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תְּפִלּוֹת בֵּית הַכְּנֶסֶת

Synagogue Prayer Services for
Weekdays, Shabbat and Festivals

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Synagogue Prayer Services for Weekdays, Shabbat and Festivals

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A prayerbook
based on traditional and contemporary liturgical sources
with full transliteration, modern English translation,
explanations, instructions and notes,

with synagogue services for evening, morning, and afternoon
for weekdays, Shabbat and festivals.



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the sentence of the holy ones,	וּמֵימַר קַדִּישִׁין	umeimar kadishin,
with the biting snake.	בַּנָּחָשׁ הַנּוֹשֵׁךְ	banachash hanoshech

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for Dad and Mum

in loving memory

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On Jewish Prayer

The good things about Jewish prayer were expressed by George Eliot in her wonderful book, *Daniel Deronda.* Of all nineteenth-century novels, Russian or English (the French aren't in the running, not that I'm prejudiced), this is the best. Some scholars would disagree, but that just goes to show how learned people can be wrong. Before he finds out about his ancestry, Daniel—may our daughters marry someone so compassionate, so learned, so correct, so *independently wealthy*—finds himself in Shul on a Friday night.

> Deronda…gave himself up to that strongest effect of chanted liturgies which is independent of detailed verbal meaning—like the effect of an Allegri's *Miserere* or a Palestrina's *Magnificat*. The most powerful movement of feeling with a liturgy is the prayer which seeks for nothing special, but is a yearning to escape from the limitations of our own weakness and an invocation of all Good to enter and abide with us; or else a self-oblivious lifting up of Gladness, a *Gloria in excelsis* that such Good exists; both the yearning and the exaltation gathering in their utmost force from the sense of communion in a form which has expressed them both, for long generations of struggling fellow-men. The Hebrew liturgy, like others, has its transitions of litany, lyric, proclamation, dry statement and blessing; but this evening all were one for Deronda: the chant of the *Chazan's* or Reader's grand wide-ranging voice with its passage from monotony to sudden cries, the outburst of sweet boys' voices from the little choir, the devotional swaying of men's bodies backward and forward, the very commonness of the building and shabbiness of the scene where a national faith, which had penetrated the thinking of half the world, and moulded the splendid forms of that world's religion, was finding a remote, obscure echo—all were blent for him as one expression of a binding history, tragic and yet glorious. He wondered at the strength of his own feeling, it seemed beyond the occasion—what one might imagine to be a divine influx in the darkness, before there was any vision to interpret. The whole scene was a coherent strain, its burden a passionate regret, which, if he had known the liturgy for the Day of Reconciliation, he might have clad in its authentic burden; "Happy the eye which saw all these things; but verily to hear only of them afflicts our soul. Happy the eye that saw our temple and the joys of our congregation; but verily to hear only of them afflicts our soul. Happy the eye that saw the fingers when tuning every kind of song; but verily to hear only of them afflicts our soul."[1]

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[1] *Daniel Deronda* (London: Panther, 1970), pp. 337-8. First published in 1876 (before Herzl!), the book is an articulate expression of Zionist fervor.

Pattern and Purpose in Jewish Prayer

Our Obligation

In our Torah, prayers are usually composed for a particular occasion. Abraham's servant Eliezer asked God to help him find a good match for Isaac, and Rivkah came out to the well. Isaac asked God to help Rivkah, and she became pregnant. Moses asked God to heal Miriam. The Torah doesn't describe daily prayers. Instead, for daily devotion, the Torah describes a system of sacrifices. But with the Temple gone and the sacrificial service irrecoverable[1] we follow the lead of Hosea in using prayer instead:

Hosea 14:3 *what we owe you in* sacrificial bulls we וְנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ uneshalmah farim sefateinu.
shall pay *with the prayers of* our lips.

That's one reason we have daily services.

In the Temple, we offered a morning and afternoon sacrifice, and an extra sacrifice on special days such as Shabbat. Our tradition understood that we should say the Shema both morning and evening ("when you go to bed and when you get up"), so we added an evening service too. That's why we have services in the morning, afternoon and evening, with an extra "Musaf" service on Shabbat, festivals and Rosh Chodesh.

Elements of Our Prayers

The two main parts of our prayer services are the Shema and what the Talmud calls "the prayer," the amidah. We say the Shema and amidah in the morning; amidah in the afternoon; and Shema and amidah in the evening. A musaf service follows the morning service.

We read from the Torah after the morning amidah on Monday and Thursday, Shabbat, festivals, fast days and Rosh Chodesh. We read from the Torah in the afternoon on Shabbat and fast days.

When we perform an obligation, we say a blessing. Since saying the Shema is an obligation, we introduce it and follow it with blessings. The amidah consists of seven blessings on Shabbat, nineteen on weekdays; the afternoon service before Shabbat and festivals, and the evening service after Shabbat and festivals, are weekday services.

A short blessing begins with the words: We bless you, God / בָּרוּךְ אַתָּה יי / Baruch atah Adonai. For longer blessings, these words come close to the end. And for even longer blessings, these words come at the beginning and close to the end.

Prayer is speaking to God, and our tradition holds that we should take time to get in the right frame of mind for an audience with our creator. This is especially true for the morning service, which begins with two sections of preparation, "Dawn Blessings" and readings from poems (mostly psalms) in scripture. Many of our prayers quote scripture—our religion's history, theology, philosophy and poetry.

To end a service, we may add hymns, psalms and other readings, and we always add Aleinu.

So here's what to expect in our services:

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[1] You need a ritually pure Cohen, and for this you need the ashes of a red heifer. Who knows, though, if some yet-to-be-discovered tunnel or cave hewed into the Jerusalem bedrock contains a vial of these ashes?

		Dawn	Poetry	Shema	Amidah	Torah
Evening				✡	✡	
Morning	Regular Weekday	✡	✡	✡	✡	
	Monday/Thursday/Fast Day	✡	✡	✡	✡	✡
	Shabbat/Festival/Rosh Chodesh	✡	✡	✡	✡	✡
Additional	Shabbat/Festival/Rosh Chodesh				✡	
Afternoon	Regular Weekday				✡	
	Fast Day, Shabbat				✡	✡

The Amidah

Every amidah has the same underlying structure. Three blessings come at the beginning and three at the end, with one or more in the middle. The beginning blessings celebrate God's relationship with our ancestors, God's power and God's holiness. The concluding blessings offer thanks, hope that our service is acceptable, and ask for peace. In the middle, we say thirteen blessings on weekdays, with various petitions for individuals and the community, and this holds for morning, afternoon and evening services. (At one time we said only twelve of these blessings for a total of eighteen—the amidah is still called the "shemoneh esreh" or "eighteen"—and experts differ on which blessing was added last.) On Shabbat and festivals, there is one blessing in the middle, dealing with the particular holiness of this special day. These days and Rosh Chodesh have an extra (musaf) amidah, in which the middle blessing mentions the Temple sacrifices of the day. On Rosh Hashanah and Yom Kippur we add poetry to the early blessings, and the Rosh Hashanah additional amidah has extra middle blessings. We extend standard blessings to celebrate Rosh Chodesh, Chanukah and Purim, Yom Ha'atzma'ut and Yom Yerushalayim. But despite these variations, a standard pattern underlies every amidah.

When the leader repeats the amidah—in morning, additional and afternoon services—we extend the third blessing so that we can aspire to join the heavenly chorus of angels praising God; and we add personal thanks to the thanksgiving blessing—the penultimate blessing of the amidah.

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Purpose of Prayer

Sometimes we pray for something, as Moses prayed for Miriam to recover her health, but our daily prayer routine repeats the same petitions day after day. Does this have a purpose?

Many people would say that a genuine lover says "I love you" merely to state a truth, not to earn some reward. When we speak to God, if we wish to express our love and gratitude, our liturgy—words worn smooth by time and tradition—helps us to speak these thoughts. When we ask God for help, our prayers are in the plural: we ask for a better society in which to pursue our individual destiny. Sometimes our prayers remind us what we can do to improve our world.

It's hard to think that prayers will change God's plan, so it's easier to think that our prayers will change us instead, giving us the perspective to view life with equanimity and joy, even in adversity, to find a blessing even when our superficial wish is thwarted. Sometimes we pray for something specific, even trivial, and such prayers can express a wish—beyond language or conscious thought—for serenity and trust in the future.

Not everyone has a constant sense of God's presence, and some (I suppose I'm not the only one) feel that daily exercise of our capacity for prayer prepares us for those times when God seems close—as if daily prayer is building a dwelling which God's presence will one day come to inhabit.

For those whose lives are driven by purpose, perhaps prayer is their only disinterested activity, the only one which satisfies no urge, meets no goal, brings no reward—the only time when we can realize that we're evanescent bubbles on the cosmic ocean's swell, and all that we cherish and struggle to achieve will one day be gone.

מַעֲרִיב

Evening Services for Weekdays, Shabbat and Festivals

The evening service begins the Jewish day, for when the Torah tells the story of creation, each day begins with the evening.

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.

The evening amidah is the same as the afternoon silent Amidah; we do not repeat it.

We conclude with Aleinu; from Pesach to Shavu'ot, we count the Omer.

SPS Sample

Weekday Evening Shema and Its Blessings

Friday evening: page 61; Friday evening on a festival, page 76;
Festival holy days not on Friday night, page 79.
Following Shabbat some begin the service with Psalms 144 and 67, page 495.

Usually, the leader chants the first two lines,
lets the congregation say all six lines, and repeats the last two lines.

Ps. 78:38 *God* is merciful, excuses sin	וְהוּא רַחוּם יְכַפֵּר עָוֹן	Vehu rachum yechaper avon
and will not destroy *us*,	וְלֹא־יַשְׁחִית	velo yashchit,
often withholds divine anger	וְהִרְבָּה לְהָשִׁיב אַפּוֹ	vehirbah lehashiv apo,
and does not arouse *God's* rage.[1]	וְלֹא־יָעִיר כָּל־חֲמָתוֹ	velo ya'ir kol chamato.
Ps. 20:10 God, save us: for at our demand,	יְהוָה הוֹשִׁיעָה	Adonai hoshi'a—
Oh Ruler, you'll give answer true.[2]	הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ	hamelech ya'aneinu veyom kor'einu.

Call to Prayer ▪ בָּרְכוּ ▪ Bar'chu

We rise as the prayer leader begins the call to prayer.

Bless God, the blessed one.	בָּרְכוּ ⁞ אֶת־יְיָ הַמְבֹרָךְ	⁞ Bar'chu ⁞ et Adonai hamvorach.
Blessed is God, the blessed one,	⁞ בָּרוּךְ ⁞ יְיָ הַמְבֹרָךְ	⁞ Baruch ⁞ Adonai hamvorach
for ever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.
Blessed is God, the blessed one,	⁞ בָּרוּךְ ⁞ יְיָ הַמְבֹרָךְ	⁞ Baruch ⁞ Adonai hamvorach
for ever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.

We are seated ⁞

SPS Sample

[1] "And-he *who is* merciful will-pay-off wrongdoing/offense/sin and-not will-destroy and-has-acted-repeatedly to-turn-back his-anger and-not will-awaken all his-anger." Even if we suffer, we say that we deserve worse, and so our suffering shows God's mercy. The word יְכַפֵּר 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] "Lord, bring salvation! The king will answer us on the day when we call."

We respond "Amen" but not "Baruch hu uvaruch shemo" for the blessings before and after Shema.

First Blessing Before Shema

We bless you, Sovereign,	׀ בָּרוּךְ אַתָּה יי	׀ Baruch atah Adonai
our God, ruler of time and space,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who by your word brings evening,	אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים	asher bid'varo ma'ariv aravim,
in wisdom opens the gates,	בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים	bechochmah pote'ach she'arim
with insight changes the times,	וּבִתְבוּנָה מְשַׁנֶּה עִתִּים	uvit'vunah meshaneh itim
varies the seasons,	וּמַחֲלִיף אֶת הַזְּמַנִּים	umachalif et hazmanim
and arranges the stars	וּמְסַדֵּר אֶת הַכּוֹכָבִים	umesader et hakochavim
in their guardposts	בְּמִשְׁמְרוֹתֵיהֶם	bemishmeroteihem
in the sky, by your will,[1]	בָּרָקִיעַ כִּרְצוֹנוֹ	baraki'ah kirtzono.
creating day and night,	בּוֹרֵא יוֹם וָלָיְלָה	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.	וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה	uma'avir yom umevi laylah,
Separating day from night,	וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה	umavdil bein yom uvein laylah,
God is called the Ruler of Hosts.	יי 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 יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד	tamid yimloch aleinu le'olam va'ed.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who brings on evenings.	הַמַּעֲרִיב עֲרָבִים אָמֵן	hama'ariv aravim. Amen

[1] Literally, "your word" and "your will" use the third person pronoun ("his word … his will").

SPS Sample

Second Blessing Before Shema

With lasting love for Israel's family	אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל	Ahavat olam beit Yisra'el
have you loved your people.	עַמְּךָ אָהָבְתָּ	amcha ahavta.
Torah and commandments,	תּוֹרָה וּמִצְוֹת	Torah umitzvot
statutes and judgements,	חֻקִּים וּמִשְׁפָּטִים	chukim umishpatim
you have taught us.	אוֹתָנוּ לִמַּדְתָּ	otanu limadta.
Because of this, O Ruler, our God,	עַל כֵּן יי אֱלֹהֵינוּ	Al ken Adonai Eloheinu
when we lie down and when we get up,	בְּשָׁכְבֵּנוּ וּבְקוּמֵנוּ	beshochbenu uvekumenu
we shall speak about your statutes,	נָשִׂיחַ בְּחֻקֶּיךָ	nasi'ach bechukecha,
and we'll rejoice in words of your Torah	וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ	venismach bedivrei Toratecha
and commandments forever and ever.	וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד	uvemitzvotecha le'olam va'ed.
For they are our life and our good old age,	כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ	Ki hem chayeinu ve'orech yameinu
and we'll enjoy them day and night.	וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה	uvahem neh'geh yomam valaylah.
And your love—	◊ וְאַהֲבָתְךָ	◊ Ve'ahavat'cha
don't take it away from us, ever.	אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים	al tasir mimenu le'olamim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who loves your people Israel.	אוֹהֵב עַמּוֹ יִשְׂרָאֵל אָמֵן	ohev amo Yisra'el. Amen

SPS Sample

Shema (First Paragraph)

Add this shaded line when praying without a minyan.[1]

God is the reliable ruler.	אֵל מֶלֶךְ נֶאֱמָן	El melech ne'eman.
Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[2]	יהוה אֱלֹהֵינוּ יהוה ׀ אֶחָד	Adonai Eloheinu; Adonai echad.
	Say the next two lines quietly.	
Blessed is *God's* name,	בָּרוּךְ שֵׁם	Baruch shem—
the glory of whose reign lasts forever.[3]	כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד	kevod malchuto le'olam va'ed.
Deut. 6:5-9 You are to love your ruling God	וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ	Ve'ahavta et Adonai Elohecha
with your whole heart, your whole self	בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ	bechol levav'cha uvechol nafshecha,
and all your resources.	וּבְכָל־מְאֹדֶךָ	uvechol me'odecha.
[6] These words	וְהָיוּ הַדְּבָרִים הָאֵלֶּה	Vehayu had'varim ha'eleh
I tell you today *must b*e	אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם	asher anochi metzav'cha hayom
on your heart.	עַל־לְבָבֶךָ	al levavecha.
[7] Repeat them to your children,	וְשִׁנַּנְתָּם לְבָנֶיךָ	Veshinantam levanecha,
and talk about them	וְדִבַּרְתָּ בָּם	vedibarta bam
when you sit at home,	בְּשִׁבְתְּךָ בְּבֵיתֶךָ	beshivtecha beveitecha,
when you walk down the street,	וּבְלֶכְתְּךָ בַדֶּרֶךְ	uvelechtecha vaderech,
when you go to bed and when you get up.	וּבְשָׁכְבְּךָ 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 לְטֹטָפֹת בֵּין עֵינֶיךָ	vehayu letotafot bein einecha.
[9] and write them on your doorposts	וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ	Uchetavtam al mezuzot beitecha,
and on your gates.	וּבִשְׁעָרֶיךָ	uvish'arecha.

[1] Add three words to make up the number of words in Shema to 248, the number of limbs in the human body (Mishnah Oholot 1:8)—so we declare our love for God with every part of our body.

[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 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).

[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 (Mishna Yoma, 3:9).

SPS Sample

Shema (Second Paragraph)

Deut 11:13-21 This is what will happen	וְהָיָה	Vehayah
if you listen well to my commands,	אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי	im shamo'ah tishme'u el mitzvotai
which I	אֲשֶׁר אָנֹכִי	asher anochi
tell you today,	מְצַוֶּה אֶתְכֶם הַיּוֹם	metzaveh et'chem hayom,
to love God, your God,	לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם	le'ahavah et Adonai Eloheichem
and to serve *God* with your whole heart	וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם	ule'ovdo, bechol levav'chem,
and all your resources:	וּבְכָל־נַפְשְׁכֶם	uvechol nafshechem.
14 I will give your land its rain	וְנָתַתִּי מְטַר־אַרְצְכֶם	Venatati metar artzechem
at the right time, early and late rains,	בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ	be'ito, yoreh umalkosh,
so you can harvest your grain	וְאָסַפְתָּ דְגָנֶךָ	ve'asafta deganecha,
and wine and oil.	וְתִירֹשְׁךָ וְיִצְהָרֶךָ	vetirosh'cha, veyitz'harecha.
15 I will provide grass in your fields	וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ	Venatati esev besad'cha
for your cattle,	לִבְהֶמְתֶּךָ	livhemtecha,
so you can eat your fill.	וְאָכַלְתָּ וְשָׂבָעְתָּ	ve'achalta vesava'ta.
16 But take care!	הִשָּׁמְרוּ לָכֶם	Hishamru lachem
Don't be misled,[1] to turn *from me*	פֶּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם	pen yifteh levavchem, vesartem
and serve other gods	וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים	va'avadtem elohim acherim,
and worship them.	וְהִשְׁתַּחֲוִיתֶם לָהֶם	vehishtachavitem lahem.
17 Then God will be angry[2] at you	וְחָרָה אַף־יְהוָה בָּכֶם	Vecharah af Adonai bachem,
and close up the sky:	וְעָצַר אֶת־הַשָּׁמַיִם	ve'atzar et hashamayim,
there will be no rain,	וְלֹא־יִהְיֶה מָטָר	velo yih'yeh matar,
the earth will not yield its produce,	וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ	veha'adamah lo titen et yevulah,
and you will soon perish	וַאֲבַדְתֶּם מְהֵרָה	va'avadtem meherah
from the good land	מֵעַל הָאָרֶץ הַטֹּבָה	me'al ha'aretz hatovah
which God gives you.	אֲשֶׁר יְהוָה נֹתֵן לָכֶם	asher Adonai noten lachem.

SPS Sample

[1] "Lest your heart (the thinking part) be misled."
[2] "God's nose will blaze against you."

[18] Set these words	וְשַׂמְתֶּם֙ אֶת־דְּבָרַ֔י אֵ֖לֶּה	Vesamtem et devarai eileh
on your heart and soul,	עַל־לְבַבְכֶ֣ם וְעַל־נַפְשְׁכֶ֑ם	al levav'chem ve'al nafshechem,
tie them as a sign on your hand,	וּקְשַׁרְתֶּ֣ם אֹתָ֗ם לְא֙וֹת֙ עַל־יֶ֣דְכֶ֔ם	ukeshartem otam le'ot al yed'chem,
and place them on your forehead	וְהָי֥וּ לְטוֹטָפֹ֖ת	vehayu letotafot
between your eyes.	בֵּ֥ין עֵינֵיכֶֽם׃	bein eineichem.
[19] Teach them to your children,	וְלִמַּדְתֶּ֥ם אֹתָ֛ם אֶת־בְּנֵיכֶ֖ם	Velimadtem otam et beneichem,
talking about them	לְדַבֵּ֣ר בָּ֑ם	ledaber bam
when you sit at home,	בְּשִׁבְתְּךָ֣ בְּבֵיתֶ֔ךָ	beshivtecha beveitecha
when you walk down the street,	וּבְלֶכְתְּךָ֥ בַדֶּ֖רֶךְ	uvelechtecha vaderech,
when you go to bed and when you get up.	וּבְשָׁכְבְּךָ֥ וּבְקוּמֶֽךָ׃	uvshochbecha uvekumecha.
[20] Write them on your doorposts	וּכְתַבְתָּ֛ם עַל־מְזוּזֹ֥ות בֵּיתֶ֖ךָ	Uchetavtam al mezuzot beitecha,
and on your gates.	וּבִשְׁעָרֶֽיךָ׃	uvish'arecha.
[21] So that you and your children may spend a	לְמַ֣עַן יִרְבּ֤וּ יְמֵיכֶם֙	Lema'an yirbu yemeichem
long time,[1] on the land	וִימֵ֣י בְנֵיכֶ֔ם עַ֚ל הָאֲדָמָ֔ה	vimei veneichem al ha'adamah
that God promised	אֲשֶׁ֣ר נִשְׁבַּ֥ע יְהוָ֖ה	asher nishbah Adonai
to your parents, to give them,	לַאֲבֹתֵיכֶ֑ם לָתֵ֥ת לָהֶ֖ם	la'avoteichem, latet lahem,
—as long as[2] the sky is above the land!	כִּימֵ֥י הַשָּׁמַ֖יִם עַל־הָאָֽרֶץ׃	kimei hashamayim al ha'aretz.

SPS Sample

[1] "So that your days may be many, and your children's days…"
[2] "Like the days of."

Shema (Third Paragraph)

Numbers 15:37 God told Moses:	וַיֹּאמֶר יהוה אֶל־מֹשֶׁה לֵּאמֹר	Vayomer Adonai el Moshe lemor:
38 "Talk to the children of Israel,	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל	"Daber el benei Yisra'el
and tell them	וְאָמַרְתָּ אֲלֵהֶם	ve'amarta aleihem,
they should make fringes	וְעָשׂוּ לָהֶם צִיצִת	ve'asu lahem tzitzit
on the corners of their garments	עַל־כַּנְפֵי בִגְדֵיהֶם	al kanfei vigdeihem
as long as their people last.[1]	לְדֹרֹתָם	ledorotam.
On the corner fringe, they should put	וְנָתְנוּ עַל־צִיצִת הַכָּנָף	Venatnu al tzitzit hakanaf
a blue thread.	פְּתִיל תְּכֵלֶת	petil techelet.
39 That will be your fringe.	וְהָיָה לָכֶם לְצִיצִת	Vehayah lachem letzitzit
You will look at it	וּרְאִיתֶם אֹתוֹ	ur'item oto,
and remember all of God's rules,	וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יהוה	uzechartem et kol mitzvot Adonai,
and you will perform them;	וַעֲשִׂיתֶם אֹתָם	va'asitem otam,
you should not follow your heart	וְלֹא־תָתֻרוּ אַחֲרֵי לְבַבְכֶם	velo taturu acharei levav'chem
nor your eyes—	וְאַחֲרֵי עֵינֵיכֶם	ve'acharei eineichem
for you stray after them!	אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם	asher atem zonim achareihem;
40 Rather, remember	לְמַעַן תִּזְכְּרוּ	lema'an tizkeru,
and perform all my commands	וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי	va'asitem et kol mitzvotai,
and be holy to your God.	וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם	viheyitem kedoshim lEloheichem.
41 I am the Ruler, your God,	אֲנִי יהוה אֱלֹהֵיכֶם	Ani Adonai Eloheichem,
who brought you	אֲשֶׁר הוֹצֵאתִי אֶתְכֶם	asher hotzeti et'chem
from Egypt,	מֵאֶרֶץ מִצְרַיִם	me'eretz Mitzrayim
to be your God.	לִהְיוֹת לָכֶם לֵאלֹהִים	liheyot lachem lElohim.
I am	אֲנִי	Ani
the Ruler, your God."	◊ יהוה אֱלֹהֵיכֶם	◊ Adonai Eloheichem."
It's true…	**אֱמֶת…**	**Emet**…

[1] "For their generations."

SPS Sample

First Blessing After Shema

…All this is certain—it's our faith	…וֶאֱמוּנָה כָּל 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,[1]	וְאֵין זוּלָתוֹ	ve'ein zulato
and we are Israel, *God's* people.	וַאֲנַחְנוּ 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	מַלְכֵּנוּ הַגּוֹאֲלֵנוּ	malkeinu, hago'alenu
from the clutches of all tyrants;	מִכַּף כָּל 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 גְּמוּל	veham'shalem gemul
all our mortal enemies;	לְכָל אוֹיְבֵי נַפְשֵׁנוּ	lechol oy'vei nafshenu;
Job 9:10 "Who does great things—	הָעֹשֶׂה גְדֹלוֹת	Ha-"Oseh gedolot
too many to find out—	עַד־אֵין חֵקֶר	ad ein cheker
and miracles beyond counting";[2]	וְנִפְלָאוֹת עַד־אֵין מִסְפָּר	venifla'ot ad ein mispar";
Ps 66:9 "Who sets our souls in life	הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים	"Hasam nafshenu bachayim,
and has not let our foot falter";	וְלֹא־נָתַן לַמּוֹט רַגְלֵנוּ	velo natan lamot raglenu";
who leads us to our enemies' heights	הַמַּדְרִיכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ	hamadrichenu al bamot oy'veinu,
and has raised our glory	וַיָּרֶם קַרְנֵנוּ	vayarem karnenu
over all who hate us;	עַל כָּל שׂנְאֵינוּ	al kol son'einu;
who works miracles for us	הָעֹשֶׂה לָנוּ נִסִּים	ha'oseh lanu nisim
and revenge on Pharaoh,	וּנְקָמָה בְּפַרְעֹה	unekamah beFar'oh,
signs and wonders	אוֹתוֹת וּמוֹפְתִים	otot umoftim
on the land of Ham's children;	בְּאַדְמַת בְּנֵי חָם	be'admat benei Cham;
who strikes in anger	הַמַּכֶּה בְּעֶבְרָתוֹ	hamakeh ve'evrato
all the firstborn of Egypt,	כָּל בְּכוֹרֵי מִצְרָיִם	kol bechorei Mitzrayim,

[1] "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.

[2] The first letter of the Hebrew, הָ ("the one who"), is added to the verse from Job.

SPS Sample

and brings out *God's* people Israel	וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל	vayotzeh et amo Yisra'el
from among them to eternal freedom;	מִתּוֹכָם לְחֵרוּת עוֹלָם	mitocham lecherut olam;
who guides the children	הַמַּעֲבִיר בָּנָיו	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 שׂוֹנְאֵיהֶם	et rodfeihem ve'et son'eihem
God sunk into the depths,	בִּתְהוֹמוֹת טִבַּע	bit'homot tiba,.
while those children saw *God's* strength,	וְרָאוּ בָנָיו גְּבוּרָתוֹ	ve'ra'u vanav gevurato,
gave praise and thanks to *God's* name.	שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ	shibchu vehodu lishmo
They readily accepted *God's* 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 כֻלָּם	besimchah rabah,ve'amru chulam:

We say the next three lines aloud.

Ex 15:11 "Who is like you among gods, Ruler?	מִי־כָמֹכָה בָּאֵלִם יהוה	"Mi chamochah ba'elim Adonai?
Who is like you, sublime in holiness,	מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ	Mi kamocha ne'dar bakodesh
awesome in praise, working wonders?"	נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא	norah tehilot, oseh feleh?"
Your children saw your ruling power	◊ מַלְכוּתְךָ רָאוּ בָנֶיךָ	◊ Malchut'cha ra'u vanecha
split the sea before Moses.	בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה	boke'ah yam lifnei Moshe.
Ex 15:2 "This is my God," they responded, saying:	זֶה אֵלִי עָנוּ וְאָמְרוּ	"Zeh Eli," anu, ve'amru:

We say the next line aloud.

Ex. 15:18 God will be the ruler forever!	יהוה ו יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
And it's said *in your scripture*:	◊ וְנֶאֱמַר	◊ vene'emar:
Jer 31:10 For God has redeemed Jacob,	כִּי־פָדָה יהוה אֶת־יַעֲקֹב	Ki fadah Adonai et Ya'akov
saved him from a hand too strong for him.	וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ	uge'alo miyad chazak mimenu.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who saves Israel.	גָּאַל יִשְׂרָאֵל אָמֵן	ga'al Yisra'el. Amen

[1] "And *God's*-sovereignty willingly they-took upon-themselves."

SPS Sample

Second Blessing After Shema

In peace, O God, lay us in bed,	הַשְׁכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם	Hashkivenu Adonai Elohenu l'shalom,
Wake us to life, O Sovereign.	וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים	veha'amidenu malkenu lechayim,
Your peaceful shelter o'er us spread,	וּפְרוֹס עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ	uferos aleinu sukat shelomecha
Guide us with good counseling.	וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ	vetaknenu be'etza tovah milfanecha
Save us for your reputation,	וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ	vehoshi'enu lema'an shemecha
Shield us for our own salvation,	וְהָגֵן בַּעֲדֵנוּ	vehagen ba'adenu
Spare us *these miseries:* the foe,	וְהָסֵר מֵעָלֵינוּ אוֹיֵב	vehaser me'aleinu oyev,
Pestilence, sword, famine and woe.	דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן	dever vecherev vera'av veyagon,
Keep slanderers[1]	וְהָסֵר שָׂטָן	vehaser Satan
from our front and rear,	מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ	milfaneineinu ume'achareinu,
Hide us in shadow of your wing,	וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ	uvetzel kenafecha tastirenu,
O God, our guard and rescuer,	כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה	ki El shomrenu umatzilenu atah;
Gracious and kind, our sovereign.	כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה	ki El melech chanun verachum atah.
Protect us as we leave and return	◊ וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ	◊ Ushemor tzetenu uvo'enu
in life and in peace	לְחַיִּים וּלְשָׁלוֹם	lechayim uleshalom
from now for ever.	מֵעַתָּה וְעַד עוֹלָם	me'ata ve'ad olam.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who always guards your people Israel.	שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעַד אָמֵן	shomer amo Yisra'el la'ad. Amen

SPS Sample

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

Third Blessing After Shema

Ps. 89:53 May God be blessed forever—	בָּרוּךְ יהוה לְעוֹלָם	Baruch Adonai le'olam:
this is really true!	אָמֵן וְאָמֵן	amen ve'amen.
Ps. 135:21 May God be blessed from Zion,	בָּרוּךְ יהוה מִצִּיּוֹן	Baruch Adonai miTziyon,
God who lives in Jerusalem: Halleluyah!	שֹׁכֵן יְרוּשָׁלָם הַלְלוּיָהּ	shochen Yerushalayim: Halleluyah!
Ps.72:18-19 May God, God, be blessed—	בָּרוּךְ יהוה אֱלֹהִים	Baruch Adonai Elohim,
Israel's God,	אֱלֹהֵי יִשְׂרָאֵל	Elohei Yisra'el,
who alone makes miracles;	עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ	oseh nifla'ot levado;
and *God's* famous name be blessed forever,	וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם	uvaruch shem kevodo le'olam,
and may *God's* glory fill the whole world:	וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ	veyimaleh chevodo et kol ha'aretz:
Let it really be so!	אָמֵן וְאָמֵן	amen ve'amen.
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 יְהוָה בְּמַעֲשָׂיו	yismach Adonai bema'asav.
Ps. 113:2 May God's fame be blessed	יְהִי שֵׁם יְהוָה מְבֹרָךְ	Yehi shem Adonai mevorach
from now on, forever and ever.	מֵעַתָּה וְעַד־עוֹלָם	me'atah ve'ad olam.
I Samuel 12:22 God will not disown[1] *God's* people,	כִּי לֹא־יִטֹּשׁ יְהוָה אֶת־עַמּוֹ	Ki lo yitosh Adonai et amo
and risk God's great reputation,[2]	בַּעֲבוּר שְׁמוֹ הַגָּדוֹל	ba'avur shemo hagadol.
for God agreed[3]	כִּי הוֹאִיל יְהוָה	Ki ho'il Adonai
to make you *God's* people.[4]	לַעֲשׂוֹת אֶתְכֶם לוֹ לְעָם	la'asot et'chem lo le'am.
I Kings 18:39 Then the whole nation saw	וַיַּרְא כָּל־הָעָם	Vayar kol ha'am,
and fell face-down and said:	וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ	vayiplu al peneihem, vayomru:
"God is the Divinity!	יְהוָה הוּא הָאֱלֹהִים	"Adonai, hu ha'Elohim,
God is the Divinity!"[5]	יְהוָה הוּא הָאֱלֹהִים	Adonai, hu ha'Elohim."

[1] From the root נָטַשׁ, "abandon."

[2] "For the sake of his great name"—i.e., God's reputation (name) depends on the fate of God's people. The basis of God's reputation is "truth," keeping promises. If God abandons the people God promised to protect, people will wonder whether God's reputation for keeping promises is deserved!

[3] הוֹאִיל is from the root יאל, "consent; resolve; begin."

[4] After scolding the people for wanting a king, Samuel reassures them with these words.

[5] Said after Elijah routed the prophets of Baal. What is the difference between Adonai and Elohim? "When I sit in judgement on humanity, I am called *Elohim.* … And when I treat the world with compassion, I am known as *Adonai"* (Exodus Rabbah 3:6, quoted by Ismar Schorsch in his commentary on sedrah Va'era, 5758).

SPS Sample

Zech. 14:9 And God will be ruler	וְהָיָה יְהוָה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.
Ps. 33:22 Be kind to us, God,	יְהִי־חַסְדְּךָ יְהוָה עָלֵינוּ	Yehi chasdecha Adonai aleinu
for we have hoped for you.[1]	כַּאֲשֶׁר יִחַלְנוּ לָךְ	ka'asher yichalnu lach.
I Chron 16:35 Save us, O saving God,	הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ	Hoshi'enu Elohei yish'enu,
unite us, save us from the *other* nations,	וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם	vekabtzenu vehatzilenu min hagoyim,
to thank your holy name	לְהֹדוֹת לְשֵׁם קָדְשֶׁךָ	lehodot leshem kodshecha,
to honor your praise.[2]	לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ	lehishtabe'ach bit'hilatecha.
Ps. 86:9-10 All the nations you made	כָּל־גּוֹיִם אֲשֶׁר עָשִׂיתָ	Kol goyim asher asita
will come and bring praises to you,	יָבוֹאוּ וְיִשְׁתַּחֲווּ לְפָנֶיךָ	yavo'u veyishtachavu lefanecha,
God, and honor your name,	אֲדֹנָי וְיכַבְּדוּ לִשְׁמֶךָ	Adonai, vichabdu lishmecha.
for you are great and work wonders,	כִּי־גָדוֹל אַתָּה וְעֹשֵׂה נִפְלָאוֹת	Ki gadol atah ve'oseh nifla'ot,
you, God, by yourself…	אַתָּה אֱלֹהִים לְבַדֶּךָ	atah, Elohim, levadecha.
Ps. 79:13 …While we, your people—	וַאֲנַחְנוּ עַמְּךָ	Va'anachnu am'cha
the flock you tend—	וְצֹאן מַרְעִיתֶךָ	vetzon mar'itecha.
will thank you forever;	נוֹדֶה לְךָ לְעוֹלָם	Nodeh lecha le'olam,
from age to age we shall tell your praise.	לְדֹר וָדֹר נְסַפֵּר תְּהִלָּתֶךָ	ledor vador nesaper tehilatecha.

May God be blessed in the daytime;	בָּרוּךְ יי בַּיּוֹם	Baruch Adonai bayom,
may God be blessed at night;	בָּרוּךְ יי בַּלָּיְלָה	baruch Adonai balayla;
may God be blessed when we go to sleep;	בָּרוּךְ יי בְּשָׁכְבֵּנוּ	baruch Adonai beshochbenu,
may God be blessed when we wake up.	בָּרוּךְ יי בְּקוּמֵנוּ	baruch Adonai bekumenu.
For in your power are	כִּי בְיָדְךָ	Ki veyad'cha
the souls of the living and the dead!	נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים	nafshot hachayim vehametim.

[1] "May your kindness be upon us, God, as (or, according to the way that) we have hoped for you," a plea that God's mercy and salvation, when it finally comes, should compensate for all the long years of hoping, suffering and waiting.

[2] Some siddurim (Birnbaum, Scherman) use the very similar verse from Psalms 106:47 instead of I Chronicles 16:35 (found in Brodie, Davis, Silverman). These works are listed in the bibliography.

SPS Sample

Job 12:10 Who holds every creature's soul,	אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל־חָי	Asher beyado nefesh kol chay,
and every person's spirit.	וְרוּחַ כָּל־בְּשַׂר־אִישׁ	veru'ach kol b'sar ish.
Ps. 31:6 I will entrust my spirit to you:	בְּיָדְךָ אַפְקִיד רוּחִי	Beyad'cha afkid ruchi,
you have set me free, ruling God of truth![1]	פָּדִיתָה אוֹתִי יְהוָה אֵל אֱמֶת	pedita oti, Adonai, El emet.
God in heaven,	אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם	Eloheinu shebashamayim,
unify your reputation,	יַחֵד שִׁמְךָ	yached shimcha.
And establish your eternal rule,	וְקַיֵּם מַלְכוּתְךָ תָּמִיד	Vekayem malchut'cha tamid,
and rule over us forever.	וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד	umeloch aleinu le'olam va'ed.
May our eyes see, our hearts rejoice	יִרְאוּ עֵינֵינוּ וְיִשְׂמַח לִבֵּנוּ	Yir'u eineinu, veyismach libenu,
and our spirits delight	וְתָגֵל נַפְשֵׁנוּ	Vetagel nafshenu
in your true salvation,	בִּישׁוּעָתְךָ בֶּאֱמֶת	bishu'at'cha, be'emet,
when Zion declares:	בֶּאֱמֹר לְצִיּוֹן	be'emor leTziyon:
"Your God has become ruler!"	מָלַךְ אֱלֹהָיִךְ	"Malach Elohayich!"
"God reigns"; "our God has ever reigned";	יְהוָה מָלָךְ יְהוָה מָלָךְ	"Adonai melech"; "Adonai malach";
"God's reign eternal will not cease";[2]	יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד	"Adonai yimloch le'olam va'ed."
For this is your reign,	◊ כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא	◊ Ki hamalchut shelcha hi,
and forever and ever you will rule in glory.	וּלְעוֹלְמֵי עַד תִּמְלוֹךְ בְּכָבוֹד	ule'olmei ad timloch bechavod.
There is no *true* ruler except for you.	כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה	Ki ein lanu melech elah atah.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
the glorious ruler who	הַמֶּלֶךְ בִּכְבוֹדוֹ	hamelech bichvodo
will constantly rule us forever and ever,	תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד	tamid yimloch aleinu le'olam va'ed,
us and all *God's* creatures.	וְעַל כָּל מַעֲשָׂיו אָמֵן	ve'al kol ma'asav.

The leader leads Half Kaddish, page 541.

SPS Sample

[1] "Into your hand (i.e., into your power) I commend my spirit; you have taken notice of me (so you know who I am; or, you redeemed me), Ruler, God of truth."
[2] Psalm 10:16; 93:1; Exodus 15:18.

Weekday Evening Silent Amidah

We stand to recite the amidah (standing prayer) quietly. Some add this verse from Psalm 51.

[Ps 51:17] Ruler, *just* open my lips	אֲדֹנָי שְׂפָתַי תִּפְתָּח	Adonai sefatai tiftach,
and my mouth will declare your praise.	וּפִי יַגִּיד תְּהִלָּתֶךָ	ufi yagid tehilatecha.

Amidah: Opening Blessings

1. Ancestors ▪ אָבוֹת Avot ▪ וְאִמָּהוֹת Ve'Imahot

We bless you, God, our God	׀ בָּרוּךְ ׀ אַתָּה ׀ יי אֱלֹהֵינוּ	׀ Baruch ׀ ata ׀ Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי 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 וֵאלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	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 חַסְדֵי אָבוֹת וְאִמָּהוֹת	vezocher chasdei avot ve'imahot,
And rescue their posterity	וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם	umevi go'el livnei veneihem,
To show your love and honesty.[1]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.

Between Rosh Hashanah and Yom Kippur, add the four shaded lines.

Remember us for life,	זָכְרֵנוּ לְחַיִּים	Zochrenu lechayim,
ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים	vechotvenu besefer hachayim
for your own sake,[2] God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ ata ׀ Adonai,
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה	magen Avraham ufoked Sarah.

[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." A note on page 609 describes sources for this blessing.

[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.

SPS Sample

2. Might ▪ גְּבוּרוֹת ▪ Gevurot

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

From Pesach to Shemini Atzeret, some add the shaded line:

you make the dew fall.	מוֹרִיד הַטָּל	Morid hatal.

From Shemini Atzeret to Pesach, we add this shaded line to pray for Israel's winter rains:

you make wind blow and rain fall.[1]	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם	Mashiv haru'ach umorid hagashem.
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[2]	מְחַיֵּה 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.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	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.

Between Rosh Hashanah and Yom Kippur, add the shaded section.

Who is like you, source of mercy,	מִי כָמוֹךָ אַב הָרַחֲמִים	Mi chamocha, av harachamim,
thinking of your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to *grant them* life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.
To bring the dead to life, O you	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
who revives the dead.[3]	מְחַיֵּה הַמֵּתִים	mechayeh hametim.

[1] Especially in winter, when nature seems dormant, we note that the cycle of seasons will bring a new spring and reassure ourselves that the promise of resurrection—however we understand it—can surely be fulfilled.

[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.

SPS Sample

3. Holiness • קְדוּשָׁה • Kedushah

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וּקְדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, selah!	יְהַלְלוּךָ סֶלָה	yehalelucha selah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

the holy God.	הָאֵל הַקָּדוֹשׁ	ha'El hakadosh.
the holy ruler.[1]	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh.

Amidah: Central Blessings

4a. 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 לֶאֱנוֹשׁ בִּינָה	umelamed le'enosh binah.
Grant us from yourself	חָנֵּנוּ מֵאִתְּךָ	Choneinu me'it'cha
knowledge, understanding and wisdom.	דֵּעָה בִּינָה וְהַשְׂכֵּל	de'ah, binah, vehaskel.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who grants knowledge.	חוֹנֵן הַדָּעַת	chonein hada'at.

4b. After Shabbat or a festival, say this shaded section instead of 4a.

You grace humankind with knowledge	אַתָּה חוֹנֵן לְאָדָם דַּעַת	Atah chonen le'adam da'at
and teach people wisdom.	וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה	umelamed le'enosh binah.
You graciously granted us	אַתָּה חוֹנַנְתָּנוּ	Atah chonantanu
knowledge of your Torah	לְמַדַּע תּוֹרָתֶךָ	lemada Toratecha
and taught us to perform	וַתְּלַמְּדֵנוּ לַעֲשׂוֹת	vatlamdenu la'asot
the statutes of your will.	חֻקֵּי רְצוֹנֶךָ	chukei retzonecha
You distinguished, Sovereign God,	וַתַּבְדֵּל יי אֱלֹהֵינוּ	vatavdel, Adonai Eloheinu,
between holy and secular,	בֵּין קֹדֶשׁ לְחוֹל	bein kodesh lechol,
between light and dark,	בֵּין אוֹר לְחֹשֶׁךְ	bein or lechoshech,
between Israel and other nations,	בֵּין יִשְׂרָאֵל לָעַמִּים	bein Yisra'el la'amim,
between Day Seven	בֵּין יוֹם הַשְּׁבִיעִי	bein Yom Hashvi'i
and the six days of work.	לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה	lesheshet yemei hama'aseh.

JPS Sample

[1] From Rosh Hashanah to Yom Kippur, we stress the theme of God's sovereignty.

Parent and sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkeinu,
Let the coming days begin	הַחֵל עָלֵינוּ הַיָּמִים הַבָּאִים	hachel aleinu hayamim haba'im
to bring us peace;	לִקְרָאתֵנוּ לְשָׁלוֹם	likratenu leshalom,
may we be kept *far* from sin,	חֲשׂוּכִים מִכָּל חֵטְא	chasuchim mikol chet
cleansed of iniquity,	וּמְנֻקִּים מִכָּל עָוֹן	umenukim mikol avon
fixed in our reverence for you,	וּמְדֻבָּקִים בְּיִרְאָתֶךָ	umedubakim beyir'atecha;
and grant us from yourself	וְחָנֵּנוּ מֵאִתְּךָ	vechoneinu me'it'cha
knowledge, understanding and wisdom.	דֵּעָה בִּינָה וְהַשְׂכֵּל	de'ah, binah, vehaskel.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who grants knowledge.	חוֹנֵן הַדָּעַת	chonein hada'at.

5. Bring us back to you, God.

Source of life, bring us back to your Torah;	הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ	Hashivenu avinu leToratecha
O Ruler, bring us close to serve you,	וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekarvenu malkenu la'avodatecha,
and bring us back	וְהַחֲזִירֵנוּ	vehachazirenu
in full repentance before you.	בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ	bit'shuvah shelemah lefanecha;
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who cherishes repentance.	הָרוֹצֶה בִּתְשׁוּבָה	harotzeh bitshuvah.

6. Pardon our sins.

We strike our chest for "chatanu" (we have sinned) and "fashanu" (we have transgressed).

Forgive us, source of life,	סְלַח לָנוּ אָבִינוּ	Selach lanu, avinu,
for we have sinned;	כִּי חָטָאנוּ	ki chata'nu;
pardon us, ruler,	מְחַל לָנוּ מַלְכֵּנוּ	mechal lanu, malkenu,
for we have transgressed,	כִּי פָשָׁעְנוּ	ki fasha'nu,
for you forgive and grant pardons.	כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה	ki mochel vesole'ach atah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
gracious and liberal in forgiveness.	חַנּוּן הַמַּרְבֶּה לִסְלֹחַ	chanun hamarbeh lislo'ach.

SPS Sample

7. Save us from our troubles.

Look on our misery	רְאֵה נָא בְעָנְיֵנוּ	Re'ei nah ve'onyenu
and plead our cause,	וְרִיבָה רִיבֵנוּ	verivah rivenu,
and save us soon	וּגְאָלֵנוּ מְהֵרָה	uge'alenu meherah
for your reputation,	לְמַעַן שְׁמֶךָ	lema'an shemecha,
for you are a powerful savior.	כִּי גוֹאֵל חָזָק אָתָּה	ki go'el chazak atah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who saves Israel.	גּוֹאֵל יִשְׂרָאֵל	go'el Yisra'el.

8. Heal and save us.

Heal us, Ruler, and we will be healed;	רְפָאֵנוּ יי וְנֵרָפֵא	Refa'enu, Adonai, venerafeh;
save us, and we will be saved —	הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה	hoshi'enu venivashei'ah —
for you are our praise.	כִּי תְהִלָּתֵנוּ אָתָּה	ki tehilatenu atah,
And bring full healing	וְהַעֲלֵה רְפוּאָה שְׁלֵמָה	veha'aleh refu'ah shelemah
for all our maladies,	לְכָל-מַכּוֹתֵינוּ	lechol makoteinu,

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

May your wish be—	וִיהִי רָצוֹן מִלְּפָנֶיךָ	vihi ratzon milfanecha,
O Ruler our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
our ancestors' God—	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
to quickly send	שֶׁתִּשְׁלַח מְהֵרָה	shetishlach meherah
complete healing from above,	רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם	refu'ah shelema min hashamayim,
healing of spirit and of body, for…	רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת 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 שְׁאָר חוֹלֵי יִשְׂרָאֵל	betoch she'ar cholei Yisra'el.
for you are God, ruler, healer,	כִּי אֵל מֶלֶךְ רוֹפֵא	ki El, melech, rofeh,
faithful and merciful.	נֶאֱמָן וְרַחֲמָן אָתָּה	ne'eman verachaman atah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
healing the sick of your people Israel.	רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל	rofeh cholei amo 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).

SPS Sample

9. Grant us a good year.

Ruling God, bless for us	בָּרֵךְ עָלֵינוּ יי אֱלֹהֵינוּ	Barech aleinu Adonai Eloheinu
this year	אֶת-הַשָּׁנָה הַזֹּאת	et hashanah hazot
and all its kinds of produce, for good,	וְאֶת כָּל-מִינֵי תְבוּאָתָהּ לְטוֹבָה	ve'et kol minei tevu'atah, letovah,

From the evening before December 5[1] (December 6 in Hebrew years divisible by 4, such as 5772) until Pesach, replace the next line with the shaded line.

and grant blessing	וְתֵן בְּרָכָה	veten berachah
and grant dew and rain as a blessing	וְתֵן טַל וּמָטָר לִבְרָכָה	veten tal umatar livrachah
on the face of the earth,	עַל פְּנֵי הָאֲדָמָה	al penei ha'adamah,
and satisfy us from its goodness	וְשַׂבְּעֵנוּ מִטּוּבָהּ	vesab'einu mituvah
and bless our year like the best years.	וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת	uvarech shenatenu kashanim hatovot.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who blesses the years.	מְבָרֵךְ הַשָּׁנִים	mevarech hashanim.

10. Gather our exiles.

Sound the great shofar for our freedom,	תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ	Teka beshofar gadol lecherutenu
raise a banner to gather our exiles,	וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ	vesa nes lekabetz galuyoteinu
and gather us together	וְקַבְּצֵנוּ יַחַד	vekabtzeinu yachad
from the four corners of the earth.	מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ	me'arbah kanfot ha'aretz.
Blessed are you, Ruler;	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
gathering *your* dispersed people, Israel.	מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל	mekabetz nidchei amo Yisra'el.

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

Restore our judges as at first	הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה	Hashivah shofteinu kevarishonah,
and our advisors as in the beginning,	וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה	veyo'atzeinu kevat'chilah
take away *our* sorrow and sighing	וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה	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.	וְצַדְּקֵנוּ בַּמִּשְׁפָּט	vetzadkeinu bamishpat.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

ruler who loves righteousness and justice.	מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט	melech ohev tzedakah umishpat.
ruler who dispenses justice.	הַמֶּלֶךְ הַמִּשְׁפָּט	hamelech hamishpat.

[1] For an explanation of this date, see page 606.

12. Let evil people meet their fate.

For slanderers, let there be no hope,	וְלַמַּלְשִׁינִים אַל תְּהִי תִקְוָה	Velamalshinim al tehi tikvah,
may wickedness perish in an instant,	וְכָל-הָרִשְׁעָה כְּרֶגַע תֹּאבֵד	vechol harish'ah kerega toved,
and all your people's enemies,	וְכָל-אוֹיְבֵי עַמְּךָ	vechol oy'vei am'cha
may they soon be cut down!	מְהֵרָה יִכָּרֵתוּ	meherah yikaretu.
And the arrogant people—	וְהַזֵּדִים	Vehazedim
may you soon uproot and crush them,	מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר	meherah te'aker uteshaber
cast them down and humble them,	וּתְמַגֵּר וְתַכְנִיעַ	utemager vetachni'a
quickly and in our time!	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu!
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah, Adonai,
who destroys foes and humbles the proud.	שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים	shover oy'vim umachni'a zedim.

13. But let the righteous enjoy their reward.

For the righteous and devout	עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים	Al hatzadikim ve'al hachasidim
and the elders of your people	וְעַל זִקְנֵי עַמְּךָ	ve'al ziknei amcha
the Jewish community,	בֵּית יִשְׂרָאֵל	beit Yisra'el
for the remnant of their scholars	וְעַל פְּלֵיטַת סוֹפְרֵיהֶם	ve'al pleitat sofreihem
for the righteous converts and for us	וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ	ve'al gerei hatzedek ve'aleinu
let your mercies be stirred,	יֶהֱמוּ נָא רַחֲמֶיךָ	yehemu nah rachamecha,
ruling God;	יי אֱלֹהֵינוּ	Adonai Eloheinu;
and grant a good reward	וְתֵן שָׂכָר טוֹב	veten sachar tov
to all who truly trust your reputation,	לְכֹל הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת	lechol habot'chim beshimcha be'emet
and put our lot with them forever —	וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם	vesim chelkenu imahem le'olam—
we won't be ashamed, for we trust you.	וְלֹא נֵבוֹשׁ כִּי בְךָ בָּטָחְנוּ	velo nevosh, ki vecha batachnu.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
the support and trust of the righteous.	מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים	mish'an umivtach latzadikim.

SPS Sample

14. And let Jerusalem be restored.

And to Jerusalem your city	וְלִירוּשָׁלַיִם עִירְךָ	Velirushalayim ir'cha
return in mercy,	בְּרַחֲמִים תָּשׁוּב	berachamim tashuv,
stay there as you promised,	וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ	vetishkon betochah ka'asher dibarta,
and build it soon, in our days,	וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ	uveneh otah bekarov beyameinu,
a structure to last forever;	בִּנְיַן עוֹלָם	binyan olam;
and set David's throne there soon.	וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין	vechiseh David mehera letochah tachin.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who builds Jerusalem.	בּוֹנֵה יְרוּשָׁלָיִם	boneh Yerushalayim.

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

The flower of your servant David—	אֶת-צֶמַח דָּוִד עַבְדְּךָ	Et tzemach David avdecha
hurry to make it bloom,	מְהֵרָה תַצְמִיחַ	meherah tatzmi'ach,
and in your salvation raise his horn:	וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ	vekarno tarum bishu'atecha,
we've waited all day for your salvation!	כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל-הַיּוֹם	ki lishu'at'cha kivinu kol hayom!
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who makes the horn of salvation flourish.	מַצְמִיחַ קֶרֶן יְשׁוּעָה	matzmi'ach keren yeshu'ah.

16. Hear our prayers.

Hear our voice, Sovereign God,	שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ	Shema kolenu, Adonai Eloheinu,
pity us and be merciful to us,	חוּס וְרַחֵם עָלֵינוּ	chus verachem aleinu,
and with mercy and favor accept	וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן	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.	תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה	tefilot vetachanunim atah;
Don't turn us away from you emptyhanded,	וּמִלְּפָנֶיךָ מַלְכֵּנוּ רֵיקָם	umilfanecha malkenu reikam
O Ruler,	אַל תְּשִׁיבֵנוּ	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,
who listens to prayer.	שׁוֹמֵעַ תְּפִלָּה	shome'ah tefilah.

SPS Sample

Amidah: Closing Blessings

17. Temple Service • עֲבוֹדָה • Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	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 תְקַבֵּל 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 עַמֶּךָ	avodat Yisra'el amecha.

On Rosh Chodesh and festivals add Ya'aleh Veyavo, page 498.

And may our eyes witness	וְתֶחֱזֶינָה 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,
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן	hamachazir shechinato leTziyon.

18. Thanksgiving • מוֹדִים • Modim

We thank you,	׀ מוֹדִים אֲנַחְנוּ לָךְ	׀ Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא ׀ יי אֱלֹהֵינוּ	sha'atah hu ׀ Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	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 לְךָ וּנְסַפֵּר 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 נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ	ve'al nisecha sheb'chol yom imanu,

[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 אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.
[2] "And may it be to *your* liking forever …"

SPS Sample

Your wonders and abundant boons,	וְעַל נִפְלְאוֹתֶיךָ וְטוּבוֹתֶיךָ	ve'al nifle'otecha vetovotecha,
With us evening, morn, and noon.	שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם	shebechol et, erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.

On Chanukah and Purim, Israel's Independence Day and Jerusalem Day, insert Al Hanisim, page 500.

And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.

Between Rosh Hashanah and Yom Kippur, add the two shaded lines.

And write down for a good life all the children	וּכְתוֹב לְחַיִּים טוֹבִים	Uchetov lechayim tovim
of *those with whom you made* your agreement!	כָּל-בְּנֵי בְרִיתֶךָ	kol benei veritecha.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.
Blessed are you, Ruler,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ atah ׀ Adonai,
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת	ulecha na'eh lehodot.

19. Peace • שָׁלוֹם • Shalom

Abundant peace on your people Israel	שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ	Shalom rav al Yisra'el amcha
and to all who live on earth[1]	וְעַל כָּל יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel
bestow forever.	תָּשִׂים לְעוֹלָם	tasim le'olam.
For you are the ruler,	כִּי אַתָּה הוּא מֶלֶךְ	Ki atah hu melech
sovereign of all peace.	אָדוֹן לְכָל הַשָּׁלוֹם	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,	בְּכָל עֵת וּבְכָל שָׁעָה	bechol et uv'chol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.

[1] Some add the shaded line to pray for all of humanity.

SPS Sample

Between Rosh Hashanah and Yom Kippur, add the shaded lines.

In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood, may we be	וְשָׁלוֹם וּפַרְנָסָה טוֹבָה	veshalom ufarnasah tovah,
reviewed and graded before you,	נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ	nizacher venikatev lefanechah, anachnu
with all your people, Israel's descendants,	וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל	vechol amchah Beit Yisra'el
for a life of goodness and peace.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם	lechayim tovim uleshalom.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who blesses *God's* people Israel	הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	hamvarech et amo Yisra'el
with peace.	בַּשָּׁלוֹם	bashalom.

The amidah ends here, but we remain standing to express our own thanks and the longings of our heart, guided by the next paragraphs.

Personal Prayer

My God, keep bad *words* from my tongue,	אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע	Elohai, netzor leshoni mera,
and lies from my lips.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה	usefatai midaber mirmah.
Let me not try to answer those who curse me;	וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם	Velimkalelai nafshi tidom,
let my spirit be *as still* as dust to everyone.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה	venafshi ke'afar lakol tihyeh.
Open my heart with your teaching	פְּתַח לִבִּי בְּתוֹרָתֶךָ	Petach libi beToratecha,
that my spirit may follow your rules.	וּבְמִצְוֹתֶיךָ תִּרְדֹּוף נַפְשִׁי	uvemitzvotecha tirdof nafshi.
As for all who plan harm for me,	וְכָל-הַחוֹשְׁבִים עָלַי רָעָה	Vechol hachoshvim alai ra'ah,
quickly upset their designs	מְהֵרָה הָפֵר עֲצָתָם	meherah hafer atzatam
and spoil their plans.	וְקַלְקֵל מַחֲשַׁבְתָּם	vekalkel machashavtam.
Do it for the sake of your reputation;	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha,
do it for the sake of your right hand;	עֲשֵׂה לְמַעַן יְמִינֶךָ	aseh lema'an yeminecha,
do it for the sake of your holiness;	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	aseh lema'an kedushatecha,
do it for the sake of your law.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ	aseh lema'an Toratecha.
Ps 60:7 "To save your devoted followers,	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ	"Lema'an yechaltzun yedidecha,
take action, rescue and answer me!"	הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי	hoshi'ah yemin'cha, va'aneni."
Psalm 19:15 "May what I say be to your liking,	יִהְיוּ לְרָצוֹן אִמְרֵי־פִי	"Yi'heyu leratzon imrei fi,
and my deepest thoughts *come* before you,	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock, my savior."	יְהוָה צוּרִי וְגֹאֲלִי	Adonai, tzuri, vego'ali."

SPS Sample

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
Making peace in heaven above,	עֹשֶׂה הַשָּׁלוֹם בִּמְרוֹמָיו	Oseh hashalom bimromav
may *God* bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen."

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

May this be what you want,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעֲבָדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
Mal 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.
Mal. 3:4 So that God will enjoy	וְעָרְבָה לַיהוָה	Ve'arvah lAdonai
the sacrifice of Judah and Jerusalem	מִנְחַת יְהוּדָה וִירוּשָׁלָם	min'chat Yehudah Virushalayim
as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

SPS Sample

Following Shabbat continue with ...
... Half Kaddish, page 541, and "Concluding Prayers After Shabbat," page 41.
... If a festival begins in the next six days, Full Kaddish, page 542, and then "Scripture Readings," page 48.

On other evenings, the leader leads Full Kaddish, page 542.

From Pesach to Shavu'ot, count the Omer, page 120.
On Chanukah, light the Chanukah lights, page 600.
On Purim, read the Book of Esther; on the Ninth of Av, read the Book of Lamentations.

Continue with Aleinu, page 126.

Concluding Prayers After Shabbat

On Purim we read the Megillah, on the Ninth of Av we read Lamentations, then skip to "Holy Are You," page 43.

Ps. 90:17 May we feel God's tenderness;	וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ	Vihi no'am Adonai Eloheinu aleinu,
may *God* confirm our efforts;	וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ	uma'asei yadeinu konenah aleinu,
God, confirm our efforts.[1]	וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ	uma'asei yadeinu koneneihu.

Psalm 91

[1] Whoever dwells with God on high	יֹשֵׁב בְּסֵתֶר עֶלְיוֹן	Yoshev beseter elyon,
In sacred shelter will find ease.[2]	בְּצֵל שַׁדַּי יִתְלוֹנָן	betzel Shadai yitlonan.
[2] "My God, my home, my castle," I	אֹמַר לַיהוה מַחְסִי וּמְצוּדָתִי	Omar lAdonai, "Machsi um'tzudati,
Tell God, "upon you I rely."[3]	אֱלֹהַי אֶבְטַח־בּוֹ	Elohai; evtach bo."
[3] From fowler's snare God will release	כִּי הוּא יַצִּילְךָ	Ki hu yatzil'cha
You, saving you from dread disease.[4]	מִפַּח יָקוּשׁ מִדֶּבֶר הַוּוֹת	mipach yakush, midever havot.
[4] You hide beneath God's sheltering wing;	בְּאֶבְרָתוֹ יָסֶךְ לָךְ	Be'evrato yasech lach,
Your shield and armor 'gainst all harm	וְתַחַת־כְּנָפָיו תֶּחְסֶה	vetachat kenafav tech'se
Is God's own trusty arm.[5]	צִנָּה וְסֹחֵרָה אֲמִתּוֹ	tzina vesochera amito.
[5] For you, dread nights no terror bring	לֹא־תִירָא מִפַּחַד לָיְלָה	Lo tira mipachad laylah;
Nor arrows shot in light of day,[6]	מֵחֵץ יָעוּף יוֹמָם	mechetz ya'uf yomam.
[6] Nor, through the gloom, the sickening	מִדֶּבֶר בָּאֹפֶל יַהֲלֹךְ	Midever ba'ofel yahaloch,
Nor noontime torment lingering.[7]	מִקֶּטֶב יָשׁוּד צָהֳרָיִם	miketev yashud tzohorayim.

[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] "Whoever dwells in the High One's secret *place* will/can sleep in the Almighty's shade."

[3] "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.'"

[4] "For God will deliver you from the bird trap (פַּח—snare or trap; יָקוּשׁ or יָקוּשׁ—fowler, someone who catches birds for a living), from the ruinous plague (הַוָּה—trouble, destruction)."

[5] "God will cover you under *God's* wing; beneath God's pinions you will hide; shield and armor are *God's* truth/forearm." אֱמֶת comes from אֱמֶת (truth) and/or אַמָּה (forearm/cubit and other meanings).

[6] "You shall not be afraid of the terror of night, or of the arrow that will fly in the day."

[7] "Of the plague that will walk around in the gloom or the sickness/epidemic that torments (acts like a demon in) the noon."

SPS Sample

[7] Though pestilence fells the array	יִפֹּל מִצִּדְּךָ אֶלֶף	Yipol mitzid'cha elef,
Of myriads at your side—while they	וּרְבָבָה מִימִינֶךָ	urevavah miminecha
Succumb, you are untouched, secure.[1]	אֵלֶיךָ לֹא יִגָּשׁ	elecha lo yigash.
[8] But look, and see within your view	רַק בְּעֵינֶיךָ תַּבִּיט	Rak be'einecha tabit,
The wicked get their due.[2]	וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה	veshilumat resha'im tir'eh.
[9] Say, "God, you are my shelter*ing shore!*	כִּי־אַתָּה יהוה מַחְסִי	Ki atah Adonai machsi;
You've made on high your dwelling," and[3]	עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ	elyon samta me'onecha.
[10] You'll host no evil visitor,	לֹא־תְאֻנֶּה אֵלֶיךָ רָעָה	Lo t'uneh elecha ra'ah,
No sickness dares approach your door.[4]	וְנֶגַע לֹא־יִקְרַב בְּאָהֳלֶךָ	venega lo yikrav be'oholecha.
[11] Heaven's messengers by *God's* command	כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ	Ki mal'achav yetzaveh lach,
Will guard your step where'er you stand;[5]	לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ	lishmor'cha bechol derachecha.
[12] They'll bear you in their hands, to ride	עַל־כַּפַּיִם יִשָּׂאוּנְךָ	Al kapayim yisa'un'cha,
High above the path rough-hewn,	פֶּן־תִּגֹּף בָּאֶבֶן רַגְלֶךָ	pen tigof ba'even raglecha.
With jagged boulders strewn.[6]		
[13] On lion and cub you'll boldly stride	עַל־שַׁחַל וָפֶתֶן תִּדְרֹךְ	Al shachal vafeten tidroch,
And trample on the poisonous snake.[7]	תִּרְמֹס כְּפִיר וְתַנִּין	tirmos kefir vetanin.
[14] Says God: "You sought me: I replied	כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ	Ki vi chashak va'afaltehu,
To guard you—in my name you cried.[8]	אֲשַׂגְּבֵהוּ כִּי־יָדַע שְׁמִי	asagvehu ki yada shemi.

SPS Sample

[1] "A thousand will fall at your side, and a myriad at your right hand—*the sickness* won't touch you."
[2] "Only glimpse with your eyes, and you'll see wicked people get what's coming to them." וְשִׁלֻּמַת רְשָׁעִים is the "payment" or "recompense" of the wicked.
[3] "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."
[4] "Evil will not come upon you, and sickness will not approach your tent."
[5] "For God will tell the angels for you to guard you in all your ways (wherever you go)."
[6] "They will bear you on their hands lest your foot should strike a stone."
[7] "You'll step on lion and snake, trample on lion's cub and serpent." **Important:** do not try this at home.

[15] I wipe your tears; in all your grief	יִקְרָאֵנִי וְאֶעֱנֵהוּ	Yikra'eini ve'e'eneihu
I'm at your side to bring relief	עִמּוֹ־אָנֹכִי בְצָרָה	imo anochi vetzarah,
And honor, and to grant your wish—[1]	אַחַלְצֵהוּ וַאֲכַבְּדֵהוּ	achaltzeihu va'achabdeihu.
[16] Long life and full. You'll live to see	◊ אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ	◊ Orech yamim asbi'eihu
Me bring you liberty!"[2]	וְאַרְאֵהוּ בִּישׁוּעָתִי	ve'ar'eihu bishu'ati.
Long life and full. You'll live to see	אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ	Orech yamim asbi'eihu
Me bring you liberty!	וְאַרְאֵהוּ בִּישׁוּעָתִי	ve'ar'eihu bishu'ati.

Holy Are You ▪ וְאַתָּה קָדוֹשׁ ▪ Ve'ata Kadosh

[P.s 22:4] Holy are you,	◊ וְאַתָּה קָדוֹשׁ	◊ Ve'ata kadosh
our praise serves for your seat;[3]	יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל	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;	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	"Kadosh kadosh kadosh
God's glory fills the universe entirely."[4]	יְהוָה צְבָאוֹת	Adonai tzeva'ot
	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo."

SPS Sample

[8] 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)."

[1] "He will call me; I, *God,* will answer him. I am with him in trouble. I will release him and make him honored."

[2] "I'll satisfy him with long life, and show him my salvation." We repeat the last verse of the psalm.

[3] 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.

[4] Perhaps we could say, God's gravitational field (כְּבוֹדוֹ) permeates the universe.

We continue silently.

They receive permission from each other	וּמְקַבְּלִין דֵּין מִן דֵּין	Umekablin den min den
and say,	וְאָמְרִין	ve'amrin:
"Holy in highest heavens	קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה	"Kadish bishmei meroma ila'ah
dwells God's presence,	בֵּית שְׁכִינְתֵּהּ	bet shechintei,
Holy on earth,	קַדִּישׁ עַל אַרְעָא	kadish al ar'ah
which serves *God's* power,	עוֹבַד גְּבוּרְתֵּהּ	oved gevurtei,
Holy forever and ever and ever,	קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	kadish le'alam ul'almei almayah,
is the Ruler of Hosts;	יְיָ צְבָאוֹת	Adonai tzeva'ot;
The whole earth is filled	מַלְיָא כָל אַרְעָא	malya chol ar'ah
with *God's* shining glory."[1]	זִיו יְקָרֵהּ	ziv yekareh."

Ezek. 3:12 A wind swept me up;	◊ וַתִּשָּׂאֵנִי רוּחַ	◊ Vatisa'eni ru'ach,
behind me I heard a voice, a loud noise:	וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל	va'eshma acharai kol, ra'ash gadol:

The congregation responds.

"Blessed is God's glory, *flowing* from its source."	בָּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ	"Baruch kevod Adonai mimkomo."

We continue silently.

A wind picked me up,	וּנְטָלַתְנִי רוּחָא	Unetalatni rucha,
and I heard behind me	וְשִׁמְעֵית בַּתְרַי	veshim'et batrai
a voice, resounding on high,	קָל זִיעַ סַגִּיא	kal zia sagi
of those who praised, saying:	דְּמְשַׁבְּחִין וְאָמְרִין	dimeshabchin ve'amrin:
"Blessed is the honor of God	בְּרִיךְ יְקָרָא דַיְיָ	"Berich yekara dAdonai
from the place where dwells *God's* presence."[2]	מֵאֲתַר בֵּית שְׁכִינְתֵּהּ	me'atar bet shechintei."
Ex. 15:18 God will be the ruler forever!	יהוה ו יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
God—whose kingdom is firm	יְיָ מַלְכוּתֵהּ קָאֵם	Adonai—malchuteh ka'em
forever and ever and ever.[3]	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	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.

SPS Sample

I Chron. 29:18 Sovereign God of Abraham,	יְהוָה אֱלֹהֵי אַבְרָהָם	Adonai Elohei Avraham
Isaac, and Israel our ancestors,	יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ	Yitzchak veYisra'el avotenu,
guard this forever	שָׁמְרָה־זֹּאת לְעוֹלָם	shomrah zot le'olam,
as a concept in the thoughts of	לְיֵצֶר מַחְשָׁבוֹת	leyetser machshevot
your people's heart,	לְבַב עַמֶּךָ	levav amecha,
and make their hearts ready for you.[1]	וְהָכֵן לְבָבָם אֵלֶיךָ	vehachen levavam elecha.
Ps. 78:38 God is merciful, excuses sin	וְהוּא רַחוּם יְכַפֵּר עָוֹן	Vehu rachum yechaper avon
and will not destroy *us*,	וְלֹא־יַשְׁחִית	velo yashchit,
often withholds divine anger	וְהִרְבָּה לְהָשִׁיב אַפּוֹ	vehirbah lehashiv apo,
and does not arouse *God's* rage.[2]	וְלֹא־יָעִיר כָּל־חֲמָתוֹ	velo ya'ir kol chamato.
Ps. 86:5 For you, Ruler, are good and forgiving,	כִּי־אַתָּה אֲדֹנָי טוֹב וְסַלָּח	Ki ata Adonai tov vesalach,
and very kind to all those who call on you.	וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ	verav chesed lechol kor'echa.
Ps. 119:142 Your righteousness is righteous forever,	צִדְקָתְךָ צֶדֶק לְעוֹלָם	Tzidkat'cha tzedek le'olam,
and your Torah is truth.	וְתוֹרָתְךָ אֱמֶת	veTorat'cha emet.
Micah 7:20 You'll give truth to Jacob	תִּתֵּן אֱמֶת לְיַעֲקֹב	Titen emet leYa'akov,
kindness to Abraham—	חֶסֶד לְאַבְרָהָם	chesed le'Avraham,
as you promised our ancestors	אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ	asher nishba'ta la'avoteinu
long ago.[3]	מִימֵי קֶדֶם	mimei kedem.

SPS Sample

[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 יְכַפֵּר 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,	בָּרוּךְ אֲדֹנָי	Baruch Adonai
who sustains us each day,	יוֹם יוֹם יַעֲמָס־לָנוּ	yom yom ya'amos lanu
the God of our salvation, Selah.[1]	הָאֵל יְשׁוּעָתֵנוּ סֶלָה	ha'El yeshu'atenu selah.
Ps. 46:8 The God of hosts is on our side;	יהוה צְבָאוֹת עִמָּנוּ	Adonai tzeva'ot imanu;
Jacob's God is our defense. Selah.	מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה	misgav lanu Elohei Ya'akov. Selah.
Ps. 84:13 Oh God, with hosts at your command,	יְהוָה צְבָאוֹת	Adonai tzeva'ot,
Happy are they who trust in you.[2]	אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ	ashrei adam bote'ach bach.
Ps. 20:10 O God, bring rescue *for us all*,	יְהוָה הוֹשִׁיעָה	Adonai hoshi'ah, hamelech
O Ruler, answer when we call!	הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ	ya'anenu beyom kor'einu.
Blessed is our God	בָּרוּךְ הוּא אֱלֹהֵינוּ	Baruch hu Elohenu
who created us for God's glory,	שֶׁבְּרָאָנוּ לִכְבוֹדוֹ	shebra'anu lichvodo,
separated us from those who stray,	וְהִבְדִּילָנוּ מִן הַתּוֹעִים	vehivdilanu min hato'im,
gave us the Torah of truth,	וְנָתַן לָנוּ תּוֹרַת אֱמֶת	venatan lanu Torat emet,
and planted in us everlasting life.	וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ	vechayey olam nata betochenu.
May God open our heart in Torah,	הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ	Hu yiftach libenu beTorato,
and set in our heart	וְיָשֵׂם בְּלִבֵּנוּ	veyasem belibenu
love and respect for God,	אַהֲבָתוֹ וְיִרְאָתוֹ	ahavato veyirato,
doing *God's* will	וְלַעֲשׂוֹת רְצוֹנוֹ	vela'asot retzono
and serving *God* wholeheartedly,	וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם	ule'ovdo belevav shalem,
so that we do not labor in vain	לְמַעַן לֹא נִיגַע לָרִיק	lema'an lo niga larik,
nor give birth to panic.[3]	וְלֹא נֵלֵד לַבֶּהָלָה	velo neled labehalah.

SPS Sample

[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,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
Sovereign God	יי אֱלֹהֵינוּ	Adonai Elohenu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avotenu ve'imoteinu,
that we observe your laws in this world,	שֶׁנִּשְׁמֹר חֻקֶּיךָ בָּעוֹלָם הַזֶּה	shenishmor chukecha ba'olam hazeh,
and that we merit and live and see	וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה	venizkeh venichyeh venir'eh
and inherit goodness and blessing	וְנִירַשׁ טוֹבָה וּבְרָכָה	venirash tovah uv'rachah
in the time of the Messiah	לִשְׁנֵי יְמוֹת הַמָּשִׁיחַ	lishnei yemot hamashi'ach
and in the life of the world to come.	וּלְחַיֵּי הָעוֹלָם הַבָּא	ulechayey ha'olam habah.
Ps. 30:13 So that glory may sing to you	לְמַעַן יְזַמֶּרְךָ כָבוֹד	Lema'an yezamercha chavod
and not be silent,	וְלֹא יִדֹּם	velo yidom,
My Sovereign God, forever I will thank you.	יְהוָה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ	Adonai Elohai le'olam odeka.
Jeremiah 17:7 Blessed is the person	בָּרוּךְ הַגֶּבֶר	Baruch hagever
who places trust in God,	אֲשֶׁר יִבְטַח בַּיהוָה	asher yivtach bAdonai
who has trusted God.	וְהָיָה יְהוָה מִבְטַחוֹ	vehayah Adonai mivtacho.
Isaiah 26:4 Trust in God forever,	בִּטְחוּ בַיהוָה עֲדֵי־עַד	Bit'chu vAdonai adei ad,
for in the Ruling God is the rock of ages.	כִּי בְיָהּ יְהוָה צוּר עוֹלָמִים	ki beYah Adonai tzur olamim.
Psalm 9:11 They will trust in you,	◊ וְיִבְטְחוּ בְךָ	◊ Veyivtechu vecha
those who know your reputation—	יוֹדְעֵי שְׁמֶךָ	yod'ei shemecha,
for you have not abandoned	כִּי לֹא־עָזַבְתָּ	ki lo azavta
those who seek you, God.	דֹרְשֶׁיךָ יְהוָה	dorshecha Adonai.
Isaiah 42:21 God wanted	יְהוָה חָפֵץ	Adonai chafetz
for the sake of *God's* righteousness	לְמַעַן צִדְקוֹ	lema'an tzidko,
that the Torah should be made great and glorious.	יַגְדִּיל תּוֹרָה וְיַאְדִּיר	yagdil Torah veya'dir.

The leader leads Full Kaddish, page 542 (some congregations then add "Scripture Readings," page 48), and Aleinu, page 126.
From Pesach to Shavu'ot, count the Omer, page 120.
On Chanukah, light the Chanukah lights, page 600.

SPS Sample

Scripture Readings

Some read passages of blessing and reassurance to mitigate the pain of the return to work.
People with a two-day weekend should perhaps skip this section.
On the Ninth of Av, skip to Aleinu, page 126.
We begin with Isaac's blessings to Jacob ...

Genesis 27:28-32 May God grant you	וְיִתֶּן־לְךָ֖ הָאֱלֹהִ֑ים	Veyiten lecha haElohim
dew from heaven	מִטַּ֣ל הַשָּׁמַ֔יִם	mital hashamayim
and oil from earth,	וּמִשְׁמַנֵּ֥י הָאָ֖רֶץ	umishmanei ha'aretz,
plent of grain and wine;	וְרֹ֥ב דָּגָ֖ן וְתִירֹֽשׁ	verov dagan vetirosh.
may nations serve you	יַֽעַבְדֽוּךָ֣ עַמִּ֑ים	Ya'avducha amim
and peoples bow to you;	וְיִשְׁתַּחֲו֥וּ לְךָ֖ לְאֻמִּ֑ים	veyishtachavu lecha le'umim
be a hero for your brothers[1]	הֱוֵ֣ה גְבִ֣יר לְאַחֶ֔יךָ	Heveh gevir le'achecha
and may your mother's children bow to you;	וְיִשְׁתַּחֲו֥וּ לְךָ֖ בְּנֵ֥י אִמֶּֽךָ	veyishtachavu lecha benei imecha;
may those who curse you be cursed	אֹרְרֶ֣יךָ אָר֑וּר	orerecha arur
and those who bless you, blessed.	וּמְבָרֲכֶ֖יךָ בָּרֽוּךְ	umevarechecha baruch.
Genesis 28:3-4 May eternal God bless you,	וְאֵ֣ל שַׁדַּ֣י יְבָרֵ֣ךְ אֹתְךָ֔	Ve'El Shadai yevarech ot'cha
make you fruitful and increase you,	וְיַפְרְךָ֥ וְיַרְבֶּ֖ךָ	veyafrecha veyarbecha,
so you'll become a group of nations.	וְהָיְתָ֥ לִקְהַל־עַמִּֽים	vehayita lik'hal amim.
May *God* grant you Abraham's blessing	וְיִתֶּן־לְךָ֖ אֶת־בִּרְכַ֣ת אַבְרָהָ֑ם	Veyiten lecha et bircat Avraham,
for you and your descendants with you,	לְךָ֥ וּלְזַרְעֲךָ֖ אִתָּ֑ךְ	lecha ulezar'acha itach,
to possess the land you live on	לְרִשְׁתְּךָ֗ אֶת־אֶ֙רֶץ֙ מְגֻרֶ֔יךָ	lerishtecha et erech megurecha
which God gave to Abraham.	אֲשֶׁר־נָתַ֥ן אֱלֹהִ֖ים לְאַבְרָהָֽם	asher natan Elohim le'Avraham.

... and to Joseph.

May you receive ...

Gen. 49:25-26 from your ancestral God, to help you,	מֵאֵ֥ל אָבִ֖יךָ וְיַעְזְרֶ֑ךָּ	Me'El avicha veyazreka
with the almighty, to bless you,	וְאֵ֥ת שַׁדַּ֖י וִיבָרְכֶ֑ךָּ	ve'et Shadai vivar'cheka,
blessings of sky above,	בִּרְכֹ֥ת שָׁמַ֛יִם מֵעָ֖ל	bir'chot shamayim me'al,
blessings of the deep, dwelling below,	בִּרְכֹ֥ת תְּה֖וֹם רֹבֶ֥צֶת תָּֽחַת	bir'chot tehom rovetzet tachat,
blessings of breasts and womb.	בִּרְכֹ֥ת שָׁדַ֖יִם וָרָֽחַם	bir'chot shadayim varachem,

[1] "But," you say, "Isaac had only one brother." Yes, it's a problem.

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The blessings of your father *that*	בִּרְכֹת אָבִיךָ	bir'chot avicha
exceeded my parents' blessings—	גָּבְרוּ עַל־בִּרְכֹת הוֹרַי	gavru al bir'chot horai
even a wish[1] for the eternal hills—	עַד־תַּאֲוַת גִּבְעֹת עוֹלָם	ad ta'avat giv'ot olam;
may these blessings *be* upon Joseph's head,	תִּהְיֶיךָ לְרֹאשׁ יוֹסֵף	tih'yen lerosh Yosef
the crown of the special brother.	וּלְקָדְקֹד נְזִיר אֶחָיו	ulekadkod nezir echav.

We continue with Moses' farewell blessings for the Children of Israel ...

Deut 7:13-15 *God* will love, bless and increase you,	וַאֲהֵבְךָ וּבֵרַכְךָ וְהִרְבֶּךָ	Va'ahev'cha, uverachecha vehirbecha,
bless your womb-fruit and land-fruit,	וּבֵרַךְ פְּרִי־בִטְנְךָ וּפְרִי־אַדְמָתֶךָ	uverach peri vitnecha uferi admat'cha,
your grain, wine and oil,	דְּגָנְךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ	degan'cha vetirosh'cha veyitzharecha,
your cattle-brood and sheep-offspring	שְׁגַר־אֲלָפֶיךָ וְעַשְׁתְּרֹת צֹאנֶךָ	shegar alafecha ve'ashterot tzonecha,
on the land *God* promised	עַל הָאֲדָמָה אֲשֶׁר־נִשְׁבַּע	al ha'adamah asher nishba
your ancestors to give you.	לַאֲבֹתֶיךָ לָתֶת לָךְ	la'avotecha latet lach.
You'll be more blessed than any people:	בָּרוּךְ תִּהְיֶה מִכָּל־הָעַמִּים	Baruch tiheyeh mikol ha'amim;
among you will be no barren man or woman,	לֹא־יִהְיֶה בְּךָ עָקָר וַעֲקָרָה	lo yiheyeh vecha akar va'akarah,
nor among your cattle.	וּבִבְהֶמְתֶּךָ	uvivhemtecha.
God will take all pain away from you;	וְהֵסִיר יְהוָה מִמְּךָ כָּל־חֹלִי	Vehesir Adonai mimcha kol choli,
all the bad sicknesses of Egypt	וְכָל־מַדְוֵי מִצְרַיִם הָרָעִים	vechol madvei Mitzrayim hara'im
that you knew, *God* won't set them on you	אֲשֶׁר יָדַעְתָּ לֹא יְשִׂימָם בָּךְ	asher yadata, lo yesimam bach,
but will place them on your enemies.	וּנְתָנָם בְּכָל־שֹׂנְאֶיךָ	unetanam bechol sonecha.

... and Jacob's blessing for Joseph's sons ...

Genesis 48:16 May my rescuer[2] from all evil	הַמַּלְאָךְ הַגֹּאֵל אֹתִי מִכָּל־רָע	Hamalach hago'el oti mikol ra
bless the young men	יְבָרֵךְ אֶת־הַנְּעָרִים	yevarech et hane'arim
so that they may enjoy my reputation[3]	וְיִקָּרֵא בָהֶם שְׁמִי	veyikareh vahem shemi
and that of my ancestors Abraham and Isaac,	וְשֵׁם אֲבֹתַי אַבְרָהָם וְיִצְחָק	veshem avotai Avraham veYitzchak,
and grow into a multitude on earth.	וְיִדְגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ	veyidgu larov bekerev ha'aretz.

[1] I.e., even if I had wished my blessing to include possession of the eternal hills themselves, this too would have been granted me.

[2] "May *God's* agent who rescues me from all evil"; the agent may be an angel, if you favor belief in angels.

[3] "And may there be called through them my name"; i.e., may they continue my genealogical line, or may they find respect for being my descendants.

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... and more of Moses' blessings

Deut. 1:10-11 Your ruling God has grown you:	יְהוָה אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם	Adonai Eloheichem hirbah et'chem,
here you are today	וְהִנְּכֶם הַיּוֹם	vehin'chem hayom
numerous as the stars of the sky.	כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב	kekoch'vei hashamayim larov.
May your ancestors' God	יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם	Adonai Elohei avoteichem
continue for you as for them,	יֹסֵף עֲלֵיכֶם כָּכֶם	yosef aleichem kachem
a thousand times *more,*	אֶלֶף פְּעָמִים	elef pe'amim,
and bless you as *God* promised them.	וִיבָרֵךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם	vivarech et'chem ka'asher diber lachem.
Deut 28:3 Be blessed in the town,	בָּרוּךְ אַתָּה בָּעִיר	Baruch atah ba'ir
be blessed in the country.	וּבָרוּךְ אַתָּה בַּשָּׂדֶה	uvaruch atah basadeh.
Deut 25:6 Blessed be your comings	בָּרוּךְ אַתָּה בְּבֹאֶךָ	Baruch atah bevo'echa
and blessed be your goings.	וּבָרוּךְ אַתָּה בְּצֵאתֶךָ	uvaruch atah betzetecha.
Deut 28:5 Blessed be your basket and kneading-bowl.	בָּרוּךְ טַנְאֲךָ וּמִשְׁאַרְתֶּךָ	Baruch tan'achah umishartecha.
Deut 28:4 Blessed be your womb-fruit	בָּרוּךְ פְּרִי־בִטְנְךָ	Baruch peri vitnecha
and land-fruit,	וּפְרִי אַדְמָתְךָ	uferi admat'cha
animal-fruit, cattle-fruit	וּפְרִי בְהֶמְתֶּךָ שְׁגַר אֲלָפֶיךָ	uferi vehemtecha, shegar alafecha
and flock-fruit.	וְעַשְׁתְּרוֹת צֹאנֶךָ	ve'ashterot tzonecha.
*Deut 28:8*May God command for you	יְצַו יְהוָה אִתְּךָ	Yetzav Adonai it'cha
blessing on your granary	אֶת־הַבְּרָכָה בַּאֲסָמֶיךָ	et haberachah ba'asamecha
and all your handiwork	וּבְכֹל מִשְׁלַח יָדֶךָ	uvechol mishlach yadecha,
and bless you in the land	וּבֵרַכְךָ בָּאָרֶץ	uverachecha ba'aretz
that your ruling God grants you.	אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ	asher Adonai Elohecha noten lach.
Deut 28:12 May God open for you	יִפְתַּח יְהוָה לְךָ	Yiftach Adonai lecha
God's storehouse of goodness,	אֶת־אוֹצָרוֹ הַטּוֹב	et otzaro hatov,
the sky to bring	אֶת־הַשָּׁמַיִם לָתֵת	et hashamayim latet
rain for your soil in its season,	מְטַר־אַרְצְךָ בְּעִתּוֹ	metar artzecha be'ito
to bless all your handiwork	וּלְבָרֵךְ אֵת כָּל־מַעֲשֵׂה יָדֶךָ	ulevarech et kol ma'aseh yadecha;
so you can lend to many nations	וְהִלְוִיתָ גּוֹיִם רַבִּים	vehilvita goyim rabim,
but you won't *have to* borrow.	וְאַתָּה לֹא תִלְוֶה	ve'atah lo tilveh.

