hakavod?
Adonai Tzeva'ot,
hu melech hakavod. Selah!

Ve'al yedei avadecha hanvi'im
katuv lemor:

Ko amar Adonai,
melech Yisra'el vego'alo,
Adonai Tzeva'ot:

"Ani rishon, va'ani acharon,
umibaladai ein Elohim!"

vene'emar:

Ve'alu moshi'im beHar Tziyon
lishpot et Har Esav,
vehayta lAdonai hamluchah.

And it's said *in your scripture*:

Zech. 14:9 And God will be ruler

over all the earth;

on that day God will be one

and *God's* name will be one.

In your Torah is written:

Deut. 6:4 Listen, *descendants of Israel*:

The Ruler is our God; the Ruler is one.¹

וְנֹאמֵר

וְהָיָה יְהוָה לְמֶלֶךְ

עַל-כָּל-הָאָרֶץ

בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד

וְשֵׁמוֹ אֶחָד

וּבְתוֹרַתְךָ כָּתוּב לֵאמֹר

שְׁמַע יִשְׂרָאֵל

יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

vene'emar:

Vehayah Adonai lemelech

al kol ha'aretz;

bayom hahu yih'yeh Adonai echad

ushemo echad.

UveTorat'cha katurv lemor:

Shema, Yisra'el:

Adonai Eloheinu; Adonai echad.

.....*After the quotations from scripture, we continue the blessing*.....

O God,

God of our ancestors,

reign over this entire world

in your glory,

be raised above all the earth

in your *true* value;

appear in your splendid power

to all who live in your earth;

let every creature know

that you created it,

let everything *ever* made understand

that you made it;

let them all say—

all with breath in their nostrils—

“God, the God of Israel, is sovereign;

Ps 103:19 *God's* reign rules everything!”

אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ

מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוֹ

בְּכַבֹּדְךָ

וְהִנָּשֵׂא עַל כָּל הָאָרֶץ

בִּיקְרָךְ

וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָךְ

עַל כָּל יוֹשְׁבֵי תֵבֵל אֶרְצְךָ

וַיֵּדַע כָּל פְּעוּל

כִּי אַתָּה פָּעַלְתָּ

וַיִּבִּין כָּל יִצְוֹר

כִּי אַתָּה יִצְרַתָּ

וַיֹּאמֶר כָּל

אֲשֶׁר נִשְׁמָה בְּאִפּוֹ

יִי אֱלֹהֵי יִשְׂרָאֵל מְלֶכְךָ

וּמְלִכּוֹתוֹ בְּכָל מַשְׁלָחַ

Eloheinu

vElohei avoteinu ve'imoteinu,

meloch al hol ha'olam kulo

bichvodecha,

vehinaseh al kol ha'aretz

bikarecha,

vehofa bahadar ge'on uzecha

al kol yoshvei tevel artzecha,

veyeda kol pa'ul

ki atah pe'alto,

veyavin kol yatzur

ki atah yetzarto,

veyomar kol

asher neshamah be'apo:

“Adonai Elohei Yisra'el melech,

umalchuto bakol mashalah.”

¹ The ע of שמע and ד אחד are large letters. Together, they form the Hebrew word עד, “witness”; with this declaration of God’s unity, we Jews bear witness to our faith. Another reason for the large letters is to avoid misreading שמא (perhaps) for שמע and אחר (another) for אחד, which would replace our confident faith with agnostic uncertainty! Some say the large letters express hope for God’s universal acceptance in the four (ד) “corners” of the earth and among the seventy (ע) nations of the world (Genesis chapter X lists Noah’s seventy grandsons, so we’re all descendants of Gen X-ers).

Our *sovereign* God,
 our parents' God,
 Grant favor, as we rest from care;
 Hallow us with your commands,
 That in your Torah we may share.
 Fill us from your bounty fair,
 In your salvation give us cheer;
 And Sovereign God, give to our care
 Willing in love the Sabbath dear,
 This holy day with true delight.
 Let Israel rest now, who proclaim
 The sanctity of Your great name.

אֱלֹהֵינוּ
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ
 רַצֵּה בְּמִנוּחָתֵינוּ
 קְדְשָׁנוּ בְּמִצְוֹתֶיךָ
 וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ
 שְׂבַעֵנוּ מִטּוֹבֶךָ
 וְשִׂמְחָנוּ בִישׁוּעָתֶךָ
 וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרַצוֹן
 שְׁבַת קְדֻשָּׁךָ
 וְנִוְחוּ בָהּ יִשְׂרָאֵל
 מִקְדְּשֵׁי שְׁמֶךָ

Eloheinu
 vElohei avoteinu ve'imoteinu,
 retzei vimnuchateinu.
 Kadsheinu bemitzvotecha,
 veten chelkenu beToratecha.
 Sab'einu mituvecha,
 vesamcheinu bishu'atecha,
 Vehanchilenu Adonai Eloheinu
 be'ahavah uv'ratzon
 Shabbat kodshecha.
 Veyanuchu vah Yisra'el
 mekadshai shemecha.

Cleanse our hearts to serve you right.
 For you are the God of truth—
 your word is true and stands forever.
 Blessed are you, God,
 Blessed be God, blessed be God's name!
 ruler of the entire world,
 who makes Shabbat and Israel holy,
 and *hallows* the Day of Remembering.

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת
 כִּי אַתָּה אֱלֹהִים אֱמֶת
 וּדְבָרְךָ אֱמֶת וְקִיָּם לְעַד
 בְּרוּךְ אַתָּה יי
 בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ
 מֶלֶךְ עַל כָּל-הָאָרֶץ
 מִקְדֵּשׁ הַשְּׁבַת וְיִשְׂרָאֵל
 וַיּוֹם הַזִּכְרוֹן אָמֵן

vetaher libeinu le'ovdecha be'emet.
 Ki atah Elohim emet,
 udevar'cha emet vekayam la'ad.
 Baruch atah Adonai,
 Baruch hu uvaruch shemo
 melech al kol ha'aretz,
 mekadesh haShabbat veYisra'el
 veYom haZikaron. Amen

..... Except on Shabbat, we rise † for blowing the shofar to conclude the Malchuyot verses

Long; Broken, Short Blasts; Long
 Long; Broken; Long
 Long; Short Blasts; Long

תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה
 תְּקִיעָה שְׁבָרִים תְּקִיעָה
 תְּקִיעָה תְּרוּעָה תְּקִיעָה

Teki'ah; Shevarim-Teru'ah; Teki'ah
 Teki'ah; Shevarim; Teki'ah
 Teki'ah; Teru'ah; Teki'ah

Today the World Was Born - הַיּוֹם הָרַת עוֹלָם - Hayom Harat Olam

Even on Shabbat we say the next paragraph

Today the world was born;
 today will stand for judgement
 all creatures of the world,
 whether *to be treated* as children
 or as servants.

הַיּוֹם הָרַת עוֹלָם
 הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט
 כָּל יְצוּרֵי עוֹלָמִים
 אִם כְּבָנִים
 אִם כְּעַבְדִּים

Hayom harat olam,
 hayom ya'amid bamishpat
 kol yetzurei olamim,
 im kevanim,
 im ka'avadim.

If as children, take pity on us
as a parent takes pity on children.
But if as servants,
our eyes rest on you, *hoping*
that you will be gracious to us
and declare our verdict *clear* like light,
O awesome, holy one!

אִם כְּבָנִים רַחֲמֵנוּ
כֶּרַחֵם אָב עַל בָּנִים
וְאִם כְּעַבְדִּים
עֵינֵינוּ לְךָ תְּלִיּוֹת
עַד שֶׁתְּחַנְּנוּ
וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ
אִיוֹם קְדוֹשׁ

Im kevanim, rachamenu

kerachem av al banim.

Ve'im ka'avadim,

eineinu lecha teluyot

ad shet'chonenu—

vetotzi cha'or mishpatenu,

ayom kadosh!

Omit on Shabbat

May *the words* we express with our lips
be pleasant for you,
God exalted and tolerant,
who understands and listens,
sees and hears
the sound of our shofar-blasts.
Accept with kindness and favor
our service acknowledging your sovereignty.

אֲרֶשֶׁת שִׁפְתֵינוּ
יַעֲרַב לְפָנֶיךָ
אֵל רַם וְנִשְׂא
מִבֵּין וּמֵאֲזִין
מִבֵּיט וּמִקְשִׁיב
לְקוֹל תְּקִיעֵינוּ
וְתִקְבֵּל בְּרַחֲמִים וּבְרַצוֹן
סֵדֶר מַלְכוּתֵינוּ

Areshet sefatenu

ye'erav lefanecha,

El ram venisah,

mevin uma'azin,

mabit umakshiv

lekol teki'ateinu,

utekabel berachamim uveratzon

seder malchuyoteinu.

We are seated †

5. Remembering - זְכֵרוֹנוֹת - Zichronot

You recall the world's creation
and note the ancient beings.
All secrets are revealed to you,
things hidden since creation.
Nothing is forgotten
before your glorious throne,
nothing hidden from your eyes.
You remember everything *ever* done;
no single creature;
is lost from your thought.¹
Everything is revealed and known
to you, ruling God,

אַתָּה זוֹכֵר מַעֲשֵׂה עוֹלָם
וּפּוֹקֵד כָּל יְצוּרֵי קֶדֶם
לְפָנֶיךָ נִגְלוּ כָּל תַּעֲלוּמוֹת
וְהַמוֹן נִסְתָּרוֹת שֶׁמִּבְרָאשִׁית
אֵין שִׁכְחָה
לְפָנֶיךָ כֶּסֶף כְּבוֹדֶךָ
וְאֵין נִסְתָּר מִנְּגֵד עֵינֶיךָ
אַתָּה זוֹכֵר אֶת כָּל הַמַּפְעָל
וְגַם כָּל הַיְצוּר
לֹא נִכְחַד מִמֶּנָּה
הַכֹּל גָּלוּי וְיָדוּעַ
לְפָנֶיךָ יי אֱלֹהֵינוּ

Atah zocher ma'aseh olam

ufoked kol yetzurei kedem;

lefanecha niglu kol ta'alumot,

vahamon nistarot shemibereshit.

Ein shich'chah

lifnei chiseh chevodecha,

ve'ein nistar mineged einecha.

Atah zocher et kol hamif'al,

vegam kol hayatzur

lo nich'chad mimeka.

Hakol galui veyadu'ah

lefanecha, Adonai Eloheinu,

¹ “And also, every created being is not forgotten from you.”

looking ahead and seeing to
the end of humanity,¹
when you will apply a rule to remember,²
to note every breath and person,
to remember the many deeds,
the limitless host of creatures.
You made this known from the beginning
and revealed it long, long ago.³

צוֹפֵה וּמַבִּיט tzofeh umabit
עַד סוֹף כָּל הַדּוֹרוֹת ad sof kol hadorot,
כִּי תִבְיֵא חֶק זִכְרוֹן ki tavi chok zikaron
לְהִפְקֵד כָּל רוּחַ וּנְפֶשׁ lehipaked kol ru'ach vanafesh,
לְהִזְכֹּר מַעֲשִׂים רַבִּים lehizacher ma'asim rabim,
וְהַמּוֹן בְּרִיּוֹת לְאֵין תַּכְלִית vahamon beriyot le'ein tachlit
מִרְאשִׁית כְּזֹאת הוֹדַעְתָּ mereshit kazot hodata
וּמִלְפָּנִים אוֹתָהּ גְּלִית umilfanim otah gilita.

Today begins your creation,⁴
a commemoration of the first day.
Psalms 91:5 “For it’s a rule for Israel,
a judgement day for Jacob’s God.”
Today each state’s destiny is decreed:⁵
which ones will see war or peace
famine or plenty.⁶
Today, each creature is noted,
remembered for life or for death.
Today, who is not called to account?
Ah, awareness of every creature
comes before you,
a person’s achievements, noted deeds,
a mature person’s personality,⁷

זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ Zeh hayom techilat ma'asecha,
זִכְרוֹן לְיוֹם רִשׁוֹן zikaron leyom rishon,
כִּי חֶק לְיִשְׂרָאֵל הוּא “Ki chok leYisra’el hu,
מִשְׁפַּט לְאֱלֹהֵי יַעֲקֹב mishpat lElohei Ya’akov.”
וְעַל הַמְּדִינוֹת בּוֹ יֵאָמֵר Ve’al hamedinot bo ye’amer
אֵיזוֹ לַחֲרֵב וְאֵיזוֹ לַשְּׁלוֹם eizo lacherev ve’eizo lashalom,
אֵיזוֹ לָרֶעֶב וְאֵיזוֹ לַשֶּׁבַע eizo lara’av ve’eizo lasovah
וּבְרִיּוֹת בּוֹ יִפְקְדוּ uveriyot bo yipakedu,
לְהִזְכִּיר לַחַיִּים וְלַמּוֹת lehazkiram lachayim velamavet.
מִי לֹא נִפְקֵד כֹּהַיּוֹם הַזֶּה Mi lo nifkad kehayom hazeh,
כִּי זֶכֶר כָּל הַיְצוּר ki zecher kol hayatzur
לְפָנֶיךָ בָּא lefanecha bah,
מַעֲשֵׂה אִישׁ וּפְקֻדָּתוֹ ma’aseh ish ufequdato,
וְעֲלִילוֹת מִצְעָדֵי גִבּוֹר va'alilot mitz'adei gaver,

¹ “To the end of all generations.”

² I.e., long ago God made a rule (an incontrovertible plan beyond human comprehension) that one day all would be remembered. Eventually, that rule will be applied.

³ וּמִלְפָּנִים—“And more than the before,” i.e., from times long, long ago.

⁴ “This is the day of the beginning of your deeds,” i.e., (as our tradition holds) Rosh Hashanah is the anniversary of creation, the birthday of the world.

⁵ “And in reference to the states (or nations), on it (i.e., this day) is said.”

⁶ “Which is destined for the sword, which for peace, which for famine, which for plenty.”

⁷ “The inclinations of the steps of a strong man,” i.e., the way a mature person tends to act.

one's thoughts and methods,
and one's inclinations.¹

Happy is one
who does not forget you,
a person who finds strength in you.
for those who seek you
shall never stumble,
nor will any be disgraced
if they seek refuge in you.
The record of all creatures
comes before you,
and you probe all their deeds.
Even Noah² you lovingly recalled
and took note of him
with salvation and mercy
when you brought the Flood's waters
to destroy all creatures
because of their evil tendencies.
Meanwhile, the thought of him
came to you, ruling God, *with the idea*
to give him as many descendants
as the dust of the earth,
as many offspring as the sand of the sea,³

מַחְשְׁבוֹת אָדָם וְתַחְבּוּלוֹתָיו
וַיִּצְרֵי מַעְלְלֵי אִישׁ

machshevot adam vetachbulotav
veyitzrei ma'alelei ish.

אֲשְׁרֵי אִישׁ
שֶׁלֹּא יִשְׁכַּחֲךָ
וּבֶן אָדָם יִתְאַמֵּץ בָּךְ
כִּי דוֹרְשֵׁיךָ
לְעוֹלָם לֹא יִכְשְׁלוּ
וְלֹא יִכְלְמוּ לְנִצָּח
כָּל הַחוֹסִים בָּךְ
כִּי זֵכֶר כָּל הַמַּעֲשִׂים
לְפָנֶיךָ בָּא
וְאַתָּה דוֹרֵשׁ מַעֲשֵׂה כָל־
וְגַם אֶת נֹחַ בְּאַהֲבָה זָכַרְתָּ
וַתִּפְקְדֵהוּ
בְּדַבַּר יְשׁוּעָה וְרַחֲמִים
בְּהִבְיָאֵךְ אֶת מֵי הַמַּבּוּל
לְשַׁחֵת כָּל בְּשָׂר
מִפְּנֵי רַע מַעְלְלֵיהֶם
עַל כֵּן זָכְרוֹנוּ
בָּא לְפָנֶיךָ יי אֱלֹהֵינוּ
לְהַרְבּוֹת זַרְעוֹ
כְּעַפְרוֹת תֵּבֵל
וּצְאָצְאָיו כְּחוֹל הַיָּם

Ashrei ish
shelo yishkacheka
uven adam yit'ametz bach.
ki dorshecha
le'olam lo yikashelu
velo yikalmu lanetzach
kol hachosim bach
ki zecher kol hama'asim
lefanecha bah,
ve'atah doresh ma'aseh chulam.
Vegam et No'ach be'ahava zacharta,
vatifkedehu
bidvar yeshu'ah verachamim
bahavi'acha et mei haMabul
leshachet kol basar
mipnei ro'ah ma'aleihem.
Al ken zichrono
bah lefanecha, Adonai Eloheinu,
leharbot zaro
ke'afrot tevel
vetze'etza'av kechol hayam,

¹ "And the formations of the inclinations of a person."

² Was Noah good, and we would expect him to be saved, or was he bad, so that his salvation was a sign of God's great mercy?

³ When the world was young and empty, the promise of many descendants was a blessing, for they could carry on one's name, memory and traditions. Now, of course, our photo albums will preserve our memories for ever.

as is written in your Torah:

Gen 8:1 God thought of Noah

and the wild beasts

and domesticated animals

with him in the ark;

God sent a wind across the world,

and the waters subsided.

And it's said *in your scripture*:

Exodus 2:24 God heard their screaming,

and God remembered the pact

with Abraham, Isaac

and Jacob.

And it's said *in your scripture*:

Lev. 26:42 I remember my pact with Jacob

and my pact with Isaac;

I remember my pact with Abraham,

and I remember the earth.

In your holy scripture is written:

Psalms 111:4 God made a memorial for God's miracles;

kind and merciful is God.

And it's said *in your scripture*:

Psalms 111:5 God gave food to those who respect God;

God always remembers the pact.

And it's said *in your scripture*:

Psalms 106:45 God remembered the pact with them

and comforted them with great compassion.¹

Your servants, the prophets, wrote:

כַּכְּתוּב בְּתוֹרַתְךָ

וַיִּזְכֹּר אֱלֹהִים אֶת־נֶחֱ

וְאֶת־כָּל־חַיָּה

וְאֶת־כָּל־בְּהֵמָה

אֲשֶׁר־יְתוּ בַתְּוֵךְ

וַיִּעֲבֹר אֱלֹהִים רוּחַ־עַל־הָאָרֶץ

וַיִּשְׁכּוּ הַמַּיִם

וַנֹּאמֶר

וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם

וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ

אֶת־אַבְרָהָם אֶת־יִצְחָק

וְאֶת־יַעֲקֹב

וַנֹּאמֶר

וַיִּזְכֹּרְתִי אֶת־בְּרִיתִי וַיַּעֲקֹב

וַאֲף־אֶת־בְּרִיתִי וַיִּצְחָק

וַאֲף־אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר

וְהָאָרֶץ אֶזְכֹּר

וּבְדַבְּרֵי קֹדֶשׁ כְּתוּב לְאָמֵר

זָכַר עֲשֵׂה לְנִפְלְאוֹתָיו

חַנּוּן וְרַחֲמִים יְהוָה

וַנֹּאמֶר

טָרֵף נָתַן לִירְאָיו

יִזְכֹּר לְעוֹלָם בְּרִיתוֹ

וַנֹּאמֶר

וַיִּזְכֹּר לָהֶם בְּרִיתוֹ

וַיִּנְחָם כָּרַב חֲסָדָיו

וְעַל יְדֵי עַבְדֶּיךָ הַנְּבִיאִים

כְּתוּב לְאָמֵר

kakativ beToratecha:

Vayizkor Elohim et No'ach

ve'et kol hachayah

ve'et kol hab'hemah

asher ito batevah;

vaya'aver Elohim ru'ach al ha'aretz,

vayashoku hamayim.

vene'emar:

Vayishma Elohim et na'akatam;

vayizkor Elohim et berito

et Avraham, et Yitzchak

ve'et Ya'akov.

vene'emar:

Vezecharti et beriti Ya'akov,

ve'af et beriti Yitzchak,

ve'af et beriti Avraham ezkor;

ve'ha'aretz ezkor.

Uvedivrei kodshecha katuv lemor:

Zecher asah lenifle'otav,

chanun verachum Adonai.

vene'emar:

Teref natan lire'av;

yizkor le'olam berito.

vene'emar:

Vayizkor lahem berito

vayinachem kerov chasadav.

Ve'al yedei avadecha hanvi'im

katuv lemor:

¹ "According to the abundance of God's compassion."

Jeremiah 2:2 Go, proclaim

to Jerusalem,¹

this is what God says:

“I remember how kind you used to be,
how you loved me as a bride,
following me to the wilderness,
a land where nothing grew.”²

And it’s said *in your scripture*:

Ezekiel 16:60 “And I remember

my pact with you

in the days of your youth;

I will keep that pact forever.”

And it’s said *in your scripture*:

Jeremiah 31:19 “Is Efrayim my favorite son,

a *little* boy playing *games*?

When I speak of him

I think of him more and more.

I feel sick about his situation;³

with compassion will I pity him,”

says God.

Sovereign God,

our parents’ God,

remember us favorably⁴

and mark us down

for salvation and mercy

from skies ancient and remote;⁵

הַלֹּךְ וְקָרָאתָ

בְּאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר

כֹּה אָמַר יְהוָה

זָכַרְתִּי לְךָ חֶסֶד נְעוּרַיִךְ

אֲהַבַת כָּלִיל הַתְּנוּךְ

לְכַתֵּךְ אַחֲרַי בַּמִּדְבָּר

בְּאֶרֶץ לֹא זְרוּעָה

וְנֹאמַר

וּזְכַרְתִּי אֲנִי

אֶת־בְּרִיתִי אִתְּךָ

בִּימֵי נְעוּרַיִךְ

וְהִקְמוֹתִי לְךָ בְּרִית עוֹלָם

וְנֹאמַר

הֲבֵן יָקִיר לִי אֶפְרַיִם

אִם יֶלֶד שַׁעֲשׂוּעִים

כִּי־מִדֵּי דַבְּרֵי בֹן

זָכַר אֶזְכְּרֶנּוּ עוֹד

עַל־כֵּן הָמוּ מֵעַי לוֹ

רַחֵם אֲרַחֲמֶנּוּ

נָאִם־יְהוָה

Haloch vekarata

ve’oznei Yerushalayim lemor,

ko amar Adonai:

“Zacharti lach chesed ne’urayich,

ahavat kelulotayich;

lechtech acharai bamidbar,

be’eretz lo zeru’ah.”

vene’amar:

“Vezacharti ani

et beriti otach

bimei ne’urayich;

vahakimoti lach berit olam.”

vene’amar:

“Haven yakir li Efrayim,

im yeled sha’ashu’im,

ki midei dabri bo,

zachor ezkerenu od;

al ken hamu me’ai lo:

Rachem arachamenu,”

ne’um Adonai.

אֱלֹהֵינוּ וְאֱלֹהֵי

אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ

וּפְקֻדָּנוּ

בְּפְקֻדַת יְשׁוּעָה וְרַחֲמִים

מִשְׁמֵי שָׁמַי קֶדֶם

Eloheinu vElohei

avoteinu ve’imoteinu

Zochrenu bezikaron tov lefanecha,

ufokdenu

bifkudat yeshu’ah verachamim

mishmei shemei kedem,

¹ “Go and call out in the ears of Jerusalem, saying.”

² “I have remembered for your sake the kindness of your youth, the love of your bridal time, going after me to the wilderness, to a land not sown.”

³ “For this reason, my innards rumble about him (I feel physical discomfort when I think of his condition)” or “my heart yearns for him.”

⁴ “Remember us with a good (i.e., favorable) memory before you.”

<p>recall for our sake, ruling God, the pact, the kindness, the promise you made to our ancestor Abraham at Mount Moriah; may the Binding of Isaac¹ appear to you, when our ancestor Abraham bound his son Isaac upon the altar— he suppressed his compassion to do your will wholeheartedly— so may your mercy suppress your anger from being directed at us and in your great goodness may your anger withdraw from your people, your city and your heritage. Fulfill for us, ruling God, the matter of which you assured us in your Torah written by your servant Moses, spoken by your glory:</p>	<p>וְזָכַר לָנוּ יי אֱלֹהֵינוּ אֶת הַבְּרִית וְאֶת הַחֶסֶד וְאֶת הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ בְּהַר הַמֹּרְיָה וְתִרְאֶה לְפָנַי עֲקֵדָה שְׁעַקַד אַבְרָהָם אָבִינוּ אֶת יִצְחָק בְּנוֹ עַל גְּבֵי הַמִּזְבֵּחַ וְכָבַשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵּנוּ שְׁלָם כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעֲסֶךָ מֵעַלֵינוּ וּבְטוֹבְךָ הַגָּדוֹל יָשׁוּב חָרוֹן אַפֶּךָ מֵעַמְּךָ וּמֵעִירֶךָ וּמִנְחָלָתֶךָ וְקַיֵּם לָנוּ יי אֱלֹהֵינוּ אֶת הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרָתֶךָ עַל יְדֵי מֹשֶׁה עֶבְדֶּךָ מִפִּי כְבוֹדְךָ כְּאֲמֹר:</p>	<p>uzechor lanu, Adonai Eloheinu, et habrit ve'et hachesed ve'et hashevu'ah asher nishbata le'Avraham avinu beHar haMoriyah, vetera'eh lefanecha Akedah she'akad Avraham avinu et Yitzchak beno al gabei hamizbe'ach; vechavash rachamav la'asot retzon'cha belevav shalem— ken yichbeshu rachamecha et ka'as'cha me'aleinu, uvetuv'cha hagadol yashuv charon ap'cha me'am'cha, ume'ir'cha uminachalatecha; vekayem lanu, Adonai Eloheinu, et hadavar shehivtachtanu beToratecha, al yedei Moshe avdecha, mipi chevodech ka'amur:</p>
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⁵ “And mark us down with a mark of salvation and mercy from the skies of the ancient skies.” If heaven suggests something distant (I once saw a suggestion that שָׁמַיִם/sky comes from שָׁם/there, meaning “over there,” a great distance away), this phrase may make it seem remote in both space and time. In this prayer, God’s kindness seems remote.

¹ The story is in Genesis 22, the second day’s Torah reading, on page 232. It’s notable that we ask God to suppress anger as we remember Abraham suppressing the opposite emotion, compassion.

Lev 26:45 “I will remember for their sake
my pact with their early ancestors
whom I brought
from the Land of Egypt
in the eyes of all the *world's* peoples,
to be their God:
I am God.”

וְזָכַרְתִּי לָהֶם
בְּרִית רִשׁוֹנִים
אֲשֶׁר הוֹצֵאתִי אֹתָם
מֵאֶרֶץ מִצְרַיִם
לְעֵינֵי הַגּוֹיִם
לִיְהוָה לָהֶם לֵאלֹהִים
אֲנִי יְהוָה
“Vezacharti lahem
berit rishonim
asher hotzeti otam
me'Eretz Mitzrayim
le'einei hagoyim,
lih'yot lahem IElohim:
ani Adonai.”

The one who recalls all that is forgotten—
that is you, from earliest times;
and nothing is forgotten
before your throne of glory.
The Binding of Isaac—
today, for his descendants,
remember it with compassion.
We bless you, ruler,
Blessed be God, blessed be God's name!
who remembers the pact.

כִּי זֹכֵר כָּל הַנִּשְׁכָּחוֹת
אַתָּה הוּא מְעוֹלָם
וְאֵין שִׁיח'כָּה
לִפְנֵי כִסֵּא כְבוֹדְךָ
וְעֻקְדַת יִצְחָק
לְזַרְעוֹ הַיּוֹם
בְּרַחֲמִים תִּזְכּוֹר
בְּרוּךְ אַתָּה יי
בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ
זֹכֵר הַבְּרִית אָמֵן
Ki zocher kol hanishkachot
atah hu me'olam,
ve'ein shich'chah
lifnei chisei chevodecha;
va'Akedat Yitzchak
lezar'o hayom
berachamim tizkor.
Baruch atah Adonai,
Baruch hu uvaruch shemo
zocher habrit. Amen

We rise † for the blowing of the shofar (except on Shabbat).

Long; Broken, Short Blasts; Long תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה Teki'ah; Shevarim-Teru'ah; Teki'ah
Long; Broken; Long תְּקִיעָה שְׁבָרִים תְּקִיעָה Teki'ah; Shevarim; Teki'ah
Long; Short Blasts; Long תְּקִיעָה תְּרוּעָה תְּקִיעָה Teki'ah; Teru'ah; Teki'ah

Today the World Was Born - הַיּוֹם הָרַת עוֹלָם - Hayom Harat Olam

Even on Shabbat we say the next paragraph

Today the world was born;
today will stand for judgement
all creatures of the world,
whether *to be treated* as children
or as servants.
If as children, take pity on us
as a parent takes pity on children.

הַיּוֹם הָרַת עוֹלָם
הַיּוֹם יַעֲמִיד בַּמִּשְׁפָּט
כָּל יְצוּרֵי עוֹלָמִים
אִם כְּבָנִים
אִם כְּעַבְדִּים
אִם כְּבָנִים רַחֲמֵנוּ
כֶּרַחֵם אָב עַל בָּנִים
Hayom harat olam,
hayom ya'amid bamishpat
kol yetzurei olamim,
im kevanim,
im ka'avadim.
Im kevanim, rachamenu
kerachem av al banim.

But if as servants,
our eyes rest on you, *hoping*
that you will be gracious to us
and declare our verdict *clear* like light,
O awesome, holy one!

וְאִם כַּעֲבָדִים
עֵינֵינוּ לְךָ תְּלִיּוֹת
עַד שֶׁתְּחַנְּנֵנוּ—
וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ
אִיּוֹם קָדוֹשׁ
Ve'im ka'avadim,
eineinu lecha teluyot
ad shet'chonenu—
vetotzi cha'or mishpatenu,
ayom kadosh!

Omit on Shabbat

May *the words* we express with our lips
be pleasant for you,
God exalted and tolerant,
who understands and listens,
sees and hears
the sound of our shofar-blasts.
Accept with kindness and favor
our service acknowledging your remembering.

אַרְשֶׁת שִׁפְתֵינוּ
יַעֲרַב לְפָנֶיךָ
אֵל רַם וְנֹשֵׂא
מִבֵּין וּמֵאֲזִין
מִבֵּיט וּמִקְשִׁיב
לְקוֹל תְּקִיעֵתֵינוּ
וְתִקְבַּל בְּרַחֲמִים וּבְרַצוֹן
סֵדֶר זִכְרוֹנוֹתֵינוּ
Areshet sefatenu
ye'erav lefanecha,
El ram venisah,
mevin uma'azin,
mabit umakshiv
lekol teki'ateinu,
utekabel berachamim uveratzon
seder zichronoteinu.

We are seated :

6. Shofar - שופרות - Shofarot

In the cloud, you revealed your glory
before your holy people,
in order to address them;
from the sky
you let them hear your voice
and revealed *yourself* before them
in impenetrable purity.
The entire earth
shuddered before you,
and created beings
trembled because of you
when you appeared, ruler,
on Mount Sinai
to teach your people
Torah and obligations,

אַתָּה נִגְלִיתָ בְּעַנַן כְּבוֹדֶךָ
עַל עַם קֹדְשְׁךָ
לְדַבֵּר עִמָּם
מִן הַשָּׁמַיִם
הַשְּׁמַעְתָּם קוֹלְךָ
וְנִגְלִיתָ עֲלֵיהֶם
בְּעֶרְפְּלֵי טוֹהַר
גַּם כָּל הָעוֹלָם כָּלוּ
חֹל מִפְּנֶיךָ
וּבְרִיּוֹת בְּרֵאשִׁית
חָרְדוּ מִמֶּךָ
בְּהִגְלוֹתְךָ מִלְּכֹנּוֹ
עַל הַר סִינַי
לְלַמֵּד לְעַמְּךָ
תּוֹרָה וּמִצְוֹת
Atah nigleith ba'anan kevodecha
al am kodshecha
ledaber imam;
min hashamayim
hishmatam kolecha,
venigleith aleihem
be'arfalei tohar.
Gam kol ha'olam kulo
chol mipanecha,
uveriyot bereshit
chordu mimeka
behigalot'cha, malkeinu,
al Har Sinai
lelamed le'am'cha
Torah umitzvot,

letting them hear your majestic voice
and holy words

from tongues of flame.¹

With thunder and lightning

you revealed *yourself* to them

and with the sound of the shofar

appeared to them,

as is written in your Torah:

Exodus 19:16 On the third day

when it was morning

there was thunder and lightning,

heavy cloud on the mountain,

and the shofar sounding very loud.

They were all afraid, the people

in the camp.

And it's said *in your scripture*:

Exodus 19:19 The sound of the shofar

grew stronger and stronger;²

Moses would speak

and God would answer him as a sound.³

וַתִּשְׁמִיעַם אֶת הוֹד קוֹלְךָ

וַדְּבַרְתָּ קֹדֶשְׁךָ

מִלֵּהַבּוֹת אֵשׁ

בְּקִלְתָּ וּבְרָקִים

עָלֵיהֶם נִגְלִיתָ

וּבְקוֹל שׁוֹפָר

עָלֵיהֶם הוֹפַעְתָּ

כְּכַתוּב בְּתוֹרָתְךָ

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי

בַּהֵיְוֹת הַבֹּקֶר

וַיְהִי קִלְתָּ וּבְרָקִים

וַעֲנַן כָּבֵד עַל-הַהָר

וְקוֹל שׁוֹפָר חָזַק מְאֹד

וַיַּחֲרַד כָּל-הָעָם

אֲשֶׁר בַּמַּחֲנֶה

וַנֹּאמֶר

וַיְהִי קוֹל הַשׁוֹפָר

הוֹלֵךְ וְחָזַק מְאֹד

מִשָּׁה יִדְבֹר

וְהָאֱלֹהִים יַעֲנֵנִי בְּקוֹל

vatashmi'em et hod kolecha,

vedibrot kodshecha

milahavot esh.

Bekolot uverakim

aleihem nigleitah,

uvekol shofar

aleihem hofatah,

kakatuv beToratecha:

Vayehi vayom hashlishi

biheyot haboker,

vayehi kolot uverakim

ve'anah kaved al hahar

vekol shofar chazak me'od;

vayecherad kol ha'am

asher bamachaneh.

vene'amar:

Vayehi kol hashofar

holech vechazek me'od;

Moshe yedaber

veha'Elohim ya'anenu vekol.

¹ See Exodus 19:16 ff.

² The Hebrew idiom is literally “went and *was* very strong.”

³ When God spoke to Moses under normal circumstances, it's not clear who else could hear. In this case, everyone could have heard both Moses and God.

And it's said *in your scripture*:

Exodus 20:18 All the people saw¹

the thunder and lightning,
the sound of the shofar
and the smoking mountain,
so the people grew afraid; they moved *back*
and stood far away.

In your holy scripture is written:

Psalm 47:6 God ascended with a “teru’ah,”

God *ascended* with shofar blast.

And it's said *in your scripture*:

Psalm 98:6 With trumpets and shofar blasts

shout praise to the ruler, God.

And it's said *in your scripture*:

Psalm 81:4-5 Blow the shofar at the new moon,

when *the moon* is hidden, for our festive day,

for it's a rule for Israel,

a judgement *day* for Jacob's God.

And it's said *in your scripture*:

Psalm 150 Hail God!

Hail God for holiness,

Hail *God* for far-reaching power,

Hail *God* as a role model,

Hail *God* according to *God's* greatness,

Hail *God* with the trumpet blast,

Hail *God* with harp and lyre,

Hail *God* with cymbals and dance,

Hail *God* with strings and song,

וְנֹאֲמַר׃
וְכָל־הָעָם רֹאִים׃
אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִים׃
וְאֶת־קוֹל הַשּׁוֹפָר׃
וְאֶת־הַהָר עֹשֵׂן׃
וַיֵּרָא הָעָם וַיִּנְעוּ׃
וַיַּעֲמֵדוּ מֵרָחֹק׃

vene'emar:

Vechol ha'am ro'im

et hakolot ve'et halapidim

ve'et kol hashofar

ve'et hahar ashen,

vayar ha'am, vayanu'u,

vaya'amdu merachok.

וּבְדִבְרֵי קְדֻשָׁךְ כְּתוּב לֵאמֹר׃

Uvedivrei kodshecha katuv lemor:

עֲלֶה אֱלֹהִים בְּתִרְעוּחָה׃

Alah Elohim bitru'ah,

יְהוָה בְּקוֹל שׁוֹפָר׃

Adonai bekol shofar.

וְנֹאֲמַר׃

vene'emar:

בְּחִצְצֹרֹת וְקוֹל שׁוֹפָר׃

Bachatzotzrot vekol shofar

הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה׃

hari'u lifnei hamelech Adonai.

וְנֹאֲמַר׃

vene'emar:

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר׃

Tik'u vachodesh shofar,

בַּכֶּסֶה לַיּוֹם חֲגֵינוּ׃

bakeseh leyom chageinu,

כִּי חֹק לְיִשְׂרָאֵל הוּא׃

ki chok leYisra'el hu,

מִשְׁפַּט לְאֱלֹהֵי יַעֲקֹב׃

mishpat IElohei Ya'akov

וְנֹאֲמַר׃

vene'emar:

הַלְלוּ יְהוָה׃

Haleluyah!

הַלְלוּ־אֵל בְּקִדְשׁוֹ׃

Halelu El bekodsho,

הַלְלוּהוּ בִּרְכִיעַ עֹז׃

Haleluhu birki'ah uzo.

הַלְלוּהוּ בְּנִבְוֵי־תוֹרָתוֹ׃

Haleluhu vigvurotav,

הַלְלוּהוּ כִּרְבֵי גִדְלוֹ׃

haleluhu kerov gudlo.

הַלְלוּהוּ בְּתַקְעַת שׁוֹפָר׃

Haleluhu beteka shofar,

הַלְלוּהוּ בְּנִבְלֵי וְכַנּוֹר׃

haleluhu benevel vechinor.

הַלְלוּהוּ בְּתַף וּמַחּוֹל׃

Haleluhu vetof umachol,

הַלְלוּהוּ בְּמִנִּים וְעוּגָב׃

haleluhu beminim ve'ugav.

¹ Normally, people don't "see" a sound. Either these sounds are special, visible sounds, or "see" is used figuratively—they "perceived" the sights and sounds.

Hail *God* with loud music,

Hail *God* with loud voices!

Let every living thing hail God—

Hail God!

Your servants, the prophets, wrote:

Isaiah 18:3 All who live on land

and dwell on earth

will look when the banner is raised *on the hills*

and listen when the shofar is sounded.

And it's said *in your scripture*:

Isaiah 27:13 On that day

a great shofar will sound;

those lost in Assyria will come,

and those scattered in Egypt;

they will worship God

on the holy hill, in Jerusalem.

And it's said *in your scripture*:

Zechariah 9:14-15 God will appear to them;

God's arrow will dart like lightning,

ruling God will sound the shofar

and march through southern storms;

the Ruler of Hosts will protect them.

So may you protect your people Israel
with your peace.

Our God

and God of our ancestors,

sound a great shofar for our freedom

and raise a banner to gather our exiles.

הַלְלוּהוּ בְּצִלְצְלֵי-שָׁמַעַ

הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה

כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה

הַלְלוּיָהּ

וְעַל יְדֵי עַבְדֶּיךָ הַנְּבִיאִים

כָּתוּב לְאָמֹר

כָּל-יֹשְׁבֵי תֵבֵל

וְשֹׁחֲנֵי אֶרֶץ

כִּי-נִשְׂאֵ-גֵס הָרִים תִּרְאוּ

וְכִתְקַע שׁוֹפָר תִּשְׁמְעוּ

וְנֶאֱמַר

וְהָיָה בַיּוֹם הַהוּא

יִתְקַע בְּשׁוֹפָר גָּדוֹל

וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אַשּׁוּר

וְהַנְּדָחִים בְּאֶרֶץ מִצְרַיִם

וְהִשְׁתַּחֲוּ לַיהוָה

בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם

וְנֶאֱמַר

וַיִּהְיֶה עֲלֵיהֶם יִרְאָה

וַיֵּצֵא כְבָרְךָ חִצּוֹ

וַאֲדֹנָי יִהְיֶה בְּשׁוֹפָר יִתְקַע

וְהִלְךְ בְּסַעֲרוֹת תִּימָן

יְהוָה צְבָאוֹת יִגַּן עֲלֵיהֶם

כֵּן תִּגַּן עַל עַמְּךָ יִשְׂרָאֵל

בְּשִׁלּוּמֶךָ

Haleluhu vetziltzelei shama,

haleluhu betziltzelei teru'ah.

Kol han'shamah tehalal Yah,

Haleluyah!

Ve'al yedei avadecha hanvi'im

katuv lemor:

Kol yoshvei tevel

veshochnei aretz,

kinso nes harim tir'u

vechitko'ah shofar tishma'u.

vene'emar:

Vehayah bayom hahu

yitakah beshofar gadol

uva'u ha'ovdim be'Eretz Ashur

vehanidachim be'Eretz Mitzrayim,

vehishtachavu lAdonai

behar hakodesh biYerushalayim.

vene'emar:

VAdonai aleihem yera'eh

veyatzah chabarak chitzo;

vAdonai Elohim bashofar yitkah

vehalach besa'arot Teiman:

Adonai Tzeva'ot yagan aleihem.

Ken tagen al am'cha Yisra'el

bishlomecha.

אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

תִּתְקַע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתֵינוּ

וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ

Eloheinu

vElohei avoteinu ve'imoteinu,

teka beshofar gadol lecheruteinu,

vesah ness lekabetz galuyoteinu.

Gather our dispersed *people*
from among the other nations
and bring them back, *though they are scattered*
all over the world.

Bring us
to Zion your city, in joy
and to Jerusalem your Temple
with lasting happiness,

where our ancestors brought you
their required sacrifices.

—there we shall perform for you
our required sacrifices.

It's commanded us in your Torah,
written by Moses' hand,¹
spoken by your glory:²
Numbers 10:10 On your festive days,
special occasions
and new moons,
blow the trumpets
over your burnt offerings
and your wholeness sacrifices;
they will serve as a reminder for you
before your God.

I am the ruler, your God.

For you hear the sound of the shofar
and listen to its blast,
and nothing compares to you.

וְקָרַב פְּזוּרֵינוּ
מִבֵּין הַגּוֹיִם
וּנְפֹוצוֹתֵינוּ כָּנֵס
מִיַּרְכְּתֵי-אֶרֶץ
וְהִבִּיאֵנוּ
לְצִיּוֹן עִירְךָ בְּרִנָּה
וְלִירוּשָׁלַיִם בַּיַּת מִקְדָּשְׁךָ
בְּשִׂמְחַת עוֹלָם

If you consider sacrifices obsolete ...

שָׁשָׁם אֲשׁוּ אֲבוֹתֵינוּ לְפָנֶיךָ
אֶת-קֶרְבָּנוֹת חוֹבוֹתֵיהֶם

If you pray for the restoration of the sacrificial system ...

וְשָׁם נַעֲשֶׂה לְפָנֶיךָ
אֶת-קֶרְבָּנוֹת חוֹבוֹתֵינוּ

Continue here:

כִּמְצוֹה אֵלֵינוּ בְּתוֹרָתְךָ
עַל יְדֵי מֹשֶׁה אֲבֹדְךָ
מִפִּי כְבוֹדְךָ כְּאָמֹר
וּבְיוֹם שִׂמְחַתְכֶם
וּבְמוֹעֲדֵיכֶם
וּבְרָאשֵׁי חֳדָשֵׁיכֶם
וּתְקַעְתֶּם בַּחֲצֹצְרוֹת
עַל עֹלֹתֵיכֶם
וְעַל זִבְחֵי שַׁלְמֵיכֶם
וְהָיוּ לְכֶם לְזִכָּרוֹן
לְפָנַי אֱלֹהֵיכֶם
אֲנִי יְהוָה אֱלֹהֵיכֶם
כִּי אֶתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר
וּמְאֲזִין תְּרוּעָה
וְאִין דּוֹמָה לָךְ

Vekarev pezureinu
mibein hagoyim,
unefutzoteinu kaness
miyarktei aretz.
Vahavi'enu
leTziyon ir'cha berinah
velirushalayim beit mikdashcha
besimchat olam,
shesham asu avoteinu lefanecha
et korbenot chovoteihem,
vesham na'aseh lefanecha
et korbenot chovoteinu,
kimtzuveh aleinu beToratecha,
al yedei Moshe avdecha,
mipi chevodecha ka'amur:
Uveyom sim'chat'chem
uvemo'adeichem
uveroshei chodsheichem,
utekatem bachatzotzrot
al oloteichem
ve'al zivchei shalmeichem,
vehayu lachem lezikaron
lifnei Eloheichem,
ani Adonai, Eloheichem.
Ki atah shome'ah kol shofar,
uma'azin teru'ah
ve'ein domeh lach.

¹ By tradition, Moses wrote the Torah down in his own hand.

² Lit: "Through the mouth of your glory, as it is said"; i.e., God spoke, Moses wrote.

We bless you, ruler,	בְּרוּךְ אַתָּה יי	Baruch atah, Adonai,
Blessed be God, blessed be God's name!	בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who hears the sound of the shofar-blast	שׁוֹמֵעַ קוֹל תְּרוּעַת	shome'ah kol teru'at
of God's people Israel, with mercy!	עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים אָמֵן	amo Yisra'el berachamim. Amen
<i>We rise † for the blowing of the shofar (except on Shabbat).</i>		
Long; Broken, Short Blasts; Long	תְּקִיעָה שְׁבָרִים-תְּרוּעָה תְּקִיעָה	Teki'ah; Shevarim-Teru'ah; Teki'ah
Long; Broken; Long	תְּקִיעָה שְׁבָרִים תְּקִיעָה	Teki'ah; Shevarim; Teki'ah
Long; Short Blasts; Very Long	תְּקִיעָה תְּרוּעָה תְּקִיעָה גְדוֹלָה	Teki'ah; Teru'ah; Teki'ah Gedolah

Today the World Was Born - הַיּוֹם הָרַת עוֹלָם - Hayom Harat Olam

Even on Shabbat we say the next paragraph.