SPS Sample

Deut 15:6 For your ruling God has blessed you	כִּי־יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ	Ki Adonai Elohecha berachecha
as *God* promised,	כַּאֲשֶׁר דִּבֶּר־לָךְ	ka'asher diber lach,
so you can lend to many nations	וְהַעֲבַטְתָּ גּוֹיִם רַבִּים	veha'avat'ta goyim rabim,
but you won't borrow *from them;*	וְאַתָּה לֹא תַעֲבֹט	ve'atah lo ta'avot;
you will control many nations,	וּמָשַׁלְתָּ בְּגוֹיִם רַבִּים	umashalta begoyim rabim,
but they won't control you.	וּבְךָ לֹא יִמְשֹׁלוּ	uvecha lo yimsholu.
Deut 33:29 You're lucky, Israel. Who is like you?	אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ	Ashrecha, Yisra'el; mi chamocha,
A people saved by God,	עַם נוֹשַׁע בַּיהוָה	am nosha bAdonai,
the shield of your helper	מָגֵן עֶזְרֶךָ	magen ezrecha
the sword of your triumph;	וַאֲשֶׁר־חֶרֶב גַּאֲוָתֶךָ	va'asher cherev ga'avatecha,
your enemies shall come cringing to you,	וְיכַחֲשׁוּ אֹיְבֶיךָ לָךְ	veyikachashu oyvecha lach,
while you trample their heights.	וְאַתָּה עַל־בָּמוֹתֵימוֹ תִדְרֹךְ	ve'atah al bamoteimo tidroch.

We continue with verses from our prophetic and historical books.

Isa. 44:22 I have wiped away your sins like a cloud,	מָחִיתִי כָעָב פְּשָׁעֶיךָ	Machiti cha'av pesha'echa,
your wrongs like a mist:	וְכֶעָנָן חַטֹּאותֶיךָ	veche'anan chatotecha;
come back to me for I have redeemed you.	שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ	shuva elai ki ge'alticha.
Isa. 44:23 Sing, sky, for God has done *it;*	רָנּוּ שָׁמַיִם כִּי־עָשָׂה יְהוָה	Ranu, shamayim, ki asah Adonai;
shout out, depths of the earth;	הָרִיעוּ תַּחְתִּיּוֹת אָרֶץ	hari'u tachtiyot aretz;
burst into joy, O hills,	פִּצְחוּ הָרִים רִנָּה	pitzchu harim rinah,
forest and every tree inside it—	יַעַר וְכָל־עֵץ בּוֹ	ya'ar vechol etz bo:
that God rescued Jacob	כִּי־גָאַל יְהוָה יַעֲקֹב	ki ga'al Adonai Ya'akov
and gloried in Israel!	וּבְיִשְׂרָאֵל יִתְפָּאָר	uveYisra'el yitpa'ar.
Isa. 47:04 Our savior *is* called God of Armies,	גֹּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ	Go'aleinu, Adonai Tzeva'ot shemo,
the Holy One of Israel.	קְדוֹשׁ יִשְׂרָאֵל	kedosh Yisra'el.
Isa. 45:17 Israel is saved by God,	יִשְׂרָאֵל נוֹשַׁע בַּיהוָה	Yisra'el nosha bAdonai,
an enduring salvation:	תְּשׁוּעַת עוֹלָמִים	teshu'at olamim.
they won't be ashamed or embarrassed	לֹא־תֵבֹשׁוּ וְלֹא־תִכָּלְמוּ	lo tevoshu velo tikalmu
forever and ever.	עַד־עוֹלְמֵי עַד	ad olmei ad.

SPS Sample

Joel 2:26-27 You'll eat your fill	וַאֲכַלְתֶּם אָכוֹל וְשָׂבוֹעַ	Va'achaltem achol vesavo'ah,
and praise the name of your ruling God	וְהִלַּלְתֶּם אֶת־שֵׁם יְהוָה אֱלֹהֵיכֶם	vehilaltem et shem Adonai Eloheichem
who has done wonders for you.	אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא	asher asah imachem lehafli;
My people, you'll never be ashamed;	וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם	velo yevoshu, ami, le'olam,
you'll know that I'm inside Israel	וִידַעְתֶּם כִּי בְקֶרֶב יִשְׂרָאֵל אָנִי	vidatem ki vekerev Yisra'el ani,
and I'm your ruling God—	וַאֲנִי יְהוָה אֱלֹהֵיכֶם	va'ani Adonai Eloheichem,
and there's nothing else.	וְאֵין עוֹד	ve'ein od,
My people, you'll never feel shame.	וְלֹא־יֵבֹשׁוּ עַמִּי לְעוֹלָם	velo yevoshu ami le'olam.
Isaiah 55:12 You'll go out in joy	כִּי־בְשִׂמְחָה תֵּצֵאוּ	Ki vesimcha tetze'u
be led out in peace;	וּבְשָׁלוֹם תּוּבָלוּן	uveshalom tuvalun;
the hills and heights	הֶהָרִים וְהַגְּבָעוֹת	heharim vehagva'ot
will burst into *happy* song before you,	יִפְצְחוּ לִפְנֵיכֶם רִנָּה	yiftzechu lifneichem rinah,
and trees of the field will all clap hands!	וְכָל־עֲצֵי הַשָּׂדֶה יִמְחֲאוּ־כָף	vechol atzei hasadeh yimcha'u chaf.
Isa. 12:2-6 See, God's my savior: I am sure;	הִנֵּה אֵל יְשׁוּעָתִי	Hineh El yeshu'ati
I shall not live in fear.	אֶבְטַח וְלֹא אֶפְחָד	evtach velo efchad,
My strength and my soul's melody,	כִּי־עָזִּי וְזִמְרָת יָהּ יְהוָה	ki ozi vezimrat Yah Adonai,
To save me will appear. [1]	וַיְהִי־לִי לִישׁוּעָה	vayehi li liy'shuah.
3 You shall bring water joyfully	וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן	Ushavtem mayim besason,
From wellsprings of salvation.[2]	מִמַּעַיְנֵי הַיְשׁוּעָה	mima'aynei hayeshuah.
4 You'll say on that day,	וַאֲמַרְתֶּם בַּיּוֹם הַהוּא	Va'amartem bayom hahu,
"Thank God, call *God's* name,	הוֹדוּ לַיהוָה קִרְאוּ בִשְׁמוֹ	"Hodu lAdonai, kiru vishmo,
make *God's* works known to *all* peoples,	הוֹדִיעוּ בָעַמִּים עֲלִילֹתָיו	hodi'u va'amim alilotav,
mention that *God's* reputation is exalted.	הַזְכִּירוּ כִּי נִשְׂגָּב שְׁמוֹ	hazkiru ki nisgav shemo;
5 Sing of God for *God* has done great *things;*	זַמְּרוּ יְהוָה כִּי גֵאוּת עָשָׂה	zamru Adonai ki ge'ut asah;
this should be known all over the world.	מוּדַעַת זֹאת בְּכָל־הָאָרֶץ	muda'at zot bechol ha'aretz;
6 Rejoice, sing out, dweller in Zion,	צַהֲלִי וָרֹנִי יוֹשֶׁבֶת צִיּוֹן	tzahali veroni, yoshevet Tziyon,
for great in you is Israel's holy one."	כִּי־גָדוֹל בְּקִרְבֵּךְ קְדוֹשׁ יִשְׂרָאֵל	ki gadol bekirbech kedosh Yisra'el."

[1] "Look, I'll trust God who saves me; I shall not fear; God is my strength and my song, and *God* will save me."
[2] "And you will rejoice as you draw water from the wells of salvation."

SPS Sample

Isaiah 25:9 On that day will people say,	וְאָמַר בַּיּוֹם הַהוּא	Ve'amar bayom hahu,
"Look, this is our God:	הִנֵּה אֱלֹהֵינוּ זֶה	"Hineh Eloheinu zeh;
we have waited for God and God will save us,	קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ	kivinu lo veyoshi'enu;
this is God for whom we have waited;	זֶה יְהוָה קִוִּינוּ לוֹ	zeh Adonai, kivinu lo;
let's celebrate and rejoice in *God's* salvation.	נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ	nagilah venismecha bishu'ato.
Isaiah 2:5 House of Jacob, come, let's walk	בֵּית יַעֲקֹב לְכוּ וְנֵלְכָה	Beit Ya'akov, lechu venel'cha
in the light of God.	בְּאוֹר יְהוָה	be'or Adonai.
Isaiah 33:6 *God* will be your seasons' constancy,	וְהָיָה אֱמוּנַת עִתֶּיךָ	Vehayah emunat itecha,
a wealth of salvation;	חֹסֶן יְשׁוּעֹת	chossen yeshu'ot,
wisdom, knowledge and fear of God,	חָכְמַת וָדַעַת יִרְאַת יְהוָה	chochmat vada'at, yir'at Adonai
that is *God's* treasure!	הִיא אוֹצָרוֹ	hi otzaro.
1 Sam 18:14 David was altogether successful;	וַיְהִי דָוִד לְכֹל־דְּרָכָו מַשְׂכִּיל	Vayehi David lechol derachav maskil
God was with him.	וַיהוָה עִמּוֹ	vAdonai imo.
Ps 55:19 *God* saved me in peace	פָּדָה בְשָׁלוֹם נַפְשִׁי	Padah veshalom nafshi
from my battle	מִקְּרָב־לִי	mikarav li,
when many *stood* against me.	כִּי־בְרַבִּים הָיוּ עִמָּדִי	ki verabim hayu imadi.
1 Sam 14:45 The people said to Saul,	וַיֹּאמֶר הָעָם אֶל־שָׁאוּל	Vayomer ha'am el Sha'ul,
"Is Jonathan to die,	הֲיוֹנָתָן יָמוּת	"HaYonatan yamut,
who brought about	אֲשֶׁר עָשָׂה	asher asah
this great rescue for Israel?	הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל	hayeshu'a hagedola hazot beYisra'el?
By God, it would be a shame	חָלִילָה חַי־יְהוָה	Chalila chai-Adonai
if a hair of his head fell to the ground,	אִם־יִפֹּל מִשַּׂעֲרַת רֹאשׁוֹ אַרְצָה	im yipol misa'arat rosho artza,
for he worked with God today!"	כִּי־עִם־אֱלֹהִים עָשָׂה הַיּוֹם הַזֶּה	ki im Elohim asah hayom hazeh."
So the people saved Jonathan,	וַיִּפְדּוּ הָעָם אֶת־יוֹנָתָן	Vayifdu ha'am et Yonatan
and he was not executed.	וְלֹא־מֵת	velo met.

SPS Sample

Isaiah 35:16 Those rescued by God will return	וּפְדוּיֵי יְהוָה יְשֻׁבוּן	Ufeduyei Adonai yeshuvun,
and come to Zion with joy;	וּבָאוּ צִיּוֹן בְּרִנָּה	uva'u Tziyon berinah,
eternal happiness will crown them;[1]	וְשִׂמְחַת עוֹלָם עַל־רֹאשָׁם	vesimchat olam al rosham,
gladness and joy shall they find,	שָׂשׂוֹן וְשִׂמְחָה יַשִּׂיגוּ	sason vesimchah yasigu
while sorrow and sighing will flee.	וְנָסוּ יָגוֹן וַאֲנָחָה	venasu yagon va'anacha.
Ps. 30:12 To *joyful* dance you changed	הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי	Hafachta mispedi lemachol li,
my grief *and care,*[2]	פִּתַּחְתָּ שַׁקִּי	pitachta saki,
Took my sack-cloth and gave me joy to wear.[3]	וַתְּאַזְּרֵנִי שִׂמְחָה	vat'azreini simchah.
Deut 23:6 Your ruling God would not	וְלֹא־אָבָה יְהוָה אֱלֹהֶיךָ	Velo avah Adonai Elohecha
listen to Balaam;	לִשְׁמֹעַ אֶל־בִּלְעָם	lishmo'a el Bil'am,
your ruling God turned your	וַיַּהֲפֹךְ יְהוָה אֱלֹהֶיךָ לְךָ	vayahafoch Adonai Elohecha lecha
curse into blessing,	אֶת־הַקְּלָלָה לִבְרָכָה	et hakelalah livrachah
because your ruling God loves you.	כִּי אֲהֵבְךָ יְהוָה אֱלֹהֶיךָ	ki ahev'cha Adonai Elohecha.
Jer 31:13 Then shall a girl delight in dancing,	אָז תִּשְׂמַח בְּתוּלָה בְּמָחוֹל	Az tismach betulah bemachol
boys and old men together;	וּבַחוּרִים וּזְקֵנִים יַחְדָּו	uvachurim uzekenim yachdav,
I'll turn their mourning to rejoicing,	וְהָפַכְתִּי אֶבְלָם לְשָׂשׂוֹן	vehafachti evlam lesason
comfort their sorrow and delight them.	וְנִחַמְתִּים וְשִׂמַּחְתִּים מִיגוֹנָם	venichamtim vesimachtim migonam.
Isaiah 57:19 Says *the* creator of speech,[4]	בּוֹרֵא נִיב שְׂפָתָיִם	Boreh niv sefatayim,
"Peace, peace	שָׁלוֹם ׀ שָׁלוֹם	"Shalom, shalom
to far and near,"	לָרָחוֹק וְלַקָּרוֹב	larachok velakarov,"
says God, "and I heal them."	אָמַר יְהוָה וּרְפָאתִיו	amar Adonai, "urefativ."

[1] "And the happiness of the world (*or* of eternity *or* of hiddenness) *will be* on their heads."
[2] מִסְפֵּד, mourning, lament, funeral oration.
[3] שַׁקִּי 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] "Creator of the fruit/utterance of the lips."

SPS Sample

1 Chron 12:19 Amasai was inspired[1] *and said,*	וְרוּחַ לָבְשָׁה אֶת־עֲמָשַׂי	Veru'ach lavshah et Amasai:
"The chief commander is yours, David;	רֹאשׁ הַשָּׁלִישִׁים לְךָ דָוִיד	"Rosh hashalishim lecha, David,
peace be with you, son of Jesse,	וְעִמְּךָ בֶן־יִשַׁי שָׁלוֹם	ve'im'cha, ven Yishai, shalom;
peace for you, peace for your supporters,	שָׁלוֹם לְךָ וְשָׁלוֹם לְעֹזְרֶךָ	shalom lecha veshalom le'ozrecha
for God has helped you."	כִּי עֲזָרְךָ אֱלֹהֶיךָ	ki azar'cha Elohecha."
David accepted them	וַיְקַבְּלֵם דָּוִיד	Vayekablem David,
and appointed them chiefs of his band.	וַיִּתְּנֵם בְּרָאשֵׁי הַגְּדוּד	vayitnem beroshei hag'dud.
1 Sam 25:9 Say, "This is for the living:	וַאֲמַרְתֶּם כֹּה לְחָי	Va'amartem "Ko lechai:
peace to you, peace to your house*hold*,	וְאַתָּה שָׁלוֹם וּבֵיתְךָ שָׁלוֹם	ve'atah shalom, uveit'cha shalom,
peace to all that is yours!"[2]	וְכֹל אֲשֶׁר־לְךָ שָׁלוֹם	vechol asher lecha shalom!"
Ps 29:11 God chose us and will give us strength;	יהוה עֹז לְעַמּוֹ יִתֵּן	Adonai oz le'amo yiten;
God's people will be blessed in peace.	יהוה יְבָרֵךְ אֶת־עַמּוֹ בַּשָּׁלוֹם	Adonai yevarech et amo vashalom.

We add a section from the Babylonian Talmud, Megillah 31a

Rabbi Yochanan said,	אָמַר רַבִּי יוֹחָנָן	Amar Rabi Yochanan:
Wherever you find *mentioned*	כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא	Kol makom she'atah motzei
the power	גְּבוּרָתוֹ	gevurato
of the Holy One, whom we bless,	שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא	shel Hakadosh Baruch Hu
you *also* find *mentioned*	אַתָּה מוֹצֵא	atah motzei
God's humility.	עֲנְוָתָנוּתוֹ	anvetanuto.
You can see this written in the Torah,	דָּבָר זֶה כָּתוּב בַּתּוֹרָה	Davar zeh katuv baTorah
repeated in the Prophets	וְשָׁנוּי בַּנְּבִיאִים	veshinu'i baNevi'm
and a third time in the Writings.[3]	וּמְשֻׁלָּשׁ בַּכְּתוּבִים	umeshulash baKetuvim.

SPS Sample

[1] "And-a-spirit clothed Amasai."

[2] David led an armed gang that protected Nabal's flocks. David sent some followers to Nabal with this polite greeting and a request for some protection money but Nabal ("Jerk") gave nothing. His wife Abigail was more gracious; Nabal soon died, and David married Abigail.

[3] Hebrew scriptures fall into three sections: the Torah, the five books of Moses; the Prophets; and the historical books or writings.

Here is what's written in the Torah:	כָּתוּב בַּתּוֹרָה	Katuv baTorah:
Deut 10:17 For your ruling God	כִּי יְהוָה אֱלֹהֵיכֶם	Ki Adonai Eloheichem,
is the God of gods	הוּא אֱלֹהֵי הָאֱלֹהִים	hu Elohei ha'elohim
and Ruler of rulers,	וַאֲדֹנֵי הָאֲדֹנִים	vAdonei ha'adonim,
the great, powerful and awesome God	הָאֵל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא	ha'El hagadol hagibor vehanorah
who takes no *special* notice of anyone	אֲשֶׁר לֹא־יִשָּׂא פָנִים	asher lo yisah fanim
and never takes a bribe *in court.*	וְלֹא יִקַּח שֹׁחַד	velo yikach shochad.
And it says right after that:	וּכְתִיב בַּתְרֵיהּ	Uchetiv batrei:
Deut 10:18 Ensuring justice	עֹשֶׂה מִשְׁפַּט	Oseh mishpat
for orphan and widow,	יָתוֹם וְאַלְמָנָה	yatom ve'almanah,
loving the outsider	וְאֹהֵב גֵּר	ve'ohev ger,
and giving him food and clothing.	לָתֵת לוֹ לֶחֶם וְשִׂמְלָה	latet lo lechem vesimlah.
You can see this again in the Prophets:	שָׁנוּי בַּנְּבִיאִים	Shanu'i banevi'im:
Isa 57:15 For so says high and exalted *God*	כִּי כֹה אָמַר רָם וְנִשָּׂא	Ki cho amar ram venisah
who dwells in eternity	שֹׁכֵן עַד	shochen ad
and is called "Holy":	וְקָדוֹשׁ שְׁמוֹ	vekadosh shemo,
"I live in the high and holy *place."*	מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן	"Marom vekadosh eshkon."
And it says right after that:	וּכְתִיב בַּתְרֵיהּ	Uchetiv batrei:
Isa 57:15 "And *I live* with the crushed and low spirit	וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ	"Ve'et dakah ushefal ru'ach,
to revive the spirits of the downtrodden	לְהַחֲיוֹת רוּחַ שְׁפָלִים	lehachayot ru'ach shefalim,
and to revive the heart of the beaten.	וּלְהַחֲיוֹת לֵב נִדְכָּאִים	ulehachayot lev nidka'im."
You can see it a third time in the Writings:	מְשׁוּלָּשׁ בַּכְּתוּבִים דִּכְתִיב	Meshulash baKetuvim, dichtiv:
Psa 68:5 Sing to God,	שִׁירוּ לֵאלֹהִים	Shiru lElohim,
make music for *God's* reputation,	זַמְּרוּ שְׁמוֹ	zamru shemo,
make way for the cloud-rider	סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת	solu larochev ba'aravot
with *singing* "God is *God's* name"	בְּיָהּ שְׁמוֹ	be"Yah shemo!"
and shout with joy before *God.*	וְעִלְזוּ לְפָנָיו	ve'ilzu lefanav.
And it says right after that:	וּכְתִיב בַּתְרֵיהּ	Uchetiv batrei:
Psa 68:6 Parent of orphans,	אֲבִי יְתוֹמִים	Avi yetomim
judge for widows	וְדַיַּן אַלְמָנוֹת	vedayan almanot
is God in *God's* holy place.	אֱלֹהִים בִּמְעוֹן קָדְשׁוֹ	Elohim bim'on kodsho.

SPS Sample

We add more scripture verses:

1 Kings 8:57 May our ruling God be with us	יְהִי יְהוָה אֱלֹהֵינוּ עִמָּנוּ	Yehi Adonai Eloheinu imanu
as *God* was with our ancestors;	כַּאֲשֶׁר הָיָה עִם־אֲבֹתֵינוּ	ka'asher hayah im avoteinu;
may *God* not leave us nor abandon us.	אַל־יַעַזְבֵנוּ וְאַל־יִטְּשֵׁנוּ	al ya'azveinu ve'al yitsheinu.
Deut 4:4 And you who hold fast	וְאַתֶּם הַדְּבֵקִים	Ve'atem had'vekim
to God, your Ruler,	בַּיהוָה אֱלֹהֵיכֶם	bAdonai Eloheichem,
all of you are alive today.	חַיִּים כֻּלְּכֶם הַיּוֹם	chayim kulchem hayom.
Isaiah 51:3 God will comfort Zion,	כִּי־נִחַם יְהוָה צִיּוֹן	Ki nicham Adonai Tziyon,
will comfort all her open spaces	נִחַם כָּל־חָרְבֹתֶיהָ	nicham kol chorvoteha,
and turn the desert into an Eden	וַיָּשֶׂם מִדְבָּרָהּ כְּעֵדֶן	veyasem midbarah keEden
and its wasteland into God's garden.	וְעַרְבָתָהּ כְּגַן־יְהוָה	ve'arvatah kegan Adonai,
Joy and gladness will be found there,	שָׂשׂוֹן וְשִׂמְחָה יִמָּצֵא בָהּ	sason vesimchah yimatzeh vah,
thanksgiving and the sound of music.	תּוֹדָה וְקוֹל זִמְרָה	todah vekol zimrah.
Isaiah 42:21 God wanted	יְהוָה חָפֵץ	Adonai chafetz
for the sake of *God's* righteousness	לְמַעַן צִדְקוֹ	lema'an tzidko,
that the Torah should be made great and glorious.	יַגְדִּיל תּוֹרָה וְיַאְדִּיר	yagdil Torah veya'dir.

and we conclude with psalm 128, which honors physical labor.

Psalm 128

[1] A song of going up:	שִׁיר הַמַּעֲלוֹת	Shir hama'a lot:
Happy is anyone who respects God,	אַשְׁרֵי כָּל־יְרֵא יהוה	Ashrei kol yereh Adonai,
who walks in *God's* ways.	הַהֹלֵךְ בִּדְרָכָיו	haholech bidrachav.
[2] When you eat what you have worked for,[1]	יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל	Yegi'ah kapecha ki tochel,
you are happy and contented.	אַשְׁרֶיךָ וְטוֹב לָךְ	ashrecha vetov lach.
[3] Your wife is like a fruitful vine	אֶשְׁתְּךָ כְּגֶפֶן פֹּרִיָּה	Eshtecha kegefen poriyah
inside your house;	בְּיַרְכְּתֵי בֵיתֶךָ	beyark'tei veitecha;
your children are like olive plants	בָּנֶיךָ כִּשְׁתִלֵי זֵיתִים	banecha kishtilei zeitim
around your table.	סָבִיב לְשֻׁלְחָנֶךָ	saviv leshulchanecha.
[4] Look, this is how one is blessed,	הִנֵּה כִי־כֵן יְבֹרַךְ	Hineh chi chen yevorach
a man who respects God.	גָּבֶר יְרֵא יהוה	gaver yereh Adonai.

[1] "The labor of your hands/palms"; this psalm honors physical labor.

SPS Sample

[5] May God bless you from Zion,	יְבָרֶכְךָ יהוה מִצִּיּוֹן	Yevarech'cha Adonai miTziyon,
so you can see good for Jerusalem	וּרְאֵה בְּטוּב יְרוּשָׁלָם	ure'eh betuv Yerushala'im
every day of your life	כֹּל יְמֵי חַיֶּיךָ	kol yemei chayecha.
[6] And see children of your children,	וּרְאֵה־בָנִים לְבָנֶיךָ	Ure'eh banim levanecha,
peace for the whole Jewish community.	שָׁלוֹם עַל־יִשְׂרָאֵל	shalom al Yisra'el.

Farewell to Shabbat • הַבְדָלָה • Havdalah

You need a multi-wick candle, spices, and wine (or grape juice).
Hold the wine or grape juice for the first blessing.

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

Say this blessing before smelling the spices.

We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Who rules eternal time and space;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
With spices of all different kinds	בּוֹרֵא מִינֵי בְשָׂמִים אָמֵן	Boreh minei vesamim. Amen
You've made the world a fragrant place.		

Say this blessing before lighting the multi-wick candle.

We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Who rules the universe entire;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You are creator of this flickering light,	בּוֹרֵא מְאוֹרֵי הָאֵשׁ אָמֵן	borei me'orei ha'esh. Amen
The light of fire.		

Say this blessing before drinking the wine (or grape juice), unless a festival holy day follows Shabbat.

We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who distinguishes holy from secular,	הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל	hamavdil bein kodesh lechol,
darkness from light,	בֵּין אוֹר לְחֹשֶׁךְ	bein or lechoshech,
Israel from other peoples,	בֵּין יִשְׂרָאֵל לָעַמִּים	bein Yisra'el la'amim,
the seventh day	בֵּין יוֹם הַשְּׁבִיעִי	bein yom hashvi'i
from the six days of creative activity.	לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה	lesheshet yemei hama'aseh.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
who distinguishes holy from secular.	הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל אָמֵן	hamavdil bein kodesh lechol. Amen

SPS Sample

When a festival holy day follows Shabbat, say this instead of the previous blessing.

We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who distinguishes holy from secular,	הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל	hamavdil bein kodesh lechol,
darkness from light,	בֵּין אוֹר לְחֹשֶׁךְ	bein or lechoshech,
Israel from other peoples,	בֵּין יִשְׂרָאֵל לָעַמִּים	bein Yisra'el la'amim,
the seventh day	בֵּין יוֹם הַשְּׁבִיעִי	bein yom hashvi'i
from the six days of creative activity.	לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה	lesheshet yemei hama'aseh.
You distinguished Shabbat's holiness	בֵּין קְדֻשַּׁת שַׁבָּת	Bein kedushat Shabbat
from the holiness of the festival,	לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ	likdushat yom tov hivdalta
and you made Shabbat more holy	וְאֶת-יוֹם הַשְּׁבִיעִי	ve'et yom hashvi'i
than the six days of creative activity.	מִשֵּׁשֶׁת יְמֵי-הַמַּעֲשֶׂה קִדַּשְׁתָּ	misheshet yemei hama'aseh kidashta.
You distinguished and hallowed	הִבְדַּלְתָּ וְקִדַּשְׁתָּ	Hivdalta vekidashta
your people Israel through your holiness.	אֶת-עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ	et amcha Yisra'el bikdushatecha.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
who distinguishes types of holiness.[1]	הַמַּבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ	hamavdil bein kodesh lekodesh.
	אָמֵן	Amen

SPS Sample

Someone drinks the wine or grape juice.

Songs for Havdalah

Eliyahu Hanavi

Elijah the prophet	אֵלִיָּהוּ הַנָּבִיא	Eliyahu hanavi
In Toshav he was a lad;	אֵלִיָּהוּ הַתִּשְׁבִּי	Eliyahu haTishbi
Then Elijah, then Elijah,	אֵלִיָּהוּ אֵלִיָּהוּ	Eliyahu, Eliyahu,
Then Elijah lived in Gil'ad.	אֵלִיָּהוּ הַגִּלְעָדִי	Eliyahu haGil'adi
Let him hasten,	בִּמְהֵרָה בְיָמֵינוּ	Bimhera veyamenu
in our need (2)	יָבוֹא אֵלֵינוּ	yavo eleinu
With the anointed, David's seed.(2)	עִם מָשִׁיחַ בֶּן-דָּוִד	Im mashi'ach ben David. (2)

Shavu'a Tov

Have a good week.	שָׁבוּעַ טוֹב	Shavu'a tov!

Finish the service with Aleinu, page 126.

[1] "Who makes a distinction between *one type of* holiness and *another type of* holiness"

Blessing For the New Moon ▪ קִידּוּשׁ לְבָנָה ▪ Kidush Levanah

Each month, we thank God for the renewal of the moon, in the words of Rabbi Yehudah (B.T. Sanhedrin 42a).
We bless the moon if it's clearly visible, from the third day to the middle of the month.
Most communities say this blessing together after the first possible Shabbat of the month.
During Tishri, we wait until after Yom Kippur; it's a great way to begin the Post-Yom-Kippur Dance.
Most siddurim have additional material, but this blessing is the core of the ceremony.

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
our God, eternal ruler;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam
who by speaking created the skies	אֲשֶׁר בְּמַאֲמָרוֹ בָּרָא שְׁחָקִים	asher bema'amaro barah shechakim
and by exhaling, all their hosts.	וּבְרוּחַ פִּיו כָּל צְבָאָם	uveru'ach piv kol tzeva'am.
God gave them regulation and timing	חוֹק וּזְמַן נָתַן לָהֶם	Chok uzeman natan lahem
so they would not change their mission,	שֶׁלֹּא יְשַׁנּוּ אֶת תַּפְקִידָם	shelo yeshanu et tafkidam,
with joy and gladness	שָׂשִׂים וּשְׂמֵחִים	sasim usemechim
to perform their owner's will,	לַעֲשׂוֹת רְצוֹן קוֹנָם	la'asot retzon konam,
the truth-maker whose work is true.	פּוֹעֵל אֱמֶת שֶׁפְּעֻלָּתוֹ אֱמֶת	po'el emet, shepe'ulato emet,
God told the moon to renew itself,	וְלַלְּבָנָה אָמַר שֶׁתִּתְחַדֵּשׁ	velalevanah amar shetit'chadesh
a crown of glory	עֲטֶרֶת תִּפְאֶרֶת	ateret tiferet
for *humans,* carried in the womb,	לַעֲמוּסֵי בָטֶן	la'amusei vaten,
who are destined	שֶׁהֵן עֲתִידִין	shehem atidim
to renew themselves, like *the moon,*	לְהִתְחַדֵּשׁ כְּמוֹתָהּ	lehit'chadesh kemotah
to bring honor to their creator,	וּלְפָאֵר לְיוֹצְרָם	ulefa'er leyotzram
for the glory of *God's* majesty.	עַל שֵׁם כְּבוֹד מַלְכוּתוֹ	al shem kevod malchuto.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who renews the months.	מְחַדֵּשׁ חֳדָשִׁים אָמֵן	mechadesh chodashim. Amen

Most siddurim have several verses to repeat three times. We include this one.
*(The word "dance/**רוֹקֵד**/roked" is often translated "leap," and many people jump up as they say this word.)*
Some communities, inspired by this verse, continue the ceremony with solemn dancing.

Just as I dance towards you	כְּשֵׁם שֶׁאֲנִי רוֹקֵד כְּנֶגְדֵּךְ	Keshem she'ani roked kenegdech
but cannot get to you,	וְאֵינִי יָכוֹל לְנָגְעַ בָּךְ	ve'eini yachol lingo'ah bach,
so may all my foes fail	כַּךְ לֹא יוּכְלוּ כָּל אוֹיְבַי	kach lo yuchlu kol oy'vai
to get to me to harm *me*.	לִנְגּוֹעַ בִּי לְרָעָה	lingo'ah bi lera'ah.

Say "Peace be with you / **שָׁלוֹם עֲלֵיכֶם** */ Shalom Aleichem" to three people; respond "Aleichem Shalom."*
When you have a minyan, say Aleinu, page 126, and Mourners' Kaddish, page 544.

SPS Sample

מַעֲרִיב לְשַׁבָּת וְיוֹם טוֹב Evening Service for Shabbat and Festivals

On festivals or the evening after a festival, skip to Psalm 92, page 76.
On festival evenings that do not coincide with Friday night, skip to Shema and Its Blessings, page 79.

Mourners during shiva leave the service at this point, to return for "Consoling the Mourners," page 75.

Welcoming Shabbat ▪ קַבָּלַת שַׁבָּת ▪ Kabbalat Shabbat

My Soul's Desire ▪ יְדִיד נֶפֶשׁ ▪ Yedid Nefesh

Some congregations begin with this poem by Eliezer Azikri, a 16th-century kabbalist.
It is an acrostic on the Tetragrammaton (the four-letter name of God). Editions differ widely.

Compassion's source, my soul's desire,	יְדִיד נֶפֶשׁ אָב הָרַחֲמָן	**Y**edid nefesh, av harachaman,
Woo me (your servant) to your will.	מְשׁוֹךְ עַבְדָּךְ אֶל רְצוֹנָךְ	Meshoch avdach el retzonach.
I'll run *my race* swift as the deer,	יָרוּץ עַבְדָּךְ כְּמוֹ אַיָּל	Yarutz avdach kemo ayal,
Before your majesty to kneel.	יִשְׁתַּחֲוֶה אֶל מוּל הֲדָרָךְ	Yishtachaveh el mul hadarach,
To me your love is sweeter far	יֶעֱרַב לוֹ יְדִידוּתָךְ	Ye'erav lo yedidutach,
Than honey drops or savor rare.[1]	מִנֹּפֶת צוּף וְכָל-טַעַם	Minofet tzuf vechol ta'am.
Glorious, beautiful—the world's glow	הָדוּר נָאֶה זִיו הָעוֹלָם	**H**adur na'eh, ziv ha'olam,
My yearning soul grieves for your love.	נַפְשִׁי חוֹלַת אַהֲבָתָךְ	Nafshi cholat ahavatach.
Please, God, relieve her, as you show	אָנָּא אֵל נָא רְפָא נָא לָהּ	Ana, El na, refa nah lah,
Your pleasant radiance from above.	בְּהַרְאוֹת לָהּ נֹעַם זִיוָךְ	Behar'ot lah no'am zivach.
Restore her strength, her heartache mend,	אָז תִּתְחַזֵּק וְתִתְרַפֵּא	Az tit'chazek vetitrapeh
To be your handmaid without end.[2]	וְהָיְתָה לָךְ שִׁפְחַת עוֹלָם	Vehayta lach shifchat olam.

[1] "Darling of my soul, source (father) of mercy, draw (me) your servant to your will. Your servant will run like a deer, will kneel before your majestic presence, for your love will surpass the dripping of the honeycomb and any delight."

[2] "Glorious, beautiful, radiance of the world, my soul is ailing for your love. Please, God, heal her, as you show her the pleasantness of your radiance. Then she will be strengthened and healed, and will become for you an eternal maidservant."

SPS Sample

Eternal, let your mercy yearn	וָתִיק יֶהֱמוּ רַחֲמֶיךָ	**V**atik, yehemu rachamecha
With pity for your love's child, who	וְחוּס נָא עַל בֵּן אוֹהֲבָךְ	Vechus nah al ben ohavach,
So fervently, so long has burned	כִּי זֶה כַּמָּה נִכְסוֹף נִכְסָף	Ki zeh kamah nichsof nichsaf
The splendor of your might to view.	לִרְאוֹת בְּתִפְאֶרֶת עֻזָּךְ	Lir'ot betif'eret uzach.
Please, O my God, my heart's delight,	אָנָּא אֵלִי מַחְמַד לִבִּי	Ana, Eli, machmad libi,
Come quickly! Don't hide from my sight.[1]	חוּשָׁה נָּא וְאַל תִּתְעַלָּם	Chusha nah, ve'al tit'alam.

Show yourself, my love, and spread	הָגָלֶה נָא וּפְרוֹשׂ חָבִיב	**H**igaleh na uf'ros, chaviv,
O'er me your canopy of rest.	עָלַי אֶת-סֻכַּת שְׁלוֹמֶךָ	Alai et sukat shlomach.
Let glory on the earth be shed	תָּאִיר אֶרֶץ מִכְבּוֹדָךְ	Ta'ir eretz mikvodach,
To bring us joy and happiness.	נָגִילָה וְנִשְׂמְחָה בָּךְ	Nagila venismecha bach.
Hurry, dear: time is short: restore	מַהֵר אָהוּב כִּי בָא מוֹעֵד	Maher, ahuv, ki vah mo'ed,
Your kind grace as in days of yore.[2]	וְחָנֵּנִי כִּימֵי עוֹלָם	Vechoneni kimei olam.

Psalm 95

[1] Come, sing for joy to God *on high*,	לְכוּ נְרַנְּנָה לַיהוה	Lechu neranena lAdonai;
On whose salvation we rely.[3]	נָרִיעָה לְצוּר יִשְׁעֵנוּ	nari'ah letzur yish'enu.
[2] Approach God with a thankful heart	נְקַדְּמָה פָנָיו בְּתוֹדָה	Nekadmah fanav betodah
With songs of praise *to take your part.*	בִּזְמִרוֹת נָרִיעַ לוֹ	Bizmirot, nari'ah lo.
[3] For a great God is Adonai,	כִּי אֵל גָּדוֹל יהוה	Ki El gadol Adonai
Above all powers[4] ruling high,	וּמֶלֶךְ גָּדוֹל עַל-כָּל-אֱלֹהִים	umelech gadol al kol elohim.
[4] Who holds the deepest chasms and	אֲשֶׁר בְּיָדוֹ מֶחְקְרֵי-אָרֶץ	Asher beyado
The loftiest peaks in *powerful* hand,	וְתוֹעֲפוֹת הָרִים לוֹ	mechkerei aretz veto'afot harim lo,
[5] Who made the sea (it's *God's* own brand),[5]	אֲשֶׁר-לוֹ הַיָּם וְהוּא עָשָׂהוּ	asher lo hayam vehu asahu,
Whose hands gave form to the dry land.	וְיַבֶּשֶׁת יָדָיו יָצָרוּ	veyabeshet yadav yatzaru.

[1] "Ancient one, let your mercies yearn (let your compassionate nature be merciful), and take pity on the child (son) of your beloved, for he has for so long yearned to see the splendor of your might. Please, my God, my heart's delight—hurry, and do not be concealed."

[2] "Show yourself, and spread, dear, over me the shelter of your peace. Light the earth with your glory; let us rejoice and be happy in it. Hurry, beloved, for the time approaches, and show me grace as *you did* in times past."

[3] "Sing to the rock of our salvation"; the rock is a firm foundation for our faith

[4] "Powers"—the Hebrew could be "gods" or "heavenly powers."

SPS Sample

[6] Come, let us fall, bow down *in zeal*	בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה	Bo'u nishtachaveh venichra'ah,
To *bless* our maker; let us kneel.	נִבְרְכָה לִפְנֵי־יהוה עֹשֵׂנוּ	nivrechah lifnei Adonai oseinu
[7] To God we pray—and we can be	כִּי הוּא אֱלֹהֵינוּ וַאֲנַחְנוּ	ki hu Eloheinu—va'anachnu
The Shepherd's flock to guard, to lead[1]	עַם מַרְעִיתוֹ וְצֹאן יָדוֹ	am mar'ito, vetzon yado,
Today! if you *God's* voice will heed.	הַיּוֹם אִם־בְּקֹלוֹ תִשְׁמָעוּ	hayom! im bekolo tishma'u.
[8] Don't be hard-hearted, as you were	אַל־תַּקְשׁוּ לְבַבְכֶם	Al takshu levav'chem
At Merivah and at Massah	כִּמְרִיבָה כְּיוֹם מַסָּה	kiMerivah, keyom Massah
When in the desert *Moses struck*	בַּמִּדְבָּר	bamidbar.
The rock to halt rebellious talk.[2]		
[9] Your parents saw what I could do,	אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם	Asher nisuni avoteichem
Yet still they tried my patience too!	בְּחָנוּנִי גַּם־רָאוּ פָּעֳלִי	bechanuni gam ra'u fo'oli.
[10] For forty years they angered me;	◊ אַרְבָּעִים שָׁנָה אָקוּט בְּדוֹר	◊ Arba'im shana akut bedor
I said, "Their hearts are all at sea,[3]	וָאֹמַר עַם תֹּעֵי לֵבָב הֵם	va'omar, "Am to'ei levav hem,
They have not understood my way";	וְהֵם לֹא־יָדְעוּ דְרָכָי	vehem lo yad'u derachai."
[11] And in my indignation swore	אֲשֶׁר־נִשְׁבַּעְתִּי בְאַפִּי	Asher nishbati ve'api
They'd never reach my restful *shore*.	אִם־יְבֹאוּן אֶל־מְנוּחָתִי	im yevo'un el menuchati.

SPS Sample

Psalm 96

[1] Sing out to God, sing a new song!	שִׁירוּ לַיהוה שִׁיר חָדָשׁ	Shiru lAdonai shir chadash,
Sing out to God, sing every place,[4]	שִׁירוּ לַיהוה כָּל־הָאָרֶץ	shiru lAdonai, kol ha'aretz,
[2] Sing out to God, and bless *God's* name;	שִׁירוּ לַיהוה בָּרֲכוּ שְׁמוֹ	shiru lAdonai, bar'chu shemo,
Declare each day *God's* saving grace.	בַּשְּׂרוּ מִיּוֹם־לְיוֹם יְשׁוּעָתוֹ	basru miyom leyom yeshu'ato.
[3] Tell *God's* renown to every race,	סַפְּרוּ בַגּוֹיִם כְּבוֹדוֹ	Sap'ru vagoyim kevodo,
God's wonders among every folk;	בְּכָל־הָעַמִּים נִפְלְאוֹתָיו	bechol ha'amim nifle'otav,

[5] "Who owns the sea, since *God* made it."
[1] "The people whom *God* shepherds, the flock of *God's* hand (i.e., under God's guidance)."
[2] At Massah and Merivah in the desert, the people complained at their lack of water. Moses got water from a rock (Ex. 17:1-7, Num. 20:1-13).
[3] "I said, 'They are a people whose heart strays *from the proper path.'*"
[4] "Sing out to Adonai, all the earth."

[4] For God is great and greatly praised,	כִּי גָדוֹל יהוה וּמְהֻלָּל מְאֹד	ki gadol Adonai umehulal me'od,
No other can such awe evoke.[1]	נוֹרָא הוּא עַל־כָּל־אֱלֹהִים	norah hu al kol elohim.
[5] Those other "gods" are but a joke,[2]	כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים	Ki kol elohei ha'amim elilim,
For *our* God did the heavens form.	וַיהוה שָׁמַיִם עָשָׂה	vAdonai shamayim asah.
[6] Glory and majesty herald *God*,	הוֹד־וְהָדָר לְפָנָיו	Hod vehadar lefanav,
Strength, grace, *God's* holy place adorn.	עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ	oz vetif'eret bemikdasho.
[7] People, wherever you were born,	הָבוּ לַיהוה מִשְׁפְּחוֹת עַמִּים	Havu lAdonai mishpechot amim,
Declare God's power and *God's* fame!	הָבוּ לַיהוה כָּבוֹד וָעֹז	havu lAdonai kavod va'oz.
[8] Bring offerings to the temple courts,	הָבוּ לַיהוה כְּבוֹד שְׁמוֹ	Havu lAdonai kevod shemo;
Declare the glory of *God's* name.[3]	שְׂאוּ־מִנְחָה וּבֹאוּ לְחַצְרוֹתָיו	se'u mincha uvo'u lechatzrotav.
[9] Worship God in sacred space,	הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת־קֹדֶשׁ	Hishtachavu lAdonai behadrat kodesh,
Tremble, O earth, before *God's* face;	חִילוּ מִפָּנָיו כָּל־הָאָרֶץ	chilu mipanav kol ha'aretz;
[10] Tell nations, "God is sovereign,	אִמְרוּ בַגּוֹיִם יהוה מָלָךְ	imru vagoyim "Adonai malach,
Earth cannot slip in *God's* embrace,	אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט	af tikon tevel bal timot,
Who justly weighs each nation's case."[4]	יָדִין עַמִּים בְּמֵישָׁרִים	yadin amim bemeisharim."
[11] Sky will delight and earth rejoice,	יִשְׂמְחוּ הַשָּׁמַיִם וְתָגֵל הָאָרֶץ	Yismechu hashamayim vetagel ha'aretz
the teeming sea will roar, the lea[5]	יִרְעַם הַיָּם וּמְלֹאוֹ	yir'am hayam um'lo'o.
[12] And all its creatures will exult,	יַעֲלֹז שָׂדַי וְכָל־אֲשֶׁר־בּוֹ	ya'aloz sadai vechol asher bo,
And forests answer joyfully	אָז יְרַנְּנוּ כָּל־עֲצֵי־יָעַר	az yeranenu kol atzei ya'ar

[1] "*God* is awesome, more than all *other* Gods."
[2] "For all the *pagan* gods of *other* peoples are powerless deities"—an idea for times long ago.
[3] "Ascribe to God, clans of peoples, ascribe to God glory and power, ascribe to God the glory of *God's* name; take an offering and come to *God's* courtyards."
[4] "*God* fixed the earth so it cannot slip, and justly judges nations."
[5] "The sea and what fills it will roar"; a lea is a meadow.

SRS Sample

[13] As God comes near—comes presently	◊ לִפְנֵי יהוה כִּי בָא	◊ Lifnei Adonai ki va,
With judgement for the world below.	כִּי בָא לִשְׁפֹּט הָאָרֶץ	ki va lishpot ha'aretz.
The earth will see its just reward,	יִשְׁפֹּט־תֵּבֵל בְּצֶדֶק	yishpot tevel betzedek,
And all its dwellers truth shall know.[1]	וְעַמִּים בֶּאֱמוּנָתוֹ	ve'amim be'emunato.

Psalm 97

[1] When God reigns, all earth will rejoice	יהוה מָלָךְ תָּגֵל הָאָרֶץ	Adonai malach, tagel ha'aretz,
And scattered islands add their voice;	יִשְׂמְחוּ אִיִּים רַבִּים	yismechu iyim rabim;
[2] In swirling clouds and darkest night,	עָנָן וַעֲרָפֶל סְבִיבָיו	anan va'arafel sevivav,
God's throne is borne by truth and right.[2]	צֶדֶק וּמִשְׁפָּט מְכוֹן כִּסְאוֹ	tzedek umishpat mechon kis'o.
[3] A tongue of flame before *God* goes,	אֵשׁ לְפָנָיו תֵּלֵךְ	Esh lefanav telech,
Devouring all around *God's* foes,	וּתְלַהֵט סָבִיב צָרָיו	utelahet saviv tzarav,
[4] *God's* lightning strikes the world alight;	הֵאִירוּ בְרָקָיו תֵּבֵל	he'iru verakav tevel,
Earthdwellers tremble at the sight.	רָאֲתָה וַתָּחֶל הָאָרֶץ	ra'ata vatachel ha'aretz.
[5] Mountains like wax will melt away	הָרִים כַּדּוֹנַג נָמַסּוּ	Harim kadonag namasu
Before God,	מִלִּפְנֵי יהוה	milifnei Adonai,
The power who holds all Earth in sway.	מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ	milifnei adon kol ha'aretz.
[6] Heaven did *God's* righteousness declare,	הִגִּידוּ הַשָּׁמַיִם צִדְקוֹ	higidu hashamayim tzidko,
All peoples at *God's* glory stare;	וְרָאוּ כָל־הָעַמִּים כְּבוֹדוֹ	vera'u chol ha'amim kevodo;
[7] Pagans, for their idolatries	יֵבֹשׁוּ כָּל־עֹבְדֵי פֶסֶל	yevoshu kol ovdei fesel
Ashamed, pursued vain deities	הַמִּתְהַלְלִים בָּאֱלִילִים	hamit'halelim ba'elilim;
That kneel to *God's* divinity.[3]	הִשְׁתַּחֲווּ־לוֹ כָּל־אֱלֹהִים	hishtachavu lo kol elohim.

[1] "*God* will judge the earth in righteousness and peoples in faithfulness."
[2] "Many islands will rejoice; cloud and darkness are around *God*, righteousness and judgement the place of *God's* throne."
[3] "They will feel ashamed, all idolators (who worship idols); all *pagan* gods have kneeled to *God*."

SPS Sample

[8] Zion rejoiced on hearing this	שָׁמְעָה וַתִּשְׂמַח צִיּוֹן	Sham'ah vatismach Tziyon
While Judah's daughters smiled in bliss,	וַתָּגֵלְנָה בְּנוֹת יְהוּדָה	vatagelnah benot Yehudah
O Judge, whose justice will not miss.[1]	לְמַעַן מִשְׁפָּטֶיךָ יהוה	lema'an mishpatecha, Adonai.
[9] God,	כִּי־אַתָּה יהוה	Ki atah Adonai
above all the world you tower,	עֶלְיוֹן עַל־כָּל־הָאָרֶץ	elyon al kol ha'aretz,
Exalted above every power.	מְאֹד נַעֲלֵיתָ עַל־כָּל־אֱלֹהִים	me'od na'aleita al kol elohim.
[10] Those who love God must evil shun;	אֹהֲבֵי יהוה שִׂנְאוּ רָע	Ohavei Adonai, sin'u ra;
The guardian of faithful souls	שֹׁמֵר נַפְשׁוֹת חֲסִידָיו	shomer nafshot chasidav
Will save them from the evil hand.	מִיַּד רְשָׁעִים יַצִּילֵם	miyad resha'im yatzilem.
[11] Before the righteous, light is sown	◊ אוֹר זָרֻעַ לַצַּדִּיק	◊ Or zaru'a latzadik
And joy before the upright heart;	וּלְיִשְׁרֵי־לֵב שִׂמְחָה	uleyishrei lev simchah;
[12] The good rejoice before God*'s throne*	שִׂמְחוּ צַדִּיקִים בַּיהוה	simchu tzadikim bAdonai,
And gratefully *God's* name impart.	וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ	vehodu lezecher kodsho.

Psalm 98

[1] A psalm:	מִזְמוֹר	Mizmor:
Sing out to God, sing a new song	שִׁירוּ לַיהוה שִׁיר חָדָשׁ	Shiru lAdonai shir chadash
For wonders *God* has done,	כִּי־נִפְלָאוֹת עָשָׂה	ki nifla'ot asah;
Helped only by the strong right hand	הוֹשִׁיעָה־לּוֹ יְמִינוֹ	hoshi'ah lo yemino
And arm of the holy one.	וּזְרוֹעַ קָדְשׁוֹ	uzero'ah kodsho.
[2] God displayed *God's* saving might—	הוֹדִיעַ יהוה יְשׁוּעָתוֹ	Hodi'ah Adonai yeshu'ato
God's truth—in every nation's sight.	לְעֵינֵי הַגּוֹיִם גִּלָּה צִדְקָתוֹ	le'einei hagoyim gilah tzidkato.
[3] Remembering kindness, *God* has kept	זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ	Zachar chasdo ve'emunato
True faith with Israel's nation;	לְבֵית יִשְׂרָאֵל	leveit Yisra'el;
[4] The ends of the earth bore witness	רָאוּ כָל־אַפְסֵי־אָרֶץ	ra'u chol afsei aretz
When God brought our salvation.	אֵת יְשׁוּעַת אֱלֹהֵינוּ	et yeshu'at Eloheinu.

[1] "For the sake of your judgements, Adonai."

SPS Sample

[5] Call out to God, all the earth;	הָרִיעוּ לַיהוה כָּל־הָאָרֶץ	Hari'u lAdonai kol ha'aretz,
Cry out in joy and songs of mirth.	פִּצְחוּ וְרַנְּנוּ וְזַמֵּרוּ	pitzchu veranenu vezameru.
[6] Sing to God, *sing* with the lyre,	זַמְּרוּ לַיהוה בְּכִנּוֹר	Zamru lAdonai bechinor,
Your voice tuned to the strings;[1]	בְּכִנּוֹר וְקוֹל זִמְרָה	bechinor vekol zimrah;
With trumpet and with shofar blast,	בַּחֲצֹצְרוֹת וְקוֹל שׁוֹפָר	bachatzotz'rot vekol shofar,
Sing to our Sovereign.2	הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יהוה	hari'u lifnei hamelech Adonai.
[7] The teeming sea in joy will cry,	יִרְעַם הַיָּם וּמְלֹאוֹ	Yir'am hayam um'lo'o,
Land and its creatures will reply.	תֵּבֵל וְיֹשְׁבֵי בָהּ	tevel veyoshvei vah.
[8] Rivers will clap hands in delight,	נְהָרוֹת יִמְחֲאוּ־כָף	Neharot yimcha'u chaf
Together cry each mountain height	יַחַד הָרִים יְרַנֵּנוּ	yachad harim yeraneinu
[9] Before God, who comes *here presently*	◊ לִפְנֵי־יהוה כִּי בָא	◊ lifnei Adonai ki vah
With judgement for the world below.	לִשְׁפֹּט הָאָרֶץ	lishpot ha'aretz.
The earth will see its just reward,	יִשְׁפֹּט־תֵּבֵל בְּצֶדֶק	Yishpot tevel betzedek,
And justice will its creatures know.[3]	וְעַמִּים בְּמֵישָׁרִים	ve'amim bemeysharim.

Psalm 99

[1] God reigns: let peoples quake.	יהוה מָלָךְ יִרְגְּזוּ עַמִּים	Adonai malach, yirgezu amim.
Above the cherubs *God* sits serene,	יֹשֵׁב כְּרוּבִים	Yoshev keruvim
While earth can shake.	תָּנוּט הָאָרֶץ	tanut ha'aretz.
[2] In Zion, God is great,	יהוה בְּצִיּוֹן גָּדוֹל	Adonai beTziyon gadol,
Above all peoples, high in state.	וְרָם הוּא עַל־כָּל־הָעַמִּים	veram hu al kol ha'amim.
[3] Thanks they will bring	יוֹדוּ	Yodu
To your great and awesome name,	שִׁמְךָ גָּדוֹל וְנוֹרָא	shimcha gadol venorah,
A sacred thing.	קָדוֹשׁ הוּא	kadosh hu.

[1] "Sing to God with the lyre, with the lyre and voice of song."
[2] "Sing before the ruler, God."
[3] "*God* will judge the earth in righteousness, and people in equity."

SPS Sample

[4] And kingly power, based
On love of law, you founded;[1]
Equity, justice and right,
In Jacob's tribe you grounded.

וְעֹז מֶלֶךְ
מִשְׁפָּט אָהֵב אַתָּה כוֹנַנְתָּ
מֵישָׁרִים מִשְׁפָּט וּצְדָקָה
בְּיַעֲקֹב אַתָּה עָשִׂיתָ

Ve'oz melech,
mishpat ahev atah konanta.
Meisharim, mishpat utzedakah
beYa'akov atah asita.

[5] Exalt our sovereign's regal seat,
Bow at the stool where rest *God's* feet,
Holy is *God*.[2]

רוֹמְמוּ יהוה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו
קָדוֹשׁ הוּא

Romemu Adonai Eloheinu
vehishtachavu lahadom raglav;
kadosh hu.

[6] As priests Moses and Aaron served,
And Samuel would *God's* name invoke;
They called on God, and *God* replied–[3]

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו
וּשְׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ
קֹרְאִים[4] אֶל־יהוה וְהוּא יַעֲנֵם

Moshe ve'Aharon bechohanav,
uShemu'el bekor'ei shemo,
kor'im el Adonai vehu ya'anem.

[7] In a pillar of cloud *God* spoke.
Signs of divinity they observed;
God gave them rules they must abide.
[8] You answered, ruling God, their call,
Forgave their sins and bore their pride;[5]
Their enemies' evil plots you stalled.[6]

בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם
שָׁמְרוּ עֵדֹתָיו
וְחֹק נָתַן־לָמוֹ
יהוה אֱלֹהֵינוּ אַתָּה עָנִיתָם
אֵל נֹשֵׂא הָיִיתָ לָהֶם
וְנֹקֵם עַל־עֲלִילוֹתָם

Be'amud anan yedaber aleihem.
Shamru edotav
vechok natan lamo.
Adonai Eloheinu atah anitam,
El noseh hayitah lahem,
venokem al alilotam.

[9] Set high our sovereign God, and fall
In worship at *God's* mountainside;
Our sovereign God is sanctified.

◊ רוֹמְמוּ יהוה אֱלֹהֵינוּ
וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ
כִּי־קָדוֹשׁ יהוה אֱלֹהֵינוּ

◊ Romemu Adonai Eloheinu
vehishtachavu lehar kodsho;
ki kadosh Adonai Eloheinu.

[1] "And the power of a king, loving judgement, you established."
[2] "Exalt Adonai our God, bow at *God's* footstool; *God* is holy."
[3] "Moses and Aaron among *God's* priests, and Samuel among those who called *God's* name—they would call on God and *God* would answer them."
[4] The expected spelling is קֹרְאִים, but the Leningrad Codex has קרֹאִים (p. 776 of the pdf file).
[5] "A tolerant God you were to them."
[6] The Hebrew can also mean, "You avenged plots against them" or "You punished their sins."

We rise for Psalm 29.

Psalm 29

[1] A psalm of David:	׀ מִזְמוֹר לְדָוִד	׀ Mizmor leDavid:
To God, the mightiest people grant,	הָבוּ לַיהוה בְּנֵי אֵלִים	Havu lAdonai benei elim,
To God they grant glory and might;	הָבוּ לַיהוה כָּבוֹד וָעֹז	havu lAdonai kavod va'oz,
[2] To God they grant glory by right,	הָבוּ לַיהוה כְּבוֹד שְׁמוֹ	havu lAdonai kevod shemo,
To God they bow, a holy sight.[1]	הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת־קֹדֶשׁ	hishtachavu lAdonai behadrat kodesh.
[3] God's voice will soar when waters roar,	קוֹל יהוה עַל־הַמָּיִם	Kol Adonai al hamayim,
The God of splendor lets them yell,	אֵל־הַכָּבוֹד הִרְעִים	El hakavod hir'im;
For God out-roars the oceans' swell.[2]	יהוה עַל־מַיִם רַבִּים	Adonai al mayim rabim.
[4] In all that's strong or fair,	קוֹל־יהוה בַּכֹּחַ	Kol Adonai bako'ach;
God's voice is somehow there.[3]	קוֹל יהוה בֶּהָדָר	kol Adonai behadar.
[5] God's *thunder* claps—the cedar snaps—	קוֹל יהוה שֹׁבֵר אֲרָזִים	Kol Adonai shover arazim,
Shattering the lofty tree	וַיְשַׁבֵּר יהוה	vayeshaber Adonai
In Lebanon where land leaps in air	אֶת־אַרְזֵי הַלְּבָנוֹן	et arzei haLevanon,
[6] With calf's agility,	וַיַּרְקִידֵם כְּמוֹ־עֵגֶל	vayarkidem kemo egel—
While Syrian hills dance their quadrilles	לְבָנוֹן וְשִׂרְיֹן	Levanon veSiryon—
Like oxen's progeny.[4]	כְּמוֹ בֶן־רְאֵמִים	kemo ven re'eimim.
[7] Lightning is God's voice too:	קוֹל־יהוה חֹצֵב	Kol Adonai chotzev,
Fire-blades slash and hew.[5]	לַהֲבוֹת אֵשׁ	lahavot esh.
[8] God's voice can make the desert quake,	קוֹל יהוה יָחִיל מִדְבָּר	Kol Adonai yachil midbar,
The Kadesh wasteland shake.	יָחִיל יהוה מִדְבַּר קָדֵשׁ	yachil Adonai midbar Kadesh.

[1] "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."
[2] "God's voice *is* above/more than the waters, / the God of glory made it loud, / Adonai *is* over the many waters."
[3] "God's voice *is* in strength; / God's voice *is* in splendor."
[4] "God's voice shatters cedars; / God has shattered / the cedars of Lebanon. / *God* will make them dance like a calf, / Lebanon and Syria, / like a young ox."
[5] "God's voice hews, / blades of flame."

SPS Sample

קוֹל יהוה יְחוֹלֵל אַיָּלוֹת
וַיֶּחֱשֹׂף יְעָרוֹת
וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד
יהוה לַמַּבּוּל יָשָׁב
וַיֵּשֶׁב יהוה מֶלֶךְ לְעוֹלָם
◊ יהוה עֹז לְעַמּוֹ יִתֵּן
יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם

We are seated.

Kol Adonai yecholel ayalot,
vayechesof ye'arot,
uveheichalo, kulo omer, "Kavod!"
Adonai laMabul yashav,
vayeshev Adonai melech le'olam.
◊ Adonai oz le'amo yiten,
Adonai yevarech et amo vashalom.

[9] God's thunder startles *forest* deer,
While trees shed all their leaves *in fear*
And in *God's* shrine all cry, "Oh dear!"[1]
[10] God, enthroned, sent forth the Flood;
God's reign will never cease;
[11] God with *God's* people ever stood,
And blesses them with lasting peace.[2]

SPS Sample

[1] "Oh dear!" is literally, "Glory!"—presumably a cry of consternation.
[2] "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."

Please, With The Power ▪ אָנָּה בְּכֹחַ ▪ Ana Becho'ach

Some communities add this poem.

Please, with the power	אָנָּה בְּכֹחַ ׀	Anah becho'ach ׀
of the greatness of your right hand,	גְּדֻלַּת יְמִינְךָ	gedulat yemin'cha
unbind *us*, who are confined.	תַּתִּיר צְרוּרָה	tatir tzerurah.
Accept the prayer	קַבֵּל רִנַּת	Kabel rinat
of your people; sustain us;	עַמְּךָ שַׂגְּבֵנוּ	am'cha; sagvenu;
purify us, awesome one.	טַהֲרֵנוּ נוֹרָא	tahareinu norah!
Please, mighty one,	נָא גִּבּוֹר	Na gibor
those who seek your unity—	דּוֹרְשֵׁי יִחוּדֶךָ	dorshei yichud'cha
protect them like the apple of your eye.	כְּבָבַת שָׁמְרֵם	kevavat shomreim.
Bless them, purify them,	בָּרְכֵם טַהֲרֵם	barcheim, tahareim,
pity them; *may* your justice	רַחֲמֵם צִדְקָתְךָ	rachameim; tzidkat'cha
always compensate them.	תָּמִיד גְּמְלֵם	tamid gomleim.
Powerful, holy one,	חָסִין קָדוֹשׁ	Chasin kadosh,
in your abundant goodness	בְּרוֹב טוּבְךָ	berov tuv'cha
guide your congregation.	נַהֵל עֲדָתֶךָ	nahel adatecha.
Sole ruler,	יָחִיד גֵּאֶה	Yachid ge'eh,
turn to your people,	לְעַמְּךָ פְּנֵה	le'amcha peneh,
who speak of your holiness.	זוֹכְרֵי קְדֻשָּׁתֶךָ	zochrei kedushatecha.
Accept our plea	שַׁוְעָתֵנוּ קַבֵּל	Shav'ateinu kabel,
and hear our cry,	וּשְׁמַע צַעֲקָתֵנוּ	ushemah tza'akateinu,
you who understand mysteries.	יוֹדֵעַ תַּעֲלֻמוֹת	yodei'ah ta'alumot.
Blessed is *God's* name;	◊ בָּרוּךְ שֵׁם	◊ Baruch shem;
the glory of *God's* reign	כְּבוֹד מַלְכוּתוֹ	kevod malchuto
lasts forever.	לְעוֹלָם וָעֶד	le'olam va'ed.

SPS Sample

Come With Me ▪ לְכָה דוֹדִי ▪ Lecha Dodi

O come with me, to greet the bride,	לְכָה דוֹדִי לִקְרַאת כַּלָּה	Lecha dodi, likrat kalah;
to welcome her *with joy and pride.*[1]	פְּנֵי שַׁבָּת נְקַבְּלָה	penei Shabbat nekab'lah.
"Safeguard," "recall"—a single word—	שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד	**Sh**amor vezachor bedibur echad
God who makes One made it heard,[2]	הִשְׁמִיעָנוּ אֵל הַמְיֻחָד	hishmi'anu El hamyuchad.
One is the name; One is our God,	יי אֶחָד וּשְׁמוֹ אֶחָד	Adonai echad, ushemo echad
For fame, for glory, and for honor.	לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה	leshem uletif'eret, velit'hilah.
O come with me, to greet the bride,	לְכָה דוֹדִי לִקְרַאת כַּלָּה	Lecha dodi, likrat kalah;
to welcome her *with joy and pride.*	פְּנֵי שַׁבָּת נְקַבְּלָה	penei Shabbat nekab'lah.
Let's greet Shabbat; go from your door	לְקָרַאת שַׁבָּת לְכוּ וְנֵלְכָה	**L**ikrat Shabbat lechu venel'cha
For she is source of blessings' store.	כִּי הִיא מְקוֹר הַבְּרָכָה	ki hi mekor haberachah.
From ancient times honor she wore,	מֵרֹאשׁ מִקֶּדֶם נְסוּכָה	Merosh mikedem nesuchah,
Created last, planned long before.	סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה	sof ma'aseh, bemach'shavah techilah.
O come with me, to greet the bride,	לְכָה דוֹדִי לִקְרַאת כַּלָּה	Lecha dodi, likrat kalah;
to welcome her *with joy and pride.*	פְּנֵי שַׁבָּת נְקַבְּלָה	penei Shabbat nekab'lah.
Majestic town, royal temple pure	מְקֻדַּשׁ מֶלֶךְ עִיר מְלוּכָה	**M**ikdash melech, ir melucha
Rise, step out from destruction sore;	קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה	kumi, tze'i mitoch hahafecha;
Sink in your vale of tears no more	רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא	rav lach shevet be'emek habacha
And mercy God will on you pour.[3]	וְהוּא יַחֲמוֹל עָלַיִךְ חֶמְלָה	vehu yachamol alayich chemlah.

SPS Sample

[1] "Come, dear friend, to greet the bride, to welcome the presence of Shabbat." The first eight stanzas of this poem are an acrostic on the name of its presumed author, שלמה הלוי/Shelomoh HaLevi, and the English translation copies the acrostic pattern as well as the sound of the Hebrew rhymes. You can sing the English to the Hebrew tune, too.

[2] In the Ten Commandments, Ex. 20:8 uses "safeguard/שָׁמוֹר/shamor" while Deut. 5:12 uses "recall / זָכוֹר / zachor." Our tradition teaches that God uttered two words or meanings simultaneously.

[3] "King's sanctuary, royal town, Rise, go out from the middle of your overthrow. Enough of sitting in the valley of weeping, And *God* will take pity on you in compassion."

O come with me, to greet the bride,	לְכָה דוֹדִי לִקְרַאת כַּלָּה	Lecha dodi, likrat kalah;
to welcome her *with joy and pride.*	פְּנֵי שַׁבָּת נְקַבְּלָה	penei Shabbat nekab'lah.
Hurry from the dust, stand openly	הִתְנַעֲרִי מֵעָפָר קוּמִי	Hitna'ari me'afar kumi,
My people, dressing splendidly	לִבְשִׁי בִּגְדֵי תִפְאַרְתֵּךְ עַמִּי	livshi bigdei tif'artech, ami;
Through Jesse of Bethlehem's progeny,	עַל יַד בֶּן יִשַׁי בֵּית הַלַּחְמִי	al yad ben Yishai, beit halachmi,
Approach my soul, my savior.[1]	קָרְבָה אֶל נַפְשִׁי גְּאָלָהּ	korvah el nafshi, ge'alah.
O come with me, to greet the bride,	לְכָה דוֹדִי לִקְרַאת כַּלָּה	Lecha dodi, likrat kalah;
to welcome her *with joy and pride.*	פְּנֵי שַׁבָּת נְקַבְּלָה	penei Shabbat nekab'lah.
Hold yourself up, *for look and see!*	הִתְעוֹרְרִי הִתְעוֹרְרִי	Hit'oreri, hit'oreri
Your light has come; rise radiantly.	כִּי בָא אוֹרֵךְ קוּמִי אוֹרִי	ki vah orech kumi ori,
Wake, wake and speak in melody,	עוּרִי עוּרִי שִׁיר דַּבֵּרִי	uri, uri, shir daberi,
God's glory rests on you *as before.*[2]	כְּבוֹד יי עָלַיִךְ נִגְלָה	kevod Adonai alayich niglah.
O come with me, to greet the bride,	לְכָה דוֹדִי לִקְרַאת כַּלָּה	Lecha dodi, likrat kalah;
to welcome her *with joy and pride.*	פְּנֵי שַׁבָּת נְקַבְּלָה	penei Shabbat nekab'lah.
Leave your shame; be proud and free:	לֹא תֵבוֹשִׁי וְלֹא תִכָּלְמִי	Lo tevoshi, velo tikalmi,
Why hang your head despondently?	מַה תִּשְׁתּוֹחֲחִי וּמַה תֶּהֱמִי	mah tishtochechi umah tehemi.
You shall my people's shelter be,	בָּךְ יֶחֱסוּ עֲנִיֵּי עַמִּי	Bach yechesu aniyey ami,
The citadel I shall restore.[3]	וְנִבְנְתָה עִיר עַל תִּלָּהּ	venivnetah ir al tilah.

[1] "Rouse yourself from the dust, stand up; Dress in your clothes of splendor, my people, Through the son of Jesse the man from Bethlehem, Come close to my soul, save it!"

[2] "Rouse yourself, rouse yourself, For your light has come, rise up, shine: Wake up, wake up, utter a song; God's glory upon you is revealed."

[3] "Feel no shame nor humiliation. Why are you downcast, why are you disconsolate? In you the poor of my people will shelter themselves; And the city shall be built on its hill."

SPS Sample

O come with me, to greet the bride,	לְכָה דוֹדִי לִקְרַאת כַּלָּה	Lecha dodi, likrat kalah;
to welcome her *with joy and pride.*	פְּנֵי שַׁבָּת נְקַבְּלָה	penei Shabbat nekab'lah.
Vile enemies shall be left sighing;	וְהָיוּ לִמְשִׁסָּה שֹׁאסָיִךְ	**V**ehayu limshisah shosayich,
Your foes shall be left crying;	וְרָחֲקוּ כָּל מְבַלְּעָיִךְ	verachaku kol meval'ayich.
God will delight, the bride espying,	יָשִׂישׂ עָלַיִךְ אֱלֹהָיִךְ	Yasis alayich Elohayich
As grooms their new-wed brides adore.	כִּמְשׂוֹשׂ חָתָן עַל כַּלָּה	kimsos chatan al kalah.
O come with me, to greet the bride,	לְכָה דוֹדִי לִקְרַאת כַּלָּה	Lecha dodi, likrat kalah;
to welcome her *with joy and pride.*	פְּנֵי שַׁבָּת נְקַבְּלָה	penei Shabbat nekab'lah.
You will spread left and right, rapidly,	יָמִין וּשְׂמֹאל תִּפְרוֹצִי	**Y**amin usemol tifrotzi
Praising God respectfully,	וְאֶת יי תַּעֲרִיצִי	ve'et Adonai ta'aritzi
Through one from Peretz' family,	עַל יַד אִישׁ בֶּן פַּרְצִי	al yad ish ben Partzi,
And we'll be glad, with joy in store.	וְנִשְׂמְחָה וְנָגִילָה	venismechah, venagilah.
O come with me, to greet the bride,	לְכָה דוֹדִי לִקְרַאת כַּלָּה	Lecha dodi, likrat kalah;
to welcome her *with joy and pride.*	פְּנֵי שַׁבָּת נְקַבְּלָה	penei Shabbat nekab'lah.

Rise to face the entrance, as if greeting the "Sabbath Bride"; bow left and right in the last line.

Heaven's crown, we offer welcome pure,	׀ בּוֹאִי בְשָׁלוֹם עֲטֶרֶת בַּעְלָהּ	׀ Bo'i veshalom, ateret ba'lah
With joy and merriment galore	גַּם בְּשִׂמְחָה וּבְצָהֳלָה	gam besimchah uvetzoholah.
God's treasured people's trusty corps;	תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה	Toch emunei am segulah;
Bride, step inside; bride, step inside.	׀ בּוֹאִי כַלָּה ׀ בּוֹאִי כַלָּה	׀ bo'i chalah, ׀ bo'i chalah.
O come with me, to greet the bride,	לְכָה דוֹדִי לִקְרַאת כַּלָּה	Lecha dodi, likrat kalah;
to welcome her *with joy and pride.*	פְּנֵי שַׁבָּת נְקַבְּלָה	penei Shabbat nekab'lah.

SPS Sample

Consoling Mourners ▪ נִחוּם אֲבֵלִים ▪ Nichum Avelim

After Lecha Dodi, we greet mourners in their first week of mourning with these words of consolation.

For men, or for men and women:

May God who is always with us[1] comfort you	הַמָּקוֹם יְנַחֵם אֶתְכֶם	Hamakom yenachem et'chem
among those who are left	בְּתוֹךְ שְׁאָר	betoch she'ar
to mourn for Zion and Jerusalem.	אֲבֵלֵי צִיּוֹן וִירוּשָׁלָיִם	avelei Tziyon viYerushalayim.

For one man:

May God who is always with us comfort you	הַמָּקוֹם יְנַחֵם אוֹתְךָ	Hamakom yenachem ot'cha
among those who are left	בְּתוֹךְ שְׁאָר	betoch she'ar
to mourn for Zion and Jerusalem.	אֲבֵלֵי צִיּוֹן וִירוּשָׁלָיִם	avelei Tziyon viYerushalayim.

For women:

May God who is always with us comfort you	הַמָּקוֹם יְנַחֵם אֶתְכֶן	Hamakom yenachem et'chen
among those who are left	בְּתוֹךְ שְׁאָר	betoch she'ar
to mourn for Zion and Jerusalem.	אֲבֵלֵי צִיּוֹן וִירוּשָׁלָיִם	avelei Tziyon viYerushalayim.

For one woman:

May God who is always with us comfort you	הַמָּקוֹם יְנַחֵם אוֹתָךְ	Hamakom yenachem otach
among those who are left	בְּתוֹךְ שְׁאָר	betoch she'ar
to mourn for Zion and Jerusalem.	אֲבֵלֵי צִיּוֹן וִירוּשָׁלָיִם	avelei Tziyon viYerushalayim.

SPS Sample

We are seated ׀

[1] הַמָּקוֹם, "the place," is a name for God, and it implies that God is present everywhere. הַמָּקוֹם can also mean "this place," with a hope that mourners will find comfort in the place where they pray and among the community with whom they pray.

When Friday night is on a festival or the evening after a festival, the evening service begins here.

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,	טוֹב לְהֹדוֹת לַיהוה	Tov lehodot lAdonai
to sing on high your praise,	וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן	ulezamer leshimcha elyon
[3] Each day to express your gentleness,	לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ	Lehagid baboker chasdecha
each night your faithful ways;	וֶאֱמוּנָתְךָ בַּלֵּילוֹת	ve'emunat'cha baleilot.
[4] With song tuned to the lyre, each hears	עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל	Aley asor va'aley nahvel,
the ten-stringed music of the spheres.[2]	עֲלֵי הִגָּיוֹן בְּכִנּוֹר	aley higayon bechinor
[5] Your deeds, O Sovereign, bring me cheer,	כִּי שִׂמַּחְתַּנִי יהוה בְּפָעֳלֶךָ	Ki simachtani Adonai befo'olecha,
joy in your works I've found;	בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן	bema'asei yadecha aranen.
[6] How grand, O God, your deeds appear,	מַה־גָּדְלוּ מַעֲשֶׂיךָ יהוה	Mah gadlu ma'asecha Adonai,
how deep your thoughts profound.	מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ	me'od amku machshevotecha.
[7] The ignoramus can't conceive,	אִישׁ־בַּעַר לֹא יֵדָע	Ish ba'ar lo yeda
for this the fool is too naive:	וּכְסִיל לֹא־יָבִין אֶת־זֹאת	uchesil lo yavin et zot:
[8] Though thugs spread like a noxious weed	בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב	Bifro'ach resha'im kemo esev
and villains propagate their seed,	וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן	vayatzitzu kol po'alei aven
toward endless ruin *they proceed*.[3]	לְהִשָּׁמְדָם עֲדֵי־עַד	lehishamdam adei ad.
[9] And you … Supremacy …	וְאַתָּה מָרוֹם	Ve'atah marom
Eternally … Divinity.[4]	לְעֹלָם יהוה	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/fruiting-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.

SPS Sample

[10] For see! O God, your enemies—	כִּי הִנֵּה אֹיְבֶיךָ יהוה	Ki hineh oy'vecha, Adonai,
your enemies shall be lost,	כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ	ki hineh oy'vecha yovedu
all sunk in their iniquities	יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן	yitpardu kol po'alei aven.
from place to place be tossed.[1]		
[11] Like proud-horned ox I'll stand upright,	וַתָּרֶם כִּרְאֵים קַרְנִי	Vatarem kir'eim karni
anointed with rich flowing oil;	בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן	baloti beshemen ra'anan
[12] My enemies will—in my sight—	וַתַּבֵּט עֵינִי בְּשׁוּרָי	Vatabet eini beshurai
though they attack *be beaten back;*	בַּקָּמִים עָלַי מְרֵעִים	bakamim alay mere'im.
I'll hear *their plans all foiled.*[2]	תִּשְׁמַעְנָה אָזְנָי	tishma'na oznai!
[13] The righteous flourish like the palm	צַדִּיק כַּתָּמָר יִפְרָח	Tzaddik katamar yifrach
as Lebanon's lofty cedar soars;	כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה	ke'erez baL'vanon yisgeh,
[14] Rooted in the house of God,	שְׁתוּלִים בְּבֵית יהוה	Shetulim beveit Adonai
they blossom in God's *inner* courts;	בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ	bechatzrot Eloheinu yafrichu.
[15] They bear fruit when they're elderly,	◊ עוֹד יְנוּבוּן בְּשֵׂיבָה	◊ Od yenuvun beseivah
fertile and fresh eternally,	דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ	deshenim vera'ananim yiheyu.
[16] To show God is reliable,	לְהַגִּיד כִּי־יָשָׁר יהוה	Lehagid, ki yashar Adonai
my *steady* rock, impeccable.	צוּרִי וְלֹא־עַוְלָתָה בּוֹ	tzuri velo avlata bo.

Psalm 93

[1] God reigns, enrobed in regal grace,	יהוה מָלָךְ גֵּאוּת לָבֵשׁ	Adonai malach: ge'ut lavesh,
Robed in grace and cloaked in power;	לָבֵשׁ יהוה עֹז הִתְאַזָּר	lavesh Adonai, oz hit'azar.
Earth cannot slip in *God's* embrace;	אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט	Af tikon tevel bal timot.
[2] Firm is your throne from the first hour;	נָכוֹן כִּסְאֲךָ מֵאָז	Nachon kis'acha me'az,
Eternal is your place.	מֵעוֹלָם אָתָּה	me'olam atah.

[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!*"

SPS Sample

[3] God, streams have raised,	נָשְׂאוּ נְהָרוֹת יהוה	Nas'u neharot, Adonai,
yes raised their voice;	נָשְׂאוּ נְהָרוֹת קוֹלָם	nas'u neharot kolam,
The rivers crash and roar:	יִשְׂאוּ נְהָרוֹת דָּכְיָם	yis'u neharot dochyam.
[4] Let mighty waters make their noise,	מִקֹּלוֹת מַיִם רַבִּים	Mikolot mayim rabim
The breakers on the shore:	אַדִּירִים מִשְׁבְּרֵי־יָם	adirim mishberei yam,
God's strength is more, much more!	אַדִּיר בַּמָּרוֹם יהוה	adir bamarom Adonai.

[5] Your promises will be fulfilled:	◊ עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד	◊ Edotecha ne'emnu me'od
Your sacred house you shall rebuild,	לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ	levet'cha na'avah kodesh,
Sovereign, for evermore.	יהוה לְאֹרֶךְ יָמִים	Adonai, le'orech yamim.

Mourners and those observing Yahrzeit rise to lead Mourners' Kaddish, page 544.

SPS Sample

On festival evenings other than Friday night, begin the evening service here.

Shema and Its Blessings for Shabbat and Festivals

Call to Prayer ▪ בָּרְכוּ

We rise as the leader begins the call to prayer.

Bless God, the blessed one. בָּרְכוּ ׀ אֶת־יי הַמְבֹרָךְ ׀ Bar'chu ׀ et Adonai hamvorach.

The congregation responds, and the leader repeats:

Blessed is God, the blessed one, בָּרוּךְ ׀ יי הַמְבֹרָךְ ׀ Baruch ׀ Adonai hamvorach

for ever and ever. לְעוֹלָם וָעֶד le'olam va'ed.

Blessed is God, the blessed one, בָּרוּךְ ׀ יי הַמְבֹרָךְ ׀ Baruch ׀ Adonai hamvorach

for ever and ever. לְעוֹלָם וָעֶד le'olam va'ed.

First Blessing Before Shema

We are seated ׀

The congregation responds "Amen" but not "Baruch hu uvaruch shemo"

from here to Kiddush: page 111 on Friday night, page 112 on festivals.

We bless you, Sovereign, בָּרוּךְ אַתָּה יי ׀ Baruch atah Adonai ׀

our God, ruler of time and space, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Eloheinu melech ha'olam,

who by your word brings evening, אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים asher bid'varo ma'ariv aravim,

in wisdom opens the gates, בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים bechochmah pote'ach she'arim

with insight changes the times, וּבִתְבוּנָה מְשַׁנֶּה עִתִּים uvit'vunah meshaneh itim

varies the seasons, וּמַחֲלִיף אֶת הַזְּמַנִּים umachalif et hazmanim

and arranges the stars וּמְסַדֵּר אֶת הַכּוֹכָבִים umesader et hakochavim

in their guardposts בְּמִשְׁמְרוֹתֵיהֶם bemishmeroteihem

in the sky, by your will,[1] בָּרָקִיעַ כִּרְצוֹנוֹ baraki'ah kirtzono.

creating day and night, בּוֹרֵא יוֹם וָלָיְלָה 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,

[1] Literally, "your word" and "your will" use the third person pronoun ("*God's* word … *God's* will").

SPS Sample

making day pass and bringing night.	וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה	uma'avir yom umevi laylah,
Separating day from night,	וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה	umavdil bein yom uvein laylah,
God is called the Ruler of Hosts.	יי 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 יִמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד	tamid yimloch aleinu le'olam va'ed.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who brings on evenings.	הַמַּעֲרִיב עֲרָבִים אָמֵן	hama'ariv aravim. Amen

Second Blessing Before Shema

With lasting love for Israel's family	אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל	Ahavat olam beit Yisra'el
have you loved your people.	עַמְּךָ אָהָבְתָּ	amcha ahavta.
Torah and commandments,	תּוֹרָה וּמִצְוֹת	Torah umitzvot
statutes and judgements,	חֻקִּים וּמִשְׁפָּטִים	chukim umishpatim
you have taught us.	אוֹתָנוּ לִמַּדְתָּ	otanu limadta.
Because of this, O Ruler, our God,	עַל כֵּן יי אֱלֹהֵינוּ	Al ken Adonai Eloheinu
when we lie down and when we get up,	בְּשָׁכְבֵּנוּ וּבְקוּמֵנוּ	beshochbenu uvekumenu
we shall speak about your statutes,	נָשִׂיחַ בְּחֻקֶּיךָ	nasi'ach bechukecha,
and we'll rejoice in words of your Torah	וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ	venismach bedivrei Toratecha
and commandments forever and ever.	וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד	uvemitzvotecha le'olam va'ed.
For they are our life and our good old age,	כִּי הֵם חַיֵּינוּ וְאֹרֶךְ יָמֵינוּ	Ki hem chayeinu ve'orech yameinu
and we'll enjoy them day and night.	וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה	uvahem neh'geh yomam valaylah.
And your love—	◊ וְאַהֲבָתְךָ	◊ Ve'ahavat'cha
don't take it away from us, ever.	אַל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים	al tasir mimenu le'olamim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who loves your people Israel.	אוֹהֵב עַמּוֹ יִשְׂרָאֵל אָמֵן	ohev amo Yisra'el. Amen

SPS Sample

Shema (First Paragraph)

Add this shaded line when praying without a minyan.

God is the reliable ruler.	אֵל מֶלֶךְ נֶאֱמָן	El melech ne'eman.
Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[1]	יהוה אֱלֹהֵינוּ יהוה ׀ אֶחָד	Adonai Eloheinu; Adonai echad.

Say the next two lines silently.

Blessed is *God's* name,	בָּרוּךְ שֵׁם	Baruch shem—
the glory of whose reign lasts forever.[2]	כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד	kevod malchuto le'olam va'ed.
Deut. 6:5-9 You are to love your ruling God	וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ	Ve'ahavta et Adonai Elohecha
with your whole heart,	בְּכָל־לְבָבְךָ	bechol levav'cha,
your whole self	וּבְכָל־נַפְשְׁךָ	uvechol nafshecha,
and all your resources.	וּבְכָל־מְאֹדֶךָ	uvechol me'odecha.
[6] These words	וְהָיוּ הַדְּבָרִים הָאֵלֶּה	Vehayu had'varim ha'eleh
I tell you today *must b*e	אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם	asher anochi metzav'cha hayom
on your heart.	עַל־לְבָבֶךָ	al levavecha.
[7] Repeat them to your children,	וְשִׁנַּנְתָּם לְבָנֶיךָ	Veshinantam levanecha,
and talk about them	וְדִבַּרְתָּ בָּם	vedibarta bam
when you sit at home,	בְּשִׁבְתְּךָ בְּבֵיתֶךָ	beshivtecha beveitecha,
when you walk down the street,	וּבְלֶכְתְּךָ בַדֶּרֶךְ	uvelechtecha vaderech,
when you go to bed and when you get up.	וּבְשָׁכְבְּךָ 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 לְטֹטָפֹת בֵּין עֵינֶיךָ	vehayu letotafot bein einecha.
[9] and write them on your doorposts	וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ	Uchetavtam al mezuzot beitecha,
and on your gates.	וּבִשְׁעָרֶיךָ	uvish'arecha.

SPS Sample

[1] 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).

[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 (Mishna Yoma, 3:9).

Shema (Second Paragraph)

Deut 11:13-21 This is what will happen	וְהָיָה	Vehayah
if you listen well to my commands,	אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי	im shamo'ah tishme'u el mitzvotai
which I	אֲשֶׁר אָנֹכִי	asher anochi
tell you today,	מְצַוֶּה אֶתְכֶם הַיּוֹם	metzaveh et'chem hayom,
to love God, your God,	לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם	le'ahavah et Adonai Eloheichem
and to serve *God* with your whole heart	וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם	ule'ovdo, bechol levav'chem,
and all your resources:	וּבְכָל־נַפְשְׁכֶם	uvechol nafshechem.
14 I will give your land its rain	וְנָתַתִּי מְטַר־אַרְצְכֶם	Venatati metar artzechem
at the right time, early and late rains,	בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ	be'ito, yoreh umalkosh,
so you can harvest your grain	וְאָסַפְתָּ דְגָנֶךָ	ve'asafta deganecha,
and wine and oil.	וְתִירֹשְׁךָ וְיִצְהָרֶךָ	vetirosh'cha, veyitz'harecha.
15 I will provide grass in your fields	וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ	Venatati esev besad'cha
for your cattle,	לִבְהֶמְתֶּךָ	livhemtecha,
so you can eat your fill.	וְאָכַלְתָּ וְשָׂבָעְתָּ	ve'achalta vesava'ta.
16 But take care!	הִשָּׁמְרוּ לָכֶם	Hishamru lachem
Don't be misled,[1] to turn *from me*	פֶּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם	pen yifteh levavchem, vesartem
and serve other gods	וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים	va'avadtem elohim acherim,
and worship them.	וְהִשְׁתַּחֲוִיתֶם לָהֶם	vehishtachavitem lahem.
17 Then God will be angry[2] at you	וְחָרָה אַף־יְהוָה בָּכֶם	Vecharah af Adonai bachem,
and close up the sky:	וְעָצַר אֶת־הַשָּׁמַיִם	ve'atzar et hashamayim,
there will be no rain,	וְלֹא־יִהְיֶה מָטָר	velo yih'yeh matar,
the earth will not yield its produce,	וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ	veha'adamah lo titen et yevulah,
and you will soon perish	וַאֲבַדְתֶּם מְהֵרָה	va'avadtem meherah
from the good land	מֵעַל הָאָרֶץ הַטֹּבָה	me'al ha'aretz hatovah
which God gives you.	אֲשֶׁר יְהוָה נֹתֵן לָכֶם	asher Adonai noten lachem.

SPS Sample

[1] "Lest your heart (the thinking part) be misled."
[2] "God's nose will blaze against you."

[18] Set these words	וְשַׂמְתֶּם֙ אֶת־דְּבָרַ֣י אֵ֔לֶּה	Vesamtem et devarai eileh
on your heart and soul,	עַל־לְבַבְכֶ֖ם וְעַל־נַפְשְׁכֶ֑ם	al levav'chem ve'al nafshechem,
tie them as a sign on your hand,	וּקְשַׁרְתֶּ֣ם אֹתָ֗ם לְא֙וֹת֙ עַל־יֶ֣דְכֶ֔ם	ukeshartem otam le'ot al yed'chem,
and place them on your forehead	וְהָי֥וּ לְטוֹטָפֹ֖ת	vehayu letotafot
between your eyes.	בֵּ֥ין עֵינֵיכֶֽם	bein eineichem.
[19] Teach them to your children,	וְלִמַּדְתֶּ֥ם אֹתָ֛ם אֶת־בְּנֵיכֶ֖ם	Velimadtem otam et beneichem,
talking about them	לְדַבֵּ֣ר בָּ֔ם	ledaber bam
when you sit at home,	בְּשִׁבְתְּךָ֥ בְּבֵיתֶ֖ךָ	beshivtecha beveitecha
when you walk down the street,	וּבְלֶכְתְּךָ֣ בַדֶּ֑רֶךְ	uvelechtecha vaderech,
when you go to bed and when you get up.	וּבְשָׁכְבְּךָ֖ וּבְקוּמֶֽךָ	uvshochbecha uvekumecha.
[20] Write them on your doorposts	וּכְתַבְתָּ֛ם עַל־מְזוּזֹ֥ות בֵּיתֶ֖ךָ	Uchetavtam al mezuzot beitecha,
and on your gates.	וּבִשְׁעָרֶֽיךָ	uvish'arecha.
[21] So that you and your children may spend a	לְמַ֣עַן יִרְבּ֤וּ יְמֵיכֶם֙	Lema'an yirbu yemeichem
long time,[1] on the land	וִימֵ֣י בְנֵיכֶ֔ם עַ֚ל הָאֲדָמָ֔ה	vimei veneichem al ha'adamah
that God promised	אֲשֶׁ֨ר נִשְׁבַּ֤ע יְהוָה֙	asher nishbah Adonai
to your parents, to give them,	לַאֲבֹתֵיכֶ֔ם לָתֵ֥ת לָהֶ֖ם	la'avoteichem, latet lahem,
—as long as[2] the sky is above the land!	כִּימֵ֥י הַשָּׁמַ֖יִם עַל־הָאָֽרֶץ	kimei hashamayim al ha'aretz.

SPS Sample

[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:	וַיֹּאמֶר יהוה אֶל־מֹשֶׁה לֵּאמֹר	Vayomer Adonai el Moshe lemor:
38 "Talk to the children of Israel,	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל	"Daber el benei Yisra'el
and tell them	וְאָמַרְתָּ אֲלֵהֶם	ve'amarta aleihem,
they should make fringes	וְעָשׂוּ לָהֶם צִיצִת	ve'asu lahem tzitzit
on the corners of their garments	עַל־כַּנְפֵי בִגְדֵיהֶם	al kanfei vigdeihem
as long as their people last.[1]	לְדֹרֹתָם	ledorotam.
On the corner fringe, they should put	וְנָתְנוּ עַל־צִיצִת הַכָּנָף	Venatnu al tzitzit hakanaf
a blue thread.	פְּתִיל תְּכֵלֶת	petil techelet.
39 That will be your fringe.	וְהָיָה לָכֶם לְצִיצִת	Vehayah lachem letzitzit
You will look at it	וּרְאִיתֶם אֹתוֹ	ur'item oto,
and remember all of God's rules,	וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יהוה	uzechartem et kol mitzvot Adonai,
and you will perform them;	וַעֲשִׂיתֶם אֹתָם	va'asitem otam,
you should not follow your heart	וְלֹא־תָתֻרוּ אַחֲרֵי לְבַבְכֶם	velo taturu acharei levav'chem
nor your eyes—	וְאַחֲרֵי עֵינֵיכֶם	ve'acharei eineichem
for you stray after them!	אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם	asher atem zonim achareihem;
40 Rather, remember	לְמַעַן תִּזְכְּרוּ	lema'an tizkeru,
and perform all my commands	וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי	va'asitem et kol mitzvotai,
and be holy to your God.	וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם	viheyitem kedoshim lEloheichem.
41 I am the Ruler, your God,	אֲנִי יהוה אֱלֹהֵיכֶם	Ani Adonai Eloheichem,
who brought you	אֲשֶׁר הוֹצֵאתִי אֶתְכֶם	asher hotzeti et'chem
from Egypt,	מֵאֶרֶץ מִצְרַיִם	me'eretz Mitzrayim
to be your God.	לִהְיוֹת לָכֶם לֵאלֹהִים	liheyot lachem lElohim.
I am	אֲנִי	Ani
the Ruler, your God."	◊ יהוה אֱלֹהֵיכֶם	◊ Adonai Eloheichem."
It's true…	**אֱמֶת…**	**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."

SPS Sample

First Blessing after Shema[1]

…All this is certain—it's our faith	…וֶאֱמוּנָה כָּל 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 זוּלָתוֹ	ve'ein zulato
and we are Israel, *God's* people.	וַאֲנַחְנוּ 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	מַלְכֵּנוּ הַגּוֹאֲלֵנוּ	malkeinu, hago'alenu
from the clutches of all tyrants;	מִכַּף כָּל 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 גְּמוּל	veham'shalem gemul
all our mortal enemies;	לְכָל אוֹיְבֵי נַפְשֵׁנוּ	lechol oy'vei nafshenu;
Job 9:10 "Who does great things—	הָעֹשֶׂה גְדֹלוֹת	Ha-"Oseh gedolot
too many to find out—	עַד־אֵין חֵקֶר	ad ein cheker
and miracles beyond counting";[3]	וְנִפְלָאוֹת עַד־אֵין מִסְפָּר	venifla'ot ad ein mispar";
Ps 66:9 "Who sets our souls in life	הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים	"Hasam nafshenu bachayim,
and has not let our foot falter";	וְלֹא־נָתַן לַמּוֹט רַגְלֵנוּ	velo natan lamot raglenu";
who leads us to our enemies' heights	הַמַּדְרִיכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ	hamadrichenu al bamot oy'veinu,
and has raised our glory	וַיָּרֶם קַרְנֵנוּ	vayarem karnenu
over all who hate us;	עַל כָּל שׂנְאֵינוּ	al kol son'einu;
who works miracles for us	הָעֹשֶׂה לָנוּ נִסִּים	ha'oseh lanu nisim
and revenge on Pharaoh,	וּנְקָמָה בְּפַרְעֹה	unekamah beFar'oh,
signs and wonders	אוֹתוֹת וּמוֹפְתִים	otot umoftim
on the land of Ham's children;	בְּאַדְמַת בְּנֵי חָם	be'admat benei Cham;
who strikes in anger	הַמַּכֶּה בְעֶבְרָתוֹ	hamakeh ve'evrato
all the firstborn of Egypt,	כָּל בְּכוֹרֵי מִצְרָיִם	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, הָ ("the one who"), is added to the verse from Job.

SPS Sample

and brings out *God's* people Israel	וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל	vayotzeh et amo Yisra'el
from among them to eternal freedom;	מִתּוֹכָם לְחֵרוּת עוֹלָם	mitocham lecherut olam;
who guides the children	הַמַּעֲבִיר בָּנָיו	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 שׂוֹנְאֵיהֶם	et rodfeihem ve'et son'eihem
God sunk into the depths,	בִּתְהוֹמוֹת טִבַּע	bit'homot tiba,
while those children saw *God's* strength,	וְרָאוּ בָנָיו גְּבוּרָתוֹ	ve'ra'u vanav gevurato,
gave praise and thanks to *God's* name.	שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ	shibchu vehodu lishmo.
They readily accepted *God's* 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 כֻלָּם	besimchah rabah,ve'amru chulam:

Say the next three lines aloud.

Ex 15:11 "Who is like you among gods, Ruler?	מִי־כָמֹכָה בָּאֵלִם יהוה	"Mi chamochah ba'elim Adonai?
Who is like you, sublime in holiness,	מִי כָמֹכָה נֶאְדָּר בַּקֹּדֶשׁ	Mi kamocha ne'dar bakodesh
awesome in praise, working wonders?"	נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא	norah tehilot, oseh feleh?"
Your children saw your ruling power	◊ מַלְכוּתְךָ רָאוּ בָנֶיךָ	◊ Malchut'cha ra'u vanecha
split the sea before Moses.	בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה	boke'ah yam lifnei Moshe.
Ex 15:2 "This is my God," they responded, saying:	זֶה אֵלִי עָנוּ וְאָמְרוּ	"Zeh Eli," anu, ve'amru:

Say the next line aloud.

Ex. 15:18 "Adonai will be the ruler forever!"	יהוה ו יִמְלֹךְ לְעֹלָם וָעֶד	"Adonai yimloch le'olam va'ed."
And it's said *in your scripture*:	◊ וְנֶאֱמַר	◊ vene'emar:
Jer 31:10 For God has redeemed Jacob,	כִּי־פָדָה יהוה אֶת־יַעֲקֹב	Ki fadah Adonai et Ya'akov
saved him from a hand too strong for him.	וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ	uge'alo miyad chazak mimenu.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who saves Israel.	גָּאַל יִשְׂרָאֵל אָמֵן	ga'al Yisra'el. Amen

[1] "And *God's*-sovereignty willingly they-took upon-themselves."

SPS Sample

Second Blessing After Shema

In peace, O God, lay us in bed,	הַשְׁכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם	Hashkivenu Adonai Elohenu l'shalom,
Wake us to life, O Sovereign.	וְהַעֲמִידֵנוּ מַלְכֵּנוּ לְחַיִּים	veha'amidenu malkenu lechayim,
Your peaceful shelter o'er us spread,	וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ	uferos aleinu sukat shelomecha
Guide us with good counseling.	וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ	vetaknenu be'etza tovah milfanecha
Save us for your reputation,	וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ	vehoshi'enu lema'an shemecha
Shield us for our own salvation,	וְהָגֵן בַּעֲדֵנוּ	vehagen ba'adenu
Spare us *these miseries:* the foe,	וְהָסֵר מֵעָלֵינוּ אוֹיֵב	vehaser me'aleinu oyev,
Pestilence, sword, famine and woe.	דֶּבֶר וְחֶרֶב וְרָעָב וְיָגוֹן	dever vecherev vera'av veyagon,
Keep slanderers[1]	וְהָסֵר שָׂטָן	vehaser Satan
from our front and rear,	מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ	milfaneineinu ume'achareinu,
Hide us in shadow of your wing,	וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ	uvetzel kenafecha tastirenu,
O God, our guard and rescuer,	כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה	ki El shomrenu umatzilenu atah;
Gracious and kind, our sovereign.	כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה	ki El melech chanun verachum atah.
Protect us as we leave and return	◊ וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ	◊ Ushemor tzetenu uvo'enu
in life and in peace	לְחַיִּים וּלְשָׁלוֹם	lechayim uleshalom
from now for ever;	מֵעַתָּה וְעַד עוֹלָם	me'ata ve'ad olam,
spread over us your sheltering peace.	וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ	uferos aleinu sukat shelomecha.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who spreads the shelter of peace	הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם	haporeis sukat shalom
over us, over all your people Israel	עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל	aleinu ve'al kol amo Yisra'el
and over Jerusalem.	וְעַל יְרוּשָׁלָיִם אָמֵן	ve'al Yerushalayim. Amen

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

SPS Sample

Shabbat in Torah

On Friday evening, we stand to say what the Torah says about Shabbat;
we remain standing until after the amidah.
Congregation, then leader:

Ex 31:16-17 The children of Israel will observe	וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל	Veshamru venei Yisra'el
Shabbat,	אֶת־הַשַּׁבָּת	et haShabbat
making Shabbat for all their generations,	לַעֲשׂוֹת אֶת־הַשַּׁבָּת	la'asot et haShabbat
an agreement forever.	לְדֹרֹתָם בְּרִית עוֹלָם׃	ledorotam, berit olam.
Between me and the children of Israel,	בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל	Beini uvein benei Yisra'el
it is a sign forever	אוֹת הִוא לְעֹלָם	ot hi le'olam
that in six days God made	כִּי־שֵׁשֶׁת יָמִים עָשָׂה יהוה	ki sheshet yamim asah Adonai
heaven and earth,	אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ	et hashamayim ve'et ha'aretz
and on day seven *God* rested and was refreshed.	וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ	uvayom hashevi'i shavat vayinafash.

Festivals in Torah

On festival holy days we stand to say what the Torah says about festivals;
we remain standing until after the amidah:

Lev 23:44 And Moses explained	וַיְדַבֵּר מֹשֶׁה	Vayedaber Moshe
God's special times	אֶת־מֹעֲדֵי יְהוָה	et mo'adei Adonai
to the children of Israel.	אֶל־בְּנֵי יִשְׂרָאֵל	el benei Yisra'el.

The leader leads Half Kaddish, page 541.

On Friday night (including festival intermediate days) continue on the next page.
On festival holy days, turn to page 100 for the festival evening amidah.

SPS Sample

Friday Evening Amidah

We stand to say the silent amidah, and take three steps forward, as if entering holy space.

Ps 51:17 Ruler, *just* open my lips	אֲדֹנָי שְׂפָתַי תִּפְתָּח	Adonai sefatai tiftach,
and my mouth will declare your praise.	וּפִי יַגִּיד תְּהִלָּתֶךָ	ufi yagid tehilatecha.

1. Ancestors ▪ אָבוֹת ▪ Avot Ve'Imahot וְאִמָּהוֹת

We bless you, God, our God	׀ בָּרוּךְ ׀ אַתָּה ׀ יי אֱלֹהֵינוּ	׀ Baruch ׀ ata ׀ Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי 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 וֵאלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	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 חַסְדֵי אָבוֹת וְאִמָּהוֹת	vezocher chasdei avot ve'imahot,
And rescue their posterity	וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם	umevi go'el livnei veneihem,
To show your love and honesty.[1]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.

Between Rosh Hashanah and Yom Kippur, add the four shaded lines.

Remember us for life,	זָכְרֵנוּ לְחַיִּים	Zochrenu lechayim,
ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים	vechotvenu besefer hachayim
for your own sake,[2] God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ ata ׀ Adonai,
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה	magen Avraham ufoked Sarah.

[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.

SPS Sample

2. Might • גְּבוּרוֹת • Gevurot

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

From Pesach to Shemini Atzeret, some add:

you make the dew fall.	מוֹרִיד הַטָּל	Morid hatal.

From Shemini Atzeret to Pesach, we pray for Israel's winter rains:

you make wind blow and rain fall.[1]	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם	Mashiv haru'ach umorid hagashem.
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[2]	מְחַיֵּה 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.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	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.

Between Rosh Hashanah and Yom Kippur, add the three shaded lines.

Who is like you, source of mercy,	מִי כָמוֹךָ אַב הָרַחֲמִים	Mi chamocha, av harachamim,
thinking of your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to *grant them* life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.
To bring the dead to life, O you	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
who revives the dead.[3]	מְחַיֵּה הַמֵּתִים	mechayeh hametim.

[1] Especially in winter, when nature seems dormant, we note that the cycle of seasons will bring a new spring and reassure ourselves that the promise of resurrection—however we understand it—can surely be fulfilled.

[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.

SPS Sample

3. Holiness • קְדוּשָׁה • Kedushah

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וּקְדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, selah!	יְהַלְלוּךָ סֶלָה	yehalelucha selah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

the holy God.	הָאֵל הַקָּדוֹשׁ	ha'El hakadosh.
the holy ruler.[1]	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh.

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

You made the seventh day holy	אַתָּה קִדַּשְׁתָּ אֶת יוֹם הַשְּׁבִיעִי	Atah kidashta et yom hash'vi'i
for your name,	לִשְׁמֶךָ	lishmecha,
the end of making sky and earth;	תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ	tachlit ma'aseh shamayim va'aretz;
you blessed it more than all other days	וּבֵרַכְתּוֹ מִכָּל הַיָּמִים	uverachto mikol hayamim,
and made it more holy than all other times,	וְקִדַּשְׁתּוֹ מִכָּל הַזְּמַנִּים	vekidashto mikol hazmanim
and so it's written in your Torah:	וְכֵן כָּתוּב בְּתוֹרָתֶךָ	vechen katuv beToratecha:
Gen 2:1-3 *Now* sky and land were completed,	וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ	Vayechulu hashamayim veha'aretz
and all their hosts *of creatures*.	וְכָל-צְבָאָם	vechol tzeva'am.
God finished on day seven	וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי	vayechal Elohim bayom hashvi'i
the work of creation	מְלַאכְתּוֹ אֲשֶׁר עָשָׂה	melachto asher asah,
and rested on day seven	וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי	vayishbot bayom hashvi'i
from all the work of creation.	מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה	mikol melachto asher asah.
God blessed day seven	וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי	Vayevarech Elohim et yom hashvi'i
and made it holy,	וַיְקַדֵּשׁ אֹתוֹ	vayekadesh oto,
for then *God* rested from the whole project	כִּי בוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ	ki vo shavat mikol melachto
which *God* had created to work on.	אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת	asher barah Elohim la'asot.

[1] From Rosh Hashanah to Yom Kippur, we stress the theme of God's sovereignty.

SPS Sample

Our Sovereign God,	אֱלֹהֵינוּ וֵאלֹהֵי	Eloheinu veElohei
our parents' God,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	avoteinu ve'imoteinu,
Grant favor as we rest *from care*.	רְצֵה בִמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
That in your Torah we may share.[1]	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,
Cleanse our hearts to serve you right	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.
And Sovereign God, give to our care	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Elohenu
Willing in love the Sabbath dear,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
This holy day, *with true delight.*	שַׁבַּת קָדְשֶׁךָ	Shabbat kodshecha.
Let Israel rest now, who proclaim	וְיָנוּחוּ בָהּ יִשְׂרָאֵל[3]	Veyanuchu vah Yisra'el
The sanctity of your great name.[2]	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who makes Shabbat holy.	מְקַדֵּשׁ הַשַּׁבָּת	mekadesh haShabbat.

SPS Sample

5. Temple Service • עֲבוֹדָה • Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	lidvir beitecha,
as for Israel's fervent pleas[4] and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy[5]	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ	avodat Yisra'el amecha.

[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 608.

[4] 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 אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.

On Rosh Chodesh and festival intermediate days, add Ya'aleh Veyavo, page 498.

And may our eyes witness	וְתֶחֱזֶינָה 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,
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן	hamachazir shechinato leTziyon.

6. Thanksgiving • מוֹדִים • Modim

We thank you,	מודים אֲנַחְנוּ לָךְ	Modim anachnu lach
because you are the Ruler, our God,	שְׁאַתָּה הוּא יי אֱלֹהֵינוּ	sha'atah hu Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	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 לְךָ וּנְסַפֵּר 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 נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ 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 וָבֹקֶר וְצָהֳרָיִם	shebechol et, erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.

On Chanukah, insert "Al Hanisim" and "Bimei Mattityahu," page 500, then continue below.

And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.

Between Rosh Hashanah and Yom Kippur, add the shaded lines.

And write down for a good life all the children	וּכְתוֹב לְחַיִּים טוֹבִים	Uchetov lechayim tovim
of *those with whom you made* your agreement!	כָּל-בְּנֵי בְרִיתֶךָ	kol benei veritecha.

[5] "And may it be to *your* liking forever …"

SPSample

Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.
Blessed are you, Ruler,	בָּרוּךְ ׀ אַתָּה ׀ יי	Baruch ׀ atah ׀ Adonai,
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת	ulecha na'eh lehodot.

7. Peace • שָׁלוֹם • Shalom

Abundant peace on your people Israel	שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ	Shalom rav al Yisra'el amcha
and to all who live on earth[1]	וְעַל כָּל יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel
bestow forever.	תָּשִׂים לְעוֹלָם	tasim le'olam.
For you are the ruler,	כִּי אַתָּה הוּא מֶלֶךְ	Ki atah hu melech
sovereign of all peace.	אָדוֹן לְכָל הַשָּׁלוֹם	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,	בְּכָל עֵת וּבְכָל שָׁעָה	bechol et uv'chol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.

Between Rosh Hashanah and Yom Kippur, use the shaded section instead of the next three lines.

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who blesses *God's* people Israel	הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	hamvarech et amo Yisra'el
with peace.	בַּשָּׁלוֹם	bashalom.
In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood, may we be	וְשָׁלוֹם וּפַרְנָסָה טוֹבָה	veshalom ufarnasah tovah,
reviewed and graded before you,	נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ	nizacher venikatev lefanechah, anachnu
with all your people, Israel's descendants,	וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל	vechol amchah Beit Yisra'el
for a life of goodness and peace.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם	lechayim tovim uleshalom.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who makes peace.	עוֹשֶׂה הַשָּׁלוֹם	oseh hashalom.

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 with Completion on page 97.

[1] Some add the shaded line to pray for all of humanity.

SPS Sample

Personal Prayer

My God, keep bad *words* from my tongue,	אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע	Elohai, netzor leshoni mera,
and lies from my lips.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה	usefatai midaber mirmah.
Let me not try to answer those who curse me;	וְלִמְקַלְלַי נַפְשִׁי תִדֹּם	Velimkalelai nafshi tidom,
let my spirit be *as still* as dust to everyone.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה	venafshi ke'afar lakol tihyeh.
Open my heart with your teaching	פְּתַח לִבִּי בְּתוֹרָתֶךָ	Petach libi beToratecha,
that my spirit may follow your rules.	וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי	uvemitzvotecha tirdof nafshi.
As for all who plan harm for me,	וְכָל-הַחוֹשְׁבִים עָלַי רָעָה	Vechol hachoshvim alai ra'ah,
quickly upset their designs	מְהֵרָה הָפֵר עֲצָתָם	meherah hafer atzatam
and spoil their plans.	וְקַלְקֵל מַחֲשַׁבְתָּם	vekalkel machashavtam.
Do it for the sake of your reputation;	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha,
do it for the sake of your right hand;	עֲשֵׂה לְמַעַן יְמִינֶךָ	aseh lema'an yeminecha,
do it for the sake of your holiness;	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	aseh lema'an kedushatecha,
do it for the sake of your law.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ	aseh lema'an Toratecha.
Ps 60:7 "To save your devoted followers,	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ	"Lema'an yechaltzun yedidecha,
take action, rescue and answer me!"	הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי	hoshi'ah yemin'cha, va'aneni."
Psalm 19:15 "May what I say be to your liking,	יִהְיוּ לְרָצוֹן אִמְרֵי־פִי	"Yi'heyu leratzon imrei fi,
and my deepest thoughts *come* before you,	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock, my savior."	יְהוָה צוּרִי וְגֹאֲלִי	Adonai, tzuri, vego'ali."

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
Making peace in heaven above,	עֹשֶׂה הַשָּׁלוֹם בִּמְרוֹמָיו	Oseh hashalom bimromav
may *God* bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen."

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

May this be what you want,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יְיָ אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעַבְדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah

SPS Sample

Mal 3:4 as in days of old and years long past. כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת kimei olam ucheshanim kadmoniyot.

Mal. 3:4 So that God will enjoy וְעָרְבָה לַיהוָה Ve'arvah lAdonai

the sacrifice of Judah and Jerusalem מִנְחַת יְהוּדָה וִירוּשָׁלָם min'chat Yehudah Virushalayim

as in days of old and years long past. כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת kimei olam ucheshanim kadmoniyot.

We remain standing and continue on the next page.
(on the first night of Pesach, skip to kaddish, page 542, then Aleinu, page 126.)

SPS Sample

Friday Evening Concluding Prayers

Completion ▪ וַיְכֻלּוּ ▪ Vayechulu

Gen 2:1-3 *Now* sky and land were completed,	וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ	Vayechulu hashamayim veha'aretz
and all their hosts *of creatures*.	וְכָל־צְבָאָם	vechol tzeva'am.
God finished on day seven	וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי	vayechal Elohim bayom hashvi'i
the work of creation	מְלַאכְתּוֹ אֲשֶׁר עָשָׂה	melachto asher asah,
and rested on day seven	וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי	vayishbot bayom hashvi'i
from all the work of creation.	מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה	mikol melachto asher asah.
God blessed day seven	וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי	Vayevarech Elohim et yom hashvi'i
and made it holy,	וַיְקַדֵּשׁ אֹתוֹ	vayekadesh oto,
for then *God* rested from the whole project	כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ	ki vo shavat mikol melachto
which *God* had created to work on.	אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת	asher barah Elohim la'asot.

The Sevenfold Blessing ▪ בְּרָכָה מֵעֵין שֶׁבַע ▪ Berachah Me'ein Sheva

Prayer leader:

We bless you, God, our God	׀ בָּרוּךְ ׀ אַתָּה ׀ יי אֱלֹהֵינוּ	׀ Baruch ׀ ata ׀ Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי 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 וֵאלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	hagibor vehanorah, El elyon,
who owns heaven and earth.	קוֹנֵה שָׁמַיִם וָאָרֶץ אָמֵן	koneh shamayim va'aretz. Amen

SPS Sample

Shield of Our Ancestors • מָגֵן אָבוֹת • Magen Avot

Congregation, then prayer leader.

Between Rosh Hashanah and Yom Kippur, use the shaded word "ruler/מֶלֶךְ/melech" instead of "God/אֵל/El"

Shield of our ancestors, with your word,	מָגֵן אָבוֹת וְאִמָּהוֹת בִּדְבָרוֹ	Magen avot ve'imahot bidvaro
Reviving the dead, just as you said,	מְחַיֵּה מֵתִים בְּמַאֲמָרוֹ	mechayeh metim bema'amaro,
The holy God ruler	הָאֵל הַמֶּלֶךְ הַקָּדוֹשׁ	ha'El hamelech hakadosh
without compare,	שֶׁאֵין כָּמוֹהוּ	she'ein kamohu
Who rests the folk *their toil to spare*,	הַמֵּנִיחַ לְעַמּוֹ	hameni'ach le'amo
On the holy Sabbath day,	בְּיוֹם שַׁבַּת קָדְשׁוֹ	beyom Shabbat kodsho,
For then you chose to let them rest.	כִּי בָם רָצָה לְהָנִיחַ לָהֶם	ki vam ratzah lehani'ach lahem
We shall serve you in fear and dread,	לְפָנָיו נַעֲבֹד בְּיִרְאָה וָפַחַד	lefanav na'avod beyir'ah vafachad
And thank your name for endless days;	וְנוֹדֶה לִשְׁמוֹ בְּכָל יוֹם תָּמִיד	venodeh lishmo bechol yom tamid
O blessing's source, *in fitting praise*.	מְעוֹן הַבְּרָכוֹת[1]	me'on habrachot.
God of thanks, sovereign of peace,	אֵל הַהוֹדָאוֹת אֲדוֹן הַשָּׁלוֹם	El hahoda'ot, adon hashalom
Who sanctifies the Sabbath day	מְקַדֵּשׁ הַשַּׁבָּת	mekadesh haShabbat
And makes the seventh day be blessed,	וּמְבָרֵךְ שְׁבִיעִי	umevarech shevi'i
And in pure holiness gives rest,	וּמֵנִיחַ בִּקְדֻשָּׁה	umeni'ach bikdushah
To people sated with delight—	לְעַם מְדֻשְּׁנֵי עֹנֶג	le'am medushnei oneg,
A memory of Creation's work.	זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית	zecher lema'asei vereshit.

The prayer leader continues:

Our Sovereign God,	אֱלֹהֵינוּ וֵאלֹהֵי	Eloheinu veElohei
our parents' God,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	avoteinu ve'imoteinu,
Grant favor as we rest *from care*.	רְצֵה בְמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
That in your Torah we may share.[2]	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,
Cleanse our hearts to serve you right	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.

[1] Some read מֵעֵין הַבְּרָכוֹת /me'ein habrachot.

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

SPS Sample

And Sovereign God, give to our care	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Elohenu
Willing in love the Sabbath dear,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
This holy day, *with true delight.*	שַׁבַּת קָדְשֶׁךָ	Shabbat kodshecha.
Let Israel rest now, who proclaim	וְיָנוּחוּ בָהּ יִשְׂרָאֵל[2]	Veyanuchu vah Yisra'el
The sanctity of your great name.[1]	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
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 Shabbat holy.	מְקַדֵּשׁ הַשַּׁבָּת אָמֵן	mekadesh haShabbat. Amen

After the Sevenfold Blessing, the leader concludes this part of the service with Full Kaddish, page 542. Lighting candles, page 110; Kiddush, page 111 (Friday) 112 (festivals); Aleinu, 126.

SPS Sample

[1] "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."

[2] Our note on different variations of this phrase is on page 608.

Festival Evening Amidah

On festival intermediate days, including the third evening of Pesach or Sukkot, the amidah begins on page 29. Then conclude the service with Full Kaddish, page 542; Aleinu, page 126; and Mourner's Kaddish, page 544.

Festival Holy Days

We stand to say the silent amidah, and take three steps forward, as if entering holy space.

Ps 51:17 Ruler, *just* open my lips	אֲדֹנָי שְׂפָתַי תִּפְתָּח	Adonai sefatai tiftach,
and my mouth will declare your praise.	וּפִי יַגִּיד תְּהִלָּתֶךָ	ufi yagid tehilatecha.

1. Ancestors ▪ אָבוֹת Avot Ve'Imahot

We bless you, God, our God	בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ	Baruch ata Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי 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 וֵאלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	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 חַסְדֵי אָבוֹת וְאִמָּהוֹת	vezocher chasdei avot ve'imahot,
And rescue their posterity	וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם	umevi go'el livnei veneihem,
To show your love and honesty.[1]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה	magen Avraham ufoked Sarah.

[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. Might • גְּבוּרוֹת • Gevurot

You are mighty forever, God,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
you bring life to the dead	מְחַיֵּה מֵתִים אַתָּה	mechayeh metim atah
and are strong in salvation—	רַב לְהוֹשִׁיעַ	rav lehoshi'ah—
From the second day of Pesach until Shemini Atzeret, some add:		
you make the dew fall.	מוֹרִיד הַטָּל	Morid hatal.
On Simchat Torah and the first evening of Pesach, add:		
you make wind blow and rain fall.[1]	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם	Mashiv haru'ach umorid hagashem.
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[2]	מְחַיֵּה 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.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	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	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
who revives the dead.[3]	מְחַיֵּה הַמֵּתִים	mechayeh hametim.

[1] Especially in winter, when nature seems dormant, we note that the cycle of seasons will bring a new spring and reassure ourselves that the promise of resurrection—however we understand it—can surely be fulfilled.
[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.

SPS Sample

3. Holiness ▪ קְדוּשָׁה ▪ Individual Kedushah

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

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

You chose us from all the *other* peoples.	אַתָּה בְחַרְתָּנוּ מִכָּל-הָעַמִּים	Ata vechartanu mikol ha'amim.
You gave us your love, took delight in us	אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ	Ahavta otanu, veratzita banu,
and raised us above all other peoples;	וְרוֹמַמְתָּנוּ מִכָּל-הַלְּשׁוֹנוֹת	veromamtanu mikol halshonot,
you made us holy through your rules	וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ	vekidashtanu bemitzvotecha,
and brought us close, Ruler, to serve you,	וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekeravtanu malkenu la'avodatecha,
and you bestowed on us	וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	veshimcha hagadol vehakadosh
your great and holy reputation.	עָלֵינוּ קָרָאתָ	aleinu karata.

On Saturday night add this:

Sovereign God, you taught us	וַתּוֹדִיעֵנוּ יי אֱלֹהֵינוּ	Vatodi'einu, Adonai Eloheinu,
the verdicts of your justice	אֶת-מִשְׁפְּטֵי צִדְקֶךָ	et mishpetei tzidkecha,
and taught us to perform	וַתְּלַמְּדֵנוּ לַעֲשׂוֹת	vatlamdeinu la'asot
the statutes of your will.	חֻקֵּי רְצוֹנֶךָ	chukei retzonecha.
You gave us, Sovereign God,	וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu,
correct verdicts and laws of truth,	מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת	mishpatim yesharim vetorot emet,
good statutes and rules,	חֻקִּים וּמִצְוֹת טוֹבִים	chukim umitzvot tovim,
you let us inherit[1] times of joy,	וַתַּנְחִילֵנוּ זְמַנֵּי שָׂשׂוֹן	vatanchileinu zemanei sason
holy gatherings and festivals of giving.[2]	וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי נְדָבָה	umo'adei kodesh vechagei nedavah.
You made our legacy the holiness of Shabbat,	וַתּוֹרִישֵׁנוּ קְדֻשַּׁת שַׁבָּת	Vatorisheinu kedushat Shabbat
the glory of the gatherings	וּכְבוֹד מוֹעֵד	uchevod mo'ed
and the delight of the festivals.[3]	וַחֲגִיגַת הָרֶגֶל	vachagigat haregel.

[1] The root נחל means inherit.

[2] נְדָבָה—generosity, philanthropy: our festivals are times to share the benefits we enjoy.

[3] רֶגֶל—"foot," referring to the three pilgrimage festivals, when the people used to go to Jerusalem: Pesach, Shavu'ot and Sukkot.

SPS Sample

You distinguished, Sovereign God,	וַתַּבְדֵּל יי אֱלֹהֵינוּ	Vatavdel Adonai Eloheinu
holy from secular,	בֵּין קֹדֶשׁ לְחוֹל	bein kodesh lechol,
darkness from light,	בֵּין אוֹר לְחֹשֶׁךְ	bein or lechoshech,
Israel from other peoples,	בֵּין יִשְׂרָאֵל לָעַמִּים	bein Yisra'el la'amim,
the seventh day	בֵּין יוֹם הַשְּׁבִיעִי	bein yom hashvi'i
from the six days of creative activity.	לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה	lesheshet yemei hama'aseh.
Between Shabbat holiness	בֵּין קְדֻשַּׁת שַׁבָּת	Bein kedushat Shabbat
and festival holiness	לִקְדֻשַּׁת יוֹם טוֹב	likdushat Yom Tov
you made a distinction,	הִבְדַּלְתָּ	hivdalta,
and you made the seventh day	וְאֶת-יוֹם הַשְּׁבִיעִי	ve'et yom hash'vi'i
more holy than the six days of creation.	מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדַּשְׁתָּ	misheshet yemei hama'aseh kidashta.
You distinguished and made holy	הִבְדַּלְתָּ וְקִדַּשְׁתָּ	Hivdalta vekidashta
your people Israel,	אֶת-עַמְּךָ יִשְׂרָאֵל	et amcha Yisra'el
through your own holiness.	בִּקְדֻשָּׁתֶךָ	bikdushatecha.
	Add the shaded words on Shabbat	
And you gave us, *Sovereign* God,	וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu
with love Sabbaths for rest and	בְּאַהֲבָה שַׁבָּתוֹת לִמְנוּחָה וּ	be'ahavah shabbatot limnucha u
festivals for rejoicing	מוֹעֲדִים לְשִׂמְחָה	mo'adim lesimchah,
feasts and times for joy,	חַגִּים וּזְמַנִּים לְשָׂשׂוֹן	chagim uzemanim lesason,
this day—this Sabbath day and …	אֶת-יוֹם הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם	et yom haShabbat hazeh, ve'et yom
	For Pesach:	
this festival of matzah,	חַג הַמַּצּוֹת הַזֶּה	chag hamatzot hazeh,
time of our freedom …	זְמַן חֵרוּתֵנוּ	zeman cherutenu …
	For Shavuot:	
this festival of Weeks,	חַג הַשָּׁבֻעוֹת הַזֶּה	chag hashavuot hazeh,
time of giving us our Torah …	זְמַן מַתַּן תּוֹרָתֵנוּ	zeman matan Toratenu …
	For Sukkot:	
this festival of Huts,	חַג הַסֻּכּוֹת הַזֶּה	chag hasukkot hazeh
time of our joy …	זְמַן שִׂמְחָתֵנוּ	zeman simchatenu …
	For Shemini Atzeret and Simchat Torah	
the eighth day, this festival of assembly,	הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה	hashmini chag ha'atzeret hazeh,
time of our joy …	זְמַן שִׂמְחָתֵנוּ	zeman simchatenu …

SPS Sample

Continue here on all festivals; add the shaded word on Shabbat.

lovingly, a holy assembly,[1]	בְּאַהֲבָה מִקְרָא קֹדֶשׁ	be'ahavah mikra kodesh
recalling our Exodus from Egypt.	זֵכֶר לִיצִיאַת מִצְרָיִם	zecher litziyat Mitzrayim.
Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	velohei avoteinu ve'imoteinu,
may there rise, approach and reach you,	יַעֲלֶה וְיָבֹא וְיַגִּיעַ	ya'aleh veyavo veyagi'a
be seen, favored, and heard,	וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע	veyera'eh veyeratzeh veyishama
noticed and remembered—	וְיִפָּקֵד וְיִזָּכֵר	veyipaked veyizacher
thoughts and memories of us,	זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ	zichronenu ufikdonenu,
and of our ancestors,	וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vezichron avoteinu ve'imoteinu,
of the Messiah	וְזִכְרוֹן מָשִׁיחַ	vezichron Mashiach
(your servant David's descendant),	בֶּן דָּוִד עַבְדֶּךָ	ben David avdecha,
of Jerusalem	וְזִכְרוֹן יְרוּשָׁלַיִם	vezichron Yerushalayim
your holy city,	עִיר קָדְשֶׁךָ	ir kodshecha,
and of all your people	וְזִכְרוֹן כָּל-עַמְּךָ	vezichron kol am'cha
the descendants of Israel	בֵּית יִשְׂרָאֵל לְפָנֶיךָ	beit Yisra'el lefanecha
for deliverance, good,	לִפְלֵיטָה לְטוֹבָה	lifleta letova
grace, kindness, mercy,	לְחֵן וּלְחֶסֶד וּלְרַחֲמִים	lechen ul'chesed ul'rachamim
life and peace,	לְחַיִּים וּלְשָׁלוֹם	lechayim ul'shalom,
	For Pesach:	
on this festival of matza.	בְּיוֹם חַג הַמַּצּוֹת הַזֶּה	beyom chag hamatzot hazeh.
	For Shavuot:	
on this festival of weeks.	בְּיוֹם חַג הַשָּׁבֻעוֹת הַזֶּה	beyom chag hashavu'ot hazeh.
	For Sukkot:	
on this festival of huts.	בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה	beyom chag hasukkot hazeh.
	For Shemini Atzeret and Simchat Torah:	
on the eighth day,	בְּיוֹם הַשְּׁמִינִי	beyom hashmini
this festival of assembly.	חַג הָעֲצֶרֶת הַזֶּה	chag ha'atzeret hazeh.

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

SPS Sample

Continue here on all festivals:

Remember us, our sovereign God,	זָכְרֵנוּ יי אֱלֹהֵינוּ	Zochrenu Adonai Eloheinu
on *this day* for good; Amen	בּוֹ לְטוֹבָה	bo letovah;
think of us for blessing; Amen	וּפָקְדֵנוּ בוֹ לִבְרָכָה	ufokdenu vo livracha;
and save us for life. Amen	וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים	vehoshi'enu vo lechayim.
And as for salvation and mercy—	וּבִדְבַר יְשׁוּעָה וְרַחֲמִים	Uvidvar yeshuah verachamim
take pity on us, be gracious to us,	חוּס וְחָנֵּנוּ	chus vechonenu
have mercy on us, and save us;	וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ	verachem aleinu vehoshi'enu,
for our eyes are on you,	כִּי אֵלֶיךָ עֵינֵינוּ	ki elecha eineinu,
because you are God, a ruler	כִּי אֵל מֶלֶךְ	ki el melech
both gracious and compassionate.	חַנּוּן וְרַחוּם אָתָּה	chanun verachum ata.

Grant us, Ruling God,	וְהַשְׂיאֵנוּ יי אֱלֹהֵינוּ	Vehasi'enu Adonai Eloheinu
the blessing of your festivals	אֶת-בִּרְכַּת מוֹעֲדֶיךָ	et birkat mo'adecha
for life and peace,	לְחַיִּים וּלְשָׁלוֹם	lechayim uleshalom,
for joy and happiness, as you wished	לְשִׂמְחָה וּלְשָׂשׂוֹן כַּאֲשֶׁר רָצִיתָ	lesimcha ulesason, ka'asher ratzita
and said you would bless us.	וְאָמַרְתָּ לְבָרְכֵנוּ	ve'amarta levar'chenu.

Add the shaded words on Shabbat.

Our Sovereign God,	אֱלֹהֵינוּ וֵאלֹהֵי	Eloheinu veElohei
our parents' God,	אָבוֹתֵינוּ וְאִמּוֹתֵינוּ	avoteinu ve'imoteinu,
Find favor in our Sabbath rest.	רְצֵה בִמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
And in us Torah-shares invest.	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,
Cleanse our hearts to serve you right[1]	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.

[1] "God and god of our ancestors, enjoy our rest; make us holy with your commandments, and grant our portion in your Torah. Satisfy us from your goodness, and make us rejoice in your salvation, and cleanse our hearts for your service in truth."

SPS-Siddur

And lovingly entrust to us,	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Eloheinu
With true delight,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
with joy and glee,	בְּשִׂמְחָה וּבְשָׂשׂוֹן	besimchah uvesason
Shabbat and times of festivity.	שַׁבַּת וּמוֹעֲדֵי קָדְשֶׁךָ	Shabbat umo'adei kodshecha,
Grant Israel joy now, who proclaim	וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל	veyismechu vecha Yisra'el
The sanctity of your great name.	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who sanctifies Shabbat, Israel	מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and our festive times.[1]	וְהַזְּמַנִּים	vehazmanim.

5. Temple Service • עֲבוֹדָה • Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	lidvir beitecha,
as for Israel's fervent pleas[2] and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תְּקַבֵּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy[3]	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ	avodat Yisra'el amecha.
And may our eyes witness	וְתֶחֱזֶינָה 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,
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן	hamachazir shechinato leTziyon.

SPS Sample

[1] "And let us inherit, Sovereign God, with love and delight, with joy and glee, Shabbat and your holy assemblies. And let Israel rejoice in you, they who make your name holy. Blessed are you, who make Shabbat, Israel and the seasons holy."

[2] 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 אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.

[3] "And may it be to *your* liking forever …"

6. Thanksgiving • מוֹדִים • Modim

We thank you,	מוֹדִים אֲנַחְנוּ לָךְ ׀	׀ Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא ׀ יי אֱלֹהֵינוּ	sha'atah hu ׀ Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	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 לְךָ וּנְסַפֵּר 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 נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ 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 וָבֹקֶר וְצָהֳרָיִם	shebechol et, erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.
And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.
Blessed are you, Ruler,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ atah ׀ Adonai,
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת	ulecha na'eh lehodot.

SPS Sample

7. Peace • שָׁלוֹם • Shalom

Abundant peace on your people Israel	שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ	Shalom rav al Yisra'el amcha
and to all who live on earth[1]	וְעַל כָּל יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel
bestow forever.	תָּשִׂים לְעוֹלָם	tasim le'olam.
For you are the ruler,	כִּי אַתָּה הוּא מֶלֶךְ	Ki atah hu melech
sovereign of all peace.	אָדוֹן לְכָל הַשָּׁלוֹם	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,	בְּכָל עֵת וּבְכָל שָׁעָה	bechol et uv'chol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who blesses *God's* people Israel	הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	hamvarech et amo Yisra'el
with peace.	בַּשָּׁלוֹם	bashalom.

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

SPS Sample

Personal Prayer

My God, keep bad *words* from my tongue,	אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע	Elohai, netzor leshoni mera,
and lies from my lips.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה	usefatai midaber mirmah.
Let me not try to answer those who curse me;	וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם	Velimkalelai nafshi tidom,
let my spirit be *as still* as dust to everyone.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה	venafshi ke'afar lakol tihyeh.
Open my heart with your teaching	פְּתַח לִבִּי בְּתוֹרָתֶךָ	Petach libi beToratecha,
that my spirit may follow your rules.	וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי	uvemitzvotecha tirdof nafshi.
As for all who plan harm for me,	וְכָל-הַחוֹשְׁבִים עָלַי רָעָה	Vechol hachoshvim alai ra'ah,
quickly upset their designs	מְהֵרָה הָפֵר עֲצָתָם	meherah hafer atzatam
and spoil their plans.	וְקַלְקֵל מַחֲשַׁבְתָּם	vekalkel machashavtam.
Do it for the sake of your reputation;	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha,
do it for the sake of your right hand;	עֲשֵׂה לְמַעַן יְמִינֶךָ	aseh lema'an yeminecha,
do it for the sake of your holiness;	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	aseh lema'an kedushatecha,
do it for the sake of your law.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ	aseh lema'an Toratecha.

[1] Some add the shaded line to pray for all of humanity.

Ps 60:7 "To save your devoted followers,	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ	"Lema'an yechaltzun yedidecha,
take action, rescue and answer me!"	הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי	hoshi'ah yemin'cha, va'aneni."
Psalm 19:15 "May what I say be to your liking,	יִהְיוּ לְרָצוֹן אִמְרֵי־פִי	"Yi'heyu leratzon imrei fi,
and my deepest thoughts *come* before you,	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock, my savior."	יְהוָה צוּרִי וְגֹאֲלִי	Adonai, tzuri, vego'ali."

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen."

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

May this be what you want,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעַבְדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
Mal 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.
Mal. 3:4 So that God will enjoy	וְעָרְבָה לַיהוָה	Ve'arvah lAdonai
the sacrifice of Judah and Jerusalem	מִנְחַת יְהוּדָה וִירוּשָׁלָם	min'chat Yehudah Virushalayim
as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

After the Amidah, the leader leads Full Kaddish, page 542, then ...
on a Friday night, Vayechulu, page 97; on a Saturday night, Havdalah, page 58 ...
Aleinu, page 126;
On Simchat Torah, Hakafot, page 582.

SPS Sample

Beginning The Meal

Some congregations hold a communal meal following the service, so we include rituals to begin the meal.

Light The Candles

Candles would be lit before Shabbat or the festival.

We bless you, Sovereign God;	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
You rule both day and night.	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You made us holy with your rules	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	Asher kidshanu bemitzvotav
To kindle …	וְצִוָּנוּ לְהַדְלִיק נֵר	vetzivanu lehadlik ner
	On Shabbat:	
… Shabbat light.[1]	שֶׁל שַׁבָּת אָמֵן	shel Shabbat. Amen
	On a festival:	
… festive light.	שֶׁל יוֹם טוֹב אָמֵן	shel Yomtov. Amen
	On Friday night that coincides with a festival:	
… Shabbat and festive light.	שֶׁל שַׁבָּת וְיוֹם טוֹב אָמֵן	shel Shabbat veYomtov. Amen

Many people sing Shalom Aleichem, page 133, after lighting Shabbat candles.

SPS Sample

Kiddush in the synagogue reminds us of ancient times,
when Jews who traveled from town to town might
say Kiddush, eat and lodge in the synagogue.
When we say Kiddush at home, the synagogue Kiddush blessing
should not be in vain, so we invite a child to drink from the cup.

[1] "Blessed are you, Boss, our God, ruler of the universe, who made us holy with *God's* commandments and instructed us to kindle light for Shabbat and for the festival."

Kiddush for Friday Night

We remain standing as the prayer leader recites Kiddush. On Festivals, skip to page 112.

We bless you, Sovereign God, who rules	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Eternal space and time,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
Creator of the grapevine's fruit,	בּוֹרֵא פְּרִי הַגָּפֶן אָמֵן	Boreh peri hagafen. Amen
From which we make this wine.		
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 made us holy with your rules	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	asher kidshanu bemitzvotav
And gave us pride of place,	וְרָצָה בָנוּ	veratzah vanu,
Your holy Sabbath granted us	וְשַׁבָּת קָדְשׁוֹ	veShabbat kodsho
In favor, love, and grace,	בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ	be'ahavah uvratzon hin'chilanu
A memory of Creation's work	זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית	zikaron lema'aseh vereshit.
When void took form and face.		
For Shabbat is the first of days	כִּי הוּא יוֹם תְּחִלָּה	Ki hu yom techilah
Which "Holy Day" are named,	לְמִקְרָאֵי קֹדֶשׁ	lemikra'ei kodesh
Reminding us of long ago,	זֵכֶר לִיצִיאַת מִצְרָיִם	zecher litziyat Mitzrayim.
When we from Egypt came.[1]		
Because from all the peoples	כִּי בָנוּ בָחַרְתָּ	Ki vanu vacharta
You chose us your holy nation,	וְאוֹתָנוּ קִדַּשְׁתָּ	ve'otanu kidashta
And made our heritage this time,	מִכָּל-הָעַמִּים	mikol ha'amim,
In loving approbation—	וְשַׁבָּת קָדְשְׁךָ	veShabbat kodshecha
Shabbat trims this special night,	בְּאַהֲבָה וּבְרָצוֹן	be'ahava uv'ratzon
Your sacred time of pure delight—	הִנְחַלְתָּנוּ	hin'chaltanu;
We bless you, God, for hallowing	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Our Shabbat celebration.[2]	מְקַדֵּשׁ הַשַּׁבָּת אָמֵן	mekadesh haShabbat. Amen

[1] This paragraph in Hebrew is in the third person ("*God's* holy Sabbath," etc.). The translation uses the second person partly to avoid masculine pronouns and partly to be consistent with the next paragraph, which is in the second person ("you chose us").

[2] "Because you chose us and hallowed us from all peoples and gave us your holy Sabbath as an inheritance, blessed are you, God, who makes Shabbat holy."

SPS Sample

Kiddush for Festivals

We bless you, Sovereign God, who rules	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Eternal space and time,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
Creator of the grapevine's fruit,	בּוֹרֵא פְּרִי הַגָּפֶן אָמֵן	Boreh peri hagafen. Amen
From which we make this wine.		
We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Who rules eternal time and space	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
From all the nations of the world	אֲשֶׁר בָּחַר בָּנוּ מִכָּל-עָם	asher bachar banu mikol am
It's us you did select;	וְרוֹמְמָנוּ מִכָּל-לָשׁוֹן	verom'manu mikol lashon
You raised us over those who speak	וְקִדְּשָׁנוּ בְּמִצְוֹתָיו	vekidshanu bemitzvotav.
With foreign dialect.		
The duties that you gave us		
Do our holiness project.[1]		
	Add the shaded words on Shabbat.	
And you gave us, *Sovereign* God,	וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu
with love Sabbaths for rest and	בְּאַהֲבָה שַׁבָּתוֹת לִמְנוּחָה וּ	be'ahavah shabbatot limnucha u
festivals for rejoicing	מוֹעֲדִים לְשִׂמְחָה	mo'adim lesimchah,
feasts and times for joy,	חַגִּים וּזְמַנִּים לְשָׂשׂוֹן	chagim uzemanim lesason,
this day—this Sabbath day and …	אֶת-יוֹם הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם	et yom haShabbat hazeh, ve'et yom
	For Pesach:	
this festival of matzah,	חַג הַמַּצּוֹת הַזֶּה	chag hamatzot hazeh,
time of our freedom …	זְמַן חֵרוּתֵנוּ	zeman cherutenu …
	For Shavuot:	
this festival of Weeks,	חַג הַשָּׁבֻעוֹת הַזֶּה	chag hashavuot hazeh,
time of giving us our Torah …	זְמַן מַתַּן תּוֹרָתֵנוּ	zeman matan Toratenu …
	For Sukkot:	
this festival of Huts,	חַג הַסֻּכּוֹת הַזֶּה	chag hasukkot hazeh
time of our joy …	זְמַן שִׂמְחָתֵנוּ	zeman simchatenu …

SPS Sample

[1] "Blessed are you, Adonai, our God, ruler of the world, who chose us from every people and raised us above every tongue and made us holy with *God's* rules."

For Shemini Atzeret and Simchat Torah:

the eighth day, this festival of assembly,	הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה	hashmini chag ha'atzeret hazeh,
time of our joy …	זְמַן שִׂמְחָתֵנוּ	zeman simchatenu …

Continue here on all festivals; add the shaded words on Shabbat.

lovingly, a holy assembly,[1]	בְּאַהֲבָה מִקְרָא קֹדֶשׁ	be'ahavah mikra kodesh
recalling our Exodus from Egypt.	זֵכֶר לִיצִיאַת מִצְרָיִם	zecher litziyat Mitzrayim.
Because from all the peoples	כִּי בָנוּ בָחַרְתָּ	Ki vanu vacharta
You chose us your holy nation	וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל-הָעַמִּים	ve'otanu kidashta mikol ha'amim,
And made our heritage these times	וְשַׁבָּת וּמוֹעֲדֵי קָדְשֶׁךָ	veShabbat umo'adei kodshecha,
Of joy and celebration,	בְּאַהֲבָה וּבְרָצוֹן	be'ahava uv'ratzon,
(Shabbat trims this special night,	בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ	besimchah uv'sason hinchaltanu.
A cherished time of pure delight)	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
We bless you, God, for hallowing	מְקַדֵּשׁ הַשַּׁבָּת	mekadesh haShabbat
Shabbat, our feast and nation.	וְיִשְׂרָאֵל וְהַזְּמַנִּים אָמֵן	veYisra'el vehazmanim. Amen

On Saturday night, add this:

We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who distinguishes holy from secular,	הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל	hamavdil bein kodesh lechol,
darkness from light,	בֵּין אוֹר לְחֹשֶׁךְ	bein or lechoshech,
Israel from other peoples,	בֵּין יִשְׂרָאֵל לָעַמִּים	bein Yisra'el la'amim,
the seventh day	בֵּין יוֹם הַשְּׁבִיעִי	bein yom hashvi'i
from the six days of creative activity.	לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה	lesheshet yemei hama'aseh.
You distinguished Shabbat's holiness	בֵּין קְדֻשַּׁת שַׁבָּת	Bein kedushat Shabbat
from the holiness of the festival,	לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ	likdushat yom tov hivdalta
and you made Shabbat more holy	וְאֶת-יוֹם הַשְּׁבִיעִי	ve'et yom hashvi'i
than the six days of creative activity.	מִשֵּׁשֶׁת יְמֵי-הַמַּעֲשֶׂה קִדַּשְׁתָּ	misheshet yemei hama'aseh kidashta.
You distinguished and hallowed	הִבְדַּלְתָּ וְקִדַּשְׁתָּ	Hivdalta vekidashta
your people Israel through your holiness.	אֶת-עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ	et amcha Yisra'el bikdushatecha.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
who distinguishes types of holiness.[2]	הַמַּבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ אָמֵן	hamavdil bein kodesh lekodesh. Amen

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

[2] "Who makes a distinction between *one type of* holiness and *another type of* holiness"

SPS Sample

Shehecheyanu

On festivals, except the last two nights of Pesach
(on the first night of Sukkot, say the Sukkah blessing first).

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.[1]	וְהִגִּיעָנוּ לַזְּמַן הַזֶּה אָמֵן	Vehigi'anu lazman hazeh. Amen

Sukkah

In the sukkah, on Sukkot, add this.

We bless you, Sovereign God, who rules	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Both time and space complete;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You made us holy with your laws,	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	Asher kidshanu bemitzvotav
In booths to take a seat.	וְצִוָּנוּ לֵשֶׁב בַּסֻּכָּה אָמֵן	vetzivanu leshev basukkah. Amen

After dark, between the second night of Pesach and the day before Shavu'ot, count the Omer, page 120.
Aleinu is on page 126.

SPS Sample

[1] "Place" is literally "time"; but are not time and space a continuum?

Blessing Children ▪ בִּרְכַּת הַיְלָדִים ▪ Bircat Hayeladim

For boys and men:

Genesis 48:20 May God make you	יְשִׂמְךָ אֱלֹהִים	Yesimcha Elohim
like Ephraim and Manasseh.[1]	כְּאֶפְרַיִם וְכִמְנַשֶּׁה	ke'Ephrayim vechiMenasheh.

For girls and women:

May God make you	יְשִׂמֵךְ אֱלֹהִים	Yesimech Elohim
like Sarah, Rivka, Rachel and Leah.[2]	כְּשָׂרָה רִבְקָה רָחֵל וְלֵאָה	keSarah, Rivka, Rachel, veLeah.

Continue for both sexes:

Num 6:24-26 May God bless and protect you.	יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ	Yevarechecha Adonai veyishmerecha.
May God shine *God's* presence on you,	יָאֵר יְהוָה ׀ פָּנָיו אֵלֶיךָ	Ya'er Adonai panav elecha
and show you favor.	וִיחֻנֶּךָּ	vichuneka.
May God let you perceive *God's* presence[3]	יִשָּׂא יְהוָה ׀ פָּנָיו אֵלֶיךָ	Yisa Adonai panav elecha,
and set you at peace.	וְיָשֵׂם לְךָ שָׁלוֹם	veyasem lecha shalom.

SPS Sample

[1] Jacob blessed his grandsons, Ephraim and Manasseh: "In you will Israel give blessing and say: God make you like Ephraim and Manasseh." He set the younger son before the elder, perhaps to teach us that primogeniture is poppycock (my older brother may disagree).

[2] The names are the four Matriarchs, wives of Abraham, Isaac, and Jacob. Notice how Jacob's second wife, Rachel, is mentioned before his first wife, Leah.

[3] "May God raise *God's* face toward you"; it's an idiom for becoming aware of someone. Deut 10:17 describes God as a judge who "doesn't raise a face / לֹא־יִשָּׂא פָנִים / lo yisa panim," who acknowledges neither plaintiff nor defendant and who judges impartially. The priests' blessing is that we should become aware of God. For some, this awareness is a rare treat.

A Perfect Partner ▪ אֵשֶׁת־חַיִל ▪ Eshet Chayil

On Friday night, the widespread custom is for a husband to recite this alphabetical acrostic, from Proverbs 31, to praise his wife; but some understand this poem as an expression of God's love for the Jewish people.

The poem offers an ideal of womanhood that remains appealing even in our relatively liberated day. This woman is a full business partner in the family enterprises. She works hard and wields her authority with judgement and taste.

Prov. 31:10 Who can find a perfect wife?	אֵשֶׁת־חַיִל מִי יִמְצָא	**E**shet chayil mi yimtzah?
The finest pearls can't match her worth,	וְרָחֹק מִפְּנִינִים מִכְרָהּ	Verachok mipninim michrah.
11 Her husband's heart on her depends;	בָּטַח בָּהּ לֵב בַּעְלָהּ	**B**atach bah lev ba'lah,
Plenty is his reward, not dearth	וְשָׁלָל לֹא יֶחְסָר	Veshalal lo yechsar;
12 Or harm; she answers as a friend	גְּמָלַתְהוּ טוֹב וְלֹא־רָע	**G**emalat'hu tov velo rah
Every day of her life.	כֹּל יְמֵי חַיֶּיהָ	Kol yemei chayeha.
13 Of wool and flax she seeks the best,	דָּרְשָׁה צֶמֶר וּפִשְׁתִּים	**D**arsha tzemer ufishtim
She works with willing hands	וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ	vata'as bechefetz kapeha.
Like a merchant's argosies,	הָיְתָה כְּאֳנִיּוֹת סוֹחֵר	**H**ayta ka'oniyot socher
Bearing goods from distant lands.[1]	מִמֶּרְחָק תָּבִיא לַחְמָהּ	mimerchak tavi lachma.
15 Before day breaks her day begins,	וַתָּקָם בְּעוֹד לַיְלָה	**V**atakam be'od layla
Early to rise—	וַתִּתֵּן טֶרֶף לְבֵיתָהּ	Vatiten teref leveitah
She plans food for the house,	וְחֹק לְנַעֲרֹתֶיהָ	vechok lena'aroteha.
Tasks for the maids, lest they shirk.		
16 She weighs the value of a field	זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ	**Z**am'mah sadeh vatikachehu,
Before she buys;	מִפְּרִי כַפֶּיהָ נָטְעָה כָּרֶם	mipri chape'ha nat'ah karem.
She plants a vineyard		
With the fruit of her work.[2]		

[1] Here's a more colloquial rendering: "She shops, but not for trivia, / She buys not for herself; / She fills with food the family car, / And stores it on the shelf."

[2] "She's up and making lunches / While her family sleep and snore; / She leaves the maid a note: / 'Be sure to scrub the kitchen floor!' / She weighs the growth potential of / A weedy vacant lot. / She buys a field—and presto! / It's a bustling shopping spot."

[17] When it's light she paints and fixes,	חָגְרָה בְעוֹז מָתְנֶיהָ	**Ch**agrah be'oz matneha
Rolls up her sleeves for toil,	וַתְּאַמֵּץ זְרוֹעוֹתֶיהָ	vat'ametz zero'oteha.
But she watches her investments	טָעֲמָה כִּי־טוֹב סַחְרָהּ	**T**a'amah ki tov sachrah,
As she burns the midnight oil.	לֹא־יִכְבֶּה בַלַּיְלָה נֵרָהּ	lo yichbeh balayla nerah.
[19] She takes in hand the distaff,	יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר	**Y**adeha shil'chah vakishor
The spindle in her palms;	וְכַפֶּיהָ תָּמְכוּ פָּלֶךְ	vechapeha tamchu falef.
[20] She's openhanded to the poor,	כַּפָּהּ פָּרְשָׂה לֶעָנִי	**K**apah parsah le'ani
And sends the beggar alms.[1]	וְיָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן	veyadeha shil'chah la'evyon.
[21] Carpets and covers she has made	לֹא־תִירָא לְבֵיתָהּ מִשָּׁלֶג	**L**o tira leveitah mishaleg,
To keep her family warm.	כִּי כָל־בֵּיתָהּ לָבֻשׁ שָׁנִים	ki chol beitah levush shanim.
With clothing of linen and purple,	מַרְבַדִּים עָשְׂתָה־לָּהּ	**M**arvadim astah lah
Snow brings her no alarm.[2]	שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ	shesh ve'argaman levushah.
[23] Her husband sits in council,	נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ	**N**oda bash'arim ba'lah
His advice is carefully weighed;	בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ	beshivto im ziknei aretz.
[24] She makes linen clothes—a sash—	סָדִין עָשְׂתָה וַתִּמְכֹּר	**S**adin astah vatimkor
And sells them to the trade. [3]	וַחֲגוֹר נָתְנָה לַכְּנַעֲנִי	vachagor natnah laKena'ani.
[25] She clothes her household in the best,	עֹז־וְהָדָר לְבוּשָׁהּ	**O**z vehadar levushah
But hers is more exquisite wear:	וַתְּשְׂחַק לְיוֹם אַחֲרוֹן	vatischak leyom acharon.
She's clad in strength of spirit,		
The luster of her merit,		
And she views with calm assurance		
The promise of a morrow fair.		

[1] "She carries out her duties / With a feminine mystique; / She's generous to the beggar / And encourages the meek."

[2] "When snow blankets the ground, / Her family snuggle warm in bed: / With doubled quilts and coverlets, / Snow is no thing to dread!"

[3] "Her husband sits in council / His advice is carefully weighed; she makes fashion accessories, / And sells them to the trade." כְּנַעֲנִי/Kena'ani/Canaanite probably refers to traders.

SPS Sample

[26] Her speech is wise and kindly …	פִּיהָ פָּתְחָה בְחָכְמָה	**P**iha pat'chah vechochmah,
	וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ	vetorat chesed al leshonah.
[27] Yet she keeps a watchful guard	צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ	**Tz**ofiyah halichot beitah,
On what happens in her household,	וְלֶחֶם עַצְלוּת לֹא תֹאכֵל	Velechem atzlut lo tochel.
From the basement to the yard.		
And her lips will never taste		
The bread of sloth or waste.[1]		
[28] Her children give her nachas;	קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ	**K**amu vaneha vay'ashruha
Her man will her extol—	בַּעְלָהּ וַיְהַלְלָהּ	ba'lah vay'halelah.
[29] "My dear, I've seen fine ladies,	רַבּוֹת בָּנוֹת עָשׂוּ חָיִל	"**R**abot banot asu chayil,
But you outdo them all!"	וְאַתְּ עָלִית עַל־כֻּלָּנָה	ve'at alit al kulanah."
[30] Is she pretty? Does it matter—	שֶׁקֶר הַחֵן	**Sh**eker hachen
For beauty's charm is vain;	וְהֶבֶל הַיֹּפִי	vehevel hayofi;
While a lady of religion	אִשָּׁה יִרְאַת־יְהוָה	ishah yir'at Adonai,
Wins praise over and again.	הִיא תִתְהַלָּל	hi tit'halal.
[31] Let her reap the satisfaction	תְּנוּ־לָהּ	**T**'nu lah
Of her triumphs and her labors,	מִפְּרִי יָדֶיהָ	mipri yadeha
And let her praise be trumpeted	וִיהַלְלוּהָ	vihaleluha
To her admiring neighbors.	בַּשְּׁעָרִים מַעֲשֶׂיהָ	vash'arim ma'aseha.

SPS Sample

[1] "There are women who spend daytime / Vegetating on the couch; / This lady's no potato: / She's a worker, not a slouch!"

Washing Hands[1]

We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Ruler of endless lands	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
Who made us holy with your rules	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	asher kidshanu bemitzvotav
And said, "Go wash your hands!"[2]	וְצִוָּנוּ עַל נְטִילַת יָדָיִם אָמֵן	vetzivanu al netilat yadayim. Amen

Blessing for Bread

Hold two complete loaves and say the blessing.

We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Ruler of this endless spread,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
Who brings out of the ground	הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ אָמֵן	Hamotzi lechem min ha'aretz. Amen
All of our food, especially bread.		

SPS Sample

[1] Before the blessing for bread, our custom is to wash hands in this way: remove any rings, pour water from a vessel over each hand, and dry the hands while saying the blessing. Of course, customs differ from place to place.

[2] For the recondite reason we wash hands before eating bread, see BT Berachot 52a and ArtScroll's commentary, notes 35 ff.

Evening Service Concluding Prayers

Counting the Omer ▪ סְפִירַת הָעוֹמֶר ▪ Sefirat Ha'Omer

We count the Omer after dark from the second evening of Pesach until Shavu'ot.
We do not mention the number of the day before reciting the blessing.
If we mention the number by mistake, we cannot recite the blessing but may recite it on later nights.
If we forget to count at night, we can count during the next day without the blessing
and continue to recite the blessing on later nights.
But if we forget to count the next day too, we omit the blessing on all later nights.

Opening Meditation

Here I am, ready and prepared	הִנְנִי מוּכָן וּמְזֻמָּן	Hineni muchan umezuman
to fulfill the positive commandment	לְקַיֵּם מִצְוַת עֲשֵׂה	lekayem mitzvat aseh
of counting the Omer,	שֶׁל סְפִירַת הָעוֹמֶר	shel sefirat ha'omer,
as the Torah says:	כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה	kemo shekatuv baTorah:
Lev 23:15-16 "Count for yourselves	וּסְפַרְתֶּם לָכֶם	"Usefartem lachem
from the day after the *Pesach* holiday,	מִמָּחֳרַת הַשַּׁבָּת	mimochorat hashabbat,
from the day you bring	מִיּוֹם הֲבִיאֲכֶם	miyom havi'achem
the offering of an omer *of grain*,	אֶת־עֹמֶר הַתְּנוּפָה	et omer hatnufah
seven weeks;	שֶׁבַע שַׁבָּתוֹת	sheva shabatot,
they must be full weeks.	תְּמִימֹת תִּהְיֶינָה:	temimot tiheyenah.
Up to the day after the seventh week	עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת	Ad mimochorat hashabbat hashvi'it
you must count fifty days."	תִּסְפְּרוּ חֲמִשִּׁים יוֹם	tisperu chamishim yom."

The Days of the Omer

We bless you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
our God, eternal sovereign,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who made us holy with your rules	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	asher kidshanu bemitzvotav
and told us about counting the Omer.	וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר	vetzivanu al sefirat ha'Omer.

Here is the list of days; we start on the 16th of Nisan, the second evening of Pesach

16 Nisan Today is the first day into the Omer.	הַיּוֹם יוֹם אֶחָד בָּעֹמֶר	Hayom yom echad ba'Omer.
17 Nisan Today is 2 days into the Omer.	הַיּוֹם שְׁנֵי יָמִים בָּעֹמֶר	Hayom shnei yamim ba'Omer.
18 Nisan Today is 3 days into the Omer.	הַיּוֹם שְׁלֹשָׁה יָמִים בָּעֹמֶר	Hayom shloshah yamim ba'Omer.
19 Nisan Today is 4 days into the Omer.	הַיּוֹם אַרְבָּעָה יָמִים בָּעֹמֶר	Hayom arba'ah yamim ba'Omer.
20 Nisan Today is 5 days into the Omer.	הַיּוֹם חֲמִשָּׁה יָמִים בָּעֹמֶר	Hayom chamisha yamim ba'Omer.
21 Nisan Today is 6 days into the Omer.	הַיּוֹם שִׁשָּׁה יָמִים בָּעֹמֶר	Hayom shishah yamim ba'Omer.

SPS Sample

From Day 7 (22 Nisan, the last night of Pesach), count weeks and days

22 Nisan Today makes 7 days,	הַיּוֹם שִׁבְעָה יָמִים	Hayom shiv'ah yamim,
which is one week into the Omer.	שֶׁהֵם שָׁבוּעַ אֶחָד בָּעֹמֶר	shehem shavu'a echad ba'Omer.
23 Nisan Today makes 8 days,	הַיּוֹם שְׁמוֹנָה יָמִים	Hayom shmonah yamim,
which is one week	שֶׁהֵם שָׁבוּעַ אֶחָד	shehem shavu'a echad
and one day into the Omer.	וְיוֹם אֶחָד בָּעֹמֶר	veyom echad ba'Omer.
24 Nisan Today makes 9 days,	הַיּוֹם תִּשְׁעָה יָמִים	Hayom tish'ah yamim,
which is one week	שֶׁהֵם שָׁבוּעַ אֶחָד	shehem shavu'a echad
and two days into the Omer.	וּשְׁנֵי יָמִים בָּעֹמֶר	ushnei yamim ba'Omer.
25 Nisan Today makes 10 days,	הַיּוֹם עֲשָׂרָה יָמִים	Hayom asarah yamim,
which is one week	שֶׁהֵם שָׁבוּעַ אֶחָד	shehem shavu'a echad
and three days into the Omer.	וּשְׁלֹשָׁה יָמִים בָּעֹמֶר	ushloshah yamim ba'Omer.
26 Nisan Today makes 11 days,	הַיּוֹם אַחַד עָשָׂר יוֹם	Hayom achad asar yom,
which is one week	שֶׁהֵם שָׁבוּעַ אֶחָד	shehem shavu'a echad
and four days into the Omer.	וְאַרְבָּעָה יָמִים בָּעֹמֶר	ve'arba'ah yamim ba'Omer.

Day 12 (Yom HaShoah, Holocaust Memorial Day)

27 Nisan Today makes 12 days,	הַיּוֹם שְׁנֵים עָשָׂר יוֹם	Hayom shneim asar yom,
which is one week	שֶׁהֵם שָׁבוּעַ אֶחָד	shehem shavu'a echad
and five days into the Omer.	וַחֲמִשָּׁה יָמִים בָּעֹמֶר	vachamishah yamim ba'Omer.
28 Nisan Today makes 13 days,	הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם	Hayom shloshah asar yom,
which is one week	שֶׁהֵם שָׁבוּעַ אֶחָד	shehem shavu'a echad
and six days into the Omer.	וְשִׁשָּׁה יָמִים בָּעֹמֶר	veshishah yamim ba'Omer.
29 Nisan Today makes 14 days,	הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם	Hayom arba'ah asar yom,
which is two weeks into the Omer.	שֶׁהֵם שְׁנֵי שָׁבוּעוֹת בָּעֹמֶר	shehem shnei shavu'ot ba'Omer.

Day 15 (30 Nisan, Rosh Chodesh)

30 Nisan Today makes 15 days,	הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם	Hayom chamishah asar yom,
which is two weeks	שֶׁהֵם שְׁנֵי שָׁבוּעוֹת	shehem shnei shavu'ot
and one day into the Omer.	וְיוֹם אֶחָד בָּעֹמֶר	veyom echad ba'Omer.

Day 16 (1 Iyar, Rosh Chodesh)

1 Iyar Today makes 16 days,	הַיּוֹם שִׁשָּׁה עָשָׂר יוֹם	Hayom shishah asar yom,
which is two weeks	שֶׁהֵם שְׁנֵי שָׁבוּעוֹת	shehem shnei shavu'ot
and two days into the Omer.	וּשְׁנֵי יָמִים בָּעֹמֶר	ushnei yamim ba'Omer.

SPS Sample

2 Iyar Today makes 17 days,	הַיּוֹם שִׁבְעָה עָשָׂר יוֹם	Hayom shiv'ah asar yom,
which is two weeks	שֶׁהֵם שְׁנֵי שָׁבוּעוֹת	shehem shnei shavu'ot
and three days into the Omer.	וּשְׁלֹשָׁה יָמִים בָּעֹמֶר	ushloshah yamim ba'Omer.
3 Iyar Today makes 18 days,	הַיּוֹם שְׁמוֹנָה עָשָׂר יוֹם	Hayom shmonah asar yom,
which is two weeks	שֶׁהֵם שְׁנֵי שָׁבוּעוֹת	shehem shnei shavu'ot
and four days into the Omer.	וְאַרְבָּעָה יָמִים בָּעֹמֶר	ve'arba'ah yamim ba'Omer.

Day 19 (4 Iyar, Yom HaZikaron, Israel's Memorial Day)

4 Iyar Today makes 19 days,	הַיּוֹם תִּשְׁעָה עָשָׂר יוֹם	Hayom tish'ah asar yom,
which is two weeks	שֶׁהֵם שְׁנֵי שָׁבוּעוֹת	shehem shnei shavu'ot
and five days into the Omer.	וַחֲמִשָּׁה יָמִים בָּעֹמֶר	vachamishah yamim ba'Omer.

Day 20 (5 Iyar, Yom HaAtzma'ut, Israel's Independence Day)

5 Iyar Today makes 20 days,	הַיּוֹם עֶשְׂרִים יוֹם	Hayom esrim yom,
which is two weeks	שֶׁהֵם שְׁנֵי שָׁבוּעוֹת	shehem shnei shavu'ot
and six days into the Omer.	וְשִׁשָּׁה יָמִים בָּעֹמֶר	veshishah yamim ba'Omer.
6 Iyar Today makes 21 days,	הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם	Hayom echad ve'esrim yom,
which is three weeks into the Omer.	שֶׁהֵם שִׁלְשָׁה שָׁבוּעוֹת בָּעֹמֶר	shehem shloshah shavu'ot ba'Omer.
7 Iyar Today makes 22 days,	הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם	Hayom shnayim ve'esrim yom,
which is three weeks	שֶׁהֵם שִׁלְשָׁה שָׁבוּעוֹת	shehem shloshah shavu'ot
and one day into the Omer.	וְיוֹם אֶחָד בָּעֹמֶר	veyom echad ba'Omer.
8 Iyar Today makes 23 days,	הַיּוֹם שְׁלֹשָׁה וְעֶשְׂרִים יוֹם	Hayom shloshah ve'esrim yom,
which is three weeks	שֶׁהֵם שִׁלְשָׁה שָׁבוּעוֹת	shehem shloshah shavu'ot
and two days into the Omer.	וּשְׁנֵי יָמִים בָּעֹמֶר	ushnei yamim ba'Omer.
9 Iyar Today makes 24 days,	הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם	Hayom arba'ah ve'esrim yom,
which is three weeks	שֶׁהֵם שִׁלְשָׁה שָׁבוּעוֹת	shehem shloshah shavu'ot
and three days into the Omer.	וּשְׁלֹשָׁה יָמִים בָּעֹמֶר	ushloshah yamim ba'Omer.
10 Iyar Today makes 25 days,	הַיּוֹם חֲמִשָּׁה וְעֶשְׂרִים יוֹם	Hayom chamishah ve'esrim yom,
which is three weeks	שֶׁהֵם שִׁלְשָׁה שָׁבוּעוֹת	shehem shloshah shavu'ot
and four days into the Omer.	וְאַרְבָּעָה יָמִים בָּעֹמֶר	ve'arba'ah yamim ba'Omer.
11 Iyar Today makes 26 days,	הַיּוֹם שִׁשָּׁה וְעֶשְׂרִים יוֹם	Hayom shishah ve'esrim yom,
which is three weeks	שֶׁהֵם שִׁלְשָׁה שָׁבוּעוֹת	shehem shloshah shavu'ot
and five days into the Omer.	וַחֲמִשָּׁה יָמִים בָּעֹמֶר	vachamisha yamim ba'Omer.

SPS Sample

12 Iyar Today makes 27 days,	הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם	Hayom shiv'ah ve'esrim yom,
which is three weeks	שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת	shehem shloshah shavu'ot
and six days into the Omer.	וְשִׁשָּׁה יָמִים בָּעֹמֶר	veshishah yamim ba'Omer.
13 Iyar Today makes 28 days,	הַיּוֹם שְׁמוֹנָה וְעֶשְׂרִים יוֹם	Hayom shmonah ve'esrim yom,
which is four weeks into the Omer.	שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת בָּעֹמֶר	shehem arba'ah shavu'ot ba'Omer.
	Day 29 (Pesach Sheni)	
14 Iyar Today makes 29 days,	הַיּוֹם תִּשְׁעָה וְעֶשְׂרִים יוֹם	Hayom tish'ah ve'esrim yom,
which is four weeks	שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת	shehem arba'ah shavu'ot
and one day into the Omer.	וְיוֹם אֶחָד בָּעֹמֶר	veyom echad ba'Omer.
15 Iyar Today makes 30 days,	הַיּוֹם שְׁלֹשִׁים יוֹם	Hayom shloshim yom,
which is four weeks	שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת	shehem arba'ah shavu'ot
and two days into the Omer.	וּשְׁנֵי יָמִים בָּעֹמֶר	ushnei yamim ba'Omer.
16 Iyar Today makes 31 days,	הַיּוֹם אֶחָד וּשְׁלֹשִׁים יוֹם	Hayom echad ushloshim yom,
which is four weeks	שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת	shehem arba'ah shavu'ot
and three days into the Omer.	וּשְׁלֹשָׁה יָמִים בָּעֹמֶר	ushloshah yamim ba'Omer.
17 Iyar Today makes 32 days,	הַיּוֹם שְׁנַיִם וּשְׁלֹשִׁים יוֹם	Hayom shnayim ushloshim yom,
which is four weeks	שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת	shehem arba'ah shavu'ot
and four days into the Omer.	וְאַרְבָּעָה יָמִים בָּעֹמֶר	ve'arba'ah yamim ba'Omer.
	18 Iyar, Lag Ba'Omer	
18 Iyar Today makes 33 days,	הַיּוֹם שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם	Hayom shloshah ushloshim yom,
which is four weeks	שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת	shehem arba'ah shavu'ot
and five days into the Omer.	וַחֲמִשָּׁה יָמִים בָּעֹמֶר	vachamisha yamim ba'Omer.
19 Iyar Today makes 34 days,	הַיּוֹם אַרְבָּעָה וּשְׁלֹשִׁים יוֹם	Hayom arba'ah ushloshim yom,
which is four weeks	שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת	shehem arba'ah shavu'ot
and six days into the Omer.	וְשִׁשָּׁה יָמִים בָּעֹמֶר	veshishah yamim ba'Omer.
20 Iyar Today makes 35 days,	הַיּוֹם חֲמִשָּׁה וּשְׁלֹשִׁים יוֹם	Hayom chamisha ushloshim yom,
which is five weeks into the Omer.	שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת בָּעֹמֶר	shehem chamisha shavu'ot ba'Omer.
21 Iyar Today makes 36 days,	הַיּוֹם שִׁשָּׁה וּשְׁלֹשִׁים יוֹם	Hayom shishah ushloshim yom,
which is five weeks	שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת	shehem chamisha shavu'ot
and one day into the Omer.	וְיוֹם אֶחָד בָּעֹמֶר	veyom echad ba'Omer.

SPS Sample

22 Iyar Today makes 37 days,	הַיּוֹם שִׁבְעָה וּשְׁלֹשִׁים יוֹם	Hayom shiv'ah ushloshim yom,
which is five weeks	שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת	shehem chamisha shavu'ot
and two days into the Omer.	וּשְׁנֵי יָמִים בָּעֹמֶר	ushnei yamim ba'Omer.
23 Iyar Today makes 38 days,	הַיּוֹם שְׁמוֹנָה וּשְׁלֹשִׁים יוֹם	Hayom shmonah ushloshim yom,
which is five weeks	שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת	shehem chamisha shavu'ot
and three days into the Omer.	וּשְׁלֹשָׁה יָמִים בָּעֹמֶר	ushloshah yamim ba'Omer.
24 Iyar Today makes 39 days,	הַיּוֹם תִּשְׁעָה וּשְׁלֹשִׁים יוֹם	Hayom tish'ah ushloshim yom,
which is five weeks	שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת	shehem chamisha shavu'ot
and four days into the Omer.	וְאַרְבָּעָה יָמִים בָּעֹמֶר	ve'arba'ah yamim ba'Omer.
25 Iyar Today makes 40 days,	הַיּוֹם אַרְבָּעִים יוֹם	Hayom arba'im yom,
which is five weeks	שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת	shehem chamisha shavu'ot
and five days into the Omer.	וַחֲמִשָּׁה יָמִים בָּעֹמֶר	vachamisha yamim ba'Omer.
26 Iyar Today makes 41 days,	הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם	Hayom echad ve'arba'im yom,
which is five weeks	שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת	shehem chamisha shavu'ot
and six days into the Omer.	וְשִׁשָּׁה יָמִים בָּעֹמֶר	veshishah yamim ba'Omer.
27 Iyar Today makes 42 days,	הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם	Hayom shnayim ve'arba'im yom,
which is six weeks into the Omer.	שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת בָּעֹמֶר	shehem shishah shavu'ot ba'Omer.
	Day 43 (28 Iyar, Yom Yerushalayim)	
28 Iyar Today makes 43 days,	הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם	Hayom shloshah ve'arba'im yom,
which is six weeks	שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת	shehem shishah shavu'ot
and one day into the Omer.	וְיוֹם אֶחָד בָּעֹמֶר	veyom echad ba'Omer.
29 Iyar Today makes 44 days,	הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם	Hayom arba'ah ve'arba'im yom,
which is six weeks	שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת	shehem shishah shavu'ot
and two days into the Omer.	וּשְׁנֵי יָמִים בָּעֹמֶר	ushnei yamim ba'Omer.
	Day 45, Rosh Chodesh Sivan	
1 Sivan Today makes 45 days,	הַיּוֹם חֲמִשָּׁה וְאַרְבָּעִים יוֹם	Hayom chamisha ve'arba'im yom,
which is six weeks	שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת	shehem shishah shavu'ot
and three days into the Omer.	וּשְׁלֹשָׁה יָמִים בָּעֹמֶר	ushloshah yamim ba'Omer.
2 Sivan Today makes 46 days,	הַיּוֹם שִׁשָּׁה וְאַרְבָּעִים יוֹם	Hayom shishah ve'arba'im yom,
which is six weeks	שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת	shehem shishah shavu'ot
and four days into the Omer.	וְאַרְבָּעָה יָמִים בָּעֹמֶר	ve'arba'ah yamim ba'Omer.

SPS Sample

[3 Sivan] Today makes 47 days,	הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם	Hayom shiv'ah ve'arba'im yom,
which is six weeks	שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת	shehem shishah shavu'ot
and five days into the Omer.	וַחֲמִשָּׁה יָמִים בָּעֹמֶר	vachamisha yamim ba'Omer.
[4 Sivan] Today makes 48 days,	הַיּוֹם שְׁמוֹנָה וְאַרְבָּעִים יוֹם	Hayom shmonah ve'arba'im yom,
which is six weeks	שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת	shehem shishah shavu'ot
and six days into the Omer.	וְשִׁשָּׁה יָמִים בָּעֹמֶר	veshishah yamim ba'Omer.
[5 Sivan] Today makes 49 days,	הַיּוֹם תִּשְׁעָה וְאַרְבָּעִים יוֹם	Hayom tish'ah ve'arba'im yom,
which is seven weeks into the Omer.	שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת בָּעֹמֶר	shehem shiv'ah shavu'ot ba'Omer.

After counting the day, continue here.

Closing Meditation

May the merciful one restore	הָרַחֲמָן הוּא יַחֲזִיר	Harachaman, hu yachazir
the Temple service	עֲבוֹדַת בֵּית הַמִּקְדָּשׁ	avodat beit hamikdash
to its *proper* place.	לִמְקוֹמָהּ	limkomah.
May this be what you want,	יְהִי רָצוֹן לְפָנֶיךָ	Yehi ratzon lefanecha
Ruler, our God	יְיָ אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyamenu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve reverently	וְשָׁם נַעַבְדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
[Mal 3:4] as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.
[Mal. 3:4] So that God will enjoy	וְעָרְבָה לַיהוָה	Ve'arvah lAdonai
the sacrifice of Judah and Jerusalem	מִנְחַת יְהוּדָה וִירוּשָׁלָם	min'chat Yehudah Virushalayim
as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

SPS Sample

On Chanukah, light candles, page 600.
On Purim, read the Book of Esther.
On the Ninth of Av, read Lamentations.

Our Duty ▪ עָלֵינוּ ▪ Aleinu[1]

The Sovereign of all	⁞ עָלֵינוּ לְשַׁבֵּחַ	⁞ Aleinu leshabe'ach
to praise we're bound,	לַאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לָתֵת גְּדֻלָּה	latet gedulah
with greatness to crown,	לְיוֹצֵר בְּרֵאשִׁית	leyotzer bereshit,
Who made us like no other race	שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת	shelo asanu kegoyei ha'aratzot
On earth, nor set us	וְלֹא שָׂמָנוּ	velo samanu
in their place.	כְּמִשְׁפְּחוֹת הָאֲדָמָה	k'mishpechot ha'adamah,
Our fate–like theirs *God* made it not	שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם	shelo sam chelkenu kahem
But chose for us a different lot.[2]	וְגוֹרָלֵנוּ כְּכָל-הֲמוֹנָם	vegoralenu kechol hamonam.
	Some add the next three lines.	
For they prostrate themselves	שֶׁהֵם מִשְׁתַּחֲוִים	Shehem mishtachavim
before futility and emptiness	לְהֶבֶל וָרִיק	lehevel varik
Is 45:20 "and pray to a god that can't help."	וּמִתְפַּלְלִים אֶל־אֵל לֹא יוֹשִׁיעַ	"umitpalelim el el lo yoshia."

SPS Sample

[1] For our note on Aleinu, please see page 606.

[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 שֶׁלּוֹ for שֶׁלֹּא—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.

We bend the knee	וַאֲנַחְנוּ ׀ כוֹרְעִים	Va'anachnu ׀ kor'im
and bow the head gratefully,	׀ וּמִשְׁתַּחֲוִים וּמוֹדִים	׀ umishtachavim umodim
Before the Ruler whom rulers dread,	׀ לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים	׀ lifnei melech malchei hamlachim,
The holy, blessed One–	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu;
Who *Is. 51:13* **"stretches out the heavens,**	שֶׁהוּא נוֹטֶה שָׁמַיִם	shehu "noteh shamayim
Supports the earth below";	וְיֹסֵד אָרֶץ	veyosed aretz,"
Above, high in the sky,	וּמוֹשַׁב יְקָרוֹ	umoshav yekaro
The Presence does bestow;	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
Whose power dwells	וּשְׁכִינַת עֻזּוֹ	ushechinat uzo
In heights where none can go.[1]	בְּגָבְהֵי מְרוֹמִים	begovhei meromim.
This is our God, there is no more;	הוּא אֱלֹהֵינוּ אֵין עוֹד	Hu Eloheinu, ein od;
our ruler is truth, beyond whom is naught.	אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ	emet malkenu, efes zulato.
It's written in *God's* Law:	כַּכָּתוּב בְּתוֹרָתוֹ	Kakatuv b'Torato:
Deut 4:39 "This day you must know	וְיָדַעְתָּ הַיּוֹם	"Veyada'ta hayom,
and take it to heart	וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ	vahashevota el levavecha
that God is God	כִּי יְהוָה הוּא הָאֱלֹהִים	ki Adonai, hu ha'Elohim
in heaven above	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
and on earth below: nothing else is."	וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד	ve'al ha'aretz mitachat: ein od."