Today the world was born;	הַיּוֹם הָרַת עוֹלָם	Hayom harat olam,
today will stand for judgement	הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט	hayom ya'amid bamishpat
all creatures of the world,	כָּל יְצוּרֵי עוֹלָמִים	kol yetzurei olamim,
whether <i>to be treated</i> as children	אִם כְּבָנִים	im kevanim,
or as servants.	אִם כְּעֹבְדִים	im ka'avadim.
If as children, take pity on us	אִם כְּבָנִים רַחֲמֵנוּ	Im kevanim, rachamenu
as a parent takes pity on children.	כְּרַחֵם אָב עַל בָּנָיו	kerachem av al banim.
But if as servants,	וְאִם כְּעֹבְדִים	Ve'im ka'avadim,
our eyes rest on you, <i>hoping</i>	עֵינֵינוּ לְךָ תְּלִיּוֹת	eineinu lecha teluyot
that you will be gracious to us	עַד שֶׁתְּחַנְּנֵנוּ	ad shet'chonenu—
and declare our verdict <i>clear</i> like light,	וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ	vetotzi cha'or mishpatenu,
O awesome, holy one!	אֵיוֹם קָדוֹשׁ	ayom kadosh!

Omit on Shabbat

May <i>the words</i> we express with our lips	אֲרֶשֶׁת שִׁפְתֵינוּ	Areshet sefatenu
be pleasant for you,	יַעֲרַב לְפָנֶיךָ	ye'erav lefanecha,
God exalted and tolerant,	אֵל רַם וְנֹשָׂא	El ram venisah,
who understands and listens,	מִבֵּין וּמֵאָזִין	mevin uma'azin,
sees and hears	מִבֵּיט וּמִקְשִׁיב	mabit umakshiv
the sound of our shofar-blasts.	לְקוֹל תְּקִיעֵינוּ	lekol teki'ateinu,
Accept with kindness and favor	וְתִקְבַּל בְּרַחֲמִים וּבְרַצוֹן	utekabel berachamim uveratzon
our series of shofar verses.	סֵדֵר שׁוֹפְרוֹתֵינוּ	seder shofroteinu.

We are seated †

7. Temple Service - עבודת - Avodah

<p>Sovereign God, take delight in your people Israel and in their prayer; restore the Temple service to the sanctuary of your house; <i>as for</i> Israel's fervent pleas¹ and prayers— accept them with love and delight; and may you always enjoy² the worship of your people Israel.</p> <p><i>In congregations that include the Priests' Blessing, by this time the Kohanim have removed their shoes, the Levi'im have washed the hands of the Kohanim, and the Kohanim are in place for the Blessing.</i></p> <p>..... <i>When including the Priests' Blessing, the congregation continues</i></p> <p>May our prayer please you like the offerings of ascent and approach;³ please, merciful one, in your many mercies, bring back your presence to your city, Zion, and the system of worship to Jerusalem. And may our eyes witness your return to Zion, in mercy. There we shall serve you reverently <i>Mal. 3:4</i> as in days of old and years long past.</p>	<p>רצה יי אלהינו בעמך ישראל ובתפלתם והשב את העבודה לדביר ביתך ואשי ישראל ותפלתם באהבה תקבל ברצון ותהי לרצון תמיד עבודת ישראל עמך</p> <p>ותערב עליך עתירתינו כעולה וכקרבן אנא רחום ברחמיה הרבים השב שכינתך לציון עירך וסדר העבודה לירושלים ותחזינה עינינו בשובך לציון ברחמים ושם נעבדך ביראה כימי עולם וכשנים קדמוניות</p>	<p>Retze Adonai Eloheinu be'amcha Yisra'el uvitfilatam, vehashev et ha'avodah lidvir beitecha, ve'ishei Yisra'el utefilatam be'avahavah tekabel beratzon, utehi leratzon tamid avodat Yisra'el amecha.</p> <p>Vete'erav alecha atirateinu ke'olah uchekorban; anah, rachum, berachamecha harabim hashev shechinat'cha leTziyon ir'cha veseder ha'avodah lirushalayim. ◇ Vetechezena eineinu beshuvcha leTziyon berachamim. Vesham na'avod'cha beyir'ah kimei olam ucheshanim kadmoniyot.</p>
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¹ ואשי ישראל can be understood as "Israel's sacrificial fires," and people who don't favor restoring Temple sacrifices may omit the phrase. Some interpret אשה as "fervent devotion" or even "gift" and include the phrase.

² "And may it be to your liking forever ..."

³ עולה refers to a kind of sacrifice; it has something to do with going up and is sometimes translated as an "elevation" offering. If the idea has any meaning today, perhaps it is a way for us to elevate our own spiritual level. קרבן is a word for any sacrifice and has something to do with coming close; perhaps it symbolizes a way to come close to God, to approach divinity.

Blessed are you, ruler,	ברוך אתה יי	◇ Baruch atah Adonai,
Blessed be God, blessed be <i>God's</i> name!	ברוך הוא וברוך שמו	Baruch hu uvaruch shemo
the only one whom	שְׂאוֹתֶךָ לְבַדְּךָ	she'ot'cha levad'cha
we reverently serve.	בִּירְאָה נְעֻבֹד אָמֵן	beyir'ah na'avod. Amen
<i>..... When the Priests' Blessing is omitted</i>		
And may our eyes witness	וְתַחֲזִינָה עֵינֵינוּ	Vetechezena eineinu
your return to Zion, in mercy.	בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים	beshuvcha leTziyon berachamim.
Blessed are you, Ruler;	ברוך אתה יי	Baruch atah Adonai,
Blessed be God, blessed be <i>God's</i> name!	ברוך הוא וברוך שמו	Baruch hu uvaruch shemo
you return your presence to Zion.	הַמְחַזִּיר שְׂכִינָתוֹ לְצִיּוֹן אָמֵן	hamachazir shechinato leTziyon. Amen
<i>..... Continue here whether or not the Priests' Blessing is included</i>		
<i>The leader chants Modim while the congregation says the Teachers' Thanksgiving, shaded below.</i>		

8. We Give Thanks - מוֹדִים - Modim

We thank you,	יְיָ מוֹדִים אֲנַחְנוּ לָךְ	‡ Modim anachnu lach
because you are the Ruler, our God,	שְׂאֵתָה הוּא יי אֱלֹהֵינוּ	sha'atah huu Adonai Elohenu
God of our ancestors,	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
forever.	לְעוֹלָם וָעֶד	le'olam va'ed.
The one sure thing in our lives,	צוּר חַיֵּינוּ	Tzur chayenu,
the shield of our salvation—	מָגֵן יִשְׁעֵנוּ	magen yish'enu,
that is you, from age to age!	אַתָּה הוּא לְדוֹר וָדוֹר	ata hu ledor vador.
We thank you and declare your praise	נוֹדָה לָךְ וְנִסְפַּר תְּהִלָּתֶךָ	Nodeh lecha unesaper tehilatecha
For our lives, which in your hand you hold,	עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ	al chayenu ham'surim beyadecha,
Our souls, which in your care are told;	וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסְיֶיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ	ve'al nisecha sheb'chol yom imanu,
Your wonders and abundant boons,	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	ve'al nifle'otecha vetovotecha,
With us evening, morn, and noon.	שֶׁבְּכָל עֵת עֶרֶב וּבֹקֵר וְצַהֲרַיִם	shebechol et, erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
<i>All good and merciful and blessed,</i>	וְהַמְּרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תָמוּ חַסְדֶּיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִיְּוִנוּ לָךְ	me'olam kivinu lach.

Teachers' Thanksgiving - מודים דרבנן - Modim Derabbanan

While the leader says the blessing of thanks, the congregation adds this alternative version.

We thank you	‡ מודים אנחנו לך	‡ Modim anachnu lach
for you are the Ruler, our God	שאתה הוא ‡ יי אלהינו	sha'ata hu ‡ Adonai Eloheinu
and our ancestors' God,	ואלהי אבותינו ואבותינו	vElohei avoteinu ve'imoteinu,
God of all flesh,	אלהי כל-בשר	Elohei chol basar,
our maker, who formed Creation.	יוצרנו יוצר בראשית	yotzrenu, yotzer bereshit.
Blessings and thanks we give	ברכות והודאות	Berachot vehoda'ot
to your great and holy name,	לשמך הגדול והקדוש	leshimcha hagadol vehakadosh,
because you have given us life	על שהחייטנו	al shehecheyitanu
and sustained us.	וקימתנו	vekiyamtanu.
Keep giving us life and sustenance,	כן תחינו ותקימנו	Ken techayenu utekaymenu,
and gather our scattered exiles	ותאסוף גליותינו	vete'esof galuyotenu
to the courtyards of your sanctuary,	לחצרות קדשך	lechatzrot kodshecha,
to keep your statutes,	לשמור חקיך	lishmor chukecha
do your will,	ולעשות רצונך	vela'asot retzonecha,
and serve you wholeheartedly	ולעבדך בלבב שלם	ule'ovdecha belevav shalem;
—for which we thank you.	על שאנחנו מודים לך	al she'anachnu modim lach.
Blessed is the God of thanks.	ברוך אל ההודאות	Baruch El hahoda'ot.

The leader continues here

And for all these things may your	ועל כלם	Ve'al kulam
name be blessed and exalted,	יתברך ויתרומם שמך	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מלכנו תמיד לעולם ועד	malkenu, tamid le'olam va'ed.

Congregation, then leader

Source of life, ruler,	אבינו מלכנו	Avinu, malkeinu,
remember your mercy	זכור רחמך	zechor rachamecha
and overcome your anger.	וכבוש כעסך	uchevosh ka'as'cha,
Remove epidemic and bloodshed,	וכלה דבר וחרב	vechaleh dever vecherev
hunger and captivity, depravity and sin,	ורעב ושבי ומשחית ועון	vera'av ush'vi umashchit ve'avon
destruction, plague and misfortune,	ושמד ומגפה ופגע רע	ushemad umagefa ufega rah,
all sickness,	וכל מחלה	vechol machalah
obstacle and disagreement,	וכל תקלה וכל קטטה	vechol tekalah vechol ketatah,

every kind of punishment,	וְכֹל מִיְּנֵי פְרַעְנִיּוֹת	vechol minei furaniyot,
all persecution and baseless hatred	וְכֹל גְּזֵרָה רָעָה וְשִׁנְאֵת חַנָּם	vechol gezerah ra'ah vesin'at chinam
from us and from all the descendants of	מֵעַלְנוּ וּמֵעַל כָּל בְּנֵי	me'aleinu ume'al kol benei
<i>those with whom you made your agreement!</i>	בְּרִיתְךָ	veritecha!
..... Congregation says the next two lines; the leader repeats them and continues		
And write down for a good life all the children	וְכֹתוּב לְחַיִּים טוֹבִים	Uchetov lechayim tovim
of <i>those with whom you made your agreement!</i>	כָּל-בְּנֵי בְרִיתְךָ	kol benei veritecha.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה	ha'El yeshu'atenu ve'ezratenu selah.
We bless you, Ruler,	בָּרוּךְ אַתָּה יְיָ	Baruch ¶ atah ¶ Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
whose reputation is good,	הַטוֹב שְׁמֶךָ	hatov shimcha
and to whom thanks are due.	וְלֶךָ נָאֵה לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

9. Peace - שְׁלוֹם - Shalom

When the kohanim say the Priests' Blessing, skip to the next page.

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
bless us with the triple blessing	בְּרַכְנוּ בְּבִרְכַּה הַמְּשַׁלֶּשֶׁת	bar'cheinu vaberachah hamshuleshet
in the Torah,	בְּתוֹרָה	baTorah
written by your servant Moses,	הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֶבְדְּךָ	hak'tuvah al yedei Moshe avdecha,
spoken by Aaron and his children,	הָאֲמוּרָה מִפִּי אַהֲרֹן וּבְנָיו	ha'amurah mipi Aharon uvanav
the priests—your holy people—	לְהַנִּים עִם קְדוּשָׁה	kohanim—am kedoshecha—
in these words:	כְּאִמּוֹר	ka'amur:
<i>Num 6:24-26</i> May God bless you	יְבָרְכֶךָ יְהוָה	Yevarechecha Adonai
and protect you.	וַיִּשְׁמְרֶךָ	veyishmerecha.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon.
May God smile at you ¹	יֵאֵר יְהוָה אֵלֶיךָ	Ya'er Adonai panav elecha
and show you favor.	וַיַּחֲנֶכָּה	vichuneka.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon.

¹ “May God send the light of *God's* face/presence toward you”

May God let you perceive <i>God's</i> presence ¹ and set you at peace.	יְשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם	Yisa Adonai panav elecha veyasem lecha shalom.
May this be your will!	כֵּן יְהִי רְצוֹן	Ken yehi ratzon.
..... <i>When the Kohanim say the Priests' Blessing, the leader continues here.</i>		
<i>Otherwise, skip to "Grant peace" on the next page.</i>		
God and God of our ancestors, bless us with the triple blessing in the Torah, written by your servant Moses, spoken by Aaron and his children, the priests—	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ בְּרַכְנוּ בְּבְרָכָה הַמְּשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יַדֵּי מֹשֶׁה עֶבְדְּךָ הָאֲמֹרָה מִפִּי אַהֲרֹן וּבְנָיו <i>The leader calls on the Kohanim</i> כֹּהֲנִים	Eloheinu vElohei avoteinu ve'imoteinu bar'cheinu vab'rachah hamshuleshet baTorah hak'tuvah al yedei Moshe avdecha, ha'amurah mipi Aharon uvanav kohanim—
<i>and we all respond</i>		
your holy people—in these words:	עַם קְדוֹשְׁךָ כְּאָמֹר	am kedoshecha ka'amur:
<i>The Kohanim recite this blessing, together</i>		
We bless you, ruling God; your rule does time transcend, who made us holy with Aaron's holiness and told us to bless <i>God's</i> people Israel with love.	בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בִּקְדוּשָׁתוֹ שֶׁל אַהֲרֹן וְצִוָּנוּ לְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה אָמֵן	Baruch ata Adonai Eloheinu Melech ha'olam, asher kidshanu bikdushato shel Aharon vetzivanu levarech et amo Yisra'el be'ahavah! Amen
<i>The leader chants each word of the Priests' Blessing, and the Kohanim repeat it².</i>		
<i>The congregation says "Amen" after each of the three sections.</i>		
<i>Num 6:24-26</i> May God bless and protect you.	יְבַרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ אָמֵן	Yevarechecha Adonai veyishmerecha. Amen
May God shine <i>God's</i> presence on you, and show you favor.	יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ אָמֵן	Ya'er Adonai panav elecha vichuneka. Amen
May God let you perceive <i>God's</i> presence and set you at peace.	יְשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם אָמֵן	Yisa Adonai panav elecha, veyasem lecha shalom. Amen

¹ "May God raise *God's* face toward you"

² Some people recite extensive prayers after each word and after each phrase. You will find those prayers in other books.

..... *After the Priests' Blessing, the leader continues*

Grant peace on earth, ¹	שִׁים שְׁלוֹם בְּעוֹלָם	Sim shalom ba'olam
goodness and blessing,	טוֹבָה וּבְרָכָה	tovah uv'rachah
grace, kindness and mercy	חֵן וְחֶסֶד וְרַחֲמִים	chen vachessed verachamim
for us and all Israel, your people.	עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמְּךָ	aleinu ve'al kol Yisra'el amecha.
Bless us all, O source of life,	בְּרַכְנוּ אָבִינוּ כְּלָנוּ	Bar'chenu avinu kulanu
as one, in the light of your presence.	כְּאֶחָד בְּאוֹר פְּנֶיךָ	ke'echad be'or panecha,
For in the light of your presence	כִּי בְאוֹר פְּנֶיךָ	ki ve'or panecha
you gave us, Ruling God,	נָתַתְּ לָנוּ יְיָ אֱלֹהֵינוּ	natata lanu, Adonai Eloheinu,
the Torah of life, the love of kindness,	תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד	Torat chayim ve'ahavat chesed
righteousness and blessing,	וּצְדָקָה וּבְרָכָה	utzedaka uveracha
mercy, life and peace.	וְרַחֲמִים וְחַיִּים וְשְׁלוֹם	verachamim vechayim veshalom.
And it's good in your eyes	וְטוֹב בְּעֵינֶיךָ	Vetov be'einecha
to bless your people Israel	לְבָרֶךְ אֶת-עַמְּךָ יִשְׂרָאֵל	levarech et amcha Yisra'el,
at every time and in every hour	בְּכָל-עֵת וּבְכָל-שָׁעָה	bechol et uvechol sha'ah
with your peace.	בְּשִׁלוֹמְךָ	bishlomecha.

..... *Congregation, then leader, says the next six lines*

In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood,	וְשְׁלוֹם וּפְרֻנְסָה טוֹבָה	veshalom ufarnasah tovah,
may we be remembered and written down	נִזְכָּר וְנִכְתָּב לְפָנֶיךָ	nizacher venikatev lefanechah,
before you—we and all your people,	אֲנַחְנוּ וְכָל-עַמְּךָ	anachnu vechol amchah
the descendants of Israel—	בֵּית יִשְׂרָאֵל	Beit Yisra'el
for good life and peace.	לְחַיִּים טוֹבִים וּלְשְׁלוֹם	lechayim tovim uleshalom.

And it's said *in your scripture*:

Prov 9:11 “Through me comes a ripe old age
and the many years of your life.”²

וְנִאֶמַר	vene'emar:
כִּי-בִי יִרְבוּ יָמֶיךָ	“Ki vi yirbu yamecha,
וַיִּוְסִיפוּ לְךָ שְׁנוֹת חַיִּים	vveyosifu lecha shenot chayim.”

¹ “On earth” is added in the Conservative liturgy.

² “For in me will your days be many, and for you will be increased years of life.” This could mean that God grants long life, and it could also mean that true maturity is in our relationship with God, which is perhaps a purely spiritual matter.

Write us down for a good life, God of life!	לְחַיִּים טוֹבִים תִּכְתְּבֵנוּ אֱלֹהִים חַיִּים	Lechayim tovim tichtevenu, Elohim chayim!
Write <i>our names</i> in the “Book” of Life, as <i>the Torah</i> says:	כְּתַבְנוּ בְּסֵפֶר חַיִּים כְּפִתּוּב	Kotvenu beSefer haChayim, kakatuv:
<i>Deut 4:4</i> And you who hold fast to God, your Ruler, all of you are alive today.	וְאַתֶּם הַדְּבָקִים בַּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם	Ve’atem had’vekim bAdonai Eloheichem, chayim kulchem hayom.

.....*The ark is opened for the final poem*!.....

The leader chants each verse; the congregation responds “Amen” and says the next verse.

Today, strengthen us!	הַיּוֹם תְּאַמְצֵנוּ אָמֵן	Hayom te’amtzenu.
Today, bless us!	הַיּוֹם תְּבַרְכֵנוּ אָמֵן	Hayom tevar’chenu.
Today, make us grow!	הַיּוֹם תְּגַדְּלֵנוּ אָמֵן	Hayom tegadlenu.
Today, seek us out for good!	הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה אָמֵן	Hayom tidreshenu letovah.
Today, write down <i>our names</i> for a good life!	הַיּוֹם תִּכְתְּבֵנוּ לְחַיִּים טוֹבִים אָמֵן	Hayom tichtevenu lechayim tovim.
Today, accept with kindness and favor our prayer!	הַיּוֹם תִּקַּבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת תְּפִלָּתֵנוּ אָמֵן	Hayom tekabel berachamim uvratzon et tefilatenu.
Today, hear our cry!	הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ אָמֵן	Hayom tishmah shav’atenu.
Today, sustain us with your righteous power! ²	הַיּוֹם תִּתְּמַכֵּנוּ בִּימִין צְדָקָה אָמֵן	Hayom titmechenu bimin tzidkecha.

.....*The ark is closed*.....

¹ The poem is a partial acrostic of the Hebrew alphabet; perhaps many of its lines have been lost, or perhaps the poet abbreviated the poem for the sake of the congregation after a very long service.

² “Your right hand of justice.”

On a day like this,
bring us happy and rejoicing
into a completed *Temple* building,
as your prophet *Isaiah* wrote,
^{Isa. 56:7} I will bring them to my holy hill
and make them happy in my temple;¹
their offerings and sacrifices
will be accepted on my altar,
for my Temple will be known as a temple
for all peoples!

And it's said *in your scripture*:

^{Deut 6:24} "God told us to perform
all these instructions,
to respect our ruling God
for our own good, forever,
to give us the life we live today!"²

And it's said *in your scripture*:

^{Deut 6:25} "We shall be in the right
if we observe and follow
this whole *system of instruction*
in the presence of our ruling God,
as *God* has told us."

Justice, blessing, mercy,
life and peace—
may we and Israel have them
forever!

We bless you, God,
Blessed be God, blessed be God's name!
who makes peace.

כְּהַיּוֹם הַזֶּה
תְּבִיאֵנוּ שְׂשִׁימ וְשִׂמְחִים
בְּבִנְיָן שְׁלָם
כְּכַתוּב עַל יַד נְבִיאָךְ
וְהִבִּיאוּתִים אֶל-הַר קֹדְשִׁי
וְשִׂמְחִתִּים בְּבֵית תְּפִלָּתִי
עוֹלֵתֵיהֶם וְזִבְחֵיהֶם
לְרַצוֹן עַל-מִזְבְּחִי
כִּי בֵיתִי בֵּית-תְּפִלָּה יִקְרָא
לְכֹל-הָעַמִּים
וְנֹאמַר
וַיִּצְנַנּוּ יְהוָה לַעֲשׂוֹת
אֶת-כָּל-הַחֻקִּים הָאֵלֶּה
לִירְאָה אֶת-יְהוָה אֱלֹהֵינוּ
לְטוֹב לָנוּ כָּל-הַיָּמִים
לְחַיֵּתֵנוּ כְּהַיּוֹם הַזֶּה
וְנֹאמַר
וַצַּדִּיקָה תִּהְיֶה-לָּנוּ
כִּי-נִשְׁמַר לַעֲשׂוֹת
אֶת-כָּל-הַמִּצְוָה הַזֹּאת
לִפְנֵי יְהוָה אֱלֹהֵינוּ
כְּאֲשֶׁר צִוֵּנוּ
וַצַּדִּיקָה וּבְרָכָה וְרַחֲמִים
וְחַיִּים וְשְׁלָוִם
יְהִי לָנוּ וּלְכֹל יִשְׂרָאֵל
עַד הָעוֹלָם
בְּרוּךְ אַתָּה יי
בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ
עוֹשֵׂה הַשְּׁלָוִם אָמֵן

Kehayom hazeh
tevi'enu sasim usemechim
bevinyan shalem.
kakatuv al yad nevi'echa,
Vahavi'otim el har kodshi,
vesimachtim bebeit tefilati,
oloteichem vezivcheihem
leratzon al mizbechi,
ki veiti beit tefilah yikareh
lechol ha'amim.
vene'emar:
"Vayetzavenu Adonai la'asot
et kol hachukim ha'eleh,
leyir'ah et Adonai Eloheinu,
letov lanu kol hayamim,
lechayotenu kehayom hazeh."
vene'emar:
"Utzedakah tih'yeh lanu
ki nishmor la'asot
et kol hamitzvah hazot
lifnei Adonai Eloheinu,
ka'asher tzivanu."
Utzedakah uverachah verachamim,
vechayim veshalom
yih'yeh lanu ulechol Yisra'el
ad ha'olam!
Baruch atah Adonai,
Baruch hu uvaruch shemo
osch hashalom. Amen

¹ "My house of prayer."

² "To give us life like today"; i.e., to keep us as devoted to God and happy as on the day Moses said these words.