SPS Sample

[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.

So we hope in you,	עַל כֵּן נְקַוֶּה לְךָ	Al ken nekaveh lecha,
God, our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu,
soon to see your splendid power,	לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ	lir'ot meherah betif'eret uzecha;
to make idols pass from the earth	לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ	leha'avir gilulim min ha'aretz,
and destroy false gods,	וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן	veha'elilim karot yikaretun,
to repair the world in the Almighty's rule.	לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי	letahken olam bemalchut shadai,
And all people	וְכָל-בְּנֵי בָשָׂר	vechol benei vasar
will call on your name,	יִקְרְאוּ בִשְׁמֶךָ	yikre'u vishmecha,
to turn to you all the wicked on earth.	לְהַפְנוֹת אֵלֶיךָ כָּל-רִשְׁעֵי אָרֶץ	lehafnot elecha kol rish'ei aretz.
They'll see and know—	יַכִּירוּ וְיֵדְעוּ	Yakiru veyed'u
all earth dwellers—	כָּל-יוֹשְׁבֵי תֵבֵל	kol yoshvei tevel,
that to you each knee must bend,	כִּי לְךָ תִכְרַע כָּל-בֶּרֶךְ	ki lecha tichra kol berech,
each tongue must swear.	תִּשָּׁבַע כָּל-לָשׁוֹן	tishava kol lashon.
Before you, ruling God,	לְפָנֶיךָ יי אֱלֹהֵינוּ	Lefanecha Adonai Elohenu
they will kneel and fall down,	יִכְרְעוּ וְיִפֹּלוּ	yichre'u veyipolu,
and to the glory of your reputation	וְלִכְבוֹד שִׁמְךָ	velichvod shimcha
they will give honor.	יְקָר יִתֵּנוּ	yekar yitenu,
And they will all accept	וְיקַבְּלוּ כֻלָּם	vikablu chulam
the yoke of your rule,	אֶת-עֹל מַלְכוּתֶךָ	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	וּלְעוֹלְמֵי עַד	ule'olmei ad
you will rule in glory.	תִּמְלוֹךְ בְּכָבוֹד	timloch bechavod.
It's written in your Law:	◊ כַּכָּתוּב בְּתוֹרָתֶךָ	◊ Kakatuv beToratecha:
Ex. 15:18 God will be the ruler forever!	יהוה ו יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Zech. 14:9 And God will be ruler	וְהָיָה יְהוָה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

Mourners and those observing yahrzeit remain standing to lead Mourners' Kaddish, page 544.

SPS Sample

Psalm 27

From the beginning of Elul through Hoshanah Rabbah, add Psalm 27.

[1] *A psalm* of David:	לְדָוִד	LeDavid
God lights my way and saves me from alarm.	יהוה אוֹרִי וְיִשְׁעִי מִמִּי אִירָא	Adonai ori veyish'i, mimi irah?
God is my life-force. Who can do me harm?	יהוה מָעוֹז־חַיַּי מִמִּי אֶפְחָד	Adonai ma'oz chayai, mimi efchad?
[2] When evil people came	בִּקְרֹב עָלַי מְרֵעִים	Bikrov alai mere'im
my flesh to eat,	לֶאֱכֹל אֶת־בְּשָׂרִי	le'echol et besari
my irksome foes slipped,	צָרַי וְאֹיְבַי לִי	tzarai ve'oy'vai li
fell down at my feet.[1]	הֵמָּה כָּשְׁלוּ וְנָפָלוּ	hemah kashlu venafalu.
[3] Though I'm besieged,	אִם־תַּחֲנֶה עָלַי מַחֲנֶה	Im tachaneh alai machaneh
I won't give in to fear.	לֹא־יִירָא לִבִּי	lo yirah libi;
Though I face war,	אִם־תָּקוּם עָלַי מִלְחָמָה	im takum alai mil'chamah
I stand by this idea.	בְּזֹאת אֲנִי בוֹטֵחַ	bezot ani vote'ach.
[4] One thing I asked of God,	אַחַת שָׁאַלְתִּי מֵאֵת־יהוה	Achat sha'alti me'et Adonai,
for this I pray:	אוֹתָהּ אֲבַקֵּשׁ	otah avakesh:
to sit in God's own house	שִׁבְתִּי בְּבֵית־יהוה	shivti beveit Adonai
living each day,	כָּל־יְמֵי חַיַּי	kol yemei chayai,
to view God's grace,	לַחֲזוֹת בְּנֹעַם־יהוה	lachazot beno'am Adonai
and in *God's* Temple stay.[2]	וּלְבַקֵּר בְּהֵיכָלוֹ	ulevaker beheichalo.
[5] For *God* will keep me safe in evil days,	כִּי יִצְפְּנֵנִי בְּסֻכֹּה בְּיוֹם רָעָה	Ki yitzpeneni besuko beyom ra'ah,
hide me in secret tent	יַסְתִּרֵנִי בְּסֵתֶר אָהֳלוֹ	yastireni beseter oholo
on mountain raised.	בְּצוּר יְרוֹמְמֵנִי	betzur yeromemeni.

SPS Sample

[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!"

[2] "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."

[6] And now I'm high above	וְעַתָּה יָרוּם רֹאשִׁי	Ve'atah yarum roshi
my enemies round;	עַל אֹיְבַי סְבִיבוֹתַי	al oy'vai sevivotai
I'll offer in *God's* tent	וְאֶזְבְּחָה בְאָהֳלוֹ	ve'ezbechah ve'oholo
my joyful sound.[1]	זִבְחֵי תְרוּעָה	zivchei teru'ah;
With song to God my music will resound.[2]	אָשִׁירָה וַאֲזַמְּרָה לַיהוה	ashirah va'azamrah lAdonai.
[7] God, hear my cry,	שְׁמַע־יהוה קוֹלִי אֶקְרָא	Shema Adonai, koli ekrah;
and answer in your grace.	וְחָנֵּנִי וַעֲנֵנִי	vechoneni va'aneni.
[8] My heart implored you, *God*, "O seek my face,"	לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי	Lecha amar libi, "Bakshu fanai."
As I seek yours.	אֶת־פָּנֶיךָ יהוה אֲבַקֵּשׁ	Et panecha Adonai avakesh.
[9] Don't hide your face from me,	אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי	Al tas'ter panecha mimeni,
Don't send away your servant angrily.[3]	אַל־תַּט־בְּאַף עַבְדֶּךָ	al tat be'af avdecha.
You helped me;	עֶזְרָתִי הָיִיתָ	Ezrati hayita:
don't spurn or abandon me.[4]	אַל־תִּטְּשֵׁנִי וְאַל־תַּעַזְבֵנִי	al titsheni, ve'al ta'azveni.
O God, you save me, *time and time again.*	אֱלֹהֵי יִשְׁעִי	Elohei yish'i—
[10] My parents left me,	כִּי־אָבִי וְאִמִּי עֲזָבוּנִי	Ki avi ve'imi azavuni,
God will take me in.[5]	וַיהוה יַאַסְפֵנִי	vAdonai ya'asfeni.
[11] Show me your way, *God*,	הוֹרֵנִי יהוה דַּרְכֶּךָ	Horeni Adonai darkecha,
set me on level ground	וּנְחֵנִי בְּאֹרַח מִישׁוֹר	unecheni be'orach mishor
To stand against those who can boss me around![6]	לְמַעַן שׁוֹרְרָי	lema'an shorerai.

SPS Sample

[1] "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.

[2] "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."

[3] "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."

[4] "You have been my help: Don't throw me off, don't abandon me."

[5] "O Lord, *you are* my savior. For my father and mother abandoned me, and God will take me in."

[6] "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!" "Shorerai" means those who have power over me; they can ruin my day and put ups and downs in my daily path.

[12] Don't turn me over to my enemies,	אַל־תִּתְּנֵנִי בְּנֶפֶשׁ צָרָי	Al titneni benefesh tzarai,
False witnesses,	כִּי קָמוּ־בִי	ki kamu vi
who breathe brutality.[1]	עֵדֵי־שֶׁקֶר וְיִפֵּחַ חָמָס	edei sheker vife'ach chamas.
[13] What had I been, had I not known I'd spy	לוּלֵא הֶאֱמַנְתִּי לִרְאוֹת	Lulei he'emanti lir'ot
God's goodness here on earth before I die?	בְּטוּב־יהוה בְּאֶרֶץ חַיִּים	betuv Adonai be'eretz chayim.
[14] Wait for God, *wait and trust.*	◊ קַוֵּה אֶל־יהוה	◊ Kaveh el Adonai:
Though God come late,	חֲזַק וְיַאֲמֵץ לִבֶּךָ	chazak veya'ametz libecha:
Be strong, take heart.	וְקַוֵּה אֶל־יהוה	vekaveh el Adonai.
And wait for God, *just wait.*[2]		

Mourners and those observing yahrzeit lead Mourners' Kaddish, page 544.

In a house of mourning, read one of the appropriate psalms, page 172.

SPS Sample

[1] "Don't turn me over to the will of my foes, for there have risen against me witnesses who lie, breathing violence."

[2] "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."

Be Great ▪ יִגְדַּל ▪ Yigdal[1]

The living God be magnified, extolled—	יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח	Yigdal Elohim chai veyishtabach;
Who is, and was, ere time was ever told.	נִמְצָא וְאֵין עֵת אֶל-מְצִיאוּתוֹ	nimtzah, ve'ein et el metzi'uto.
God is One; like *God's* there is no unity,	אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ	Echad ve'ein yachid keyichudo;
Oneness beyond our ken, infinity!	נֶעְלָם וְגַם אֵין סוֹף לְאַחְדוּתוֹ	ne'elam, vegam ein sof le'achduto.
Unseen of form, without carnality;	אֵין לוֹ דְּמוּת הַגּוּף וְאֵינוֹ גּוּף	Ein lo demut haguf, ve'eino guf.
Beyond all measure is *God's* sanctity.	לֹא נַעֲרוֹךְ אֵלָיו קְדֻשָּׁתוֹ	Lo na'aroch elav kedushato.
Old before any thing that came to be;	קַדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא	Kadmon lechol davar asher nivrah.
First, with no onset to *God's* primacy.	רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ	Rishon, ve'ein reshit lereshito.
God's rules the cosmos of created *things*	הִנּוֹ אָדוֹן עוֹלָם לְכָל נוֹצָר	Hino adon olam lechol notzar;
That teach the grandeur of our Sovereign	יוֹרֶה גְּדֻלָּתוֹ וּמַלְכוּתוֹ	yoreh gedulato umalchuto.
Splendor and prophecy *in liberal measure*	שֶׁפַע נְבוּאָתוֹ נָתַנּוֹ	Shefa nevu'ato netano
God granted to *our* people, to *God's* treasure.	אֶל אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאַרְתּוֹ	el anshei segulato, vetif'arto.
No one like Moses did in Israel rise,	לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד	Lo kam beYisra'el keMoshe od
Prophet who saw God's image with his eyes.	נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ	navi, umabit et temunato.
True to *God's* people, God gave us a guide	תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל	Torat emet natan le'amo El
To truth—Torah, by prophet's hand supplied.	עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ	al yad nevi'o ne'eman beto.
God is unchanging; true faith never sways	לֹא יַחֲלִיף הָאֵל וְלֹא יָמִיר	Lo yachalif ha'El, velo yamir
into erroneous and Godless ways.	דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ	dato le'olamim, lezulato.
Our inmost thoughts *God* searches out and knows	צוֹפֶה וְיוֹדֵעַ סִתְרֵינוּ	Tzofeh veyode'ah setarenu;
And sees at dawn how every day will close.	מַבִּיט לְסוֹף דָּבָר בְּקַדְמָתוֹ	mabit lesof davar bekadmato.
The good man gains a just reward in time;	גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ	Gomel le'ish chesed kemif'alo:
The bad, *God* punishes as fits the crime.	נוֹתֵן לְרָשָׁע רָע כְּרִשְׁעָתוֹ	noten lerasha rah kerish'ato.
Th'anointed, God *at* end of days will send,	יִשְׁלַח לְקֵץ הַיָּמִין מְשִׁיחֵנוּ	Yishlach leketz hayamin meshichenu
Salvation for us who await the end.	לִפְדוֹת מְחַכֵּי קֵץ יְשׁוּעָתוֹ	lifdot mechakei ketz yeshu'ato.
God kindly will the dead with life invest;	מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ	Metim yechayeh El berov chasdo:
God's glorious name shall be forever blest.	בָּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ	baruch adei ad shem tehilato.

[1] Attributed to Daniel ben Judah of Rome (c. 1300), this hymn summarizes Maimonides' Thirteen Principles of Judaism. In 1722, the Great Synagogue in London decreed that its Friday evening services should conclude with this hymn (Hertz, *Siddur*, 6; 401).

SPS Sample

Welcome ▪ שָׁלוֹם עֲלֵיכֶם ▪ Shalom Aleichem

This hymn recalls the tradition (BT Shabbat 119b) that two angels accompany a person home on Friday night.

Welcome angels—	שָׁלוֹם עֲלֵיכֶם	Shalom aleichem,
faithfully serving—	מַלְאֲכֵי הַשָּׁרֵת	mal'achei hasharet,
Messengers from above,	מַלְאֲכֵי עֶלְיוֹן	mal'achei elyon,
From the Sovereign supreme,	מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים	mimelech malchei hamlachim,
Holy, blessed, beloved.	הַקָּדוֹשׁ בָּרוּךְ הוּא	hakadosh baruch hu.

Come in peace—	בּוֹאֲכֶם לְשָׁלוֹם	Bo'achem leshalom,
peace you bring—	מַלְאֲכֵי הַשָּׁלוֹם	mal'achei hashalom,
Messengers from above,	מַלְאֲכֵי עֶלְיוֹן	mal'achei elyon,
From the Sovereign supreme,	מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים	mimelech malchei hamlachim,
Holy, blessed, beloved.	הַקָּדוֹשׁ בָּרוּךְ הוּא	hakadosh baruch hu.

Bless me in peace—	בָּרְכוּנִי לְשָׁלוֹם	Bar'chuni leshalom,
peace you bring—	מַלְאֲכֵי הַשָּׁלוֹם	mal'achei hashalom,
Messengers from above,	מַלְאֲכֵי עֶלְיוֹן	mal'achei elyon,
From the Sovereign supreme	מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים	mimelech malchei hamlachim,
Holy, blessed, beloved.	הַקָּדוֹשׁ בָּרוּךְ הוּא	hakadosh baruch hu.

Leave in peace—	צֵאתְכֶם לְשָׁלוֹם	Tzet'chem leshalom,
peace you bring—	מַלְאֲכֵי הַשָּׁלוֹם	mal'achei hashalom,
Messengers from above,	מַלְאֲכֵי עֶלְיוֹן	mal'achei elyon,
From the Sovereign supreme,	מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים	mimelech malchei hamlachim,
Holy, blessed, beloved.	הַקָּדוֹשׁ בָּרוּךְ הוּא	hakadosh baruch hu.

SPS Sample

שַׁחֲרִית

Morning Service

SPS Sample

Morning Prayer

As we rise in the morning, ancient words of blessing help us consider our identity as human beings with a body to stretch and clothe, and as Jews with our own obligations and opportunities, history and literature.

We praise the Creator with selected psalms, devotional poetry that often speaks through the millennia to modern concerns, and with other quotations from our scriptures. This section is more extensive on festive days than on weekdays.

After these sections of prayer and song, we call the community to prayer and join in the Shema and amidah (standing prayer). The blessings before and after Shema are different on weekdays and holy days (Shabbat and fetivals), and so is the morning amidah.

On Festivals and Rosh Chodesh, Hallel follows the morning amidah. Many communities add Hallel on Yom Ha'atzma'ut and Yom Yerushalayim.

On Monday and Thursday, Rosh Chodesh, Shabbat, Chanukah, fast days and festivals, we read the Torah. The Torah service for weekdays is different from the Torah service for Shabbat and festivals

On Rosh Chodesh, Shabbat and festivals, we add an additional amidah that reminds us of the sacrifices for that day in Temple times.

Tallit and Tefillin

For the weekday morning service, we wear not only our tallit but our tefillin too. Tefillin are a mark of our relationship with God, and on holy days the days themselves serve this purpose, so we do not wear tefillin. Adult men have an obligation to don tallit and tefillin each weekday morning; women can assume this obligation if they wish. (Some people seem to feel that a woman wearing tallit or tefillin encroaches on male territory, but in my opinion, spiritual territory must be infinite.)

Dawn Blessings

How Fair ▪ מַה־טֹּבוּ ▪ Mah Tovu

Num 24:5 Jacob, how fair your dwellings are—	מַה־טֹּבוּ אֹהָלֶיךָ יַעֲקֹב	"Mah tovu ohalecha Ya'akov,
O Israel—your communities.	מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל	Mishkenotecha, Yisra'el."
Ps 5:8 With your great kindness,	וַאֲנִי בְּרֹב חַסְדְּךָ	"Va'ani berov chasdecha
I come to your house;	אָבוֹא בֵיתֶךָ	avo veitecha;
I bow to your holy sanctuary	אֶשְׁתַּחֲוֶה אֶל־הֵיכַל־קָדְשְׁךָ	eshtachaveh el heichal kodshecha
in reverence to you.	בְּיִרְאָתֶךָ	beyir'atecha."
Ps 26:8 God, I love your residence,	יהוה אָהַבְתִּי מְעוֹן בֵּיתֶךָ	"Adonai, ahavti me'on beitecha,
the place where your glory dwells.	וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ	umekom mishkan kevodecha."
I will kneel and bow down,	וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה	Va'ani eshtachaveh ve'echra'ah,
bless before God, my maker.	אֲבָרְכָה לִפְנֵי יי עֹשִׂי	evrechah lifnei Adonai, osi.
Ps. 69:14 Sovereign, let my prayer	וַאֲנִי תְפִלָּתִי־לְךָ יְהוָה	Va'ani tefilati
be welcome when it comes;	עֵת רָצוֹן	lecha Adonai et ratzon;
Sovereign, in kindness plentiful,	אֱלֹהִים בְּרָב־חַסְדֶּךָ	Elohim berov chasdecha,
answer me with salvation sure.[1]	עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ	aneni be'emet yish'echa.

Blessing for Tallit

We bless you, O Ruler,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
our God, who rules the world.	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam
You made us holy with your laws	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	Asher kidshanu bemitzvotav
And told us to wrap ourselves in fringes.	וְצִוָּנוּ לְהִתְעַטֵּף בַּצִּיצִת	vetzivanu lehit'atef batzitzit.

On weekdays, continue on the next page; on Shabbat and festivals, continue with Dawn Blessings on page 137.

[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."

SPS Sample

Donning Tefillin[1]

We don our tefillin on weekday mornings, not on Shabbat or festivals. On Rosh Chodesh, we remove tefillin before musaf. On festival intermediate days, some communities don tefillin while others do not. On the Ninth of Av, we don tefillin for the afternoon service instead of the morning service.

Stand, and place the hand tefillin on the biceps of your left arm (right arm if you're left-handed), and say:

We bless you, O Ruler,	בָּרוּךְ אַתָּה יי ׀	׀ Baruch ata Adonai
our God, who rules the world.	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam
You made us holy with your laws	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	Asher kidshanu bemitzvotav
And told us to put on tefillin.	וְצִוָּנוּ לְהַנִּיחַ תְּפִילִּין	vetzivanu lehani'ach tefillin.

Wrap the hand tefillin strap around your arm seven times.

Place the head tefillin above your hairline, centered between your eyes, and say:

We bless you, O Ruler,	בָּרוּךְ אַתָּה יי ׀	׀ Baruch ata Adonai
our God, who rules the world.	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam
You made us holy with your laws	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	Asher kidshanu bemitzvotav
And told us the rules for tefillin.	וְצִוָּנוּ עַל מִצְוַת תְּפִילִּין	vetzivanu al mitzvat tefillin.

Adjust the head tefillin and say:

Blessed is *God's* name,	בָּרוּךְ שֵׁם	Baruch shem—
the glory of whose reign lasts forever.[2]	כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד	kevod malchuto le'olam va'ed.

Wrap the strap of the hand tefillin around your middle finger, and say:

Hosea 2:21-22 You'll be my bride forever;	וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם	Ve'erastich li le'olam,
you'll be my bride in righteousness,	וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק	ve'erastich li betzedek
justice, kindness and mercy;	וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים	uvemishpat uvechesed uverachamim.
you'll be my bride in truth	וְאֵרַשְׂתִּיךְ לִי בֶּאֱמוּנָה	Ve'erastich li be'emunah
and you shall know God.[3]	וְיָדַעַתְּ אֶת־יְהוָה	veyada'at et Adonai.

[1] The word "tefillin" is Aramaic, related to the Hebrew word for prayer; the Torah mentions טוֹטָפֹת/totafot in four passages, which are inside the tefillin: Ex. 13:1-10, Ex. 13:11-16, Deut. 6:4-9 and Deut. 11:13-21.

[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 (Mishna Yoma, 3:9).

[3] Hosea speaks movingly of God's future reconciliation with Israel. "You'll be my bride" refers to the first of two stages of Jewish marriage, when the woman is "engaged" exclusively to the man, but the marriage ceremony has not taken place. Biblical culture was of course polygamous, so the man in those days could take other wives. It's easy to forget how things have changed!

SPS Sample

After donning our tefillin, we may sit down.

Dawn Blessings ▪ בִּרכוֹת הַשַּׁחַר ▪ Bir'chot HaShachar

We stand to thank God for a new day with these fifteen blessings;[1] for discussion of these blessings, see page 606. When the leader leads each blessing, we respond "Amen."

[1] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you taught the rooster	אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה	asher natan lasechvi vina
to tell day from night.	לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה אָמֵן	lehavchin bein yom uvein layla. Amen
[2] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you made me in your image.	שֶׁעָשַׂנִי בְּצַלְמוֹ אָמֵן	she'asani betzalmo. Amen
[3] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you made me a Jew.	שֶׁעָשַׂנִי יִשְׂרָאֵל אָמֵן	she'asani Yisra'el. Amen
Girls and ladies say "bat chorin," men and boys say "ben chorin":		
[4] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you made me a free person.	שֶׁעָשַׂנִי בֶּן/בַּת-חוֹרִין אָמֵן	she'asani ben/bat chorin. Amen
[5] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you restore our sight.	פּוֹקֵחַ עִוְרִים אָמֵן	poke'ach ivrim. Amen

SPS Sample

[1] Originally, a person would say these blessings on waking up, opening the eyes, etc. Most are based on T. B. Berachot 60b, but 2, 3 and 4 are based on T. B. Menachot 43b. Traditional siddurim use the wording below so that men can thank God that they are bound by more mitzvot than gentiles (no mitzvot), servants (some mitzvot) or women (nearly all mitzvot).

[2] that you did not make me a non-Jewish person.	שֶׁלֹּא עָשַׂנִי גּוֹי אָמֵן	shelo asani goy. Amen
[3] that you did not make me a servant.	שֶׁלֹּא עָשַׂנִי עֶבֶד אָמֵן	shelo asani ahved. Amen
[4 for men] that you did not make me a woman.	שֶׁלֹּא עָשַׂנִי אִשָּׁה אָמֵן	shelo asani ishah. Amen
[4 for women] that you made me as you wished.	שֶׁעָשַׂנִי כִּרְצוֹנוֹ אָמֵן	she'asani kirtzono. Amen

The fourth blessing for women may be said either with a sigh of resignation or with confidence that God's final creation and most successful design for a human was the woman.

[6] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you clothe the naked.	מַלְבִּישׁ עֲרוּמִים אָמֵן	malbish arumim. Amen
[7] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you remove our limitations.	מַתִּיר אֲסוּרִים אָמֵן	matir asurim. Amen
[8] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you set us up when we're bent over.	זוֹקֵף כְּפוּפִים אָמֵן	zokeif kefufim. Amen
[9] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you stretch the earth over the water.	רוֹקַע הָאָרֶץ עַל הַמָּיִם אָמֵן	roka ha'aretz al hamayim. Amen
[10] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you make everything I need.	שֶׁעָשָׂה לִי כָּל-צָרְכִּי אָמֵן	she'asah li kol tzorki. Amen
[11] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you guide each person's steps.	הַמֵּכִין מִצְעֲדֵי-גָבֶר אָמֵן	hamechin mitz'adei gahver. Amen
[12] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you brace Israel with courage.	אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה אָמֵן	ozer Yisra'el bigvurah. Amen
[13] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you crown Israel with splendor.	עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה אָמֵן	oter Yisra'el betif'arah. Amen
[14] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule both space and time:	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam:
you give strength to the weary.	הַנּוֹתֵן לַיָּעֵף כֹּחַ אָמֵן	hanotein laya'ef ko'ach. Amen

[15] We bless you, Sovereign God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
you rule the world;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
you drive sleep from our eyes	הַמַּעֲבִיר שֵׁנָה מֵעֵינָי	hama'avir sheinah me'einai
and slumber from our eyelids.	וּתְנוּמָה מֵעַפְעַפָּי	utenumah me'af'apai.

SPS Sample

We are seated, and we pray for God's help to keep us from trouble and temptation.

May your wish be—	וִיהִי רָצוֹן מִלְּפָנֶיךָ	Vihi ratzon milfanecha
ruling God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
God of our ancestors—	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
to make Torah our routine	שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךָ	shetargileinu beToratecha
and bind us to your rules,	וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ	vedabkeinu bemitzvotecha.
not to bring us into the clutches of error	וְאַל תְּבִיאֵנוּ לֹא לִידֵי חֵטְא	Ve'al tevi'einu lo lidei chet
or wrongdoing or sin	וְלֹא לִידֵי עֲבֵרָה וְעָוֹן	velo lidei averah ve'avon
or temptation or disdain.	וְלֹא לִידֵי נִסָּיוֹן וְלֹא לִידֵי בִזָּיוֹן	velo lidei nisayon velo lidei vizayon.
Don't give us over to the evil urge,	וְאַל תַּשְׁלֵט-בָּנוּ יֵצֶר הָרָע	Ve'al tashlet banu yetzer harah
but keep us far from a bad person	וְהַרְחִיקֵנוּ מֵאָדָם רָע	vehar'chikeinu me'adam ra
and a bad companion.[1]	וּמֵחָבֵר רָע	umechaver ra.
Bind us to our good impulse	וְדַבְּקֵנוּ בְּיֵצֶר הַטּוֹב	Vedabkeinu beyetzer hatov
and good deeds,	וּבְמַעֲשִׂים טוֹבִים	uvema'asim tovim
and make our nature bow to serve you.	וְכוֹף אֶת-יִצְרֵנוּ לְהִשְׁתַּעְבֵּד-לָךְ	vechof et yitzreinu lehishtabed lach.
Grant *this* today and every day	◊ וּתְנֵנוּ הַיּוֹם וּבְכָל-יוֹם	◊ Uteneinu hayom uvechol yom
for grace, kindness and mercy	לְחֵן לְחֶסֶד וּלְרַחֲמִים	lechen lechesed ulerachamim
in your eyes and the eyes of all who see us,	בְּעֵינֶיךָ וּבְעֵינֵי כָל-רוֹאֵינוּ	be'einecha uve'einei chol ro'einu
and reward us with *your* good kindness.	וְתִגְמְלֵנוּ חֲסָדִים טוֹבִים	vetigmeleinu chasadim tovim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who rewards[2] with good kindness	גּוֹמֵל חֲסָדִים טוֹבִים	gomeil chasadim tovim
your people Israel.	לְעַמּוֹ יִשְׂרָאֵל אָמֵן	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 "gomel" 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 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.

SPS Sample

May Your Wish Be ▪ יְהִי רָצוֹן ▪ Yehi Ratzon

May your wish[1] be—	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהַי	Adonai Elohai
and God of my ancestors—	וֵאלֹהֵי אֲבוֹתַי וְאִמּוֹתַי	vElohei avotai ve'imotai
to protect me today and every day	שֶׁתַּצִּילֵנוּ הַיּוֹם וּבְכָל יוֹם	shetatzilenu hayom uvechol yom
from rude people and rude manners,	מֵעַזִּי פָנִים וּמֵעַזּוּת פָּנִים	me'azei fanim ume'azut panim,
from a bad person, a bad friend,	מֵאָדָם רָע וּמֵחָבֵר רָע	me'adam ra umechaver ra
a bad neighbor, a troublemaker,	וּמִשָּׁכֵן רָע וּמִפֶּגַע רָע	umishachen ra umipega ra
a ruinous enemy,	וּמִשָּׂטָן הַמַּשְׁחִית	umisatan hamashchit
a harsh judgement and a harsh judge—	מִדִּין קָשֶׁה וּמִבַּעַל דִּין קָשֶׁה	midin kasheh umiba'al din kasheh,
Jewish[2] or not Jewish.	בֵּין שֶׁהוּא בֶּן בְּרִית	bein shehu ven b'rit
	וּבֵין שֶׁאֵינוֹ בֶּן בְּרִית	uvein she'eino ven b'rit.

A person should always	לְעוֹלָם יְהֵא אָדָם	Le'olam yehei adam
fear Heaven in secret[3] and in public,	יְרֵא שָׁמַיִם בְּסֵתֶר וּבַגָּלוּי	yerei shamayim beseter uvagalu'i
be grateful for the truth[4]	וּמוֹדֶה עַל הָאֱמֶת	umodeh al ha'emet
and speak truth deep inside	וְדוֹבֵר אֱמֶת בִּלְבָבוֹ	vedover emet bilvavo
and get up early to say this:	וַיַּשְׁכֵּם וְיֹאמַר	vayashkem veyomar:

SPS Sample

[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] "In secret" may refer to a time when saying Shema was illegal.

[4] 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 ▪ רִבּוֹן כָּל הָעוֹלָמִים ▪ Ribon Kol Ha'olamim

Ruler of every world![1]	רִבּוֹן כָּל הָעוֹלָמִים	Ribon kol ha'olamim!
Dan 9:18 Not because of our merits do we	לֹא עַל־צִדְקֹתֵינוּ אֲנַחְנוּ	lo al tzidkoteinu anachnu
submit our pleas to you,	מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ	mapilim tachanuneinu lefanecha,
but because of your great mercies.	כִּי עַל־רַחֲמֶיךָ הָרַבִּים	ki al rachamecha harabim.
What are we, what is our life,	מָה אֲנַחְנוּ מֶה חַיֵּינוּ	Mah anachnu, meh chayeinu,
our devotion, our righteousness,	מֶה חַסְדֵּנוּ מַה-צִּדְקֵנוּ	meh chasdenu, mah tzidkenu,
our salvation, our strength	מַה-יְּשׁוּעָנוּ מַה-כֹּחֵנוּ	mah yish'enu, mah kochenu,
or our power?	מַה-גְּבוּרָתֵנוּ	mah gevuratenu?
What are we to say to you,	מַה נֹּאמַר לְפָנֶיךָ	Mah nomar lefanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors—	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu?
Aren't all our heroes	הֲלֹא כָּל-הַגִּבּוֹרִים	Halo kol hagiborim
like nothing to you,	כְּאַיִן לְפָנֶיךָ	ke'ayin lefanecha,
famous people as if they never existed,	וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ	ve'anshei hashem kelo hayu,
learned people like the ignorant	וַחֲכָמִים כִּבְלִי מַדָּע	vachachamim kivli mada
and wise people like fools?	וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל	unevonim kivli haskel!
For all they achieved is chaos,	כִּי רוֹב מַעֲשֵׂיהֶם תֹּהוּ	Ki rov ma'aseihem tohu,
their lives are worth nothing to you.	וִימֵי חַיֵּיהֶם הֶבֶל לְפָנֶיךָ	vimei chayeihem hevel lefanecha,
Eccles 3:19 People are no better than beasts—	וּמוֹתַר הָאָדָם מִן הַבְּהֵמָה אָיִן	umotar ha'adam min hab'hemah ayin,
it's all useless.	כִּי הַכֹּל הָבֶל	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-abhorrence (especially before breakfast) and triumphant joy.

SPS Sample

But We Are Your People ▪ אֲבָל אֲנַחְנוּ עַמֶּךָ ▪ Aval Anachnu Amcha

But[1] we are your people,	אֲבָל אֲנַחְנוּ עַמֶּךָ	Aval anachnu amcha,
children of your contract,	בְּנֵי בְרִיתֶךָ	benei veritecha,
children of Abraham who loved you—	בְּנֵי אַבְרָהָם אֹהֲבְךָ	benei Avraham ohavcha
you made a promise to him	שֶׁנִּשְׁבַּעְתָּ לוֹ	shenishba'ta lo
on Mount Moriah—	בְּהַר הַמֹּרִיָּה	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 גַּב הַמִּזְבֵּחַ	shene'ekad al gav hamizbe'ach,
the people of your son Jacob, your first-born—	עֲדַת יַעֲקֹב בִּנְךָ בְּכוֹרֶךָ	adat Ya'akov bin'cha bechorecha
because of your love for him	שֶׁמֵּאַהֲבָתְךָ שֶׁאָהַבְתָּ אוֹתוֹ	sheme'ahavat'cha she'ahavta oto
and the joy you took in him	וּמִשִּׂמְחָתְךָ שֶׁשָּׂמַחְתָּ בּוֹ	umisimchat'cha shesamachta bo
you called him	קָרָאתָ אֶת-שְׁמוֹ	kara'ta et shemo
"Israel" and "Jeshurun."[2]	יִשְׂרָאֵל וִישֻׁרוּן	Yisra'el viYeshurun.
And so we are bound	לְפִיכָךְ אֲנַחְנוּ חַיָּבִים	Lefichach anachnu chayavim
to thank you and praise you,	לְהוֹדוֹת לְךָ וּלְשַׁבֵּחַךְ	lehodot lecha uleshabechacha,
to glorify, bless and sanctify you,	וּלְפָאֶרְךָ וּלְבָרֵךְ וּלְקַדֵּשׁ	ulefa'er'cha ulevarech ulekadesh,
and to give praise and thanks to your name.	וְלָתֵת שֶׁבַח וְהוֹדָיָה לִשְׁמֶךָ	velatet shevach vehodayah lishmecha.

SPS Sample

[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,	אַשְׁרֵינוּ מַה-טּוֹב חֶלְקֵנוּ	Ashreinu mah tov chelkenu
how fair our fortune,	וּמַה-נָּעִים גּוֹרָלֵנוּ	umah na'im goralenu
how delightful our heritage.	וּמַה יָּפָה יְרוּשָּׁתֵנוּ	umah yafah yerushatenu.
We are so lucky that	◊ אַשְׁרֵינוּ שֶׁאֲנַחְנוּ	◊ Ashreinu she'anachnu
early and late,	מַשְׁכִּימִים וּמַעֲרִיבִים	mashkimim uma'arivim
morning and evening	עֶרֶב וָבֹקֶר	erev vavoker
we say twice a day:[1]	וְאוֹמְרִים פַּעֲמַיִם בְּכָל-יוֹם	ve'omrim pa'amayim bechol yom:

We join the prayer leader, saying the next two lines aloud.

Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[2]	יהוה אֱלֹהֵינוּ יהוה ׀ אֶחָד	Adonai Eloheinu; Adonai echad.

Blessed is *God's* name,	בָּרוּךְ שֵׁם	Baruch shem—
the glory of whose reign lasts forever.[3]	כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד	kevod malchuto le'olam va'ed.

It was you[4]	אַתָּה הוּא	Atah hu
back before the world was created,	עַד שֶׁלֹּא נִבְרָא הָעוֹלָם	ad shelo nivrah ha'olam;
it was you	אַתָּה הוּא	atah hu
since the world was created,	מִשֶּׁנִּבְרָא הָעוֹלָם	mishenivra ha'olam
it's you in this world	אַתָּה הוּא בָּעוֹלָם הַזֶּה	atah hu ba'olam hazeh,
and it's you in the World to Come.	וְאַתָּה הוּא לָעוֹלָם הַבָּא	ve'atah hu la'olam haba.

SPS Sample

[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 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).

[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 (Mishna Yoma, 3:9).

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

Make your name holy	◊ קַדֵּשׁ אֶת-שִׁמְךָ	◊ Kadesh et shimcha
through the martyrs,[1]	עַל מַקְדִּישֵׁי שְׁמֶךָ	al makdishei shemecha,
and make it holy throughout your world;	וְקַדֵּשׁ אֶת-שִׁמְךָ בְּעוֹלָמֶךָ	vekadesh et shimcha be'olamecha,
and as you save us,	וּבִישׁוּעָתְךָ	uvishu'at'cha
raise and heighten our glory.[2]	תָּרִים וְתַגְבִּיהַּ 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]	מְקַדֵּשׁ אֶת-שִׁמְךָ בָּרַבִּים אָמֵן	mekadesh et shimcha barabim. Amen

It's You ▪ אַתָּה הוּא ▪ Atah Hu

It's you, Ruler, our God,	אַתָּה הוּא יי אֱלֹהֵינוּ	Atah hu Adonai Eloheinu
in heaven and earth,	בַּשָּׁמַיִם וּבָאָרֶץ	bashamayim uva'aretz,
in the high reaches of the sky.[4]	וּבִשְׁמֵי הַשָּׁמַיִם הָעֶלְיוֹנִים	uvishmei hashamayim ha'elyonim.
Really, you are first	אֱמֶת אַתָּה הוּא רִאשׁוֹן	Emet, atah hu rishon
and you are last,	וְאַתָּה הוּא אַחֲרוֹן	ve'atah hu acharon,
and aside from you there is no God.[5]	וּמִבַּלְעָדֶיךָ אֵין אֱלֹהִים	umibal'adecha ein Elohim.
Gather those who hope in you	קַבֵּץ קַוֶּיךָ	Kabetz kovecha
from the four corners of the earth.[6]	מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ	me'arba kanfot ha'aretz.
They'll see and know,	יַכִּירוּ וְיֵדְעוּ	Yakiru veyed'u
all *creatures* that stir on the earth, that	כָּל-בָּאֵי עוֹלָם כִּי	kol ba'ei olam ki
II Kings 19:15 you are God, you alone,	אַתָּה־הוּא הָאֱלֹהִים לְבַדֶּךָ	atah hu haElohim levad'cha
for all the nations of the world;[7]	לְכֹל מַמְלְכוֹת הָאָרֶץ	lechol mamlechot 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.

SPS Sample

the sea, and everything in them.	אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר בָּם	et hayam ve'et kol asher bam,
And who of those you formed	וּמִי בְּכָל-מַעֲשֵׂה יָדֶיךָ	umi bechol ma'asei yadecha
above or below	בָּעֶלְיוֹנִים אוֹ בַּתַּחְתוֹנִים	ba'elyonim o vatachtonim
can ask you, "What will you do?"	שֶׁיֹּאמַר לְךָ מַה תַּעֲשֶׂה	sheyomar lecha: "Mah ta'aseh?"
Heavenly source of life,	אָבִינוּ שֶׁבַּשָּׁמַיִם	Avinu shebashamayim,
be kind to us	עֲשֵׂה עִמָּנוּ חֶסֶד	asei imanu chesed
for the sake of your great name	בַּעֲבוּר שִׁמְךָ הַגָּדוֹל	ba'avur shimcha hagadol
which was pronounced upon us,	שֶׁנִּקְרָא עָלֵינוּ	shenikra aleinu,
and fulfill for us, ruling God,	וְקַיֵּם-לָנוּ יי אֱלֹהֵינוּ	vekayem lanu, Adonai Eloheinu,
what is written:	מַה שֶּׁכָּתוּב	mah shekatuv:
Zeph 3:20 "Then I will bring you	בָּעֵת הַהִיא אָבִיא אֶתְכֶם	"Ba'eit hahi avi et'chem
and then I will gather you,	וּבָעֵת קַבְּצִי אֶתְכֶם	uva'eit kabtzi et'chem,
to present you for fame and honor	כִּי־אֶתֵּן אֶתְכֶם לְשֵׁם וְלִתְהִלָּה	ki eten et'chem leshem velit'hilah
among all the peoples of the world,	בְּכֹל עַמֵּי הָאָרֶץ	bechol amei ha'aretz,
when I bring about your return	בְּשׁוּבִי אֶת־שְׁבוּתֵיכֶם	beshuvi et shevuteichem
before your own eyes," says God.[1]	לְעֵינֵיכֶם אָמַר יהוה	le'eineichem," amar Adonai.

SPS Sample

[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[1]

Avot deRabbi Natan, 4:5

Once,	פַּעַם אַחַת הָיָה	Pa'am achat hayah
Raban Yochanan ben Zakkai[2]	רַבָּן יוֹחָנָן בֶּן-זַכַּאי	Raban Yochanan ben Zakkai
was leaving Jerusalem;	יוֹצֵא מִירוּשָׁלַיִם	yotzeh miY'rushalayim,
Rabbi Yehoshuah walked	וְהָיָה רַבִּי יְהוֹשֻׁעַ	vehaya Rabi Yehoshuah
behind him *as his student*	הוֹלֵךְ אַחֲרָיו	holech acharav,
and saw the Temple ruined.	וְרָאָה אֶת-בֵּית הַמִּקְדָּשׁ חָרֵב	vera'ah et Beit Hamikdash charev.
Rabbi Yehoshuah said:	אָמַר רַבִּי יְהוֹשֻׁעַ	Amar Rabi Yehoshuah:
"Alas for us! It's ruined,	אוֹי לָנוּ עַל זֶה שֶׁהוּא חָרֵב	"Oy lanu al zeh, shehu charev,
the place where people atoned	מָקוֹם שֶׁמְּכַפְּרִים בּוֹ	makom shemechaprim bo
for Israel's sins."	עֲוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל	avonoteihem shel Yisra'el!"
Raban Yochanan said to him,	אָמַר לוֹ רַבָּן יוֹחָנָן	Amar lo Raban Yochanan:
"Child, don't get upset.	בְּנִי אַל יֵרַע לְךָ	"Beni, al yera lecha.
We have another atonement,	יֵשׁ לָנוּ כַּפָּרָה אַחֶרֶת	Yesh lanu kaparah acheret,
as good as this.	שֶׁהִיא כְּמוֹתָהּ	shehi kemotah.
What is it? Acts of kindness,	וְאֵיזוֹ? גְּמִילוּת חֲסָדִים	Ve'ezo? Gemilut chasadim,
As it's said:	שֶׁנֶּאֱמַר	Shene'emar:
Hosea 6:6 'I want kindness, not sacrifice!'"	כִּי חֶסֶד חָפַצְתִּי וְלֹא־זָבַח	'Ki chesed chafatzti velo zavach!'"

SPS Sample

[1] As part of our morning prayer, we study texts. Many siddurim include source material on the sacrificial system, from the Torah, Talmud and Mishnah. We follow the lead of *Sim Shalom* with texts on lovingkindness and other suitable topics. Study ends the section of dawn blessings.

[2] 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.

Babylonian Talmud, Sukkah, 49b

Rabbi Elazar said,	אָמַר רַבִּי אֶלְעָזָר	Amar Rabi Elazar,
"What does this quotation mean:	מַאי דִּכְתִיב	"Mai dichtiv,
Micah 6:8 'Humanity, you know what's right[1]	הִגִּיד לְךָ אָדָם מַה־טּוֹב	'Higid lecha, Adam, mah tov,
and what God wants of you:	וּמָה־יְהוָה דּוֹרֵשׁ מִמְּךָ	umah Adonai doresh mim'cha:
only to act justly,	כִּי אִם־עֲשׂוֹת מִשְׁפָּט	ki im asot mishpat
to act with lovingkindness,	וְאַהֲבַת חֶסֶד	ve'ahavat chesed,
and to be modest about doing right.'[2]	וְהַצְנֵעַ לֶכֶת עִם־אֱלֹהֶיךָ	vehatzne'ah lechet im Elohecha.'"?
'To act justly,'	עֲשׂוֹת מִשְׁפָּט	'Asot mishpat,'
this *refers to* the legal system.	זֶה הַדִּין	zeh hadin.
'Lovingkindness,'	וְאַהֲבַת חֶסֶד	'Ve'ahavat chesed,'
this *refers to performing* acts of kindness.	זוֹ גְּמִילוּת חֲסָדִים	zo gemilut chasadim.
'To be modest about doing right,'	וְהַצְנֵעַ לֶכֶת עִם־אֱלֹהֶיךָ	'Vehatzne'ah lechet im Elohecha,'
this *means* taking out the dead *for burial*	זוֹ הוֹצָאַת הַמֵּת	zo hotza'at hamet
and bringing the bride to the wedding canopy	וְהַכְנָסַת כַּלָּה לְחוּפָּה	vehachnasat kalah lechupah."
with all that she needs."		
Rabbi Elazar said,	אָמַר רַבִּי אֶלְעָזָר	Amar Rabi Elazar,
"A person who gives charity is a great person,	גָּדוֹל הָעוֹשֶׂה צְדָקָה	"Gadol ha'oseh tzedakah
more than *one who brings* all the sacrifices,	יוֹתֵר מִכָּל-הַקָּרְבָּנוֹת	yoter mikol hakorbanot,
as we are told:	שֶׁנֶּאֱמַר	shene'emar,
Prov 21:3 'Acting with charity and justice	עֲשֹׂה צְדָקָה וּמִשְׁפָּט	'Asoh tzedakah umishpat
is what God chooses above sacrifices.'"	נִבְחָר לַיהוָה מִזָּבַח	nivchar lAdonai mizavach.'"
And Rabbi Elazar said,	וְאָמַר רַבִּי אֶלְעָזָר	Ve'amar Rabi Elazar,
"Charity doesn't pay—	אֵין צְדָקָה מִשְׁתַּלֶּמֶת	"Ein tzedakah mishtalemet
except according to the kindness of the act,	אֶלָּא לְפִי חֶסֶד שֶׁבָּהּ	elah lefi chesed shebah,
as we are told:	שֶׁנֶּאֱמַר	shene'emar:
Hosea 10:12 'Sow for yourselves in charity,	זִרְעוּ לָכֶם לִצְדָקָה	'Zir'u lachem litzdakah;
and reap according to kindness.'"	קִצְרוּ לְפִי־חֶסֶד	kitzru lefi chesed.'"

[1] "It has been told you, O earthling, what is good."

[2] "And to walk humbly with your God"; when you are "walking with God," you are doing the right thing. But don't be self-righteous; be modest!

SPS Sample

Our Rabbis taught:	תָּנוּ רַבָּנָן	Tanu Rabanan:
"In three ways	בִּשְׁלֹשָׁה דְּבָרִים	"Bishloshah devarim
is the performance of kindness	גְּדוֹלָה גְּמִילוּת חֲסָדִים	gedolah gemilut chasadim
greater than charity.	יוֹתֵר מִן הַצְּדָקָה	yoter min hatzedakah.
Charity is *giving* your money,	צְדָקָה בְּמָמוֹנוֹ	Tzedakah bemamono,
but kindness	גְּמִילוּת חֲסָדִים	gemilut chasadim
is giving yourself or your money.	בֵּין בְּגוּפוֹ בֵּין בְּמָמוֹנוֹ	bein begufo, bein bemamono.
Charity is *giving* to the poor,	צְדָקָה לָעֲנִיִּים	Tzedakah la'oniyim;
but kindness	גְּמִילוּת חֲסָדִים	gemilut chasadim
can be given to either poor or rich.	בֵּין לָעֲנִיִּים בֵּין לָעֲשִׁירִים	bein la'oniyim, bein la'ashirim.
Charity is for the living,	צְדָקָה לַחַיִּים	Tzedakah lachayim;
but kindness	גְּמִילוּת חֲסָדִים	gemilut chasadim
is for both the living and the dead."	בֵּין לַחַיִּים בֵּין לַמֵּתִים	bein lachayim, bein lametim."

Babylonian Talmud, Sukkah, 49b

Rabbi Elazar said,	אָמַר רַבִּי אֶלְעָזָר	Amar Rabi Elazar:
"Anyone who acts with charity and justice	כָּל-הָעוֹשֶׂה צְדָקָה וּמִשְׁפָּט	"Kol ha'oseh tzedakah umishpat
is like one who has filled	כְּאִילּוּ מִילֵּא	ke'ilu mileh
the entire world with kindness,	כָּל-הָעוֹלָם כּוּלּוֹ חֶסֶד	kol ha'olam kulo chesed,
as we are told:	שֶׁנֶּאֱמַר	shene'emar:
Ps 33:5 '*When* one loves charity and justice,	אֹהֵב צְדָקָה וּמִשְׁפָּט	'Ohev tzedakah umishpat
God's kindness has filled the earth.'	חֶסֶד יְהוָה מָלְאָה הָאָרֶץ	chesed Adonai malah ha'aretz.'"

Rabbi Elazar said,	אָמַר רַבִּי אֶלְעָזָר	Amar Rabi Elazar,
"What does this quotation mean:	מַאי דִּכְתִיב	"Mai dichtiv:
Prov 31:26 'She opens her lips with wisdom,	פִּיהָ פָּתְחָה בְחָכְמָה	'Piha pat'chah vechochmah,
the Torah of kindness is on her tongue.'	וְתוֹרַת-חֶסֶד עַל-לְשׁוֹנָהּ	vetorat chesed al leshonah'?
So, is there a Torah of kindness	וְכִי יֵשׁ תּוֹרָה שֶׁל חֶסֶד	Vechi yesh Torah shel chesed
and another Torah	וְיֵשׁ תּוֹרָה	veyesh Torah she'einah
without kindness? *No! There's only one Torah!*	שֶׁאֵינָהּ שֶׁל חֶסֶד	shel chesed?
Following Torah for its own sake,	אֶלָּה תּוֹרָה לִשְׁמָהּ	Elah Torah lishmah,
this is the Torah of kindness;	זוֹ הִיא תּוֹרָה שֶׁל חֶסֶד	zo hi Torat chesed,
following Torah for some other motive,	שֶׁלֹּא לִשְׁמָהּ	shelo lishmah,

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this is the Torah without kindness!"	זוֹ הִיא תּוֹרָה שֶׁאֵינָהּ שֶׁל חֶסֶד	zo hi Torah she'einah shel chesed!"
And some say,	אִיכָּא דְּאָמְרֵי	Ikah de'amrei,
"Torah for the sake of learning,	תּוֹרָה לִלְמָדָהּ	"Torah lelamdah,
this is the Torah of kindness;	זוֹ הִיא תּוֹרָה שֶׁל חֶסֶד	zo hi Torah shel chesed;
Torah for some other motive than learning,	שֶׁלֹּא לִלְמָדָהּ	shelo lelamdah,
this is Torah without kindness!"	זוֹ הִיא תּוֹרָה שֶׁאֵינָהּ שֶׁל חֶסֶד	zo hi Torah she'einah shel chesed."

Sifre Deuteronomy, Ekev

Deut 11:22 "To follow all *God's* ways."	לָלֶכֶת בְּכָל־דְּרָכָיו	"Lalechet bechol derachav,"
These are the ways	אֵילוּ דַרְכֵי	eilu dar'chei
of the Holy One, whom we bless,	הַקָּדוֹשׁ בָּרוּךְ הוּא	haKadosh Baruch Hu,
as we are told:	שֶׁנֶּאֱמַר	shene'emar:
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,	אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת	erech apayim, verav chesed ve'emet
ensuring mercy for thousands *of generations,*	נֹצֵר חֶסֶד לָאֲלָפִים	notzer chesed la'alafim
tolerating sin, transgression and wrong,	נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה	noseh avon vafesha vechata'ah
and cleansing *people of their guilt ...*"	וְנַקֵּה	venakeh.

Just as God, who is everywhere,	מָה הַמָּקוֹם	Mah haMakom
is called "merciful and gracious."	נִקְרָא רַחוּם וְחַנּוּן	nikrah rachum vechanun,
so should you be merciful and gracious.	אַף אַתָּה הֱוֵי רַחוּם וְחַנּוּן	af atah hevei rachum vechanun.
Just as the Holy One, whom we bless,	מָה הַקָּדוֹשׁ בָּרוּךְ הוּא	Mah haKadosh Baruch Hu
is called "righteous,"	נִקְרָא צַדִּיק	nikrah tzadik,
as we are told:	שֶׁנֶּאֱמַר	shene'emar:
Ps: 145:17 "Righteous is God in all *God's* ways"	צַדִּיק יְהוָה בְּכָל־דְּרָכָיו	'Tzadik Adonai bechol derachav,'
so should you be righteous.	אַף אַתָּה הֱוֵי צַדִּיק	af atah hevei tzadik.
The Holy One, whom we bless,	הַקָּדוֹשׁ בָּרוּךְ הוּא	HaKadosh Baruch Hu
is called "kind,"	נִקְרָא חָסִיד	nikrah chasid,
as we are told:	שֶׁנֶּאֱמַר	shene'emar:
Ps. 145:17 "And kind in all *God's* works"	וְחָסִיד בְּכָל־מַעֲשָׂיו	'Vechasid bechol ma'asav,'
so should you be kind.	אַף אַתָּה הֱוֵי חָסִיד	af atah hevei chasid.

SPS Sample

Babylonian Talmud, Sotah, 14a

Rabbi Chamah said,	אָמַר רַבִּי חֲמָא	Amar Rabi Chamah
quoting Rabbi Chaninah:	בְּרַבִּי חֲנִינָא	beRabi Chaninah,
"What does this quotation mean:	מַאי דִּכְתִיב	"Mai dichtiv,
Deut 13:5 'After your ruling God shall you walk.'	אַחֲרֵי יְהוָה אֱלֹהֵיכֶם תֵּלֵכוּ	'Acharei Adonai Eloheichem telechu.'
Really, is it possible for a human being	וְכִי אֶפְשָׁר לוֹ לְאָדָם	Vechi efshar lo le'adam
to 'walk after' the divine presence?	לַהֲלֹךְ אַחַר שְׁכִינָה	lahaloch achar Shechinah?
Surely, *it means* to conduct oneself	אֶלָּא לַהֲלֹךְ	Elah lahaloch
in accordance with the *character* traits	אַחַר מִדּוֹתָיו	achar midotav
of the Holy One, whom we bless.	שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא	shel haKadosh Baruch Hu.
Just as *God* clothes the naked,	מָה הוּא מַלְבִּישׁ עֲרֻמִּים	Mah hu malbish arumim,
so should you clothe the naked.	אַף אַתָּה הַלְבֵּשׁ עֲרֻמִּים	af atah halbesh arumim.
The Holy One, whom we bless,	הַקָּדוֹשׁ בָּרוּךְ הוּא	HaKadosh Baruch Hu
visited the sick;	בִּקֵּר חוֹלִים	biker cholim;
so should you visit the sick.	אַף אַתָּה בַּקֵּר חוֹלִים	af atah baker cholim.
The Holy One, whom we bless,	הַקָּדוֹשׁ בָּרוּךְ הוּא	HaKadosh Baruch Hu
comforted the mourners;	נִחֵם אֲבֵלִים	nichem avelim;
so should you comfort mourners.	אַף אַתָּה נַחֵם אֲבֵלִים	af atah nachem avelim.
The Holy One, whom we bless,	הַקָּדוֹשׁ בָּרוּךְ הוּא	HaKadosh Baruch Hu
buried the dead;	קָבַר מֵתִים	kavar metim;
so should you bury the dead.	אַף אַתָּה קְבוֹר מֵתִים	af atah kevor metim."
Rav Simlai explained:	דָּרַשׁ רַב שִׁמְלָאִי	Darash Rav Simla'i:
"As for Torah—	תּוֹרָה	"Torah,
its beginning is a kind deed,	תְּחִילָתָהּ גְּמִילוּת חֲסָדִים	techilatah gemilut chasadim,
and its end is a kind deed.	וְסוֹפָהּ גְּמִילוּת חֲסָדִים	vesofah gemilut chasadim.
Its beginning is a kind deed,	תְּחִילָתָהּ גְּמִילוּת חֲסָדִים	Techilatah gemilut chasadim,
as is written:	דִּכְתִיב	dichtiv:
Genesis 3:21 'Ruling God made	וַיַּעַשׂ יְהוָה אֱלֹהִים	'Vaya'as Adonai Elohim
the man and his wife	לְאָדָם וּלְאִשְׁתּוֹ	le'Adam ule'ishto
garments of skin, and clothed them.'	כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם	kotnot or, vayalbishem."

SPS Sample

And its end is a kind deed,	וְסוֹפָהּ גְּמִילוּת חֲסָדִים	Vesofah gemilut chasadim,
as is written:	דִּכְתִיב	dichtiv:
Deut 34:6 '*God* buried *Moses* in the valley,	וַיִּקְבֹּר אֹתוֹ בַּגַּי֫	'Vayikbor oto vagai,
in the land of Moab.'"[1]	בְּאֶרֶץ מוֹאָב	be'eretz Mo'av.

Interpreting Torah[2]

Rabbi Ishmael says:	רַבִּי יִשְׁמָעֵאל אוֹמֵר	Rabi Yishma'el omer:
By thirteen types *of inferences*	בִּשְׁלֹשׁ 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 וָחֹמֶר	Mikal vachomer.
[2] From a similar phrase *in two places.*	וּמִגְּזֵרָה שָׁוָה	Umigzerah shavah.
[3] From a general principle *derived*	מִבִּנְיַן אָב	Mibinyan av
from a single text	מִכָּתוּב אֶחָד	mikatuv echad,
and from a general principle	וּמִבִּנְיַן אָב	umibinyan av
derived from two *related* texts.	מִשְּׁנֵי כְתוּבִים	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:[3]	וּכְלָל	uchlal—
you can only rule	אִי אַתָּה דָּן	ee ata dan
that it applies to the specific cases.	אֶלָּא כְּעֵין הַפְּרָט	elah ke'ein haprat.
[7] From a general rule	מִכְּלָל	Miklal
that needs a specific case *to explain it*	שֶׁהוּא צָרִיךְ לִפְרָט	shehu tzarich lifrat
and from a specific case	וּמִפְּרָט	umiprat
that needs a general rule *to explain it.*	שֶׁהוּא צָרִיךְ לִכְלָל	shehu tzarich lichlal.

[1] Jewish texts I have seen omit the sheva under the yod in בַּגַּי֫, but it's in the Westminster Leningrad Codex.
[2] 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.
[3] Leviticus 14:9 gives an example of this principle.

SPS Sample

[8] Anything that was	כָּל דָּבָר שֶׁהָיָה	Kol davar shehaya
included in a general rule	בִּכְלָל	bichlal
but was taken out of that rule	וְיָצָא מִן הַכְּלָל	veyatza min haklal
to demonstrate something,	לְלַמֵּד	lelamed,
it does not refer only to itself,	לֹא לְלַמֵּד עַל עַצְמוֹ יָצָא	lo lelamed al atzmo yatza,
but to make a point	אֶלָּא לְלַמֵּד	elah lelamed
about the general rule.[1]	עַל הַכְּלָל כֻּלּוֹ יָצָא	al haklal kulo yatza.
[9] Anything that was included in a general rule	כָּל דָּבָר שֶׁהָיָה בִּכְלָל	Kol davar shehayah bichlal
but was used for a specific case	וְיָצָא לִטְעוֹן טַעַן אֶחָד	veyatza lit'on to'an echad
similar to the general rule,	שֶׁהוּא כְּעִנְיָנוֹ	shehu che'inyano,
it was used to make the rule more lenient,	יָצָא לְהָקֵל	yatza lehakel,
not more stringent.	וְלֹא לְהַחֲמִיר	velo lehachamir.
[10] Anything that was	כָּל דָּבָר שֶׁהָיָה	Kol davar shehayah
included in a general rule	בִּכְלָל	bichlal
but was used	וְיָצָא	veyatza
for a specific case that is different,	לִטְעוֹן טַעַן אַחֵר	lit'on to'an acher
not like the general rule,	שֶׁלֹּא כְּעִנְיָנוֹ	shelo che'inyano,
it was used to make the rule more lenient	יָצָא לְהָקֵל	yatza lehakel,
and more stringent.	וּלְהַחֲמִיר	ulehachamir.
[11] Anything that was included in a general rule	כָּל דָּבָר שֶׁהָיָה בִּכְלָל	Kol davar shehayah bichlal
but was taken out	וְיָצָא	veyatza
to be considered as a new topic,	לִדּוֹן בַּדָּבָר הֶחָדָשׁ	lidon badavar hechadash,
you can't	אִי אַתָּה יָכוֹל	ee atah yachol
put it back into the general rule	לְהַחֲזִירוֹ לִכְלָלוֹ	lehachaziro lich'lalo,
until *holy* scripture puts it back	עַד שֶׁיַּחֲזִירֶנּוּ הַכָּתוּב	ad sheyachazirenu hakatuv
into its general rule, explicitly.	לִכְלָלוֹ בְּפֵרוּשׁ	lich'lalo beferush.

[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)."

SPS Sample

[12] A topic explained by its context,	דָּבָר הַלָּמֵד מֵעִנְיָנוֹ	Davar halamed me'inyano,
and a topic explained by what follows.	וְדָבָר הַלָּמֵד מִסּוֹפוֹ	vedavar halamed misofo.
[13] And in the same way, two *scriptural* passages	וְכֵן שְׁנֵי כְתוּבִים	Vechen, shnei chetuvim
that contradict each other—	הַמַּכְחִישִׁים זֶה אֶת זֶה	hamach'chishim zeh et zeh—
their meaning is unclear until there is	עַד שֶׁיָּבוֹא	ad sheyavo
a third passage	הַכָּתוּב הַשְּׁלִישִׁי	hakatuv hashlishi
that reconciles them.	וְיַכְרִיעַ בֵּינֵיהֶם	veyachri'a beineihem.

May This Be ▪ יְהִי רָצוֹן ▪ Yehi Ratzon

Choose one of the following two passages. One sees priesthood as working for peace, the other prays for restoring the Temple service, which some see as the symbol of Jewish social ideals.

May this be what you want,	◊ יְהִי רָצוֹן מִלְּפָנֶיךָ	◊ Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
to grant our rights in your Torah,	שֶׁתִּתֵּן חֶלְקֵנוּ בְּתוֹרָתֶךָ	shetiten chelkenu beToratecha,
that we may join the students	וְנִהְיֶה מִתַּלְמִידָיו	venih'yeh mitalmidav
of Aaron the *High* Priest,	שֶׁל אַהֲרֹן הַכֹּהֵן	shel Aharon hakohen,
who loved peace and sought peace,	אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם	ohev shalom verodef shalom,
loved all creatures	אוֹהֵב אֶת הַבְּרִיּוֹת	ohev et habriyot
and brought them to the Torah.	וּמְקָרְבָן לַתּוֹרָה	umekorvan laTorah.

May this be what you want,	◊ יְהִי רָצוֹן מִלְּפָנֶיךָ	◊ Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעַבְדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
[Mal 3:4] as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

Mourners lead Teachers' Kaddish, page 546.

SPS Sample

Daily Psalms

We include the psalm of the day and add Psalm 27 from the beginning of Elul through Hoshanah Rabbah; some add the daily psalm at the end of the service.
After each of these psalms, mourners lead Mourners' Kaddish, page 544.

Psalm 24, for Sunday

Today is the first *day* of the week,	הַיּוֹם יוֹם רִאשׁוֹן בַּשַּׁבָּת	Hayom yom rishon bashabbat,
on which the Levites would recite	שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים	shebo hayu haLevi'im omrim
this psalm in the Temple:	בְּבֵית הַמִּקְדָּשׁ	beVeit haMikdash.
[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,[1]	תֵּבֵל וְיֹשְׁבֵי בָהּ	tevel veyoshvei vah,
[2] For *God* fixed earth on running streams	כִּי־הוּא עַל־יַמִּים יְסָדָהּ	ki hu al yamim yesadah,
Spread land o'er mighty oceans' swell.[2]	וְעַל־נְהָרוֹת יְכוֹנְנֶהָ	ve'al neharot yechon'neha.
[3] On God's hill, who can make th'ascent	מִי־יַעֲלֶה בְהַר־יְהוָה	Mi ya'aleh vehar Adonai,
To reach *God's* holy station?	וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ	umi yakum bimkom kodsho?
[4] The pure of heart, the innocent:	נְקִי כַפַּיִם וּבַר־לֵבָב	"Neki chapayim uvar levav,
Without equivocation,	אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי	asher lo nasah lashav nafshi,
Their vow is their intent.[3]	וְלֹא נִשְׁבַּע לְמִרְמָה	velo nishbah lemirmah."
[5] God's blessing will upon them smile,	יִשָּׂא בְרָכָה מֵאֵת יְהוָה	Yisa verachah me'et Adonai,
Defending them in every trial.[4]	וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ	utzedakah me'Elohei yish'o.
[6] For these are Jacob's children, who	זֶה דּוֹר דֹּרְשָׁיו	Ze dor dorshav,
Seek only, *God*, to be with you. Selah.[5]	מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה	mevakshei fanecha, Ya'akov. Selah.

SPS Sample

[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.

[7] Now raise your beams, O gates, stretch high;	שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	Se'u she'arim rosheichem,
Doors of the world, reach to the sky—	וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם	vehinas'u pit'chei olam,
The glorious sovereign is nigh![1]	וְיָבוֹא מֶלֶךְ הַכָּבוֹד	veyavo melech hakavod.
[8] Who is this sovereign glorious?	מִי זֶה מֶלֶךְ הַכָּבוֹד	Mi zeh melech hakavod?
It's mighty God, *who fights for us,*	יְהוָה עִזּוּז וְגִבּוֹר	Adonai izuz vegibor,
Unfailingly victorious![2]	יְהוָה גִּבּוֹר מִלְחָמָה	Adonai gibor milchamah.
[9] Now raise your beams, O gates, stretch high;	שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	Se'u she'arim rosheichem,
Doors of the world, reach to the sky—	וּשְׂאוּ פִּתְחֵי עוֹלָם	use'u pit'chei olam,
The glorious sovereign is nigh!	וְיָבֹא מֶלֶךְ הַכָּבוֹד	veyavo melech hakavod.
[10] Who is this sovereign glorious?	מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד	Mi hu zeh melech hakavod?
The God of hosts, *who fights for us;*	יְהוָה צְבָאוֹת	Adonai tzeva'ot,
God is the sovereign glorious.[3] Selah!	הוּא מֶלֶךְ הַכָּבוֹד סֶלָה	hu melech hakavod. Selah!

Psalm 48, for Monday

Today is the second *day* of the week,	הַיּוֹם יוֹם שֵׁנִי בַּשַּׁבָּת	Hayom yom sheni bashabbat,
on which the Levites would recite	שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים	shebo hayu haLevi'im omrim
this psalm in the Temple:	בְּבֵית הַמִּקְדָּשׁ	beVeit haMikdash.
[1] A song, a tune, for Korach's sons.[4]	שִׁיר מִזְמוֹר לִבְנֵי־קֹרַח	Shir mizmor livnei Korach.
[2] Great is God and greatly praised	גָּדוֹל יהוה וּמְהֻלָּל מְאֹד	Gadol Adonai umehulal me'od
In God's town, on *God's* holy hill.	בְּעִיר אֱלֹהֵינוּ הַר־קָדְשׁוֹ	be'ir Eloheinu, har kodsho.
[3] A lovely place, joy of the earth,	יְפֵה נוֹף מְשׂוֹשׂ כָּל־הָאָרֶץ	Yefeh nof, mesos kol ha'aretz,
Is Zion's Mount, far to the North,[5]	הַר־צִיּוֹן יַרְכְּתֵי צָפוֹן	Har Tziyon, yarketei tzafon,
A great king's city.	קִרְיַת מֶלֶךְ רָב	kiryat melech rav.
[4] In *all* its strongholds God is known	אֱלֹהִים בְּאַרְמְנוֹתֶיהָ נוֹדַע	Elohim be'armenoteha nodah
As *strongest* citadel *of all*.[6]	לְמִשְׂגָּב	lemisgav.

[1] "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.
[2] "Who is this ruler of glory? God, mighty and heroic; God is a hero of war."
[3] "Who is this ruler of glory? God of armies: *God* is the ruler of glory."
[4] 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.
[5] In the northern part of Jerusalem.

SPS Sample

[5] For look, those kings all came to see—,	כִּי־הִנֵּה הַמְּלָכִים נוֹעֲדוּ	Ki hineh hamlachim no'adu,
They travelled as one company;	עָבְרוּ יַחְדָּו	avru yachdav.
[6] They gazed in awe ("Can this be real?"),	הֵמָּה רָאוּ כֵּן תָּמָהוּ	hemah ra'u, ken tamahu;
They panicked and took to their heels;[1]	נִבְהֲלוּ נֶחְפָּזוּ	nivhalu, nechpazu;
[7] Shuddering seized that royal gang	רְעָדָה אֲחָזָתַם שָׁם	re'adah achazatam sham,
Like a woman racked by labor pangs.	חִיל כַּיּוֹלֵדָה	chil kayoledah.
[8] *God sends* a tempest from the East	בְּרוּחַ קָדִים	Beru'ach kadim
To shatter *grand* ships of Tarshish	תְּשַׁבֵּר אֳנִיּוֹת תַּרְשִׁישׁ	teshaber oniyot Tarshish.
[9] We had heard of it, and then we saw![2]	כַּאֲשֶׁר שָׁמַעְנוּ כֵּן רָאִינוּ	Ka'asher shamanu, ken ra'inu
In God's town (hosts at *God's* command)—	בְּעִיר־יהוה צְבָאוֹת	be'ir Adonai Tzeva'ot,
The God whom we address with awe—	בְּעִיר אֱלֹהֵינוּ	be'ir Eloheinu—
(May God forever let it stand!). Selah.	אֱלֹהִים יְכוֹנְנֶהָ עַד־עוֹלָם סֶלָה	Elohim yechoneneha ad olam. Selah.
[10] O God, we felt your sympathy	דִּמִּינוּ אֱלֹהִים חַסְדֶּךָ	Diminu, Elohim, chasdecha
Ensconced within your sanctuary[3]	בְּקֶרֶב הֵיכָלֶךָ	bekerev heichalecha.
[11] As limitless your fame extends,	כִּשִׁמְךָ אֱלֹהִים	Keshim'cha, Elohim,
So your praise reaches the world's ends:	כֵּן תְּהִלָּתְךָ עַל־קַצְוֵי־אֶרֶץ	ken tehilat'cha al katzvei eretz:
All on your power for good depends.[4]	צֶדֶק מָלְאָה יְמִינֶךָ	tzedek mal'ah yeminecha.
[12] Mount Zion will cry out in glee	יִשְׂמַח הַר־צִיּוֹן	Yismach Har Tziyon,
And Judah's suburbs joyfully	תָּגֵלְנָה בְּנוֹת יְהוּדָה	tagelnah benot Yehudah
Praise all the justice you decree![5]	לְמַעַן מִשְׁפָּטֶיךָ	lema'an mishpatecha.

[6] "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.

[1] "They saw; and-so they-panicked; / they-took-fright *and* they-were-hurried-away."

[2] "As we had heard, so did we see."

[3] דִּמִּינוּ can mean "we thought" as well as "we resembled"—"We-thought, God, *of* your-kindness / in-the-midst-ot your-sanctuary" and "Our nature became like your kind nature, God, / when we were in your sanctuary."

[4] "Like-your-reputation, God, / so *is* your-praise upon-the-edges-of-land (i.e., people give praise worthy of your reputation); / justice has-filled your-hand (i.e., all the power in your hand is justice)."

[5] I.e., when God executes judgement on bad people.

SPS Sample

[13] *Fair* Zion circumambulate,	סֹבּוּ צִיּוֹן וְהַקִּיפוּהָ	Sobu Tziyon vehakifuha,
Her high defences calculate,[1]	סִפְרוּ מִגְדָּלֶיהָ	sifru migdaleha.
[14] Her solid bulwarks well construe	שִׁיתוּ לִבְּכֶם לְחֵילָהּ	Shitu libchem lecheilah
From high apartments see[2] the view	פַּסְגוּ אַרְמְנוֹתֶיהָ	pasgu armenoteha,
And tell a generation new[3]	לְמַעַן תְּסַפְּרוּ לְדוֹר אַחֲרוֹן	lema'an tesapru ledor acharon.
[15] That this is God, *who makes this so:*	◊ כִּי זֶה אֱלֹהִים	◊ Ki zeh Elohim,
Our constant God, and when we go	אֱלֹהֵינוּ עוֹלָם וָעֶד	Eloheinu olam va'ed;
Past death to us our path will show.[4]	הוּא יְנַהֲגֵנוּ עַל־מוּת	hu yenahagenu al mut.

Psalm 82, for Tuesday

Today is the third *day* of the week,	הַיּוֹם יוֹם שְׁלִישִׁי בַּשַּׁבָּת	Hayom yom shelishi bashabbat,
on which the Levites would recite	שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים	shebo hayu haLevi'im omrim
this psalm in the Temple:	בְּבֵית הַמִּקְדָּשׁ	beVeit haMikdash.
[1] A tune by Assaf.[5]	מִזְמוֹר לְאָסָף	Mizmor leAssaf.
God stands in the courthouse[6]	אֱלֹהִים נִצָּב בַּעֲדַת־אֵל	Elohim nitzav ba'adat El,
judging among the judges.[7]	בְּקֶרֶב אֱלֹהִים יִשְׁפֹּט	bekerev elohim yishpot.

SPS Sample

[1] "Surround-Zion and-proceed-around-her; / count her-towers."

[2] פַּסְגוּ is a plural imperative, "Be-*at*-the-top-*of* her-towers *with your eyes*."

[3] "Give your-attention to-her-*defensive*-force; / look-down-*from* her palaces/fortresses / so-that you-can-tell *this* to the final generation."

לְחֵילָהּ "to her *defensive* force" is from the root חיל, which gives us words for armed force, soldier, and bulwark, as well as birth pangs and terror, such as חִיל in verse 7. לְחֵילָהּ is "to/for-force-of-her," and elsewhere the possessive feminine (of-her) suffix would typically have a dot (mappiq), לְחֵילָהּ; Gesenius considers this preferable.

פַּסְגוּ from a root פסג (I think) connotes summit or climax, and seems related to Pisgah, the mountain from which Moses was granted a panoramic view of the Promised Land. I imagine people looking down from a height at the town's fine buildings, and the Targum implies looking down (דְּמַן לְעֵיל). However, most scholars see connotations of dividing and passing through, perhaps following the LXX (καταδιέλεσθε) and Vulgate (in moenibus separate palatia eius).

[4] "That this *is* God, / Our-God forever-and-ever: / *God* will-guide-us beyond-death."

[5] Psalms 73-83 are לְאָסָף, to or for or by Assaf.

[6] "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.

[7] 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).

[2] "How long will you *people* judge unfairly,	עַד־מָתַי תִּשְׁפְּטוּ־עָוֶל	"Ad matai tishpetu avel
showing deference to the wicked? Selah![1]	וּפְנֵי רְשָׁעִים תִּשְׂאוּ־סֶלָה	ufenei resha'im tis'u? Selah.
[3] Judge the poor and the orphan;	שִׁפְטוּ־דַל וְיָתוֹם	Shiftu dal veyatom;
do justice for the humble and destitute.	עָנִי וָרָשׁ הַצְדִּיקוּ	ani varash hatzdiku.
[4] Rescue the poor and needy	פַּלְטוּ־דַל וְאֶבְיוֹן	Paltu dal ve'evyon;
save *them* from the power of the wicked."	מִיַּד רְשָׁעִים הַצִּילוּ	miyad resha'im hatzilu.
[5] They don't know, don't understand—	לֹא יָדְעוּ וְלֹא יָבִינוּ	Lo yad'u, velo yavinu;
they walk in darkness,	בַּחֲשֵׁכָה יִתְהַלָּכוּ	bachashecha yit'halachu—
weakening the world's foundations.[2]	יִמּוֹטוּ כָּל־מוֹסְדֵי אָרֶץ	yimotu kol mosdei aretz.
[6] I told them, "You are judges,	אֲנִי־אָמַרְתִּי אֱלֹהִים אַתֶּם	Ani amarti, "Elohim atem,
all of you children of the Most High;	וּבְנֵי עֶלְיוֹן כֻּלְּכֶם	uvenei Elyon kul'chem.
[7] *even so,* you will die like *any* mortal	אָכֵן כְּאָדָם תְּמוּתוּן	Achen, ke'adam temutun,
and fall like some *petty* potentate."	וּכְאַחַד הַשָּׂרִים תִּפֹּלוּ	uche'achad hasarim tipolu."
[8] O God, arise and judge the world,	קוּמָה אֱלֹהִים שָׁפְטָה הָאָרֶץ	Kumah, Elohim, shaftah ha'aretz,
bringing your rule to every nation.[3]	כִּי־אַתָּה תִנְחַל בְּכָל־הַגּוֹיִם	ki atah tin'chal bechol hagoyim.

SPS Sample

Psalm 94, for Wednesday

Today is the fourth *day* of the week,	הַיּוֹם יוֹם רְבִיעִי בַּשַּׁבָּת	Hayom yom revi'i bashabbat,
on which the Levites would recite	שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים	shebo hayu haLevi'im omrim
this psalm in the Temple:	בְּבֵית הַמִּקְדָּשׁ	beVeit haMikdash.
[1] God of vengeance, God!	אֵל־נְקָמוֹת יהוה	El nekamot, Adonai,
God of vengeance, show yourself!	אֵל נְקָמוֹת הוֹפִיעַ	El nekamot, hofi'a.
[2] Arise, judge of the world:	הִנָּשֵׂא שֹׁפֵט הָאָרֶץ	Hinaseh, shofet ha'aretz,
give the arrogant what they deserve!	הָשֵׁב גְּמוּל עַל־גֵּאִים	hashev gemul al ge'im.
[3] How long will the wicked, O God,	עַד־מָתַי רְשָׁעִים יהוה	Ad matai resha'im, Adonai,
how long will the wicked rejoice?	עַד־מָתַי רְשָׁעִים יַעֲלֹזוּ	ad matai resha'im ya'alozu?

[1] "And raise the face of the wicked," making them the opposite of our word "downcast."
[2] "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.
[3] "For you shall inherit all nations" implies that God will control and impose God's beneficial will upon the nations.

[4] They bluster and brag,	יַבִּיעוּ יְדַבְּרוּ עָתָק	Yabi'u, yedabru atak;
they boast, all *these* evildoers.	יִתְאַמְּרוּ כָּל־פֹּעֲלֵי אָוֶן	yit'amru kol po'alei aven.
[5] They bully your people	עַמְּךָ יהוה יְדַכְּאוּ	Am'cha, Adonai, yedak'u,
and humiliate your own.	וְנַחֲלָתְךָ יְעַנּוּ	venachalat'cha ye'anu.
[6] They kill the widow and stranger,	אַלְמָנָה וְגֵר יַהֲרֹגוּ	Almanah veger yaharogu,
murder the orphan.	וְיתוֹמִים יְרַצֵּחוּ	vitomim yerachetzu.
[7] They say, "God won't see;	וַיֹּאמְרוּ לֹא יִרְאֶה־יָהּ	Vayomru, "Lo yir'eh Yah,
Jacob's God won't know!"	וְלֹא־יָבִין אֱלֹהֵי יַעֲקֹב	velo yavin Elohei Ya'akov."
[8] Wise up, you brutes among the people;	בִּינוּ בֹעֲרִים בָּעָם	Binu, bo'arim ba'am,
fools, when will you realize?	וּכְסִילִים מָתַי תַּשְׂכִּילוּ	uchesilim, matai taskilu?
[9] *God* gave us ears: *you think God* can't hear?	הֲנֹטַע אֹזֶן הֲלֹא יִשְׁמָע	Hanotah ozen, halo yishmah?
God made the eye: can *God* not see?[1]	אִם־יֹצֵר עַיִן הֲלֹא יַבִּיט	Im yotzer ayin, halo yabit?
[10] *God* punishes nations: will *God* not chide,	הַיֹּסֵר גּוֹיִם הֲלֹא יוֹכִיחַ	Hayoser goyim, halo yochi'ach,
who teaches humans whatever they know!	הַמְלַמֵּד אָדָם דָּעַת	hamelamed adam da'at?
[11] God knows people's thoughts,	יהוה יֹדֵעַ מַחְשְׁבוֹת אָדָם	Adonai yode'ah machshevot adam,
how silly they are.	כִּי־הֵמָּה הָבֶל	ki hemah havel.
[12] Lucky is the person whom God chides	אַשְׁרֵי הַגֶּבֶר אֲשֶׁר־תְּיַסְּרֶנּוּ יָהּ	Ashrei hagever asher teyasrenu Yah
and teaches from *God's* law—	וּמִתּוֹרָתְךָ תְלַמְּדֶנּוּ	umiTorat'cha telamdenu,
[13] To be at peace in evil days	לְהַשְׁקִיט לוֹ מִימֵי רָע	lehashkit lo mimei rah
until a grave is dug for the wicked!	עַד יִכָּרֶה לָרָשָׁע שָׁחַת	ad yikareh larashah shachat.
[14] God will not desert *God's* people	כִּי לֹא־יִטֹּשׁ יהוה עַמּוֹ	Ki lo yitosh Adonai amo,
nor abandon *God's* own.	וְנַחֲלָתוֹ לֹא יַעֲזֹב	venachalato lo ya'azov.
[15] The verdict will return to justice,	כִּי־עַד־צֶדֶק יָשׁוּב מִשְׁפָּט	Ki ad tzedek yashuv mishpat,
and all the upright will follow it.	וְאַחֲרָיו כָּל־יִשְׁרֵי־לֵב	ve'acharav kol yishrei lev.
[16] Who will stand up to the wicked,	מִי־יָקוּם לִי עִם־מְרֵעִים	Mi yakum li im mere'im,
stand with me against evildoers?	מִי־יִתְיַצַּב לִי עִם־פֹּעֲלֵי אָוֶן	mi yityatzev li im po'alei aven?
[17] If God had not helped me,	לוּלֵי יהוה עֶזְרָתָה לִּי	Lulei Adonai ezratah li,
my spirit would soon have been at peace!	כִּמְעַט שָׁכְנָה דוּמָה נַפְשִׁי	kim'at shochnah dumah nafshi!

[1] "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*?"

SPS Sample

[18] Had I said, "My foot has slipped,"	אִם־אָמַרְתִּי מָטָה רַגְלִי	Im amarti, "Matah ragli,"
your kindness, God, had nurtured me.	חַסְדְּךָ יהוה יִסְעָדֵנִי	chasdecha, Adonai, yis'adeni.
[19] When I am absorbed in my thoughts,[1]	בְּרֹב שַׂרְעַפַּי בְּקִרְבִּי	Berov sar'apai bekirbi,
your comforts bring me delight.	תַּנְחוּמֶיךָ יְשַׁעֲשְׁעוּ נַפְשִׁי	tan'chumecha yesha'ashu nafshi.
[20] Can an unjust court be your companion	הַיְחָבְרֶךָ כִּסֵּא הַוּוֹת	Hayechovrecha kiseh havot,
since it makes mischief the law?[2]	יֹצֵר עָמָל עָלֵי־חֹק	yotzer amal alei chok?
[21] They conspire against the just	יָגוֹדּוּ עַל־נֶפֶשׁ צַדִּיק	Yagodu al nefesh tzadik,
and condemn innocent blood.	וְדָם נָקִי יַרְשִׁיעוּ	vedam naki yarshi'u.
[22] But God is my stronghold,	וַיְהִי יהוה לִי לְמִשְׂגָּב	Vihi Adonai li lemisgav,
my God is my safe refuge.[3]	וֵאלֹהַי לְצוּר מַחְסִי	vElohai letzur machsi.
[23] *God* will turn their evil against them,	וַיָּשֶׁב עֲלֵיהֶם אֶת־אוֹנָם	Vayashev aleihim et onam,
cut them off in their wickedness;	וּבְרָעָתָם יַצְמִיתֵם	uvera'atam yatzmitem,
God, our God, will cut them off!	יַצְמִיתֵם יהוה אֱלֹהֵינוּ	yatzmitem Adonai Eloheinu!

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

Psalm 95:1-3 Come, sing for joy to God on high,	לְכוּ נְרַנְּנָה לַיהוה	Lechu neranena lAdonai;
On whose salvation we rely.[4]	נָרִיעָה לְצוּר יִשְׁעֵנוּ	nari'ah letzur yish'enu.
[2] Approach God with a thankful heart	נְקַדְּמָה פָנָיו בְּתוֹדָה	Nekadmah fanav betodah
With songs of praise *to take your part.*	בִּזְמִרוֹת נָרִיעַ לוֹ	Bizmirot, nari'ah lo.
[3] For a great God is Adonai,	◊ כִּי אֵל גָּדוֹל יהוה	◊ Ki El gadol Adonai
Above all powers[5] ruling high,	וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים	Umelech gadol al kol elohim.

Psalm 81, for Thursday

Today is the fifth *day* of the week,	הַיּוֹם יוֹם חֲמִישִׁי בַּשַּׁבָּת	Hayom yom chamishi bashabbat,
on which the Levites would recite	שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים	shebo hayu haLevi'im omrim
this psalm in the Temple:	בְּבֵית הַמִּקְדָּשׁ	beVeit haMikdash.
[1] For the conductor, on the gittit,[6] by Asaf.	לַמְנַצֵּחַ עַל־הַגִּתִּית לְאָסָף	Lamnatze'ach, al hagittit, le'Asaf.

[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.
[4] "Sing to the rock of our salvation"; the rock is a firm foundation for our faith
[5] "Powers"—the Hebrew could be "gods" or "heavenly powers."

Sps Sample

[2] To God, our refuge, sing in joy,	הַרְנִינוּ לֵאלֹהִים עוּזֵנוּ	Harninu lElohim uzenu,
to Jacob's God call out in glee:	הָרִיעוּ לֵאלֹהֵי יַעֲקֹב	hari'u lElohei Ya'akov.
[3] Raise your voice and beat the drum,	שְׂאוּ־זִמְרָה וּתְנוּ־תֹף	Se'u zimrah utenu tof
with harp and lyre *for harmony.*[1]	כִּנּוֹר נָעִים עִם־נָבֶל	kinnor na'im im nahvel.
[4] Let shofar blasts hail the new moon[2]	תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר	Tik'u vachodesh shofar,
to mark our day's festivity.	בַּכֵּסֶה לְיוֹם חַגֵּנוּ	bakeseh leyom chageinu.
[5] For this is Israel's rule,	כִּי חֹק לְיִשְׂרָאֵל הוּא	Ki chok leYisra'el hu,
studied in God's own school![3]	מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב	mishpat lElohei Ya'akov.
[6] Joseph heard this law when he	עֵדוּת בִּיהוֹסֵף שָׂמוֹ	Edut biY'hosef samo
left foreign tongue in Egypt land	בְּצֵאתוֹ עַל־אֶרֶץ מִצְרָיִם	betzeto al eretz Mitzrayim,
(a language hard to understand)![4]	שְׂפַת לֹא־יָדַעְתִּי אֶשְׁמָע	sefat lo yadati eshmah.
[7] I freed his shoulder from its toil,	הֲסִירוֹתִי מִסֶּבֶל שִׁכְמוֹ	Hasiroti misevel shichmo,
from *servant's* pail I took his hand.	כַּפָּיו מִדּוּד תַּעֲבֹרְנָה	kapav midud ta'avorna.
[8] You cried in pain, I set you free,	בַּצָּרָה קָרָאתָ וָאֲחַלְּצֶךָּ	Batzarah karata va'achaltzeka;
in thunder met your mute demand.[5]	אֶעֱנְךָ בְּסֵתֶר רַעַם אֲבְחָנְךָ	e'en'cha beseter ra'am evchan'cha
You opposed me, even so,	עַל־מֵי מְרִיבָה סֶלָה	al mei merivah. Selah.
where Meribah's waters flow. Selah.[6]		
[9] My people, if you heed my call	שְׁמַע עַמִּי וְאָעִידָה בָּךְ	Shema ami, ve'a'idah bach;
Israel, listen to me now!	יִשְׂרָאֵל אִם־תִּשְׁמַע־לִי	Yisra'el, im tishmah li,

SPS Sample

[6] What is a "gittit"? Nobody is sure; perhaps a musical instrument popular in Goliath's town of Gat (גת).

[1] The drum could be like a tambourine (perhaps without bells), the kinnor is a type of lyre; in Sumer, a lyre could be a big thing you rest on the ground. As for נֵבֶל, lyre, the root נבל (shameful) is derogatory; perhaps jokingly, the Midrash on Psalms says it gets its name because its sound shames (מְנַבֵּל) other instruments.