*The leader says "full" kaddish, page 394.
During this kaddish, many congregations sound 40 blasts on the shofar.
For the order of these shofar blasts, see pages 334 and 259.*

Additional Service: Concluding Prayers

No God Like You¹ - אין כְּאֱלֹהֵינוּ - Ein KEloheinu

Ain't no God like you,	אין כְּאֱלֹהֵינוּ	Ein kEloheinu
Ain't no ruler like you,	אין כְּאֲדֹנָנוּ	Ein kAdoneinu
Ain't no sovereign like you,	אין כְּמֶלְכֵנוּ	Ein kemalkeinu
Ain't no savior like you.	אין כְּמוֹשִׁיעֵנוּ	Ein kemoshi'einu.
Who is like our God?	מי כְּאֱלֹהֵינוּ	Mi chEloheinu
Who is like our ruler?	מי כְּאֲדֹנָנוּ	Mi chAdoneinu
Who is like our sovereign?	מי כְּמֶלְכֵנוּ	Mi chemalkeinu
Who is like our savior?	מי כְּמוֹשִׁיעֵנוּ	Mi chemoshi'einu.
Let's thank our God;	נוֹדֶה לְאֱלֹהֵינוּ	Nodeh lEloheinu
Let's thank our ruler;	נוֹדֶה לְאֲדֹנָנוּ	Nodeh lAdoneinu
Let's thank our sovereign;	נוֹדֶה לְמֶלְכֵנוּ	Nodeh lemalkenu
Let's thank our savior.	נוֹדֶה לְמוֹשִׁיעֵנוּ	Nodeh lemoshi'einu.
Blessed is our God,	בְּרוּךְ אֱלֹהֵינוּ	Baruch Eloheinu
Blessed is our ruler,	בְּרוּךְ אֲדֹנָנוּ	Baruch Adoneinu
Blessed is our sovereign,	בְּרוּךְ מֶלְכֵנוּ	Baruch malkeinu
Blessed is our savior.	בְּרוּךְ מוֹשִׁיעֵנוּ	Baruch moshi'einu.
You are our God,	אַתָּה הוּא אֱלֹהֵינוּ	Atah hu Eloheinu
You are our Ruler,	אַתָּה הוּא אֲדֹנָנוּ	Atah hu Adoneinu
You are our Sovereign,	אַתָּה הוּא מֶלְכֵנוּ	Atah hu malkeinu
You are our Savior.	אַתָּה הוּא מוֹשִׁיעֵנוּ	Atah hu moshi'einu.
You are the One	אַתָּה הוּא שְׁהִקְטִירוּ	Atah hu shehiktiru
before whom our parents	אֲבוֹתֵינוּ לְפָנֶיךָ	avoteinu lefanecha
burned the fragrant incense.	אֶת-קֶטֶרֶת הַסַּמִּים	et ketoret hasamim.

¹ The first two verses of this popular song seem reversed. First we declare no God is like ours, but in the second verse we seem unsure. Maybe the second verse is a challenge to anyone in earshot, though nobody will take up the challenge; it's in Hebrew, and only Jews will understand! Or maybe someone was determined to have the first three verses read *amen* (amen) and rearranged them accordingly.

Some congregations recall Temple times with details of the incense and the daily psalms, as well as a passage that concludes several Talmud volumes, followed by the Teachers' Kaddish, page 396.

Others continue with Aleinu, below.

Our Duty - עֲלֵינוּ - Aleinu¹

The Sovereign of all	עֲלֵינוּ לְשַׁבַּח †	† Aleinu leshabe'ach
to praise we're bound,	לְאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לְתֵת גְּדֻלָּה	latet gedulah
with greatness to crown,	לְיוֹצֵר בְּרֵאשִׁית	leyotzer bereshit,
Who made us like no other race	שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת	shelo asanu kegoyei ha'aratzot
On earth, nor set us	וְלֹא שָׂמָנוּ	velo samanu
in their place.	כְּמִשְׁפְּחוֹת הָאָדָמָה	k'mishpechot ha'adamah,
Our fate—like theirs God made it not	שֶׁלֹא שָׂם חֶלְקֵנוּ כִּהֵם	shelo sam chelkenu kahem
But chose for us a different lot.²	וְגוֹרְלָנוּ כְּכֹל-הַמוֹנָם	vegoralenu kechol hamonam.
<i>Some add the next two lines.</i>		
For they bow to futility and emptiness	שֵׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וְרִיק	Shehem mishtachavim lehevel varik
<i>Is 45:20</i> “and pray to a god that can't help.”	וּמִתְפַּלְלִים אֶל-אֵל לֹא יוֹשִׁיעַ	“umitpalelim el el lo yoshia.”
We bend the knee	וְאֲנַחְנוּ † כּוֹרְעִים	Va'anachnu † kor'im
and bow the head gratefully,	† וּמִשְׁתַּחֲוִים וּמוֹדִים	† umishtachavim umodim
Before the Ruler whom rulers dread,	† לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים	† lifnei melech malchei hamlachim,
The holy, blessed One—	הַקְּדוֹשׁ בְּרוּךְ הוּא	Hakadosh baruch hu;

¹ For our note on Aleinu, please see page 398.

² “We are bound to give praise / to the ruler of everything, /to acknowledge the greatness /of the one who formed creation, who did not make us like other nations nor position us like the *rest of* the world's families, / who did not make our portion like theirs / nor our destiny like that of those multitudes.” If you dislike the idea that Jews are a “chosen” people, you might consider that in ancient days our mission was to bring Torah values to those who lacked them; now, perhaps, that mission is largely fulfilled. Or, you might say שָׁלוּ for שֶׁלֹא—the two words sound identical—implying that God chose us, for God's own purposes, to be like the other nations, by showing them how to live a Torah-observant life.

Who *Is. 51:13* “stretches out the heavens,
Supports the earth below”;
Above, high in the sky,
The Presence does bestow;
Whose power dwells
In heights where none can go.¹

This is our God, there is no more;
 our ruler is truth, beyond whom is naught.
 It’s written in *God’s Law*:
Deut 4:39 “This day you must know
 and take it to heart
 that God is God
 in heaven above
 and on earth below: nothing else is.”

So we hope in you,
 God, our God,
 soon to see your splendid power,
 to make idols pass from the earth
 and destroy false gods,
 to repair the world in the Almighty’s rule.
 And all people
 will call on your name,
 to turn to you all the wicked on earth.
 They’ll see and know—
 all earth dwellers—
 that to you each knee must bend,
 each tongue must swear.

שְׁהוּא נוֹטֵה שָׁמַיִם shehu “noteh shamayim
 וַיֹּסֵד אֶרֶץ veyosed aretz,”
 וּמוֹשָׁב יְקָרוֹ umoshav yekaro
 בְּשָׁמַיִם מִמַּעַל bashamayim mima’al,
 וּשְׁכִינַת עֲזוֹ ushechinat uzo
 בְּגִבְהֵי מְרוֹמִים begovhei meromim.
 הוּא אֱלֹהֵינוּ אֵין עוֹד Hu Eloheinu, ein od;
 אֱמֶת מַלְכֵנוּ אֶפֶס זֹלָתוֹ emet malkenu, efes zulato.
 כְּכַתוּב בְּתוֹרָתוֹ Kakatuv b’Torato:
 וַיְדַעַת הַיּוֹם “Veyada’ta hayom,
 וַהֲשַׁבְתָּ אֶל-לִבְכֶּךָ vahashevota el levavecha
 כִּי יְהוָה הוּא הָאֱלֹהִים ki Adonai, hu ha’Elohim
 בְּשָׁמַיִם מִמַּעַל bashamayim mima’al,
 וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד ve’al ha’aretz mitachat: ein od.”

עַל כֵּן נִקְוֶה לְךָ Al ken nekaveh lecha,
 יי אֱלֹהֵינוּ Adonai Eloheinu,
 לְרֹאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזֶךָ lir’ot meherah betif’eret uzecha;
 לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ leha’avir gilulim min ha’aretz,
 וְהַאֲלִילִים כְּרוֹת יִכְרֶתוּן vеха’elilim karot yikaretun,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי letahken olam bermalchut shadai,
 וְכָל-בְּנֵי בָשָׂר vechol benei vasar
 יִקְרְאוּ בְּשִׁמְךָ yikre’u vishmecha,
 לְהַפְנוֹת אֵלֶיךָ כָּל-רִשְׁעֵי אָרֶץ lehafnot elecha kol rish’ei aretz.
 יִכִּירוּ וַיִּדְעוּ Yakiru veyed’u
 כָּל-יוֹשְׁבֵי תֵבֵל kol yoshvei tevel,
 כִּי לְךָ תִכְרַע כָּל-בָּרָךְ ki lecha tichra kol berech,
 תִּשָּׁבַע כָּל-לָשׁוֹן tishava kol lashon.

¹ We bend the knee / and bow in gratitude / before the ruler, / ruler of rulers, / the holy, blessed one, who “stretches out the heavens, / supports the earth below;” / whose own dwelling place / is in the sky above / and whose power is present / in the loftiest heights.

Before you, ruling God,
they will kneel and fall down,
and to the glory of your reputation
they will give honor.

And they will all accept
the yoke of your rule,
that soon you may rule them
forever and ever.

For this is your reign,
and forever and ever
you will rule in glory.

It's written in your Law:

Ex. 15:18 God will be the ruler forever!

And it's said *in your scripture*:

Zech. 14:9 And God will be ruler

over all the earth;
on that day God will be one
and *God's* name will be one.

..... *Mourners and those observing Yahrzeit rise to lead kaddish, page 392*

לְפָנֶיךָ יי אֱלֹהֵינוּ Lefanecha Adonai Elohenu

יִכְרְעוּ וַיִּפְּלוּ yichre'u veyipolu,

וְלִכְבוֹד שִׁמְךָ velichvod shimcha

יִקְרַי יִתְּנוּ yekar yitenu,

וַיִּקְבְּלוּ חֻלָּם vikablu chulam

אֶת-עַל מַלְכוּתְךָ et ol malchutecha,

וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה vetimloch aleihem mehera

לְעוֹלָם וָעֶד le'olam va'ed.

כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא Ki hamalchut shelcha hi,

וְלְעוֹלְמֵי אֶד ule'olmei ad

תִּמְלֹךְ בְּכָבוֹד timloch bechavod.

◇ כַּכְּתוּב בְּתוֹרָתְךָ ◇ ◇ Kakatuv beToratecha:

יְהוָה | יִמְלֹךְ לְעוֹלָם וָעֶד Adonai yimloch le'olam va'ed.

וְנֹאמַר vene'emar:

וַיְהִי יְהוָה לְמֶלֶךְ Vehayah Adonai lemelech

עַל-כֹּל-הָאָרֶץ al kol ha'aretz;

בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד bayom hahu yih'yeh Adonai echad

וּשְׁמוֹ אֶחָד ushemo echad.

Daily Psalm

Say the psalm for the day (pages 96 to 105) and Mourners' Kaddish, page 392;

Psalm 27 (page 107) and Mourners' Kaddish, page 392.

Eternal Sovereign¹ - אֲדוֹן עוֹלָם - Adon Olam

Eternal sovereign, ² who ruled	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ	Adon olam asher malach
Before creating anything,	בְּטֶרֶם כֹּל יִצִּיר נִבְרָא	Beterem kol yetzir nivrah
When God formed all to God's liking,	לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל	Le'et na'asah vecheftzo kol,
Then God was known as "Sovereign" ³	אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא	Azai melech shemo nikrah.
And when an end to all will come	וְאַחֲרַי כִּכְלוֹת הַכֹּל	Ve'acharei kichlot hakol
Alone, revered, then God will reign.	לְבַדּוֹ יִמְלוֹךְ נוֹרָא	Levado yimloch norah:
And God has been, and God still is,	וְהוּא הָיָה וְהוּא הוֹוֶה	Vehu hayah, vehu hoveh,
And God shall be in glorious fame.	וְהוּא יִהְיֶה בְּתִפְאָרָה	Vehu yih'yeh betif'arah.
God stands alone; no second can	וְהוּא אֶחָד וְאֵין שֵׁנִי	Vehu echad, ve'ein sheni
Compare as fit companion;	לְהַמְשִׁיל לוֹ לְהַחְבִּירָה	Lehamshil lo lehachbirah,
Before the first, beyond the last,	בְּלִי רֵשִׁית בְּלִי תַחְלִית	Beli reshit, beli tachlit,
God has strength and dominion.	וְלוֹ הֶעֱזַ וְהַמְשִׁירָה	Velo ha'oz vehamisrah.
My God, who lives and me redeems—	וְהוּא אֵלִי וְחַי גֹּאֲלִי	Vehu eli vechai go'ali
Rock of my pain in time of grief,	וְצוּר חֲבָלִי בְּעַת צָרָה	Vetzur chevli be'eit tzarah.
My banner and my refuge: when	וְהוּא נִסִּי וּמְנוֹס לִי	Vehu nisi umanos li,
I cry for help, God brings relief.	מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא	Menat kosi beyom ekrah.
I place my soul into God's care	בְּיָדוֹ אֶפְקִיד רֹחִי	Beyado afkid ruchi
Sure that I'll wake after this night;	בְּעַת אִישׁוֹן וְאַעִירָה	Be'eit ishan ve'a'irah,
My soul shall with my body stay:	וְעִם רֹחִי גְוִיָּתִי	Ve'im ruchi geviyati,
God is with me: I'll not take fright! ⁴	יִי לִי וְלֹא אִירָא	Adonai li, velo irah.

¹ In this, our favorite hymn, we acknowledge God's eternal and awesome power, but we also trust that God cares for each of us as individuals. Sometimes attributed to the 11th-century poet Solomon Ibn Gabirol, this is one of the most popular hymns in our liturgy.

² In this, our favorite hymn, we acknowledge God's eternal and awesome power, but we also trust that God cares for each of us as individuals. The poem is sometimes attributed to the 11th-century poet Solomon Ibn Gabirol. I like it best of all because (in Hebrew) it begins "I dunno," and our ability to challenge each other in discussion is an appealing characteristic of Judaism and a wonderful thing to celebrate as we end a service.

³ "Then 'King' was God's name called": i.e., then God was called King, Ruler, Sovereign.

⁴ The main idea is that when we sleep, the soul slips away from the body; if it doesn't come back, we leave this life. Confident in God's help, we can go to sleep without worry.

מנחה

Afternoon Service

SPS SAMPLE

Psalm 145 - אֲשֶׁרִי - Ashrei

Ps 84:5 “Happy are they who live with you;
Forever they will praise you.”

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ
עוֹד יִתְהַלְּלוּךָ סֶלָה

“Ashrei yoshvei veitecha;
Od yehalelucha selah.”

Ps 144:15 “Happy is such a people;
Happy are they whose God is the Ruler.”

אֲשֶׁרִי הָעָם שֶׁכַּכָּה לוֹ
אֲשֶׁרִי הָעָם שֶׁיְהוָה אֱלֹהָיו

“Ashrei ha’am shekachah lo;
Ashrei ha’am she’Adonai Elohav.”

¹ David’s praise:
Acclaim I’ll give my sovereign, God,
And I’ll bless your name forever.

תְּהִלָּה לְדָוִד
אֲרוֹמִימְךָ אֱלֹהָי הַמֶּלֶךְ
וְאֶבְרַכְךָ שְׁמֶךָ לְעוֹלָם וָעֶד

Tehilah leDavid:
Aromimcha Elohai hamelech,
Va’avar’cha shimcha le’olam va’ed.

² Blessing to you each day I’ll bring,
I’ll praise your name forever.

בְּכֹל-יוֹם אֶבְרַכְךָ
וְאֶתְהַלְּלָה שְׁמֶךָ לְעוֹלָם וָעֶד

Bechol yom avar’cheka,
Va’ahalela shimcha le’olam va’ed.

³ Great is God and greatly praised,
Great beyond all probing.¹

גָּדוֹל יְהוָה וּמְהַלָּל מְאֹד
וְלִגְדֻלָּתוֹ אֵין חֶקֶר

Gadol Adonai um’hulal me’od,
Veligdulato ein cheker.

⁴ Deeds of yours praise every age;
Your mighty acts they ever speak —

דֹר לְדֹר יִשְׁבַח מַעֲשֵׂיךָ
וְגִבּוֹרֹתֶיךָ יַגִּידוּ

Dor ledor yeshabach ma’asecha,
Ugevurotecha yagidu.

⁵ Hailing the glory of your power,
In words your wonders stating,

תָּדַר כְּבוֹד הַנֹּדָר
וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה

Hadar kevod hodecha
Vedvrei nifle’otecha asicha.

⁶ Voicing your awesome power,
Your greatness, too, relating;

וְעִזּוֹ נֹר’וֹתֶיךָ יֹאמְרוּ
וְגִדּוּלַתְךָ אֲסַפְּרֶנָּה

Ve’ezuz nor’otecha yomeru,
Ug’dulat’cha asaprena.

⁷ Zealously recalling your great good,
In your righteousness delighting.

זָכַר רַב-טוֹבְךָ יִבְעִיעוּ
וְצִדְקָתְךָ יִרְגְּנוּ

Zecher rav tuvcha yabi’u
Vetzidkat’cha yeranenu.

⁸ Charitable and caring is God,
Patient and most gracious.

חַנּוּן וְרַחוּם יְהוָה
אָרַךְ אַפַּיִם וְגָדֹל-חֶסֶד

Chanun verachum Adonai,
Erech apayim ug’dol chased.

⁹ To all creatures God is good,
And mercy informs all *God’s* work.

טוֹב-יְהוָה לְכֹל
וְרַחֲמָיו עַל-כָּל-מַעֲשָׂיו

Tov Adonai lakol,
Verachamav al kol ma’asav.

¹⁰ Your creatures all will know you, God,
And your followers will bless you.

יֹדוּךָ יְהוָה כָּל-מַעֲשָׂיךָ
וַחֲסִידֶיךָ יְבָרְכּוּךָ

Yoducha Adonai kol ma’asecha,
Vachasidecha yevar’chucha.

¹¹ Kingdom’s glory they will tell,
And your power they will speak.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ
וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ

Kevod malchut’cha yomeru,
Ug’vurat’cha yedaberu.

¹ “And for *God’s* greatness there is no probing/examination.”

¹² Let children sense your power well And glory, your kingdom's splendor;	לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרָתְךָ וְכְבוֹד הַדָּר מַלְכוּתוֹ	Lehodi'a livnei ha'adam gevurotav Uchevod hadar malchuto.
¹³ Monarchy is yours in every world, And government in every age and time;	מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים וּמְשַׁלְתְּךָ בְּכָל-דּוֹר וָדוֹר	Malchut'cha malchut kol olamim, Umemshaltecha bechol dor vador.
¹⁴ Supporting all who fall And bracing those who are bent over.	סוּמְךָ יְהוָה לְכָל-הַנִּפְלִים וְזוֹקֵף לְכָל-הַכְּפוּפִים	Somech Adonai lechol hanoflim, Vezokef lechol hakfufim.
¹⁵ In hope all eyes are on you, And you give them their food in its time,	עֵינֵי-כָל אֱלֹהֶיךָ יִשְׁבְּרוּ וְאַתָּה נוֹתֵן לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ	Einei chol elecha yesaberu, Ve'ata noten lahem et ochlam be'ito.
¹⁶ Presenting your open hand And filling every creature's wish. ¹	פּוֹתֵחַ אֶת-יָדְךָ וּמְשַׁבֵּיעַ לְכָל-חַי רִצּוֹן	Pote'ach et yadecha, Umasbi'ah lechol chai ratzon.
¹⁷ True ² is God in every way ³ And loving in all deeds.	צַדִּיק יְהוָה בְּכָל-דְּרָכָיו וְחָסִיד בְּכָל-מַעֲשָׂיו	Tzadik Adonai bechol derachav, Vechasid bechol ma'asav.
¹⁸ Close is God to those who call, To all who call on God sincerely.	קָרוֹב יְהוָה לְכָל-קוֹרְאָיו לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת	Karov Adonai lechol kor'av, Lechol asher yikra'uhu ve'emet.
¹⁹ Respect God, and your wish comes true; God hears your cry and saves you, ⁴	רִצּוֹן-יִרְאִיו יַעֲשֶׂה וְאֶת-שִׁוְעָתָם יִשְׁמַע וְיִשְׁעֵם	Retzon yere'av ya'aseh, Ve'et shav'atam yishma veyoshi'em.
²⁰ Sheltering those who love God And destroying all the wicked.	שׁוֹמֵר יְהוָה אֶת-כָּל-אֹהֲבָיו וְאֵת כָּל-הַרְשָׁעִים יִשְׁמִיד	Shomer Adonai et kol ohavav, Ve'et kol har'sha'im yashmid.
²¹ Tribute to God my mouth shall deliver; And let all creatures bless God's holy name forever.	◇ תְּהִלַּת יְהוָה יְדַבֵּר פִּי וַיְבָרֵךְ כָּל-בָּשָׂר שֵׁם קְדוֹשׁוֹ לְעוֹלָם וָעֶד	◇ Tehillat Adonai yedaber pi, Vivarech kol basar shem kodsho le'olam va'ed.
^{Ps 115:18} And as for us, we'll bless God From now and forever: Halleluyah!	וְאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד-עוֹלָם הַלְלוּיָהּ	Va'anachnu nevarech Yah Me'ata ve'ad olam Halleluyah!

¹ This verse is one of the reasons the Talmud finds Ashrei so very important (B.T. Ber. 4b).

² I used the plain translation "true" for "tzadik" (righteous); few English words begin with the tz/ts sound.

³ "In all God's ways."

⁴ "The wish of those who respect God, God performs; and their cry God will hear, and God will save them."

Help Is Coming! - וּבָא לְצִיּוֹן גּוֹאֵל - Uva LeTziyon Go'el

Isaiah 59:20-21 God says, “For Zion

and for Jacob’s kin,
Comes one to save those
who return from sin.”

וּבָא לְצִיּוֹן גּוֹאֵל
וּלְשֵׁבֵי פֶשַׁע בְּיַעֲקֹב
נְאֻם יְהוָה
“Uva leTziyon go’el
uleshavei fesha beYa’akov,”
ne’um Adonai

²¹ “This is my pact:
my spirit on you lain,
And words set in your mouth,
they shall remain
With you, your children,
and their children too.
From now until time ends,
they’ll be with you.”

וְאֲנִי זֹאת בְּרִיתִי אִתָּם
אָמַר יְהוָה
רוּחִי אֲשֶׁר עָלַיָּךְ
וּדְבָרֵי אֲשֶׁר־שָׁמַתִּי בְּפִיָּךְ
לֹא־יָמוּשׁוּ מִפִּיָּךְ
וּמִפִּי זֶרַעַךְ וּמִפִּי זֶרַע זֶרַעַךְ
אָמַר יְהוָה
מֵעַתָּה וְעַד־עוֹלָם
“Va’ani zot beriti otam,”
amar Adonai,
“ruchi asher alecha
udevarai asher samti beficha
lo yamushu mipicha
umipi zaracha umipi zera zaracha,”
amar Adonai,
“me’ata ve’ad olam.”

P.s 22:4 Holy are you,
our praise serves for your seat;²

וְאַתָּה קָדוֹשׁ
יּוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל
◇ Ve’ata kadosh
yoshev tehilot Yisra’el

Is. 6:3 While angels call each other to repeat:

וְקָרָא זֶה אֶל־זֶה וְאָמַר
Vekara zeh el zeh ve’amar:

The congregation responds.

“The God of hosts is Holy, Holy, Holy;
God’s glory fills the universe entirely.”

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ
יְהוָה צְבָאוֹת
מִלֵּא כָּל־הָאָרֶץ כְּבוֹדוֹ
“Kadosh kadosh kadosh
Adonai tzeva’ot;
melo chol ha’aretz kevodo.”