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

[3] "A judgement for the God of Jacob."

[4] "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 *when* I-would-hear-*it*."

[5] 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.

[6] God tested the Israelites at Meribah (Num. 20).

[10] No heathen deities will you take,	לֹא־יִהְיֶה בְךָ אֵל זָר	Lo yih'yeh vecha el zar,
to foreign gods you shall not bow.	וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֵכָר	velo tishtachaveh le'el nechar.
[11] I am your God: I raised you, I,	אָנֹכִי יהוה אֱלֹהֶיךָ	Anochi Adonai Elohecha,
from Egypt. *I fulfilled my vow*.[1]	הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם	hama'al'cha me'eretz Mitzrayim:
Gape, *like the bird's young brood:*	הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ	har'chev picha va'amalehu.
I'll fill you full of food.[2]		
[12] My people would not hear my voice—	וְלֹא־שָׁמַע עַמִּי לְקוֹלִי	Velo shama ami lekoli,
Israel refused, would not obey.	וְיִשְׂרָאֵל לֹא־אָבָה לִי	veYisra'el lo avah li.
[13] I let them chase their every lust	וָאֲשַׁלְּחֵהוּ בִּשְׁרִירוּת לִבָּם	Va'ashalchehu bishrirut libam,
and after their own folly stray.	יֵלְכוּ בְּמוֹעֲצוֹתֵיהֶם	yel'chu bemo'atzoteichem.
[14] I wish my folk had heeded me,	לוּ עַמִּי שֹׁמֵעַ לִי	Lu ami shome'ah li,
and Israel walked my *sinless* way.	יִשְׂרָאֵל בִּדְרָכַי יְהַלֵּכוּ	Yisra'el bidrachai yehalechu.
[15] In a flash, I'd trounce their foes,	כִּמְעַט אוֹיְבֵיהֶם אַכְנִיעַ	Kim'at oyveihem achni'ah
my hand would crush their woes.[3]	וְעַל צָרֵיהֶם אָשִׁיב יָדִי	ve'al tzareihem ashiv yadi.
[16] God's enemies will crawl	מְשַׂנְאֵי יהוה	Mesan'ei Adonai
cringing[4] from their tricks;	יְכַחֲשׁוּ־לוֹ	yechachashu lo,
their time *for punishment* is ever *fixed*.	וְיִהִי עִתָּם לְעוֹלָם	vihi itam le'olam.
[17] But you shall feast on choicest cream of wheat,	◊ וַיַּאֲכִילֵהוּ מֵחֵלֶב חִטָּה	◊ Vaya'achilehu mechelev chitah,
on honey from the Rock—all you can eat![5]	וּמִצּוּר דְּבַשׁ אַשְׂבִּיעֶךָּ	umitzur devash asbi'eka.

[1] God promised Abraham that his descendants would suffer and then be saved (Gen. 15).
[2] As God fed them with quails and manna in the desert (Num. 11).
[3] I would turn my hand against their troubles / oppressors.
[4] The root כחש means deceive and become weak, "cringe" and "tricks" suggest both meanings.
[5] "And-*God*-fed-it from-the-fat-of wheat / and-from-the-rock honey I-would-satisfy-you." 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?

SPS Sample

Psalm 92, for Shabbat

Today is the holy rest-day,	הַיּוֹם שַׁבָּת קֹדֶשׁ	Hayom Shabbat kodesh,
on which the Levites would recite	שֶׁבּוֹ הָיוּ הַלְוִיִּם אוֹמְרִים	shebo hayu haLevi'im omrim
this psalm in the Temple:	בְּבֵית הַמִּקְדָּשׁ	beVeit haMikdash.
[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,	טוֹב לְהֹדוֹת לַיהוה	Tov lehodot lAdonai
to sing on high your praise,	וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן	ulezamer leshimcha elyon
[3] Each day to express your gentleness,	לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ	Lehagid baboker chasdecha
each night your faithful ways;	וֶאֱמוּנָתְךָ בַּלֵּילוֹת	ve'emunat'cha baleilot.
[4] With song tuned to the lyre, each hears	עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל	Aley asor va'aley nahvel,
the ten-stringed music of the spheres.[2]	עֲלֵי הִגָּיוֹן בְּכִנּוֹר	aley higayon bechinor
[5] Your deeds, O Sovereign, bring me cheer,	כִּי שִׂמַּחְתַּנִי יהוה בְּפָעֳלֶךָ	Ki simachtani Adonai befo'olecha,
joy in your works I've found;	בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן	bema'asei yadecha aranen.
[6] How grand, O God, your deeds appear,	מַה־גָּדְלוּ מַעֲשֶׂיךָ יהוה	Mah gadlu ma'asecha Adonai,
how deep your thoughts profound.	מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ	me'od amku machshevotecha.
[7] The ignoramus can't conceive,	אִישׁ־בַּעַר לֹא יֵדָע	Ish ba'ar lo yeda
for this the fool is too naive:	וּכְסִיל לֹא־יָבִין אֶת־זֹאת	uchesil lo yavin et zot:
[8] Though thugs spread like a noxious weed	בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב	Bifro'ach resha'im kemo esev
and villains propagate their seed,	וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן	vayatzitzu kol po'alei aven
toward endless ruin *they proceed*.[3]	לְהִשָּׁמְדָם עֲדֵי־עַד	lehishamdam adei ad.
[9] And you … Supremacy …	וְאַתָּה מָרוֹם	Ve'atah marom
Eternally … Divinity.[4]	לְעֹלָם יהוה	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/fruiting-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-

SPS Sample

[10] For see! O God, your enemies—	כִּי הִנֵּה אֹיְבֶיךָ יהוה	Ki hineh oy'vecha, Adonai,
your enemies shall be lost,	כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ	ki hineh oy'vecha yovedu
all sunk in their iniquities	יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן	yitpardu kol po'alei aven.
from place to place be tossed.[1]		
[11] Like proud-horned ox I'll stand upright,	וַתָּרֶם כִּרְאֵים קַרְנִי	Vatarem kir'eim karni
anointed with rich flowing oil;	בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן	baloti beshemen ra'anan
[12] My enemies will—in my sight—	וַתַּבֵּט עֵינִי בְּשׁוּרָי	Vatabet eini beshurai
though they attack *be beaten back;*	בַּקָּמִים עָלַי מְרֵעִים	bakamim alay mere'im.
I'll hear *their plans all foiled.*[2]	תִּשְׁמַעְנָה אָזְנָי	tishma'na oznai!
[13] The righteous flourish like the palm	צַדִּיק כַּתָּמָר יִפְרָח	Tzaddik katamar yifrach
as Lebanon's lofty cedar soars;	כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה	ke'erez baL'vanon yisgeh,
[14] Rooted in the house of God,	שְׁתוּלִים בְּבֵית יהוה	Shetulim beveit Adonai
they blossom in God's *inner* courts;	בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ	bechatzrot Eloheinu yafrichu.
[15] They bear fruit when they're elderly,	◊ עוֹד יְנוּבוּן בְּשֵׂיבָה	◊ Od yenuvun beseivah
fertile and fresh eternally,	דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ	deshenim vera'ananim yiheyu.
[16] To show God is reliable,	לְהַגִּיד כִּי־יָשָׁר יהוה	Lehagid, ki yashar Adonai
my *steady* rock, impeccable.	צוּרִי וְלֹא־עַוְלָתָה בּוֹ	tzuri velo avlata bo.

SPS Sample

After the daily psalm, mourners and those observing yahrzeit lead Mourners' Kaddish, page 544.

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 27, for the Season of Repentance

From the beginning of Elul through Hoshanah Rabbah, add Psalm 27.

[1] *A psalm* of David:	לְדָוִד	LeDavid
God lights my way and saves me from alarm.	יהוה אוֹרִי וְיִשְׁעִי מִמִּי אִירָא	Adonai ori veyish'i, mimi irah?
God is my life-force. Who can do me harm?	יהוה מָעוֹז־חַיַּי מִמִּי אֶפְחָד	Adonai ma'oz chayai, mimi efchad?
[2] When evil people came	בִּקְרֹב עָלַי מְרֵעִים	Bikrov alai mere'im
my flesh to eat,	לֶאֱכֹל אֶת־בְּשָׂרִי	le'echol et besari
my irksome foes slipped,	צָרַי וְאֹיְבַי לִי	tzarai ve'oy'vai li
fell down at my feet.[1]	הֵמָּה כָשְׁלוּ וְנָפָלוּ	hemah kashlu venafalu.
[3] Though I'm besieged,	אִם־תַּחֲנֶה עָלַי מַחֲנֶה	Im tachaneh alai machaneh
I won't give in to fear.	לֹא־יִירָא לִבִּי	lo yirah libi;
Though I face war,	אִם־תָּקוּם עָלַי מִלְחָמָה	im takum alai mil'chamah
I stand by this idea.	בְּזֹאת אֲנִי בוֹטֵחַ	bezot ani vote'ach.
[4] One thing I asked of God,	אַחַת שָׁאַלְתִּי מֵאֵת־יהוה	Achat sha'alti me'et Adonai,
for this I pray:	אוֹתָהּ אֲבַקֵּשׁ	otah avakesh:
to sit in God's own house	שִׁבְתִּי בְּבֵית־יהוה	shivti beveit Adonai
living each day,	כָּל־יְמֵי חַיַּי	kol yemei chayai,
to view God's grace,	לַחֲזוֹת בְּנֹעַם־יהוה	lachazot beno'am Adonai
and in *God's* Temple stay.[2]	וּלְבַקֵּר בְּהֵיכָלוֹ	ulevaker beheichalo.
[5] For *God* will keep me safe in evil days,	כִּי יִצְפְּנֵנִי בְּסֻכֹּה בְּיוֹם רָעָה	Ki yitzpeneni besuko beyom ra'ah,
hide me in secret tent	יַסְתִּרֵנִי בְּסֵתֶר אָהֳלוֹ	yastireni beseter oholo
on mountain raised.	בְּצוּר יְרוֹמְמֵנִי	betzur yeromemeni.

[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!"

[2] "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."

SPS Sample

[6] And now I'm high above	וְעַתָּה יָרוּם רֹאשִׁי	Ve'atah yarum roshi
my enemies round;	עַל אֹיְבַי סְבִיבוֹתַי	al oy'vai sevivotai
I'll offer in *God's* tent	וְאֶזְבְּחָה בְאָהֳלוֹ	ve'ezbechah ve'oholo
my joyful sound.[1]	זִבְחֵי תְרוּעָה	zivchei teru'ah;
With song to God my music will resound.[2]	אָשִׁירָה וַאֲזַמְּרָה לַיהוה	ashirah va'azamrah lAdonai.
[7] God, hear my cry,	שְׁמַע־יהוה קוֹלִי אֶקְרָא	Shema Adonai, koli ekrah;
and answer in your grace.	וְחָנֵּנִי וַעֲנֵנִי	vechoneni va'aneni.
[8] My heart implored you, *God*, "O seek my face,"	לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי	Lecha amar libi, "Bakshu fanai."
As I seek yours.	אֶת־פָּנֶיךָ יהוה אֲבַקֵּשׁ	Et panecha Adonai avakesh.
[9] Don't hide your face from me,	אַל־תַּסְתֵּר פָּנֶיךָ מִמֶּנִּי	Al tas'ter panecha mimeni,
Don't send away your servant angrily.[3]	אַל־תַּט־בְּאַף עַבְדֶּךָ	al tat be'af avdecha.
You helped me;	עֶזְרָתִי הָיִיתָ	Ezrati hayita:
don't spurn or abandon me.[4]	אַל־תִּטְּשֵׁנִי וְאַל־תַּעַזְבֵנִי	al titsheni, ve'al ta'azveni.
O God, you save me, *time and time again.*	אֱלֹהֵי יִשְׁעִי	Elohei yish'i—
[10] My parents left me,	כִּי־אָבִי וְאִמִּי עֲזָבוּנִי	Ki avi ve'imi azavuni,
God will take me in.[5]	וַיהוה יַאַסְפֵנִי	vAdonai ya'asfeni.
[11] Show me your way, *God*,	הוֹרֵנִי יהוה דַּרְכֶּךָ	Horeni Adonai darkecha,
set me on level ground	וּנְחֵנִי בְּאֹרַח מִישׁוֹר	unecheni be'orach mishor
[To] stand against those who can boss me around![6]	לְמַעַן שׁוֹרְרָי	lema'an shorerai.

[1] "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.

[2] "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."

[3] "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."

[4] "You have been my help: Don't throw me off, don't abandon me."

[5] "O Lord, *you are* my savior. For my father and mother abandoned me, and God will take me in."

[6] "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!" "Shorerai" means those who have power over me; they can ruin my day and put ups and downs in my daily path.

SPS Sample

[12] Don't turn me over to my enemies,	אַל־תִּתְּנֵנִי בְּנֶפֶשׁ צָרָי	Al titneni benefesh tzarai,
False witnesses,	כִּי קָמוּ־בִי	ki kamu vi
who breathe brutality.[1]	עֵדֵי־שֶׁקֶר וְיִפַּח חָמָס	edei sheker vife'ach chamas.
[13] What had I been, *had I* not *known I'd spy*	לוּלֵא הֶאֱמַנְתִּי לִרְאוֹת	Lulei he'emanti lir'ot
God's goodness here on earth before I die?	בְּטוּב־יהוה בְּאֶרֶץ חַיִּים	betuv Adonai be'eretz chayim.
[14] Wait for God, *wait and trust.*	◊ קַוֵּה אֶל־יהוה	◊ Kaveh el Adonai:
Though God come late,	חֲזַק וְיַאֲמֵץ לִבֶּךָ	chazak veya'ametz libecha:
Be strong, take heart.	וְקַוֵּה אֶל־יהוה	vekaveh el Adonai.
And wait for God, *just wait.*[2]		

Mourners lead Mourners' Kaddish, page 544.

Psalm 104, for Rosh Chodesh

On Rosh Chodesh, we add this psalm.

[1] My soul, bless God!	בָּרֲכִי נַפְשִׁי אֶת־יהוה	Barachi nafshi et Adonai!
How great, my ruling God, you are,	יהוה אֱלֹהַי גָּדַלְתָּ מְאֹד	Adonai Elohai gadalta me'od;
Fame and glory are your veil,	הוֹד וְהָדָר לָבָשְׁתָּ	Hod vehadar lavashta.
[2] Wrapped as in a cloak of light,	עֹטֶה־אוֹר כַּשַּׂלְמָה	Oteh or kasalmah;
Spreading heaven like a sail,	נוֹטֶה שָׁמַיִם כַּיְרִיעָה	Noteh shamayim kay'riyah.
[3] You roof with rain its upper heights,	הַמְקָרֶה בַמַּיִם עֲלִיּוֹתָיו	Hamkareh vamayim aliyotav,
The misty clouds you ride,	הַשָּׂם־עָבִים רְכוּבוֹ	Hasam avim rechuvo,
Walk the wind far and wide.	הַמְהַלֵּךְ עַל־כַּנְפֵי־רוּחַ	Hamhalech al kanfei ruach.
[4] Of winds you make your messengers,	עֹשֶׂה מַלְאָכָיו רוּחוֹת	Oseh mal'achav ruchot,
Ministers of blazing fire.	מְשָׁרְתָיו אֵשׁ לֹהֵט	Meshartav esh lohet.
[5] Upon its place you firmly fix	יָסַד־אֶרֶץ עַל־מְכוֹנֶיהָ	Yasad eretz al mechoneha,
The Earth, lest it should ever slip.[3]	בַּל־תִּמּוֹט עוֹלָם וָעֶד	Bal timot olam va'ed.

[1] "Don't turn me over to the will of my foes, for there have risen against me witnesses who lie, breathing violence."
[2] "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."
[3] "Lest it stir forever and ever."

SPS Sample

[6] The Deep once clothed it like a cloak,	תְּהוֹם כַּלְבוּשׁ כִּסִּיתוֹ	Tehom kalvush kisito,
Seas surged above each mountain tip.	עַל־הָרִים יַעַמְדוּ־מָיִם	Al harim ya'amdu mayim.
[7] At your rebuke *the waters* fled	מִן־גַּעֲרָתְךָ יְנוּסוּן	Min ga'arat'cha yenusun,
And hurried from your stern command,[1]	מִן־קוֹל רַעַמְךָ יֵחָפֵזוּן	Min kol ra'amcha yechafezun.
[8] Climbed hills, and into valleys poured	יַעֲלוּ הָרִים יֵרְדוּ בְקָעוֹת	Ya'alu harim yerdu veka'ot
To where you ordered them to stand.[2]	אֶל־מְקוֹם זֶה יָסַדְתָּ לָהֶם	El mekom zeh yasadta lahem.
[9] You fixed a border they can't pass,	גְּבוּל־שַׂמְתָּ בַל־יַעֲבֹרוּן	Gevul samta bal ya'avorun;
Lest they return to drown the land.	בַּל־יְשׁוּבוּן לְכַסּוֹת הָאָרֶץ	Bal yeshuvun lechasot ha'aretz.
[10] You send springs to join the brooks;	הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים	Hamshale'ach mayanim ban'chalim,
Among the hills they make their way,	בֵּין הָרִים יְהַלֵּכוּן	Bein harim yehalechun.
[11] With water for the woodland beasts,	יַשְׁקוּ כָּל־חַיְתוֹ שָׂדָי	Yashku kol chayto saday;
Wild asses' thirst the streams allay.	יִשְׁבְּרוּ פְרָאִים צְמָאָם	Yishberu fera'im tzema'am.
[12] Here live the birds that wing the sky;	עֲלֵיהֶם עוֹף־הַשָּׁמַיִם יִשְׁכּוֹן	Aleihem off hashamayim yishkon;
They offer song among the leaves.	מִבֵּין עֳפָאִים יִתְּנוּ־קוֹל	Mibein ofayim yitnu kol.
[13] With rising mist you bathe the hills:	מַשְׁקֶה הָרִים מֵעֲלִיּוֹתָיו	Mashke harim me'aliyotav;
Fruit of your work the wide Earth fills.[3]	מִפְּרִי מַעֲשֶׂיךָ תִּשְׂבַּע הָאָרֶץ	Mipri ma'asecha tisba ha'aretz.
[14] You sprout *lush* grass for pasturing	מַצְמִיחַ חָצִיר לַבְּהֵמָה	Matzmi'ach chatzir lab'hemah;
And by our labor crops you bring—	וְעֵשֶׂב לַעֲבֹדַת הָאָדָם	Ve'esev la'avodat ha'adam,
Food, from the earth we till and tread,[4]	לְהוֹצִיא לֶחֶם מִן־הָאָרֶץ	Lehotzi lechem min ha'aretz.
[15] And font of hearty cheer, sweet wine	וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ	Veyayin yesamach levav enosh
To flush the face with glowing shine,	לְהַצְהִיל פָּנִים מִשָּׁמֶן	lehatzhil panim mishamen,
And staff of life, nurturing bread.[5]	וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד	velechem levav enosh yis'ad.

[1] "Stern command" is literally "raised voice."

[2] Because these verses are about water on the move, I translate the first line of this verse as water climbing hills and pouring into valleys, but this line could mean that the hills rose and valleys sank. The second line is literally, "To this place you founded for them."

[3] "From the fruit of your deeds the land/Earth is satiated."

[4] "You-cause-to-sprout grass/vegetation for-cattle / and-grass/vegetation for-labor-of humanity / to-extract food/bread from-the-earth." Ĭ added "tread" to imply that we often trample the ground that feeds us.

[5] "And-wine *that* delights the-heart-of-humanity / to-make-shine faces more-than-oil / and-bread/food the-heart-of-humanity it-sustains." Oil may be a symbol for rich produce, or it may simply mean that we get a good

SPS Sample

[16] Lebanon's cedars drink their fill—	יִשְׂבְּעוּ עֲצֵי יהוה	Yisbe'u atzei Adonai,
God planted them *in fertile loam*—[1]	אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע	arzei Levanon asher nata,
[17] Where fluttering birds nest, and the stork	אֲשֶׁר־שָׁם צִפֳּרִים יְקַנֵּנוּ	asher sham tziporim yekanenu,
In shady cypress makes her home;[2]	חֲסִידָה בְּרוֹשִׁים בֵּיתָהּ	chasidah beroshim beitah.
[18] Goats leap upon the mountain crest;	הָרִים הַגְּבֹהִים לַיְעֵלִים	Harim hag'vohim lay'elim,
Low boulders are the badgers' rest.[3]	סְלָעִים מַחְסֶה לַשְּׁפַנִּים	sela'im machseh lashfanim.
[19] *God* made the moon for festive times,[4]	עָשָׂה יָרֵחַ לְמוֹעֲדִים	Asah yare'ach lemo'adim,
The sun has learned its evening home.[5]	שֶׁמֶשׁ יָדַע מְבוֹאוֹ	shemesh yadah mevo'o.
[20] You bring the dark; now it is night:	תָּשֶׁת־חֹשֶׁךְ וִיהִי לָיְלָה	Tashet choshech vihi layla,
When forest creatures *wake and* roam,	בּוֹ־תִרְמֹשׂ כָּל־חַיְתּוֹ־יָעַר	bo tirmos kol chayto ya'ar,
[21] Young lions roaring for their prey,	הַכְּפִירִים שֹׁאֲגִים לַטָּרֶף	Hakfirim sho'agim lataref
Asking God their food to grant.	וּלְבַקֵּשׁ מֵאֵל אָכְלָם	ulevakesh me'El ochlam.
[22] At sunrise, they are gathered in,	תִּזְרַח הַשֶּׁמֶשׁ יֵאָסֵפוּן	Tizrach hashemesh ye'asefun
Sent into their dens to lie.	וְאֶל־מְעוֹנֹתָם יִרְבָּצוּן	ve'el me'onotam yirbatzun.
[23] Then people go about their work	יֵצֵא אָדָם לְפָעֳלוֹ	Yetze adam lefo'olo
To labor until night draws nigh.	וְלַעֲבָדָתוֹ עֲדֵי־עֶרֶב	vela'avodato adei arev.
[24] How many are your works, O God—	מָה־רַבּוּ מַעֲשֶׂיךָ יהוה	Mah rabu ma'asecha Adonai—
In wisdom you made every one.	כֻּלָּם בְּחָכְמָה עָשִׂיתָ	kulam bechochmah asita,
Your *varied* creatures[6] fill the world.	מָלְאָה הָאָרֶץ קִנְיָנֶךָ	mal'ah ha'aretz kinyanecha.

SPS Sample

crop of oil and use it to make our faces shiny. Richard Henry Dana in *Two Years Before the Mast* met Russian sailors whose faces gleamed from the grease in their diet.

[1] "They-would-sate-themselves, trees-of God / cedars-of Lebanon which *God* planted."

[2] "Where [which there] birds nest, / the-stork among-cypresses *makes* her-home.

[3] "The high hills are for the mountain goats; rocks are shelter for the badgers."

[4] "*God* made the moon for the seasons (or festivals)." The Jewish calendar of festivals is a lunar calendar. God made sun and moon לְמוֹעֲדִים וּלְיָמִים וְשָׁנִים / lemo'adim uleyamim veshanim / "for seasons and for days and for years" (Gen. 1:14). If you reckon that the sun marks the years and both sun and moon mark the days, then it's for the moon to mark the מוֹעֲדִים, the festival times, which fall at specific places in the lunar month.

[5] "The sun has learned *the place* where it sets."

[6] "Your creatures (or possessions)" is from the word for "own" or "buy." Earth is filled with God's possessions; having made it all, God owns it all.

[25] Look at the vast and spacious sea,	זֶה הַיָּם גָּדוֹל וּרְחַב יָדָיִם	Zeh hayam gadol ur'chav yadayim,
Teeming with life immeasurable,[1]	שָׁם־רֶמֶשׂ וְאֵין מִסְפָּר	sham remes ve'ein mispar,
Small and great together swirled.[2]	חַיּוֹת קְטַנּוֹת עִם־גְּדֹלוֹת	chayot ketanot im gedolot.
[26] There ships pass; here's Leviathan,	שָׁם אֳנִיּוֹת יְהַלֵּכוּן	Sham oniyot yehalechun,
God's creature made for play at sea.	לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ	Livyatan zeh yatzarta lesachek bo.
[27] All of them depend on you	כֻּלָּם אֵלֶיךָ יְשַׂבֵּרוּן	Kulam elecha yesaberun
To grant their food appropriately.[3]	לָתֵת אָכְלָם בְּעִתּוֹ	latet ochlam be'ito.
[28] They gather what you give them—food—	תִּתֵּן לָהֶם יִלְקֹטוּן	Titen lahem yilkotun
With open hand fill them with good.	תִּפְתַּח יָדְךָ יִשְׂבְּעוּן טוֹב	tiftach yadcha yisbe'un tov.
[29] But hide your face, they're struck with dread;	תַּסְתִּיר פָּנֶיךָ יִבָּהֵלוּן	Tastir panecha yibahelun
Collect their spirit, and they're dead,	תֹּסֵף רוּחָם יִגְוָעוּן	tosef rucham yigva'un
Back to the dust *from which they're bred*.	וְאֶל־עֲפָרָם יְשׁוּבוּן	ve'el afaram yeshuvun.
[30] Now send your breath: new women and men	תְּשַׁלַּח רוּחֲךָ יִבָּרֵאוּן	Teshalach ruchacha yibare'un
Will populate the Earth again.[4]	וּתְחַדֵּשׁ פְּנֵי אֲדָמָה	utechadesh penei adamah.
[31] May God's glory last forever	יְהִי כְבוֹד יהוה לְעוֹלָם	Yehi chevod Adonai le'olam
While *God* delights in *God's* endeavor—	יִשְׂמַח יהוה בְּמַעֲשָׂיו	yismach Adonai bema'asav.
[32] Whose glance makes earth shudder in fright,	הַמַּבִּיט לָאָרֶץ וַתִּרְעָד	Hamabit la'aretz vatir'ad
Whose touch scorches the mountain height.[5]	יִגַּע בֶּהָרִים וְיֶעֱשָׁנוּ	yiga beharim veye'eshanu.
[33] Alive, to God I'll bring my song,	אָשִׁירָה לַיהוה בְּחַיָּי	Ashirah lAdonai bechayay
Sing to my God my whole life long.	אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי	azamrah lElohai be'odi.
[34] May *God* my *prayerful* speech enjoy	יֶעֱרַב עָלָיו שִׂיחִי	Ye'erav alav sichi
For I in God find *all my* joy.[6]	אָנֹכִי אֶשְׂמַח בַּיהוה	anochi esmach bAdonai.

[1] "There *are* teeming things, and there is no number (or counting)."
[2] "Living things small with great." The sea contains creatures both tiny and huge.
[3] "To give them food at its *proper* time."
[4] "You-will-send/may-you-send your-breath/spirit, they-are-created / and-you-will-renew/and-may-you-renew the-surface-of the-ground." In the previous verse, when God collects spirit, creatures die; now, when God sends God's spirit, creatures are created, and they "renew" the ground by populating the surface of the earth. Today's Zero Population Growth advocates may not approve, but in ancient times population growth was in favor.
[5] "Who-glances at-the-earth and-it-shakes (like an earthquake), *God*-will-make-contact with-hills and-they-smoke (as if struck by lightning)."
[6] "May-it-give-pleasure upon-*God,* my-speech; I delight in-God.

SPS Sample

[35] Let earth be free from sin,
the wicked be no more.[1]
My soul, bless God—
Halleluyah!

יִתַּמּוּ חַטָּאִים מִן־הָאָרֶץ
וּרְשָׁעִים עוֹד אֵינָם
בָּרֲכִי נַפְשִׁי אֶת־יהוה
הַלְלוּ־יָהּ

Yitamu chata'im min ha'aretz
uresha'im od einam.
Barachi nafshi et Adonai
Haleluyah.

SPS Sample

[1] "Let-them-come-to-an-end, sins, from-the-earth, and-wicked-people any-more let-them-not-exist."

Psalms for Mourning

In a house of mourning, or when mourners during their shiva week attend synagogue services, many communities add Psalm 16 (on days without Tachanun) or Psalm 49 (or Psalm 42). This affords an extra chance to say Mourner's Kaddish to honor the memory of the deceased.

Tachanun is not said on Rosh Chodesh; the month of Nisan; Israel's Independence Day, Lag Ba'Omer and Jerusalem Day; the first of Sivan until the second day after Shavu'ot; the 9th and 15th of Av; the day before Rosh Hashanah; from the day before Yom Kippur until the second day after Sukkot; Chanukah; the 15th of Shevat; the 14th and 15th of Adar (and of Adar Rishon in a leap year); on the celebration of a marriage; on celebrating a circumcision if the father, godfather (sandek) or mohel is present.

Psalm 16

A poem by David: "Guard me, God,	מִכְתָּם[1] לְדָוִד שָׁמְרֵנִי אֵל	Michtam leDavid: Shomreni El,
for I have found shelter with you."	כִּי־חָסִיתִי בָךְ	ki chasiti vach.
[2] You[2] said to God, "You are my God.	אָמַרְתְּ לַיהוה אֲדֹנָי אָתָּה	Amart lAdonai: "Adonai atah:
Without you, I have nothing good."	טוֹבָתִי בַּל־עָלֶיךָ	tovati bal alecha!"
[3] Holy people who are on earth—	לִקְדוֹשִׁים אֲשֶׁר־בָּאָרֶץ הֵמָּה	Likdoshim asher ba'aretz hemah,
the best—all my delight is with them.	וְאַדִּירֵי כָל־חֶפְצִי־בָם	ve'adirei, kol cheftzi vam.
[4] Let *other people* have lots of idols	יִרְבּוּ עַצְּבוֹתָם	Yirbu atzvotam,
and hurry to worship another god:[3]	אַחֵר מָהָרוּ	acher maharu,
I won't offer their bloody libations	בַּל־אַסִּיךְ נְסָכֵיהֶם מִדָּם	bal asich niskeihem midam,
nor form their names on my lips.	וּבַל־אֶשָּׂא אֶת־שְׁמוֹתָם עַל־שְׂפָתָי	uval esah et shemotam al sefatai.
[5] God is my inheritance, my cup:[4]	יהוה מְנָת־חֶלְקִי וְכוֹסִי	Adonai, menat chelki vechosi,
my future is in your control.[5]	אַתָּה תּוֹמִיךְ גּוֹרָלִי	atah tomich gorali.
[6] I like the borders assigned to me;[6]	חֲבָלִים נָפְלוּ־לִי בַּנְּעִמִים	Chavalim naflu li ban'imim,
yes, I have a fine inheritance.[7]	אַף־נַחֲלָת שָׁפְרָה עָלָי	af nachalat shafra alai.

[1] The meaning of מִכְתָּם is uncertain. Psalms 56-60 are also called by this word.
[2] The poet speaks to himself, or someone speaks to the poet.
[3] "Many-will-be their-troubles/idols; / *to an*other they-hurried."
[4] I.e., the poet does not need to be involved in idolatrous drink-offerings.
[5] "You hold/grasp my lot/destiny/fate/future."
[6] "The *surveyor's* lines fell out for me nicely"—i.e., I'm happy with the inheritance I got when the land was divided by lot. חֲבָלִים can mean ropes, and ancient surveyors might use ropes or chains (less stretchy) for measuring land.
[7] "Yes, the inheritance was fine for me."

SPS Sample

[7] I bless God who advised me—	אֲבָרֵךְ אֶת־יהוה אֲשֶׁר יְעָצָנִי	Avarech et Adonai asher ye'atzani,
yes, at night my body guides me.[1]	אַף־לֵילוֹת יִסְרוּנִי כִלְיוֹתָי	af leilot yisruni chilyotai.
[8] I have always set God before me	שִׁוִּיתִי יהוה לְנֶגְדִּי תָמִיד	Shiviti Adonai lenegdi tamid
and can't be swayed from my purpose.[2]	כִּי מִימִינִי בַּל־אֶמּוֹט	ki mimini bal emot.
[9] So my heart is glad, my honor content,	לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי	Lachen samach libi, vayagel kevodi;
my flesh will dwell in safety:	אַף־בְּשָׂרִי יִשְׁכֹּן לָבֶטַח	af besari yishkon lavetach.
[10] You won't abandon me to She'ol[3]	כִּי לֹא־תַעֲזֹב נַפְשִׁי לִשְׁאוֹל	Ki lo ta'azov nafshi liShe'ol,
you won't let your devoted follower	לֹא־תִתֵּן חֲסִידְךָ	lo titen chasid'cha
face destruction.	לִרְאוֹת שָׁחַת	lir'ot shachat.
[11] Teach me[4] the path of life:	תּוֹדִיעֵנִי אֹרַח חַיִּים	Todi'eni orach chayim,
perfect joy is in your presence,[5]	שֹׂבַע שְׂמָחוֹת אֶת־פָּנֶיךָ	sova semachot et panecha,
contentment at your right hand, forever.	נְעִמוֹת בִּימִינְךָ נֶצַח	ne'imot bimin'cha netzach.

SPS Sample

[1] "Even at night my kidneys teach/instruct/discipline (from root יָסַר) me." Ancient cultures knew that the brain's role in guiding a person's actions was limited. B.T. Berachot 61a speculates on the mysterious process by which people speak what they think: "The Rabbis taught: the kidneys give advice, the heart understands, the tongue articulates, and the mouth finishes." The root יָסַר can imply corporal punishment (Deu. 21:18) as well as moral instruction (Deu. 4:36). With maturity, some people get night-time instructions from their bladder.

[2] "Because from my right hand, I can't be moved."

[3] Nafshi can be translated as "my soul," and She'ol is sometimes translated as "the Pit" or "the underworld." Translators' views of the psalmist's ideas of an afterlife influence their translations.

[4] "Make me know," or "You will make me know."

[5] "The satisfaction of joys is with your presence."

Psalm 49

[1] For the leader: a song by Korach's sons.	לַמְנַצֵּחַ לִבְנֵי קֹרַח מִזְמוֹר	Lamnatze'ach livnei Korach mizmor.
[2] Hear this, all nations,	שִׁמְעוּ זֹאת כָּל הָעַמִּים	Shim'u zot, kol ha'amim;
listen, all who live in the world,	הַאֲזִינוּ כָּל יֹשְׁבֵי חָלֶד	ha'azinu, kol yoshvei chaled.
[3] With parents common or distinguished,[1]	גַּם בְּנֵי אָדָם גַּם בְּנֵי אִישׁ	Gam benei adam, gam benei ish,
rich and poor together,	יַחַד עָשִׁיר וְאֶבְיוֹן	yachad ashir ve'evyon.
[4] My mouth will speak wisdom,	פִּי יְדַבֵּר חָכְמוֹת	Pi yedaber chochmot
my reflections[2] *will speak* understanding.	וְהָגוּת לִבִּי תְבוּנוֹת	vehagut libi tevunot.
[5] I lend my ear to the example,	אַטֶּה לְמָשָׁל אָזְנִי	Ateh lemashal ozni,
and to the lyre, I explain my mystery:[3]	אֶפְתַּח בְּכִנּוֹר חִידָתִי	eftach bechinor chidati.
[6] Why need I be afraid on bad days,	לָמָּה אִירָא בִּימֵי רָע	Lama irah bimei rah
surrounded by the evil of swindlers,	עֲוֹן עֲקֵבַי יְסוֹבֵנִי	avon akevai yesubeni,
[7] Those who trust their power	הַבֹּטְחִים עַל חֵילָם	Habot'chim al cheilam
and praise their great wealth?	וּבְרֹב עָשְׁרָם יִתְהַלָּלוּ	uverov oshram yit'halalu.
[8] One person[4] can never save another;	אָח לֹא פָדֹה יִפְדֶּה אִישׁ	Ach lo fado yifdeh ish,
one person can't ransom another from God.	לֹא יִתֵּן לֵאלֹהִים כָּפְרוֹ	lo yiten lElohim kofro.
[9] The ransom for a life is very costly—	וְיֵקַר פִּדְיוֹן נַפְשָׁם	Veyekar pidyon nafsham,
it can never be paid off—[5]	וְחָדַל לְעוֹלָם	vechadal le'olam.
[10] To let someone live forever,	וְיִחִי עוֹד לָנֶצַח	Vihi od lanetzach,
never to face destruction,	לֹא יִרְאֶה הַשָּׁחַת	lo yir'eh hashachat.
[11] For one sees that even the wise die;	כִּי יִרְאֶה חֲכָמִים יָמוּתוּ	Ki yir'eh chachamim yamutu,
fool and brute are lost together,	יַחַד כְּסִיל וָבַעַר יֹאבֵדוּ	yachad kesil vava'ar yovedu,
leaving their power to others.	וְעָזְבוּ לַאֲחֵרִים חֵילָם	ve'azvu la'acherim cheilam.
[12] *Rich people* think their houses will last	קִרְבָּם בָּתֵּימוֹ לְעוֹלָם	Kirbam bateimo le'olam,
and their estates span generations;	מִשְׁכְּנֹתָם לְדֹר וָדֹר	mishkenotam ledor vador,
they name lands after themselves.	קָרְאוּ בִשְׁמוֹתָם עֲלֵי אֲדָמוֹת	kar'u bishmotam alei adamot.

[1] "Both the children of common men and the children of distinguished men."
[2] "The meditation of my heart."
[3] "I incline my ear to a parable and open to the lyre my riddle."
[4] "A brother cannot save …"
[5] "It is never done" or "it ceases *only after* an eternity."

SPS Sample

[13] A person cannot rest in honor	וְאָדָם בִּיקָר בַּל יָלִין	Ve'adam bikar bal yalim,
but is curbed, like beasts for slaughter.[1]	נִמְשַׁל כַּבְּהֵמוֹת נִדְמוּ	nimshal kab'hemot nidmu.
[14] That's how they are, foolish;	זֶה דַּרְכָּם כֵּסֶל לָמוֹ	Zeh darkam, kesel lamo,
so are those who agree with them. Selah.	וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סֶלָה	ve'achareihem befihem yirtzu. Selah.
[15] Like a flock of sheep bound for hell,[2]	כַּצֹּאן לִשְׁאוֹל שַׁתּוּ	Katzon liShe'ol shatu;
death is their shepherd.	מָוֶת יִרְעֵם	mavet yir'em,
Tomorrow the upright will rule them,	וַיִּרְדּוּ בָם יְשָׁרִים לַבֹּקֶר	vayirdu vam yesharim laboker
while their bodies will fade in hell,	וְצוּרָם לְבַלּוֹת שְׁאוֹל[3]	vetzuram levalot She'ol
far from heaven.	מִזְּבֻל לוֹ	mizvul lo.
[16] But God will save my spirit	אַךְ אֱלֹהִים יִפְדֶּה נַפְשִׁי	Ach Elohim yifdeh nafshi
from the power of hell,	מִיַּד שְׁאוֹל	miyad She'ol
when God takes me. Selah.	כִּי יִקָּחֵנִי סֶלָה	ki yikacheni. Selah.
[17] Don't worry when others4 get rich	אַל תִּירָא כִּי יַעֲשַׁר אִישׁ	Al tirah ki ya'ashir ish
and their households win great honor,	כִּי יִרְבֶּה כְּבוֹד בֵּיתוֹ	ki yirbeh kevod beito,
[18] For they take none of it when they die;	כִּי לֹא בְמוֹתוֹ יִקַּח הַכֹּל	Ki lo vemoto yikach hakol,
honor does not follow them down under.	לֹא יֵרֵד אַחֲרָיו כְּבוֹדוֹ	lo yered acharav kevodo.
[19] In life, maybe they praised themselves:	כִּי נַפְשׁוֹ בְּחַיָּיו יְבָרֵךְ	Ki nafsho bechayav yevarech,
"People admire you if you do well for yourself."	וְיוֹדֶךָ כִּי תֵיטִיב לָךְ	veyoducha ki teitiv lach.
[20] They too will die,[5]	תָּבוֹא עַד דּוֹר אֲבוֹתָיו	Tavo ad dor avotav,
and such people will never see the light.	עַד נֶצַח לֹא יִרְאוּ אוֹר	ad netzach lo yir'u or.
[21] A prosperous person who does not see this	אָדָם בִּיקָר וְלֹא יָבִין	Adam bikar velo yavin,
is curbed like beasts, which are silenced.[6]	נִמְשַׁל כַּבְּהֵמוֹת נִדְמוּ	nimshal kab'hemot nidmu.

SPS sample

[1] "And-a-person in-high-price lest he-should-spend-the-night / is-overcome as-domesticated-animals are-silenced"—a person cannot sleep/relax/remain in an honored position / but is subjugated as beasts are sent to silence; i.e., we meet the same fate as Elsie the cow. See our note on verse 21 for another attempt at this line.

[2] Hell may not be a precise translation of שְׁאוֹל; it depends what we mean by hell and what the Psalmist meant by שְׁאוֹל.

[3] The traditional text is written וצירם and read וְצוּרָם.

[4] The Hebrew in verses 17-20 uses singular masculine pronouns; we use plural pronouns to avoid specifying gender.

[5] "It (his spirit / himself) will meet the generation of his ancestors"—i.e., such a man will meet his ancestors in death.

Psalm 42

[1] For the leader: a teaching-poem[1]	לַמְנַצֵּחַ מַשְׂכִּיל	Lamnatze'ach, maskil
by the sons of Korach.[2]	לִבְנֵי קֹרַח	livnei Korach.
[2] As the hart thirsts for the stream,[3]	כְּאַיָּל תַּעֲרֹג עַל אֲפִיקֵי מָיִם	Ke'ayal ta'arog al afikei mayim,
so does my spirit long for you, God.	כֵּן נַפְשִׁי תַעֲרֹג אֵלֶיךָ אֱלֹהִים	ken nafshi ta'arog elechai, Elohim.
[3] My spirit thirsts for God,	צָמְאָה נַפְשִׁי לֵאלֹהִים	Tzam'ah nafshi lElohim,
the living God:	לְאֵל חָי	le'El chai;
When am I to come and appear	מָתַי אָבוֹא וְאֵרָאֶה	matai avo ve'er'eh
in God's presence?	פְּנֵי אֱלֹהִים	penei Elohim?
[4] My tears have been my only food	הָיְתָה לִּי דִמְעָתִי לֶחֶם	Haytah li dim'ati lechem,
day and night;	יוֹמָם וָלָיְלָה	yomam velaylah,
all day they say to me,	בֶּאֱמֹר אֵלַי כָּל הַיּוֹם	be'emor elai kol hayom,
"Where is your God?"	אַיֵּה אֱלֹהֶיךָ	"Ayeh Elohecha?"
[5] I think of this	אֵלֶּה אֶזְכְּרָה	Eileh ezkerah
and pour out my spirit—	וְאֶשְׁפְּכָה עָלַי נַפְשִׁי	ve'eshpecha alai nafshi,
how once I would join the procession,	כִּי אֶעֱבֹר בַּסָּךְ	ki e'evor basach,
walk with them to God's house,	אֲדַדֵּם עַד בֵּית אֱלֹהִים	edadem ad beit Elohim
a happy crowd, shouting joy and thanks.	בְּקוֹל רִנָּה וְתוֹדָה הָמוֹן חוֹגֵג	bekol rinah vetodah hamon chogeg.
[6] Why are you cowed, my spirit,	מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי	Mah tishtochachi nafshi,
moaning inside me?	וַתֶּהֱמִי עָלָי	vatehemi alai?
Hope in God:	הוֹחִלִי לֵאלֹהִים	hochili lElohim
one day I shall thank	כִּי עוֹד אוֹדֶנּוּ	ki od odenu
God's saving presence.	יְשׁוּעוֹת פָּנָיו	yeshu'ot panav.

SPS Sample

[6] "An earthling in-prosperity and-not understands *this* / *is* compared like-beasts they-are-silenced/they-perish." נִדְמוּ connotes being silenced or perishing. People who think language is the difference between people and animals will understand that a person silenced is like a beast and a corpse. See our note on verse 13 for another attempt at this line.

[1] If the Hebrew word מַשְׂכִּיל is related to the root שכל, common sense, it may mean a poem that imbues people with שכל, common sense or intelligence.

[2] Psalms 42-49, 84, 85, 87 and 88 are by the "sons of Korach," who "did not die" with their father (Num. 26:11).

[3] "Streams of water."

[7] O God, my spirit is cowed,	אֱלֹהַי עָלַי נַפְשִׁי תִשְׁתּוֹחָח	Elohai, alai nafshi tishtochach
so I think of you from the land of Jordan,	עַל כֵּן אֶזְכָּרְךָ מֵאֶרֶץ יַרְדֵּן	al ken ezkar'cha me'eretz Yarden
the Hermon hills, the hill of Mitzar.	וְחֶרְמוֹנִים מֵהַר מִצְעָר	veChermonim mehar Mitz'ar.
[8] Chasm calls to chasm,	תְּהוֹם אֶל תְּהוֹם קוֹרֵא	Tehom el tehom koreh
echoing your waterfalls;	לְקוֹל צִנּוֹרֶיךָ	lekol tzinorecha;
all your breakers and waves	כָּל מִשְׁבָּרֶיךָ וְגַלֶּיךָ	kol mishbarecha vegalecha
have passed above me.	עָלַי עָבָרוּ	alai avaru.
[9] By day God will command mercy,	יוֹמָם יְצַוֶּה יהוה חַסְדּוֹ	Yomam yetzavah Adonai chasdo
at night a song for me,	וּבַלַּיְלָה שִׁירֹה עִמִּי	uvalaylah shiroh imi,
a prayer to the God of my life.	תְּפִלָּה לְאֵל חַיָּי	tefilah le'El chayai.
[10] I shall ask God, my rock:	אוֹמְרָה לְאֵל סַלְעִי	Omrah le'El sal'i,
"Why have you forgotten me,	לָמָּה שְׁכַחְתָּנִי	"Lamah shechachtani,
why am I walking in sadness,	לָמָּה קֹדֵר אֵלֵךְ	lamah koder elech
oppressed by the enemy?"	בְּלַחַץ אוֹיֵב	belachatz oyev?"
[11] I feel murder in my bones[1]	בְּרֶצַח בְּעַצְמוֹתַי	Beretzach be'atzmotai
when my foes taunt me,	חֵרְפוּנִי צוֹרְרָי	cherfuni tzorerai
when they say, all day:	בְּאָמְרָם אֵלַי כָּל הַיּוֹם	be'omram elai kol hayom,
"Where is your God?"	אַיֵּה אֱלֹהֶיךָ	"Ayeh Elohecha?"
[12] O my spirit, why are you cowed,	מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי	Mah tishtochachi, nafshi,
why moaning inside me?	וּמַה תֶּהֱמִי עָלָי	umah tehemi alai?
Set your hopes on God,	הוֹחִילִי לֵאלֹהִים	hochili lElohim
that one day I shall be thankful	כִּי עוֹד אוֹדֶנּוּ	ki od odenu
for salvation—for me, from God.[2]	יְשׁוּעֹת פָּנַי וֵאלֹהָי	yeshu'ot panai vElohai.

[1] "With murder in my bones"—i.e., when my enemies taunt me, I become so exasperated I want to kill them!
[2] "The salvations of my presence and of my God."

SPS Sample

Psalm 30

Many communities include this psalm for every morning service, though some save it for Chanukah.

[1] A psalm, a song to dedicate the Temple,	מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת	Mizmor shir chanukat haBayit
by David:	לְדָוִד	leDavid:
[2] I exalt you, God; you raised me tall;	אֲרוֹמִמְךָ יהוה כִּי דִלִּיתָנִי	Aromimcha Adonai ki dilitani,
my enemies could not cheer my fall.[1]	וְלֹא־שִׂמַּחְתָּ אֹיְבַי לִי	velo simachta oyvai li.
[3] O God, to you I screamed in pain,	יהוה אֱלֹהָי שִׁוַּעְתִּי אֵלֶיךָ	Adonai Elohai shivati elecha,
my God, you made me well again.	וַתִּרְפָּאֵנִי	vatirpa'eni.
[4] O God, you raised my soul from She'ol,	יהוה הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי	Adonai he'elita min She'ol nafshi,
so I survived the Pit alive.[2]	חִיִּיתַנִי מִיָּרְדִי־בוֹר	chiyitani miyordi vor.
[5] To God sing out, all you devout,	זַמְּרוּ לַיהוה חֲסִידָיו	Zamru lAdonai chasidav,
give thanks for holiness, speak out![3]	וְהוֹדוּ לְזֵכֶר קָדְשׁוֹ	vehodu lezecher kodsho.
[6] *God's* anger flashes past,	כִּי רֶגַע בְּאַפּוֹ	Ki rega be'apo,
God's favor ever lasts;	חַיִּים בִּרְצוֹנוֹ	chayim birtzono,
if weeping spends the night,	בָּעֶרֶב יָלִין בֶּכִי	ba'erev yalin bechi,
joy comes with morning light.[4]	וְלַבֹּקֶר רִנָּה	velaboker rinah.
[7] Poised and composed, I'd often say	וַאֲנִי אָמַרְתִּי בְשַׁלְוִי	Va'ani amarti veshalvi
I never could be pushed away.[5]	בַּל־אֶמּוֹט לְעוֹלָם	bal emot le'olam.
[8] O God, should you grant favor,	יהוה בִּרְצוֹנְךָ	Adonai birtzoncha
you'd stand me high, a tower of power;[6]	הֶעֱמַדְתָּה לְהַרְרִי עֹז	he'emad'ta lehar'ri oz,
but should you hide your face,	הִסְתַּרְתָּ פָּנֶיךָ	histarta fanecha,
I'd be abashed, *in terror cower*.	הָיִיתִי נִבְהָל	hayiti nivhal.

[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.

SPS Sample

[9] To you, God, I shall call,	אֵלֶיךָ יהוה אֶקְרָא	Elecha Adonai ekra,
to my ruler bring my plea:	וְאֶל־אֲדֹנָי אֶתְחַנָּן	ve'el Adonai et'chanan.
[10] Could my silence serve a purpose,	מַה־בֶּצַע בְּדָמִי	Mah betzah bedomi
deep in my sepulcher;	בְּרִדְתִּי אֶל־שָׁחַת	berid'ti el shachat,
as *dry* dust could I thank you,	הֲיוֹדְךָ עָפָר	hayodcha afar,
your constant faith aver?[1]	הֲיַגִּיד אֲמִתֶּךָ	hayagid amitecha.
[11] God, hear me graciously,	שְׁמַע־יהוה וְחָנֵּנִי	Shema Adonai vechoneini,
God, be a help to me!	יהוה הֱיֵה־עֹזֵר לִי	Adonai heyeh ozer li.
[12] You changed to dance my mournful care,[2]	הָפַכְתָּ מִסְפְּדִי לְמָחוֹל לִי	Hafachta mispedi lemachol li,
for sack-cloth gave me joy to wear.[3]	פִּתַּחְתָּ שַׂקִּי וַתְּאַזְּרֵנִי שִׂמְחָה	pitachta saki, vat'azreini simchah.
[13] That my best part[4] may sing *your praise,*	◊ לְמַעַן יְזַמֶּרְךָ כָבוֹד	◊ Lema'an yezamer'cha chavod
and not fall dumb;	וְלֹא יִדֹּם	velo yidom,
O God, my God, I'll bring you thanks	יהוה אֱלֹהַי	Adonai Elohai
for endless time to come.	לְעוֹלָם אוֹדֶךָּ	le'olam odeka.

Mourners and those observing yahrzeit rise to lead Mourners' Kaddish, page 544.

SPS Sample

[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 "bed**a**mi"; those who think it means "in my silence" will transliterate it "bed**o**mi." Perhaps the poet intends both meanings.

[2] מִסְפְּדִי, mourning, lament, funeral oration.

[3] שַׂקִּי is "my sackcloth" or mourning clothes (today, the widow's weeds of earlier times have often shrunk to a black ribbon). "Opened my sackcloth (took off my mourning clothes) and girded me with joy."

[4] כָּבוֹד, honor, glory; hence, the best of human nature.

Poems and Songs

Blessed Is the One Who Spoke ▪ בָּרוּךְ שֶׁאָמַר ▪ Baruch She'amar

We rise. Those wearing a tallit hold the two front tzitziyot.
The congregation responds "Amen" but not "Baruch hu uvaruch shemo" from here to the morning amidah.
An explanation of prayer responses is on page 604.

Blessed is the one who spoke—	בָּרוּךְ שֶׁאָמַר	Baruch she'amar
and the world came into being!	וְהָיָה הָעוֹלָם	vehaya ha'olam!
Blessed is the one.	בָּרוּךְ הוּא	Baruch hu.
Blessed is the maker of creation.	בָּרוּךְ עֹשֶׂה בְרֵאשִׁית	Baruch oseh vereishit,
…who says and does,	בָּרוּךְ אוֹמֵר וְעוֹשֶׂה	baruch omer ve'oseh,
…who breaks and makes,	בָּרוּךְ גּוֹזֵר וּמְקַיֵּם	baruch gozeir um'kayem,
…who pities the earth,	בָּרוּךְ מְרַחֵם עַל הָאָרֶץ	baruch merachem al ha'aretz,
…who pities all creatures,	בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת	baruch merachem al habriyot,
…who rewards the God-fearing,	בָּרוּךְ מְשַׁלֵּם שָׂכָר טוֹב לִירֵאָיו	baruch meshalem sachar tov lire'av,
…who lives forever and lasts in glory,	בָּרוּךְ חַי לָעַד וְקַיָּם לָנֶצַח	baruch chai la'ad vekayam lanetzach,
…who ransoms and rescues,	בָּרוּךְ פּוֹדֶה וּמַצִּיל	baruch podeh umatzil,
Blessed is *God's* name.	בָּרוּךְ שְׁמוֹ	baruch shemo.
We bless you, God,	בָּרוּךְ 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 הָרַחֲמָן	ha'El, ha'av harachaman,
hailed by your people,	הַמְהֻלָּל בְּפִי עַמּוֹ	ham'hulal befi amo
praised and lauded by the tongues	מְשֻׁבָּח וּמְפֹאָר	meshubach umefo'ar
of your saints and servants.	בִּלְשׁוֹן חֲסִידָיו וַעֲבָדָיו	bilshon chasidav va'avadav.
And with songs of your servant David	וּבְשִׁירֵי דָוִד עַבְדֶּךָ	Uveshirei David avdecha
we shall hail you, God, our God,	נְהַלֶּלְךָ יי אֱלֹהֵינוּ	nehalelcha Adonai Eloheinu
in praise and melody.	בִּשְׁבָחוֹת וּבְזִמְרוֹת	bishvachot uvizmirot.
We shall magnify and praise you,	נְגַדֶּלְךָ וּנְשַׁבֵּחֲךָ	Negadelcha, uneshabechacha,
glorify you and honor your name	וּנְפָאֶרְךָ וְנַזְכִּיר שִׁמְךָ	unefa'er'cha, venazkir shimcha
and crown you as our ruler, O God,	וְנַמְלִיכְךָ מַלְכֵּנוּ אֱלֹהֵינוּ	venamlichecha malkeinu Eloheinu,

SPS Sample

only life of the worlds.	◊ יָחִיד חֵי הָעוֹלָמִים	◊ yachid chei ha'olamim.
Sovereign praised and glorified—	מֶלֶךְ מְשֻׁבָּח וּמְפֹאָר	Melech meshubach umefo'ar
forever is your name great.	עָדֵי עַד שְׁמוֹ הַגָּדוֹל	adei ad shemo hagadol.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
ruler hailed with praises.	מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת אָמֵן	melech mehulal batishbachot. Amen

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

I Chronicles 16:8-36[1]

1 Chron 16:8-36 Give thanks to God,	׀ הוֹדוּ לַיהוה	׀ Hodu lAdonai
call on *God's* name.	קִרְאוּ בִשְׁמוֹ	kir'u vishmo,
Make all the peoples know *God's* deeds.	הוֹדִיעוּ בָעַמִּים עֲלִילֹתָיו	hodi'u va'amim alilotav.
9 Sing to *God*, make songs to *God*,	שִׁירוּ לוֹ זַמְּרוּ־לוֹ	Shiru lo, zamru lo,
Speak of all *God's* miracles.	שִׂיחוּ בְּכָל־נִפְלְאֹתָיו	sichu bechol nifle'otav.
10 Share praises in *God's* holy name,	הִתְהַלְלוּ בְּשֵׁם קָדְשׁוֹ	Hit'halelu beshem kodsho,
Let them rejoice, who ask for God.	יִשְׂמַח לֵב מְבַקְשֵׁי יהוה	yismach lev mevakshei Adonai.
11 Seek out God and power divine,	דִּרְשׁוּ יהוה וְעֻזּוֹ	Dirshu Adonai ve'uzo,
Seek *God's* presence all the time.	בַּקְּשׁוּ פָנָיו תָּמִיד	bakshu fanav tamid.
12 Think of the wonders *God* has done,	זִכְרוּ נִפְלְאֹתָיו אֲשֶׁר עָשָׂה	Zichru nifle'otav asher asah,
The signs and judgements *God* decreed.	מֹפְתָיו וּמִשְׁפְּטֵי־פִיהוּ	moftav umishpetei fihu.
13 Israel's children work for *God*,	זֶרַע יִשְׂרָאֵל עַבְדּוֹ	Zera Yisra'el avdo,
God's chosen people, Jacob's seed.	בְּנֵי יַעֲקֹב בְּחִירָיו	benei Ya'akov bechirav.
14 This is God, our sovereign,	הוּא יהוה אֱלֹהֵינוּ	Hu Adonai Eloheinu,
Whose judgements are in all the earth.	בְּכָל־הָאָרֶץ מִשְׁפָּטָיו	bechol ha'aretz mishpatav.
15 Think always of our pact with *God*,	זִכְרוּ לְעוֹלָם בְּרִיתוֹ	Zichru le'olam berito,
A rule to last a thousand ages,	דָּבָר צִוָּה לְאֶלֶף דּוֹר	davar tzivah le'elef dor.
16 That *God* promised to Abraham,	אֲשֶׁר כָּרַת אֶת־אַבְרָהָם	Asher karat et-Avraham,
And *God's* oath to Isaac,	וּשְׁבוּעָתוֹ לְיִצְחָק	ushevu'ato leYitzchak.

[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.

SPS Sample

[17] That *God* set as Jacob's law,	וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק	Vaya'amideha leYa'akov lechok,
For Israel an eternal pledge,	לְיִשְׂרָאֵל בְּרִית עוֹלָם	leYisra'el berit olam.
[18] "Canaan's land I give to you;	לֵאמֹר לְךָ אֶתֵּן אֶרֶץ־כְּנָעַן	Lemor lecha eten eretz Kena'an,
This part is your inheritance."	חֶבֶל נַחֲלַתְכֶם	chevel nachalat'chem.
[19] When you numbered but a few,	בִּהְיוֹתְכֶם מְתֵי מִסְפָּר	Biheyot'chem metei mispar,
A small group who were staying there,	כִּמְעַט וְגָרִים בָּהּ	kim'at vegarim bah.
[20] And they trudged from land to land,	וַיִּתְהַלְּכוּ מִגּוֹי אֶל־גּוֹי	Vayit'halchu migoy el goy
From state to state they made their way,	וּמִמַּמְלָכָה אֶל־עַם אַחֵר	umimamlacha el am acher.
[21] *God* let no one do them harm—	לֹא־הִנִּיחַ לְאִישׁ לְעָשְׁקָם	Lo hini'ach le'ish le'oshkam
God reprimanded kings for them!	וַיּוֹכַח עֲלֵיהֶם מְלָכִים	vayochah aleihem melachim.
[22] "Don't touch my anointed ones,	אַל־תִּגְּעוּ בִּמְשִׁיחָי	"Al tig'u bimshichai
And don't harm my prophets."	וּבִנְבִיאַי אַל־תָּרֵעוּ	uvin'vi'ai al tarei'u."
[23] Sing to God, sing every place,[1]	שִׁירוּ לַיהוה כָּל־הָאָרֶץ	Shiru lAdonai kol ha'aretz,
Declare each day the savior's grace.[2]	בַּשְּׂרוּ מִיּוֹם־אֶל־יוֹם יְשׁוּעָתוֹ	basru miyom el yom yeshu'ato.
[24] Tell *God's* renown to every race,	סַפְּרוּ בַגּוֹיִם אֶת־כְּבוֹדוֹ	Sap'ru vagoyim et kevodo
God's wonders among every folk;	בְּכָל־הָעַמִּים נִפְלְאֹתָיו	bechol ha'amim nifle'otav.
[25] For great is God and greatly praised,	◊ כִּי גָדוֹל יהוה וּמְהֻלָּל מְאֹד	◊ Ki gadol Adonai umehulol me'od,
No other can such awe evoke.[3]	וְנוֹרָא הוּא עַל־כָּל־אֱלֹהִים	venorah hu al kol elohim.
[26] Those other "gods" are but a joke[4]—	כִּי כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים	Ki kol elohei ha'amim elilim,
While *our* God did the heavens form.	וַיהוה שָׁמַיִם עָשָׂה	vAdonai shamayim asah.
[27] Glory and majesty herald *God*,	הוֹד וְהָדָר לְפָנָיו	Hod vehadar lefanav,
Strength and joy *God's* place adorn.[5]	עֹז וְחֶדְוָה בִּמְקֹמוֹ	oz vechedvah bimkomo.
[28] People, wherever you were born,	הָבוּ לַיהוה מִשְׁפְּחוֹת עַמִּים	Havu lAdonai mishpechot amim,
Declare God's honor and *God's* fame![6]	הָבוּ לַיהוה כָּבוֹד וָעֹז	havu lAdonai kavod va'oz.

[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."

SPS Sample

[29] Declare the glory of *God's* name,	הָבוּ לַיהוה כְּבוֹד שְׁמוֹ	Havu lAdonai kevod shemo;
Bring offerings, come before *God;*[1]	שְׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו	se'u min'cha uvo'u lefanav.
To God bow down in sacred space.	הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת־קֹדֶשׁ	Hishtachavu lAdonai b'hadrat kodesh.
[30] Tremble, earth, before *God's* face;	חִילוּ מִלְּפָנָיו כָּל־הָאָרֶץ	Chilu milfanav kol ha'aretz;
Earth cannot slip in *God's* embrace.[2]	אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט	af tikon tevel bal timot,
[31] Sky will delight	יִשְׂמְחוּ הַשָּׁמַיִם	Yismechu hashamayim
and earth rejoice,	וְתָגֵל הָאָרֶץ	vetagel ha'aretz,
God's sovereignty all folk will voice.[3]	וְיֹאמְרוּ בַגּוֹיִם יהוה מָלָךְ	veyomru vagoyim, "Adonai malach!"
[32] The teeming sea will roar, the lea[4]	יִרְעַם הַיָּם וּמְלוֹאוֹ	Yir'am hayam um'lo'o;
And all its creatures will exult,	יַעֲלֹץ הַשָּׂדֶה וְכָל־אֲשֶׁר־בּוֹ	ya'alotz hasadeh vechol asher bo.
[33] And forests answer joyfully	אָז יְרַנְּנוּ עֲצֵי הַיָּעַר	Az yeranenu atzei haya'ar
As God comes near	מִלִּפְנֵי יהוה כִּי־בָא	milifnei Adonai ki va
to judge earth's *sphere*.[5]	לִשְׁפּוֹט אֶת־הָאָרֶץ	lishpot et ha'aretz.
[34] Give thanks to God for *God* is good,	הוֹדוּ לַיהוה כִּי טוֹב	Hodu lAdonai ki tov,
Because forever lasts *God's* love.	כִּי לְעוֹלָם חַסְדּוֹ	ki le'olam chasdo.
[35] And say, "Save us, O saving God,	וְאִמְרוּ הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ	Ve'imru, "Hoshi'enu Elohei yish'enu,
Unite us, save us from our foes,	וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם	vekabtzenu vehatzilenu min hagoyim,
That we may thank your holy name	לְהֹדוֹת לְשֵׁם קָדְשֶׁךָ	lehodot leshem kodshecha,
That we may praise your glory.	לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ	lehishtabe'ach bit'hilatecha.
[36] Blessed is God, Israel's God,	בָּרוּךְ יהוה אֱלֹהֵי יִשְׂרָאֵל	Baruch Adonai Elohei Yisra'el
From now until eternity."	מִן־הָעוֹלָם וְעַד הָעֹלָם	min ha'olam ve'ad ha'olam."
And all the people said:	וַיֹּאמְרוּ כָל־הָעָם	Vayomru chol ha'am:
"Amen!" and "Praise to God!"	אָמֵן וְהַלֵּל לַיהוה	"Amen vehalel lAdonai."

[6] "Ascribe to God, clans of peoples, ascribe to God glory and power."
[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."

SPS Sample

Ps. 99:5 Exalt God, our ruler,	רוֹמְמוּ יהוה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu,
and bow at *God's* footstool;	וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו	vehishtachavu lahadom raglav,
God is holy.	קָדוֹשׁ הוּא	kadosh hu.
Ps. 99:9 Exalt God, our ruler,	◊ רוֹמְמוּ יהוה אֱלֹהֵינוּ	◊ Rom'mu Adonai Eloheinu
and bow at *God's* holy mountain,	וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ	vehishtachavu lehar kodsho,
because God, our ruler, is holy.	כִּי־קָדוֹשׁ יהוה אֱלֹהֵינוּ	ki kadosh Adonai Eloheinu.

Additional Psalm Verses

We continue with more verses from Psalms.

Ps. 78:38 *God* is merciful, excuses sin	וְהוּא רַחוּם יְכַפֵּר עָוֹן	Vehu rachum yechaper avon
and will not destroy *us*,	וְלֹא־יַשְׁחִית	velo yashchit,
often withholds divine anger	וְהִרְבָּה לְהָשִׁיב אַפּוֹ	vehirbah lehashiv apo,
and does not arouse *God's* rage.[1]	וְלֹא־יָעִיר כָּל־חֲמָתוֹ	velo ya'ir kol chamato.
Ps. 40:12 God,	אַתָּה יהוה	Atah Adonai
don't keep your compassion from me—	לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנִּי	lo tichla rachamecha mimeni;
your kindness and faithfulness	חַסְדְּךָ וַאֲמִתְּךָ	chasdecha va'amit'cha
always protect me.	תָּמִיד יִצְּרוּנִי	tamid yitzruni.
Ps 25:6 Remember your mercies, God,	זְכֹר־רַחֲמֶיךָ יְהוָה	Zechor rachamecha, Adonai,
and your kindnesses,	וַחֲסָדֶיךָ	vachasadecha,
for they have existed forever.	כִּי מֵעוֹלָם הֵמָּה	ki me'olam hemah.
Ps. 68:35-36 Grant that God is mighty,[2]	תְּנוּ עֹז לֵאלֹהִים	Tenu oz lElohim;
whose majesty is over Israel	עַל־יִשְׂרָאֵל גַּאֲוָתוֹ	al Yisra'el ga'avato,
and whose power is in the clouds;	וְעֻזּוֹ בַּשְּׁחָקִים	ve'uzo bash'chakim.
God, no building can match your splendor.[3]	נוֹרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ	Nora Elohim mimikdashecha;

SPS Sample

[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 יְכַפֵּר 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

It's Israel's God,	אֵל יִשְׂרָאֵל הוּא	El Yisra'el hu,
who grants power and strength to the people.	נֹתֵן עֹז וְתַעֲצֻמוֹת לָעָם	noten oz veta'atzumot la'am.
Blessed is God!	בָּרוּךְ אֱלֹהִים	Baruch Elohim!
Ps. 94:1-2 God is a God of revenge:	אֵל־נְקָמוֹת יהוה	El nekamot Adonai:
God of revenge, show yourself!	אֵל נְקָמוֹת הוֹפִיַע	El nekamot, hofi'a!
Rise, judge of the earth,	הִנָּשֵׂא שֹׁפֵט הָאָרֶץ	Hinaseh shofet ha'aretz,
Give the proud what they deserve!	הָשֵׁב גְּמוּל עַל־גֵּאִים	hashev gemul al ge'im.
Ps. 3:9 To God belongs salvation, while	לַיהוָה הַיְשׁוּעָה	lAdonai hayeshuah,
Your blessing's on your nation. Selah.[1]	עַל־עַמְּךָ בִרְכָתֶךָ סֶלָה	al amcha virchatecha. Selah.
Ps. 46:8 The God of hosts is on our side;	יהוה צְבָאוֹת עִמָּנוּ	Adonai tzeva'ot imanu;
Jacob's God is our defense. Selah.	מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה	misgav lanu Elohei Ya'akov. Selah.
Ps. 84:13 God of hosts,	◊ יהוה צְבָאוֹת	◊ Adonai tzeva'ot,
Happy is the person who relies on you.	אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ	ashrei adam bote'ach bach.
Ps. 20:10 God, save us: for at our demand,	יְהוָה הוֹשִׁיעָה	Adonai hoshi'a—
Oh Ruler, you'll give answer true.[2]	הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ	hamelech ya'aneinu veyom kor'einu.
Ps. 28:9 Save your people	הוֹשִׁיעָה אֶת־עַמֶּךָ	Hoshi'a et amecha
and bless your heritage,	וּבָרֵךְ אֶת־נַחֲלָתֶךָ	uvarech et nachalatecha,
care for them and carry them forever.[3]	וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם	ur'em venas'em ad ha'olam.
Ps. 33:20-22 Our soul longed for God,	נַפְשֵׁנוּ חִכְּתָה לַיהוה	Nafshenu chikta lAdonai,
who is our help and our protection,	עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא	ezrenu umaginenu hu,
in whom our heart will find delight,	כִּי־בוֹ יִשְׂמַח לִבֵּנוּ	ki vo yismach libenu,
in whose holy name we trust.	כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ	ki veshem kodsho vatachnu.
May your kindness, God, touch us[4]	יְהִי־חַסְדְּךָ יהוה עָלֵינוּ	Yehi chasdecha Adonai aleinu,
because we put our trust in you.	כַּאֲשֶׁר יִחַלְנוּ לָךְ	ka'asher yichalnu lach.

SPS Sample

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.

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

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

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

[4] Or "be upon us."

Ps. 85:8 God, show us your kindness	הַרְאֵנוּ יהוה חַסְדֶּךָ	Har'einu, Adonai, chasdecha,
and grant us your salvation.	וְיֶשְׁעֲךָ תִּתֶּן־לָנוּ	veyesh'acha titen lanu.
Ps. 44:27 Get up and help us,	קוּמָה עֶזְרָתָה לָּנוּ	Kumah, ezratah lanu,
and save us to show your kindness.[1]	וּפְדֵנוּ לְמַעַן חַסְדֶּךָ	ufedeinu lema'an chasdecha.
Ps. 81:11 I am the ruler, your God,	אָנֹכִי יהוה אֱלֹהֶיךָ	Anochi Adonai Elohecha,
who lifts you from the Land of Egypt:	הַמַּעַלְךָ מֵאֶרֶץ מִצְרָיִם	hama'alcha me'eretz Mitzrayim:
open your mouth and I will fill it!	הַרְחֶב־פִּיךָ וַאֲמַלְאֵהוּ	har'chev picha va'amal'ehu.
Ps. 144:15 Happy is the nation like this,	אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ	Ashrei ha'am shekacha lo,
Happy is the nation that worships God.	אַשְׁרֵי הָעָם שֶׁיהוה אֱלֹהָיו	ashrei ha'am sheAdonai Elohav.
Ps. 13:6 And me, I trusted in your kindness,	◊ וַאֲנִי בְחַסְדְּךָ בָטָחְתִּי	◊ Va'ani bechasdecha vatachti—
that my heart will enjoy your salvation:	יָגֵל לִבִּי בִּישׁוּעָתֶךָ	yagel libi bishu'atecha:
I will sing to God, who gave me my reward.	אָשִׁירָה לַיהוה כִּי גָמַל עָלָי	ashira lAdonai ki gamal alai.

SPS Sample

[1] "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."

Psalm 100

Skip this psalm on Shabbat, on festival holy days, on the day before and on intermediate days of Pesach, and on the day before Yom Kippur. Include it on other weekdays and on Hoshanah Rabbah. Many communities stand for this psalm.

[1] A psalm of thanks.[1]	מִזְמוֹר לְתוֹדָה	Mizmor letodah.
Shout out to God, O every land,[2]	הָרִיעוּ לַיהוה כָּל־הָאָרֶץ	Hari'u lAdonai, kol ha'aretz.
[2] Worship God with happiness,	עִבְדוּ אֶת־יהוה בְּשִׂמְחָה	Ivdu et Adonai besimchah,
Gladly before *God* to stand.[3]	בֹּאוּ לְפָנָיו בִּרְנָנָה	bo'u lefanav betodah.
[3] Know this is the God we bless.[4]	דְּעוּ כִּי־יהוה הוּא אֱלֹהִים	De'u ki Adonai, hu Elohim.
God made us; *now God* owns us, and[5]—	הוּא־עָשָׂנוּ וְלוֹ אֲנַחְנוּ	Hu asanu, velo anachnu;
God's people—we graze *God's lush* land.[6]	עַמּוֹ וְצֹאן מַרְעִיתוֹ	amo, vetzon mar'ito.
[4] With thanks approach the entry ways;[7]	בֹּאוּ שְׁעָרָיו בְּתוֹדָה	Bo'u she'arav betodah,
To *Temple* courtyards bring your praise;	חֲצֵרֹתָיו בִּתְהִלָּה	chatzerotav bit'hilah.
With thanks *God's* reputation raise!	הוֹדוּ־לוֹ בָּרֲכוּ שְׁמוֹ	Hodu lo, bar'chu shemo!
[5] For God is good and always kind;	כִּי־טוֹב יהוה לְעוֹלָם חַסְדּוֹ	Ki tov Adonai, le'olam chasdo,
Age after age God's truth will find![8]	וְעַד־דֹּר וָדֹר אֱמוּנָתוֹ	ve'ad dor vador emunato.

SPS Sample

On weekdays and festival intermediate days (except Hoshanah Rabbah), skip to Yehi Chevod, page 203, omitting the Psalms for Festive Days. On Shabbat, festival holy days, Hoshanah Rabbah, Yom Ha'atzma'ut and Yom Yerushalayim, include Psalms for Festive Days, pages 188 to 203.

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[1] Or, "A psalm as a Thanksgiving Offering," as if saying this psalm is like bringing the offering; that's why many people stand for this psalm, and that's why we skip this psalm on days when there was no thanksgiving offering: Shabbat, festivals, the eve of Passover and its middle days, and the day before Yom Kippur.

[2] "Cry out *joyfully* to God, all the earth."

[3] "Serve God with happiness, come before God with delight."

[4] "Know that God is God."

[5] The written text reads ולא but we read וְלוֹ instead (a difference between text as written and as read is not unusual in Hebrew scriptures). In this case, the pronunciation is the same. The written text means, "*God* made us, we did not make ourselves"; the text as read means "*God* made us, and to *God* we belong."

[6] "*We are God's* people, and the flock of *God's* pasturing" (i.e., God is our shepherd.)

[7] "Approach *God's* gates with thanks, *God's* courtyards with praise; acknowledge (or thank) *God*, bless *God's* name."

[8] "For God is good; *God's* kindness *lasts* forever; from generation to generation *God's* truthfulness endures."

Psalms for Festive Days

Psalm 19

[1] For the Conductor: a psalm of David.	לַמְנַצֵּחַ מִזְמוֹר לְדָוִד	LaMenatze'ach: mizmor leDavid.
[2] The skies declare God's glory,	הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל	Hashamayim mesaprim kevod El,
their expanse tells God's handiwork.[1]	וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ	uma'aseh yadav magid haraki'ah.
[3] Day shares speech with day,[2]	יוֹם לְיוֹם יַבִּיעַ אֹמֶר	Yom leyom yabi'a omer
and night communicates[3] with night;	וְלַיְלָה לְלַיְלָה יְחַוֶּה־דָּעַת	velaylah lelaylah yechaveh da'at.
[4] without speech, without a word:	אֵין־אֹמֶר וְאֵין דְּבָרִים	Ein omer, ve'ein devarim
their voice cannot be heard.	בְּלִי נִשְׁמָע קוֹלָם	beli nishma kolam.
[5] Their voice has crossed the world,	בְּכָל־הָאָרֶץ יָצָא קַוָּם	Bechol ha'aretz yatza kavam
their words have reached Land's End;	וּבִקְצֵה תֵּבֵל מִלֵּיהֶם	uviktzei tevel mileihem;
In them God pitched the sun's tent.[4]	לַשֶּׁמֶשׁ שָׂם־אֹהֶל בָּהֶם	lashemesh sam ohel bahem—
[6] And like a bridegroom,	וְהוּא כְּחָתָן	Vehu kechatan
the sun leaves its canopy,	יֹצֵא מֵחֻפָּתוֹ	yotzei mechupato,
rejoices like an athlete to run a race.	יָשִׂישׂ כְּגִבּוֹר לָרוּץ אֹרַח	yasis kegibor larutz orach.
[7] It starts at the end of the sky	מִקְצֵה הַשָּׁמַיִם מוֹצָאוֹ	Miktzei hashamayim motza'o,
and comes[5] to its other edge,	וּתְקוּפָתוֹ עַל־קְצוֹתָם	utekufato al ketzotam,
and nothing is hidden from its heat.	וְאֵין נִסְתָּר מֵחַמָּתוֹ	ve'ein nistar mechamato.
[8] God's law is perfect,	תּוֹרַת יהוה תְּמִימָה	Torat Adonai temimah,
restoring the soul.	מְשִׁיבַת נָפֶשׁ	meshivat nafesh;
God's testimony[6] is faithful,	עֵדוּת יהוה נֶאֱמָנָה	edut Adonai ne'emanah,
making bright the dimwit.	מַחְכִּימַת פֶּתִי	machkimat peti;

SPS Sample

[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] יַבִּיעַ from נבע—pour out, gush forth, express.
[3] יְחַוֶּה from לְחַוּוֹת—state, make known, relate; דָּעַת—knowledge.
[4] קַו—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.
[5] "Its תְּקוּפָה (circuit) is up to *the skies'* other edge."
[6] עֵדוּת is sometimes considered a synonym for Torah.

[9] God's commands are right	פִּקּוּדֵי יהוה יְשָׁרִים	Pikudei Adonai yesharim,
and gladden the heart.	מְשַׂמְּחֵי־לֵב	mesamchei lev.
God's rule is clean;	מִצְוַת יהוה בָּרָה	Mitzvat Adonai barah,
it brightens the eyes.	מְאִירַת עֵינָיִם	me'irat einayim;
[10] God's fear is pure,	יִרְאַת יהוה טְהוֹרָה	Yir'at Adonai tehorah,
lasting forever.	עוֹמֶדֶת לָעַד	omedet la'ad;
God's decrees are truth,	מִשְׁפְּטֵי־יהוה אֱמֶת	mishpetei Adonai emet,
all of them right.	צָדְקוּ יַחְדָּו	tzadku yachdav.
[11] Lovelier than gold,	הַנֶּחֱמָדִים מִזָּהָב	Hanechemadim mizahav,
lots of gold;	וּמִפַּז רָב	umipaz rav,
sweeter than honey,	וּמְתוּקִים מִדְּבַשׁ	umetukim midvash
the oozing comb.	וְנֹפֶת צוּפִים	venofet tzufim;
[12] Even I[1] am bright with them;	גַּם־עַבְדְּךָ נִזְהָר בָּהֶם	Gam avdecha nizhar bahem
it's well worth keeping them.2	בְּשָׁמְרָם עֵקֶב רָב	beshomram ekev rav.
[13] Mistakes—who understands them?	שְׁגִיאוֹת מִי־יָבִין	Shegi'ot mi yavin,
Cleanse me from hidden *faults*.	מִנִּסְתָּרוֹת נַקֵּנִי	ministarot nakeni.
[14] Keep your servant from the proud;[3]	גַּם מִזֵּדִים חֲשֹׂךְ עַבְדֶּךָ	Gam mizeidim chasoch avdecha:
don't let them boss me.	אַל־יִמְשְׁלוּ־בִי	al yimshelu vi;
Then I'll be perfect	אָז אֵיתָם	az eitam,
and cleared of the great crime.	וְנִקֵּיתִי מִפֶּשַׁע רָב	venikeiti mipesha rav.
[15] Let my words match your will,	◊ יִהְיוּ לְרָצוֹן אִמְרֵי־פִי	◊ Yiheyu leratzon imrei fi
my thoughts come to you,[4]	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock and redeemer.	יהוה צוּרִי וְגֹאֲלִי	Adonai tzuri vego'ali.

SPS Sample

[1] "Your servant," a humble way in which the poet refers to himself or herself.
[2] "In observing them *there is* great consequence." עֵקֶב "heel" is the last part of a body that passes by, and sometimes it's a metaphor for what comes after.
[3] Or "from faults of pride; / don't let them control me."
[4] "Let the words of my mouth be to *your* liking, and the thought of my heart *be* in your presence."

Psalm 34

[1] Of David:	לְדָוִד	LeDavid:
when he changed his behavior	בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ	beshanoto et ta'mo
to seem mad in front of Avimelech,[1]	לִפְנֵי אֲבִימֶלֶךְ	lifnei Avimelech,
who sent him away.	וַיְגָרְשֵׁהוּ וַיֵּלַךְ	vay'garshehu vayelach.
[2] I will bless God at all times;	**אֲבָרְכָה** אֶת־יהוה בְּכָל־עֵת	**Avar'cha** et-Adonai bechol et;
God's praise *will be* always in my mouth.	תָּמִיד תְּהִלָּתוֹ בְּפִי	tamid tehilato befi.
[3] In God my soul will find praise;	**בַּיהוה** תִּתְהַלֵּל נַפְשִׁי	**BAdonai** tit'halel nafshi;
the poor will hear and rejoice.	יִשְׁמְעוּ עֲנָוִים וְיִשְׂמָחוּ	yishme'u anavim veyismachu.
[4] Make God great with me	**גַּדְּלוּ** לַיהוה אִתִּי	**Gadlu** lAdonai iti,
and together we'll exalt[2] God's name.	וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו	uneromamah shemo yachdav.
[5] I sought God; God answered me	**דָּרַשְׁתִּי** אֶת־יהוה וְעָנָנִי	**Darashti** et Adonai ve'anani,
and saved me from all my fears.	וּמִכָּל־מְגוּרוֹתַי הִצִּילָנִי	umikol megurotai hitzilani.
[6] They *who* looked to *God* shone *with joy*;	**הִבִּיטוּ** אֵלָיו וְנָהָרוּ	**Hibitu** elav venaharu,
their faces were never downcast.[3]	וּפְנֵיהֶם אַל־יֶחְפָּרוּ	ufeneihem al yechparu.
[7] This beggar cried, and God heard	**זֶה** עָנִי קָרָא וַיהוה שָׁמֵעַ	**Zeh** ani kara vAdonai shame'ah,
and saved him from all his troubles.	וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוֹ	umikol tzarotav hoshi'o.
[8] God's angel[4] camps	**חֹנֵה** מַלְאַךְ־יהוה	**Choneh** mal'ach Adonai
around those who fear *God*, to save them.	סָבִיב לִירֵאָיו וַיְחַלְּצֵם	saviv lire'av, vayechaltzem.
[9] Taste, and see how good is God;	**טַעֲמוּ** וּרְאוּ כִּי־טוֹב יהוה	**Ta'amu** ure'u ki tov Adonai;
lucky is the hero who flees to *God*.[5]	אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ	ashrei hagever yecheseh bo.
[10] Stand in awe of God, you holy ones;	**יְרָאוּ** אֶת־יהוה קְדֹשָׁיו	**Y'ru** et Adonai kedoshav,
Those who fear God never lack.	כִּי־אֵין מַחְסוֹר לִירֵאָיו	ki ein machsor lire'av.

[1] See I Sam 21:11-16, where David escapes from Achish, the king of Gath. Maybe Achish also had the royal name Avimelech.

[2] The Hebrew word means "make high," from the root רם, and so does "exalt."

[3] Or "They looked to *God* and were radiant, and their faces were not downcast."

[4] 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. מַלְאָךְ is angel, מְלָאכָה is work, so perhaps an angel is one who does God's work, a human agent as much as a supernatural being.

[5] "Lucky/happy is the strong person who finds shelter in *God*." Even the most powerful or accomplished people are sometimes on the run, and they find shelter in God.

SPS Sample

[11] Even lion cubs go poor and hungry,	כְּפִירִים רָשׁוּ וְרָעֵבוּ	**Kefirim** rashu vera'evu,
but those who seek God	וְדֹרְשֵׁי יהוה	vedorshei Adonai
will lack nothing that's good.	לֹא־יַחְסְרוּ כָל־טוֹב	lo yachseru chol tov.
[12] Come on, children; listen to me:	לְכוּ־בָנִים שִׁמְעוּ־לִי	**Lechu** vanim, shim'u li:
respect for God I'll teach you.	יִרְאַת יהוה אֲלַמֶּדְכֶם	yir'at Adonai alamedchem.
[13] Who is it that enjoys life,	מִי־הָאִישׁ הֶחָפֵץ חַיִּים	**Mi** ha'ish hechafetz chayim,
Loves each day to see *what* good *it holds?*	אֹהֵב יָמִים לִרְאוֹת טוֹב	ohev yamim lir'ot tov.
[14] Keep your tongue from evil words	נְצֹר לְשׁוֹנְךָ מֵרָע	**Netsor** leshoncha merah
and your lips from speaking [lies].	וּשְׂפָתֶיךָ מִדַּבֵּר מִרְמָה	usefatecha midaber mirmah.
[15] Turn away from bad and do good,	סוּר מֵרָע וַעֲשֵׂה־טוֹב	**Sur** merah va'aseh tov,
seek peace and pursue it.	בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ	bakesh shalom verodfehu.
[16] God's eyes are on the righteous	עֵינֵי יהוה אֶל־צַדִּיקִים	**Einei** Adonai el tzadikim,
and God's ears are *tuned* to their cry.	וְאָזְנָיו אֶל־שַׁוְעָתָם	ve'oznav el shav'atam.
[17] God is watching those who do wrong,	פְּנֵי יהוה בְּעֹשֵׂי רָע	**Penei** Adonai be'osei ra,
to wipe all traces of them from the earth.[1]	לְהַכְרִית מֵאֶרֶץ זִכְרָם	lehachrit me'eretz zichram.
[18] They cried; God listened	צָעֲקוּ וַיהוה שָׁמֵעַ	**Tza'aku**, vAdonai shame'ah,
and saved them from all their trouble.	וּמִכָּל־צָרוֹתָם הִצִּילָם	umikol tzarotam hitzilam.
[19] God is close when your heart is broken[2]	קָרוֹב יהוה לְנִשְׁבְּרֵי־לֵב	**Karov** Adonai lenishberei lev,
and saves you when your spirit is crushed.	וְאֶת־דַּכְאֵי־רוּחַ יוֹשִׁיעַ	ve'et dakei ru'ach yoshi'ah.
[20] Plentiful are *the* troubles of the righteous,	רַבּוֹת רָעוֹת צַדִּיק	**Rabot** ra'ot tzadik,
and God saves them from every one.	וּמִכֻּלָּם יַצִּילֶנּוּ יהוה	umikulam yatzilenu Adonai.
[21] *God* guards every bone in their body;	שֹׁמֵר כָּל־עַצְמוֹתָיו	**Shomer** kol atzmotav;
not one of them is broken.	אַחַת מֵהֵנָּה לֹא נִשְׁבָּרָה	achat mehenah lo nishbarah.
[22] But evil brings death to the wicked,	תְּמוֹתֵת רָשָׁע רָעָה	**Temotet** rashah ra'ah,
and enemies of the good are condemned.	וְשֹׂנְאֵי צַדִּיק יֶאְשָׁמוּ	veson'ei tzadik yeshamu.
[23] *God* is watching out for *God's* servants;	◊ פּוֹדֶה יהוה נֶפֶשׁ עֲבָדָיו	◊ Podeh Adonai nefesh avadav,
all who take shelter in God will survive.[3]	וְלֹא יֶאְשְׁמוּ כָּל־הַחֹסִים בּוֹ	velo ye'shemu kol hachosim bo.

[1] "To root out their memory from the earth."
[2] "To those whose heart is broken."
[3] "*God* takes note of the person/soul of those who serve *God,* / and they will not be destroyed, all who take shelter in *God."*

SPS Sample

Psalm 90

[1] A prayer of Moses, God's agent:[1]	תְּפִלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים	Tefilah leMosheh, ish ha'Elohim.
God, you have been our shelter	אֲדֹנָי מָעוֹן אַתָּה הָיִיתָ לָּנוּ	Adonai, ma'on atah hayita lanu
from generation to generation.	בְּדֹר וָדֹר	bedor vador—
[2] Before the hills were born,	בְּטֶרֶם הָרִים יֻלָּדוּ	Beterem harim yuladu
before you birthed earth and the livable world,	וַתְּחוֹלֵל אֶרֶץ וְתֵבֵל	vat'cholel eretz vetevel:
from forever to forever you are God.	וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל	ume'olam ad olam atah El.
[3] You turn a person back into pulp,	תָּשֵׁב אֱנוֹשׁ עַד־דַּכָּא	Tashev enosh ad dacah,
saying, "Return, humanity."	וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם	vatomer, "Shuvu, venei adam!"
[4] For a thousand years to you	כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ	Ki elef shanim be'einecha
are like yesterday—gone—	כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר	keyom etmol—ki ya'avor—
like one night's watch.	וְאַשְׁמוּרָה בַלָּיְלָה	ve'ashmurah valaylah.
[5] They rush past like sleep:	זְרַמְתָּם שֵׁנָה יִהְיוּ	Zeramtam shenah yiheyu,
in the morning they wither like grass.[2]	בַּבֹּקֶר כֶּחָצִיר יַחֲלֹף	baboker kechatzir yachalof.
[6] In the morning, it blossoms and sprouts,	בַּבֹּקֶר יָצִיץ וְחָלָף	Baboker yatzitz vechalaf,
but in the evening it wilts and shrivels.	לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ	la'erev yemolel veyavesh.
[7] For we are destroyed by your fury	כִּי־כָלִינוּ בְאַפֶּךָ	Ki chalinu ve'apecha,
and scared by your anger.	וּבַחֲמָתְךָ נִבְהָלְנוּ	uvachamat'cha nivhalnu.
[8] You have set down our sins before you,	שַׁתָּה עֲוֹנֹתֵינוּ לְנֶגְדֶּךָ	Shata avonoteinu lenegdecha,
our hidden faults in the light of your presence.	עֲלֻמֵנוּ לִמְאוֹר פָּנֶיךָ	alumeinu lim'or panecha.
[9] All our days *we* faced your anger;[3]	כִּי כָל־יָמֵינוּ פָּנוּ בְעֶבְרָתֶךָ	Ki chol yameinu panu ve'evratecha,
we finished our years like a sigh.	כִּלִינוּ שָׁנֵינוּ כְּמוֹ־הֶגֶה	kilinu shaneinu chemo hegeh.

SPS Sample

[1] "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.

[2] זְרַמְתָּם, their-rushing, from זרם —flow, pour down, sweep away, flood; חלף—change, vanish, pass away; or come anew, shoot forth.

[3] "For all our days turned towards your עֶבְרָה, anger."

[10] Our years of life	יְמֵי־שְׁנוֹתֵינוּ	Yemei shenoteinu—
have seventy years	בָהֶם שִׁבְעִים שָׁנָה	vahem shiv'im shanah,
and eighty years for extra strength:	וְאִם בִּגְבוּרֹת שְׁמוֹנִים שָׁנָה	ve'im bigvurot shemonim shanah.
their pride[1] is pain and trouble,	וְרָהְבָם עָמָל וָאָוֶן	Verah'bam amal va'aven,
for life hurries by, and we are gone.[2]	כִּי־גָז חִישׁ וַנָּעֻפָה	ki gaz chish vena'ufah.
[11] Who knows your anger's power	מִי־יוֹדֵעַ עֹז אַפֶּךָ	Mi yode'ah oz apecha
or how much to dread your disfavor?[3]	וּכְיִרְאָתְךָ עֶבְרָתֶךָ	ucheyir'at'cha evratecha?
[12] Teach us to use each day,	לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע	Limnot yameinu ken hoda,
to bring our hearts to wisdom.[4]	וְנָבִא לְבַב חָכְמָה	venavi levav chochmah.
[13] Come back, God—how long will it be?—	שׁוּבָה יהוה עַד־מָתָי	Shuvah Adonai—ad matai?
and take pity on us, your servants.	וְהִנָּחֵם עַל־עֲבָדֶיךָ	vehinachem al avadecha.
[14] Fill us at dawn with your kindness;	שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ	Sab'einu vaboker chasdecha,
we'll rejoice and be happy	וּנְרַנְּנָה וְנִשְׂמְחָה	uneranenah venismechah
every day.	בְּכָל־יָמֵינוּ	bechol-yameinu.
[15] Give us joy to equal our days of pain,	שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ	Samcheinu kimot initanu
the years we have seen trouble.	שְׁנוֹת רָאִינוּ רָעָה	shenot ra'inu ra'ah.
[16] So your work will be shown to your servants,	יֵרָאֶה אֶל־עֲבָדֶיךָ פָּעֳלֶךָ	Yera'eh el avadecha fo'olecha
your splendor to their children.	וַהֲדָרְךָ עַל־בְּנֵיהֶם	vahadar'cha al beneihem.
[17] May we feel God's tenderness;	◊ וִיהִי נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ	◊ Vihi no'am Adonai Eloheinu aleinu,
may *God* confirm our efforts;	וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ	uma'asei yadeinu konenah aleinu,
God, confirm our efforts.[5]	וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ	uma'asei yadeinu koneneihu.

[1] רהב—boast; רָהְבָּם—what they boast about, their pride.

[2] Tough Hebrew. גז is shear, clip, cut short; חִישׁ is quickly. נָּעֻפָה 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."

[3] "Or—as it should be feared—your opposition."

[4] "To-portion/apportion/count our-days indeed/yes make-known / and-we-shall-bring heart wisdom."

[5] 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."

SPS Sample

Psalm 91

The psalm asks how God protects those who truly love and trust God. The answer is among God's secrets, understood from the perspective of heaven. Can the faithful step on a rattlesnake? (Don't try this at home.) These promises become "true" for those who reach spiritual heights and dwell among divine mysteries.[1]

[1] Whoever dwells with God on high	יֹשֵׁב בְּסֵתֶר עֶלְיוֹן	Yoshev beseter elyon,
In sacred shelter will find ease.[2]	בְּצֵל שַׁדַּי יִתְלוֹנָן	betzel Shadai yitlonan.
[2] "My God, my home, my castle," I	אֹמַר לַיהוה מַחְסִי וּמְצוּדָתִי	Omar lAdonai, "Machsi um'tzudati,
Tell God, "upon you I rely."[3]	אֱלֹהַי אֶבְטַח־בּוֹ	Elohai; evtach bo."
[3] From fowler's snare God will release	כִּי הוּא יַצִּילְךָ	Ki hu yatzil'cha
You, saving you from dread disease.[4]	מִפַּח יָקוּשׁ מִדֶּבֶר הַוּוֹת	mipach yakush, midever havot.
[4] You hide beneath God's sheltering wing;	בְּאֶבְרָתוֹ יָסֶךְ לָךְ	Be'evrato yasech lach,
Your shield and armor 'gainst all harm	וְתַחַת־כְּנָפָיו תֶּחְסֶה	vetachat kenafav tech'se
Is God's own trusty arm.5	צִנָּה וְסֹחֵרָה אֱמֶתוֹ	tzina vesochera amito.

SPS Sample

[1] 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.

[2] "Whoever dwells in the High One's secret *place* will/can sleep in the Almighty's shade."

[3] "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.'"

[4] "For God will deliver you from the bird trap (פַּח—snare or trap; יָקוּשׁ or יָקוּשׁ—fowler, someone who catches birds for a living), from the ruinous plague (הַוָּה—trouble, destruction)."

[5] "God will cover you under *God's* wing; beneath God's pinions you will hide; shield and armor are *God's* truth/forearm." אֱמֶתוֹ comes from אֱמֶת (truth) and/or אַמָּה (forearm/cubit and other meanings).

[5] For you, dread nights no terror bring	לֹא־תִירָא מִפַּחַד לָיְלָה	Lo tira mipachad laylah;
Nor arrows shot in light of day,[1]	מֵחֵץ יָעוּף יוֹמָם	mechetz ya'uf yomam.
[6] Nor, through the gloom, the sickening	מִדֶּבֶר בָּאֹפֶל יַהֲלֹךְ	Midever ba'ofel yahaloch,
Nor noontime torment lingering.[2]	מִקֶּטֶב יָשׁוּד צָהֳרָיִם	miketev yashud tzohorayim.
[7] Though pestilence fells the array	יִפֹּל מִצִּדְּךָ אֶלֶף	Yipol mitzid'cha elef,
Of myriads at your side—while they	וּרְבָבָה מִימִינֶךָ	urevavah miminecha
Succumb, you are untouched, secure.[3]	אֵלֶיךָ לֹא יִגָּשׁ	elecha lo yigash.
[8] But look, and see within your view	רַק בְּעֵינֶיךָ תַבִּיט	Rak be'einecha tabit,
The wicked get their due.[4]	וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה	veshilumat resha'im tir'eh.
[9] Say, "God, you are my sheltering *shore!*	כִּי־אַתָּה יהוה מַחְסִי	Ki atah Adonai machsi;
You've made on high your dwelling," and5	עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ	elyon samta me'onecha.
[10] You'll host no evil visitor,	לֹא־תְאֻנֶּה אֵלֶיךָ רָעָה	Lo t'uneh elecha ra'ah,
No sickness dares approach your door.[6]	וְנֶגַע לֹא־יִקְרַב בְּאָהֳלֶךָ	venega lo yikrav be'oholecha.
[11] Heaven's messengers by *God's* command	כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ	Ki mal'achav yetzaveh lach,
Will guard your step where'er you stand;[7]	לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ	lishmor'cha bechol derachecha.
[12] They'll bear you in their hands, to ride	עַל־כַּפַּיִם יִשָּׂאוּנְךָ	Al kapayim yisa'un'cha,
High above the path rough-hewn,	פֶּן־תִּגֹּף בָּאֶבֶן רַגְלֶךָ	pen tigof ba'even raglecha.
With jagged boulders strewn.[8]		

[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." וְשִׁלֻּמַת 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."

SPS Sample

[13] On lion and cub you'll boldly stride	עַל־שַׁחַל וָפֶתֶן תִּדְרֹךְ	Al shachal vafeten tidroch,
And trample on the poisonous snake.[1]	תִּרְמֹס כְּפִיר וְתַנִּין	tirmos kefir vetanin.
[14] Says God: "You sought me: I replied	כִּי בִי חָשַׁק וַאֲפַלְּטֵהוּ	Ki vi chashak va'afaltehu,
To guard you—in my name you cried.[2]	אֲשַׂגְּבֵהוּ כִּי־יָדַע שְׁמִי	asagvehu ki yada shemi.
[15] I wipe your tears; in all your grief	יִקְרָאֵנִי וְאֶעֱנֵהוּ	Yikra'eini ve'e'eneihu
I'm at your side to bring relief	עִמּוֹ־אָנֹכִי בְצָרָה	imo anochi vetzarah,
And honor, and to grant your wish—[3]	אֲחַלְּצֵהוּ וַאֲכַבְּדֵהוּ	achaltzeihu va'achabdeihu.
[16] Long life and full. You'll live to see	◊ אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ	◊ Orech yamim asbi'eihu
Me bring you liberty!"[4]	וְאַרְאֵהוּ בִּישׁוּעָתִי	ve'ar'eihu bishu'ati.
Long life and full. You'll live to see	אֹרֶךְ יָמִים אַשְׂבִּיעֵהוּ	Orech yamim asbi'eihu
Me bring you liberty!	וְאַרְאֵהוּ בִּישׁוּעָתִי	ve'ar'eihu bishu'ati.

Psalm 135

[1] Hail God!	הַלְלוּ יָהּ	Haleluyah!
Hail God's name,	הַלְלוּ אֶת־שֵׁם יהוה	Halelu et shem Adonai,
Hail it, God's servants,	הַלְלוּ עַבְדֵי יהוה	halelu, avdei Adonai,
[2] Who stand in God's house	שֶׁעֹמְדִים בְּבֵית יהוה	She'omdim beveit Adonai,
in the courtyards of our God's house.	בְּחַצְרוֹת בֵּית אֱלֹהֵינוּ	bechatzrot beit Eloheinu.
[3] Hail God, for God is good;	הַלְלוּ־יָהּ כִּי־טוֹב יהוה	Haleluyah ki tov Adonai;
sing to *God's* name—it's pleasant *to do*.	זַמְּרוּ לִשְׁמוֹ כִּי נָעִים	zamru lishmo, ki na'im.
[4] For Jacob, God chose him;	כִּי־יַעֲקֹב בָּחַר לוֹ יָהּ	Ki Ya'akov bachar lo Yah,
God took Israel as a treasure.	יִשְׂרָאֵל לִסְגֻלָּתוֹ	Yisra'el lisgulato.
[5] I know God is great,	כִּי אֲנִי יָדַעְתִּי כִּי־גָדוֹל יהוה	Ki ani yadati ki gadol Adonai,
our ruler is greater than all other gods.	וַאֲדֹנֵינוּ מִכָּל־אֱלֹהִים	va'adoneinu mikol Elohim.

SPS Sample

[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	כֹּל אֲשֶׁר־חָפֵץ יהוה עָשָׂה	Kol asher chafetz Adonai, asah—
in heaven and earth,	בַּשָּׁמַיִם וּבָאָרֶץ	bashamayim uva'aretz,
in the sea and all its depths.	בַּיַּמִּים וְכָל־תְּהוֹמוֹת	bayamim vechol tehomot.
[7] *God* lifts clouds1 from land's end,	מַעֲלֶה נְשִׂאִים מִקְצֵה הָאָרֶץ	Ma'aleh nesi'im miktzeh ha'aretz,
makes lightning for the rain,	בְּרָקִים לַמָּטָר עָשָׂה	berakim lamatar asah,
brings wind from God's storehouses.	מוֹצֵא־רוּחַ מֵאוֹצְרוֹתָיו	motzeh ru'ach me'otzrotav.
[8] *God* struck Egypt's firstborn,	שֶׁהִכָּה בְּכוֹרֵי מִצְרָיִם	Shehikah bechorei Mitzrayim,
both human and animal,	מֵאָדָם עַד־בְּהֵמָה	me'adam ad behemah.
[9] Sent signs and wonders	שָׁלַח אֹתוֹת וּמוֹפְתִים	Shalach otot umoftim
right inside your land, O Egyptians,	בְּתוֹכֵכִי מִצְרָיִם	betochechi Mitzrayim,
among Pharaoh and his servants.	בְּפַרְעֹה וּבְכָל־עֲבָדָיו	beFar'oh uvechol avadav.
[10] *God* struck many peoples	שֶׁהִכָּה גּוֹיִם רַבִּים	Shehikah goyim rabim,
and killed mighty kings—	וְהָרַג מְלָכִים עֲצוּמִים	veharag melachim atzumim.
[11] Sichon the Amorites' king	לְסִיחוֹן מֶלֶךְ הָאֱמֹרִי	LeSichon, melech ha'Emori,
and Og king of Bashan	וּלְעוֹג מֶלֶךְ הַבָּשָׁן	ule'Og, melech haBashan,
and all the states of Kena'an,	וּלְכֹל מַמְלְכוֹת כְּנָעַן	ulechol mamlechot Kena'an.
[12] And gave their land as an inheritance,	וְנָתַן אַרְצָם נַחֲלָה	Venatan artzam nachalah,
an inheritance to *God's* people Israel.	נַחֲלָה לְיִשְׂרָאֵל עַמּוֹ	nachalah leYisra'el amo.
[13] God, your fame is forever,	יהוה שִׁמְךָ לְעוֹלָם	Adonai, shimcha le'olam;
your memory passes from parent to child.	יהוה זִכְרְךָ לְדֹר־וָדֹר	Adonai, zichrecha ledor vador.
[14] For God will judge God's people	כִּי־יָדִין יהוה עַמּוֹ	Ki yadin Adonai amo,
and be kind to God's servants.	וְעַל־עֲבָדָיו יִתְנֶחָם	ve'al avadav yitnecham.
[15] Other peoples serve silver and gold,[2]	עֲצַבֵּי הַגּוֹיִם כֶּסֶף וְזָהָב	Atzabei hagoyim kesef vezahav,
idols made by people.	מַעֲשֵׂה יְדֵי אָדָם	ma'aseh yedei adam.
[16] They have mouths but can't speak,	פֶּה־לָהֶם וְלֹא יְדַבֵּרוּ	Peh lahem, velo yedaberu,
they have eyes but can't see,	עֵינַיִם לָהֶם וְלֹא יִרְאוּ	einayim lahem velo yir'u.

[1] נָשִׂיא is a person raised to pre-eminence, a prince or leader, and by extension something that rises from the ground, as a mist or cloud.

[2] "Their toils/pains are silver and gold." עצב is toil or pain: worshippers take pains to serve these idols, vainly hoping for favor and sure only of toil and disappointment.

SPS Sample

[17] Ears but can't hear,	אָזְנַיִם לָהֶם וְלֹא יַאֲזִינוּ	Oznayim lahem velo ya'azinu,
a nose but no breath.	אַף אֵין־יֶשׁ־רוּחַ בְּפִיהֶם	af ein yesh ru'ach befihem.
[18] People become like the idols they make,[1]	כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם	Kemohem yiheyu oseihem,
anyone who places trust in them.	כֹּל אֲשֶׁר־בֹּטֵחַ בָּהֶם	kol asher bote'ach bahem.
[19] Israel's people bless God, *not idols*,	בֵּית יִשְׂרָאֵל בָּרֲכוּ אֶת־יהוה	Beit Yisra'el bar'chu et Adonai,
Aaron's family bless God.	בֵּית אַהֲרֹן בָּרֲכוּ אֶת־יהוה	beit Aharon bar'chu et Adonai.
[20] Levi's family[2] bless God,	◊ בֵּית הַלֵּוִי בָּרֲכוּ אֶת־יהוה	◊ Beit haLevi bar'chu et Adonai,
Those who fear God, bless God.	יִרְאֵי יהוה בָּרֲכוּ אֶת־יהוה	yir'ei Adonai bar'chu et Adonai.
[21] God is blessed from Zion,	בָּרוּךְ יהוה מִצִּיּוֹן	Baruch Adonai miTziyon,
God who dwells in Jerusalem—	שֹׁכֵן יְרוּשָׁלָם	shochen Yerushalayim.
Hail God!	הַלְלוּ־יָהּ	Haleluyah.

Psalm 136

We are seated ⁞

Psalm 33

[1] You righteous, rejoice in God;	רַנְּנוּ צַדִּיקִים בַּיהוה	Ranenu, tzadikim, bAdonai,
for upright people, giving praise feels right.	לַיְשָׁרִים נָאוָה תְהִלָּה	la'y'sharim nava tehilah.
[2] Give thanks to God with the harp,	הוֹדוּ לַיהוה בְּכִנּוֹר	Hodu lAdonai bechinor,
play for God on the ten-stringed lyre.	בְּנֵבֶל עָשׂוֹר זַמְּרוּ־לוֹ	benevel asor zamru lo.
[3] Sing to *God* a new song;	שִׁירוּ־לוֹ שִׁיר חָדָשׁ	Shiru lo shir chadash,
add shouts to make the music better!	הֵיטִיבוּ נַגֵּן בִּתְרוּעָה	hetivu nagen bitru'ah.
[4] For God's word is direct	כִּי־יָשָׁר דְּבַר־יהוה	Ki yashar devar Adonai,
and all *God's* works are made with truth.	וְכָל־מַעֲשֵׂהוּ בֶּאֱמוּנָה	vechol ma'asehu be'emunah.
[5] *God* loves justice and judgement;	אֹהֵב צְדָקָה וּמִשְׁפָּט	Ohev tzedakah umishpat,
God's kindness fills the earth.	חֶסֶד יהוה מָלְאָה הָאָרֶץ	chesed Adonai mal'ah ha'aretz.
[6] By God's command the skies were made	בִּדְבַר יהוה שָׁמַיִם נַעֲשׂוּ	Bidvar Adonai shamayim na'asu
and all their hosts *by* God's breath.	וּבְרוּחַ פִּיו כָּל־צְבָאָם	uveru'ach piv kol tzeva'am.

[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.

SPS Sample

[7] *God* masses seas in heaping waves[1]	כֹּנֵס כַּנֵּד מֵי הַיָּם	Koness kaned mei hayam
and stores in vaults the surging deeps.	נֹתֵן בְּאֹצָרוֹת תְּהוֹמוֹת	noten be'otzarot tehomot.
[8] All the earth *stands* in fear of God,	יִירְאוּ מֵיהוה כָּל־הָאָרֶץ	Yir'u me'Adonai kol ha'aretz,
all earth-dwellers dread God.	מִמֶּנּוּ יָגוּרוּ כָּל־יֹשְׁבֵי תֵבֵל	mimenu yaguru kol yoshvei tevel.
[9] For *God* spoke, and so it was;	כִּי הוּא אָמַר וַיֶּהִי	Ki hu amar, vayehi:
Gave the order, and it was done.[2]	הוּא־צִוָּה וַיַּעֲמֹד	hu tziva, vaya'amod.
[10] God has upset the nations' *evil* plots,	יהוה הֵפִיר עֲצַת־גּוֹיִם	Adonai hefir atzat goyim,
thwarted the peoples' *wicked* plans,	הֵנִיא מַחְשְׁבוֹת עַמִּים	heni machshevot amim.
[11] But God's plan stands forever,	עֲצַת יהוה לְעוֹלָם תַּעֲמֹד	Atzat Adonai le'olam ta'amod,
God's strategy lasts from age to age.	מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר	machshevot libo ledor vador.
[12] Lucky the people who worship God,	אַשְׁרֵי הַגּוֹי אֲשֶׁר־יהוה אֱלֹהָיו	Ashrei hagoy asher Adonai Elohav,
the people *God* chose to possess.	הָעָם בָּחַר לְנַחֲלָה לוֹ	ha'am bachar lenachalah lo.
[13] From heaven, God looked down	מִשָּׁמַיִם הִבִּיט יהוה	Mishamayim hibit Adonai,
and saw all of humanity.	רָאָה אֶת־כָּל־בְּנֵי הָאָדָם	ra'ah et-kol-benei ha'adam.
[14] From where *God* sits, *God* watched	מִמְּכוֹן־שִׁבְתּוֹ הִשְׁגִּיחַ	Mimchon shivto hishgi'ach,
all those who dwell on earth—	אֶל כָּל־יֹשְׁבֵי הָאָרֶץ	el kol yoshvei ha'aretz.
[15] *God* forms their hearts as one	הַיֹּצֵר יַחַד לִבָּם	Hayotzer yachad libam,
and understands all they do.	הַמֵּבִין אֶל־כָּל־מַעֲשֵׂיהֶם	hamevin el kol ma'aseihem.
[16] No king is saved by a great army,	אֵין־הַמֶּלֶךְ נוֹשָׁע בְּרָב־חָיִל	Ein hamelech nosha berav chayil,
no hero rescued by great strength.	גִּבּוֹר לֹא־יִנָּצֵל בְּרָב־כֹּחַ	gibor lo yinatzel berav ko'ach.
[17] A horse can never keep you free	שֶׁקֶר הַסּוּס לִתְשׁוּעָה	Sheker hasus lit'shu'ah,
nor can its great power rescue you.[3]	וּבְרֹב חֵילוֹ לֹא יְמַלֵּט	uverov cheilo lo yimalet.
[18] See, God's eye is on those who fear *God*,	הִנֵּה עֵין יהוה אֶל־יְרֵאָיו	Hineh, ein Adonai el yere'av,
those who hope for God's kindness,	לַמְיַחֲלִים לְחַסְדּוֹ	lamyachalim lechasdo.

[1] כַּנֵּד—"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."

[2] וַיַּעֲמֹד is from the root for "stand"; God gave the command, and—one might say—it became a "standing order."

[3] שֶׁקֶר "vain"; מלט "rescue." Literally, "Useless *is* the-horse for-saving, / and-with-the-abundance-of its-power (or, "the-*king's-fighting*-force") not shall-it-rescue."

SPS Sample

[19] *Hoping God will* save their lives from death	לְהַצִּיל מִמָּוֶת נַפְשָׁם	Lehatzil mimavet nafsham,
and keep them alive in famine.	וּלְחַיּוֹתָם בָּרָעָב	ulechayotam bara'av.
[20] Our souls wait for God,	נַפְשֵׁנוּ חִכְּתָה לַיהוה	Nafsheinu chiktah lAdonai,
who helps and protects us.	עֶזְרֵנוּ וּמָגִנֵּנוּ הוּא	ezrenu umaginenu hu.
[21] We find delight in *God*,	◊ כִּי־בוֹ יִשְׂמַח לִבֵּנוּ	◊ Ki vo yismach libenu,
in whose holy name we place our trust.	כִּי בְשֵׁם קָדְשׁוֹ בָטָחְנוּ	ki veshem kodsho vatachnu.
[22] God, let your kindness be with us,	יְהִי־חַסְדְּךָ יהוה עָלֵינוּ	Yehi chasdecha Adonai aleinu,
just as we have hoped for you.	כַּאֲשֶׁר יִחַלְנוּ לָךְ	ka'asher yichalnu lach.

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,	טוֹב לְהֹדוֹת לַיהוה	Tov lehodot lAdonai
to sing on high your praise,	וּלְזַמֵּר לְשִׁמְךָ עֶלְיוֹן	ulezamer leshimcha elyon
[3] Each day to express your gentleness,	לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ	Lehagid baboker chasdecha
each night your faithful ways;	וֶאֱמוּנָתְךָ בַּלֵּילוֹת	ve'emunat'cha baleilot.
[4] With song tuned to the lyre, each hears	עֲלֵי־עָשׂוֹר וַעֲלֵי־נָבֶל	Aley asor va'aley nahvel,
the ten-stringed music of the spheres.[2]	עֲלֵי הִגָּיוֹן בְּכִנּוֹר	aley higayon bechinor
[5] Your deeds, O Sovereign, bring me cheer,	כִּי שִׂמַּחְתַּנִי יהוה בְּפָעֳלֶךָ	Ki simachtani Adonai befo'olecha,
joy in your works I've found;	בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן	bema'asei yadecha aranen.
[6] How grand, O God, your deeds appear,	מַה־גָּדְלוּ מַעֲשֶׂיךָ יהוה	Mah gadlu ma'asecha Adonai,
how deep your thoughts profound.	מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ	me'od amku machshevotecha.
[7] The ignoramus can't conceive,	אִישׁ־בַּעַר לֹא יֵדָע	Ish ba'ar lo yeda
for this the fool is too naive:	וּכְסִיל לֹא־יָבִין אֶת־זֹאת	uchesil lo yavin et zot:
[8] Though thugs spread like a noxious weed	בִּפְרֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב	Bifro'ach resha'im kemo esev
and villains propagate their seed,	וַיָּצִיצוּ כָּל־פֹּעֲלֵי אָוֶן	vayatzitzu kol po'alei aven
toward endless ruin *they proceed*.[3]	לְהִשָּׁמְדָם עֲדֵי־עַד	lehishamdam adei ad.

[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.

SPS Sample

[9] And you … Supremacy …	וְאַתָּה מָרוֹם	Ve'atah marom
Eternally … Divinity.[1]	לְעֹלָם יהוה	le'olam Adonai.
[10] For see! O God, your enemies—	כִּי הִנֵּה אֹיְבֶיךָ יהוה	Ki hineh oy'vecha, Adonai,
your enemies shall be lost,	כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ	ki hineh oy'vecha yovedu
all sunk in their iniquities	יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן	yitpardu kol po'alei aven.
from place to place be tossed.[2]		
[11] Like proud-horned ox I'll stand upright,	וַתָּרֶם כִּרְאֵים קַרְנִי	Vatarem kir'eim karni
anointed with rich flowing oil;	בַּלֹּתִי בְּשֶׁמֶן רַעֲנָן	baloti beshemen ra'anan
[12] My enemies will—in my sight—	וַתַּבֵּט עֵינִי בְּשׁוּרָי	Vatabet eini beshurai
though they attack *be beaten back;*	בַּקָּמִים עָלַי מְרֵעִים	bakamim alay mere'im.
I'll hear *their plans all foiled.*[3]	תִּשְׁמַעְנָה אָזְנָי	tishma'na oznai!
[13] The righteous flourish like the palm	צַדִּיק כַּתָּמָר יִפְרָח	Tzaddik katamar yifrach
as Lebanon's lofty cedar soars;	כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה	ke'erez baL'vanon yisgeh,
[14] Rooted in the house of God,	שְׁתוּלִים בְּבֵית יהוה	Shetulim beveit Adonai
they blossom in God's *inner* courts;	בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ	bechatzrot Eloheinu yafrichu.
[15] They bear fruit when they're elderly,	◊ עוֹד יְנוּבוּן בְּשֵׂיבָה	◊ Od yenuvun beseivah
fertile and fresh eternally,	דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ	deshenim vera'ananim yiheyu.
[16] To show God is reliable,	לְהַגִּיד כִּי־יָשָׁר יהוה	Lehagid, ki yashar Adonai
my *steady* rock, impeccable.	צוּרִי וְלֹא־עַוְלָתָה בּוֹ	tzuri velo avlata bo.

SPS Sample

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

[1] 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.

[2] "They shall disperse themselves, all workers of wickedness."

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

Psalm 93

[1] God reigns, enrobed in regal grace,	יְהוָה מָלָךְ גֵּאוּת לָבֵשׁ	Adonai malach: ge'ut lavesh,
Robed in grace and cloaked in power;	לָבֵשׁ יְהוָה עֹז הִתְאַזָּר	lavesh Adonai, oz hit'azar.
Earth cannot slip in *God's* embrace;	אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט	Af tikon tevel bal timot.
[2] Firm is your throne from the first hour;	נָכוֹן כִּסְאֲךָ מֵאָז	Nachon kis'acha me'az,
Eternal is your place.	מֵעוֹלָם אָתָּה	me'olam atah.
[3] God, streams have raised,	נָשְׂאוּ נְהָרוֹת יְהוָה	Nas'u neharot, Adonai,
yes raised their voice;	נָשְׂאוּ נְהָרוֹת קוֹלָם	nas'u neharot kolam,
The rivers crash and roar:	יִשְׂאוּ נְהָרוֹת דָּכְיָם	yis'u neharot dochyam.
[4] Let mighty waters make their noise,	מִקֹּלוֹת מַיִם רַבִּים	Mikolot mayim rabim
The breakers on the shore:	אַדִּירִים מִשְׁבְּרֵי־יָם	adirim mishberei yam,
God's strength is more, much more!	אַדִּיר בַּמָּרוֹם יְהוָה	adir bamarom Adonai.
[5] Your promises will be fulfilled:	◊ עֵדֹתֶיךָ נֶאֶמְנוּ מְאֹד	◊ Edotecha ne'emnu me'od
Your sacred house you shall rebuild,	לְבֵיתְךָ נַאֲוָה־קֹדֶשׁ	levet'cha na'avah kodesh,
Sovereign, for evermore.	יְהוָה לְאֹרֶךְ יָמִים	Adonai, le'orech yamim.

SPS Sample

Let God's Glory ▪ יְהִי כְבוֹד ▪ 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 יְהוָה בְּמַעֲשָׂיו	yismach Adonai bema'asav.
Ps. 113:2-4 Let God's name be blessed	יְהִי שֵׁם יהוה מְבֹרָךְ	Yehi shem Adonai mevorach
from now to eternity;	מֵעַתָּה וְעַד־עוֹלָם	me'atah ve'ad olam.
from sunrise to sunset	מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ	Mimizrach shemesh ad mevo'o
may God's name be praised;	מְהֻלָּל שֵׁם יהוה	mehulal shem Adonai.
God is high above all nations;	רָם עַל־כָּל־גּוֹיִם יהוה	Ram al kol goyim Adonai,
God's glory is higher than the sky!	עַל הַשָּׁמַיִם כְּבוֹדוֹ	al hashamayim kevodo.
Ps. 135:13 God, your fame is forever,	יהוה שִׁמְךָ לְעוֹלָם	Adonai, shimcha le'olam;
your memory *passes* from parent to child.	יהוה זִכְרְךָ לְדֹר־וָדֹר	Adonai, zichrecha ledor vador.
Ps. 103:19 God's throne is set in the sky[1]	יהוה בַּשָּׁמַיִם הֵכִין כִּסְאוֹ	Adonai bashamayim hechin kis'o,
and *God's* government rules all.	וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה	umalchuto bakol mashalah.
1 Chron. 16:31 Let the sky be happy	יִשְׂמְחוּ הַשָּׁמַיִם	Yismechu hashamayim
and the earth rejoice,	וְתָגֵל הָאָרֶץ	vetagel ha'aretz,
and let the nations admit[2]	וְיֹאמְרוּ בַגּוֹיִם	veyomru vagoyim,
God is the ruler!	יהוה מָלָךְ	"Adonai malach."
Ps 10:16 God reigns; *Ps 93:1 our* God has ever reigned;	יהוה מֶלֶךְ יהוה מָלָךְ	Adonai melech, Adonai malach,
Ex. 15:18 God's reign eternal will not cease.[3]	יהוָה ו יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
Ps. 10:16 God is the eternal ruler;	יהוה מֶלֶךְ עוֹלָם וָעֶד	Adonai melech olam va'ed;
other peoples disappeared from *God's* land.	אָבְדוּ גוֹיִם מֵאַרְצוֹ	avdu goyim me'artzo.
Ps. 33:10 God upset the nations' *evil* plots,	יהוה הֵפִיר עֲצַת־גּוֹיִם	Adonai hefir atzat goyim,
thwarted the peoples' *wicked* plans,	הֵנִיא מַחְשְׁבוֹת עַמִּים	heni machshevot amim.
Prov. 19:21 The human heart is full of schemes,	רַבּוֹת מַחֲשָׁבוֹת בְּלֶב־אִישׁ	Rabot machashavot belev ish,
but God's plan is the one that stands.	וַעֲצַת יהוה הִיא תָקוּם	va'atzat Adonai hi takum.

[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."

SPS Sample

Ps. 33:11 God's plan stands for ever,	עֲצַת יהוה לְעוֹלָם תַּעֲמֹד	Atzat Adonai le'olam ta'amod,
God's strategy lasts from age to age.	מַחְשְׁבוֹת לִבּוֹ לְדֹר וָדֹר	machshevot libo ledor vador.
Ps. 33:9 For *God* spoke, and so it was;	כִּי הוּא אָמַר וַיֶּהִי	Ki hu amar, vayehi:
gave the order, and it was done.[1]	הוּא־צִוָּה וַיַּעֲמֹד	hu tziva, vaya'amod.
Ps. 132:13 God chose Zion,	כִּי־בָחַר יהוה בְּצִיּוֹן	Ki vachar Adonai beTziyon,
God wanted it as a place to stay.	אִוָּה לְמוֹשָׁב לוֹ	iva lemoshav lo.
Ps. 135:4 For Jacob, God chose him;	כִּי־יַעֲקֹב בָּחַר לוֹ יָהּ	Ki Ya'akov bachar lo Yah,
God took Israel as a treasure.	יִשְׂרָאֵל לִסְגֻלָּתוֹ	Yisra'el lisgulato.
Ps. 94:14 God won't desert the chosen people	כִּי לֹא־יִטֹּשׁ יהוה עַמּוֹ	Ki lo yitosh Adonai amo,
or abandon *God's* own inheritance.[2]	וְנַחֲלָתוֹ לֹא יַעֲזֹב	venachalato lo ya'azov.
Ps. 78:38 *God* is merciful, excuses sin	◊ וְהוּא רַחוּם יְכַפֵּר עָוֹן	◊ Vehu rachum yechaper avon
and will not destroy *us*,	וְלֹא־יַשְׁחִית	velo yashchit,
often withholds divine anger	וְהִרְבָּה לְהָשִׁיב אַפּוֹ	vehirbah lehashiv apo,
and does not arouse *God's* rage.[3]	וְלֹא־יָעִיר כָּל־חֲמָתוֹ	velo ya'ir kol chamato.
Ps. 20:10 God, save us: for at our demand,	יְהוָה הוֹשִׁיעָה	Adonai hoshi'a—
Oh Ruler, you'll give answer true.[4]	הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ	hamelech ya'aneinu veyom kor'einu.

SPS Sample

[1] וַיַּעֲמֹד 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] Psalm 78:38. "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 יְכַפֵּר 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 psalm, and psalms 146 to 150, which conclude the Book of Psalms,.

Psalm 145 ▪ אַשְׁרֵי ▪ Ashrei

Ps 84:5 "Happy are they who live with you;	אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ	"Ashrei yoshvei veitecha;
Forever they will praise you."	עוֹד יְהַלְלוּךָ סֶלָה	Od yehalelucha selah."
Ps 144:15 "Happy is such a people;	אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ	"Ashrei ha'am shekachah lo;
Happy are they whose God is the Ruler."	אַשְׁרֵי הָעָם שֶׁיְהוָה אֱלֹהָיו	Ashrei ha'am she'Adonai Elohav."
1 David's praise:	תְּהִלָּה לְדָוִד	Tehilah leDavid:
Acclaim I'll give my sovereign, God,	אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ	**A**romimcha Elohai hamelech,
And I'll bless your name forever.	וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד	Va'avar'cha shimcha le'olam va'ed.
2 **B**lessing to you each day I'll bring,	בְּכָל־יוֹם אֲבָרְכֶךָּ	**B**echol yom avar'cheka,
I'll praise your name forever.	וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד	Va'ahalela shimcha le'olam va'ed.
3 **G**reat is God and greatly praised,	גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד	**G**adol Adonai um'hulal me'od,
Great beyond all probing.[1]	וְלִגְדֻלָּתוֹ אֵין חֵקֶר	Veligdulato ein cheker.
4 **D**eeds of yours praise every age;	דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ	**D**or ledor yeshabach ma'asecha,
Your mighty acts they ever speak —	וּגְבוּרֹתֶיךָ יַגִּידוּ	Ugevurotecha yagidu.
5 **H**ailing the glory of your power,	הֲדַר כְּבוֹד הוֹדֶךָ	**H**adar kevod hodecha
In words your wonders stating,	וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה	Vedivrei nifle'otecha asicha.
6 **V**oicing your awesome power,	וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ	**V**e'ezuz nor'otecha yomeru,
Your greatness, too, relating;	וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה	Ug'dulat'cha asaprena.
7 **Z**ealously recalling your great good,	זֵכֶר רַב־טוּבְךָ יַבִּיעוּ	**Z**echer rav tuvcha yabi'u
In your righteousness delighting.	וְצִדְקָתְךָ יְרַנֵּנוּ	Vetzidkat'cha yeranenu.
8 **Ch**aritable and caring is God,	חַנּוּן וְרַחוּם יְהוָה	**Ch**anun verachum Adonai,
Patient and most gracious.	אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד	Erech apayim ug'dol chased.
9 **T**o all creatures God is good,	טוֹב־יְהוָה לַכֹּל	**T**ov Adonai lakol,
And mercy informs all *God's* work.	וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו	Verachamav al kol ma'asav.
10 **Y**our creatures all will know you, God,	יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ	**Y**oducha Adonai kol ma'asecha,
And your followers will bless you.	וַחֲסִידֶיךָ יְבָרְכוּכָה	Vachasidecha yevar'chucha.

[1] "And for *God's* greatness there is no probing/examination."

SPS Sample

[11] **K**ingdom's glory they will tell,	כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ	**K**evod malchut'cha yomeru,
And your power they will speak.	וּגְבוּרָתְךָ יְדַבֵּרוּ	Ug'vurat'cha yedaberu.
[12] **L**et children sense your power well	לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו	**L**ehodi'a livnei ha'adam gevurotav
And glory, your kingdom's splendor;	וּכְבוֹד הֲדַר מַלְכוּתוֹ	Uchevod hadar malchuto.
[13] **M**onarchy is yours in every world,	מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים	**M**alchut'cha malchut kol olamim,
And government in every age and time;	וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר	Umemshaltecha bechol dor vador.
[14] **S**upporting all who fall	סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים	**S**omech Adonai lechol hanoflim,
And bracing those who are bent over.	וְזוֹקֵף לְכָל־הַכְּפוּפִים	Vezokef lechol hakfufim.
[15] **I**n hope all eyes are on you,	עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ	**E**inei chol elecha yesaberu,
And you give them their food in its time,	וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ	Ve'ata noten lahem et ochlam be'ito.
[16] **P**resenting your open hand	פּוֹתֵחַ אֶת־יָדֶךָ	**P**ote'ach et yadecha,
And filling every creature's wish.[1]	וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן	Umasbi'ah lechol chai ratzon.
[17] **T**rue[2] is God in every way[3]	צַדִּיק יהוה בְּכָל־דְּרָכָיו	**T**zadik Adonai bechol derachav,
And loving in all deeds.	וְחָסִיד בְּכָל־מַעֲשָׂיו	Vechasid bechol ma'asav.
[18] **C**lose is God to those who call,	קָרוֹב יהוה לְכָל־קֹרְאָיו	**K**arov Adonai lechol kor'av,
To all who call on God sincerely.	לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת	Lechol asher yikra'uhu ve'emet.
[19] **R**espect God, and your wish comes true;	רְצוֹן־יְרֵאָיו יַעֲשֶׂה	**R**etzon yere'av ya'aseh,
God hears your cry and saves you,[4]	וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם	Ve'et shav'atam yishma veyoshi'em.
[20] **S**heltering those who love God	שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו	**Sh**omer Adonai et kol ohavav,
And destroying all the wicked.	וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד	Ve'et kol har'sha'im yashmid.
[21] **T**ribute to God my mouth shall deliver;	◊ תְּהִלַּת יהוה יְדַבֶּר־פִּי	◊ **T**ehillat Adonai yedaber pi,
And let all creatures bless	וִיבָרֵךְ כָּל־בָּשָׂר	Vivarech kol basar
God's holy name forever.	שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד	shem kodsho le'olam va'ed.
Ps 115:18 And as for us, we'll bless God	וַאֲנַחְנוּ נְבָרֵךְ יָהּ	Va'anachnu nevarech Yah
From now and forever: Halleluyah!	מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ	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."

SPS Sample

Psalm 146

[1] Hail God!	הַלְלוּ־יָהּ	Haleluyah!
My soul, hail God!	הַלְלִי נַפְשִׁי אֶת־יהוה	Haleli nafshi et-Adonai.
[2] I will hail God while I live,	אֲהַלְלָה יהוה בְּחַיָּי	Ahalelah Adonai bechayay,
I'll sing to God as long as I last.	אֲזַמְּרָה לֵאלֹהַי בְּעוֹדִי	azamrah lElohai be'odi.
[3] Don't put your trust in prophets,	אַל־תִּבְטְחוּ בִנְדִיבִים	Al tivtechu vin'divim—
in a person with no power to save,	בְּבֶן־אָדָם שֶׁאֵין לוֹ תְּשׁוּעָה	beven adam she'ein lo teshu'ah.
[4] Who turns to dirt when breath is gone,	תֵּצֵא רוּחוֹ יָשֹׁב לְאַדְמָתוֹ	Tetzei rucho, yashuv le'admato:
whose thoughts vanish on that day!	בַּיּוֹם הַהוּא אָבְדוּ עֶשְׁתֹּנֹתָיו	bayom hahu avdu eshtonotav.
[5] Lucky is one helped by Jacob's God,	אַשְׁרֵי שֶׁאֵל יַעֲקֹב בְּעֶזְרוֹ	Ashrei she'El Ya'akov be'ezro;
whose hope is in the Ruler, God,	שִׂבְרוֹ עַל־יהוה אֱלֹהָיו	sivro al Adonai Elohav,
[6] Who makes sky and earth,	עֹשֶׂה שָׁמַיִם וָאָרֶץ	Oseh shamayim va'aretz,
the sea and all its contents,	אֶת־הַיָּם וְאֶת־כָּל־אֲשֶׁר־בָּם	et hayam ve'et kol asher bam,
who keeps faith forever,	הַשֹּׁמֵר אֱמֶת לְעוֹלָם	hashomer emet le'olam,
[7] Makes justice for the wronged,	עֹשֶׂה מִשְׁפָּט לָעֲשׁוּקִים	Oseh mishpat la'ashukim,
gives food to the starving—	נֹתֵן לֶחֶם לָרְעֵבִים	notein lechem lar'eivim.
God frees the constrained;	יהוה מַתִּיר אֲסוּרִים	Adonai, matir asurim;
[8] God gives sight to the blind;	יהוה פֹּקֵחַ עִוְרִים	Adonai, pokei'ach ivrim;
God straightens those who are bent over;	יהוה זֹקֵף כְּפוּפִים	Adonai, zokeif kefufim;
God loves the righteous;	יהוה אֹהֵב צַדִּיקִים	Adonai, ohev tzadikim;
[9] God protects the alien,	◊ יהוה שֹׁמֵר אֶת־גֵּרִים	◊ Adonai, shomer et gerim,
supports the mourner and the widow,	יָתוֹם וְאַלְמָנָה יְעוֹדֵד	yatom ve'almanah ye'oded,
and twists the path of the wicked.	וְדֶרֶךְ רְשָׁעִים יְעַוֵּת	vederech resha'im ye'avet.
[10] God will rule forever—	◊ יִמְלֹךְ יהוה לְעוֹלָם	◊ Yimloch Adonai le'olam,
Zion, your God *will rule* from age to age:	אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר	Elohayich, Tziyon, ledor vador:
hail God!	הַלְלוּ־יָהּ	Haleluyah!

SPS Sample

Psalm 147

[1] Hail God!	הַלְלוּיָהּ	Haleluyah!
It's good to make music to our God—	כִּי־טוֹב זַמְּרָה אֱלֹהֵינוּ	Ki tov zamrah Eloheinu,
pleasant and pretty is praise!	כִּי־נָעִים נָאוָה תְהִלָּה	ki na'im nava tehilah.
[2] God rebuilds Jerusalem,	בּוֹנֵה יְרוּשָׁלַם יהוה	Boneh Yerushalayim Adonai,
gathers Israel's scattered people.	נִדְחֵי יִשְׂרָאֵל יְכַנֵּס	nidchei Yisra'el yechaness.
[3] Healing shattered hearts,	הָרוֹפֵא לִשְׁבוּרֵי לֵב	Harofeh lishvurei lev
God bandages their pain.	וּמְחַבֵּשׁ לְעַצְּבוֹתָם	umechabesh le'atzvotam.
[4] *God alone* can number the stars,	מוֹנֶה מִסְפָּר לַכּוֹכָבִים	Moneh mispar lakochavim,
giving all of them their names.	לְכֻלָּם שֵׁמוֹת יִקְרָא	lechulam shemot yikra.
[5] Our God is great and very powerful,	גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ	Gadol Adoneinu verav ko'ach,
with infinite understanding.	לִתְבוּנָתוֹ אֵין מִסְפָּר	litvunato ein mispar.
[6] *God* sustains the oppressed	מְעוֹדֵד עֲנָוִים יהוה	Me'oded anavim Adonai,
and knocks the wicked to the ground.	מַשְׁפִּיל רְשָׁעִים עֲדֵי־אָרֶץ	mashpil resha'im adei aretz.
[7] Respond to God with thanks,	עֱנוּ לַיהוה בְּתוֹדָה	Enu lAdonai betodah,
with the harp make music to our God—	זַמְּרוּ לֵאלֹהֵינוּ בְּכִנּוֹר	zamru lEloheinu vechinor,
[8] Who covers the sky with clouds,	הַמְכַסֶּה שָׁמַיִם בְּעָבִים	Ham'chaseh shamayim be'avim,
prepares rain for the ground	הַמֵּכִין לָאָרֶץ מָטָר	hamechin la'aretz matar,
and makes the hills grow grass,	הַמַּצְמִיחַ הָרִים חָצִיר	hamatzmi'ach harim chatzir.
[9] Who gives the animal its food,	נוֹתֵן לִבְהֵמָה לַחְמָהּ	Noten livhemah lachmah,
answers the call of the raven's brood.	לִבְנֵי עֹרֵב אֲשֶׁר יִקְרָאוּ	livnei orev asher yikra'u.
[10] *God* cares not for the horse's might,	לֹא בִגְבוּרַת הַסּוּס יֶחְפָּץ	Lo vigvurat hasus yechpatz,
admires no-one for *strong* legs,	לֹא־בְשׁוֹקֵי הָאִישׁ יִרְצֶה	lo beshokei ha'ish yirtzeh;
[11] *But* cares for those who fear God,	רוֹצֶה יהוה אֶת־יְרֵאָיו	Rotzeh Adonai et yerei'av,
those who hope for *God's* kindness.	אֶת־הַמְיַחֲלִים לְחַסְדּוֹ	et hamyachalim lechasdo.
[12] Jerusalem, praise your ruler;	שַׁבְּחִי יְרוּשָׁלַם אֶת־יהוה	Shabchi, Yerushalayim, et Adonai!
Zion, hail your God:	הַלְלִי אֱלֹהַיִךְ צִיּוֹן	haleli Elohayich, Tziyon!
[13] *God* fortified the bars of your gates,	כִּי־חִזַּק בְּרִיחֵי שְׁעָרָיִךְ	Ki chizak berichei she'arayich,
blessed your children in your midst,	בֵּרַךְ בָּנַיִךְ בְּקִרְבֵּךְ	berach banayich bekirbech.

SPS Sample

[14] *God* grants your borders peace,	הַשָּׂם־גְּבוּלֵךְ שָׁלוֹם	Hasam gevulech shalom,
to fill you with the cream of wheat,[1]	חֵלֶב חִטִּים יַשְׂבִּיעֵךְ	chelev chitim yasbi'ech,
[15] Sends to earth divine command—	הַשֹּׁלֵחַ אִמְרָתוֹ אָרֶץ	Hashole'ach imrato aretz,
God's word runs fast *to take effect!*[2]	עַד־מְהֵרָה יָרוּץ דְּבָרוֹ	ad meherah yarutz devaro,
[16] *God* brings snow—it's like wool—	הַנֹּתֵן שֶׁלֶג כַּצָּמֶר	Hanoten sheleg katzamer,
and scatters frost, like ashes,	כְּפוֹר כָּאֵפֶר יְפַזֵּר	kefor ka'efer yefazer,
[17] Sows hail—like crumbs:[3]	מַשְׁלִיךְ קַרְחוֹ כְפִתִּים	Mashlich karcho chefitim—
who can stand up to its cold?	לִפְנֵי קָרָתוֹ מִי יַעֲמֹד	lifnei karato mi ya'amod?
[18] *God* sends the word, and they melt;	יִשְׁלַח דְּבָרוֹ וְיַמְסֵם	Yishlach devaro veyamsem,
brings divine breath, and water flows,	יַשֵּׁב רוּחוֹ יִזְלוּ־מָיִם	yashev rucho—yizlu mayim.
[19] Telling divine words to Jacob,	מַגִּיד דְּבָרָיו לְיַעֲקֹב	Magid devarav leYa'akov,
statutes and judgments to Israel.	חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל	chukav umishpatav leYisra'el.
[20] God did not do this for every nation,	◊ לֹא עָשָׂה כֵן לְכָל־גּוֹי	◊ Lo asah chen lechol goy,
so they did not know such judgements:	וּמִשְׁפָּטִים בַּל־יְדָעוּם	umishpatim bal yeda'um:
Hail God!	הַלְלוּיָהּ	Haleluyah!

SPS Sample

Psalm 148

[1] Hail God!	הַלְלוּ יָהּ	Haleluyah!
Hail God from the sky;	הַלְלוּ אֶת־יהוה מִן־הַשָּׁמַיִם	Halelu et Adonai min hashamayim
hail God in the heights.	הַלְלוּהוּ בַּמְּרוֹמִים	haleluhu bamromim.
[2] Hail God, all *God's* angels,	הַלְלוּהוּ כָּל־מַלְאָכָיו	Haleluhu chol malachav,
Hail God, all *God's* armies,[4]	הַלְלוּהוּ כָּל־צְבָאָיו	haleluhu kol tzeva'av,
[3] Hail God, you sun and moon,	הַלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ	Haleluhu shemesh veyare'ach,
Hail God, all you bright stars.	הַלְלוּהוּ כָּל־כּוֹכְבֵי אוֹר	haleluhu kol kochvei or.

[1] I.e., a peaceful land yields good harvests, since the residents don't have to feed the army.

[2] Mitchell Dahood (Anchor Bible Commentary) 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]	הַלְלוּהוּ שְׁמֵי הַשָּׁמָיִם	Haleluhu shemei hashamayim,
and the water that lies even higher![2]	וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמָיִם	vehamayim asher me'al hashamayim.
[5] Hail God's name,	יְהַלְלוּ אֶת־שֵׁם יהוה	Yehalelu et shem Adonai,
for God gave the order, and it was done.	כִּי הוּא צִוָּה וְנִבְרָאוּ	ki hu tzivah venivra'u.
[6] God made *the order* stand forever;	וַיַּעֲמִידֵם לָעַד לְעוֹלָם	Vaya'amidem la'ad le'olam,
God gave a statute, never to lapse.	חָק־נָתַן וְלֹא יַעֲבוֹר	chok natan velo ya'avor.
[7] Praise God from the earth,	הַלְלוּ אֶת־יהוה מִן־הָאָרֶץ	Halelu et Adonai min ha'aretz,
sea monsters and all the deep *seas*.	תַּנִּינִים וְכָל־תְּהֹמוֹת	taninim vechol tehomot.
[8] Fire and thunder, snow and mist,	אֵשׁ וּבָרָד שֶׁלֶג וְקִיטוֹר	Esh uvarad, sheleg vekitor,
stormy winds follow God's orders.	רוּחַ סְעָרָה עֹשָׂה דְבָרוֹ	ru'ach se'arah osah devaro.
[9] The mountains and all the hills,	הֶהָרִים וְכָל־גְּבָעוֹת	Heharim vechol geva'ot,
the fruit tree and every cedar tree,	עֵץ פְּרִי וְכָל־אֲרָזִים	etz peri vechol arazim.
[10] The beast and all the cattle,	הַחַיָּה וְכָל־בְּהֵמָה	Hachayah vechol behemah,
the insect and the winged bird—	רֶמֶשׂ וְצִפּוֹר כָּנָף	remess vetzipor kanaf.
[11] Rulers on earth and all their folk,	מַלְכֵי־אֶרֶץ וְכָל־לְאֻמִּים	Malchei eretz vechol le'umim,
chiefs and every earthly judge,	שָׂרִים וְכָל־שֹׁפְטֵי אָרֶץ	sarim vechol shoftei aretz.
[12] Young men and young women too,	בַּחוּרִים וְגַם־בְּתוּלוֹת	Bachurim vegam betulot,
the elderly with the young—	זְקֵנִים עִם־נְעָרִים	zekenim im ne'arim.
[13] *Let them* all praise God's name,	יְהַלְלוּ אֶת־שֵׁם יהוה	Yehalelu et shem Adonai,
for *God's* name alone is exalted:	כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ	ki nisgav shemo levado:
God's glory surpasses earth and sky.	הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם	hodo al eretz veshamayim.
[14] And *God* will bring us greatness,	◊ וַיָּרֶם קֶרֶן לְעַמּוֹ	◊ Vayarem keren le'amo,
glory for all who feel *God's* kindness[3]—	תְּהִלָּה לְכָל־חֲסִידָיו	tehila lechol chasidav—
Israel's children, the people close to *God*.	לִבְנֵי יִשְׂרָאֵל עַם־קְרֹבוֹ	livnei Yisra'el, am kerovo:
Hail God!	הַלְלוּ־יָהּ	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 *God* will raise a horn for *God's* people" (possibly raising their heads so they can be proud); this idiom seems to imply greatness. "Glory for those who feel God's kindness"—חֲסִידָיו 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.

SPS Sample

Psalm 149

[1] Hail God!	הַלְלוּ יָהּ	Haleluyah!
Sing God a new song—	שִׁירוּ לַיהוה שִׁיר חָדָשׁ	Shiru lAdonai shir chadash,
God's praise—among the righteous.	תְּהִלָּתוֹ בִּקְהַל חֲסִידִים	tehilato bik'hal chasidim.
[2] Let Israel rejoice in *God's* works;	יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו	Yismach Yisra'el be'osav,
Zion's children celebrate *their* rule;	בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם	benei Tziyon yagilu vemalkam.
[3] Hail *God's* name with dance,	יְהַלְלוּ שְׁמוֹ בְמָחוֹל	Yehalelu shemo vemachol,
drum and lyre;1 make music for God.	בְּתֹף וְכִנּוֹר יְזַמְּרוּ־לוֹ	betof vechinor yezamru lo.
[4] For *God* takes delight in *God's* people	כִּי־רוֹצֶה יהוה בְּעַמּוֹ	Ki rotzeh Adonai be'amo,
and will honor the humble with salvation.	יְפָאֵר עֲנָוִים בִּישׁוּעָה	yefa'er anavim bishu'ah.
[5] The righteous will exult in glory;	יַעְלְזוּ חֲסִידִים בְּכָבוֹד	Ya'lzu chasidim bechavod,
they'll chuckle in bed,	יְרַנְּנוּ עַל־מִשְׁכְּבוֹתָם	yeranenu al mishkevotam.
[6] With high praise of God in their throat	רוֹמְמוֹת אֵל בִּגְרוֹנָם	Romemot El bigronam,
and the sharpened sword in their hands	וְחֶרֶב פִּיפִיּוֹת בְּיָדָם	vecherev pifiyot beyadam.
[7] To take revenge on the nations	לַעֲשׂוֹת נְקָמָה בַּגּוֹיִם	La'asot nekamah bagoyim,
and bring punishment to the peoples,	תּוֹכֵחוֹת בַּל־אֻמִּים	tochechot bal-umim,
[8] To put their chiefs in chains	◊ לֶאְסֹר מַלְכֵיהֶם בְּזִקִים	◊ Le'sor malcheihem bezikim,
and their leaders in iron fetters,	וְנִכְבְּדֵיהֶם בְּכַבְלֵי בַרְזֶל	venichbedeihem bechavlei varzel,
[9] To make them suffer the written sentence—	לַעֲשׂוֹת בָּהֶם מִשְׁפָּט כָּתוּב	la'asot bahem mishpat katuv,
God is magnificent for the righteous:	הָדָר הוּא לְכָל־חֲסִידָיו	hadar hu lechol chasidav:
Hail God!	הַלְלוּ־יָהּ	Haleluyah!

[1] Experts will tell us about instruments of Biblical times. The drum could have been like a tambourine, perhaps without bells, the lyre a hand-held string instrument.

SPS Sample

Psalm 150

[1] Hail God!	הַלְלוּ יָהּ	Haleluyah!
Hail God for holiness,	הַלְלוּ־אֵל בְּקָדְשׁוֹ	Halelu El bekodsho,
Hail *God* for far-reaching power,1	הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ	Haleluhu birki'ah uzo.
[2] Hail *God* as a role model,[2]	הַלְלוּהוּ בִּגְבוּרֹתָיו	Haleluhu vigvurotav,
Hail *God* according to God's greatness,	הַלְלוּהוּ כְּרֹב גֻּדְלוֹ	haleluhu kerov gudlo.
[3] Hail *God* with the trumpet blast,	הַלְלוּהוּ בְּתֵקַע שׁוֹפָר	Haleluhu beteka shofar,
Hail *God* with harp and lyre,	הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר	haleluhu benevel vechinor.
[4] Hail *God* with drum and dance,	הַלְלוּהוּ בְּתֹף וּמָחוֹל	Haleluhu vetof umachol,
Hail *God* with strings and song,	הַלְלוּהוּ בְּמִנִּים וְעוּגָב	haleluhu beminim ve'ugav.
[5] Hail *God* with loud music,	הַלְלוּהוּ בְּצִלְצְלֵי־שָׁמַע	Haleluhu vetziltzelei shama,
Hail *God* with loud voices![3]	הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה	haleluhu betziltzelei teru'ah.
[6] Let every living thing hail God—	◊ כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ	◊ Kol han'shamah tehalel Yah,
Hail God!	הַלְלוּ־יָהּ	Haleluyah!
Let every living thing hail God—Hail God!	כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּ־יָהּ	Kol han'shamah tehalel Yah, Haleluyah!

SPS Sample

[1] "In the firmament of *God's* power"; could this be a force field permeating the universe?

[2] Role model? Yes! גְּבוּרוֹת 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.

[3] 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 complete the section of psalms, we add these verses:

Ps. 89:53 May God be blessed forever—	בָּרוּךְ יהוה לְעוֹלָם	Baruch Adonai le'olam:
this is really true!	אָמֵן וְאָמֵן	amen ve'amen.
Ps. 135:21 May God be blessed from Zion,	בָּרוּךְ יהוה מִצִּיּוֹן	Baruch Adonai miTziyon,
God who lives in Jerusalem: Halleluyah!	שֹׁכֵן יְרוּשָׁלָם הַלְלוּיָהּ	shochen Yerushalayim: Halleluyah!
Ps.72:18-19 May God, God, be blessed—	בָּרוּךְ יהוה אֱלֹהִים	Baruch Adonai Elohim,
Israel's God,	אֱלֹהֵי יִשְׂרָאֵל	Elohei Yisra'el,
who alone makes miracles;	עֹשֵׂה נִפְלָאוֹת לְבַדּוֹ	oseh nifla'ot levado;
and *God's* famous name be blessed forever,	◊ וּבָרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם	◊ uvaruch shem kevodo le'olam,
and may *God's* glory fill the whole world:	וְיִמָּלֵא כְבוֹדוֹ אֶת־כָּל הָאָרֶץ	veyimaleh chevodo et kol ha'aretz:
Let it really be so!	אָמֵן וְאָמֵן	amen ve'amen.

This Poems and Songs section of the service, with its poetic language, concludes with three famous examples of praise: David's final praise and prayer; the Levites' song of praise as the Jewish people returned to Torah in Ezra's time; and the Song of the Sea, the ancient poem sung when the Israelites escaped from Egypt. We stand until the end of the Song of the Sea, page 219.

I Chron. 29:10-13

10 And David blessed God	⦙ וַיְבָרֶךְ דָּוִיד אֶת־יהוה	⦙ Vayevarech David et Adonai
in sight of the whole congregation.	לְעֵינֵי כָל־הַקָּהָל	le'einei kol hakahal,
David said,	וַיֹּאמֶר דָּוִיד	vayomer David:
"Blessed are you, God,	בָּרוּךְ אַתָּה יהוה	"Baruch ata Adonai
God of Israel our ancestor,	אֱלֹהֵי יִשְׂרָאֵל אָבִינוּ	Elohei Yisra'el avinu,
from eternity to eternity.	מֵעוֹלָם וְעַד־עוֹלָם	me'olam ve'ad olam.
11 Yours, God, are greatness,	לְךָ יהוה הַגְּדֻלָּה	Lecha Adonai hagdulah
power, splendor,	וְהַגְּבוּרָה וְהַתִּפְאֶרֶת	vehagvurah vehatif'eret
success and glory—	וְהַנֵּצַח וְהַהוֹד	vehanetzach vehahod—
yes, everything in heaven and earth.	כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ	ki chol bashamayim uva'aretz—
Yours, God, is *all power of* governing	לְךָ יהוה הַמַּמְלָכָה	lecha Adonai hamamlacha
and the appointment of every leader.	וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ	vehamitnaseh lechol lerosh.

SPS Sample

[12] Wealth and honor come from you,	וְהָעֹשֶׁר וְהַכָּבוֹד מִלְּפָנֶיךָ	Veha'osher vehakavod milfanecha,
and you govern everything;	וְאַתָּה מוֹשֵׁל בַּכֹּל	ve'atah moshel bakol,
strength and might are in your hand,	וּבְיָדְךָ כֹּחַ וּגְבוּרָה	uveyadcha ko'ach ugevurah,
and you hold *the power*	וּבְיָדְךָ	uveyadcha
to make anything great or strong.	לְגַדֵּל וּלְחַזֵּק לַכֹּל	legadel ulechazek lakol.
[13] So now, our God, we thank you	וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ	Ve'ata Eloheinu, modim anachnu lach
and acclaim your splendid reputation."[1]	וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ	umehalelim leshem tif'artecha."

Nehemiah 9:6-11

[6] You alone are God;	אַתָּה־הוּא יְהוָה לְבַדֶּךָ	Atah hu Adonai levadecha;
you made the heavens,	אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם	atah asita et hashamayim,
the skies above and all their hosts,	שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם	shemei hashamayim vechol tzeva'am,
earth and everything on it,	הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ	ha'aretz vechol asher aleha,
the seas and everything in them,	הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם	hayamim vechol asher bahem,
and you give life to them all;	וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם	ve'atah mechayeh et kulam
and the hosts of heaven	וּצְבָא הַשָּׁמַיִם	utzeva hashamayim
bow to you.	לְךָ מִשְׁתַּחֲוִים	lecha mishtachavim.
[7] You are God, the divinity,	◊ אַתָּה־הוּא יְהוָה הָאֱלֹהִים	◊ Atah hu Adonai ha'Elohim
who chose Abram	אֲשֶׁר בָּחַרְתָּ בְּאַבְרָם	asher bacharta be'Avram
and brought him from Ur of the Chaldees	וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים	vehotzeto me'Ur Kasdim
and made his name Abraham;	וְשַׂמְתָּ שְׁמוֹ אַבְרָהָם	vesamta shemo Avraham;

[1] The Hebrew says "the name (reputation) of your splendor."

SPS Sample

[8] and you found his heart	וּמָצָאתָ אֶת־לְבָבוֹ	umatzata et levavo
faithful to you.[1]	נֶאֱמָן לְפָנֶיךָ	ne'eman lefanecha.
You gave him your promise	וְכָרוֹת עִמּוֹ הַבְּרִית	Vecharot imo habrit
to give the land of the Canaanites,	לָתֵת אֶת־אֶרֶץ הַכְּנַעֲנִי	latet et eretz haKena'ani
Hittites, Amorites, Perizites	הַחִתִּי הָאֱמֹרִי וְהַפְּרִזִּי	haChiti, ha'Emori, vehaPerizi,
Jebusites and Girgashites—	וְהַיְבוּסִי וְהַגִּרְגָּשִׁי	vehaYevusi vehaGirgashi—
to give *that land* to his descendants.	לָתֵת לְזַרְעוֹ	latet lezar'o.
And you kept your promise	וַתָּקֶם אֶת־דְּבָרֶיךָ	Vatakem et devarecha
because you are just.	כִּי צַדִּיק אָתָּה	ki tzadik atah.
[9] You saw our parents' pain in Egypt,	וַתֵּרֶא אֶת־עֳנִי אֲבֹתֵינוּ בְּמִצְרָיִם	Vatereh et oni avoteinu beMitzrayim
heard their screaming at the Reed Sea,[2]	וְאֶת־זַעֲקָתָם שָׁמַעְתָּ עַל־יַם־סוּף	ve'et za'akatam shamata al Yam Suf.
[10] You placed signs and wonders	וַתִּתֵּן אֹתֹת וּמוֹפְתִים	Vatiten otot umoftim
in front of Pharaoh and his servants,	בְּפַרְעֹה וּבְכָל־עֲבָדָיו	beFar'oh uvechol avadav
all the people of his land.	וּבְכָל־עַם אַרְצוֹ	uvechol am artzo;
You knew they bossed *the Israelites* around.	כִּי יָדַעְתָּ כִּי הֵזִידוּ עֲלֵיהֶם	ki yadata ki hezidu aleihem,
So you made yourself famous that very day.	וַתַּעַשׂ־לְךָ שֵׁם כְּהַיּוֹם הַזֶּה	vata'as lecha shem kehayom hazeh.
[11] You split the sea before them;	◊ וְהַיָּם בָּקַעְתָּ לִפְנֵיהֶם	◊ Vehayam bakata lifneihem,
they crossed through the sea on dry land,	וַיַּעַבְרוּ בְתוֹךְ־הַיָּם בַּיַּבָּשָׁה	vaya'avru vetoch hayam bayabashah,
while the pursuing *soldiers*	וְאֶת־רֹדְפֵיהֶם	ve'et rodfeihem
you plunged into the depths	הִשְׁלַכְתָּ בִּמְצוֹלֹת	hishlachta vimtzolot,
like a stone into stormy seas.	כְּמוֹ־אֶבֶן בְּמַיִם עַזִּים	kemo even bemayim azim.

[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!

SPS Sample

The Song of the Sea[1] ▪ שִׁירַת הַיָּם ▪ Shirat Hayam

Exodus 14:30-31 On that day, God rescued	וַיּוֹשַׁע יהוה בַּיּוֹם הַהוּא	Vayosha Adonai bayom hahu
the Israelites from the Egyptians.	אֶת־יִשְׂרָאֵל מִיַּד מִצְרָיִם	et Yisra'el miyad Mitzrayim,
The Israelites saw the Egyptians	וַיַּרְא יִשְׂרָאֵל אֶת־מִצְרַיִם	vayar Yisra'el et Mitzrayim
dead on the seashore.	מֵת עַל־שְׂפַת הַיָּם	met al sefat hayam.
31 The Israelites saw the great power[2]	◊ וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה	◊ Vayar Yisra'el et hayad hagdolah
God used on Egypt;	אֲשֶׁר עָשָׂה יהוה בְּמִצְרַיִם	asher asah Adonai beMitzrayim
the people perceived God,	וַיִּירְאוּ הָעָם אֶת־יהוה	vayir'u ha'am et Adonai
and they believed in God	וַיַּאֲמִינוּ בַּיהוה	vaya'aminu bAdonai
and in *God's* servant Moses.	וּבְמֹשֶׁה עַבְדּוֹ	uveMoshe avdo.

Ex 15:1-18 Then Moses sang with the Israelites	אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל	Az yashir Moshe uvenei Yisra'el
this song to God—	אֶת־הַשִּׁירָה הַזֹּאת לַיהוה	et hashirah hazot lAdonai
these are the words:[3]	וַיֹּאמְרוּ לֵאמֹר	vayomru lemor:
I will sing to God,	אָשִׁירָה לַיהוה	Ashira lAdonai
who is higher than the proud[4]	כִּי־גָאֹה גָּאָה	ki ga'o ga'ah,
and tossed[5] horse and rider into the sea.	סוּס וְרֹכְבוֹ רָמָה בַיָּם	sus verochvo ramah vayam.
2 My strength and song are God,	עָזִּי וְזִמְרָת יָהּ	Ozi vezimrat Yah,
who is my salvation:	וַיְהִי־לִי לִישׁוּעָה	vayehi li lishu'ah.
this is my God whom I praise,	זֶה אֵלִי וְאַנְוֵהוּ	Zeh Eli ve'anvehu,
my ancestors' God, whom I exalt.	אֱלֹהֵי אָבִי וַאֲרֹמְמֶנְהוּ	Elohei avi, va'arom'menhu.
3 God is a warrior	יהוה אִישׁ מִלְחָמָה	Adonai ish mil'chamah,
whom you call "God."	יהוה שְׁמוֹ	"Adonai" shemo.

SPS Sample

[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 גָּאֹה גָּאָה 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 רם means "high," so this is ironic: God raised the enemy, then tossed them down.

[4] Pharaoh's chariots and army,	מַרְכְּבֹת פַּרְעֹה וְחֵילוֹ	Markevot Par'oh vecheilo
God threw *them* into the sea,	יָרָה בַיָּם	yarah vayam,
and the pick of *Pharaoh's* captains	וּמִבְחַר שָׁלִשָׁיו	umivchar shalishav
drowned in the Reed Sea.	טֻבְּעוּ בְיַם־סוּף	tub'u veYam Suf.
[5] Deep water covered them;	תְּהֹמֹת יְכַסְיֻמוּ	Tehomot yechasyumu;
they fell in the depths like a stone.	יָרְדוּ בִמְצוֹלֹת כְּמוֹ־אָבֶן	yardu vimtzolot kemo aven.
[6] God, your right hand is awesome in power.	יְמִינְךָ יְהוָה נֶאְדָּרִי בַכֹּחַ	Yemin'cha, Adonai, nedari bako'ach:
God, your right hand shatters the foe.	יְמִינְךָ יְהוָה תִּרְעַץ אוֹיֵב	Yemin'cha, Adonai, tir'atz oyev.
[7] In your great majesty	וּבְרֹב גְּאוֹנְךָ	Uverov ge'on'cha
you crush those who resist you;	תַּהֲרֹס קָמֶיךָ	taharos kamecha.
you send your anger	תְּשַׁלַּח חֲרֹנְךָ	Teshalach charon'cha,
to devour them like straw.[1]	יֹאכְלֵמוֹ כַּקַּשׁ	yochlemo kakash.
[8] You snorted,[2]	וּבְרוּחַ אַפֶּיךָ	Uveru'ach apecha
and the waters piled up,	נֶעֶרְמוּ מַיִם	ne'ermu mayim,
the streams stood like a wall,	נִצְּבוּ כְמוֹ־נֵד נֹזְלִים	nitzvu chemo ned nozlim,
deep water congealed in the sea's heart.	קָפְאוּ תְהֹמֹת בְּלֶב־יָם	kaf'u tehomot belev yam.
[9] The enemy said,	אָמַר אוֹיֵב	Amar oyev,
"I will chase and catch *them,*	אֶרְדֹּף אַשִּׂיג	"Erdof, asig,
I'll split the spoil	אֲחַלֵּק שָׁלָל	achalek shalal;
to gorge my greed.	תִּמְלָאֵמוֹ נַפְשִׁי	timla'emo nafshi;
I will draw my sword;	אָרִיק חַרְבִּי	arik charbi,
my hand will beggar them."[3]	תּוֹרִישֵׁמוֹ יָדִי	torisheimo yadi!"
[10] You breathed your wind,	נָשַׁפְתָּ בְרוּחֲךָ	Nashafta veruchacha
and the sea covered them.	כִּסָּמוֹ יָם	kisamo yam;
They sank like lead	צָלְלוּ כָּעוֹפֶרֶת	tzalelu ka'oferet
in the towering waters.	בְּמַיִם אַדִּירִים	bemayim adirim.

[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] שלל—treasure, plunder, spoil. רש—poor, beggar. The enemy seems motivated by greed.

SPS Sample

[11] God, who of all the gods is like you?	מִי־כָמֹכָה בָּאֵלִם יהוה	Mi chamocha ba'elim, Adonai?
Who is like you, magnificent in holiness,	מִי כָמֹכָה נֶאְדָּר בַּקֹּדֶשׁ	Mi kamocha ne'dar bakodesh,
praised in awe,[1] working wonders?	נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא	nora tehilot, oseh feleh?
[12] You stretched out your right hand:	נָטִיתָ יְמִינְךָ	Natita yemin'cha
the earth swallowed them.	תִּבְלָעֵמוֹ אָרֶץ	tivla'emo aretz.
[13] With your love you led *us*,	נָחִיתָ בְחַסְדְּךָ	Nachita vechasdecha;
you saved this people,	עַם־זוּ גָּאָלְתָּ	am zu ga'alta.
with your power you guided *us*	נֵהַלְתָּ בְעָזְּךָ	Nehalta ve'ozcha
to your holy center.[2]	אֶל־נְוֵה קָדְשֶׁךָ	el nevei kodshecha.
[14] Other nations heard and were upset:	שָׁמְעוּ עַמִּים יִרְגָּזוּן	Sham'u amim, yirgazun:
panic seized the Philistines.	חִיל אָחַז יֹשְׁבֵי פְלֶשֶׁת	chil achaz yoshvei Pelashet.
[15] Edom's chiefs were downcast;	אָז נִבְהֲלוּ אַלּוּפֵי אֱדוֹם	Az nivhalu alufei Edom,
trembling gripped Moab's leaders;	אֵילֵי מוֹאָב יְאֲחֵזֵמוֹ רָעַד	eilei Mo'av yochazemo ra'ad;
all the Canaanites melted *in dismay.*	נָמֹגוּ כֹּל יֹשְׁבֵי כְנָעַן	namogu kol yoshvei Chena'an.
[16] Fear and trembling fall on them,	תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד	Tipol aleihem eimatah vafachad.
before your great power	בִּגְדֹל זְרוֹעֲךָ	Bigdol zero'acha
they are silent as stone	יִדְּמוּ כָּאָבֶן	yidmu ka'aven
until your people pass, God,	עַד־יַעֲבֹר עַמְּךָ יהוה עַד־	ad ya'avor amcha, Adonai,
until we pass, the people you have taken.	יַעֲבֹר עַם־זוּ קָנִיתָ	ad ya'avor am zu kanita.
[17] Lead them, plant them	תְּבִאֵמוֹ וְתִטָּעֵמוֹ	Tevi'emo vetita'emo
in the mountain you inherit—	בְּהַר נַחֲלָתְךָ	behar nachalat'cha.
God, the place you made as your home,	מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ יהוה	Machon leshivtecha pa'alta, Adonai.
Adonai's sanctuary that you fixed yourself.	מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ	Mikdash Adonai konenu yadecha.
[18] God will rule forever and ever.	יהוה ׀ יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
[18] God will rule forever and ever.[3]	יהוה ׀ יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.

[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.

[3] We repeat the last verse, verse 18, so as to mark the end of the poem.

SPS Sample

The prayer leader concludes this part of the service with more scriptural verses.

Psalm 22:29 God has the power to rule	כִּי ◊ לַיהוָה הַמְּלוּכָה	◊ Ki lAdonai ham'lucha
and governs the *other* nations.	וּמֹשֵׁל בַּגּוֹיִם	umoshel bagoyim
Obadiah 1:21 The rescuers will climb Mount Zion	וְעָלוּ מוֹשִׁעִים בְּהַר צִיּוֹן	Ve'alu moshi'im beHar Tziyon
to judge Mount Esau—	לִשְׁפֹּט אֶת־הַר עֵשָׂו	lishpot et Har Esav,
and God will be the governor.	וְהָיְתָה לַיהוָה הַמְּלוּכָה	vehayta lAdonai hamluchah.
Zech. 14:9 And God will be ruler	וְהָיָה יְהוָה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

On weekdays and festival intermediate days, including Hoshanah Rabbah, we remain standing ⁞ and continue with May Your Name Be Praised / Yishtabach Shimcha, page 226.

On Shabbat and festival holy days, we are seated ⁝ and continue with "The Life Force" on the next page.

SPS Sample

The Life Force ▪ נְשָׁמַת ▪ Nishmat

The life force of every living thing	נִשְׁמַת כָּל-חַי	Nishmat kol chai
will bless your name,	תְּבָרֵךְ אֶת-שִׁמְךָ	tevarech et shimcha
our sovereign God,	יי אֱלֹהֵינוּ	Adonai Eloheinu,
and every creature's spirit	וְרוּחַ כָּל-בָּשָׂר	veru'ach kol basar
will praise and exalt	תְּפָאֵר וּתְרוֹמֵם	tefa'er ut'romem
the thought of you, our ruler, forever.	זִכְרְךָ מַלְכֵּנוּ תָּמִיד	zichrecha malkenu tamid.
From eternity to eternity	מִן-הָעוֹלָם וְעַד-הָעוֹלָם	Min ha'olam ve'ad ha'olam
you are God;	אַתָּה אֵל	ata El,
and but for you we have no ruler,	וּמִבַּלְעָדֶיךָ אֵין לָנוּ מֶלֶךְ	umibaladecha ein lanu melech,
redeemer, and savior,	גּוֹאֵל וּמוֹשִׁיעַ	go'el umoshi'a,
who notices, brings success,	פּוֹדֶה וּמַצִּיל	podeh umatzil,
sustains, and takes pity	וּמְפַרְנֵס וּמְרַחֵם	um'farnes um'rachem
in every time of trouble and distress.	בְּכָל-עֵת צָרָה וְצוּקָה	bechol et tzara vetzuka.
We have no ruler but you:	אֵין-לָנוּ מֶלֶךְ אֶלָּא אָתָּה	Ein lanu melech ela ata
God of the first and last,	אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים	Elohei harishonim veha'acharonim
God of all creatures,	אֱלוֹהַּ כָּל-בְּרִיּוֹת	Elo'ah kol b'riyot
ruler of all generations,	אָדוֹן כָּל-תּוֹלָדוֹת	adon kol toladot
hailed with a multitude of praises,	הַמְהֻלָּל בְּרֹב הַתִּשְׁבָּחוֹת	hamhulal berov hatishbachot
guiding the world with kindness	הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד	ham'naheg olamo bechesed
and its creatures with compassion.	וּבְרִיּוֹתָיו בְּרַחֲמִים	uv'riyotav berachamim.
God neither slumbers nor sleeps;	וַיי לֹא-יָנוּם וְלֹא-יִישָׁן	VAdonai lo yanum velo yishan,
waking the sleepers	הַמְּעוֹרֵר יְשֵׁנִים	ham'orer y'shenim
and rousing the slumberers,	וְהַמֵּקִיץ נִרְדָּמִים	vehamekitz nirdamim
giving speech to the mute,	וְהַמֵּשִׂיחַ אִלְּמִים	vehamesi'ach ilmim
and freeing the bound,	וְהַמַּתִּיר אֲסוּרִים	vehamatir asurim
supporting those who fall,	וְהַסּוֹמֵךְ נוֹפְלִים	vehasomech noflim
and lifting up those who are bent over;	וְהַזּוֹקֵף כְּפוּפִים	vehazokef kefufim;
to you alone do we give thanks.	לְךָ לְבַדְּךָ אֲנַחְנוּ מוֹדִים	lecha levad'cha anachnu modim.

SPS Sample

Even if our mouths were	אִלּוּ פִינוּ	Ilu finu
filled with song like the sea,	מָלֵא שִׁירָה כַּיָּם	maleh shirah kayam
our tongues with joy	וּלְשׁוֹנֵנוּ רִנָּה	ulshonenu rinah
like the multitude of waves,	כַּהֲמוֹן גַּלָּיו	kahamon galav
our lips with praise	וְשִׂפְתוֹתֵינוּ שֶׁבַח	vesiftoteinu shevach
like the expanse of the heavens,	כְּמֶרְחֲבֵי רָקִיעַ	kemer'chavei rakiah
our eyes bright	וְעֵינֵינוּ מְאִירוֹת	ve'eneinu me'irot
like the sun and moon,	כַּשֶּׁמֶשׁ וְכַיָּרֵחַ	kashemesh vechayare'ach
our hands spread out	וְיָדֵינוּ פְרוּשׂוֹת	veyadenu ferusot
like eagles in the sky,	כְּנִשְׁרֵי שָׁמָיִם	kenishrei shamayim
and our legs swift as gazelles—	וְרַגְלֵינוּ קַלּוֹת כָּאַיָּלוֹת	veragleinu kalot ka'ayalot—
we wouldn't be adequate	אֵין אֲנַחְנוּ מַסְפִּיקִים	ein anachnu maspikim
to thank you, our ruling God	לְהוֹדוֹת לְךָ יי אֱלֹהֵינוּ	lehodot lecha Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
and to bless your name	וּלְבָרֵךְ אֶת-שְׁמֶךָ	ulevarech et shemecha
for even one of the millions	עַל-אַחַת מֵאֶלֶף אֶלֶף	al achat me'alef elef
and billions and trillions[1]	אַלְפֵי אֲלָפִים וְרִבֵּי רְבָבוֹת	alfei alafim veribei revavot
of favors you have done	פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ	pe'amim hatovot she'asita
for our ancestors and for us.	עִם-אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ וְעִמָּנוּ	im avoteinu ve'imoteinu ve'imanu.
You saved us from Egypt,	מִמִּצְרַיִם גְּאַלְתָּנוּ	MiMitzrayim ge'altanu
ruling God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
and took us from the house of slavery.	וּמִבֵּית עֲבָדִים פְּדִיתָנוּ	umibeit avadim peditanu;
You fed us when we were hungry	בְּרָעָב זַנְתָּנוּ	bera'av zantanu
and sustained us when we had plenty;	וּבְשָׂבָע כִּלְכַּלְתָּנוּ	uv'sava kilkaltanu
and you rescued us from the sword	וּמֵחֶרֶב הִצַּלְתָּנוּ	umecherev hitzaltanu
and saved us from the plague,	וּמִדֶּבֶר מִלַּטְתָּנוּ	umidever milat'tanu
and you guarded us	וּמֵחֳלָיִם רָעִים	umecholayim ra'im
from severe and lasting diseases.	וְנֶאֱמָנִים דִּלִּיתָנוּ	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.

SPS Sample

Until now your mercy has helped us	עַד-הֵנָּה עֲזָרוּנוּ רַחֲמֶיךָ	Ad hena azarunu rachamecha
and your kindness has not left us;	וְלֹא-עֲזָבוּנוּ חַסָדֶיךָ	velo azavunu chasadecha
and don't abandon us,	וְאַל-תִּטְּשֵׁנוּ	ve'al titshenu
ruling God, forever.	יי אֱלֹהֵינוּ לָנֶצַח	Adonai Eloheinu lanetzach.
And so the limbs you formed for us	עַל-כֵּן אֵבָרִים שֶׁפִּלַּגְתָּ בָּנוּ	Al ken evarim shepilagta banu
and the spirit and soul	וְרוּחַ וּנְשָׁמָה	veru'ach un'shama
you breathed in our nostrils,	שֶׁנָּפַחְתָּ בְּאַפֵּינוּ	shenafachta ve'apeinu
the tongue you put in our mouths,	וְלָשׁוֹן אֲשֶׁר שַׂמְתָּ בְּפִינוּ	velashon asher samta befinu,
they will thank, bless,	הֵן הֵם יוֹדוּ וִיבָרְכוּ	hen hem yodu vivar'chu
praise, laud, exalt,	וִישַׁבְּחוּ וִיפָאֲרוּ וִירוֹמְמוּ	vishabchu vifa'aru virom'mu
worship, sanctify	וְיַעֲרִיצוּ וְיַקְדִּישׁוּ	veya'aritzu veyakdishu
and pay homage to your name, O our ruler.	וְיַמְלִיכוּ אֶת-שִׁמְךָ מַלְכֵּנוּ	veyamlichu et shimcha, malkenu.
For every mouth will thank you,	כִּי כָל-פֶּה לְךָ יוֹדֶה	Ki chol peh lecha yodeh
and every tongue will promise you,	וְכָל-לָשׁוֹן לְךָ תִּשָּׁבַע	vechol lashon lecha tishava
and every knee will kneel to you,	וְכָל-בֶּרֶךְ לְךָ תִכְרַע	vechol berech lecha tichra
and everything which stands	וְכָל-קוֹמָה	vechol koma
will bow down to you,	לְפָנֶיךָ תִּשְׁתַּחֲוֶה	lefanecha tishtachaveh,
and every heart will fear you,	וְכָל-לְבָבוֹת יִירָאוּךָ	vechol levavot yira'ucha
and all their innards and kidneys	וְכָל-קֶרֶב וּכְלָיוֹת	vechol kerev uchlayot
will sing to your name.	יְזַמְּרוּ לִשְׁמֶךָ	yezamru lishmecha.
As it is said,	כַּדָּבָר שֶׁכָּתוּב	Kadavar shekatuv,
Psalms 35:10 All my bones shall say,	כָּל עַצְמוֹתַי תֹּאמַרְנָה	Kol atzmotai tomarna:
'God, who is like you?	יהוה מִי כָמוֹךָ	'Adonai, mi chamocha?
You save the poor person from the mugger,[1]	מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ	Matzil ani mechazak mimenu,
the pauper and beggar from the thief.'	וְעָנִי וְאֶבְיוֹן מִגֹּזְלוֹ	ve'ani ve'evyon migozlo.'
Who is like you, who can equal you,	מִי יִדְמֶה-לָּךְ וּמִי יִשְׁוֶה-לָּךְ	Mi yidmeh lach umi yishveh lach
and who can compare to you?	וּמִי יַעֲרָךְ-לָךְ	umi ya'aroch lach?
O God—great, mighty, and awesome—	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	Ha'El hagadol hagibor vehanorah
Gen 14:22 God on high, who owns sky and land.	אֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ	El elyon, koneh shamayim va'aretz.

[1] "From one who is too strong for him."