¹ Uva LeTziyon Go’el (“A Redeemer is Coming for Zion”) offers comfort. We read it together, quietly.

² This passage introduces the angels’ praise of God, which we recite in the Kedushah section of the Amidah. The angels’ praise comes from various sources, which are given in Hebrew and in the Aramaic paraphrase, the Targum.

We continue silently.

They receive permission from each other
and say,

“Holy in highest heavens
dwells God’s presence,

Holy on earth,

which serves God’s power,

Holy forever and ever and ever,

is the Ruler of Hosts;

The whole earth is filled

with God’s shining glory.”¹

Ezek. 3:12 A wind swept me up;

behind me I heard a voice, a loud noise:

וּמְקַבְּלִין דִּין מִן דִּין

וְאֹמְרִין

קַדִּישׁ בְּשָׁמַי מְרוֹמָא עֲלָאָה

בֵּית שְׁכִינְתָּהּ

קַדִּישׁ עַל אַרְעָא

עוֹבֵד גְּבוּרְתָּהּ

קַדִּישׁ לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא

יִי צְבָאוֹת

מְלֵיאָ כָּל אַרְעָא

זִיו יְקָרָהּ

◇ וְהַשְׁאַנִּי רוּחַ

וְאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל

Umekablin den min den

ve’amrin:

“Kadish bishmei meroma ila’ah

bet shechintei,

kadish al ar’ah

oved gevurtei,

kadish le’alam ul’almei almayah,

Adonai tzeva’ot;

malya chol ar’ah

ziv yekareh.”

◇ Vatisa’eni ru’ach,

va’eshma acharai kol, ra’ash gadol:

The congregation responds.

“Blessed is God’s glory, flowing from its source.” בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ

“Baruch kevod Adonai mimkomo.”

We continue silently.

A wind picked me up,

and I heard behind me

a voice, resounding on high,

of those who praised, saying:

“Blessed is the honor of God

from the place where dwells God’s presence.”²

Ex. 15:18 God will be the ruler forever!

God—whose kingdom is firm

forever and ever and ever.³

וּנְטַלְתַּנִּי רוּחָא

וְשָׁמַעִית בְּתַרִּי

קַל זִיעַ סָגִיא

דְּמִשְׁבַּחִין וְאֹמְרִין

בְּרִיךְ יְקָרָא דִּי

מֵאֲתַר בֵּית שְׁכִינְתָּהּ

יְהוָה | יִמְלֹךְ לְעֵלָם וְעַד

יִי מַלְכוּתָּהּ קָאִים

לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא

Unetalatni rucha,

veshim’et batrai

kal zia sagi

dimeshabchin ve’amrin:

“Berich yekara dAdonai

me’atar bet shechintei.”

Adonai yimloch le’olam va’ed.

Adonai—malchuteh ka’em

le’alam ul’almei almayah.

¹ The Aramaic paraphrase (Targum Yonatan) for the preceding section, Isaiah 6:3.

² Aramaic paraphrase for Ezekiel 3:12.

³ Aramaic paraphrase (Targum Onkelos) for Exodus 15:18.

1 Chron. 29:18 Sovereign God of Abraham,

Isaac, and Israel our ancestors,
guard this forever

as a concept in the thoughts of

your people's heart,

and make their hearts ready for you.¹

Psalm 78:38 God is merciful, excuses sin

and will not destroy us,

often withholds divine anger

and does not arouse God's rage.²

Ps. 86:5 For you, Ruler, are good and forgiving,

and very kind to all those who call on you.

Ps. 119:142 Your righteousness is righteous forever,

and your Torah is truth.

Micah 7:20 You'll give truth to Jacob

kindness to Abraham—

as you promised our ancestors

long ago.³

יהוה אלהי אברהם
יצחק וישראל אבותינו
שמרה זאת לעולם
ליצר מחשבות
לבב עמך
והכן לבכם אליך
והוא רחום וכפר עון
ולא ישחית
והרבה להשיב אפו
ולא יעיר כל חמתו
כי אתה אדני טוב וסלח
ורב חסד לכל קראיך
צדקתך צדק לעולם
ותורתך אמת
תתן אמת ליעקב
חסד לאברהם
אשר נשבעת לאבותינו
מימי קדם

Adonai Elohei Avraham
Yitzchak veYisra'el avotenu,
shomrah zot le'olam,
leyetser machshevot
levav amecha,
vehachen levavam elecha.
Vehu rachum yechaper avon
velo yashchit,
vehirbah lehashiv apo,
velo ya'ir kol chamato.
Ki ata Adonai tov vesalach,
verav chesed lechol kor'echa.
Tzidkat'cha tzedek le'olam,
veTorat'cha emet.
Titen emet leYa'akov,
chesed le'Avraham,
asher nishba'ta la'avoteinu
mimei kedem.

¹ From David's address to the people when he appointed Solomon as his successor. David had gathered all the materials for the Temple and prayed they would be used as he intended and people would continue to give what was needed.

This passage and those that follow form a patchwork of quotations from different parts of scripture. In formal prayer, we often rely on words crafted by others. Here, the prayers perhaps go deeper still, for even the composer relies on the words of others. It's a sort of meditation using the vocabulary of faith and petition derived from our scriptures.

² "And-God who is merciful will-pay-off wrongdoing/offense/sin and-not will-destroy and-has-acted-repeatedly to-turn-back God's-anger and-not will-awaken all God's-anger." Even if we suffer, we say that we deserve worse, and so our suffering shows God's mercy. The word יכפר is in "Yom Kippur"; the concept we translate as "atonement" also carries the idea of paying off required compensation for a misdeed—paying a fine, or ransom money. If life were Monopoly, God would be our Get Out of Jail Free card.

³ Micah 7:20 is the last verse of his book.

Ps. 68:20 Blessed is the Sovereign,
who sustains us each day,
the God of our salvation, Selah.¹

Psalm 46:8 The God of hosts is on our side;
Jacob's God is our defense. Selah.

Psalm 84:13 Oh God, with hosts at your command,
Happy are they who trust in you.²

Ps. 20:10 O God, bring rescue *for us all*,
O Ruler, answer when we call!

Blessed is our God
who created us for God's glory,
separated us from those who stray,
gave us the Torah of truth,
and planted in us everlasting life.
May God open our heart in Torah,
and set in our heart
love and respect for God,
doing *God's* will
and serving *God* wholeheartedly,
so that we do not labor in vain
nor give birth to panic.³

בְּרוּךְ אֲדֹנָי
יּוֹם יּוֹם יַעֲמֹס־לָנוּ
הָאֵל יִשׁוּעַתָּנוּ סֵלָה
יְהוָה צְבָאוֹת עִמָּנוּ
מִשְׁגַּב־לָנוּ אֱלֹהֵי יַאֲקֹב. סֵלָה
יְהוָה צְבָאוֹת
אֲשֶׁר־י אָדָם בֹּטַח בָּךְ
יְהוָה הוֹשִׁיעָה
הַמְלִיךְ יַעֲנֵנוּ בְיוֹם־קְרָאֵנוּ
בְּרוּךְ הוּא אֱלֹהֵינוּ
שֶׁבְרָאֵנוּ לְכְבוֹדוֹ
וְהִבְדִּילָנוּ מִן הַתּוֹעִים
וְנָתַן לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נִטַע בְּתוֹכֵנוּ
הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ
וַיִּשֶׁם בְּלִבֵּנוּ
אֲהַבְתוּ וַיִּרְאֶתוּ
וְלַעֲשׂוֹת רְצוֹנוֹ
וְלַעֲבֹדוֹ בְּלִבָּב שָׁלֵם
לִמְעַן לֹא נִיגַע לָרִיק
וְלֹא נִלְדַּד לַבְּהִלָּה
Baruch Adonai
yom yom ya'amos lanu
ha'El yeshu'atenu selah.
Adonai tzeva'ot imanu;
misgav lanu Elohei Ya'akov. Selah.
Adonai tzeva'ot,
ashrei adam bote'ach bach.
Adonai hoshi'ah, hamelech
ya'anenu beyom kor'einu.
Baruch hu Elohenu
shebra'anu lichvodo,
vehivdilanu min hato'im,
venatan lanu Torat emet,
vechayey olam nata betochenu.
Hu yiftach libenu beTorato,
veyasem belibenu
ahavato veyirato,
vela'asot retzono
ule'ovdo belevav shalem,
lema'an lo niga larik,
velo neled labehalah.

¹ Sustain” could also be “burden,” as if to say “God loads us [with blessings].” Or, “Blessed be God every day. If someone burdens us, God is our salvation.”

² “The Lord of Hosts, happy is the person who trusts in you.”

³ Compare this with Isaiah 65:23.

May it be your will,

Sovereign God

and God of our ancestors,

that we observe your laws in this world,

and that we merit and live and see

and inherit goodness and blessing

in the time of the Messiah

and in the life of the world to come.

Psalm 30:13 So that glory may sing to you

and not be silent,

My Sovereign God, forever I will thank you.

Jeremiah 17:7 Blessed is the person

who places trust in God,

who has trusted God.

Isaiah 26:4 Trust in God forever,

for in the Ruling God is the rock of ages.

Psalm 9:11 They will trust in you,

those who know your reputation—

for you have not abandoned

those who seek you, God.

Isaiah 42:21 God wanted

for the sake of *God's* righteousness

that the Torah should be made great and glorious.

יְהִי רָצוֹן מִלְּפָנֶיךָ

יְי אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ

שֶׁנִּשְׁמַר חֻקֶיךָ בְּעוֹלָם הַזֶּה

וְנִזְכֶּה וְנַחֲיָה וְנִרְאָה

וְנִירַשׁ טוֹבָה וּבְרָכָה

לְשָׁנֵי יְמוֹת הַמָּשִׁיחַ

וּלְחַיֵּי הָעוֹלָם הַבָּא

לְמַעַן יִזְמְרְךָ כְּבוֹד

וְלֹא יִדָּם

יְהוָה אֱלֹהֵי לְעוֹלָם אֲדָרָךְ

בְּרוּךְ הַנֶּגֶד

אֲשֶׁר יִבְטַח בִּיהוָה

וְהָיָה יְהוָה מִבְּטָחוֹ

בְּטָחוֹ בִּיהוָה עַד־עַד

כִּי בֵּיהַ יְהוָה צוּר עוֹלָמִים

◇ וַיִּבְטָחוּ בְךָ

יְוֹדְעֵי שְׁמֶךָ

כִּי לֹא־עָזַבְתָּ

דֹרְשֶׁיךָ יְהוָה

יְהוָה חֲפֵץ

לְמַעַן צִדְקוֹ

יַגְדִּיל תּוֹרָה וַיֵּאֲדִיר

Yehi ratzon milfanecha

Adonai Elohenu

vElohei avotenu ve'imoteinu,

shenishmor chukecha ba'olam hazeh,

venizkeh venichyeh venir'eh

venirash tovah uv'rachah

lishnei yemot hamashi'ach

ulechayey ha'olam habah.

Lema'an yezamercha chavod

velo yidom,

Adonai Elohai le'olam odeka.

Baruch hagever

asher yivtach bAdonai

vehayah Adonai mitvach.

Bit'chu vAdonai adei ad,

ki beYah Adonai tzur olamim.

◇ Veyivtechu vecha

yod'ei shemecha,

ki lo azavta

dorshecha Adonai.

Adonai chafetz

lema'an tzidko,

yagdil Torah veyadir.

.....The leader says "half" kaddish, page 391.....

Psalm 99:9 Exalt God, our ruler,
and bow at *God's* holy mountain,
because God, our ruler, is holy.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ
וְהִשְׁתַּחֲוּוּ לְהַר קְדְשׁוֹ
כִּי־קָדוֹשׁ יְהוָה אֱלֹהֵינוּ

Rom'mu Adonai Eloheinu
vehishtachavu lehar kodsho,
ki kadosh Adonai Eloheinu.

The Torah is placed on the reading desk and we are seated; the leader says this:

May *God's* rule be revealed and seen
among us soon,
may *God* be kind to us who remain
of *God's* nation, the Jewish people,
with grace and kindness
mercy and favor.
Let us say, "It's true!"

וְתִגְלַהּ וְתִרְאָה מְלָכוּתוֹ
עֲלֵינוּ בְּזִמַּן קָרוֹב
וַיַּחֲוֹן פְּלִיטָתָנוּ
וּפְלִיטַת עַמּוֹ בֵּית יִשְׂרָאֵל
לְחֵן וּלְחֶסֶד
לְרַחֲמִים וּלְרַצּוֹן
וְנֹאמַר אָמֵן אָמֵן

Vetigaleh, vetera'eh malchuto
aleinu bizman karov,
veyachon peleitatenu,
ufeleitat amo, Beit Yisra'el,
lechen ulechesed,
lerachamim uleratzon,
venomar, "Amen." Amen

Everyone, give greatness to our God
and glory to the Torah.
Kohen, come close. Stand up ...
So-and-so, child of So-and-so ...
the kohen.

הַכֹּל הָבֹו גְדֹל לְאֱלֹהֵינוּ
וְתִנּוּ כְבוֹד לְתוֹרָה
כֹּהֵן קֵרֵב יַעֲמֵד
פְּלוֹנִי בֶן בַּת פְּלוֹנִי
הַכֹּהֵן

Hakol havu godel lEloheinu
utenu chavod laTorah.
Kohen kerav: ya'amod ...
Ploni ben bat Ploni ...
Hakohen.

Blessed is *God*, who gave the Torah
to Israel's people, in holiness.

בְּרוּךְ שֵׁנַתַּן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל בְּקִדּוּשָׁתוֹ

Baruch shenatan Torah
le'amo Yisra'el bikdushato.

We call three adults for an "aliyah," the honor of observing the reading: traditionally a Kohen (one of the priestly family descended from Aaron), a Levi (Levites were ministers in the Temple), and a Yisra'el (from one of the other tribes). We usually call people by their Hebrew names—so-and-so son/daughter of so-and-so.

Congregation, then gabbai (or Torah reader):

Deut 4:4 And you who hold fast
to God, your Ruler,
all of you are alive today.

וְאַתֶּם הַדְּבָקִים
בַּיהוָה אֱלֹהֵיכֶם
חַיִּים כְּלַכֶּם הַיּוֹם

Ve'atem had'vekim
bAdonai Eloheichem,
chayim kulchem hayom.

¹ פְּלוֹנִי בֶן בַּת פְּלוֹנִי/Ploni ben Ploni means "so-and-so, child of so-and-so"; you insert the honoree's Hebrew name.

Torah Blessings - בְּרָכוֹת הַתּוֹרָה - Bir'chot HaTorah

Each honoree recites the call to prayer¹; we respond, and the honoree repeats our response.

Bless God, the blessed one.	בְּרָכּוּ יְיָ אֱתֵי הַמְּבָרָךְ	Bar'chu et Adonai hamvorach.
Blessed is God, the blessed one, for ever and ever.	בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד	Baruch Adonai hamvorach le'olam va'ed.
Blessed is God, the blessed one, for ever and ever.	בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד	Baruch Adonai hamvorach le'olam va'ed.

The honoree continues

We bless you, God;	בְּרוּךְ אַתָּה יְיָ	Baruch ata Adonai
You rule for endless days.	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You chose us from all other folk, And showed us Torah ways. ²	אֲשֶׁר בָּחַר בָּנוּ מִכָּל-הָעַמִּים וְנָתַן לָנוּ אֶת-תּוֹרָתוֹ	asher bachar banu mikol ha'amim venatan lanu et Torato.
Blessed are you, God, Blessed be God, blessed be God's name! who gives the Torah.	בְּרוּךְ אַתָּה יְיָ בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ נוֹתֵן הַתּוֹרָה אָמֵן	Baruch ata Adonai, Baruch hu uvaruch shemo noten haTorah. Amen

After the Torah portion is read, the honoree concludes with this blessing

We bless you, God,	בְּרוּךְ אַתָּה יְיָ	Baruch ata Adonai
Your rule does time transcend;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu, melech ha'olam,
Your Torah true you gave us, Planted life that has no end. ³	אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ	asher natan lanu Torat emet vechayei olam nata betocheinu.
Blessed are you, God, Blessed be God, blessed be God's name! who gives the Torah.	בְּרוּךְ אַתָּה יְיָ בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ נוֹתֵן הַתּוֹרָה אָמֵן	Baruch ata Adonai, Baruch hu uvaruch shemo noten haTorah. Amen

¹ Some say the honoree should hold the Torah scroll handles (atzei chayim); some advise that the honoree should keep the Torah unrolled so the reader won't have to look for the place, but the honoree should look away from the scroll so as not to imply that the words of the Call to Prayer are written in the scroll; some touch the beginning of the passage to be read with a tallit, then kiss the tallit; some touch the outside of the scroll instead, so as not to rub the writing, risking damage to the scroll.

² “We bless you, God, our God, ruler of time/world/eternity, who chose us from all other peoples and gave us the Torah.”

³ “Who gave us the Torah of truth and planted eternal life in our midst.”

Deut 32:1-12

First reading

Deut. 32:1-3 Listen, sky, as I speak;
listen, earth, to my words.
Let my speech fall like rain,
my words drip like dew,
like showers on sprouting plants
like rainfall on the grass.
When I call out God's name
give greatness to our God!

הַאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְרָה
וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי
יַעֲרֹף כַּמָּטָר לִקְחוֹי
תִּזַּל כַּפֶּטֶל אִמְרֹתַי
כַּשְׁעִירִים עַל־יְדֵשֶׁה,
וְכַרְבִּיבִים עַל־עֵשֶׂב.
כִּי שֵׁם יְהוָה אֶקְרָא
הֲבֹ גֹדֵל לֵאלֹהֵינוּ.

Ha'azinu hashamayim, va'adabera,
vetishmah ha'aretz imrei-fi.
Ya'arof katamar lik'chi,
tizal katal imrati;
ki'se'irim alei desheh,
vechir'vivim alei esev.
Ki shem Adonai ekrah,
havu godel l'Eloheinu.

Second reading

Deut. 32:4-6 Reliable God's work is perfect,
God's conduct is always right;
God is true and flawless,
righteous and upright is God.
Is God responsible for destruction?
No: the fault is with God's children,
a generation twisted and stubborn!
Is this how you repay God,
silly, brainless people?
Isn't God your life-source and possessor,
who made and established you?

הַצּוֹר תָּמִים פְּעֻלוֹ
כִּי כֹל־דְּרָכָיו מִשְׁפָּט
אֵל אֱמוּנָה וְאֵין עָוֹל
צַדִּיק וַיִּשָּׂר הוּא
שִׁחֵת לוֹ
לֹא בָנָיו מוֹמָם
דּוֹר יְקִשׁ וּפְתַלְתַּל
הֲלִיְהוּהוּ תִּגְמְלוּ־זֹאת
עִם נָבֵל וְלֹא חָכָם
הֲלוֹא הוּא אָבִיךָ קִנְיֶךָ
הוּא עֲשָׂךָ וַיִּכְנֶנֶךָ.

Hatzur, tamim pa'olo,
ki chol derachav mishpat;
El emunah, ve'ein avel,
tzadik veyashar hu.
Shichet lo?
Lo! Banav mumam—
dor ikesh ufetaltol.
Ha-lAdonai tigmelu zot?
Am naval, velo chacham!
Halo hu avicha, kanecha—
hu as'cha vichonenecha.

Third reading

Deut. 32:7-12 Remember the days long ago,
study ancient history;
ask your parents, let them explain to you,
ask the old folks, let them tell you.
When God¹ granted nations their land,
separated humanity into different peoples,
God set other peoples' borders leaving space
for the number of Israel's descendants.

זְכוֹר יְמוֹת עוֹלָם
בֵּינוּ שְׁנוֹת דּוֹר־וָדוֹר
שֶׁאֵל אֲבִיךָ וַיְגַדֶּךָ
זִקְנֶיךָ וַיֹּאמְרוּ לָךְ
בְּהִנָּחֵל עֲלֵיוֹן גּוֹיִם
בְּהַפְרִידוֹ בְּנֵי אָדָם
יַצֵּב גְּבֻלַת עַמִּים
לְמִסְפָּר בְּנֵי יִשְׂרָאֵל.

Zechor yemot olam,
binu shenot dor vador;
she'al avicha, veyaded'cha,
zekenecha, veyomru lach.
Behan'hel Elyon goyim,
behafrido benei Adam,
yatzev gevulot amim
lemispar benei Yisra'el.

¹ "The Most High"

For *God's* people are God's *own* share,
 Jacob is *God's* portion to inherit.
God found *Jacob's people* lost in the wilds
 of desolation, wailing, emptiness;
God surrounded and taught *them*,
 guarded *them* like the apple of *God's* eye.¹
 Like an eagle that stirs its nest,
 hovers over its young,
 spreads its wings and takes them,
 bears them on its wings,
 so God alone did lead them,
 without any foreign god.²

כִּי חֶלֶק יְהוָה עָמוֹ Ki chelek Adonai amo,
 יַעֲקֹב חֶבֶל נַחֲלָתוֹ Ya'akov chevel nachalato.
 יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר Yimtza'ehu be'erezt midbar,
 וּבְתוֹהוּ יֶלֶל יֶשִׁימוֹן; uvetohu yelev yeshimon;
 יְסֻבְּבֵנְהוּ יְבוֹנֵנְהוּ; yesoveven'hu, yevonenehu;
 יִצְרֵנּוּ הוּא כְּאִישׁוֹן עֵינָיו yitzren'hu ke'ishon eino.
 כְּנֹשֶׁר יַעִיר קִינוֹ Kenesher ya'ir kino,
 עַל-גּוֹזְלָיו יִרְחַף al gozalav yerachef,
 יִפְרֹשׂ כְּנַפָּיו יִקְחֵהוּ yifros kenafav, yikachehu,
 יִשָּׂאֵהוּ עַל-אֲבָרְתוֹ yisa'ehu al evrato.
 יְהוָה בַּדָּד יַנְחֵנוּ Adonai badad yan'chenu,
 וְאֵין עִמּוֹ אֵל נֹכַח ve'ein imo el nechar.

¹ This refers both to Jacob himself and to his multitude of descendants: God protected Jacob when he ran from home (Genesis 28), and God protected Jacob's descendants after they left Egypt.

² "And there was not with him a foreign god."

Raising the Scroll • הגבהה • Hagbah

When the Torah reading is finished, we call two people to the bimah.

One will raise the scroll for all to see, the other will wrap the scroll in its coverings.

When the scroll is raised, we stand and sing:

<p><i>Deut. 4:44</i> This is the Torah Moses set before the children of Israel.</p> <p><i>Num 9:23</i> God spoke it: Moses wrote it down.¹</p>	<p>וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל</p> <p>עַל־פִּי יְהוָה בִּיד־מֹשֶׁה</p>	<p>Vezot haTorah asher sam Moshe lifnei b'nei Yisra'el.</p> <p>Al pi Adonai: beyad Moshe.</p>
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Returning the Torah • הכנסת ספר התורה • Hachnasat Sefer HaTorah

The Torah scroll is handed to the leader.

<p><i>Psalms 148:13</i> Let them all praise God's name, for God's name alone is exalted:</p>	<p>יְהַלְלוּ אֶת־שֵׁם יְהוָה כִּי־נִשְׁגַב שְׁמוֹ לְבָדוֹ</p>	<p>Yehalelu et shem Adonai, ki nishgav shemo levado:</p>
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The leader begins the procession to return the scroll.