SPS Sample

We'll hail you and praise you	◊ נְהַלֶּלְךָ וְנִשְׁתַּבֵּחֲךָ	◊ Nehalelcha uneshabech'cha
and laud you	וְנָפְאֶרְךָ	unefa'er'cha
and bless your holy name,	וְנְבָרֵךְ אֶת-שֵׁם קָדְשֶׁךָ	unevarech et shem kodshecha
as it is said:	כָּאָמוּר	ka'amur:
Psalm 103:1 *A psalm* of David:	לְדָוִד	LeDavid:
Bless God, O my soul;	בָּרֲכִי נַפְשִׁי אֶת־יהוה	Bar'chi nafshi et Adonai
and all my innards, *God's* holy name.	וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ	vechol keravai et shem kodsho.

On a festival holy day, the leader begins here.

God, in the power of your strength,	◊ הָאֵל בְּתַעֲצֻמוֹת עֻזֶּךָ	◊ Ha'El beta'atzumot uzecha
great in the glory of your name,	הַגָּדוֹל בִּכְבוֹד שְׁמֶךָ	hagadol bichvod shemecha
mighty forever,	הַגִּבּוֹר לָנֶצַח	hagibor lanetzach
awesome for your fearsome deeds—	וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ	vehanorah benor'otecha—
The ruler who sits	הַמֶּלֶךְ הַיּוֹשֵׁב	hamelech hayoshev
on a high and lofty throne,	עַל-כִּסֵּא רָם וְנִשָּׂא	al kiseh ram venisah,

On Shabbat, the leader begins here:

God, who occupies eternity,	◊ שׁוֹכֵן עַד	◊ Shochen ad
is called high and sacred.[1]	מָרוֹם וְקָדוֹשׁ שְׁמוֹ	marom vekadosh shemo.
And it's written,	וְכָתוּב	Vechatuv:
Psalm 33:1 You righteous, rejoice in God;	רַנְּנוּ צַדִּיקִים בַּיהוה	Ranenu, tzadikim, bAdonai,
for upright people, giving praise feels right.	לַיְשָׁרִים נָאוָה תְהִלָּה	la'y'sharim nava tehilah.
You'll be hailed by honest mouths,	◊ בְּפִי יְשָׁרִים תִּתְהַלָּל	◊ Befi yesharim tit'halal
blessed by words of the righteous,	וּבְדִבְרֵי צַדִּיקִים תִּתְבָּרַךְ	uv'divrei tzadikim titbarach
honored by tongues of the devoted	וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמָם	uvilshon chasidim titromam
and made holy among holy ones.[2]	וּבְקֶרֶב קְדוֹשִׁים תִּתְקַדָּשׁ	uv'kerev kedoshim titkadash.

[1] Or, "'exalted' and 'holy' is *God's* name."

[2] 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.

SPS Sample

And in the gatherings of myriads	וּבְמַקְהֲלוֹת רִבְבוֹת	Uvemak'halot riv'vot
of your people Israel,	עַמְּךָ בֵּית יִשְׂרָאֵל	amcha beit Yisra'el
joyfully will your name be glorified, ruler,	בְּרִנָּה יִתְפָּאַר שִׁמְךָ מַלְכֵּנוּ	berina yitpa'ar shimcha malkenu
in every generation;	בְּכָל-דּוֹר וָדוֹר	bechol dor vador;
for this is the duty of all creatures	שֶׁכֵּן חוֹבַת כָּל-הַיְצוּרִים	sheken chovat kol hay'tzurim
before you, ruling God	לְפָנֶיךָ יי אֱלֹהֵינוּ	lefanecha, Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
to thank, hail, praise,	◊ לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ	◊ lehodot lehalel leshabe'ach
glorify, honor, adorn,	לְפָאֵר לְרוֹמֵם לְהַדֵּר	lefa'er leromem lehader
bless, exalt, and sing praises,	לְבָרֵךְ לְעַלֵּה וּלְקַלֵּס	levarech le'aleh ulkales
more than words of song and praise	עַל-כָּל-דִּבְרֵי שִׁירוֹת וְתִשְׁבְּחוֹת	al kol divrei shirot vetishbechot
by David the child of Jesse,	דָּוִד בֶּן-יִשַׁי	David ben Yishai
your servant, your anointed.	עַבְדְּךָ מְשִׁיחֶךָ	avd'cha meshichecha.

SPS Sample

Psalm 130

Between Rosh Hashanah and Yom Kippur and on Hoshanah Rabbah, some communities open the ark and say Psalm 130 responsively, verse by verse.

[1] A song of going up:	שִׁיר הַמַּעֲלוֹת	Shir hama'alot:
From the depths *of despair* I called to you, God:	מִמַּעֲמַקִּים קְרָאתִיךָ יהוה	Mima'amakim karaticha, Adonai.
[2] "God, hear my voice,	אֲדֹנָי שִׁמְעָה בְקוֹלִי	Adonai, shim'ah vekoli:
listen attentively[1]	תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת	tihyena oznecha kashuvot
to the sound of my pleas!"	לְקוֹל תַּחֲנוּנָי	lekol tachanunai.
[3] If you consider our sins, God—	אִם־עֲוֹנוֹת תִּשְׁמָר־יָהּ	Im avonot tishmor Yah,
O God, who will survive?[2]	אֲדֹנָי מִי יַעֲמֹד	Adonai, mi ya'amod?
[4] But pardon dwells with you,	כִּי־עִמְּךָ הַסְּלִיחָה	Ki im'cha haselichah,
so that you can be feared.	לְמַעַן תִּוָּרֵא	lema'an tivareh.
[5] God, I waited, my whole self waited,	קִוִּיתִי יהוה קִוְּתָה נַפְשִׁי	Kiviti, Adonai, kivta nafshi,
and in God's word do I hope.	וְלִדְבָרוֹ הוֹחָלְתִּי	velidvaro hochalti.
[6] My self waits for God	נַפְשִׁי לַאדֹנָי	Nafshi lAdonai
more *eagerly* than sentries wait for morning,	מִשֹּׁמְרִים לַבֹּקֶר	mishomrim laboker,
sentries for morning!	שֹׁמְרִים לַבֹּקֶר	shomrim laboker.
[7] Let Israel hope in God,	יַחֵל יִשְׂרָאֵל אֶל־יהוה	Yachel Yisra'el el Adonai,
for kindness is with God,	כִּי־עִם־יהוה הַחֶסֶד	ki im Adonai hachesed,
and ample redemption is with *God*.	וְהַרְבֵּה עִמּוֹ פְּדוּת	veharbeh imo fedut.
[8] *God* will redeem Israel	וְהוּא יִפְדֶּה אֶת־יִשְׂרָאֵל	Vehu yifdeh et Yisra'el
from all its sins!	מִכֹּל עֲוֹנֹתָיו	mikol avonotav.

[1] "Let your ears be attentive" or "Let your ears be listening."
[2] "Who could stand up?"

SPS Sample

We stand ⁞

May Your Name Be Praised ▪ יִשְׁתַּבַּח שִׁמְךָ ▪ Yishtabach Shimcha

May your name be praised for ever,	⁞ יִשְׁתַּבַּח שִׁמְךָ לָעַד	⁞ Yishtabach shimcha la'ad
our ruler—	מַלְכֵּנוּ	malkenu,
God, the ruler who is great and holy	הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ	ha'El hamelech hagadol vehakadosh
in sky and on earth.	בַּשָּׁמַיִם וּבָאָרֶץ	bashamayim uva'aretz;
Because to you, ruling God	כִּי-לְךָ נָאֶה יי אֱלֹהֵינוּ	ki lecha na'eh, Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
we should give song and praise,	שִׁיר וּשְׁבָחָה	shir ush'vacha,
acclamation and music,	הַלֵּל וְזִמְרָה	hallel vezimrah,
power and government,	עֹז וּמֶמְשָׁלָה	oz umemshalah,
victory, greatness, and strength,	נֶצַח גְּדֻלָּה וּגְבוּרָה	netzach gedulah ug'vurah,
praise and glory,	תְּהִלָּה וְתִפְאֶרֶת	tehilah vetif'eret,
holiness and royalty,	קְדֻשָּׁה וּמַלְכוּת	kedushah umalchut,
blessing and thanks,	◊ בְּרָכוֹת וְהוֹדָאוֹת	◊ berachot vehoda'ot
from now to eternity.	מֵעַתָּה וְעַד-עוֹלָם	me'atah ve'ad olam.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
God and ruler great in praises,	אֵל מֶלֶךְ גָּדוֹל בַּתִּשְׁבָּחוֹת	El melech, gadol batishbachot,
God of thanks, ruler of wonders,	אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלָאוֹת	El hahoda'ot, Adon hanifla'ot,
who favors musical songs,	הַבּוֹחֵר בְּשִׁירֵי זִמְרָה	habocher beshirei zimrah:
sovereign and God, life of all worlds.	מֶלֶךְ אֵל חֵי הָעוֹלָמִים אָמֵן	melech El, chei ha'olamim. Amen

The leader leads Half Kaddish, page 541.

SPS Sample

Shema and Its Blessings

Call to Prayer ▪ בָּרְכוּ ▪ Bar'chu

We remain standing as the leader begins the call to prayer.

Bless God, the blessed one. ׀ בָּרְכוּ ׀ אֶת־יי הַמְבֹרָךְ ׀ ׀ Bar'chu ׀ et Adonai hamvorach.

The congregation responds, and the leader repeats:

Blessed is God, the blessed one, ׀ בָּרוּךְ ׀ יי הַמְבֹרָךְ ׀ ׀ Baruch ׀ Adonai hamvorach

for ever and ever. לְעוֹלָם וָעֶד le'olam va'ed.

Blessed is God, the blessed one, ׀ בָּרוּךְ ׀ יי הַמְבֹרָךְ ׀ ׀ Baruch ׀ Adonai hamvorach

for ever and ever. לְעוֹלָם וָעֶד le'olam va'ed.

We bless you, God, ׀ בָּרוּךְ אַתָּה יי ׀ ׀ Baruch atah Adonai

our God, ruler of the universe, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם Eloheinu melech ha'olam,

who forms light, creates darkness, יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ yotzer or uvoreh choshech,

makes peace and creates all things. עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת-הַכֹּל oseh shalom uvoreh et hakol.

First Blessing for Shema

On Shabbat skip to Every Thing Will Give You Thanks, page 228.

God is the one who gives light to the world הַמֵּאִיר לָאָרֶץ Hame'ir la'aretz

and those who live there, in mercy, וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים veladarim aleha berachamim,

who in goodness renews every day, וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל-יוֹם uvetuvo mechadesh bechol yom

forever, the work of Creation. תָּמִיד מַעֲשֵׂה בְרֵאשִׁית tamid ma'aseh vereshit.

How great are your works, God; מָה רַבּוּ מַעֲשֶׂיךָ יי Mah rabu ma'asecha, Adonai;

you made them all with wisdom; כֻּלָּם בְּחָכְמָה עָשִׂיתָ kulam bechochmah asita,

the earth is full of belonging to you! מָלְאָה הָאָרֶץ קִנְיָנֶךָ mal'ah ha'aretz kinyanecha!

the Ruler on high— הַמֶּלֶךְ הַמְרוֹמָם Hamelech hamromam,

peerless[1] since ancient times— לְבַדּוֹ מֵאָז levado me'az,

who is praised and glorified, הַמְשֻׁבָּח וְהַמְפוֹאָר hamshubach vehamfo'ar,

exalted since the world began. וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם vehamitnaseh mimot olam.

Eternal God, in your great mercy, אֱלֹהֵי עוֹלָם בְּרַחֲמֶיךָ הָרַבִּים Elohei olam, berachamecha harabim

have mercy on us, רַחֵם עָלֵינוּ rachem aleinu,

[1] לְבַדּוֹ means "alone"—i.e., God has no companion; no being can compare.

SPS Sample

Ruler of our strength, Rock of our refuge,	אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ	adon uzeinu, tzur misgabeinu,
Shield of our salvation,	מָגֵן יִשְׁעֵנוּ	magen yish'einu,
where we take shelter.[1]	מִשְׂגָּב בַּעֲדֵנוּ	misgav ba'adeinu.

Blessed God, with vast design,	אֵל בָּרוּךְ גָּדוֹל דֵּעָה	**E**l **b**aruch, **g**adol **d**e'ah,
Planned and made the sunshine bright.	הֵכִין וּפָעַל זָהֳרֵי חַמָּה	**h**echin **u**fa'al **z**ohorei **ch**amah.
Created good for great renown,	טוֹב יָצַר כְּבוֹד לִשְׁמוֹ	**T**ov **y**atzar, **k**evod **l**ishmo;
Placed lights around *God's* regal might.[2]	מְאוֹרוֹת נָתַן סְבִיבוֹת עֻזּוֹ	**m**e'orot **n**atan **s**evivot **u**zo.
The chiefs[3] of *God's* host are holy ones,	פִּנּוֹת צְבָאָיו קְדוֹשִׁים	**P**inot **tz**eva'av **k**edoshim
who exalt the Almighty,	רוֹמְמֵי שַׁדַּי	**r**omemei **Sh**addai;
ever relating God's glory	תָּמִיד מְסַפְּרִים כְּבוֹד אֵל	**t**amid mesaprim kevod El
and *God's* holiness.	וּקְדֻשָּׁתוֹ	ukedushato.

Be blessed, O Ruler, our God,	תִּתְבָּרַךְ יי אֱלֹהֵינוּ	Titbarach, Adonai Eloheinu,
beyond the praise of your handiwork,	עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ	al shevach ma'asei yadecha,
above the luminaries you created—	וְעַל מְאוֹרֵי אוֹר שֶׁעָשִׂיתָ	ve'al me'orei or she'asita,
let them praise you.	יְפָאֲרוּךָ סֶלָה	yefa'arucha. Selah.

SPS Sample

On weekdays or festivals on weekdays, skip to Be Blessed, Our Rock, page 233.

Every Thing Will Give You Thanks ▪ הַכֹּל יוֹדוּךָ ▪ Hakol Yoducha

Every thing will give you thanks,	הַכֹּל יוֹדוּךָ	Hakol yoducha,
and every thing will give you praise,	וְהַכֹּל יְשַׁבְּחוּךָ	vehakol yeshab'chucha,
And every thing will say:	וְהַכֹּל יֹאמְרוּ	vehakol yomru:
"Nothing is holy like God!"	אֵין קָדוֹשׁ כַּיי	"Ein kadosh kAdonai!"
Every thing will exalt you (selah)[4]	הַכֹּל יְרוֹמְמוּךָ סֶלָה	Hakol yeromemucha, selah,
creator of every thing—	יוֹצֵר הַכֹּל	yotzer hakol,

[1] "Shelter for us."

[2] 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 *God's* name," i.e., God's reputation.

[3] פִּנָּה means "corner," so it refers to the chief part.

[4] Selah is an untranslatable word. We don't know what it means, though many guesses are made.

God who opens every day	הָאֵל הַפּוֹתֵחַ בְּכָל-יוֹם	haEl hapote'ach bechol yom
the doors of dawn's gates,[1]	דַּלְתוֹת שַׁעֲרֵי מִזְרָח	daltot sha'arei mizrach
parts the shutters of the sky,	וּבוֹקֵעַ חַלּוֹנֵי רָקִיעַ	uvoke'a chalonei raki'ah,
sends the sun from its couch	מוֹצִיא חַמָּה מִמְּקוֹמָהּ	motzi chamah mimkomah
and the moon from its bed,	וּלְבָנָה מִמְּכוֹן שִׁבְתָּהּ	ulevanah mimchon shivtah,
who gives light to the whole world	וּמֵאִיר לָעוֹלָם כֻּלּוֹ	ume'ir la'olam kulo,
and to the creatures you made	וּלְיוֹשְׁבָיו שֶׁבָּרָא	uleyoshvav shebarah,
with your attribute of mercy,[2]	בְּמִדַּת רַחֲמִים	bemidat rachamim.
who gives light to the world	הַמֵּאִיר לָאָרֶץ	Hame'ir la'aretz
and those who live there, in mercy,	וְלַדָּרִים עָלֶיהָ בְּרַחֲמִים	veladarim aleha berachamim,
who in goodness renews, every day,	וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל-יוֹם	uvetuvo mechadesh bechol yom
forever, the work of Creation—	תָּמִיד מַעֲשֵׂה בְרֵאשִׁית	tamid ma'aseh vereshit,
the ruler on high—	הַמֶּלֶךְ הַמְרוֹמָם	Hamelech hamromam,
peerless[3] since ancient times—	לְבַדּוֹ מֵאָז	levado me'az,
who is praised and glorified,	הַמְשֻׁבָּח וְהַמְפוֹאָר	hamshubach vehamfo'ar,
exalted since the world began,	וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם	vehamitnaseh mimot olam—
eternal God.	אֱלֹהֵי עוֹלָם	Elohei olam.
In your abundant mercy,	בְּרַחֲמֶיךָ הָרַבִּים	Berachamecha harabim
have mercy on us,	רַחֵם עָלֵינוּ	rachem aleinu,
ruler of our strength, rock of our refuge,	אֲדוֹן עֻזֵּנוּ צוּר מִשְׂגַּבֵּנוּ	adon uzeinu, tzur misgabeinu,
shield of our salvation, where we take shelter.[4]	מָגֵן יִשְׁעֵנוּ מִשְׂגָּב בַּעֲדֵנוּ	magen yish'einu, misgav ba'adeinu.
There is nothing like you, nothing but you,	אֵין כְּעֶרְכֶךָ וְאֵין זוּלָתֶךָ	Ein ke'erkecha, ve'ein zulatecha;
nothing without you—who is like you?	אֶפֶס בִּלְתֶּךָ וּמִי דּוֹמֶה לָּךְ	efes biltecha, umi domeh lach.

[1] 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.

[2] 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.

[3] לְבַדּוֹ means "alone"—i.e., God has no companion; no being can compare.

[4] "Shelter for us."

SPS Sample

Nothing can match you, ruling God,	◊ אֵין כְּעֶרְכְּךָ יי אֱלֹהֵינוּ	◊ Ein ke'erkecha Adonai Eloheinu
in this world;	בָּעוֹלָם הַזֶּה	ba'olam hazeh,
there is nothing but you, ruler,	וְאֵין זוּלָתְךָ מַלְכֵּנוּ	ve'ein zulat'cha malkeinu
for the life of the World to Come.	לְחַיֵּי הָעוֹלָם הַבָּא	lechayey ha'olam habah.
Nothing is without you, redeemer,	אֶפֶס בִּלְתְּךָ גּוֹאֲלֵנוּ	Efes biltecha, go'aleinu
to the Messianic Era,	לִימוֹת הַמָּשִׁיחַ	limot haMashi'ach,
and no one can compare to you, savior,	וְאֵין דּוֹמֶה לְךָ מוֹשִׁיעֵנוּ	ve'ein domeh lecha, moshi'einu,
when bringing life to the dead.	לִתְחִיַּת הַמֵּתִים	lit'chiyat hametim.

God, Ruler ▪ אֵל אָדוֹן ▪ El Adon

God, ruler	אֵל אָדוֹן	**E**l adon
over all *your* works,	עַל כָּל-הַמַּעֲשִׂים	al kol hama'asim,
blessed and praised	בָּרוּךְ וּמְבֹרָךְ	**B**aruch um'vorach
by every spirit,	בְּפִי כָּל-נְשָׁמָה	befi kol neshamah.
whose greatness and goodness	גָּדְלוֹ וְטוּבוֹ	**G**odlo vetuvo
fill the world;	מָלֵא עוֹלָם	malei olam:
who is surrounded by	דַּעַת וּתְבוּנָה	**D**a'at utevunah
knowledge and understanding,	סוֹבְבִים אוֹתוֹ	sovevim oto.
who rises	הַמִּתְגָּאֶה	**H**amitga'eh
above the holy beings,	עַל חַיּוֹת הַקֹּדֶשׁ	al chayot hakodesh,
and who is splendid in glory—	וְנֶהְדָּר בְּכָבוֹד	**V**eneh'dar bechavod
more than the Chariot.	עַל הַמֶּרְכָּבָה	al hamerkavah.
Merit and justice	זְכוּת וּמִישׁוֹר	**Z**echut umishor
are before *God's* throne;	לִפְנֵי כִסְאוֹ	lifnei chis'o;
kindness and mercy	חֶסֶד וְרַחֲמִים	**Ch**esed verachamim
precede *God's* glory.	לִפְנֵי כְבוֹדוֹ	lifnei chevodo.
Good are the lights	טוֹבִים מְאוֹרוֹת	**T**ovim me'orot
that our God created:	שֶׁבָּרָא אֱלֹהֵינוּ	shebarah Eloheinu:
God made them with knowledge,	יָצָרָם בְּדַעַת	**Y**etzaram beda'at,
understanding and foresight.	בִּבִינָה וּבְהַשְׂכֵּל	bevinah uvehaskel.

SPS Sample

Strength and power	כֹּחַ וּגְבוּרָה	**K**o'ach ug'vurah
God gave them,	נָתַן בָּהֶם	natan bahem,
to govern	לִהְיוֹת מוֹשְׁלִים	**L**ih'yot moshlim
the world below.	בְּקֶרֶב תֵּבֵל	bekerev tevel.
They are full of brilliance	מְלֵאִים זִיו	**M**ele'im ziv
and bring out their brightness;	וּמְפִיקִים נֹגַהּ	umefikim nogah,
their light beautifies	נָאֶה זִיוָם	**N**a'eh zivam
the whole world.	בְּכָל-הָעוֹלָם	bechol ha'olam.
They rejoice as they go out	שְׂמֵחִים בְּצֵאתָם	**S**emechim betzeitam
and delight in their return:	וְשָׂשִׂים בְּבוֹאָם	vesasim bevo'am;
in fear, they perform	עוֹשִׂים בְּאֵימָה	**O**sim be'eimah
their owner's will.	רְצוֹן קוֹנָם	retzon konam.
Splendor and glory	פְּאֵר וְכָבוֹד	**P**e'eir vechavod
they bring to *God's* name,	נוֹתְנִים לִשְׁמוֹ	notnim lishmo;
joy and happiness	צָהֳלָה וְרִנָּה	**Tz**oholah verinah
to think of *God's* sovereignty.	לְזֵכֶר מַלְכוּתוֹ	lezecher malchuto.
God called to the sun,	קָרָא לַשֶּׁמֶשׁ	**K**arah lashemesh,
and it beamed light;	וַיִּזְרַח אוֹר	vayizrach or;
God saw, and arranged	רָאָה וְהִתְקִין	**R**a'ah vehitkin
the course of the moon.	צוּרַת הַלְּבָנָה	tzurat hal'vanah.
They bring *God* praise,	שֶׁבַח נוֹתְנִים לוֹ	**Sh**evach notnim lo
all the host on high,	כָּל-צְבָא מָרוֹם	kol tzeva marom;
splendor and greatness—	תִּפְאֶרֶת וּגְדֻלָּה	**T**if'eret ugedulah
the seraphim, the ofanim	שְׂרָפִים וְאוֹפַנִּים	serafim ve'ofanim
and the holy beings.	וְחַיּוֹת הַקֹּדֶשׁ	vechayot hakodesh.

SPS Sample

They bring praise[1]

to the God who rested from all work.	לָאֵל אֲשֶׁר שָׁבַת מִכָּל-הַמַּעֲשִׂים	La'El asher shavat mikol hama'asim.
On the seventh day, *God* rose	בַּיּוֹם הַשְּׁבִיעִי הִתְעַלָּה	Bayom hashvi'i hit'alah
and sat on the throne of glory.	וְיָשַׁב עַל כִּסֵּא כְבוֹדוֹ	veyashav al kisei chevodo.
With splendor *God* clothed	תִּפְאֶרֶת עָטָה	Tif'eret atah
the day of rest,	לְיוֹם הַמְּנוּחָה	leyom hamenuchah,
called it a delight, the Sabbath day.	עִנֶּג קָרָא לְיוֹם הַשַּׁבָּת	oneg karah leyom haShabbat.
This is the seventh day's praise:	זֶה שֶׁבַח שֶׁלַּיּוֹם הַשְּׁבִיעִי	Zeh shevach shelayom hashvi'i:
that then God rested from all *God's* work.	שֶׁבּוֹ שָׁבַת אֵל מִכָּל מְלַאכְתּוֹ	shebo shavat El mikol melachto,
And the seventh day	וְיוֹם הַשְּׁבִיעִי	veyom hash'vi'i
gives praise and speaks:	מְשַׁבֵּחַ וְאוֹמֵר	meshabe'ach ve'omer:
Ps. 92:1-2 "A psalm, a song of the seventh day:	מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת	"Mizmor, shir leyom haShabbat:
O God, to you our thanks are due…"	טוֹב לְהֹדוֹת לַיהוה	Tov lehodot lAdonai…"
And so let them all praise and bless God—	לְפִיכָךְ יְפָאֲרוּ וִיבָרְכוּ לָאֵל	Lefichach yefa'aru vivar'chu la'El
all *God's* creatures—	כָּל-יְצוּרָיו	kol yetzurav.
giving praise, honor, and greatness	שֶׁבַח יְקָר וּגְדֻלָּה יִתְּנוּ	Shevach, yekar ugedulah yitnu,
to God, the ruler, who creates everything,	לָאֵל מֶלֶךְ יוֹצֵר כֹּל	la'El melech, yotzer kol,
who gives a heritage of rest	הַמַּנְחִיל מְנוּחָה	hamanchil menuchah
to *God's* people Israel with divine holiness	לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ	le'amo Yisra'el bikdushato
on the holy Sabbath day.	בְּיוֹם שַׁבַּת קֹדֶשׁ	beyom Shabbat kodesh.
Your name, ruling God—	שִׁמְךָ יי אֱלֹהֵינוּ	Shimcha, Adonai Eloheinu,
let it be made holy;	יִתְקַדַּשׁ	yitkadash,
and may thoughts of you, our ruler,	וְזִכְרְךָ מַלְכֵּנוּ	vezichrecha, malkeinu,
be made glorious,	יִתְפָּאַר	yitpa'ar
in heaven above	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al
and on the earth below.	וְעַל הָאָרֶץ מִתָּחַת	ve'al ha'aretz mitachat.
Savior, you should be praised	תִּתְבָּרַךְ מוֹשִׁיעֵנוּ	Titbarach, moshi'einu,
more than any of your works,	עַל שֶׁבַח 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 *too*—selah!	יְפָאֲרוּךָ סֶלָה	yefa'arucha—selah!

[1] This section continues the thought from the previous section, El Adon.

SPS Sample

Be Blessed, Our Rock • תִּתְבָּרַךְ צוּרֵנוּ • Titbarach, Tzureinu

Be blessed,	תִּתְבָּרַךְ	Titbarach,
our rock, ruler, redeemer,	צוּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ	tzureinu, malkeinu vego'aleinu,
maker of the holy ones.	בּוֹרֵא קְדוֹשִׁים	borei kedoshim.
May your name be ever praised, our ruler	יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ	Yishtabach shimcha la'ad, malkeinu,
who forms the ministering angels,[1]	יוֹצֵר מְשָׁרְתִים	yotzer meshartim,
whose ministering angels all	וַאֲשֶׁר מְשָׁרְתָיו כֻּלָּם	va'asher meshartav kulam
stand at the peak of the universe	עוֹמְדִים בְּרוּם עוֹלָם	omdim berum olam
and declare in awe,	וּמַשְׁמִיעִים בְּיִרְאָה	umashmi'im beyir'ah,
together, aloud, the words of	יַחַד בְּקוֹל דִּבְרֵי	yachad bekol divrei
Jer. 10:10 the living God who rules the world.	אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם	Elohim chayim umelech olam.
They are all loved, they are all pure,	כֻּלָּם אֲהוּבִים כֻּלָּם בְּרוּרִים	Kulam ahuvim, kulam berurim,
they are all powerful,	כֻּלָּם גִּבּוֹרִים	kulam giborim,
and they all perform in fear and awe	וְכֻלָּם עוֹשִׂים בְּאֵימָה וּבְיִרְאָה	vechulam osim be'eimah uveyir'ah
the will of their owner.	רְצוֹן קוֹנָם	retzon konam.
And they all open their mouths	◊ וְכֻלָּם פּוֹתְחִים אֶת-פִּיהֶם	◊ Vechulam pot'chim et pihem
in holiness and purity,	בִּקְדֻשָּׁה וּבְטָהֳרָה	bikdushah uvetohorah,
in song and chant,	בְּשִׁירָה וּבְזִמְרָה	beshirah uvezimrah,
and they bless and praise,	וּמְבָרְכִים וּמְשַׁבְּחִים	umevar'chim umeshabchim
honor and adore,	וּמְפָאֲרִים וּמַעֲרִיצִים	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 הַמֶּלֶךְ	et shem haEl hamelech
great, mighty and awesome—	הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	hagadol, hagibor vehanorah,
it is holy![2]	קָדוֹשׁ הוּא	kadosh hu.
And they all accept	וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם	Vechulam mekablim aleihem
the yoke of heaven's rule, one from the other;	עֹל מַלְכוּת שָׁמַיִם זֶה מִזֶּה	ol malchut shamayim, zeh mizeh,
they grant permission, each to the other,	וְנוֹתְנִים רְשׁוּת זֶה לָזֶה	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 "*God* is holy." Psalm 99:3 says "Let them give thanks to your name, great and awesome—it is holy!"

SPS Sample

to sanctify their maker	◊ לְהַקְדִּישׁ לְיוֹצְרָם	◊ lehakdish leyotzram
with serene spirit,[1] with pure speech	בְּנַחַת רוּחַ בְּשָׂפָה בְרוּרָה	benachat ru'ach, besafah verurah,
and holy melody, all as one;	וּבִנְעִימָה קְדוּשָׁה כֻּלָּם כְּאֶחָד	uvin'imah kedoshah, kulam ke'echad
they respond and declare in awe:[2]	עוֹנִים וְאוֹמְרִים בְּיִרְאָה	onim ve'omrim beyir'ah:

Congregation and leader recite the next two lines (the angels' part) aloud:

Isaiah 6:3 Holy, holy, holy is God of hosts;	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת	Kadosh kadosh kadosh Adonai tzeva'ot
God's glory fills the universe.	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo.
And the ofanim and the holy beings,	◊ וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּדֶשׁ	◊ Veha'ofanim vechayot hakodesh
with great noise	בְּרַעַשׁ גָּדוֹל	bera'ash gadol
rise to the level of the seraphs	מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים	mitnas'im le'umat serafim;
across from them, give praise and say:	לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים	le'umatam meshabchim ve'omrim:

Congregation and leader say the next two lines (the angels' part) aloud.

Ezek. 3:12 "Blessed is God's glory	בָּרוּךְ כְּבוֹד־יהוה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."

They bring melodies to blessed God,	לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ	Le'El baruch ne'imot yitenu,
to the ruling, living, abiding God	לַמֶּלֶךְ אֵל חַי וְקַיָּם	lamelech El chay vekayam
they pronounce songs	זְמִירוֹת יֹאמֵרוּ	zemirot yomeru
and declare praises,	וְתִשְׁבָּחוֹת יַשְׁמִיעוּ	vetishbachot yashmi'u,
for *God* alone works mighty deeds,	כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת	Ki hu levado po'el gevurot,
creates innovations, prevails in wars,	עֹשֶׂה חֲדָשׁוֹת בַּעַל מִלְחָמוֹת	oseh chadashot, ba'al mil'chamot,
sows righteousness, grows salvation,	זוֹרֵעַ צְדָקוֹת מַצְמִיחַ יְשׁוּעוֹת	zore'ah tzedakot, matzmi'ach yeshu'ot
and creates cures;	בּוֹרֵא רְפוּאוֹת	borei refu'ot,
awesome in praises,	נוֹרָא תְהִלּוֹת	norah tehilot,
God is the ruler of miracles	אֲדוֹן הַנִּפְלָאוֹת	adon hanifla'ot,
who renews in goodness	הַמְחַדֵּשׁ בְּטוּבוֹ	hamchadesh betuvo
every day, forever,	בְּכָל-יוֹם תָּמִיד	bechol yom tamid
the work of creation, as *the Psalm* says:	מַעֲשֵׂה בְרֵאשִׁית כָּאָמוּר	ma'asei vereshit, ka'amur:

[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 responding—one group begins and the others respond.

SPS Sample

Psalm 136:7 To the one who makes great lights,	לְעֹשֵׂה אוֹרִים גְּדֹלִים	Le'oseh orim gedolim,
whose kindness lasts forever."	כִּי לְעוֹלָם חַסְדּוֹ	ki le'olam chasdo.
O, make a new light shine on Zion,	◊ אוֹר חָדָשׁ עַל צִיּוֹן תָּאִיר	◊ Or chadash al Tziyon ta'ir,
and let us all be worthy of its light—soon!	וְנִזְכֶּה כֻּלָּנוּ מְהֵרָה לְאוֹרוֹ	venizkeh chulanu meherah le'oro.
We bless you, God	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who creates the lights.	יוֹצֵר הַמְּאוֹרוֹת אָמֵן	yotzer ham'orot. Amen

Second Blessing for Shema

With great love have you loved us,	אַהֲבָה רַבָּה אֲהַבְתָּנוּ	Ahavah raba ahavtanu
O Ruler, our God;	יי אֱלֹהֵינוּ	Adonai Eloheinu,
with great compassion—and more—	חֶמְלָה גְדוֹלָה וְיתֵרָה	chemlah gedolah viteirah
have you pitied us,	חָמַלְתָּ עָלֵינוּ	chamalta aleinu,
source of life and power,	אָבִינוּ מַלְכֵּנוּ	avinu malkeinu,
for the sake of our ancestors	בַּעֲבוּר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	ba'avur avoteinu ve'imoteinu
who trusted you—	שֶׁבָּטְחוּ בְךָ	shebat'chu vecha—
and you taught them laws of life—	וַתְּלַמְּדֵם חֻקֵּי חַיִּים	vatlamdeim chukei chayim—
so be kind to us and teach us!	כֵּן תְּחָנֵּנוּ וּתְלַמְּדֵנוּ	ken techoneinu utelamdeinu.
Merciful source of life,	אָבִינוּ הָאָב הָרַחֲמָן	Avinu, ha'av harachaman,
the Kind One, pity us	הַמְרַחֵם רַחֵם עָלֵינוּ	hamrachem, rachem aleinu,
and let our hearts grasp and understand,	וְתֵן בְּלִבֵּנוּ לְהָבִין וּלְהַשְׂכִּיל	veten belibenu lehavin ulehaskil,
listen, learn, and teach,	לִשְׁמֹעַ לִלְמֹד וּלְלַמֵּד	lishmo'a, lilmod, ulelamed,
observe, perform, and fulfill	לִשְׁמֹר וְלַעֲשׂוֹת וּלְקַיֵּם	lishmor vela'asot ulekayem
every word of the study of your Torah	אֶת-כָּל-דִּבְרֵי תַלְמוּד תּוֹרָתֶךָ	et kol divrei talmud Toratecha
with love.	בְּאַהֲבָה	be'ahava.
Brighten our eyes in your Torah,	וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ	Veha'er eineinu beToratecha,
and fasten our hearts to your rules,	וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ	vedabek libeinu bemitzvotecha,
and unite our hearts	וְיַחֵד לְבָבֵנוּ	veyached levavenu
to love and revere your name,	לְאַהֲבָה וּלְיִרְאָה אֶת-שְׁמֶךָ	le'ahavah uleyir'ah et shemecha,
and we shall never be ashamed.	וְלֹא נֵבוֹשׁ לְעוֹלָם וָעֶד	velo nevosh le'olam va'ed.
Because in your holy name,	כִּי בְשֵׁם קָדְשְׁךָ	Ki veshem kodshecha
great and awesome, we place our trust,	הַגָּדוֹל וְהַנּוֹרָא בָּטָחְנוּ	hagadol vehanorah, batachnu,
we shall gladly enjoy your salvation.	נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ	nagilah venismecha bishu'atecha.

SPS Sample

Gather the four tzitziyot on the tallit and hold them.[1]

Bring us in peace	◊ וַהֲבִיאֵנוּ 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 קוֹמְמִיוּת לְאַרְצֵנוּ	vetolichenu komemiyut le'artzenu,
for the God who works salvation is you.	כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה	ki eil po'el yeshu'ot atah
You chose us	וּבָנוּ בָחַרְתָּ	uvanu vacharta
from all peoples and languages	מִכָּל-עַם וְלָשׁוֹן	mikol am velashon,
and brought us close to your great name	וְקֵרַבְתָּנוּ לְשִׁמְךָ הַגָּדוֹל	vekeravtanu leshimcha hagadol
in truth (selah),	סֶלָה בֶּאֱמֶת	selah be'emet,
to thank you	לְהוֹדוֹת לְךָ	lehodot lecha
and to declare your unity in love.	וּלְיַחֶדְךָ בְּאַהֲבָה	uleyachedcha be'ahavah.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who chooses your people Israel	הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל	habocher be'amo Yisra'el
in love.	בְּאַהֲבָה אָמֵן	be'ahavah. Amen

SPS Sample

[1] Some say we gather the tzitziyot in the left hand, opposite the heart, between the ring finger and little finger.

Shema (First Paragraph)

Add the shaded line when praying without a minyan[1]

God is the reliable ruler.	אֵל מֶלֶךְ נֶאֱמָן	El melech ne'eman.

Many people cover the eyes with the right hand for the next two lines.

Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[2]	יהוה אֱלֹהֵינוּ יהוה ׀ אֶחָד	Adonai Eloheinu; Adonai echad.
Blessed is *God's* name,	בָּרוּךְ שֵׁם	Baruch shem—
the glory of whose reign lasts forever.[3]	כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד	kevod malchuto le'olam va'ed.
Deut. 6:5-9 You are to love your ruling God	וְאָהַבְתָּ אֵת יהוה אֱלֹהֶיךָ	Ve'ahavta et Adonai Elohecha
with your whole heart, your whole self	בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ	bechol levav'cha uvechol nafshecha,
and all your resources.	וּבְכָל־מְאֹדֶךָ	uvechol me'odecha.
[6] These words	וְהָיוּ הַדְּבָרִים הָאֵלֶּה	Vehayu had'varim ha'eleh
I tell you today *must b*e	אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם	asher anochi metzav'cha hayom
on your heart.	עַל־לְבָבֶךָ	al levavecha.
[7] Repeat them to your children,	וְשִׁנַּנְתָּם לְבָנֶיךָ	Veshinantam levanecha,
and talk about them	וְדִבַּרְתָּ בָּם	vedibarta bam
when you sit at home,	בְּשִׁבְתְּךָ בְּבֵיתֶךָ	beshivtecha beveitecha,
when you walk down the street,	וּבְלֶכְתְּךָ בַדֶּרֶךְ	uvelechtecha vaderech,
when you go to bed and when you get up.	וּבְשָׁכְבְּךָ 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 לְטֹטָפֹת בֵּין עֵינֶיךָ	vehayu letotafot bein einecha.
[9] and write them on your doorposts	וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ	Uchetavtam al mezuzot beitecha,
and on your gates.	וּבִשְׁעָרֶיךָ	uvish'arecha.

[1] Add three words to make up the number of words in Shema to 248, the number (tradition tells us) of "limbs" in the body—so we declare our love for God with every part of our body. See Mishnah Oholot 1:8.

[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 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).

[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).

SPS Sample

Shema (Second Paragraph)

Deut 11:13-21 This is what will happen	וְהָיָה	Vehayah
if you listen well to my commands,	אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי	im shamo'ah tishme'u el mitzvotai
which I	אֲשֶׁר אָנֹכִי	asher anochi
tell you today,	מְצַוֶּה אֶתְכֶם הַיּוֹם	metzaveh et'chem hayom,
to love God, your God,	לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם	le'ahavah et Adonai Eloheichem
and to serve *God* with your whole heart	וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם	ule'ovdo, bechol levav'chem,
and all your resources:	וּבְכָל־נַפְשְׁכֶם	uvechol nafshechem.
14 I will give your land its rain	וְנָתַתִּי מְטַר־אַרְצְכֶם	Venatati metar artzechem
at the right time, early and late rains,	בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ	be'ito, yoreh umalkosh,
so you can harvest your grain	וְאָסַפְתָּ דְגָנֶךָ	ve'asafta deganecha,
and wine and oil.	וְתִירֹשְׁךָ וְיִצְהָרֶךָ	vetirosh'cha, veyitz'harecha.
15 I will provide grass in your fields	וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ	Venatati esev besad'cha
for your cattle,	לִבְהֶמְתֶּךָ	livhemtecha,
so you can eat your fill.	וְאָכַלְתָּ וְשָׂבָעְתָּ	ve'achalta vesava'ta.
16 But take care!	הִשָּׁמְרוּ לָכֶם	Hishamru lachem
Don't be misled,[1] to turn *from me*	פֶּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם	pen yifteh levavchem, vesartem
and serve other gods	וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים	va'avadtem elohim acherim,
and worship them.	וְהִשְׁתַּחֲוִיתֶם לָהֶם	vehishtachavitem lahem.
17 Then God will be angry[2] at you	וְחָרָה אַף־יְהוָה בָּכֶם	Vecharah af Adonai bachem,
and close up the sky:	וְעָצַר אֶת־הַשָּׁמַיִם	ve'atzar et hashamayim,
there will be no rain,	וְלֹא־יִהְיֶה מָטָר	velo yih'yeh matar,
the earth will not yield its produce,	וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ	veha'adamah lo titen et yevulah,
and you will soon perish	וַאֲבַדְתֶּם מְהֵרָה	va'avadtem meherah
from the good land	מֵעַל הָאָרֶץ הַטֹּבָה	me'al ha'aretz hatovah
which God gives you.	אֲשֶׁר יְהוָה נֹתֵן לָכֶם	asher Adonai noten lachem.

SPS Sample

[1] "Lest your heart (the thinking part) be misled."
[2] "God's nose will blaze against you."

[18] Set these words	וְשַׂמְתֶּם֙ אֶת־דְּבָרַ֣י אֵ֔לֶּה	Vesamtem et devarai eileh
on your heart and soul,	עַל־לְבַבְכֶ֖ם וְעַל־נַפְשְׁכֶ֑ם	al levav'chem ve'al nafshechem,
tie them as a sign on your hand,	וּקְשַׁרְתֶּ֣ם אֹתָ֗ם לְא֙וֹת֙ עַל־יֶ֣דְכֶ֔ם	ukeshartem otam le'ot al yed'chem,
and place them on your forehead	וְהָי֥וּ לְטוֹטָפֹ֖ת	vehayu letotafot
between your eyes.	בֵּ֥ין עֵינֵיכֶֽם	bein eineichem.
[19] Teach them to your children,	וְלִמַּדְתֶּ֥ם אֹתָ֛ם אֶת־בְּנֵיכֶ֖ם	Velimadtem otam et beneichem,
talking about them	לְדַבֵּ֣ר בָּ֑ם	ledaber bam
when you sit at home,	בְּשִׁבְתְּךָ֣ בְּבֵיתֶ֔ךָ	beshivtecha beveitecha
when you walk down the street,	וּבְלֶכְתְּךָ֥ בַדֶּ֖רֶךְ	uvelechtecha vaderech,
when you go to bed and when you get up.	וּבְשָׁכְבְּךָ֥ וּבְקוּמֶֽךָ	uvshochbecha uvekumecha.
[20] Write them on your doorposts	וּכְתַבְתָּ֛ם עַל־מְזוּזֹ֥ות בֵּיתֶ֖ךָ	Uchetavtam al mezuzot beitecha,
and on your gates.	וּבִשְׁעָרֶֽיךָ	uvish'arecha.
[21] So that you and your children may spend a	לְמַ֣עַן יִרְבּ֤וּ יְמֵיכֶם֙	Lema'an yirbu yemeichem
long time,[1] on the land	וִימֵ֣י בְנֵיכֶ֔ם עַ֚ל הָאֲדָמָ֔ה	vimei veneichem al ha'adamah
that God promised	אֲשֶׁ֨ר נִשְׁבַּ֤ע יְהוָה֙	asher nishbah Adonai
to your parents, to give them,	לַאֲבֹתֵיכֶ֔ם לָתֵ֥ת לָהֶ֖ם	la'avoteichem, latet lahem,
—as long as[2] the sky is above the land!	כִּימֵ֥י הַשָּׁמַ֖יִם עַל־הָאָֽרֶץ	kimei hashamayim al ha'aretz.

SPS Sample

[1] "So that your days may be many, and your children's days…"
[2] "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:	וַיֹּאמֶר יהוָה אֶל־מֹשֶׁה לֵּאמֹר	Vayomer Adonai el Moshe lemor:
38 "Talk to the children of Israel,	דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל	"Daber el benei Yisra'el
and tell them	וְאָמַרְתָּ אֲלֵהֶם	ve'amarta aleihem,
they should make fringes	וְעָשׂוּ לָהֶם **צִיצִת**	ve'asu lahem **tzitzit**
on the corners of their garments	עַל־כַּנְפֵי בִגְדֵיהֶם	al kanfei vigdeihem
as long as their people last.[1]	לְדֹרֹתָם	ledorotam.
On the corner fringe, they should put	וְנָתְנוּ עַל־**צִיצִת** הַכָּנָף	Venatnu al **tzitzit** hakanaf
a blue thread.	פְּתִיל תְּכֵלֶת	petil techelet.
39 That will be your fringe.	וְהָיָה לָכֶם לְ**צִיצִת**	Vehayah lachem le**tzitzit**
You will look at it	**וּרְאִיתֶם אֹתוֹ**	**ur'item oto**,
and remember all of God's rules,	וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יהוה	uzechartem et kol mitzvot Adonai,
and you will perform them;	וַעֲשִׂיתֶם אֹתָם	va'asitem otam,
you should not follow your heart	וְלֹא־תָתֻרוּ אַחֲרֵי לְבַבְכֶם	velo taturu acharei levav'chem
nor your eyes—	וְאַחֲרֵי עֵינֵיכֶם	ve'acharei eineichem
for you stray after them!	אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם	asher atem zonim achareihem;
40 Rather, remember	לְמַעַן תִּזְכְּרוּ	lema'an tizkeru,
and perform all my commands	וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתָי	va'asitem et kol mitzvotai,
and be holy to your God.	וִהְיִיתֶם קְדֹשִׁים לֵאלֹהֵיכֶם	viheyitem kedoshim lEloheichem.
41 I am the Ruler, your God,	אֲנִי יהוה אֱלֹהֵיכֶם	Ani Adonai Eloheichem,
who brought you	אֲשֶׁר הוֹצֵאתִי אֶתְכֶם	asher hotzeti et'chem
from Egypt,	מֵאֶרֶץ מִצְרַיִם	me'eretz Mitzrayim
to be your God.	לִהְיוֹת לָכֶם לֵאלֹהִים	liheyot lachem lElohim.
I am	אֲנִי	Ani
the Ruler, your God."	◊ יהוה אֱלֹהֵיכֶם	◊ Adonai Eloheichem."
It's true…	**אֱמֶת…**	**Emet**…

[1] "For their generations."

SPS Sample

Blessing After Shema[1]

For us, your word will ever be	… וְיַצִּיב וְנָכוֹן וְקַיָּם	… veyatziv venachon vekayam
True, sure and lasting certainty,	וְיָשָׁר וְנֶאֱמָן וְאָהוּב וְחָבִיב	veyashar vene'eman ve'ahuv vechaviv
Beloved and liked, pleasant and sweet,	וְנֶחְמָד וְנָעִים וְנוֹרָא וְאַדִּיר	venechmad vena'im venorah ve'adir
Inspiring, noble, ready, meet	וּמְתֻקָּן וּמְקֻבָּל וְטוֹב וְיָפֶה	umetukan umekubal vetov veyafeh
And good, *in* beauteous *harmony*.[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 מַלְכֵּנוּ	Emet Elohei olam malkenu
Jacob's rock is our protecting savior.	צוּר יַעֲקֹב מָגֵן יִשְׁעֵנוּ	tzur Ya'akov magen yish'enu.
From age to age, *God* endures,	◊ לְדֹר וָדֹר הוּא קַיָּם	◊ Ledor vador hu kayam
God's name endures, *God's* throne is secure,	וּשְׁמוֹ קַיָּם וְכִסְאוֹ נָכוֹן	ushemo kayam vechis'o nachon,
God's rule and truth	וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ	umalchuto ve'emunato
endure forever.	לָעַד קַיָּמֶת	la'ad kayamet.

Some kiss and release the tzitziyot here, others wait for "la'ad."

And *God's* words live and endure,	וּדְבָרָיו חַיִּים וְקַיָּמִים	Udevarav chayim vekayamim,
true and pleasant,	נֶאֱמָנִים וְנֶחֱמָדִים	ne'emanim venechemadim
forever and ever and ever,	לָעַד וּלְעוֹלְמֵי עוֹלָמִים	**la'ad** ule'olmei olamim
for our ancestors and for us,	עַל אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ וְעָלֵינוּ	al avoteinu ve'imoteinu ve'aleinu,
for our children, our descendants—	עַל בָּנֵינוּ 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 *generations*,	עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים	Al harishonim ve'al ha'acharonim,
it's something good and enduring	דָּבָר טוֹב וְקַיָּם	davar tov vekayam,
forever and ever,	לְעוֹלָם וָעֶד	le'olam va'ed.
true and reliable,	אֱמֶת וֶאֱמוּנָה	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."

SPS Sample

It's true: you are	אֱמֶת שָׁאַתָּה הוּא	Emet sha'atah hu
O Ruler, our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
our ruler,	◊ מַלְכֵּנוּ	◊ malkenu
ruler of our ancestors,	מֶלֶךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	melech avoteinu ve'imoteinu,
our redeemer,	גּוֹאֲלֵנוּ	go'alenu,
redeemer of our ancestors,	גּוֹאֵל אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	go'eil avoteinu ve'imoteinu,
our maker,	יוֹצְרֵנוּ	yotzrenu,
rock of our salvation,	צוּר יְשׁוּעָתֵנוּ	tzur yeshu'atenu,
who cares for us and saves us;	פּוֹדֵנוּ וּמַצִּילֵנוּ	podenu umatzilenu,
your reputation is eternal;	מֵעוֹלָם שְׁמֶךָ	me'olam shemecha;
there is no god but you.	אֵין אֱלֹהִים זוּלָתֶךָ	ein elohim zulatecha.

Our Help ▪ Ezrat Avoteinu

You have helped our ancestors	עֶזְרַת אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	Ezrat avoteinu ve'imoteinu
since the beginning,	אַתָּה הוּא מֵעוֹלָם	atah hu me'olam,
shield and savior	מָגֵן וּמוֹשִׁיעַ	magen umoshi'a
for their children after them	לִבְנֵיהֶם אַחֲרֵיהֶם	livneihem achareihem
in every generation.	בְּכָל-דּוֹר וָדוֹר	bechol dor vador.
You dwell at the top of the world,	בְּרוּם עוֹלָם מוֹשָׁבֶךָ	Berum olam moshavecha,
and your judgments and righteousness	וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ	umishpatecha vetzidkat'cha
reach to the end of the earth.	עַד אַפְסֵי אָרֶץ	ad afsei aretz.
Happy is someone	אַשְׁרֵי אִישׁ	Ashrei ish
who listens to your rules,	שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָ	sheyishma lemitzvotecha,
your teaching and your words,	וְתוֹרָתְךָ וּדְבָרְךָ	veTorat'cha udvar'cha
and takes them to heart.	יָשִׂים עַל לִבּוֹ	yasim al libo.
It's true, you are your people's ruler,	אֱמֶת אַתָּה הוּא אָדוֹן לְעַמֶּךָ	Emet ata hu adon le'amecha
a powerful sovereign to fight for them.[1]	וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם	umelech gibor lariv rivam.

[1] "To dispute their dispute."

SPS Sample

It's true, you are the first	אֱמֶת אַתָּה הוּא רִאשׁוֹן	Emet ata hu rishon
and you are the last	וְאַתָּה הוּא אַחֲרוֹן	ve'ata hu acharon,
and but for you we have no	וּמִבַּלְעָדֶיךָ אֵין לָנוּ	umibaladecha ein lanu
ruler, redeemer or savior.[1]	מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ	melech go'el umoshi'a.
You rescued us from Egypt,	מִמִּצְרַיִם גְּאַלְתָּנוּ	MiMitzrayim ge'altanu,
ruling God,	יי אֱלֹהֵינוּ	Adonai Eloheinu,
and freed us from slavery.[2]	וּמִבֵּית עֲבָדִים פְּדִיתָנוּ	umibeit avadim peditanu.
You killed all their first-born,	כָּל-בְּכוֹרֵיהֶם הָרַגְתָּ	Kol bechoreihem haragta
but saved your own *people's* first-born;	וּבְכוֹרְךָ גָּאָלְתָּ	uvechor'cha ga'alta,
you split the Reed Sea	וְיַם סוּף בָּקַעְתָּ	veYam Suf bakata
and drowned the wicked,	וְזֵדִים טִבַּעְתָּ	vezedim tibata,
but you brought your favorites across.	וִידִידִים הֶעֱבַרְתָּ	vididim he'evarta.
Psalm 106:11 The waters covered their enemies,	וַיְכַסּוּ־מַיִם צָרֵיהֶם	Vayechasu mayim tzareihem—
not one of whom survived.	אֶחָד מֵהֶם לֹא נוֹתָר	echad mehem lo notar.
For this your beloved gave praise	עַל זֹאת שִׁבְּחוּ אֲהוּבִים	Al zot shibchu ahuvim
and exalted God,	וְרוֹמְמוּ אֵל	veromemu El
and your favorites offered	וְנָתְנוּ יְדִידִים	venatnu yedidim
chants, songs and praises,	זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת	zemirot, shirot vetishbachot,
blessings and thanks	בְּרָכוֹת וְהוֹדָאוֹת	berachot vehoda'ot
to ruling God who lives and lasts,	לַמֶּלֶךְ אֵל חַי וְקַיָּם	lamelech El chay vekayam
high and exalted,	רָם וְנִשָּׂא	ram venisa,
great and awesome,	גָּדוֹל וְנוֹרָא	gadol venora,
who humbles the proud	מַשְׁפִּיל גֵּאִים	mashpil ge'im
and exalts the humble,	וּמַגְבִּיהַּ שְׁפָלִים	umagbi'ah shefalim,
sets prisoners free	מוֹצִיא אֲסִירִים	motzi asirim
and rescues the oppressed,	וּפוֹדֶה עֲנָוִים	ufodeh anavim,
helps the poor	וְעוֹזֵר דַּלִּים	ve'ozer dalim
and answers *God's* people	וְעוֹנֶה לְעַמּוֹ	ve'oneh le'amo
when they cry out!	בְּעֵת שַׁוְּעָם אֵלָיו	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."

SPS Sample

Some rise here, others rise at "Rock of Israel," to be ready for the Amidah.

Bring praises to God on high,	◊ תְּהִלּוֹת לְאֵל עֶלְיוֹן	◊ Tehilot le'El elyon,
the Blessed One, who is blessed.	בָּרוּךְ הוּא וּמְבֹרָךְ	baruch hu, umevorach.
Moses and the Children of Israel	מֹשֶׁה וּבְנֵי יִשְׂרָאֵל	Moshe uvenei Yisra'el
sang you a song in great joy,	לְךָ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה	lecha anu shira besimchah rabah,
and they all said:	וְאָמְרוּ כֻלָּם	ve'amru chulam:

Congregation and leader recite the next three lines aloud.

Ex 15:11 "Who is like you among gods, Ruler?	מִי־כָמֹכָה בָּאֵלִם יהוה	"Mi chamochah ba'elim Adonai?
Who is like you, sublime in holiness,	מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ	Mi kamocha ne'dar bakodesh
awesome in praise, working wonders?"	נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא	norah tehilot, oseh feleh?"

The leader continues.

With a new song,	◊ שִׁירָה חֲדָשָׁה	◊ Shira chadasha
the rescued ones praised your name	שִׁבְּחוּ גְאוּלִים לְשִׁמְךָ	shibchu ge'ulim leshimcha
on the sea shore;	עַל שְׂפַת הַיָּם	al sefat hayam;
together they all gave thanks,	יַחַד כֻּלָּם הוֹדוּ	yachad kulam hodu
acclaimed your sovereignty and declared:	וְהִמְלִיכוּ וְאָמְרוּ	vehimlichu ve'amru.

Congregation and leader recite the next line aloud.

Ex. 15:18 God will be the ruler forever!	יהוה ו יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.

Congregation, then leader:

Rock of Israel,	◊ צוּר יִשְׂרָאֵל	◊ Tzur Yisra'el
rise to help Israel,	קוּמָה בְּעֶזְרַת יִשְׂרָאֵל	kumah be'ezrat Yisra'el,
and deliver—as you promised—	וּפְדֵה כִנְאֻמֶךָ	ufedeh chin'umecha
Judah and Israel.	יְהוּדָה וְיִשְׂרָאֵל	Yehudah veYisra'el.
Our savior *is* called God of Armies,	גֹּאֲלֵנוּ יי צְבָאוֹת שְׁמוֹ	Go'aleinu, Adonai Tzeva'ot shemo,
the Holy One of Israel!	קְדוֹשׁ יִשְׂרָאֵל	kedosh Yisra'el.
We bless you, sovereign,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
who saves Israel.[1]	גָּאַל יִשְׂרָאֵל	ga'al Yisra'el.

[1] 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.

SPS Sample

Morning Amidah

The morning amidah is different for weekdays and festival intermediate days, including Hoshanah Rabbah (page 246); Shabbat (page 279); and festival holy days (page 292). Before the morning amidah on Pesach, some congregations say one of the Pesach poems, page 523.

Every amidah opens with three blessings (Ancestors, Might and Holiness) and ends with three blessings (Temple Service, Thanksgiving and Peace). The weekday amidah has thirteen central blessings, while Shabbat and festival amidahs have one central blessing (three for Rosh Hashanah musaf).

Most congregations say the morning amidah silently, and the leader then repeats it with the expanded Holiness blessing known as Kedushah (holiness).

Sometimes a congregation does a "heiche (or hoiche) kedushah"—Yiddish meaning "kedushah out loud." The prayer leader leads the congregation through kedushah, and the congregation continues silently with the fourth blessing; for musaf and minchah, the congregation then returns to the first blessing (Ancestors / **אָבוֹת**) and recites the entire amidah.

Amidah means "standing prayer." To begin, we rise and take three steps forward, as if to enter sacred space; with feet together, we pray quietly; and when we finish our prayer we take three steps back. When the prayer leader chants aloud, we respond with the words in gray. Words added to honor the Matriarchs are in this font, easy to skip if you wish.

SPS Sample

We bow four times in the Amidah: at the beginning and end of the first blessing (Ancestors / **אָבוֹת**) 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, 𓎛, to bow from the waist, 𓎟, and to stand up, 𓀠.

A note on page 605 describes sources for the first blessing of the Amidah.

Many congregants begin their silent Amidah by saying these two lines from Psalm 51.

Ps 51:17 Ruler, *just* open my lips	אֲדֹנָי שְׂפָתַי תִּפְתָּח	Adonai sefatai tiftach,
and my mouth will declare your praise.	וּפִי יַגִּיד תְּהִלָּתֶךָ	ufi yagid tehilatecha.

Weekday Morning Amidah

1. Ancestors • אָבוֹת וְאִמָּהוֹת • Avot Ve'Imahot

We bless you, God,	בָּרוּךְ ׀ אַתָּה ׀ יי ׀	Baruch ׀ ata ׀ Adonai
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי 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 וֵאלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	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 חַסְדֵי אָבוֹת וְאִמָּהוֹת	vezocher chasdei avot ve'imahot,
And rescue their posterity	וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם	umevi go'el livnei veneihem,
To show your love and honesty.[1]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.

Between Rosh Hashanah and Yom Kippur, add the shaded section; when repeating the amidah, the prayer leader pauses while the congregation says these lines.

Remember us for life,	זָכְרֵנוּ לְחַיִּים	Zochrenu lechayim,
ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים	vechotvenu besefer hachayim
for your own sake,[2] God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	בָּרוּךְ ׀ אַתָּה ׀ יי ׀	Baruch ׀ ata ׀ Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה אָמֵן	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] 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.

SPS Sample

2. Might • גְּבוּרוֹת • Gevurot

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

From Pesach to Shemini Atzeret, some add:

you make the dew fall.	מוֹרִיד הַטָּל	Morid hatal.

From Shemini Atzeret to Pesach, we pray for Israel's winter rains:

you make wind blow and rain fall.[1]	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם	Mashiv haru'ach umorid hagashem.
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[2]	מְחַיֵּה 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.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	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.

Between Rosh Hashanah and Yom Kippur, add the shaded lines; when repeating the amidah, the prayer leader pauses while the congregation says these lines.

Who is like you, source of mercy,	מִי כָמוֹךָ אַב הָרַחֲמִים	Mi chamocha, av harachamim,
thinking of your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to *grant them* life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.
To bring the dead to life, O you	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who revives the dead.[3]	מְחַיֵּה הַמֵּתִים אָמֵן	mechayeh hametim. Amen

[1] Especially in winter, when nature seems dormant, we note that the cycle of seasons will bring a new spring and reassure ourselves that the promise of resurrection—however we understand it—can surely be fulfilled.
[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.

SPS Sample

The third blessing has two versions.
One is responsive, led by the prayer leader; for individual silent prayer, continue with 3b on page 249.

3a. Holiness ▪ קְדוּשָׁה ▪ Responsive Kedushah

We include the responsive Kedushah when the prayer leader repeats the amidah or leads a "heiche kedushah." The congregation begins, and the prayer leader repeats. Some are careful to 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-שִׁמְךָ בָּעוֹלָם	Nekadesh et shimcha ba'olam,
as the *angels* make it holy	כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ	keshem shemakdishim oto
in heavens above;	בִּשְׁמֵי מָרוֹם	bishmei marom;
for your prophet *Isaiah* wrote,	כַּכָּתוּב עַל יַד נְבִיאֶךָ	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 zeh el zeh ve'amar.
	Congregation and prayer leader:	
Isaiah 6:3 Holy, holy, holy is God of hosts;	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת	Kadosh kadosh kadosh Adonai tzeva'ot
God's glory fills the universe.	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo.
	Congregation, then leader (based on Ezekiel 3:12):	
The angels who face them say, "Blessed."	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ	le'umatam "Baruch" yomeru.
	Congregation and prayer leader:	
Ezek. 3:12 "Blessed is God's	בָּרוּךְ כְּבוֹד־יהוה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."
	Congregation, then leader:	
And in your holy writings, this is written:	וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר	Uvedivrei kodshecha katuv lemor:
	Congregation and prayer leader:	
Psalm 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah.

SPS Sample

The leader concludes:[1]

From age to age, your greatness we proclaim,	לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ	Ledor vador nagid godlecha
Hallow your holiness	וּלְנֵצַח נְצָחִים	ul'netzach netzachim
for endless time.	קְדֻשָּׁתְךָ נַקְדִּישׁ	kedushat'cha nakdish.
Your praise shall	וְשִׁבְחֲךָ 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 אָתָּה	Ki El melech gadol vekadosh atah.
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

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

the holy God.	הָאֵל הַקָּדוֹשׁ אָמֵן	ha'El hakadosh. Amen
the holy ruler.	הַמֶּלֶךְ הַקָּדוֹשׁ אָמֵן	hamelech hakadosh. Amen

During the repetition, continue with Blessing 4, "Atah Chonen," on page 250.

3b. Holiness ▪ קְדוּשָׁה ▪ Individual Kedushah

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וּקְדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, selah!	יְהַלְלוּךָ סֶלָה	yehalelucha selah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

the holy God.	הָאֵל הַקָּדוֹשׁ	ha'El hakadosh.
the holy ruler.[2]	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh.

[1] Some say that during a heiche kedushah, while the leader concludes with "Ledor vador," the congregation should recite the short Holiness blessing and then continue the amidah.

[2] From Rosh Hashanah to Yom Kippur, we stress the theme of God's sovereignty.

SPS Sample

When repeating the amidah, 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 לֶאֱנוֹשׁ בִּינָה	umelamed le'enosh binah.
Grant us from yourself	חָנֵּנוּ מֵאִתְּךָ	Choneinu me'it'cha
knowledge, understanding and wisdom.	דֵּעָה בִּינָה וְהַשְׂכֵּל	de'ah, binah, vehaskel.
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 grants knowledge.	חוֹנֵן הַדָּעַת אָמֵן	chonein hada'at. Amen

5. Bring us back to you, God.

Source of life, bring us back to your Torah;	הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ	Hashivenu avinu leToratecha
O Ruler, bring us close to serve you,	וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekarvenu malkenu la'avodatecha,
and bring us back	וְהַחֲזִירֵנוּ	vehachazirenu
in full repentance before you.	בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ	bit'shuvah shelemah lefanecha;
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 cherishes repentance.	הָרוֹצֶה בִּתְשׁוּבָה אָמֵן	harotzeh bitshuvah. Amen

6. Pardon our sins.

We strike our chest for "chatanu" (we have sinned) and "fashanu" (we have transgressed).

Forgive us, source of life,	סְלַח לָנוּ אָבִינוּ	Selach lanu, avinu,
for we have sinned;	כִּי חָטָאנוּ	ki chata'nu;
pardon us, ruler,	מְחַל לָנוּ מַלְכֵּנוּ	mechal lanu, malkenu,
for we have transgressed,	כִּי פָשָׁעְנוּ	ki fasha'nu,
for you forgive and grant pardons.	כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה	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 וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
gracious and liberal in forgiveness.	חַנּוּן הַמַּרְבֶּה לִסְלֹחַ אָמֵן	chanun hamarbeh lislo'ach. Amen

SPS Sample

7. Save us from our troubles.

Look on our misery, plead our cause,	רְאֵה נָא בְעָנְיֵנוּ וְרִיבָה רִיבֵנוּ	Re'ei nah ve'onyenu verivah rivenu,
and save us soon for your reputation,	וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ	uge'alenu meherah lema'an shemecha,
for you are a powerful savior.	כִּי גוֹאֵל חָזָק אָתָּה	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 וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who saves Israel.	גּוֹאֵל יִשְׂרָאֵל אָמֵן	go'el Yisra'el. Amen

On a public fast day the leader adds Aneinu, page 504.

8. Heal and save us.

Heal us, Ruler, and we will be healed;	רְפָאֵנוּ יי וְנֵרָפֵא	Refa'enu, Adonai, venerafeh;
save us, and we will be saved —	הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה	hoshi'enu venivashei'ah —
for you are our praise.	כִּי תְהִלָּתֵנוּ אָתָּה	ki tehilatenu atah,
And bring full healing	וְהַעֲלֵה רְפוּאָה שְׁלֵמָה	veha'aleh refu'ah shelemah
for all our maladies,	לְכָל-מַכּוֹתֵינוּ	lechol makoteinu,

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

May your wish be—	וִיהִי רָצוֹן מִלְּפָנֶיךָ	vihi ratzon milfanecha,
O Ruler our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
our ancestors' God—	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
to quickly send	שֶׁתִּשְׁלַח מְהֵרָה	shetishlach meherah
complete healing from above,	רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם	refu'ah shelema min hashamayim,
healing of spirit and of body, for…	רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת 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 שְׁאָר חוֹלֵי יִשְׂרָאֵל	betoch she'ar cholei Yisra'el.
for you are God, ruler, healer,	כִּי אֵל מֶלֶךְ רוֹפֵא	ki El, melech, rofeh,
faithful and merciful.	נֶאֱמָן וְרַחֲמָן אָתָּה	ne'eman verachaman atah.
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
healing the sick of your people Israel.	רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל אָמֵן	rofeh cholei amo Yisra'el. Amen

[3] Insert the mother's name, if known.

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

SPS Sample

9. Grant us a good year.

Ruling God, bless for us	בָּרֵךְ עָלֵינוּ יי אֱלֹהֵינוּ	Barech aleinu Adonai Eloheinu
this year	אֶת-הַשָּׁנָה הַזֹּאת	et hashanah hazot
and all its kinds of produce, for good,	וְאֶת כָּל-מִינֵי תְבוּאָתָהּ לְטוֹבָה	ve'et kol minei tevu'atah, letovah,

From December 5[1] (December 6 in Hebrew years divisible by 4, such as 5772) until Pesach, replace the next line with the shaded line.

and grant blessing	וְתֵן בְּרָכָה	veten berachah
and grant dew and rain as a blessing	וְתֵן טַל וּמָטָר לִבְרָכָה	veten tal umatar livrachah
on the face of the earth,	עַל פְּנֵי הָאֲדָמָה	al penei ha'adamah,
and satisfy us from its goodness	וְשַׂבְּעֵנוּ מִטּוּבָהּ	vesab'einu mituvah
and bless our year like the best years.	וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת	uvarech shenatenu kashanim hatovot.
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 blesses the years.	מְבָרֵךְ הַשָּׁנִים אָמֵן	mevarech hashanim. Amen

10. Gather our exiles.

Sound the great shofar for our freedom,	תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ	Teka beshofar gadol lecherutenu
raise a banner to gather our exiles,	וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ	vesa nes lekabetz galuyoteinu
and gather us together	וְקַבְּצֵנוּ יַחַד	vekabtzeinu yachad
from the four corners of the earth.	מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ	me'arbah kanfot ha'aretz.
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
gathering *your* dispersed people, Israel.	מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל אָמֵן	mekabetz nidchei amo Yisra'el. Amen

SPS Sample

[1] For an explanation of this date, see page 606.

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

Restore our judges as at first	הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה	Hashivah shofteinu kevarishonah,
and our advisors as in the beginning,[1]	וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה	veyo'atzeinu kevat'chilah
take away *our* sorrow and sighing	וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה	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.	וְצַדְּקֵנוּ בַּמִּשְׁפָּט	vetzadkeinu bamishpat.
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

Between Rosh Hashanah and Yom Kippur, replace the next two lines with the shaded line

ruler who loves	מֶלֶךְ אוֹהֵב	melech ohev
righteousness and justice.	צְדָקָה וּמִשְׁפָּט אָמֵן	tzedakah umishpat. Amen
ruler who dispenses justice.	הַמֶּלֶךְ הַמִּשְׁפָּט אָמֵן	hamelech hamishpat. Amen

12. Let evil people meet their fate.

For slanderers, let there be no hope,	וְלַמַּלְשִׁינִים אַל תְּהִי תִקְוָה	Velamalshinim al tehi tikvah,
and all wickedness—	וְכָל-הָרִשְׁעָה	vechol harish'ah
may it perish in an instant,	כְּרֶגַע תֹּאבֵד	kerega toved,
and all your people's enemies,	וְכָל-אוֹיְבֵי עַמְּךָ	vechol oy'vei am'cha
may they soon be cut down!	מְהֵרָה יִכָּרֵתוּ	meherah yikaretu.
And the arrogant people—	וְהַזֵּדִים	Vehazedim
may you soon uproot and crush them,	מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר	meherah te'aker uteshaber
cast them down and humble them,	וּתְמַגֵּר וְתַכְנִיעַ	utemager vetachni'a
quickly and in our time!	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu!
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 destroys foes	שׁוֹבֵר אוֹיְבִים	shover oy'vim
and humbles the arrogant.	וּמַכְנִיעַ זֵדִים אָמֵן	umachni'a zedim. Amen

[1] We pray to see Isaiah's prophecy (1:26) fulfilled: "Ve'ashivah shoftayich kevarishonah veyo'atzayich kevat'chilah / וְאָשִׁיבָה שׁפְטַיִךְ כְּבָרִאשׁנָה וְיֹעֲצַיִךְ כְּבַתְּחִלָּה / I will restore your judges as at first and your advisors as in the beginning."

SPS Sample

13. But let the righteous enjoy their reward.

For the righteous and devout	עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים	Al hatzadikim ve'al hachasidim
and the elders of your people	וְעַל זִקְנֵי עַמֶּךָ	ve'al ziknei amcha
the Jewish community,	בֵּית יִשְׂרָאֵל	beit Yisra'el
for the remnant of their scholars,	וְעַל פְּלֵיטַת סוֹפְרֵיהֶם	ve'al pleitat sofreihem
for the righteous converts and for us	וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ	ve'al gerei hatzedek ve'aleinu
let your mercies be stirred,	יֶהֱמוּ נָא רַחֲמֶיךָ	yehemu nah rachamecha,
O Ruler, our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu,
and grant a good reward to all	וְתֵן שָׂכָר טוֹב לְכֹל	veten sachar tov lechol
who rely on your reputation sincerely,	הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת	habot'chim beshimcha be'emet
and put our lot with them forever —	וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם	vesim chelkenu imahem le'olam—
we won't be ashamed, for we trust you.	וְלֹא נֵבוֹשׁ כִּי בְךָ בָּטָחְנוּ	velo nevosh, ki vecha batachnu.
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
the support and trust of the righteous	מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים אֱמֶן	mish'an umivtach latzadikim. Amen

14. And let Jerusalem be restored.

And to Jerusalem your city	וְלִירוּשָׁלַיִם עִירְךָ	Velirushalayim ir'cha
return in mercy,	בְּרַחֲמִים תָּשׁוּב	berachamim tashuv,
stay there as you promised,	וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ	vetishkon betochah ka'asher dibarta,
and build it soon, in our days,	וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ	uveneh otah bekarov beyameinu,
a structure to last forever;	בִּנְיַן עוֹלָם	binyan olam;
and David's throne—	וְכִסֵּא דָוִד	vechiseh David —
set it there soon.	מְהֵרָה לְתוֹכָהּ תָּכִין	mehera letochah tachin.
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 builds Jerusalem.	בּוֹנֵה יְרוּשָׁלָיִם אָמֵן	boneh Yerushalayim. Amen

SPS Sample

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

The flower of your servant David—	אֶת-צֶמַח דָּוִד עַבְדְּךָ	Et tzemach David avdecha
hurry to make it bloom,	מְהֵרָה תַצְמִיחַ	meherah tatzmi'ach,
and in your salvation raise his horn:	וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ	vekarno tarum bishu'atecha,
we've waited all day for your salvation!	כִּי לִישׁוּעָתְךָ קִוִּינוּ כָל-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.	מַצְמִיחַ 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,	חוּס וְרַחֵם עָלֵינוּ	chus verachem aleinu,
and with mercy and favor accept	וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן	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.	תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה	tefilot vetachanunim atah;
Don't turn us away from you emptyhanded,	וּמִלְּפָנֶיךָ מַלְכֵּנוּ רֵיקָם	umilfanecha malkenu reikam
O Ruler,	אַל תְּשִׁיבֵנוּ	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

SPS Sample

Closing Blessings

1. Temple Service • עֲבוֹדָה • Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	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 תְקַבֵּל 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 עַמֶּךָ	avodat Yisra'el amecha.

On Rosh Chodesh and festival intermediate days, add Ya'aleh Veyavo, page 498.

And may our eyes witness	וְתֶחֱזֶינָה 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 God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן אָמֵן	hamachazir shechinato leTziyon. Amen

2a. Thanksgiving • מוֹדִים • Modim

We thank you,	מודים אֲנַחְנוּ לָךְ	Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא יי אֱלֹהֵינוּ	sha'atah hu Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	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 לְךָ וּנְסַפֵּר 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 נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ	ve'al nisecha sheb'chol yom imanu,

[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 אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.
[2] "And may it be to *your* liking forever …"

SPS Sample

Your wonders and abundant boons,	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	ve'al nifle'otecha vetovotecha,
With us evening, morn, and noon.	שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם	shebechol et, erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	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	׀ מוֹדִים אֲנַחְנוּ לָךְ	׀ Modim anachnu lach
for you are the Ruler, our God	שָׁאַתָּה הוּא ׀ יי אֱלֹהֵינוּ	sha'ata hu ׀ Adonai Eloheinu
and our ancestors' God,	וֵאלֹהֵי 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 *we give*	בְּרָכוֹת וְהוֹדָאוֹת	Berachot vehoda'ot
to your great and holy name,	לִשְׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	leshimcha hagadol vehakadosh,
because you have given us life	עַל שֶׁהֶחֱיִיתָנוּ	al shehecheyitanu
and sustained us.	וְקִיַּמְתָּנוּ	vekiyamtanu.
Keep giving us life and sustenance,	כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ	Ken techayenu utekaymenu,
and gather our scattered exiles	וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ	vete'esof galuyotenu
to the courtyards of your sanctuary,	לְחַצְרוֹת קָדְשֶׁךָ	lechatzrot kodshecha,
to keep your statutes,	לִשְׁמוֹר חֻקֶּיךָ	lishmor chukecha
do your will,	וְלַעֲשׂוֹת רְצוֹנֶךָ	vela'asot retzonecha,
and serve you wholeheartedly	וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם	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 אֵל הַהוֹדָאוֹת	Baruch El hahoda'ot.

On Chanukah and Purim, Israel's Independence Day and Jerusalem Day, insert Al Hanisim, page 500.

SPS Sample

Continue the Thanksgiving blessing below:

And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.

Between Rosh Hashanah and Yom Kippur, add the shaded lines; when repeating the amidah, the prayer leader pauses while the congregation says these lines.

And write down for a good life all the children	וּכְתוֹב לְחַיִּים טוֹבִים	Uchetov lechayim tovim
of *those with whom you made* your agreement!	כָּל-בְּנֵי בְרִיתֶךָ	kol benei veritecha.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.
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
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

In the silent amidah, continue with the blessing for peace on page 260.
During the repetition, the leader adds the Priests' Blessing (except in a house of mourning or on the Ninth of Av).

SPS Sample

The Priests' Blessing[1] ▪ בִּרכַת כֹּהֲנִים ▪ Bircat Kohanim

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
bless us with the triple blessing	בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת	bar'cheinu vaberachah hamshuleshet
in the Torah,	בַּתּוֹרָה	baTorah
written by your servant Moses,	הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	hak'tuvah al yedei Moshe avdecha,
spoken by Aaron and his children,	הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו	ha'amurah mipi Aharon uvanav
the priests—your holy people—	כֹּהֲנִים עַם קְדוֹשֶׁךָ	kohanim—am kedoshecha—
in these words:	כָּאָמוּר	ka'amur:

After each of the three verses of the Priests' Blessing, the congregation responds.

Num 6:24-26 May God bless you	יְבָרֶכְךָ יהוה	Yevarechecha Adonai
and protect you.	וְיִשְׁמְרֶךָ	veyishmerecha.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon
May God smile at you[2]	יָאֵר יהוה ׀ פָּנָיו אֵלֶיךָ	Ya'er Adonai panav elecha
and show you favor.	וִיחֻנֶּךָּ	vichuneka.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon
May God let you perceive *God's* presence[3]	יִשָּׂא יהוה ׀ פָּנָיו אֵלֶיךָ	Yisa Adonai panav elecha
and set you at peace.	וְיָשֵׂם לְךָ שָׁלוֹם	veyasem lecha shalom.
May this be your will!	כֵּן יְהִי רָצוֹן	Ken yehi ratzon

SPS Sample

[1] God dictated the Priests' Blessing for Aaron to use when blessing the Children of Israel (Num. 6:22-23).
[2] "May God send the light of *God's* face/presence toward you"
[3] "May God raise *God's* face toward you"

3. Peace • שָׁלוֹם • Shalom

Grant peace on earth,[1]	שִׂים שָׁלוֹם בָּעוֹלָם	Sim shalom ba'olam
goodness and blessing,	טוֹבָה וּבְרָכָה	tovah uv'rachah
grace, kindness and mercy	חֵן וָחֶסֶד וְרַחֲמִים	chen vachesed verachamim
for us and all Israel, your people.	עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ	aleinu ve'al kol Yisra'el amecha.
Bless us all, O source of life,	בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ	Bar'chenu avinu kulanu
as one, in the light of your presence.	כְּאֶחָד בְּאוֹר פָּנֶיךָ	ke'echad be'or panecha,
For in the light of your presence	כִּי בְאוֹר פָּנֶיךָ	ki ve'or panecha
you gave us, Ruling God,	נָתַתָּ לָנוּ יי 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 וְשָׁלוֹם	verachamim vechayim veshalom.
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,
at every time and in every hour	בְּכָל-עֵת וּבְכָל-שָׁעָה	bechol et uvechol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.

Between Rosh Hashanah and Yom Kippur, use the shaded section instead of the next four lines.

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 blesses *God's* people Israel	הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	hamvarech et amo Yisra'el
with peace.	בַּשָּׁלוֹם אָמֵן	bashalom. Amen

Between Rosh Hashanah and Yom Kippur, say the shaded lines; when repeating the amidah, the leader pauses while the congregation says the next five lines, then repeats them.

In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood, may we be	וְשָׁלוֹם וּפַרְנָסָה טוֹבָה	veshalom ufarnasah tovah,
reviewed and graded before you,	נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ	nizacher venikatev lefanechah, anachnu
with all your people, Israel's descendants,	וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל	vechol amchah Beit Yisra'el
for a life of goodness and peace.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם	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.	עוֹשֶׂה הַשָּׁלוֹם אָמֵן	oseh hashalom. Amen

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

SPS Sample

The amidah ends here, but we remain standing to express our own thanks and the longings of our heart, guided by the next paragraphs.

Personal Prayer

My God, keep bad *words* from my tongue,	אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע	Elohai, netzor leshoni mera,
and lies from my lips.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה	usefatai midaber mirmah.
Let me not try to answer those who curse me;	וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם	Velimkalelai nafshi tidom,
let my spirit be as *still* as dust to everyone.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה	venafshi ke'afar lakol tihyeh.
Open my heart with your teaching	פְּתַח לִבִּי בְּתוֹרָתֶךָ	Petach libi beToratecha,
that my spirit may follow your rules.	וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי	uvemitzvotecha tirdof nafshi.
As for all who plan harm for me,	וְכָל-הַחוֹשְׁבִים עָלַי רָעָה	Vechol hachoshvim alai ra'ah,
quickly upset their designs	מְהֵרָה הָפֵר עֲצָתָם	meherah hafer atzatam
and spoil their plans.	וְקַלְקֵל מַחֲשַׁבְתָּם	vekalkel machashavtam.
Do it for the sake of your reputation;	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha,
do it for the sake of your right hand;	עֲשֵׂה לְמַעַן יְמִינֶךָ	aseh lema'an yeminecha,
do it for the sake of your holiness;	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	aseh lema'an kedushatecha,
do it for the sake of your law.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ	aseh lema'an Toratecha.
Psalm 60:7 "To save your devoted followers,	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ	"Lema'an yechaltzun yedidecha,
take action, rescue and answer me!"	הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי	hoshi'ah yemin'cha, va'aneni."
Psalm 19:15 "May what I say be to your liking,	יִהְיוּ לְרָצוֹן אִמְרֵי־פִי	"Yi'heyu leratzon imrei fi,
and my deepest thoughts *come* before you,	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock, my savior."	יְהוָה צוּרִי וְגֹאֲלִי	Adonai, tzuri, vego'ali."

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
Making peace in heaven above,	עֹשֶׂה הַשָּׁלוֹם בִּמְרוֹמָיו	Oseh hashalom bimromav
may *God* bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen."

SPS Sample

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

May this be what you want,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעַבָדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
Mal 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיוֹת	kimei olam ucheshanim kadmoniyot.
Mal. 3:4 So that God will enjoy	וְעָרְבָה לַיהוָה	Ve'arvah lAdonai
the sacrifice of Judah and Jerusalem	מִנְחַת יְהוּדָה וִירוּשָׁלָם	min'chat Yehudah Virushalayim
as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיוֹת	kimei olam ucheshanim kadmoniyot.

After the leader repeats the amidah:

1. *Many congregations continue with Tachanun (Pleading), but (almost) all skip Tachanun on these days…*

Rosh Chodesh; the month of Nisan; Israel's Independence Day, Lag Ba'Omer and Jerusalem Day; the first of Sivan until the second day after Shavu'ot; the 9th and 15th of Av; the day before Rosh Hashanah; from the day before Yom Kippur until the second day after Sukkot; Chanukah; the 15th of Shevat; the 14th and 15th of Adar (and of Adar Rishon in a leap year); on the celebration of a marriage; in the house of a mourner during the week of mourning; on celebrating a circumcision if the father, godfather (sandek) or mohel is present.

… and conclude the service with Half Kaddish (page 541) and Weekday Morning Torah Service (page 318) or Weekday Morning Concluding Prayers (page 330).

2. *On Rosh Chodesh, festival intermediate days, Chanukah, Israel's Independence Day and Jerusalem Day, continue with Hallel, page 305.*

3. *On public fast days (except the Ninth of Av and the Fast of Esther) and between Rosh Hashanah and Yom Kippur, add Avinu Malkenu, page 513, before Tachanun.*

SMC Sample

Pleading ▪ תַּחֲנוּן ▪ Tachanun

Monday and Thursday

On Monday and Thursday, Tachanun begins here; on other days, skip to Being Downcast on page 272.

Ps. 78:38 *God* is merciful, excuses sin	וְהוּא רַחוּם יְכַפֵּר עָוֹן	Vehu rachum yechaper avon
and will not destroy *us*,	וְלֹא־יַשְׁחִית	velo yashchit,
often withholds divine anger	וְהִרְבָּה לְהָשִׁיב אַפּוֹ	vehirbah lehashiv apo,
and does not arouse *God's* rage.[1]	וְלֹא־יָעִיר כָּל־חֲמָתוֹ	velo ya'ir kol chamato.
God, you	אַתָּה יי	Atah Adonai
will not keep your compassion from us—	לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנּוּ	lo tichla rachamecha mimenu;
your kindness and faithfulness	חַסְדְּךָ וַאֲמִתְּךָ	chasdecha va'amit'cha
always protect us.[2]	תָּמִיד יִצְּרוּנוּ	tamid yitzrunu.

Ps. 106:47 Save us, O saving God,	הוֹשִׁיעֵנוּ יְהוָה אֱלֹהֵינוּ	Hoshi'enu, Adonai Eloheinu,
gather us from *dispersion among other* nations,	וְקַבְּצֵנוּ מִן־הַגּוֹיִם	vekabtzenu min hagoyim,
to acknowledge your holy name	לְהֹדוֹת לְשֵׁם קָדְשֶׁךָ	lehodot leshem kodshecha,
and honor your praise.	לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ	lehishtabe'ach bit'hilatecha.
Ps. 130:3-4 If you keep *note of* our sins, God,	אִם־עֲוֹנוֹת תִּשְׁמָר־יָהּ	Im avonot tishmor-Yah,
O God, who will *be able to* stand up?	אֲדֹנָי מִי יַעֲמֹד	Adonai, mi ya'amod.
Forgiveness is yours,	כִּי־עִמְּךָ הַסְּלִיחָה	Ki im'cha has'lichah
so that you can be feared.	לְמַעַן תִּוָּרֵא	lema'an tivareh.
Don't treat us as our sins *deserve*	לֹא כַחֲטָאֵינוּ תַּעֲשֶׂה לָנוּ	Lo chachata'einu ta'aseh lanu,
nor repay us as our wrongs *deserve.*[3]	וְלֹא כַעֲוֹנֹתֵינוּ תִּגְמוֹל עָלֵינוּ	velo cha'avonoteinu tigmol aleinu.

SPS Sample

[1] "And-he *who is* merciful will-pay-off wrongdoing/offense/sin and-not will-destroy and-has-acted-repeatedly to-turn-back his-anger and-not will-awaken all his-anger." Even if we suffer, we say that we deserve worse, and so our suffering shows God's mercy. The word יְכַפֵּר 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] Ps. 40:12 has the same idea in the singular, not the plural.

[3] Ps. 103:10 has the same words in the past, not the imperative

Jer. 14:7 If our sins were to speak for us—	אִם־עֲוֹנֵינוּ עָנוּ בָנוּ	Im avoneinu anu vanu—
But God, act to protect your reputation *of mercy*![1]	יְהוָה עֲשֵׂה לְמַעַן שְׁמֶךָ	Adonai, aseh lema'an shemecha!
Ps 25:6 Remember your mercies, God,	זְכֹר־רַחֲמֶיךָ יְהוָה	Zechor rachamecha, Adonai,
and your kindnesses,	וַחֲסָדֶיךָ	vachasadecha,
for they have existed forever.	כִּי מֵעוֹלָם הֵמָּה	ki me'olam hemah.
May God answer us in time of trouble;	יַעֲנֵנוּ יי בְּיוֹם צָרָה	Ya'anenu, Adonai, beyom tzarah;
may the name of Jacob's God protect us.[2]	יְשַׂגְּבֵנוּ שֵׁם אֱלֹהֵי יַעֲקֹב	yesagvenu shem Elohei Ya'akov.
Ps. 20:10 God, save us: for at our demand,	יְהוָה הוֹשִׁיעָה	Adonai hoshi'a—
Oh Ruler, you'll give answer true.[3]	הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ	hamelech ya'aneinu veyom kor'einu.