<p><i>Ps. 148:13-14</i> God's glory surpasses earth and sky. And God will bring us greatness,² glory for all who feel God's kindness³— Israel's children, the people close to God. Halleluyah!</p>	<p>הוֹדוּ עַל־אֶרֶץ וּשְׁמַיִם וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכֹל־חַסִּידָיו לְבְנֵי יִשְׂרָאֵל עַם־קֵרְבּוֹ הַלְלוּ־יְהוָה</p>	<p>hodo al eretz veshamayim. Vayarem keren le'amo, tehila lechol chasidav— livnei Yisra'el, am kerovo: Halleluyah!</p>
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As the Torah scroll is carried in procession through the congregation, we sing or say psalm 24.

¹ Tradition holds that God dictated the Torah and Moses wrote the entire five books by hand; the end of it, the part about his death, with his tears (B.T. Menachot 30a). However, in its original context, the phrase “Moses wrote it down” really means, “Moses saw God’s orders carried out”; it refers not to the writing of the Torah, but to the people’s travels in the wilderness: God gave the order to move on or rest; Moses saw that it was carried out.

² “And God will raise a horn for God’s people.”

³ ; “Glory for those who feel God’s kindness”—חַסִּידָיו can mean “those who love God” or “those who are gracious toward God”; or it can mean “those who experience God’s love/kindness.” We usually translate the word as “righteous,” referring to the most devout and religious people.

Psalm 24

¹ A psalm by David.

God's is the world, with all it holds,
The land on which all people dwell,¹

² For *God* fixed earth on running streams
Spread land o'er mighty oceans' swell.²

³ On God's hill, who can make th' ascent
To reach *God's* holy station?

⁴ The pure of heart, the innocent:
Without equivocation,
Their vow is their intent.³

⁵ God's blessing will upon them smile,
Defending them in every trial.⁴

⁶ For these are Jacob's children, who
Seek only, *God*, to be with you. Selah.⁵

⁷ Now raise your beams, O gates, stretch high;
Doors of the world, reach to the sky—
The glorious sovereign is nigh!⁶

⁸ Who is this sovereign glorious?
It's mighty God, who fights for us,
Unfailingly victorious!⁷

לְדָוִד מִזְמוֹר	LeDavid mizmor:
לַיהוָה הָאָרֶץ וּמְלוֹאָהָ	LAdonai ha'aretz um'lo'ah,
תֵּבֵל וַיֹּשְׁבֵי בָהּ	tevel veyoshvei vah,
כִּי־הוּא עַל־יַמִּים יֹסְדָהּ	ki hu al yamim yesadah,
וְעַל־נְהַרֹת יִכְוֶנְנָהּ	ve'al neharot yechon'neha.
מִי־יַעֲלֶה בְהַר־יְהוָה	Mi ya'aleh vehar Adonai,
וּמִי־יָקִים בְּמִקְוֹם קָדְשׁוֹ	umi yakum bimkom kodsho?
נָקִי כַפַּיִם וּבֶרֶךְ לֵבָב	"Neki chapayim uvar levav,
אֲשֶׁר לֹא־נָשָׂא לִשְׂנֵא נַפְשִׁי	asher lo nasah lashav nafshi,
וְלֹא נִשְׁבַּע לְמַרְמָה	velo nishbah lemirmah."
יֵשָׂא בְרַכָּה מֵאֵת יְהוָה	Yisa verachah me'et Adonai,
וַיְצַדְקָהּ מֵאֱלֹהֵי יִשְׁעוֹ	utzedakah me'Elohei yish'o.
זֶה דֹר דֹּרְשָׁיו	Ze dor dorshav,
מִבְּקֵשֵׁי פָנָיֶךָ יַעֲקֹב סֵלָה	mevakshei fanecha, Ya'akov. Selah.
שָׂאוּ שְׁעָרִים רִאשֵׁיכֶם	Se'u she'arim rosheichem,
וְהִנְשְׂאוּ פִתְחֵי עוֹלָם	vehinas'u pit'chei olam,
וַיָּבֹאוּ מֶלֶךְ הַכְּבוֹד	vayavo melech hakavod.
מִי זֶה מֶלֶךְ הַכְּבוֹד	Mi zeh melech hakavod?
יְהוָה עֲזוּז וְגִבּוֹר	Adonai izuz vegibor,
יְהוָה גִּבּוֹר מִלְחָמָה	Adonai gibor milchamah.

¹ "To God belongs the world and its contents, the lived-on land and its inhabitants."

² "For *God* founded it above waters, and established it above rivers.

³ "The clean of hands and pure of heart, who has not held me in balance (i.e., has not given me an elusive answer, or equivocated) nor sworn deceitfully."

⁴ "Such a person will bear a blessing from God, vindication from the God of his/her salvation."

⁵ "This is the generation of his (Jacob's) generations (i.e., these are Jacob's distant descendants), who seek your presence—Jacob!" As for the meaning of "Selah," if I knew, I would have given it an English equivalent. It may be a musical instruction for the singing of the psalm.

⁶ "Oh gates, raise your heads ; be lifted up, doors of the world, and the sovereign of glory will enter." No earthly gate is high enough to admit God.

⁷ "Who is this ruler of glory? God, mighty and heroic; God is a hero of war."

<p>⁹ Now raise your beams, O gates, stretch high; Doors of the world, reach to the sky— The glorious sovereign is nigh! ¹⁰ Who is this sovereign glorious? The God of hosts, who fights for us; God is the sovereign glorious.¹ Selah!</p>	<p>שאו שערים ראשיכם ושאו פתחי עולם ויבא מלך הכבוד מי הוא זה מלך הכבוד יהוה צבאות הוא מלך הכבוד סלה</p>	<p>Se'u she'arim rosheichem, use'u pit'chei olam, veyavo melech hakavod. Mi hu zeh melech hakavod? Adonai tzeva'ot, hu melech hakavod. Selah!</p>
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When The Ark Rested² - ובנחה לאמר - Uvenucho Yomar

<p><i>Num 10:36</i> When the ark rested, Moses would say, “Return, God, to the myriad thousands of Israel.” <i>Psalm 132:8-10</i> Go up, God, to your resting place, you and the ark of your power. Let your priests wear righteousness, and your pious ones will sing with joy. For the sake of your servant David, do not turn away the face of your anointed. <i>Prov 4:2</i> For I gave you good guidance; don't abandon my Torah! <i>Prov 3:18</i> Cling to it, and it's a tree of life; those who grasp it are happy.³ <i>Prov 3:17</i> Torah ways are pleasant ways; Peaceful are its paths always. <i>Lam 5:21</i> God, take us back; we'll stray no more. Take us back to days of yore!⁴</p>	<p>ובנחה לאמר שובה יהוה רבבות אלפי ישראל קומה יהוה למנוחתה אתה וארון עזך כהניף ילבשו צדק וחסידיה ירננו בעבור דוד עבדך אל תשב פני משיחך כי לקח טוב נתתי לכם תורתו אל תעזבו עצתים היא למחזיקים בה ותמכה מאשר דרכה דרכי נעם וכל נתיבותיה שלום השיבנו יהוה אליך ונשובה חדש ימינו כקדם</p>	<p>Uvenucho yomar: “Shuva, Adonai, riv'vot alfei Yisra'el.” Kuma, Adonai, limnuchatecha, ata va'aron uzecha. Kohanecha yilbeshu tzedek, vachasidecha yeranenu. Ba'avur David avdecha, al tashev penei meshichecha. Ki lekach tov natati lachem Torati al ta'azovu. Etz chayim hi lamachazikim bah, vetomcheha me'ushar. Deracheha dar'chei no'am vechol netivoteha shalom. Hashivenu, Adonai, elecha venashuva; chadesh yameinu kekedem.</p>
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.....The ark is closed, but we keep standing, for the amidah
The Torah reader, gabbai or leader says “half” kaddish, page 391.

¹ “Who is this ruler of glory? God of armies: God is the ruler of glory.”
² The Torah service begins with Numbers 10:35 and ends with Numbers 10:36, so the whole Torah service recalls the progress of the Ark when the Israelites wandered through the wilderness.
³ “It’s a tree of life to those who cling to it, and those who hold it up are happy.” A wonderful thought: Torah is like a spiritual bank: it gives strength to the needy and happiness to those who give their strength to it.
⁴ “Bring us back to you, Lord, and we shall come back; renew our days as of old”—a plea to return to the merit we enjoyed before we suffered the destruction of Jerusalem, commemorated in the book of Lamentations.

Afternoon Silent Amidah

*The Silent Amidah for Rosh Hashanah is on pages 51 to 63.
This amidah is the same for evening, morning and afternoon services.*

Afternoon Amidah: Repetition

1. Ancestors - אַבוֹת וְאִמְהוֹת - Avot Ve'imahot

We bless you, God,	בָּרוּךְ אַתָּה יְיָ	‡ Baruch f ata † Adonai
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמְנוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וְאֱלֹהֵי יַעֲקֹב	vElohei Ya'akov
God of Sarah, God of Rebecca	אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה	Elohei Sarah, Elohei Rivkah,
God of Rachel and God of Leah,	אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God <i>who is</i> great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן	hagibor vehanorah, El elyon,
Good deeds of kindness you reward—	גּוֹמֵל חַסְדִּים טוֹבִים	gomel chasadim tovim
For everything is in your power—	וְקוֹנֵה הַכֹּל	vekoneh hakol,
Our parents' kind deeds you record	וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמְהוֹת	vezocher chasdei avot ve'imahot,
And rescue their posterity	וּמִבִּיא גּוֹאֵל לְבְנֵי בְנֵיהֶם	umevi go'el livnei veneihem,
To show your love and honesty. ¹	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.
..... <i>The leader pauses for the congregation to say the next four lines</i>		
Remember us for life,	זְכֵרְנוּ לְחַיִּים	Zochrenu lechayim,
ruler who delights in life,	מֶלֶךְ חַפֵּץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים	vechotvenu besefer hachayim
for your own sake, ² God of life!	לְמַעַן אֱלֹהֵים חַיִּים	lema'anacha, Elohim chayim.

¹ “Who rewards good, kind deeds and owns everything, who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children’s children, for the sake of *God’s* name (i.e., to maintain God’s reputation—hence, to prove God’s honesty), with love.”

² Because God takes delight in life (and in us when we choose the path that sustains life), writing us in the “Book” of life is to God’s benefit.

Sovereign, helper, savior, shield.	מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	יְיָ בָרוּךְ אַתָּה יְיָ	‡ Baruch ‡ ata ‡ Adonai,
Blessed be God, blessed be God's name!	בָרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם וּפְקֻדַת שָׂרָה אָמֵן	magen Avraham ufoked Sarah. Amen

2. Might - גבורות - Gevurot

You are mighty forever, God,	אַתָּה גִבּוֹר לְעוֹלָם אָדְנִי	Atah gibor le'olam Adonai,
you bring life to the dead ¹	מְחַיֶּה מֵתִים אַתָּה	mechayeh metim atah
and are strong in salvation—	רַב לְהוֹשִׁיעַ	rav lehoshi'ah—
You feed the living with <i>your</i> grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace, ²	מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים	mechayeh metim berachamim rabim.
Support the fallen, heal the sick,	סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים	Somech noflim verofeh cholim
And set the prisoners free,	וּמַתִּיר אֲסוּרִים	umatir asurim,
And faithfully fulfill your trust	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayem emunato
For people who sleep in the dust.	לִישְׁנֵי עָפָר	lishnei afar.
Who is like you, who can appear	מִי כְמוֹךָ בְּעַל גְּבוּרוֹת	Mi chamocho ba'al gevurot,
Like you, sovereign of power?	וּמִי דוֹמֶה לָךְ	umi domeh lach,
Ruler, both death and life you bring;	מֶלֶךְ מֵמִית וּמְחַיֶּה	melech memit um'chayeh
You make salvation flower.	וּמַצְמִיחַ יְשׁוּעָה	umatzmi'ach yeshu'ah.

..... Congregation, then leader, say the next three lines

Who is like you, source of mercy,	מִי כְמוֹךָ אַב הַרְחָמִים	Mi chamocho, av harachamim,
thinking of your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to <i>grant them</i> life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.
To bring the dead to life, O you	וְנִאֶמַן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחְיֹת מֵתִים	lehachayot metim.
We bless you, God,	יְיָ בָרוּךְ אַתָּה יְיָ	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בָרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who revives the dead. ³	מְחַיֶּה הַמֵּתִים אָמֵן	mechayeh hametim. Amen

¹ Does this mean that God will revive dead people? Does it mean that God brings life where there is no life—for example, making flowers spring from a rotted log?

² “Kind embrace” is literally “abundant mercies.”

³ This could mean: God wakens “dead” sinners to a life of faith; God grants an afterlife; God will revive dead bodies in the future; God breeds life out of death and decomposition, like mushrooms growing on a rotting log.

3. Holiness - קְדוּשָׁה - Kedushah

We shall make your name holy in the world, as the angels make it holy in heavens above; for your prophet <i>Isaiah</i> wrote, <i>Bow left, then right for "zeh el zeh"</i> <i>Isaiah 6:3</i> And one called to the other, and said:	נְקַדֵּשׁ אֶת-שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם כַּכַּתוּב עַל יַד נְבִיאֶךָ וְקָרָא זֶה אֶל זֶה וְאָמַר	Nekadesh et shimcha ba'olam, keshem shemakdishim oto bishmei marom; kakatuv al yad nevi'echa, Vekarah zeh el zeh ve'amar.
..... <i>Congregation and leader</i> <i>Isaiah 6:3</i> Holy, holy, holy is God of hosts; <i>God's</i> glory fills the universe. <i>Congregation, then leader (based on Ezekiel 3:12)</i> <i>The angels</i> who face them say, "Blessed."	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ לְעֻמַּתָּם בְּרוּךְ יֹאמְרוּ	Kadosh kadosh kadosh Adonai tzeva'ot melo chol ha'aretz kevodo. le'umatam "Baruch" yomeru.
..... <i>Congregation and leader</i> <i>Ezek. 3:12</i> "Blessed is God's glory <i>flowing</i> from its source." <i>Congregation, then leader</i>	בְּרוּךְ כְּבוֹד-יְהוָה מִמְקוֹמוֹ	"Baruch kevod Adonai mimkomo."
And in your holy writings, this is written: <i>Congregation and leader</i> <i>Psalms 146:10</i> God will reign forever, Your God, Zion, from age to age: Halleluyah.	וּבִדְבָרֶי קִדְשְׁךָ כָּתוּב לֵאמֹר יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדָר וָדָר הַלְלוּיָהּ	Uvedivrei kodshecha katuv lemor: Yimloch Adonai le'olam, Elohayich, Tziyon, ledor vador: Halleluyah.
You are holy, your name is holy and every day the holy ones praise you, selah! Therefore, grant ¹ the fear of you, Sovereign God, to all your creatures, and reverence for you to all that you created. Let all creatures fear you and let every creature bow to you.	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וּקְדוּשִׁים בְּכָל-יוֹם יְהַלְלוּךָ סֵלָה וּבְכֵן תֵּן פַּחְדְּךָ יְי אֱלֹהֵינוּ עַל כָּל-מַעֲשֵׂיךָ וְאֵימַתְךָ עַל-כָּל-מַה-שֶּׁבָּרַאת וְיִירָאוּךָ כָּל-הַמַּעֲשִׂים וְיִשְׁתַּחֲוּוּ לְפָנֶיךָ כָּל-הַבְּרוּאִים	Atah kadosh veshimcha kadosh, ukedoshim bechol yom yehalelucha selah. Uvechen ten pachdecha Adonai Eloheinu al kol ma'asecha, ve'eimat'cha al kol mah shebarata, veyira'ucha kol hama'asim, veyishtachavu lefanecha kol habru'im,

¹ Awe and reverence for God are gifts not universally enjoyed.

Let them all form¹ a society united
to perform your will wholeheartedly.
For we have come to know, ruling God,
that command submits to you,²
power is in your grasp,
strength in your right hand,
and your awesome reputation *stands*
over all your creatures.

וַיַּעֲשׂוּ כֻלָּם אֶגְדָּה אַחַת
לַעֲשׂוֹת רְצוֹנְךָ בְּלִבָּב שְׁלָם
כְּמוֹ שֵׁיָדְעָנוּ יי אֱלֹהֵינוּ
שֶׁהַשְּׁלִטוֹן לְפָנֶיךָ
עַז בְּיָדְךָ
וּגְבוּרָה בְּיַמִּינְךָ
וְשִׁמְךָ נוֹרָא
עַל כָּל-מַה-שֶּׁבְרָאָתָךְ

veye'asu chulam agudah achat,
la'asot retzon'cha belevav shalem,
kemo sheyadanu Adonai Eloheinu
shehashilton lefanecha,
oz beyad'cha
ugevurah biminecha,
veshimcha nora
al kol mah shebarata.

And so grant glory, O God, to your people,
praise to those who fear you,
hope³ for those who seek you,
eloquence⁴ for those who yearn for you,
joy to your land,
happiness to your city,
vital strength⁵ for your servant David,
a shining light
for Jesse's son, your anointed⁶,
soon and in our time.⁷

וּבְכֹן תֵּן כְּבוֹד יי לְעַמֶּךָ
תְּהִלָּה לִירְאִיְךָ
וְתִקְוָה לְדוֹרְשֶׁיךָ
וּפְתִחוֹן פֶּה לַמְיַחֲלִים לָךְ
שִׂמְחָה לְאַרְצְךָ
וְשִׂשׂוֹן לְעִירְךָ
וְצִמְחַת קֶרֶן לְדָוִד עַבְדְּךָ
וְעֲרִיכַת נֵר
לְבֵן יִשָּׁי מְשִׁיחֶךָ
בִּמְהֵרָה בְּיָמֵינוּ

Uvechen ten kavod, Adonai, le'amecha,
tehilah lire'echa,
vetikvah ledorshecha,
ufit'chon peh lamyachalim lach,
simcha le'artzecha,
vesason le'irecha,
utzemichat keren leDavid avdecha,
va'arichat ner
leven Yishai meshichecha,
bimherah veyameinu.

¹ “Let them all be formed into a single society” or “May they all be formed ...”

² “Command is in front of you”: All political power, and those who wield it, must stand before God as subordinates, submitting to God’s greater power.

³ Some say, “Good hope/וְתִקְוָה טובָה/vetikvah tovah.”

⁴ “Opening of the mouth” in order to compose words of yearning, praise, hope and glorification. In this section, we pray for two things at once, that God should make us worthy of receiving praise and that God should make us capable of expressing praise to God.

⁵ “Budding of the horn,” a sign of life returning to something that appears completely dead, though. קֶרֶן often means “strength.” By tradition, we pray for the restoration of David’s monarchy. For most of us, this is a symbolic prayer for those who love God to hold influence on earth rather than a desire to restore the administrative system of ancient Israel.

⁶ David, the son of Jesse, was anointed as king.

⁷ We pray for the Messianic Era, not as something remote, but as something we want right now!

So the righteous will see and rejoice,
 the upright will celebrate
 and the pious will shout for joy;
 injustice will close its mouth,
 and all evil will entirely
 go up in smoke¹
 when the Regime of Pride² will pass
 from the earth.
Then you, God, will rule alone
 over all your creatures,
 in Mount Zion, where your glory dwells,
 and in Jerusalem, your holy city,
 as it's written in your holy book:³
Psalm 146:10 “God will reign forever,
 your God, Zion,
 from age to age: all hail to God.”
 You are holy, your name is awesome,
 and there is no God but you,
 as it's written:
Isaiah 5:16 “The God of Hosts⁴ is made high
 through justice,
 and holy God
 is made holy through righteousness.”⁵
 Blessed are you, Ruler,
 Blessed be God, blessed be God's name!
 the holy ruler.

וּבִכְן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ
 וַיִּשְׂרִים יַעֲלוּ
 וַחֲסִידִים בְּרִנָּה יִגִּילוּ
 וְעוֹלָתָהּ תִּקְפָּץ-פִּיהָ
 וְכָל-הָרָשָׁעָה כָּלָה
 כָּעָשָׁן תִּחְלֶה
 כִּי תַעֲבִיר מִמְּשַׁלַּת זָדוֹן
 מִן הָאָרֶץ
 וְתִמְלֹךְ אֹתָהּ יי לְבַדָּךְ
 עַל כָּל-מַעֲשֵׂיךְ
 בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ
 וּבִירוּשָׁלַיִם עִיר קִדְשֶׁךָ
 כַּכְּתוּב בְּדַבְרֵי קִדְשֶׁךָ
 יִמְלֹךְ יְהוָה לְעוֹלָם
 אֱלֹהֵינוּ צִיּוֹן
 לְדוֹר וָדוֹר הַלְלוּיָהּ
 קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ
 וְאֵין אֱלוֹהִים מִבְּלַעֲדֶיךָ
 כַּכְּתוּב
 וַיִּגְבַּהּ יְהוָה צָבָאוֹת
 בַּמִּשְׁפָּט
 וְהֵאֱלָהּ הַקְּדוֹשׁ
 נִקְדָּשׁ בְּצַדִּיקָהּ
 בָּרוּךְ אַתָּה יי
 בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ
 הַמְּלֹךְ הַקְּדוֹשׁ אָמֵן

Uvechen tzadikim yir'u veyismachu,
 visharim ya'alozu,
 vechasidim berinah yagilu,
 ve'olatah tikpatz piha,
 vechol harish'ah kulah
 ke'ashan tichleh,
 ki ta'avir memshelet zaddon
 min ha'aretz.
 Vetimloch atah Adonai levadecha
 al kol ma'asecha,
 behar Tziyon mishkan kevodecha
 uvirushalayim ir kodshecha,
 kakatuv bedivrei kodshecha:
 “Yimloch Adonai le'olam,
 Elohayich, Tziyon,
 ledor vador: Halleluyah.”
 Kadosh atah venorah shemecha
 ve'ein elo'ah mibal'adecha,
 kakatuv:
 “Vayigbah Adonai tzeva'ot
 bamishpat,
 vеха'El hakadosh
 nikdash bitzdakah.”
 Baruch atah Adonai,
 Baruch hu uvaruch shemo
 hamelech hakadosh. Amen

¹ “End like smoke.”

² Or “proud government,” or “arrogant administration.”

³ Or “your holy words.”

⁴ צבא is the word for an army, a fighting force, but it could also refer to a large group of beings called to public service. “God of Hosts” probably refers to the heavenly hosts of angels.

⁵ Isaiah implies that God's nature is consistent with God's actions: God is holy because God's actions are righteous and holy.

4. Holiness of This Day - קְדוּשַׁת הַיּוֹם - Kedushat Hayom

<p>You chose us from all the <i>other</i> peoples. You gave us your love, took delight in us and raised us above all other peoples; you made us holy through your rules and brought us close, Ruler, to serve you, and you bestowed on us your great and holy reputation.</p> <p>..... Add the shaded words on Shabbat</p> <p>And you gave us, Sovereign God, with love this Sabbath day and this Day of Remembering a day for remembering <i>shofar</i>-blowing lovingly, a holy assembly,¹ recalling our Exodus from Egypt.</p> <p>Our God and God of our ancestors, may there rise, approach and reach you, be seen, favored, and heard, noticed and remembered— thoughts and memories of us, and of our ancestors, of the Messiah (your servant David's descendant), of Jerusalem your holy city, and of all your people the descendants of Israel</p>	<p>אתה בְּחַרְתָּנוּ מִכָּל-הָעַמִּים אַהֲבַת אוֹתָנוּ וְרָצִיתָ בָּנוּ וְרוֹמַמְתָּנוּ מִכָּל-הַלְּשׁוֹנוֹת וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ וְקִרְבָּתָנוּ מִלְּפָנֶיךָ לְעַבְדְּתֶךָ וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרָאתָ</p> <p>וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה אֶת-יוֹם הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם הַזִּכְרוֹן הַזֶּה יוֹם זְכוֹרוֹן תְּרוּעָה בְּאַהֲבָה מִקְרָא קֹדֵשׁ זָכַר לִיצִיאַת מִצְרַיִם</p> <p>אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ יַעֲלֶה וְיָבֵא וְיִגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוֹרֵנוּ וּפְקֻדוֹנֵנוּ וְזְכוֹרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ וְזְכוֹרוֹן מְשִׁיחַ בֶּן דָּוִד עֶבְדְּךָ וְזְכוֹרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ וְזְכוֹרוֹן כּל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ</p>	<p>Ata vechartanu mikol ha'amim. Ahavta otanu, veratzita banu, veromamtanu mikol halshonot, vekidashtanu bemitzvotecha, vekeravtanu malkenu la'avodatecha, veshimcha hagadol vehakadosh aleinu karata.</p> <p>Vatiten lanu, Adonai Eloheinu be'avahah et yom haShabbat hazeh, ve'et Yom haZikaron hazeh, yom zichron teru'ah be'avahah mikra kodesh zecher litziyat Mitzrayim.</p> <p>Eloheinu velohei avoteinu ve'imoteinu, ya'aleh veyavo veyagi'a veyera'eh veyeratzeh veyishama veyipaked veyizacher zichronenu ufikdonenu, vezichron avoteinu ve'imoteinu, vezichron Mashiach ben David avdecha, vezichron Yerushalayim ir kodshecha, vezichron kol am'cha beit Yisra'el lefanecha</p>
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¹ מְקָרָא is a convocation, a calling together, an assembly, from the root קרא, to call.

for deliverance, good,
 grace, kindness, mercy,
 life and peace,
 on this Day of Remembering.
 Remember us, our sovereign God,
 on this day for good;
 think of us for blessing;
 and save us for life.
 And as for salvation and mercy—
 take pity on us, be gracious to us,
 have mercy on us, and save us;
 for our eyes are on you,
 because you are God, a ruler
 both gracious and compassionate.

O God,
 God of our ancestors,
 reign over this entire world
 in your glory,
 be raised above all the earth
 in your *true* value;
 appear in your splendid power
 to all who live in your earth;
 let every creature know
 that you created it,
 let everything *ever* made understand
 that you made it;
 let them all say—
all with breath in their nostrils—
 “God, the God of Israel, is sovereign;
Ps 103:19 *God’s* reign rules everything!”

לְפַלִּיטָה לְטוֹבָה lifleta letova
 לְחֵן וּלְחֶסֶד וּלְרַחֲמִים lechen ul'chesed ul'rachamim
 לְחַיִּים וּלְשָׁלוֹם lechayim ul'shalom,
 בְּיוֹם הַזִּכְרוֹן הַזֶּה beYom haZikaron hazeh
 זָכְרֵנוּ יְיָ אֱלֹהֵינוּ Zochrenu Adonai Eloheinu
 בּוֹ לְטוֹבָה bo letovah;
 וּפְקֹדֵנוּ בּוֹ לְבִרְכָה ufokdenu vo livracha;
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים vehoshi'enu vo lechayim.
 וּבְדָבָר יְשׁוּעָה וְרַחֲמִים Uvidvar yeshuah verachamim
 חוֹס וְחֹנֵנוּ chus vechonenu
 וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ verachem aleinu vehoshi'enu,
 כִּי אֵלֶיךָ עֵינֵינוּ ki elecha eineinu,
 כִּי אֵל מֶלֶךְ ki el melech
 חַנּוּן וְרַחוּם אַתָּה chanun verachum ata.

אֱלֹהֵינוּ Eloheinu
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ vElohei avoteinu ve'imoteinu,
 מְלוֹךְ עַל כָּל הָעוֹלָם כָּלֹ meloch al hol ha'olam kulo
 בִּכְבוֹדֶךָ bichvodecha,
 וְהִנָּשֵׂא עַל כָּל הָאָרֶץ vehinaseh al kol ha'aretz
 בִּיקְרָךְ bikarecha,
 וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֶזֶךָ vehofa bahadar ge'on uzecha
 עַל כָּל יוֹשְׁבֵי תֵבֶל אֶרֶץְךָ al kol yoshvei tevel artzecha,
 וַיֵּדַע כָּל פְּעוּלֶיךָ veyeda kol pa'ul
 כִּי אַתָּה פְּעַלְתָּו ki atah pe'alto,
 וַיַּבִּין כָּל יֶצֶרֶךָ veyavin kol yatzur
 כִּי אַתָּה יִצְרָתוֹ ki atah yetzarto,
 וַיֹּאמֶר כָּל veyomar kol
 אֲשֶׁר נִשְׁמָה בְּאִפּוֹ asher neshamah be'apo:
 יְיָ אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ “Adonai Elohei Yisra'el melech,
 וּמְלַכְחוֹתוֹ בְּכָל מַשְׁלָהּ umalchuto bakol mashalah.”

Our *sovereign* God,
our parents' God,

Grant favor, as we rest from care;

Hallow us with your commands,

That in your Torah we may share.

Fill us from your bounty fair,

In your salvation give us cheer;

And Sovereign God, give to our care

Willing in love the Sabbath dear,

This holy day with true delight.

Let Israel rest now, who proclaim

The sanctity of Your great name.

Cleanse our hearts to serve you right.

For you are the God of truth—

your word is true and stands forever.

Blessed are you, God,

Blessed be God, blessed be God's name!

ruler of the entire world,

who makes **Shabbat and** Israel holy,

and *hallows* the Day of Remembering.

אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵנוּ

רְצֵה בְּמִנוּחֵינוּ

קְדָשְׁנוּ בְּמִצְוֹתֶיךָ

וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ

שְׂבַעֲנוּ מִטּוֹבֶךָ

וּשְׂמַחְנוּ בִישׁוּעֶתֶךָ

וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ

בְּאַהֲבָה וּבְרַצוֹן

שְׁבַת קְדֻשְׁךָ

וְנִוְחוּ בְּהַ יִשְׂרָאֵל

מִקְדָּשֵׁי שְׁמֶךָ

וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת

כִּי אַתָּה אֱלֹהִים אֱמֶת

וְדַבְּרֶךָ אֱמֶת וְקַיָּם לְעַד

בְּרוּךְ אַתָּה יי

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ

מֶלֶךְ עַל כָּל-הָאָרֶץ

מִקְדָּשׁ הַשְּׁבַת וְיִשְׂרָאֵל

וַיּוֹם הַזִּכְרוֹן אָמֵן

Eloheinu

vElohei avoteinu ve'imoteinu,

retzei vimnuchateinu.

Kadsheinu bemitzvotecha,

veten chelkenu beToratecha.

Sab'einu mituvecha,

vesamcheinu bishu'atecha,

Vehanchilenu Adonai Eloheinu

be'ahavah uv'ratzon

Shabbat kodshecha.

Veyanuchu vah Yisra'el

mekadshei shemecha.

vetaher libeinu le'ovdecha be'emet.

Ki atah Elohim emet,

udevar'cha emet vekayam la'ad.

Baruch atah Adonai,

Baruch hu uvaruch shemo

melech al kol ha'aretz,

mekadesh haShabbat veYisra'el

veYom haZikaron. Amen

5. Temple Service - עֲבוֹדָה - Avodah

Sovereign God, take delight	רַצֵּה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמֶּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהִשָּׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לְדַבֵּיר בֵּיתְךָ	lidvir beitecha,
as for Israel's fervent pleas ¹ and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy ²	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ	avodat Yisra'el amecha.
And may our eyes witness	וּתְחַזְּיֵנָּה עֵינֵינוּ	Vetechezena eineinu
your return to Zion, in mercy.	בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים	beshuvcha leTziyon berachamim.
Blessed are you, Ruler;	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be <i>God</i> , blessed be <i>God's</i> name!	בָּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
you return your presence to Zion.	הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן	hamachazir shechinato leTziyon.
	אָמֵן	Amen.

¹ יִשְׂרָאֵל וּבִתְפִלָּתָם can be understood as “Israel’s *sacrificial* fires,” and people who don’t favor restoring Temple sacrifices may omit the phrase. Some interpret אִשָּׁה as “fervent devotion” or even “gift” and include the phrase.

² “And may it be to *your* liking forever ...”

6. We Give Thanks - מוֹדִים - Modim

We bow at the waist for the word “modim” and straighten up at “Adonai.”

When the leader recites this prayer of thanks, we say our own prayer of thanks, on page 387.

We thank you,	‡ מוֹדִים אָנַחְנוּ לָךְ ‡	‡ Modim anachnu lach
because you are the Ruler, our God,	שְׂאֲתָהּ הוּא ‡ יי אֱלֹהֵינוּ	sha'atah hu ‡ Adonai Elohenu
God of our ancestors,	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲבוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
forever.	לְעוֹלָם וָעֶד	le'olam va'ed.
The one sure thing in our lives,	צוּר חַיֵּינוּ	Tzur chayenu,
the shield of our salvation—	מָגֵן יִשְׁעֵנוּ	magen yish'enu,
that is you, from age to age!	אַתָּה הוּא לְדוֹר וָדוֹר	ata hu ledor vador.
We thank you and declare your praise	נוֹדֶה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ	Nodeh lecha unesaper tehilatecha
For our lives, which in your hand you hold,	עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ	al chayenu ham'surim beyadecha,
Our souls, which in your care are told;	וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסְיֶיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ	ve'al nisecha sheb'chol yom imanu,
Your wonders and abundant boons,	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	ve'al nifle'otecha vetovotecha,
With us	שֶׁבְּכֹל עֵת	shebechol et,
evening, morn, and noon.	עֶרֶב וּבֹקֵר וְצַהֲרָיִם	erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
<i>All good and merciful and blessed,</i>	וְהַמְּרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תָמוּ חַסְדֶּיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.

6b. Teachers' Thanksgiving¹ - מוֹדִים דְּרַבָּנָן - Modim Derabbanan

We read this silently as the leader chants the Thanksgiving blessing.

We thank you	‡ מוֹדִים אֲנַחְנוּ לָךְ	‡ Modim anachnu lach
for you are the Ruler, our God	שְׂאֵתָהּ הוּא ‡ יי אֱלֹהֵינוּ	sha'ata hu ‡ Adonai Eloheinu
and our ancestors' God,	וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
God of all flesh,	אֱלֹהֵי כָל-בָּשָׂר	Elohei chol basar,
our maker, who formed Creation.	יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית	yotzrenu, yotzer bereshit.
Blessings and thanks <i>we give</i>	בְּרָכוֹת וְהוֹדָאוֹת	Berachot vehoda'ot
to your great and holy name,	לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ	leshimcha hagadol vehakadosh,
because you have given us life	עַל שֶׁהַחַיֵּיתָנוּ	al shehecheyitanu
and sustained us.	וְקִיַּמְתָּנוּ	vekiyamtanu.
Keep giving us life and sustenance,	כֵּן תַּחֲיֵנוּ וְתַקְיֵמֵנוּ	Ken techayenu utekaymenu,
and gather our scattered exiles	וְתַאֲסֹף גְּלוּתֵינוּ	vete'esof galuyotenu
to the courtyards of your sanctuary,	לְחִצְרוֹת קִדְשֶׁךָ	lechatzrot kodshecha,
to keep your statutes,	לְשִׁמּוֹר חֻקֶיךָ	lishmor chukecha
do your will,	וְלַעֲשׂוֹת רְצוֹנֶךָ	vela'asot retzonecha,
and serve you wholeheartedly	וְלַעֲבֹדְךָ בְּלִבְבִּי שְׁלֵם	ule'ovdecha belevav shalem;
—for which we thank you.	עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ	al she'anachnu modim lach.
Blessed is the God of thanks.	בָּרוּךְ אַתָּה הוֹדָאוֹת	Baruch El hahoda'ot.

The leader continues

And for all these things may your	וְעַל כָּלֵם	Ve'al kulam
name be blessed and exalted,	וְיִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מִלְכֵנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.

The leader pauses for the congregation to say the next two lines, then repeats them

And write down for a good life all the children	וְכָתוּב לְחַיִּים טוֹבִים	Uchetov lechayim tovim
of those with whom you made your agreement!	כָּל-בְּנֵי בְרִיתֶךָ	kol benei veritecha.

¹ The “Thank You” blessing has two versions. We say the first when praying silently as individuals, the second in response to the leader’s repetition. The second is collected from the personal prayers of several rabbis in Talmudic times, and it’s called the Modim of the Rabbis (or Teachers). Their personal and individual prayers became institutionalized as a representative prayer for us. Since this is a silent prayer different from the leader’s prayer, it is an opportunity for us to compose our own thoughts about thanks to God.

Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֵלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה	ha'El yeshu'atenu ve'ezratenu selah.
We bless you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
whose reputation is good,	הַטוֹב שְׁמֶךָ	hatov shimcha
and to whom thanks are due.	וְלָךְ נִאֶה לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

7. Peace - שלום - Shalom

Abundant peace on your people Israel	שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ	Shalom rav al Yisra'el amcha
bestow forever.	תְּשִׂימָם לְעוֹלָם	tasim le'olam.
For you are the ruler,	כִּי אַתָּה הוּא מֶלֶךְ	Ki atah hu melech
sovereign of all peace.	אֲדוֹן לְכֹל הַשְּׁלוֹם	adon lechol hashalom.
And it's good in your eyes	וְטוֹב בְּעֵינֶיךָ	Vetov be'einecha
to bless your people Israel	לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל	levarech et amcha Yisra'el
every time, and every hour,	בְּכֹל עֵת וּבְכֹל שָׁעָה	bechol et uv'chol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.
<i>.....The leader pauses while the congregation says the next six lines, then repeats them.....</i>		
In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood,	וְשְׁלוֹם וּפְרִיָּסָה טוֹבָה	veshalom ufarnasah tovah,
may we be remembered and written down	נִזְכָּר וְנִכְתָּב לְפָנֶיךָ	nizacher venikatev lefanechah,
before you—we and all your people,	אֲנַחְנוּ וְכָל-עַמְּךָ	anachnu vechol amchah
the descendants of Israel—	בֵּית יִשְׂרָאֵל	Beit Yisra'el
for good life and peace.	לְחַיִּים טוֹבִים וּלְשְׁלוֹם	lechayim tovim uleshalom.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who makes peace.	עוֹשֵׂה הַשְּׁלוֹם אָמֵן	oseh hashalom. Amen

*Four prayers conclude the service:
 Avinu Malkenu, pages 211 to 215 (except on Shabbat).
 Full Kaddish, page 394.
 Aleinu, page 32.
 Mourners' Kaddish, page 392.*

Discarding Sinfulness • תְּשֻׁלִּיךְ • Tashlich

..... Say Tashlich after Rosh Hashanah minchah (not on Shabbat), by a body of water

Micah 7:18-20 Who is a god like you, tolerating sin
and passing over bad deeds
for what remains of your heritage?
God did not stay angry forever
because *God* wants kindness.
¹⁹ *God* will return and be merciful to us;
and cover our sins.
And you'll send into the sea's depths
all their bad deeds.
²⁰ You'll give truth to Jacob
kindness to Abraham—
as you promised our ancestors
long ago.

מִי־אֵל כְּמוֹךָ נֹשֵׂא עוֹן
וְעֵבֶר עַל־פְּשָׁע
לְשֹׁאֲרֵי־ת נַחֲלָתוֹ
לֹא־הֶחֱזִיק לְעַד אָפוּ
כִּי־חָפֵץ חֶסֶד הוּא
יָשׁוּב יִרְחַמֵּנוּ
יִכְבֹּשׁ עֲוֹנוֹתֵינוּ
וְתִשְׁלַיְךָ בַּמַּצְלוֹת יָם
כָּל־חַטֹּאתֵם
תִּתֵּן עֵמֶת לְיַעֲקֹב
חֶסֶד לְאַבְרָהָם
אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתֵּינוּ
מִימֵי קֶדֶם

Mi el kamocho, noseh avon
ve'over al peshah
lish'erit nachalato?
Lo hechezik la'ad apo
ki chafetz chesed hu.
Yashuv yerachamenu,
yichbosh avonoteinu,
vetashlich bимtzulot yam
kol chatotam.
Titen emet leYa'akov,
chesed le'Avraham,
asher nishba'ta la'avoteinu
mimei kedem.

Psalms 118:5-9 Bound in chains, I called on God;
God answered me with liberty.

⁶ God is on my side, so I won't worry;
what can a person do to me?

⁷ God is on my side, with my friends,
so I can face my enemies.

⁸ It's better to trust God
than rely on people.

⁹ It's better to trust God
than rely on princes.

מִן־חֶמְצָר קָרָאתִי יְהוָה
עֲנֵנִי בְּמִרְחֵב יְהוָה
יְהוָה לִי לֹא אִירָא
מִה־יַּעֲשֶׂה לִי אָדָם
יְהוָה לִי בְּעֹזְרָי
וְאֲנִי אֶרְאֶה בְּשֹׁנְאָי
טוֹב לַחֲסוֹת בַּיהוָה
מִבְּטֹחַ בְּאָדָם
טוֹב לַחֲסוֹת בַּיהוָה
מִבְּטֹחַ בַּנְּדִיבִים

Min hametzar karati Yah
anani vamer'chav Yah
Adonai li lo ira;
mah ya'aseh li adam?
Adonai li be'ozrai,
va'ani er'eh v'son'ai.
Tov lachasot bAdonai
mibto'ach ba'adam.
Tov lachasot bAdonai
mibto'ach bindivim.

..... Say this seven times; then toss crumbs in the water

Psalms 119:89 Forever, God,
your word stands in heaven.

לְעוֹלָם יְהוָה
דְּבָרְךָ נֹצֵב בַּשָּׁמַיִם

Le'olam, Adonai,
devar'cha nitzav bashamayim.

Kaddish Prayers on Rosh Hashanah¹

Leader's Half Kaddish - חֲצִי קַדִּישׁ - Chatzi Kadish

Let it be great, let it be holy,
God's great name—Amen
—in the world created by God's will,
which God will rule in sovereignty,
in your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, "Amen."
May God's great name be blessed
forever and ever and ever.

יִתְגַּדַּל וְיִתְקַדַּשׁ
שְׁמֵהּ רַבָּא אָמֵן
בְּעֵלְמָא דִּי בְרָא כְרְעוּתָהּ
וְיִמְלִיךְ מַלְכוּתָהּ
בְּחַיֵּינוּ וּבְיוֹמֵינוּ
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּאַגְלָא וּבְזְמַן קָרִיב
וְאָמְרוּ אָמֵן אָמֵן
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא

Yitgadal veyitkadesh
shemeh rabah—Amen
—be'almah di verah chir'uteh
veyamlich malchuteh,
bechayechon uv'yomechon
uvechayei dechol beit Yisra'el
ba'agalah uvizman kariv.
Ve'imru, "Amen." Amen
Yehei shemei rabah mevarach
le'alam ul'almei almayah.

May God's great name be blessed
forever and ever and ever.
Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be God's holy name,
blessed may it be—

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא
יִתְבָּרַךְ וְיִשְׁתַּבַּח
וְיִתְפָּאֵר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל
שְׁמֵהּ דְקוּדְשָׁא
בְּרִיךְ הוּא בְּרִיךְ הוּא

Yehei shemei rabah mevarach
le'alam ul'almei almayah.
Yitbarach veyishtabach
veyitpa'ar veyitromam
veyitnaseh veyit'hadar
veyit'aleh veyit'halal
shemeh dequdshah,
Berich hu Berich hu.

far above all
blessing and song,
praise and repentance
that are spoken in this world.
Now you say, "Amen."

לְעֵלָּא לְעֵלָּא מִכּוֹל
בִּרְכָתָא וְשִׁירָתָא
תּוּשְׁבְּחָתָא וְנַחֲמָתָא
דְאַמִּירָן בְּעֵלְמָא
וְאָמְרוּ אָמֵן אָמֵן

Le'elah le'elah mikol
bir'chatah veshiratah
tushbechatah venechematah,
da'amiran be'almah.
Ve'imru, "Amen." Amen

¹ Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are four Kaddish prayers; this one is recited after major sections of the service.

Mourners' Kaddish - קְדִישׁ יְתוֹם - Kadish Yatom¹

Mourners and those observing Yahrzeit rise to recite this Kaddish; the congregation responds.

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadash
God's great name—Amen	שְׁמֵהּ רַבָּא אָמֵן	shemeh rabah—Amen
—in the world created by God's will,	בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ	—be'almah di verah chir'uteh
which God will rule in sovereignty,	וְיִמְלִיךְ מַלְכוּתָהּ	veyamlich malchuteh,
in your lifetime and in your days	בְּחַיֵּינוּ וּבְיוֹמֵינוּ	bechayechnon uv'yomechnon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayeichol beit Yisra'el
quickly and soon.	בְּעֵגְלָא וּבְזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאָמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen
May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעַלְמֵי עַלְמֵיָא	le'alam ul'almei almayah.
May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעַלְמֵי עַלְמֵיָא	le'alam ul'almei almayah.
Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאֵר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדָּר	veyitnasch veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be God's holy name,	שְׁמֵהּ דְקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא בְּרִיךְ הוּא	Berich hu Berich hu.
far above all	לְעֵלָא לְעֵלָא מִכּוֹל	Le'elah le'elah mikol
blessing and song,	בְּרַכְתָּא וְשִׁירָתָא	bir'chatah veshiratah
praise and repentance	תּוּשְׁבְּחָתָא וְנַחֲמָתָא	tushbechatah venechematah,
that are spoken in this world.	דְּאִמְרָן בְּעֵלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאָמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen

¹ Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are four Kaddish prayers in the siddur; this one is for mourners to say in the eleven months of mourning and on the anniversary (yahrzeit) of a loved one's death.

May there be great peace
from heaven—and life—
for us and the entire Jewish community.
Now you say, “Amen.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Making peace in heaven above,
may God bring peace
to us and to all Israel,
and to all who live on earth.
Now you say, “Amen.”

יְהִי שְׁלָמָה רַבָּה	Yehei shelahmah rabah
מִן שָׁמַיָּה וְחַיִּים	min shemayah—vechayim—
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve’al kol Yisra’el,
וְאָמְרוּ אָמֵן אָמֵן	ve’imru, “Amen.” Amen
עֹשֶׂה שְׁלוֹם בְּמִרְמֵי	Oseh shalom bimromav
הוּא יַעֲשֶׂה שְׁלוֹם	hu ya’aseh shalom
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve’al kol Yisra’el,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל	ve’al kol yoshvei tevel
וְאָמְרוּ אָמֵן אָמֵן	ve’imru, “Amen.” Amen

SPS SAMPLE

Leader's Complete Kaddish - קְדִישׁ שְׁלָם - Kadish Shalem

Let it be great, let it be holy, God's great name—Amen —in the world created by God's will, which God will rule in sovereignty, in your lifetime and in your days and in the lifetime of all Israel, quickly and soon. Now you say, "Amen." May God's great name be blessed forever and ever and ever.	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא אֱמֵן בְּעֵלְמָא דִּי בְּרָא כְרְעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְנָא קָרִיב וְאָמְרוּ אֱמֵן אֱמֵן יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא	Yitgadal veyitkadash shemeh rabah—Amen —be'almah di verah chir'uteh veyamlich malchuteh, bechayechon uv'yomechon uvechayei dechol beit Yisra'el ba'agalah uvizman kariv. Ve'imru, "Amen." Amen Yehei shemei rabah mevarach le'alam ul'almei almayah.
May God's great name be blessed forever and ever and ever.	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא	Yehei shemei rabah mevarach le'alam ul'almei almayah.
Blessed and praised and glorified and exalted and elevated and honored and raised and hailed be God's holy name, blessed may it be—	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקוּדְשָׁא בְּרִיךְ הוּא בְּרִיךְ הוּא	Yitbarach veyishtabach veyitpa'ar veyitromam veyitnaseh veyit'hadar veyit'aleh veyit'halal shemeh dekudshah, Berich hu Berich hu.
far above all blessing and song, praise and repentance that are spoken in this world. Now you say, "Amen."	לְעֵלָא לְעֵלָא מִכּוֹל בִּרְכָתָא וְשִׁירָתָא תִּשְׁבַּחְתָּא וְנִחְמָתָא דְאִמְרָן בְּעֵלְמָא וְאָמְרוּ אֱמֵן אֱמֵן	Le'elah le'elah mikol bir'chatah veshiratah tushbechatah venechematah, da'amiran be'almah. Ve'imru, "Amen." Amen
May our prayers and pleas be accepted, prayers of the entire Jewish community, before the Source of Life in heaven. Now you say, "Amen."	תִּתְקַבַּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל בֵּית יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי בְּשַׁמַּיָּא וְאָמְרוּ אֱמֵן אֱמֵן	Titkabel tzelot'hon uva'ut'hon dechol beit Yisra'el kodam avuhon di vishmayah, ve'imru, "Amen." Amen

May there be great peace
from heaven—and life—
for us and the entire Jewish community.

Now you say, “Amen.”

Take three steps back, bow left on “oseh shalom,” right on “hu ya’aseh” and forward on “aleinu.”

Making peace in heaven above,
may God bring peace
to us and to all Israel,
and to all who live on earth.
Now you say, “Amen.”

יְהֵא שְׁלָמָא רַבָּא	Yehei shelahmah rabah
מִן שְׁמַיָּא וְחַיִּים	min shemayah—vechayim—
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve’al kol Yisra’el,
וְאָמְרוּ אָמֵן אָמֵן	ve’imru, “Amen.” Amen
עֹשֶׂה שְׁלוֹם בְּמִרְמָו	Oseh shalom bimromav
הוּא יַעֲשֶׂה שְׁלוֹם	hu ya’aseh shalom
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve’al kol Yisra’el,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל	ve’al kol yoshvei tevel
וְאָמְרוּ אָמֵן אָמֵן	ve’imru, “Amen.” Amen

SPS SAMPLE

Teachers' Kaddish - קַדִּישׁ דְּרַבָּנָן - Kadish DeRabanani¹

Mourners and those observing Yahrzeit rise to recite this Kaddish; the congregation responds.

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadash
God's great name—Amen	שְׁמֵהּ רַבָּא אָמֵן	shemeh rabah—Amen
—in the world created by God's will,	בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ	—be'almah di verah chir'uteh
which God will rule in sovereignty,	וְיִמְלִיךָ מַלְכוּתָהּ	veyamlich malchuteh,
in your lifetime and in your days	בְּחַיֵּינוּ וּבְיוֹמֵינוּ	bechayechnon uv'yomechnon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayeichol beit Yisra'el
quickly and soon.	בְּעֵגְלָא וּבְזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, “Amen.”	וְאָמְרוּ אָמֵן אָמֵן	Ve'imru, “Amen.” Amen
May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא	le'alam ul'almei almayah.
May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא	le'alam ul'almei almayah.
Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאֵר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדָּר	veyitnasch veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be God's holy name,	שְׁמֵהּ דְקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא בְּרִיךְ הוּא	Berich hu Berich hu.
far above all	לְעֵלָא לְעֵלָא מִכּוֹל	Le'elah le'elah mikol
blessing and song,	בְּרַכְתָּא וְשִׁירָתָא	bir'chatah veshiratah
praise and repentance	תִּשְׁבַּחְתָּא וְנִחַמְתָּא	tushbechatah venechematah,
that are spoken in this world.	דְאָמִירָן בְּעֵלְמָא	da'amiran be'almah.
Now you say, “Amen.”	וְאָמְרוּ אָמֵן אָמֵן	Ve'imru, “Amen.” Amen

¹ Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are four Kaddish prayers; this one is recited after Torah study. Mourners lead it in 11 months of formal mourning and on the anniversary (yahrzeit) of a loved one's death.

For Israel and the teachers¹

for the students

and for all their students

and for all those

who engage in Torah study

here

and everywhere—

may you and they have great peace

grace, kindness and mercy,

long life

and ample portions and redemption

before our creator in heaven.

Now you say, “Amen.”

עַל יִשְׂרָאֵל וְעַל רַבָּנָן
וְעַל תַּלְמֵי־הַיּוֹן
וְעַל כָּל-תַּלְמֵי־דֵי תַּלְמֵי־הַיּוֹן
וְעַל כָּל-מָאן
דְּעָסְקִין בְּאוֹרֵי־תָא
דִּי בְּאַתְרָא הֵי־דִין
וְדִי בְּכָל-אַתְרָא וְאַתְרָא
יְהֵא לְהוֹן וְלִכּוֹן שְׁלָמָא רַבָּא
חִנָּא וְחִסְדָּא וְרַחֲמִין
וְחַיִּין אַרְיִחִין
וּמְזוֹנָא רְוִיחָא וּפּוֹרְקָנָא
מִן קֳדָם אַבּוּהוֹן דִּי בְּשַׁמַּיָּא
וְאָמְרוּ אָמֵן אָמֵן

Al Yisra'el ve'al rabanan
ve'al talmideihon
ve'al kol talmidei talmideihon
ve'al kol man
de'askin be'Oraytah
di ve'atra hadein
vedi vechol atar ve'atar
yehei lehon ulechon shelamah rabah
chinah vechisdah verachamin
vechayin arichin
umezonah revichah ufurkanah
min kodam avuhon di vishmayah
ve'imru “Amen.” Amen

May there be great peace

from heaven—and life—

for us and the entire Jewish community.

Now you say, “Amen.”

Take three steps back; bow left on “oseh shalom,” right on “hu berachamav ya'aseh,” forward on “aleinu.”

Making peace in heaven above,

may God mercifully bring peace

to us and to all Israel,

and to all who live on earth.

Now you say, “Amen.”²

יְהֵא שְׁלָמָא רַבָּא
מִן שַׁמַּיָּא וְחַיִּים
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמֵן אָמֵן
עוֹשֵׂה שְׁלוֹם בְּמִרְוּמָיו
הוּא בְּרַחֲמָיו יַעֲשֵׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל יוֹשְׁבֵי תֵבֵל
וְאָמְרוּ אָמֵן אָמֵן

Yehei shelamah rabah
min shemayah—vechayim—
aleinu ve'al kol Yisra'el,
ve'imru, “Amen.” Amen
Oseh shalom bimromav
hu berachamav ya'aseh shalom
aleinu ve'al kol Yisra'el,
ve'al kol yoshvei tevel
ve'imru, “Amen.” Amen

¹ The spirit of this Kaddish is to pray for the teachers and the students, those who transmit our tradition, recognizing that our people are scattered over the face of the earth—“here and everywhere.” Teachers will heartily approve of the practical phrase “mezonah revichah”—“ample portions (of food)”— for the rewards of teaching are notoriously spiritual!

² This part is in Hebrew. We ask God’s blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

Notes

Aleinu

Aleinu is revered for its antiquity, its universal theme, and its position in Jewish history.

Some traditions attribute this prayer to Joshua, perhaps because it speaks of Israel's mission in the world; others trace its origin to the period of the second Temple, and still others say its author was the third-century Babylonian teacher Rav.

Aleinu speaks not only of Israel's mission, but of our belief that Jewish values of truth and justice will one day fix the problems of our world and that all humanity will recognize the one God. While we do not proselytize members of other religions, we aspire for a day when all humans can together acknowledge the unity of creation and our creator. It is a vision of true peace that concludes every one of our services and sends us from the synagogue with a renewed sense of our purpose in the world.

Originally, Aleinu was part of the Rosh Hashanah musaf service, where it introduced the "Malchuyot" (Sovereignty) section and prepared us to acknowledge God's universal rule. Later, it was added to the end of every service. This may have been in memory of the martyrs of Blois, who in 1171 went to their deaths with Aleinu on their lips. In addition to memorializing Jewish martyrs, this prayer is a testament to non-Jewish censorship of Jewish prayer. At one time, it included an extra line about idolators, "They worship vanity and pray to a god who will not save them" (see Isaiah 30:7, 45:20). In some communities, people would spit when they said this. The Inquisition's censors took exception to the spitting lines, which dropped out of printed siddurim in the 16th century, but have recently been restored by some editors.

An old story tells us that the prayers gathered round the throne of God. Aleynu complained: "How come everyone spits when they recite me? How do you think I feel?"

To make Aleinu feel better, God decreed that we should all bow when reciting this prayer.

With its links to our ancient sages and tragic history, Aleinu's exalted theme of messianic hope for all humanity justifies its prominence in our liturgy.

Prayer Responses

Here are some straightforward rules to explain when we indicate the congregation should respond during prayer, but of course opinions and customs differ.

1. **It's always good to say "Amen" to someone else's blessing.** Say "Amen" when someone else says a blessing, even if you're saying it too. For example, the congregation says the blessings for Shema with the leader, so when the leader completes a blessing we all say "Amen" (except, ha ha, as noted below in point 4).
2. **When someone else says a blessing, it's good to respond "Baruch hu uvaruch shemo" as well as "Amen."** When someone else says a blessing for himself or herself, not for you, say "Baruch hu uvaruch shemo" after he or she says "Adonai." For example, after the congregation says the silent amidah the leader repeats it: the congregation responds to each blessing because these blessings are for the leader, not the congregation.
3. **When the other person says a blessing for me too (one that I too am obliged to say), it's good to say "Amen" but not "Baruch hu uvaruch shemo."** Some people say "Baruch hu uvaruch shemo" anyway; that's their custom or their ignorance. You can give them the benefit of the doubt. As for teenage boys who yell "Schmo" because they think it's funny ... well, you can hope they live to regret their hijinks, as I have.
4. One complication: we are careful to avoid interrupting the blessings for Shema; even the normal responses are an interruption. We say "Amen" but not "Baruch hu uvaruch shemo." One reason for this is that each congregant needs to say these blessings; the leader doesn't repeat them. However, we conclude the blessing after Shema and before the amidah with the leader instead of saying "Amen": this is because we don't make any interruption between remembering how God saved us at the Red Sea (in the blessing before the amidah) and acknowledging God's power (in the first blessing of the amidah).

"May Israel Rest on [Shabbat]": Grammar and Philosophy

Siddur editors differ over the phrase "May Israel rest on it / **יְיָנוּחוּ בָּהּ יִשְׂרָאֵל** / Veyanuchu vah Yisra'el." Some say "it" refers to Shabbat, which is feminine, so correct grammar demands that we use **בָּהּ**. But others note that many editors change the phrase for the evening, morning and afternoon amidah blessings. The evening uses **בָּהּ**, "on it (feminine)," the morning uses **בו**, "on it (masculine)," and the afternoon uses **בָּם**, "on them." It's a widespread tradition, so how can we explain it? There are two principal explanations. One is that the gender of the word "Shabbat" is (arguably) not always feminine; this violates the modern sense of fixed grammar, with teacher's red pen shaming the creative pupil, but it may be a reasonable explanation. This brings us to the other explanation, which is a bit more philosophical or theological: in the evening we cherish the feminine aspect of Shabbat, then the masculine, and finally both. I don't think either side of the argument will ever convince the other.

First Blessing of the Amidah

The first blessing of the Amidah—about our ancestors—is composed of several scriptural quotations and allusions. Dembitz, pp. 112-3, lists them.

1. 1 Chron. 29:10, David’s praise of God at the end of his reign.
2. Ex. 3:6—God identifies God’s self at the Burning Bush.
3. Deut. 10:17 (or Nehemia 9:32), from one of Moses’ final talks to the community of Israel.
4. Genesis 14:19, from Abraham’s encounter with Melchizedek.
5. Based on Isaiah 63:7.
6. Based on Genesis 14:19, from Abraham’s encounter with Melchizedek.
7. Based on God’s promise to remember the agreement between God and our ancestors (Leviticus 26:42 or Exodus 2:24).
8. Based on Isaiah 59:20.
9. Fulfilling the promise made to our ancestors, God secures God’s reputation, as mentioned in Ezekiel 36:23-24.
10. In Deuteronomy 7:7-8, we learn that God chooses Israel out of love and not for any other reason.
11. “Sovereign, helper, savior” are applied to God throughout scripture.
12. Based on Genesis 15:1.

We bless you, Ruler,	בְּרוּךְ אַתָּה יְהוָה ¹	Baruch ata Adonai
our God and God of our ancestors,	אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ	Eloheinu vElohei avoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וְאֱלֹהֵי יַעֲקֹב	vElohei Ya’akov
the God <i>who is</i> great, powerful & awesome,	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	ha’El hagadol hagibor vehanorah,
God on high;	אֵל עֲלִיּוֹן ⁴	El elyon,
you repay good acts of kindness,	גּוֹמֵל חַסָּדִים טוֹבִים ⁵	gomel chasadim tovim
possess everything,	וְקוֹנֵה הַכֹּל ⁶	vekoneh hakol,
remember our ancestors’ kind deeds,	וְזוֹכֵר חַסְדֵי אֲבוֹת ⁷	vezocher chasdei avot,
and bring a savior	וּמְבִיא גּוֹאֵל ⁸	umevi go’el
for their descendants,	לְבָנֵי בְנֵיהֶם	livnei veneihem,
for the sake of your reputation, lovingly.	לְמַעַן שְׁמוֹ בְּאַהֲבָה ⁹	lema’an shemo be’ahavah.
...		
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן ¹²	Melech ozer umoshi’a umagen.
We bless you, Ruler,	בְּרוּךְ אַתָּה יְיָ	Baruch ata Adonai,
the shield of Abraham.	מִגֵּן אַבְרָהָם	magen Avraham.

Kol Nidrei Vows

The formula lists seven types of personal ritual obligations. Generally, these commitments are between a person and God, with no effect on anyone else. The Aramaic plural is followed by the Hebrew singular, and the explanation:

1. נִדְרֵי (נִדְרָה): a vow that applies to an item all the restrictions that are applied to a sacrifice.
2. אֲסוּרֵי (אֲסוּרָה): a vow imposing a personal prohibition, such as “No more ice cream for me!”
3. חֲרָמֵי (חֲרָמָה): a declaration that sanctifies something as if it were the property of a Kohen in the Temple.
- 4, 5. קוֹנָם קוֹנָמִי קוֹנָסִי (קוֹנָם קוֹנָמִי קוֹנָסִי): These two terms substitute for the term קָרְבָּן, offering. To discourage people from too readily using God’s name when saying “an offering for God,” these two terms came to be used, and נִדְרָה mean the same.
6. כְּנוּיֵי (כְּנוּיָה): an equivalent term for any of the vows; in modern Hebrew, the word means “nickname.”
7. שְׁבוּעוֹת (שְׁבוּעָה): a personal obligation to do or refrain from doing something; an אֲסוּר changes the prohibited item’s status, whereas a שְׁבוּעָה changes the person’s status.

Dawn Blessings

Most of us begin our spiritual day with the fifteen Dawn Blessings. Originally, a person would say these blessings at home, but many congregations begin their communal prayer with these blessings. They’re based on two sources in the Talmud. Most of them are based on Berachot 60b, but blessings 2, 3 and 4 are based on Menachot 43b. Traditional prayers books and Conservative prayerbooks have different versions of blessings 2, 3 and 4; neither version exactly follows the Talmud text. You can read the Talmud text below, study it in its context, and then decide what’s right for you.

In Berachot 60b, the blessings follow the steps of getting up and dressed, an early version of the Activities of Daily Living:

On hearing the rooster crow, say:	כִּי שָׁמַע קוֹל תְּרַנְגּוּלָא לֵימָא	Ki shama kol tarngola, leima:
“Blessed ... who gave a brain ¹ the wit to distinguish between day and night.”	בְּרוּךְ אֲשֶׁר נָתַן לִשְׂכוּי בִינָה לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה	“Baruch asher natan lasechvi vina lehavchin bein yom uvein laila.”
On opening the eyes, say:	כִּי פָתַח עֵינֶיהָ לֵימָא	Ki fatach einei, leima:
“Blessed ... who opens <i>the eyes of the blind</i> .”	בְּרוּךְ פּוֹקֵחַ עֵוְרִים	“Baruch poke’ach ivrim.”
On sitting up, say:	כִּי תָרִיץ וַיִּתִּיב לֵימָא	Ki taritz veyativ, leima:
“Blessed ... who releases the imprisoned.”	בְּרוּךְ מַתִּיר אֲסוּרִים	“Baruch matir asurim.”
On dressing, say:	כִּי לָבִישׁ לֵימָא	Ki lavish, leima:
“Blessed ... who clothes the naked.”	בְּרוּךְ מַלְבִּישׁ עְרוּמִים	“Baruch malbish arumim.”
On straightening up, say:	כִּי זָקִיף לֵימָא	Ki zakif, leima:
“Blessed ... who straightens the bent.”	בְּרוּךְ זוֹקֵף כְּפוּפִים	“Baruch zokef kefufim.”

¹ Some translate שְׂכוּי as “rooster,” following BT Rosh Hashanah 26a; but it’s a rare word (Job 38:36), and the meaning is uncertain.

When stepping on the floor, say:	כִּי נַחִית לְאַרְעָא לֵימָא	Ki nachit le'arah, leima:
“Blessed ... who spreads land on water.”	בְּרוּךְ רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם	“Baruch rokah ha'aretz al hamayim.”
On walking, say:	כִּי מַסְגֵּי לֵימָא	Ki masgei, leima:
“Blessed ... who prepares a person’s steps.”	בְּרוּךְ הַמְכִּין מִצְעָדֵי גְבַר	“Baruch hamechin mitzadei gaver.”
On putting on shoes, say:	כִּי סַיִם מְסַאֲנִיָּה לֵימָא	Ki sayem mesanei, leima:
“Blessed ... who meets all my needs.”	בְּרוּךְ שֶׁעָשָׂה לִי כָּל צְרָכֵי	“Baruch she'asah li kol tzorki.”
On fastening the belt, say:	כִּי אָסַר הֶמְיָנִיָּה לֵימָא	Ki asar hemyanei, leima:
“Blessed ... who girds Israel with might.”	בְּרוּךְ אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה	“Baruch ozer Yisra'el bigvurah.”
On donning a hat, say:	כִּי פָּרִיס סוּדְרָא עַל רִישֵׁיהּ לֵימָא	Ki faris sudra al reishei, leima:
“Blessed ... who crowns Israel	בְּרוּךְ עוֹטֵר יִשְׂרָאֵל	“Baruch oter Yisra'el
with glory.”	בְּתַפְאָרָה	betifarah.”

Menachot 43b, on the other hand, seems to reflect on our identity as we start the day:

Rabbi Me'ir says, “One should	ר"מ אוֹמֵר חַיִּב אָדָם	Rabbi Me'ir omer, “Chayav adam
say three blessings	לְבָרַךְ שְׁלוֹשׁ בְּרָחוֹת	levarech shalosh berachot
every day; these are the ones:	בְּכָל יוֹם אֱלוֹ הֵן	bechol yom. Elu hen:
‘Who made me Jewish,’	שֶׁעָשָׂאֲנִי יִשְׂרָאֵל	‘She'asani Yisra'el,’
‘Who didn’t make me a woman,’	שֶׁלֹּא עָשָׂאֲנִי אִשָּׁה	‘Shelo asani ishah,’
and ‘Who didn’t make me a fool.’”	שֶׁלֹּא עָשָׂאֲנִי בּוֹר	‘Shelo asani bor.’”

Rabbi Meir’s blessings invite challenge.

Why would anyone thank God for not making him a woman? Is it better to be a man? Doesn’t this feed millennia of misogyny? How can you think God can want a blessing like this!

In our traditional prayer books, the “fool” became a “slave/servant.”

Ah, now we can say that Jewish men should thank God for their full slate of commandments. Women and Jewish slaves need not observe time-bound commandments, so their obligations are ever so slightly less, leaving men to take perverse pride in their own greater spiritual debt.

Or you can be thankful for not being a slave, so you’re free to accept your obligations. Then you can be thankful for being Jewish, so you have the Jewish obligations. Then you can be thankful for not being a woman, so you have more obligations.

This is out of order. Try again. Not-a-non-Jew; thanks for the monotheism. Not a woman; thanks for the full slate of commandments. Not a slave; thanks for the what I just said.

In my humble opinion, there’s no way to make sense of these blessings, in their order, even if you’re willing to insult women.

Somehow our prayer books turned Rabbi Meir’s blessings into something worse. “Who did not make me a non-Jew”; what’s wrong with non-Jews? “Who did not make me a woman,” while women say, “who created me according to *God’s* will.” Some think this means there’s something inferior about being a woman, but one can understand it to mean “who made me as *God* really wanted humans to be,” the crown and finishing touch of creation. “Who did not make me a slave/servant.” Ha, ha, you haven’t talked to my boss lately!

There's a story of a woman who said "who didn't make me an animal," and another of a woman who said "who didn't make me a woman"—perhaps she didn't understand Hebrew, or perhaps she rejected the misogynistic side of fundamental religious practice and determined that she would not be the kind of woman that a man would thank God for not being.

In the blessing thanking God for not making one a non-Jew, some books use גוי and some use גוי. גוי, "people," is often translated as "non-Jew" (as in late Hebrew), but the Torah uses this word for *the* Jewish people—גוי קדוש, a holy nation (Ex. 19:6). So maybe it's reasonable to translate "who didn't make me a גוי" as "who didn't make me a whole people" or "even though you made me just one person." This is our translation, and it's designed to help us reflect on the limits of our influence as individuals.

Today, here's how I understand the traditional version of Rabbi Me'ir's blessings: "who did not make me a people," so that I realize I'm only one person and shouldn't feel too bad that I can't do everything; "even though you didn't make me a woman," because I'm just a guy and it's obvious that God created women last as the crown of creation (not that there's any point in trying to judge people); and "who made me free" instead of a slave, so that I can make my own choices, which I hope are generally good rather than bad.

You too can be thankful for what you are thankful for, but in any case it seems like a good idea to take a moment each day to think about who and what we are.

SPS SAMPLE

Books and Other Resources Consulted or Referred to

These are some of the resources that were my companions and teachers as I prepared this book.

- Adler, Rabbi Elchanan. Lecture on Amitz Koach, delivered Tuesday October 7, 2008.
[http://www.yutorah.org/lectures/lecture.cfm/728287/Rabbi_Elchanan_Adler/Yom_Kippur_Avodah_\(Piyut_Amitz_Koach\)](http://www.yutorah.org/lectures/lecture.cfm/728287/Rabbi_Elchanan_Adler/Yom_Kippur_Avodah_(Piyut_Amitz_Koach)).
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