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
be gracious and answer us,	חָנֵּנוּ וַעֲנֵנוּ	chonenu va'anenu
though we have done nothing *to earn your favor;*	כִּי אֵין בָּנוּ מַעֲשִׂים	ki ein banu ma'asim;
Do right by us	צְדָקָה עֲשֵׂה עִמָּנוּ	Tzedakah aseh imanu
for the sake of your reputation,	לְמַעַן שְׁמֶךָ	lema'an shemecha;
our ruler, our God;	אֲדוֹנֵינוּ אֱלֹהֵינוּ	Adoneinu, Eloheinu,
listen to our pleas,	שְׁמַע קוֹל תַּחֲנוּנֵינוּ	shema kol tachanuneinu,
remember for us *your* contract with	וּזְכָר לָנוּ אֶת בְּרִית	uzechor lanu et b'rit
our ancestors,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	avoteinu ve'imoteinu,
and save us for the sake of your reputation.	וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ	vehoshi'einu lema'an shemecha.

Daniel 9:15-19 Now, ruling God,	וְעַתָּה אֲדֹנָי אֱלֹהֵינוּ	Ve'atah, Adonai Eloheinu,
who brought your people out	אֲשֶׁר הוֹצֵאתָ אֶת־עַמְּךָ	asher hotzeta et am'cha
of the land of Egypt	מֵאֶרֶץ מִצְרַיִם	me'eretz Mitzrayim
with mighty power	בְּיָד חֲזָקָה	beyad chazakah,
and made your reputation as it is now—	וַתַּעַשׂ־לְךָ שֵׁם כַּיּוֹם הַזֶּה	vata'as lecha shem kayom hazeh—
we have sinned, we have done wrong.	חָטָאנוּ רָשָׁעְנוּ	chatanu, rashanu.

[1] "If our sins were to speak for us, *we would only condemn ourselves. So,* God, *don't take action based on our sins, but instead* act for the sake of your reputation *as a merciful God!"*
[2] Ps 20:2 has the same idea in the second person singular instead of first person plural.
[3] "Lord, bring salvation! The king will answer us on the day when we call."

SPS Sample

[16] God, through all your vindication *of us,*	אֲדֹנָי כְּכָל־צִדְקָתֶךָ	Adonai, kechol tzidkatecha
let your anger and wrath retreat	יָשָׁב־נָא אַפְּךָ וַחֲמָתְךָ	yashav nah ap'chah vachamat'chah
from your city, Jerusalem,	מֵעִירְךָ יְרוּשָׁלַיִם	me'ir'cha Yerushala'im,
your holy mountain,	הַר־קָדְשֶׁךָ	har kodshecha,
for because of our sins	כִּי בַחֲטָאֵינוּ	ki vachata'einu,
and the wrongs of our ancestors	וּבַעֲוֹנוֹת אֲבֹתֵינוּ	uva'avonot avoteinu
Jerusalem and your people have become	יְרוּשָׁלַיִם וְעַמְּךָ	Yerushala'im ve'am'cha
an object of scorn for all *who live* around us.	לְחֶרְפָּה לְכָל־סְבִיבֹתֵינוּ	lecherpah lechol sevivoteinu.
[17] So now listen, God,	וְעַתָּה שְׁמַע אֱלֹהֵינוּ	Ve'atah, shema, Eloheinu,
to your servant's prayer and pleas;	אֶל־תְּפִלַּת עַבְדְּךָ וְאֶל־תַּחֲנוּנָיו	el tefilat av'decha ve'el tachanunav,
smile	וְהָאֵר פָּנֶיךָ	veha'er panecha
on your ruined sanctuary	עַל־מִקְדָּשְׁךָ הַשָּׁמֵם	al mikdash'cha hashamem
for God's sake!	לְמַעַן אֲדֹנָי	lema'an Adonai.
[18] "Get ready,[1] God, and hear;	הַטֵּה אֱלֹהַי אָזְנְךָ וּשְׁמָע	"Hateh, Elohai, oznecha, ushemah;
open your eyes	פְּקַח עֵינֶיךָ	pekach einecha,
and look at our ruin	וּרְאֵה שִׁמְמֹתֵינוּ	ure'eh shomemoteinu,
and that of the city	וְהָעִיר	veha'ir
known by your name.	אֲשֶׁר־נִקְרָא שִׁמְךָ עָלֶיהָ	asher nikra shimcha aleha.
Not because of our merits	כִּי לֹא עַל־צִדְקֹתֵינוּ	Ki lo al tzidkoteinu
do we pray	אֲנַחְנוּ מַפִּילִים	anachnu mapilim
our pleas to you,	תַּחֲנוּנֵינוּ לְפָנֶיךָ	tachanuneinu lefanecha,
but because of your great mercies.	כִּי עַל־רַחֲמֶיךָ הָרַבִּים	ki al rachamecha harabim.
[19] God, listen; God, forgive;	אֲדֹנָי שְׁמָעָה אֲדֹנָי סְלָחָה	Adonai, shema'a, Adonai, selacha,
God, listen and take action!	אֲדֹנָי הַקְשִׁיבָה וַעֲשֵׂה	Adonai, hakshivah, va'aseh!
Don't delay, for your sake, God,	אַל־תְּאַחַר לְמַעַנְךָ אֱלֹהַי	Al te'achar lema'an'cha, Elohai,
For by your name are known	כִּי־שִׁמְךָ נִקְרָא	ki shim'cha nikra
your city and your people."[2]	עַל־עִירְךָ וְעַל־עַמֶּךָ	al ir'cha ve'al amecha."

[1] "Incline your ear."

[2] I.e., their fortunes indicate God's nature: if they survive, God is merciful.

SPS Sample

Source of life, merciful parent,	אָבִינוּ הָאָב הָרַחֲמָן	Avinu ha'av harachaman,
show us a promise of goodness	הַרְאֵנוּ אוֹת לְטוֹבָה	Har'enu ot letovah,
and gather our scattered ones	וְקַבֵּץ נְפוּצֹתֵינוּ	vekabetz nefutzoteinu
from the four corners of the earth.	מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ	me'arbah kanfot ha'aretz;
Let all the *other* peoples realize and know	יַכִּירוּ וְיֵדְעוּ כָּל הַגּוֹיִם	yakiru veyed'u kol hagoyim
that you, God, are our God!	כִּי אַתָּה יי אֱלֹהֵינוּ	ki atah, Adonai, Eloheinu!
Isaiah 64:7 Now, God, you are our life-source;	וְעַתָּה יְהוָה אָבִינוּ אָתָּה	Va'atah, Adonai, avinu atah;
we are the clay, you our potter;	אֲנַחְנוּ הַחֹמֶר וְאַתָּה יֹצְרֵנוּ	anachnu hachomer ve'atah yotzrenu,
we are all your work.	וּמַעֲשֵׂה יָדְךָ כֻּלָּנוּ	uma'aseh yad'cha kulanu.
Save us, for *the sake of* your reputation,	הוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ	Hoshi'enu lema'an shemecha,
our rock, ruler and savior.	צוּרֵנוּ מַלְכֵּנוּ וְגוֹאֲלֵנוּ	tzurenu, malkenu vego'alenu!
Joel 2:17 Take pity, God, on your people,	חוּסָה יְהוָה עַל־עַמֶּךָ	Chusah, Adonai, al amecha
don't put your heritage to shame	וְאַל־תִּתֵּן נַחֲלָתְךָ לְחֶרְפָּה	ve'al titen nachalat'cha lecherpah
as a *sad* example for people *to study*.	לִמְשָׁל־בָּם גּוֹיִם	limshol bam goyim.
Why should it be said among *other* peoples,	לָמָּה יֹאמְרוּ בָעַמִּים	Lamah yomru va'amim,
"Where is their God *who didn't protect them*?"	אַיֵּה אֱלֹהֵיהֶם	"Ayeh Eloheihem?"

We know we have sinned,	יָדַעְנוּ כִּי חָטָאנוּ	Yadanu ki chatanu,
and there is nobody to stand up for us;	וְאֵין מִי יַעֲמוֹד בַּעֲדֵנוּ	ve'ein mi ya'amod ba'adenu;
may your great reputation stand up for us	שִׁמְךָ הַגָּדוֹל יַעֲמֹד לָנוּ	shim'cha hagadol ya'amod lanu
in *our* time of trouble.	בְּעֵת צָרָה	be'et tzarah.
We know we have no achievements	יָדַעְנוּ כִּי אֵין בָּנוּ מַעֲשִׂים	Yadanu ki ein banu ma'asim;
to speak for us, so vindicate us *just*	צְדָקָה עֲשֵׂה עִמָּנוּ	tzedakah aseh imanu
for the sake of your merciful reputation.	לְמַעַן שְׁמֶךָ	lema'an shemecha.
As a parent takes pity on the children,	כְּרַחֵם אָב עַל בָּנִים	Kerachem av al banim,
so, God, take pity on us[1]	כֵּן תְּרַחֵם יי עָלֵינוּ	ken terachem, Adonai, aleinu
and save us for *the sake of* your reputation.	וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ	Vehoshi'enu lema'an shemecha;
Take pity on your people,	חֲמֹל עַל עַמֶּךָ	Chamol al amecha,
have compassion for your heritage,	רַחֵם עַל נַחֲלָתֶךָ	rachem al nachalatecha;
please be kind as your compassion is great,	חוּסָה נָא כְּרֹב רַחֲמֶיךָ	chusah nah kerov rachamecha.

[1] Based on Psalm 103:13.

SPS Sample

be gracious to us, answer us,	חָנֵּנוּ וַעֲנֵנוּ	chonenu va'aneinu,
for what you do, God, is always right,[1]	כִּי לְךָ יי הַצְּדָקָה	ki lecha, Adonai, hatz'dakah,
you who perform miracles all the time.	עֹשֵׂה נִפְלָאוֹת בְּכָל עֵת	oseh nifla'ot bechol et.

Look *down* and be kind to your people	הַבֵּט נָא רַחֵם נָא עַל עַמְּךָ	Habet nah, rachem nah al amecha
quickly, for *the sake of* your reputation.	מְהֵרָה לְמַעַן שְׁמֶךָ	meherah lema'an shemecha.
In your great mercy,	בְּרַחֲמֶיךָ הָרַבִּים	Berachamecha harabim
ruling God, take pity and be kind,	יי אֱלֹהֵינוּ חוּס וְרַחֵם	Adonai Eloheinu, chus verachem,
save the flock whom you tend;	וְהוֹשִׁיעָה צֹאן מַרְעִיתֶךָ	vehoshi'ah tzon mar'itecha.
don't let anger rule us	וְאַל יִמְשָׁל בָּנוּ קֶצֶף	Ve'al yimshol banu ketzef,
for we look to you for help.[4]	כִּי לְךָ עֵינֵינוּ תְלוּיוֹת	ki lecha eineinu teluyot.
Save us for *the sake of* your reputation,	הוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ	Hoshi'enu lema'an shemecha;
pity us for *the sake of* your agreement.	רַחֵם עָלֵינוּ לְמַעַן בְּרִיתֶךָ	rachem aleinu lema'an beritecha.
Look *at us*, answer us in time of trouble	הַבִּיטָה וַעֲנֵנוּ בְּעֵת צָרָה	Habitah va'anenu be'et tzarah,
for the power to save is yours, God.	כִּי לְךָ יי הַיְשׁוּעָה	ki lecha, Adonai, hoshi'ah.
Yours is the power to forgive us,	בְּךָ תּוֹחַלְתֵּנוּ	Becha tochaltenu,
God of forgiveness;	אֱלוֹהַּ סְלִיחוֹת	Eloah selichot;
please forgive *us*	אָנָּא סְלַח נָא	anah, selach nah,
O good and forgiving God,	אֵל טוֹב וְסַלָּח	El tov vesalach,
for you are a ruler both gracious	כִּי אֵל מֶלֶךְ	ki El melech
and merciful.	חַנּוּן וְרַחוּם אָתָּה	chanun verachum atah.

Please, gracious and merciful ruler,	אָנָּא מֶלֶךְ חַנּוּן וְרַחוּם	Anah, melech chanun verachum,
remember and review the Agreement	זְכֹר וְהַבֵּט לִבְרִית	zechor vehabet liVrit
with Abram between the Parted Animals.[5]	בֵּין הַבְּתָרִים	bein haBetarim,

[1] "For yours, God, is the quality of being right / righteousness / vindication in a court of law."
[2] Based on Psalm 103:13.
[3] "For yours, God, is the quality of being right / righteousness / vindication in a court of law."
[4] "For upon you our eyes depend,"—we look God constantly, hoping for mercy.
[5] In Genesis 15, Abram divides animals into parts, and God promises that he will have descendants, that they will suffer servitude, and that they will inherit a land.

SPS Sample

Let appear in your presence	וְתֵרָאֶה לְפָנֶיךָ	Vetera'eh lefanechah
that "only" child, tied down for Israel.[1]	עֻקֵדַת יָחִיד לְמַעַן יִשְׂרָאֵל	akedat yachid lema'an Yisra'el.
Ruling source of life,	אָבִינוּ מַלְכֵּנוּ	Avinu, malkenu,
be gracious and answer us	חָנֵּנוּ וַעֲנֵנוּ	chonenu va'anenu,
for your great reputation	כִּי שִׁמְךָ הַגָּדוֹל	ki shim'cha hagadol
is bestowed on us.	נִקְרָא עָלֵינוּ	nikrah aleinu.
God, who performs miracles all the time,	עֹשֵׂה נִפְלָאוֹת בְּכָל עֵת	Oseh nifla'ot bechol et,
treat us according to your kindness.	עֲשֵׂה עִמָּנוּ כְּחַסְדֶּךָ	aseh imanu kechasdecha.
Gracious and merciful *God,*	חַנּוּן וְרַחוּם	Chanun verachum,
See us, answer us in our time of trouble,	הַבִּיטָה וַעֲנֵנוּ בְּעֵת צָרָה	habitah va'anenu be'et tzarah,
for yours is the *power of* salvation.	כִּי לְךָ יי הַיְשׁוּעָה	ki lecha, Adonai, hayeshu'ah.
Our ruler, source of life, shelter,	אָבִינוּ מַלְכֵּנוּ מַחֲסֵנוּ	Avinu, malkenu, machasenu,
don't treat us badly, as we deserve;[2]	אַל תַּעַשׂ עִמָּנוּ כְּרֹעַ מַעֲלָלֵינוּ	al ta'as imanu kero'ah ma'alaleinu.
think of your mercies, God,	זְכֹר רַחֲמֶיךָ יי	Zechor rachamecha, Adonai,
and your kind acts;	וַחֲסָדֶיךָ	vachasadecha,
save us according to your great goodness;	וּכְרֹב טוּבְךָ הוֹשִׁיעֵנוּ	ucherov tuv'cha hoshi'enu,
please take pity on us	וַחֲמָל נָא עָלֵינוּ	vachamol nah aleinu,
for we have no other God	כִּי אֵין לָנוּ אֱלוֹהַּ אַחֵר	ki ein lanu Elo'ah acher
but you, our Rock.	מִבַּלְעָדֶיךָ צוּרֵנוּ	mibaladecha, tzurenu!
Don't discard us, ruling God;	אַל-תַּעַזְבֵנוּ יי אֱלֹהֵינוּ	Al ta'azvenu, Adonai Eloheinu;
nor be distant from us,[3]	אַל-תִּרְחַק מִמֶּנּוּ	al tirchak mimenu.
we can barely survive[4]	כִּי נַפְשֵׁנוּ קְצָרָה	Ki nafshenu ketzarah
sword and exile,	מֵחֶרֶב וּמִשְׁבִּי	mecherev umishvi
plague and pestilence,	וּמִדֶּבֶר וּמִמַּגֵּפָה	umidever umimagefah,
all *our* sorrow and grief.	וּמִכָּל צָרָה וְיָגוֹן	umikol tzarah veyagon.
Save us—we wait for you—	הַצִּילֵנוּ כִּי לְךָ קִוִּינוּ	Hatzilenu ki lecha kivinu,
don't destroy us, ruling God.	וְאַל תַּכְלִימֵנוּ יי אֱלֹהֵינוּ	ve'al tachlimenu, Adonai, Eloheinu.

[1] "The binding of the one, for the sake of Israel." In Genesis 22, Abraham ties Isaac and lays him on an altar, ready for sacrifice. Isaac is the "one" (God calls him "your one [or only] *son"*), and he is later renamed Israel.
[2] "Don't deal with us badly, according to our deeds."
[3] Based on Psalm 38:22.
[4] "For our soul/life-force is exhausted by sword, etc."

SPS Sample

Look on us with love,[1]	וְהָאֵר פָּנֶיךָ בָּנוּ	Veha'er panecha banu,
remember the pact	וּזְכָר לָנוּ אֶת בְּרִית	uzechor lanu et b'rit
with our ancestors,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	avoteinu ve'imoteinu,
and save us for your reputation.	וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ	vehoshi'enu lema'an shemecha.
Look on our troubles	רְאֵה בְצָרוֹתֵינוּ	Re'eh vetzaroteinu,
and listen to the sound of our prayers	וּשְׁמַע קוֹל תְּפִלָּתֵנוּ	ushemah kol tefilatenu,
for you listen to every prayer.[2]	כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל פֶּה	ki atah shome'ah tefilat kol peh!

Merciful and compassionate God,	אֵל רַחוּם וְחַנּוּן	El rachum vechanun,
take pity on us and all your works	רַחֵם עָלֵינוּ וְעַל כָּל מַעֲשֶׂיךָ	rachem aleinu ve'al kol ma'asecha,
for nobody is like you.	כִּי אֵין כָּמוֹךָ	ki ein kamocha.
Ruling God,	יי אֱלֹהֵינוּ	Adonai, Eloheinu,
please tolerate our sins,	אָנָּא שָׂא נָא פְשָׁעֵינוּ	anah, sah nah fesha'einu,
ruling source of life,	אָבִינוּ מַלְכֵּנוּ	avinu, malkeinu,
our rock and redeemer,	צוּרֵנוּ וְגוֹאֲלֵנוּ	tzureinu vego'alenu,
God who lives and lasts,	אֵל חַי וְקַיָּם	El chai vekayam,
invincibly powerful,	הַחֲסִין בַּכֹּחַ	hachasin bako'ach,
kind and good to all your works,	חָסִיד וְטוֹב עַל כָּל מַעֲשֶׂיךָ	chasid vatov al kol ma'asecha,
for you are the ruler, our God.	כִּי אַתָּה הוּא יי אֱלֹהֵינוּ	ki atah hu Adonai Eloheinu.
God, slow to anger and full of pity,	אֵל אֶרֶךְ אַפַּיִם וּמָלֵא רַחֲמִים	El erech apayim umaleh rachamim,
treat us *to show* your great kindness,[3]	עֲשֵׂה עִמָּנוּ כְּרֹב רַחֲמֶיךָ	aseh imanu kerov rachamecha
save us for your reputation.	וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ	vehoshi'enu lema'an shemecha.
Ruler, hear our prayer,	שְׁמַע מַלְכֵּנוּ תְּפִלָּתֵנוּ	Shema, malkenu, tefilatenu,
and save us from our enemies' power.	וּמִיַּד אוֹיְבֵינוּ הַצִּילֵנוּ	umiyad oy'veinu hatzileinu.
Ruler, hear our prayer,	שְׁמַע מַלְכֵּנוּ תְּפִלָּתֵנוּ	Shema, malkeinu, tefilatenu,
and save us from all trouble and sorrow.	וּמִכָּל צָרָה וְיָגוֹן הַצִּילֵנוּ	umikol tzarah veyagon hatzileinu.
You are our ruling source of life,	אָבִינוּ מַלְכֵּנוּ אַתָּה	Avinu, malkeinu atah,

[1] "Shine your face on us."
[2] "The prayer of every mouth."
[3] "Deal with us as (i.e., according to) the abundance of your kindness"—i.e., be kind to us because you are a very kind God, and in being kind to us you show that your reputation for kindness is deserved.

SPS Sample

Jer. 14:9 we represent you,[1]	וְשִׁמְךָ עָלֵינוּ נִקְרָא	veshim'chah aleinu nikrah;
so don't abandon us!	אַל־תַּנְחֵנוּ	al tanichenu
Don't leave us, source of life,	אַל תַּעַזְבֵנוּ אָבִינוּ	Al ta'azvenu, avinu,
nor abandon us, creator,	וְאַל תִּטְּשֵׁנוּ בּוֹרְאֵנוּ	ve'al tit'shenu, bor'enu,
nor forget us, O our maker,	וְאַל תִּשְׁכָּחֵנוּ יוֹצְרֵנוּ	ve'al tishkachenu, yotzrenu,
because you are God, a monarch	כִּי אֵל מֶלֶךְ	ki El melech
both gracious and compassionate.	חַנּוּן וְרַחוּם אָתָּה	chanun verachum atah.
Nobody is like you, gracious and kind,	אֵין כָּמוֹךָ חַנּוּן וְרַחוּם	Ein kamocha chanun verachum,
ruling God;	יי אֱלֹהֵינוּ	Adonai, Eloheinu;
nobody is like you, patient God,	אֵין כָּמוֹךָ אֵל אֶרֶךְ אַפַּיִם	ein kamocha, El erech apayim
very kind and truthful;	וְרַב חֶסֶד וֶאֱמֶת	verav chesed ve'emet.
save us in your great mercy;	הוֹשִׁיעֵנוּ בְּרַחֲמֶיךָ הָרַבִּים	Hoshi'enu berachamecha harabim,
from shock and terror save us!	מֵרַעַשׁ וּמֵרֹגֶז הַצִּילֵנוּ	mera'ash umerogez hatzilenu.
Remember your servants	זְכֹר לַעֲבָדֶיךָ	Zechor la'avadecha,
Abraham, Isaac and Jacob;	לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב	le'Avraham, leYitzchak uleYa'akov;
don't take note of our stubbornness,	אַל תֵּפֶן אֶל קְשְׁיֵנוּ	al tefen el koshyenu
our wrongdoing and our sinning	וְאֶל רִשְׁעֵנוּ וְאֶל חַטָּאתֵנוּ	ve'el rish'enu ve'el chatatenu.
Ex. 32:12 Turn back from your anger;	שׁוּב מֵחֲרוֹן אַפֶּךָ	Shuv mecharon apechah
and relent at the evil *penalty* for your people.	וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ	vehinachem al hara'ah le'amecha.
Deflect the deadly blow *that threatens* us,	וְהָסֵר מִמֶּנּוּ מַכַּת הַמָּוֶת	Vehaser mimenu makat hamavet
for you are merciful.	כִּי רַחוּם אָתָּה	ki rachum atah.
This is your way *of behaving*:	כִּי כֵן דַּרְכֶּךָ	Ki ken darkecha:
doing kindness for no reward	עוֹשֶׂה חֶסֶד חִנָּם	oseh chesed chinom
in every generation.	בְּכָל דּוֹר וָדוֹר	bechol dor vador.
God, have mercy on your people,	חוּסָה יי עַל עַמֶּךָ	Chusah, Adonai, al amecha,
save us from your fury,	וְהַצִּילֵנוּ מִזַּעְמֶךָ	vehatzilenu miza'amecha,
deflect the punishment—epidemic—	וְהָסֵר מִמֶּנּוּ מַכַּת הַמַּגֵּפָה	vehaser mimenu makat hamagefah
the harsh sentence,	וּגְזֵרָה קָשָׁה	ugezerah kashah,
for you are Israel's guardian.	כִּי אַתָּה שׁוֹמֵר יִשְׂרָאֵל	ki atah shomer Yisra'el.

[1] "And your name is called upon us"—i.e., what people call us reflects on your reputation.

SPS Sample

Daniel 9:7 You are in the right, God,	לְךָ אֲדֹנָי הַצְּדָקָה	Lecha Adonai hatz'dakah,
while we *live* in shame.[1]	וְלָנוּ בֹּשֶׁת הַפָּנִים	velanu boshet hapanim.
How can we complain—what can we say—	מַה נִּתְאוֹנֵן מַה נֹּאמַר	Mah nit'onen, mah nomar,
how can we speak in our own defence?	מַה נְּדַבֵּר וּמַה נִּצְטַדָּק	mah nedaber, umah nitztadak?
We should probe our conduct, investigate,	נַחְפְּשָׂה דְרָכֵינוּ וְנַחְקֹרָה	Nachpesah deracheinu venachkorah,
then return to you,	וְנָשׁוּבָה אֵלֶיךָ	venashuvah elecha
for you reach out your right hand	כִּי יְמִינְךָ פְשׂוּטָה	ki yemin'cha feshutah
to welcome those who return to you.	לְקַבֵּל שָׁבִים	lekabel shavim.
Psalm 118:25 Please, God, save us;	אָנָּא יְהוָה הוֹשִׁיעָה נָּא	Anah, Adonai, hoshi'ah nah;
please, God, grant us success.	אָנָּא יְהוָה הַצְלִיחָה נָּא	anah, Adonai, hatzlichah nah!
Please, God, answer us	אָנָּא יי עֲנֵנוּ	Anah, Adonai, anenu
on the day we call out *to you.*	בְּיוֹם קָרְאֵנוּ	veyom kor'enu!
God, we have been waiting for you;	לְךָ יי חִכִּינוּ	Lecha, Adonai, chikinu,
God, we have been hoping for you;	לְךָ יי קִוִּינוּ	lecha, Adonai, kivinu,
God, we will wait for you.	לְךָ יי נְיַחֵל	lecha, Adonai, neyachel.
Don't be silent, but answer us,	אַל תֶּחֱשֶׁה וּתְעַנֵּנוּ	Al techesheh, ute'anenu,
for *other* nations say,	כִּי נָאֲמוּ גוֹיִם	ki na'amu goyim,
"Their hope is gone."	אָבְדָה תִקְוָתָם	ovdah tikvatam.
Let every knee, everyone *who walks* upright,	כָּל בֶּרֶךְ וְכָל קוֹמָה	Kol berech vechol komah
bow only to you!	לְךָ לְבַד תִּשְׁתַּחֲוֶה	lecha levad tishtachaveh.
Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[5]	יהוה אֱלֹהֵינוּ יהוה ׀ אֶחָד	Adonai Eloheinu; Adonai echad.

[1] "Yours, God, *is* righteousness, and ours is shamefacedness."

[2] "Our soul/self/personality is confounded/overcome/astonished/overwhelmed by the immensity of our sorrow/remorse."

[3] "God, look, low is our glory/reputation among *other* nations, and they find us disgusting like the uncleanness of a menstruating woman." As readers of Frazer's *Golden Bough* will remember, many cultures regard the natural cycle of menstruation with benighted abhorrence. The Torah's instructions (*e.g.,* Lev. 15:19 ff.) may be designed to rein in widespread superstitious practices.

[4] "And let them not be small/few before you, our troubles."

[5] The ע of שמע and ד of אחד are large letters. Together, they form the Hebrew word עד, "witness".

SPS Sample

Being Downcast ▪ נְפִילַת אַפַּיִם ▪ Nefilat Apayim

We sit down and rest our head on our arm as if plunged in misery, with God our only hope.
When King David faced disastrous alternatives, he chose to rely on God's mercy.

2 Samuel 24:14 David told Gad,	וַיֹּאמֶר דָּוִד אֶל־גָּד	Vayomer David el Gad,
"I'm in real trouble.	צַר־לִי מְאֹד	"Tzar li me'od.
I hope we fall into God's power	נִפְּלָה־נָּא בְיַד־יְהוָה	Niplah nah veyad Adonai
since *God* is merciful;	כִּי־רַבִּים רַחֲמָיו	ki rabim rachamav,
I hope we don't fall into any person's power!"	וּבְיַד־אָדָם אַל־אֶפְּלָה	uveyad adam al epoleh!"
Merciful and gracious *God,*	רַחוּם וְחַנּוּן	Rachum vechanun,
I have sinned in your presence.	חָטָאתִי לְפָנֶיךָ	chatati lefanecha.
God, full of mercy,	יי מָלֵא רַחֲמִים	Adonai maleh rachamim,
take pity on me and accept my pleas.	רַחֵם עָלַי וְקַבֵּל תַּחֲנוּנָי	rachem alai vekabel tachanunai.

Psalm 6:2-11 God, don't rebuke me in your anger	יהוה אַל־בְּאַפְּךָ תוֹכִיחֵנִי	Adonai, al be'ap'cha tochicheni,
nor punish me in your fury.	וְאַל־בַּחֲמָתְךָ תְיַסְּרֵנִי	ve'al bachamat'cha teyasreni.
3 Be kind to me, God, for I am miserable;	חָנֵּנִי יהוה כִּי אְמְלַל אָנִי	Choneni, Adonai, ki umlal ani;
heal me, God, for I feel shattered.[1]	רְפָאֵנִי יהוה כִּי נִבְהֲלוּ עֲצָמָי	refa'eni, Adonai, ki nivhalu atzamai.
4 I am completely dismayed,	וְנַפְשִׁי נִבְהֲלָה מְאֹד	Venafshi nivhalah me'od,
and you, God, how long *must I wait for your help?*	וְאַתָּה יהוה עַד־מָתָי	ve'atah, Adonai, at matai?
5 Return, God, give me strength,	שׁוּבָה יהוה חַלְּצָה נַפְשִׁי	Shuvah, Adonai, chaltzah nafshi;
save me, to show your kindness.	הוֹשִׁיעֵנִי לְמַעַן חַסְדֶּךָ	hoshi'eni lema'an chasdecha.
6 If you let us die, we can't remember you;	כִּי אֵין בַּמָּוֶת זִכְרֶךָ	Ki ein bamavet zichrecha;
in the Underworld, who can acknowledge you?[2]	בִּשְׁאוֹל מִי יוֹדֶה־לָּךְ	biShe'ol, mi yodeh lach?
7 I'm tired of moaning.	יָגַעְתִּי בְּאַנְחָתִי	Yagati be'an'chati;
every night I flood my bed;	אַשְׂחֶה בְכָל־לַיְלָה מִטָּתִי	as'cheh vechol laylah mitati;
with my tears, I dissolve my *sleeping* couch.	בְּדִמְעָתִי עַרְשִׂי אַמְסֶה	bedim'ati ar'si amseh.
8 My sight is clouded by *tears of* vexation,	עָשְׁשָׁה מִכַּעַס עֵינִי	Asheshah mika'as eini;
blinded by my troubles.	עָתְקָה בְּכָל־צוֹרְרָי	ot'kah bechol tzorerai.

[1] "My bones are terrified."
[2] "For there-is-no in-death memory-of-you; in She'ol, who will acknowledge you?" Sheol is perhaps from שאל, the root for "ask" or "question," and perhaps it means the Unknown.

SPS Sample

[9] Get away from me, all you evildoers,	סוּרוּ מִמֶּנִּי כָּל־פֹּעֲלֵי אָוֶן	Suru mimeni kol po'alei aven,
for God has heard the noise of my weeping.	כִּי־שָׁמַע יהוה קוֹל בִּכְיִי	ki shamah Adonai kol bich'yi.
[10] God has heard my pleas;	שָׁמַע יהוה תְּחִנָּתִי	Shamah Adonai techinati;
God will accept my prayer.	יהוה תְּפִלָּתִי יִקָּח	Adonai tefilati yikach.
[11] All my foes will wither and be baffled;	יֵבֹשׁוּ וְיִבָּהֲלוּ מְאֹד כָּל־אֹיְבָי	Yevoshu vibahalu me'od kol oy'vai;
they will turn back in sudden shame.	יָשֻׁבוּ יֵבֹשׁוּ רָגַע	yashuvu, yevoshu ragah!

Sit upright.

On Monday and Thursday mornings include the poem "Turn Back From Your Anger" on the next page; on other days continue with "Israel's Protector," page 277.

SPS Sample

Turn Back From Your Anger

1

O God, God of Israel,	יי אֱלֹהֵי יִשְׂרָאֵל	Adonai, Elohei Yisra'el,
Ex. 32:12 Turn back from your anger;	שׁוּב מֵחֲרוֹן אַפֶּךָ	Shuv mecharon apechah
and relent at the evil *penalty* for your people.	וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ	vehinachem al hara'ah le'amecha.
Look down from the sky and see	הַבֵּט מִשָּׁמַיִם וּרְאֵה	Habet mishamayim ure'eh
that other nations scorn and deride us,	כִּי הָיינוּ לַעַג וָקֶלֶס בַּגּוֹיִם	ki hayinu la'ag vekeles bagoyim,
see us as sheep, a ram for the slaughter,	נֶחְשַׁבְנוּ כְּצֹאן לַטֶּבַח יובַל	nechshavnu ketzon latevach yuval
to kill and destroy,	לַהֲרֹג וּלְאַבֵּד	laharog ule'abed
to beat and humiliate.	וּלְמַכָּה וּלְחֶרְפָּה	ulemakah ulecherpah;
But in spite of this,	◊ וּבְכָל זאת	◊ uvechol zot,
we have not forgotten who you are,[1]	שִׁמְךָ לֹא שָׁכָחְנוּ	shim'cha lo shachachnu—
so please don't forget us.	נָא אַל תִּשְׁכָּחֵנוּ	nah al tishkachenu!

2

O God, God of Israel,	יי אֱלֹהֵי יִשְׂרָאֵל	Adonai, Elohei Yisra'el,
Ex. 32:12 Turn back from your anger;	שׁוּב מֵחֲרוֹן אַפֶּךָ	Shuv mecharon apechah
and relent at the evil *penalty* for your people.	וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ	vehinachem al hara'ah le'amecha.
Strangers claim	זָרִים אוֹמְרִים	Zarim omrim
we can expect nothing, we have no hope.[2]	אֵין תּוֹחֶלֶת וְתִקְוָה	ein tochelet vetikvah.
Pity the people who rely on your reputation;[3]	חֹן אֹם לְשִׁמְךָ מְקַוֶּה	Chon om leshim'cha mekaveh.
pure *God,* save us soon![4]	טָהוֹר יְשׁוּעָתֵנוּ קָרְבָה	Tahor yeshu'atenu korvah.
Lam 5:5 We're tired and get no rest.	יָגַעְנוּ וְלֹא הוּנַח לָנוּ	Yaganu, velo hunach lanu.
Let your mercy overcome	רַחֲמֶיךָ יִכְבְּשׁוּ	Rachamecha yichbeshu
your anger at us.[5]	אֶת כַּעַסְךָ מֵעָלֵינוּ	et ka'as'cha me'aleinu!
Please return from your fury	◊ אָנָּא שׁוּב מֵחֲרוֹנֶךָ	◊ Anah, shuv mecharon'cha,
and pity the treasured *people* you chose.	וְרַחֵם סְגֻלָּה אֲשֶׁר בָּחַרְתָּ	verachem segulah asher bacharta.

SPS Sample

[1] "Your name we have not forgotten"; the name implies reputation and identity.
[2] "There is no expectation *of anything good*, no hope"
[3] "Be gracious to the people who hope in your name"—our hopes rest on God's reputation.
[4] "Bring our salvation close."
[5] Based on T.B. Berachot 7a: God's own prayer is "that my mercy should overcome my anger."

3

O God, God of Israel,	יי אֱלֹהֵי יִשְׂרָאֵל	Adonai, Elohei Yisra'el,
Ex. 32:12 Turn back from your anger;	שׁוּב מֵחֲרוֹן אַפֶּךָ	Shuv mecharon apechah
and relent at the evil *penalty* for your people.	וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ	vehinachem al hara'ah le'amecha.
Take pity on us, God, in your mercy;	חוּסָה יי עָלֵינוּ בְּרַחֲמֶיךָ	Chusah, Adonai, aleinu berachamecha,
don't deliver us to ruthless *enemies.*	וְאַל תִּתְּנֵנוּ בִּידֵי אַכְזָרִים	ve'al tit'nenu bidei achzarim.
Psalm 115:2 Why should other peoples be able to say,	לָמָּה יֹּאמְרוּ הַגּוֹיִם	Lamah yomru hagoyim,
"Where is their God now, when they need help?"	אַיֵּה־נָא אֱלֹהֵיהֶם	"Ayeh nah Eloheihem?"
For your own reputation, be kind to us	לְמַעַנְךָ עֲשֵׂה עִמָּנוּ חֶסֶד	Lema'an'cha aseh imanu chesed,
and don't delay!	וְאַל תְּאַחַר	ve'al te'achar.
Please return from your fury	◊ אָנָּא שׁוּב מֵחֲרוֹנְךָ	◊ Anah, shuv mecharon'cha,
and pity the treasured *people* you chose.	וְרַחֵם סְגֻלָּה אֲשֶׁר בָּחַרְתָּ	verachem segulah asher bacharta.

4

O God, God of Israel,	יי אֱלֹהֵי יִשְׂרָאֵל	Adonai, Elohei Yisra'el,
Ex. 32:12 Turn back from your anger;	שׁוּב מֵחֲרוֹן אַפֶּךָ	Shuv mecharon apechah
and relent at the evil *penalty* for your people.	וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ	vehinachem al hara'ah le'amecha.
Hear our voice and be gracious;	קוֹלֵנוּ תִשְׁמַע וְתָחֹן	Koleinu tishmah vetachon,
don't leave us in our enemies' power,	וְאַל תְּטְשֵׁנוּ בְּיַד אוֹיְבֵינוּ	ve'al tit'shenu beyad oy'veinu
to erase all trace of us.[1]	לִמְחוֹת אֶת שְׁמֵנוּ	lim'chot et shemenu.
Remember your promise	זְכֹר אֲשֶׁר נִשְׁבַּעְתָּ	Zechor asher nishbatah
to our ancestors:	לַאֲבוֹתֵינוּ וּלְאִמּוֹתֵינוּ	la'avoteinu ule'imoteinu:
Ex 32:13 "Like the stars of the sky, *too many to count,*	כְּכוֹכְבֵי הַשָּׁמַיִם	Kechoch'vei hashamayim
Ex 32:13 will I increase your descendants."[2]	אַרְבֶּה אֶת־זַרְעֲכֶם	arbeh et zarachem,
But now we are left,	וְעַתָּה נִשְׁאַרְנוּ	ve'atah nisharnu
only a few of all those many!	מְעַט מֵהַרְבֵּה	me'at meharbeh.
But in spite of this,	◊ וּבְכָל זֹאת	◊ uvechol zot,
we have not forgotten who you are,[3]	שִׁמְךָ לֹא שָׁכָחְנוּ	shim'cha lo shachachnu—
so please don't forget us.	נָא אַל תִּשְׁכָּחֵנוּ	nah al tishkachenu!

[1] "To blot out our name/reputation," so that no trace of us will remain in human history.

[2] Ex 32:13 has אַרְבֶּה אֶת־זַרְעֲכֶם כְּכוֹכְבֵי הַשָּׁמָיִם; when pleading on behalf of the Jewish people after they sinned with the Golden Calf, Moses recalls God's promises to Abraham, Isaac and Jacob.

[3] "Your name we have not forgotten"; the name implies reputation and identity.

SPS Sample

5

O God, God of Israel,	יי אֱלֹהֵי יִשְׂרָאֵל	Adonai, Elohei Yisra'el,
Ex. 32:12 Turn back from your anger;	שׁוּב מֵחֲרוֹן אַפֶּךָ	Shuv mecharon apechah
and relent at the evil *penalty* for your people.	וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ	vehinachem al hara'ah le'amecha.
Psalm 79:9 Help us, saving God,	עָזְרֵנוּ אֱלֹהֵי יִשְׁעֵנוּ	Ozrenu, Elohei yish'enu,
for the glory of your reputation,	עַל־דְּבַר כְּבוֹד־שְׁמֶךָ	al devar kevod shemecha,
rescue us and forgive our sins	וְהַצִּילֵנוּ וְכַפֵּר עַל־חַטֹּאתֵינוּ	vehatzilenu, vechaper al chatoteinu,
for the sake of your reputation.	לְמַעַן שְׁמֶךָ	lema'an shemecha.
O God, God of Israel,	יי אֱלֹהֵי יִשְׂרָאֵל	Adonai, Elohei Yisra'el,
Ex. 32:12 Turn back from your anger;	שׁוּב מֵחֲרוֹן אַפֶּךָ	Shuv mecharon apechah
and relent at the evil *penalty* for your people.	וְהִנָּחֵם עַל־הָרָעָה לְעַמֶּךָ	vehinachem al hara'ah le'amecha.

SPS Sample

Israel's Protector ▪ שׁוֹמֵר יִשְׂרָאֵל ▪ Shomer Yisra'el

O, protector of *your people* Israel,	שׁוֹמֵר יִשְׂרָאֵל	Shomer Yisra'el,
protect the remnant of Israel,	שְׁמוֹר שְׁאֵרִית יִשְׂרָאֵל	shemor she'erit Yisra'el,
don't let Israel be destroyed	וְאַל יאבַד יִשְׂרָאֵל	ve'al yovad Yisra'el,
for they say, "Listen, *descendants of* Israel."	הָאוֹמְרִים שְׁמַע יִשְׂרָאֵל	ha'omrim: "Shema, Yisra'el!"
O, protector of the one people,	שׁוֹמֵר גּוֹי אֶחָד	Shomer goy echad,
protect the remnant of that one people,	שְׁמוֹר שְׁאֵרִית עַם אֶחָד	Shemor she'erit am echad,
don't let the one people be destroyed	וְאַל יאבַד גּוֹי אֶחָד	ve'al yovad goy echad,
for they declare the unity of your nature:	הַמְיַחֲדִים שִׁמְךָ	ham'yachadim shim'chah,
"The Ruler is our God; the Ruler is one."	יהוה אֱלֹהֵינוּ יהוה ׀ אֶחָד	"Adonai Eloheinu, Adonai echad!"
O, protector of the holy people,	שׁוֹמֵר גּוֹי קָדוֹשׁ	Shomer goy kadosh,
protect the remnant of the holy people,	שְׁמוֹר שְׁאֵרִית עַם קָדוֹשׁ	shemor she'erit am kadosh,
don't let the holy people be destroyed,	וְאַל יאבַד גּוֹי קָדוֹשׁ	ve'al yovad goy kadosh,
for they declare holiness three times[1]	הַמְשַׁלְּשִׁים בְּשָׁלֹשׁ קְדֻשּׁוֹת	ham'shal'shim beshalosh kedushot
to the Holy One.	לְקָדוֹשׁ	leKadosh.
You grant favor because of your mercy	מִתְרַצֶּה בְרַחֲמִים	Mitratzeh verachamim
and are appeased by prayers;	וּמִתְפַּיֵּס בְּתַחֲנוּנִים	umitpayes betachanunim;
grant favor and be appeased	הִתְרַצֵּה וְהִתְפַּיֵּס	hitratzeh vehitpayes
for the sake of this humiliated generation,	לְדוֹר עָנִי	ledor ani
for there is no *other* help.	כִּי אֵין עוֹזֵר	ki ein ozer.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
be gracious and answer us,	חָנֵּנוּ וְעָנֵנוּ	chonenu va'anenu
though we have done nothing *to earn*	כִּי אֵין בָּנוּ מַעֲשִׂים	ki ein banu ma'asim;
your favor; be just and kind to us—	עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד	aseh imanu tzedakah vachesed,
and save us!	וְהוֹשִׁיעֵנוּ	vehoshi'enu.

SPS Sample

[1] "Who triple in the three holinesses." You might think this implies that we say three Kedushah prayers each day, but most days we say Kedushah twice, in the morning and afternoon amidah prayers; instead, this refers to saying the word holy/קָדוֹשׁ/kadosh three times as part of every Kedushah. Instead of בְּשָׁלֹשׁ קְדֻשּׁוֹת, Hertz uses בְּשִׁלּוּשׁ קְדֻשָּׁה, "in the tripling of Kedushah"; such trivial differences are common among siddurim.

We stand for the second line of this section.

II Chron. 20:12 But we don't know	וַאֲנַחְנוּ לֹא נֵדַע	Va'anachnu lo nedah
what to do—we look to you *for guidance!*	׀ מַה־נַּעֲשֶׂה כִּי עָלֶיךָ עֵינֵינוּ	׀ mah na'aseh, ki alecha eineinu.
Ps 25:6 Remember your mercies, God,	זְכֹר־רַחֲמֶיךָ יְהוָה	Zechor rachamecha, Adonai,
and your kindnesses,	וַחֲסָדֶיךָ	vachasadecha,
for they have existed forever.	כִּי מֵעוֹלָם הֵמָּה	ki me'olam hemah.
Psalm 33:22 Be kind to us, God,	יְהִי־חַסְדְּךָ יְהוָה עָלֵינוּ	Yehi chasdecha Adonai aleinu
for we have hoped for you.[1]	כַּאֲשֶׁר יִחַלְנוּ לָךְ	ka'asher yichalnu lach.
Psalm 79:8 "Don't recall *to our discredit*	אַל־תִּזְכָּר־לָנוּ	"Al tizkor lanu
the sins of *our* first *ancestors;*	עֲוֹנֹת רִאשֹׁנִים	avonot rishonim;
quick, let your mercies reach us first,[2]	מַהֵר יְקַדְּמוּנוּ רַחֲמֶיךָ	maher, yekadmunu rachamecha
for we are very low!"	כִּי דַלּוֹנוּ מְאֹד	ki dalonu me'od."
Psalm 123:3 Be gracious to us, God, be gracious to us;	חָנֵּנוּ יְהוָה חָנֵּנוּ	Chanenu, Adonai, chanenu,
we've had our fill of humiliation.	כִּי־רַב שָׂבַעְנוּ בוּז	ki rav savanu vuz.
Habakkuk 3:2 When angry, remember to be merciful.	בְּרֹגֶז רַחֵם תִּזְכֹּר	Berogez, rachem tizkor.
Psalm 103:14 *God* knows what we are made of;	כִּי־הוּא יָדַע יִצְרֵנוּ	Ki hu yadah yitzreinu;
it's well known that we are dust.	זָכוּר כִּי־עָפָר אֲנָחְנוּ	zachur ki afar anachnu.
Psalm 79:9 Help us, saving God,	עָזְרֵנוּ אֱלֹהֵי יִשְׁעֵנוּ	Ozrenu, Elohei yish'enu,
for the glory of your reputation,	עַל־דְּבַר כְּבוֹד־שְׁמֶךָ	al devar kevod shemecha,
rescue us and forgive our sins	וְהַצִּילֵנוּ וְכַפֵּר עַל־חַטֹּאתֵינוּ	vehatzilenu, vechaper al chatoteinu,
for the sake of your reputation.	לְמַעַן שְׁמֶךָ	lema'an shemecha.

The leader leads Half Kaddish, page 541.

After Tachanun, on Monday and Thursday continue with the weekday morning Torah service, page 318.
On other days, continue with "Weekday Morning Concluding Prayers" on page 330.

SPS Sample

[1] "May your kindness be upon us, God, as (or, according to the way that) we have hoped for you," a plea that God's mercy and salvation, when it finally comes, should compensate for all the long years of hoping, suffering and waiting.

[2] I.e., before God's anger reaches us.

Morning Amidah for Shabbat

1. Ancestors ▪ אָבוֹת וְאִמָּהוֹת ▪ Avot Ve'Imahot

We bless you, God,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ ata ׀ Adonai
Blessed be *God*, blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי 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 וֵאלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	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 חַסְדֵי אָבוֹת וְאִמָּהוֹת	vezocher chasdei avot ve'imahot,
And rescue their posterity	וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם	umevi go'el livnei veneihem,
To show your love and honesty.[1]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.

Between Rosh Hashanah and Yom Kippur, add the shaded lines; when repeating the amidah, the leader pauses while the congregation says these lines.

Remember us for life,	זָכְרֵנוּ לְחַיִּים	Zochrenu lechayim,
ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים	vechotvenu besefer hachayim
for your own sake,[2] God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ ata ׀ Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה אָמֵן	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] 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.

SPS Sample

2. Might • גְּבוּרוֹת • Gevurot

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

From Pesach to Shemini Atzeret, some add the shaded line:

you make the dew fall.	מוֹרִיד הַטָּל	Morid hatal.

From Shemini Atzeret to Pesach, we add this shaded line to pray for Israel's winter rains:

you make wind blow and rain fall.[1]	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם	Mashiv haru'ach umorid hagashem.
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[2]	מְחַיֵּה 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.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	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.

Between Rosh Hashanah and Yom Kippur, add the shaded lines; when repeating the amidah, the leader pauses while the congregation says these lines.

Who is like you, source of mercy,	מִי כָמוֹךָ אַב הָרַחֲמִים	Mi chamocha, av harachamim,
thinking of your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to *grant them* life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.
To bring the dead to life, O you	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who revives the dead.[3]	מְחַיֵּה הַמֵּתִים אָמֵן	mechayeh hametim. Amen

[1] Especially in winter, when nature seems dormant, we note that the cycle of seasons will bring a new spring and reassure ourselves that the promise of resurrection—however we understand it—can surely be fulfilled.

[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.

SPS Sample

3. Holiness

For individual prayer, continue with 3b on page 283. During the leader's repetition, continue below.

3a. Holiness ▪ קְדוּשָׁה ▪ Responsive Kedushah

We include the responsive Kedushah when the prayer leader repeats the amidah or leads a "heiche kedushah." The congregation begins, and the leader repeats. Some are careful to 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-שִׁמְךָ בָּעוֹלָם	Nekadesh et shimcha ba'olam,
as *the angels* make it holy	כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ	keshem shemakdishim oto
in heavens above;	בִּשְׁמֵי מָרוֹם	bishmei marom;
for your prophet *Isaiah* wrote,	כַּכָּתוּב עַל יַד נְבִיאֶךָ	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 ׀ zeh el ׀ zeh ve'amar.
	Congregation and leader:	
Isaiah 6:3 "Holy, holy, holy	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	"Kadosh kadosh kadosh
is God of hosts;	יְהוָה צְבָאוֹת	Adonai tzeva'ot;
God's glory fills the universe."	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo."
	Congregation, then leader:	
Then with a great, loud voice,	אָז בְּקוֹל רַעַשׁ גָּדוֹל	Az bekol ra'ash gadol,
awesome and strong,	אַדִּיר וְחָזָק	adir vechazak
they make their voices heard,	מַשְׁמִיעִים קוֹל	mashmi'im kol,
rising to face the seraphim	מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים	mitnas'im le'umat serafim
who face them and say, "Blessed."	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ	le'umatam "Baruch" yomeru.
	Congregation and leader:	
Ezek. 3:12 "Blessed is God's glory	בָּרוּךְ כְּבוֹד־יְהוָה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."
	Congregation, then leader:	
Ruler, appear from your source	מִמְּקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ	Mimkomcha, malkeinu, tofi'a,
and rule over us,	וְתִמְלוֹךְ עָלֵינוּ	vetimloch aleinu,
for we are waiting for you.	כִּי מְחַכִּים אֲנַחְנוּ לָךְ	ki mechakim anachnu lach.
When will you rule Zion?	מָתַי תִּמְלוֹךְ בְּצִיּוֹן	Matai timloch beTziyon,
Soon, in our lifetime,	בְּקָרוֹב בְּיָמֵינוּ	bekarov beyameinu
you will establish your eternal rule.	לְעוֹלָם וָעֶד תִּשְׁכּוֹן	le'olam va'ed tishkon.

SPS Sample

Be acclaimed and sanctified	תִּתְגַּדַּל וְתִתְקַדַּשׁ	Titgadal vetitkadash
in your city Jerusalem	בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ	betoch Yerushalayim ir'cha
from age to age, in great triumph.	לְדוֹר וָדוֹר וּלְנֵצַח נְצָחִים	ledor vador ulenetzach netzachim.
May our eyes witness your rule	וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתֶךָ	Ve'eineinu tir'ena malchutecha
in the words spoken	כַּדָּבָר הָאָמוּר	kadavar ha'amur
in the songs about your power	בְּשִׁירֵי עֻזֶּךָ	beshirei uzecha
composed by David,	עַל יְדֵי דָוִד	al yedei David
your righteous, anointed *king:*	מְשִׁיחַ צִדְקֶךָ	meshiach tzidkecha.

Congregation and leader:

Ps 146:10 "God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	"Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah."	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah."

The leader concludes:[1]

From age to age, your greatness we proclaim,	לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ	Ledor vador nagid godlecha
Hallow your holiness	וּלְנֵצַח נְצָחִים	ul'netzach netzachim
for endless time.	קְדֻשָּׁתְךָ נַקְדִּישׁ	kedushat'cha nakdish.
Your praise shall	וְשִׁבְחֲךָ 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 אָתָּה	Ki El melech gadol vekadosh atah.
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

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

the holy God.	הָאֵל הַקָּדוֹשׁ אָמֵן	ha'El hakadosh. Amen
the holy ruler.	הַמֶּלֶךְ הַקָּדוֹשׁ אָמֵן	hamelech hakadosh. Amen

[1] Some say that during a heiche kedushah, while the leader concludes with "Ledor vador," the congregation should recite the short Holiness blessing and then continue the amidah.

3b. Holiness • קְדוּשָׁה • Kedushah

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וּקְדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, selah!	יְהַלְלוּךָ סֶלָה	yehalelucha selah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

the holy God.	הָאֵל הַקָּדוֹשׁ	ha'El hakadosh.
the holy ruler.[1]	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh.

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

Let Moses rejoice	יִשְׂמַח מֹשֶׁה	Yismach Moshe
in the gift of his portion—	בְּמַתְּנַת חֶלְקוֹ	bematnat chelko,
that you called him a faithful servant.	כִּי עֶבֶד נֶאֱמָן קָרָאתָ לוֹ	ki eved ne'eman karata lo.
You crowned him with perfect glory	כְּלִיל תִּפְאֶרֶת בְּרֹאשׁוֹ נָתַתָּ	Kelil tiferet berosho natata
when he stood before you on Mount Sinai.	בְּעָמְדוֹ לְפָנֶיךָ עַל הַר סִינַי	be'omdo lefanecha al Har Sinai.
The two slabs of stone	וּשְׁנֵי לוּחוֹת אֲבָנִים	Ushenei luchot avanim
Moses held as he brought *them* down;	הוֹרִיד בְּיָדוֹ	horid beyado,
upon them was written	וְכָתוּב בָּהֶם	vechatuv bahem
the rule of Shabbat observance,	שְׁמִירַת שַׁבָּת	shemirat Shabbat,
as your Torah says:	וְכֵן כָּתוּב בְּתוֹרָתֶךָ	vechen katuv beToratecha:
Ex 31:16-17 The children of Israel will observe	וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל	Veshamru venei Yisra'el
Shabbat,	אֶת־הַשַּׁבָּת	et haShabbat
making Shabbat for all their generations,	לַעֲשׂוֹת אֶת־הַשַּׁבָּת	la'asot et haShabbat
an agreement forever.	לְדֹרֹתָם בְּרִית עוֹלָם	ledorotam, berit olam.
Between me and the children of Israel,	בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל	Beini uvein benei Yisra'el
it is a sign forever	אוֹת הִוא לְעֹלָם	ot hi le'olam
that in six days God made	כִּי־שֵׁשֶׁת יָמִים עָשָׂה יהוה	ki sheshet yamim asah Adonai
heaven and earth,	אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ	et hashamayim ve'et ha'aretz
and on day seven *God* rested and was refreshed.	וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ	uvayom hashevi'i shavat vayinafash.

[1] From Rosh Hashanah to Yom Kippur, we stress the theme of God's sovereignty.

SPS Sample

You did not give *Shabbat,* Sovereign God,	וְלֹא נְתַתּוֹ יי אֱלֹהֵינוּ	Velo netato Adonai Eloheinu
to the *other* nations of the world,	לְגוֹיֵי הָאֲרָצוֹת	legoyey ha'aratzot,
nor did you grant this inheritance, O our ruler,	וְלֹא הִנְחַלְתּוֹ מַלְכֵּנוּ	velo hin'chalto, malkeinu,
to people who serve idols,	לְעוֹבְדֵי פְסִילִים	le'ovdei fesilim,
so in *Shabbat* rest	וְגַם בִּמְנוּחָתוֹ	vegam bimnuchato
non-Jewish people will find no shelter.[1]	לֹא יִשְׁכְּנוּ עֲרֵלִים	lo yishkenu arelim,
No, to your people Israel,	כִּי לְיִשְׂרָאֵל עַמְּךָ	ki leYisra'el amcha
you lovingly made *this gift,*	נְתַתּוֹ בְּאַהֲבָה	netato be'ahavah,
to the descendants of Jacob,	לְזֶרַע יַעֲקֹב	lezera Ya'akov,
the people whom you chose,	אֲשֶׁר בָּם בָּחָרְתָּ	asher bam bacharta.
the people who make day seven holy—	עַם מְקַדְּשֵׁי שְׁבִיעִי	Am mekadshei shevi'i,
they will all find satisfaction and delight	כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ	kulam yisbe'u veyit'angu
from your *bountiful* goodness.	מִטּוּבֶךָ	mituvecha.
And *as for* day seven,	וְהַשְּׁבִיעִי	Vehashvi'i
you favored it and made it holy;	רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ	ratzita bo vekidashto,
you called it the most delightful of days,	חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ	chemdat yamim oto karata,
a memory of the work of Creation.	זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית	zecher lema'asei vereshit.
Our Sovereign God,	אֱלֹהֵינוּ וֵאלֹהֵי	Eloheinu veElohei
our parents' God,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	avoteinu ve'imoteinu,
Grant favor as we rest *from care*.	רְצֵה בִמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
That in your Torah we may share.[2]	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,
Cleanse our hearts to serve you right	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.

[1] "The uncircumcised *non-Jewish people* will not dwell."

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

SPS Sample

And Sovereign God, give to our care	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Elohenu
Willing in love the Sabbath dear,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
This holy day, *with true delight.*	שַׁבַּת קָדְשֶׁךָ	Shabbat kodshecha.
Let Israel rest now, who proclaim	וְיָנוּחוּ בָהּ יִשְׂרָאֵל[2]	Veyanuchu vah Yisra'el
The sanctity of your great name.[1]	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
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 Shabbat holy.	מְקַדֵּשׁ הַשַּׁבָּת אָמֵן	mekadesh haShabbat. Amen

5. Temple Service • עֲבוֹדָה • Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	lidvir beitecha,
as for Israel's fervent pleas[3] and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy[4]	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ	avodat Yisra'el amecha.

On Rosh Chodesh and fesitval intermediate days, add Yaaleh VeYavo, page 498.

And may our eyes witness	וְתֶחֱזֶינָה 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 *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן אָמֵן	hamachazir shechinato leTziyon. Amen

[1] "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."

[2] Our note on different variations of this phrase is on page 608.

[3] 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 אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.

[4] "And may it be to *your* liking forever …"

SPS Sample

6a. We Give Thanks ▪ מוֹדִים ▪ Modim

We thank you,	מוֹדִים אֲנַחְנוּ לָךְ	Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא יי אֱלֹהֵינוּ	sha'atah hu Adonai Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	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 לְךָ וּנְסַפֵּר 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 נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ 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 וָבֹקֶר וְצָהֳרָיִם	shebechol et, erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.

The silent amidah continues with Ve'al Kulam on page 287.

6b. Teachers' Thanksgiving ▪ מוֹדִים דְּרַבָּנָן ▪ Modim Derabbanan

We read this silently when the prayer leader repeats the amidah.

We thank you	מוֹדִים אֲנַחְנוּ לָךְ	Modim anachnu lach
for you are the Ruler, our God	שָׁאַתָּה הוּא יי אֱלֹהֵינוּ	sha'ata hu Adonai Eloheinu
and our ancestors' God,	וֵאלֹהֵי 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 *we give*	בְּרָכוֹת וְהוֹדָאוֹת	Berachot vehoda'ot
to your great and holy name,	לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	leshimcha hagadol vehakadosh,
because you have given us life	עַל שֶׁהֶחֱיִיתָנוּ	al shehecheyitanu
and sustained us.	וְקִיַּמְתָּנוּ	vekiyamtanu.

SPS Sample

Keep giving us life and sustenance,	כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ	Ken techayenu utekaymenu,
and gather our scattered exiles	וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ	vete'esof galuyotenu
to the courtyards of your sanctuary,	לְחַצְרוֹת קָדְשֶׁךָ	lechatzrot kodshecha,
to keep your statutes,	לִשְׁמוֹר חֻקֶּיךָ	lishmor chukecha
do your will,	וְלַעֲשׂוֹת רְצוֹנֶךָ	vela'asot retzonecha,
and serve you wholeheartedly	וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם	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 אֵל הַהוֹדָאוֹת	Baruch El hahoda'ot.

The Thanksgiving blessing continues here.
On Chanukah, insert Al Hanisim on page 500.

And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.

Between Rosh Hashanah and Yom Kippur, add the shaded lines.
When repeating the amidah, the prayer leader pauses while the congregation says these lines.

And write down for a good life all the children	וּכְתוֹב לְחַיִּים טוֹבִים	Uchetov lechayim tovim
of *those with whom you made* your agreement!	כָּל-בְּנֵי בְרִיתֶךָ	kol benei veritecha.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.
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
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

SPS Sample

In the silent amidah, continue with Blessing 7 for peace on the next page.
During the repetition, the leader adds the Priests' Blessing.

The Priests' Blessing[1] ▪ בִּרכַּת כֹּהֲנִים ▪ Bircat Kohanim

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
bless us with the triple blessing	בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת	bar'cheinu vaberachah hamshuleshet
in the Torah,	בַּתּוֹרָה	baTorah
written by your servant Moses,	הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	hak'tuvah al yedei Moshe avdecha,
spoken by Aaron and his children,	הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו	ha'amurah mipi Aharon uvanav
the priests—your holy people—	כֹּהֲנִים עַם קְדוֹשֶׁךָ	kohanim—am kedoshecha—
in these words:	כָּאָמוּר	ka'amur:

After each of the three verses of the Priests' Blessing, the congregation responds.

Num 6:24-26 May God bless you	יְבָרֶכְךָ יהוה	Yevarechecha Adonai
and protect you.	וְיִשְׁמְרֶךָ	veyishmerecha.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon
May God smile at you[2]	יָאֵר יהוה ו פָּנָיו אֵלֶיךָ	Ya'er Adonai panav elecha
and show you favor.	וִיחֻנֶּךָּ	vichuneka.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon
May God let you perceive *God's* presence[3]	יִשָּׂא יהוה ו פָּנָיו אֵלֶיךָ	Yisa Adonai panav elecha
and set you at peace.	וְיָשֵׂם לְךָ שָׁלוֹם	veyasem lecha shalom.
May this be your will!	כֵּן יְהִי רָצוֹן	Ken yehi ratzon

SPS Sample

[1] God dictated the Priests' Blessing for Aaron to use when blessing the Children of Israel (Num. 6:22-23).
[2] "May God send the light of *God's* face/presence toward you"
[3] "May God raise *God's* face toward you"

7. Peace • שָׁלוֹם • Shalom

Grant peace on earth,[1]	שִׂים שָׁלוֹם בָּעוֹלָם	Sim shalom ba'olam
goodness and blessing,	טוֹבָה וּבְרָכָה	tovah uv'rachah
grace, kindness and mercy	חֵן וָחֶסֶד וְרַחֲמִים	chen vachesed verachamim
for us and all Israel, your people.	עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ	aleinu ve'al kol Yisra'el amecha.
Bless us all, O source of life,	בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ	Bar'chenu avinu kulanu
as one, in the light of your presence.	כְּאֶחָד בְּאוֹר פָּנֶיךָ	ke'echad be'or panecha,
For in the light of your presence	כִּי בְאוֹר פָּנֶיךָ	ki ve'or panecha
you gave us, Ruling God,	נָתַתָּ לָנוּ יי 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 וְשָׁלוֹם	verachamim vechayim veshalom.
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,
at every time and in every hour	בְּכָל-עֵת וּבְכָל-שָׁעָה	bechol et uvechol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.

Between Rosh Hashanah and Yom Kippur, use the shaded section instead of the next four lines.

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 blesses *God's* people Israel	הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	hamvarech et amo Yisra'el
with peace.	בַּשָּׁלוֹם אָמֵן	bashalom. Amen

Between Rosh Hashanah and Yom Kippur, say the shaded lines; when repeating the amidah, the leader pauses while the congregation says the next five lines, then repeats them.

In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood, may we be	וְשָׁלוֹם וּפַרְנָסָה טוֹבָה	veshalom ufarnasah tovah,
reviewed and graded before you,	נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ	nizacher venikatev lefanechah, anachnu
with all your people, Israel's descendants,	וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל	vechol amchah Beit Yisra'el
for a life of goodness and peace.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם	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.	עוֹשֶׂה הַשָּׁלוֹם אָמֵן	oseh hashalom. Amen

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

SPS Sample

The amidah ends here, but we remain standing to express our own thanks and the longings of our heart guided by the next paragraphs.

After the repetition, the leader says the Full Kaddish on page 542; the Torah service is on page 341. On Rosh Chodesh, festivals and Chanukah, continue instead with Hallel, page 305.

Personal Prayers

My God, keep bad *words* from my tongue,	אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע	Elohai, netzor leshoni mera,
and lies from my lips.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה	usefatai midaber mirmah.
Let me not try to answer those who curse me;	וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם	Velimkalelai nafshi tidom,
let my spirit be *as still* as dust to everyone.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה	venafshi ke'afar lakol tihyeh.
Open my heart with your teaching	פְּתַח לִבִּי בְּתוֹרָתֶךָ	Petach libi beToratecha,
that my spirit may follow your rules.	וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי	uvemitzvotecha tirdof nafshi.
As for all who plan harm for me,	וְכָל-הַחוֹשְׁבִים עָלַי רָעָה	Vechol hachoshvim alai ra'ah,
quickly upset their designs	מְהֵרָה הָפֵר עֲצָתָם	meherah hafer atzatam
and spoil their plans.	וְקַלְקֵל מַחֲשַׁבְתָּם	vekalkel machashavtam.
Do it for the sake of your reputation;	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha,
do it for the sake of your right hand;	עֲשֵׂה לְמַעַן יְמִינֶךָ	aseh lema'an yeminecha,
do it for the sake of your holiness;	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	aseh lema'an kedushatecha,
do it for the sake of your law.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ	aseh lema'an Toratecha.
Ps 60:7 "To save your devoted followers,	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ	"Lema'an yechaltzun yedidecha,
take action, rescue and answer me!"	הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי	hoshi'ah yemin'cha, va'aneni."
Psalm 19:15 "May what I say be to your liking,	יִהְיוּ לְרָצוֹן אִמְרֵי־פִי	"Yi'heyu leratzon imrei fi,
and my deepest thoughts *come* before you,	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock, my savior."	יְהוָה צוּרִי וְגֹאֲלִי	Adonai, tzuri, vego'ali."

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
Making peace in heaven above,	עֹשֶׂה הַשָּׁלוֹם בִּמְרוֹמָיו	Oseh hashalom bimromav
may *God* bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen."

SYS Sample

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

May this be what you want,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעַבָדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
Mal 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.
Mal. 3:4 So that God will enjoy	וְעָרְבָה לַיהוָה	Ve'arvah lAdonai
the sacrifice of Judah and Jerusalem	מִנְחַת יְהוּדָה וִירוּשָׁלָם	min'chat Yehudah Virushalayim
as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

After a heiche kedushah, the leader says the Full Kaddish, page 542; the Torah service is on page 341.

On Rosh Chodesh and Chanukah, and on festival intermediate days that fall on Shabbat, continue instead with Hallel, page 305.

SPS Sample

Morning Amidah for Festival Holy Days

On Pesach, some congregations say one of the Pesach poems, page 523.

1. Ancestors ▪ אָבוֹת ▪ Avot Ve'Imahot וְאִמָּהוֹת

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי 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 וֵאלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	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 חַסְדֵי אָבוֹת וְאִמָּהוֹת	vezocher chasdei avot ve'imahot,
And rescue their posterity	וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם	umevi go'el livnei veneihem,
To show your love and honesty.[1]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה אָמֵן	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."

SPS Sample

2. Might ▪ גְּבוּרוֹת ▪ Gevurot

You are mighty forever, God,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
you bring life to the dead	מְחַיֵּה מֵתִים אַתָּה	mechayeh metim atah
and are strong in salvation—	רַב לְהוֹשִׁיעַ	rav lehoshi'ah—
From the second day of Pesach until Shemini Atzeret, some add:		
you make the dew fall.	מוֹרִיד הַטָּל	Morid hatal.
On the first morning of Pesach, add:		
you make wind blow and rain fall.[1]	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם	Mashiv haru'ach umorid hagashem.
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[2]	מְחַיֵּה 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.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דוֹמֶה לָּךְ	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	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who revives the dead.[3]	מְחַיֵּה הַמֵּתִים אָמֵן	mechayeh hametim. Amen

The third blessing has responsive and individual versions.
3a is the responsive version; 3b (page 295) is for individual silent prayer.

SPS Sample

[1] Especially in winter, when nature seems dormant, we note that the cycle of seasons will bring a new spring and reassure ourselves that the promise of resurrection—however we understand it—can surely be fulfilled.
[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.

3a. Holiness ▪ קְדוּשָׁה ▪ Responsive Kedushah

We include the responsive Kedushah when the prayer leader repeats the amidah or leads a "heiche kedushah." The congregation begins, and the prayer leader repeats. Some are careful to 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-שִׁמְךָ בָּעוֹלָם	Nekadesh et shimcha ba'olam,
as *the angels* make it holy	כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ	keshem shemakdishim oto
in heavens above;	בִּשְׁמֵי מָרוֹם	bishmei marom;
for your prophet *Isaiah* wrote,	כַּכָּתוּב עַל יַד נְבִיאֶךָ	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 ׀ zeh el ׀ zeh ve'amar.
	Congregation and leader:	
Isaiah 6:3 "Holy, holy, holy	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	"Kadosh kadosh kadosh
is God of hosts;	יהוה צְבָאוֹת	Adonai tzeva'ot;
God's glory fills the universe."	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo."
	Congregation, then leader:	
Then with a great, loud voice,	אָז בְּקוֹל רַעַשׁ גָּדוֹל	Az bekol ra'ash gadol,
awesome and strong,	אַדִּיר וְחָזָק	adir vechazak
they make their voices heard,	מַשְׁמִיעִים קוֹל	mashmi'im kol,
rising to face the seraphim	מִתְנַשְּׂאִים לְעֻמַּת שְׂרָפִים	mitnas'im le'umat serafim
who face them and say, "Blessed."	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ	le'umatam "Baruch" yomeru.
	Congregation and leader:	
Ezek 3:12 "Blessed is God's glory	בָּרוּךְ כְּבוֹד־יהוה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."
	Congregation, then leader:	
Ruler, appear from your source	מִמְּקוֹמְךָ מַלְכֵּנוּ תוֹפִיעַ	Mimkomcha, malkeinu, tofi'a,
and rule over us,	וְתִמְלוֹךְ עָלֵינוּ	vetimloch aleinu,
for we are waiting for you.	כִּי מְחַכִּים אֲנַחְנוּ לָךְ	ki mechakim anachnu lach.
When will you rule Zion?	מָתַי תִּמְלוֹךְ בְּצִיּוֹן	Matai timloch beTziyon,
Soon, in our lifetime,	בְּקָרוֹב בְּיָמֵינוּ	bekarov beyameinu
you will establish your eternal rule.	לְעוֹלָם וָעֶד תִּשְׁכּוֹן	le'olam va'ed tishkon.

SPS Sample

Be acclaimed and sanctified	תִּתְגַּדַּל וְתִתְקַדַּשׁ	Titgadal vetitkadash
in your city Jerusalem	בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ	betoch Yerushalayim ir'cha
from age to age, in great triumph.	לְדוֹר וָדוֹר וּלְנֵצַח נְצָחִים	ledor vador ulenetzach netzachim.
May our eyes witness your rule	וְעֵינֵינוּ תִרְאֶינָה מַלְכוּתֶךָ	Ve'eineinu tir'ena malchutecha
in the words spoken	כַּדָּבָר הָאָמוּר	kadavar ha'amur
in the songs about your power	בְּשִׁירֵי עֻזֶּךָ	beshirei uzecha
composed by David,	עַל יְדֵי דָוִד	al yedei David
your righteous, anointed *king:*	מְשִׁיחַ צִדְקֶךָ	meshiach tzidkecha.
	Congregation and leader:	
Ps 146:10 "God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	"Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah."	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah."
	The leader concludes:[1]	
From age to age, your greatness we proclaim,	לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ	Ledor vador nagid godlecha
Hallow your holiness	וּלְנֵצַח נְצָחִים	ul'netzach netzachim
for endless time.	קְדֻשָּׁתְךָ נַקְדִּישׁ	kedushat'cha nakdish.
Your praise shall	וְשִׁבְחֲךָ 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 אָתָּה	Ki El melech gadol vekadosh atah.
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
the holy God.	הָאֵל הַקָּדוֹשׁ אָמֵן	ha'El hakadosh. Amen

3b. Holiness ▪ קְדוּשָׁה ▪ Individual Kedushah

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וּקְדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, selah!	יְהַלְלוּךָ סֶלָה	yehalelucha selah.
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
the holy God.	הָאֵל הַקָּדוֹשׁ אָמֵן	ha'El hakadosh. Amen

[1] Some say that during a heiche kedushah, while the leader concludes with "Ledor vador," the congregation should recite the short Holiness blessing and then continue the amidah.

SPS Sample

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

You chose us from all the *other* peoples.	אַתָּה בְחַרְתָּנוּ מִכָּל-הָעַמִּים	Ata vechartanu mikol ha'amim.
You gave us your love, took delight in us	אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ	Ahavta otanu, veratzita banu,
and raised us above all other peoples;	וְרוֹמַמְתָּנוּ מִכָּל-הַלְּשׁוֹנוֹת	veromamtanu mikol halshonot,
you made us holy through your rules	וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ	vekidashtanu bemitzvotecha,
and brought us close, Ruler, to serve you,	וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekeravtanu malkenu la'avodatecha,
and you bestowed on us	וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	veshimcha hagadol vehakadosh
your great and holy reputation.	עָלֵינוּ קָרָאתָ	aleinu karata.

Add the shaded words on Shabbat

And you gave us, *Sovereign* God,	וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu
with love Sabbaths for rest and	בְּאַהֲבָה שַׁבָּתוֹת לִמְנוּחָה וּ	be'ahavah shabbatot limnucha u
festivals for rejoicing	מוֹעֲדִים לְשִׂמְחָה	mo'adim lesimchah,
feasts and times for joy,	חַגִּים וּזְמַנִּים לְשָׂשׂוֹן	chagim uzemanim lesason,
this day—this Sabbath day and …	אֶת-יוֹם הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם	et yom haShabbat hazeh, ve'et yom

For Pesach:

this festival of matzah,	חַג הַמַּצּוֹת הַזֶּה	chag hamatzot hazeh,
time of our freedom …	זְמַן חֵרוּתֵנוּ	zeman cherutenu …

For Shavuot:

this festival of Weeks,	חַג הַשָּׁבֻעוֹת הַזֶּה	chag hashavuot hazeh,
time of giving us our Torah …	זְמַן מַתַּן תּוֹרָתֵנוּ	zeman matan Toratenu …

For Sukkot:

this festival of Huts,	חַג הַסֻּכּוֹת הַזֶּה	chag hasukkot hazeh
time of our joy …	זְמַן שִׂמְחָתֵנוּ	zeman simchatenu …

For Shemini Atzeret and Simchat Torah

the eighth day, this festival of assembly,	הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה	hashmini chag ha'atzeret hazeh,
time of our joy …	זְמַן שִׂמְחָתֵנוּ	zeman simchatenu …

Continue here on all festivals; add the shaded word on Shabbat.

lovingly, a holy assembly,[1]	בְּאַהֲבָה מִקְרָא קֹדֶשׁ	be'ahavah mikra kodesh
recalling our Exodus from Egypt.	זֵכֶר לִיצִיאַת מִצְרָיִם	zecher litziyat Mitzrayim.

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

SPS Sample

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	velohei avoteinu ve'imoteinu,
may there rise, approach and reach you,	יַעֲלֶה וְיָבֹא וְיַגִּיעַ	ya'aleh veyavo veyagi'a
be seen, favored, and heard,	וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע	veyera'eh veyeratzeh veyishama
noticed and remembered—	וְיִפָּקֵד וְיִזָּכֵר	veyipaked veyizacher
thoughts and memories of us,	זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ	zichronenu ufikdonenu,
and of our ancestors,	וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vezichron avoteinu ve'imoteinu,
of the Messiah	וְזִכְרוֹן מָשִׁיחַ	vezichron Mashiach
(your servant David's descendant),	בֶּן דָּוִד עַבְדֶּךָ	ben David avdecha,
of Jerusalem	וְזִכְרוֹן יְרוּשָׁלַיִם	vezichron Yerushalayim
your holy city,	עִיר קָדְשֶׁךָ	ir kodshecha,
and of all your people	וְזִכְרוֹן כָּל-עַמְּךָ	vezichron kol am'cha
the descendants of Israel	בֵּית יִשְׂרָאֵל לְפָנֶיךָ	beit Yisra'el lefanecha
for deliverance, good,	לִפְלֵיטָה לְטוֹבָה	lifleta letova
grace, kindness, mercy,	לְחֵן וּלְחֶסֶד וּלְרַחֲמִים	lechen ul'chesed ul'rachamim
life and peace,	לְחַיִּים וּלְשָׁלוֹם	lechayim ul'shalom,
	For Pesach:	
on this festival of matza.	בְּיוֹם חַג הַמַּצּוֹת הַזֶּה	beyom chag hamatzot hazeh.
	For Shavuot:	
on this festival of weeks.	בְּיוֹם חַג הַשָּׁבֻעוֹת הַזֶּה	beyom chag hashavu'ot hazeh.
	For Sukkot:	
on this festival of huts.	בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה	beyom chag hasukkot hazeh.
	For Shemini Atzeret and Simchat Torah:	
on the eighth day,	בְּיוֹם הַשְּׁמִינִי	beyom hashmini
this festival of assembly.	חַג הָעֲצֶרֶת הַזֶּה	chag ha'atzeret hazeh.
	Continue here on all festivals:	
Remember us, our sovereign God,	זָכְרֵנוּ יי אֱלֹהֵינוּ	Zochrenu Adonai Eloheinu
on *this day* for good; Amen	בּוֹ לְטוֹבָה אָמֵן	bo letovah; Amen
think of us for blessing; Amen	וּפָקְדֵנוּ בּוֹ לִבְרָכָה אָמֵן	ufokdenu vo livracha; Amen
and save us for life. Amen	וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים אָמֵן	vehoshi'enu vo lechayim. Amen

SPS Sample

And as for salvation and mercy—	וּבִדְבַר יְשׁוּעָה וְרַחֲמִים	Uvidvar yeshuah verachamim
take pity on us, be gracious to us,	חוּס וְחָנֵּנוּ	chus vechonenu
have mercy on us, and save us;	וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ	verachem aleinu vehoshi'enu,
for our eyes are on you,	כִּי אֵלֶיךָ עֵינֵינוּ	ki elecha eineinu,
because you are God, a ruler	כִּי אֵל מֶלֶךְ	ki el melech
both gracious and compassionate.	חַנּוּן וְרַחוּם אָתָּה	chanun verachum ata.
Grant us, Ruling God,	וְהַשְׂיאֵנוּ יי אֱלֹהֵינוּ	Vehasi'enu Adonai Eloheinu
the blessing of your festivals	אֶת-בִּרְכַּת מוֹעֲדֶיךָ	et birkat mo'adecha
for life and peace,	לְחַיִּים וּלְשָׁלוֹם	lechayim uleshalom,
for joy and happiness, as you wished	לְשִׂמְחָה וּלְשָׂשׂוֹן כַּאֲשֶׁר רָצִיתָ	lesimcha ulesason, ka'asher ratzita
and said you would bless us.	וְאָמַרְתָּ לְבָרְכֵנוּ	ve'amarta levar'chenu.
	Add the shaded words on Shabbat	
Our Sovereign God,	אֱלֹהֵינוּ וֵאלֹהֵי	Eloheinu veElohei
our parents' God,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	avoteinu ve'imoteinu,
Find favor in our *Sabbath* rest.	רְצֵה בְמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
And in us Torah-shares invest.	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,
Cleanse our hearts to serve you right[1]	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.
And lovingly entrust to us,	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Eloheinu
With true delight,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
with joy and glee,	בְּשִׂמְחָה וּבְשָׂשׂוֹן	besimchah uvesason
Shabbat and times of festivity.	שַׁבַּת וּמוֹעֲדֵי קָדְשֶׁךָ	Shabbat umo'adei kodshecha,
Grant Israel joy now, who proclaim	וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל	veyismechu vecha Yisra'el
The sanctity of your great name.	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.

[1] "God and god of our ancestors, enjoy our rest; make us holy with your commandments, and grant our portion in your Torah. Satisfy us from your goodness, and make us rejoice in your salvation, and cleanse our hearts for your service in truth."

SPS Sample

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 sanctifies Shabbat, Israel	מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and our festive times.[1]	וְהַזְּמַנִּים אָמֵן	vehazmanim. Amen

5. Temple Service ▪ עֲבוֹדָה ▪ Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	lidvir beitecha,
as for Israel's fervent pleas[2] and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy[3]	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ	avodat Yisra'el amecha.
And may our eyes witness	וְתֶחֱזֶינָה 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 *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן אָמֵן	hamachazir shechinato leTziyon. Amen

SPS Sample

[1] "And let us inherit, Sovereign God, with love and delight, with joy and glee, Shabbat and your holy assemblies. And let Israel rejoice in you, they who make your name holy. Blessed are you, who make Shabbat, Israel and the seasons holy."

[2] 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 אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.

[3] "And may it be to *your* liking forever …"

6a. Thanksgiving ▪ מוֹדִים ▪ Modim

We thank you,	מוֹדִים אֲנַחְנוּ לָךְ ׀	׀ Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא ׀ יי אֱלֹהֵינוּ	sha'atah huu Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	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 לְךָ וּנְסַפֵּר 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 נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ 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 וָבֹקֶר וְצָהֳרָיִם	shebechol et, erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.

SPS Sample

6b. Teachers' Thanksgiving ▪ מוֹדִים דְּרַבָּנָן ▪ Modim Derabbanan

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

We thank you	מוֹדִים אֲנַחְנוּ לָךְ	Modim anachnu lach
for you are the Ruler, our God	שָׁאַתָּה הוּא יי אֱלֹהֵינוּ	sha'ata hu Adonai Eloheinu
and our ancestors' God,	וֵאלֹהֵי 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 *we give*	בְּרָכוֹת וְהוֹדָאוֹת	Berachot vehoda'ot
to your great and holy name,	לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	leshimcha hagadol vehakadosh,
because you have given us life	עַל שֶׁהֶחֱיִיתָנוּ	al shehecheyitanu
and sustained us.	וְקִיַּמְתָּנוּ	vekiyamtanu.
Keep giving us life and sustenance,	כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ	Ken techayenu utekaymenu,
and gather our scattered exiles	וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ	vete'esof galuyotenu
to the courtyards of your sanctuary,	לְחַצְרוֹת קָדְשֶׁךָ	lechatzrot kodshecha,
to keep your statutes,	לִשְׁמוֹר חֻקֶּיךָ	lishmor chukecha
do your will,	וְלַעֲשׂוֹת רְצוֹנֶךָ	vela'asot retzonecha,
and serve you wholeheartedly	וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם	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 אֵל הַהוֹדָאוֹת	Baruch El hahoda'ot.

Continue the Thanksgiving blessing below:

And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךְ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.
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
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

SPS Sample

In the silent amidah, continue with the Blessing 7 for peace on the next page.
During the repetition, the leader adds the Priests' Blessing.

The Priests' Blessing[1] ▪ בִּרכַּת כֹּהֲנִים ▪ Bircat Kohanim

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
bless us with the triple blessing	בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת	bar'cheinu vaberachah hamshuleshet
in the Torah,	בַּתּוֹרָה	baTorah
written by your servant Moses,	הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	hak'tuvah al yedei Moshe avdecha,
spoken by Aaron and his children,	הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו	ha'amurah mipi Aharon uvanav
the priests—your holy people—	כֹּהֲנִים עַם קְדוֹשֶׁךָ	kohanim—am kedoshecha—
in these words:	כָּאָמוּר	ka'amur:

After each of the three verses of the Priests' Blessing, the congregation responds.

Num 6:24-26 May God bless you	יְבָרֶכְךָ יהוה	Yevarechecha Adonai
and protect you.	וְיִשְׁמְרֶךָ	veyishmerecha.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon
May God smile at you[2]	יָאֵר יהוה ו פָּנָיו אֵלֶיךָ	Ya'er Adonai panav elecha
and show you favor.	וִיחֻנֶּךָּ	vichuneka.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon
May God let you perceive *God's* presence[3]	יִשָּׂא יהוה ו פָּנָיו אֵלֶיךָ	Yisa Adonai panav elecha
and set you at peace.	וְיָשֵׂם לְךָ שָׁלוֹם	veyasem lecha shalom.
May this be your will!	כֵּן יְהִי רָצוֹן	Ken yehi ratzon

SPS Sample

[1] God dictated the Priests' Blessing for Aaron to use when blessing the Children of Israel (Num. 6:22-23).
[2] "May God send the light of *God's* face/presence toward you"
[3] "May God raise *God's* face toward you"

7. Peace ▪ שָׁלוֹם ▪ Shalom

Grant peace on earth,[1]	שִׂים שָׁלוֹם בָּעוֹלָם	Sim shalom ba'olam
goodness and blessing,	טוֹבָה וּבְרָכָה	tovah uv'rachah
grace, kindness and mercy	חֵן וָחֶסֶד וְרַחֲמִים	chen vachesed verachamim
for us and all Israel, your people.	עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ	aleinu ve'al kol Yisra'el amecha.
Bless us all, O source of life,	בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ	Bar'chenu avinu kulanu
as one, in the light of your presence.	כְּאֶחָד בְּאוֹר פָּנֶיךָ	ke'echad be'or panecha,
For in the light of your presence	כִּי בְאוֹר פָּנֶיךָ	ki ve'or panecha
you gave us, Ruling God,	נָתַתָּ לָנוּ יי 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 וְשָׁלוֹם	verachamim vechayim veshalom.
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,
at every time and in every hour	בְּכָל-עֵת וּבְכָל-שָׁעָה	bechol et uvechol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.
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 blesses *God's* people Israel	הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	hamvarech et amo Yisra'el
with peace.	בַּשָּׁלוֹם 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. After the amidah, the leader leads Full Kaddish, page 542.

Personal Prayer

My God, keep bad *words* from my tongue,	אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע	Elohai, netzor leshoni mera,
and lies from my lips.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה	usefatai midaber mirmah.
Let me not try to answer those who curse me;	וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם	Velimkalelai nafshi tidom,
let my spirit be *as still* as dust to everyone.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה	venafshi ke'afar lakol tihyeh.

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

SPS Sample

Open my heart with your teaching	פְּתַח לִבִּי בְּתוֹרָתֶךָ	Petach libi beToratecha,
that my spirit may follow your rules.	וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי	uvemitzvotecha tirdof nafshi.
As for all who plan harm for me,	וְכָל-הַחוֹשְׁבִים עָלַי רָעָה	Vechol hachoshvim alai ra'ah,
quickly upset their designs	מְהֵרָה הָפֵר עֲצָתָם	meherah hafer atzatam
and spoil their plans.	וְקַלְקֵל מַחֲשַׁבְתָּם	vekalkel machashavtam.
Do it for the sake of your reputation;	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha,
do it for the sake of your right hand;	עֲשֵׂה לְמַעַן יְמִינֶךָ	aseh lema'an yeminecha,
do it for the sake of your holiness;	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	aseh lema'an kedushatecha,
do it for the sake of your law.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ	aseh lema'an Toratecha.
Ps 60:7 "To save your devoted followers,	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ	"Lema'an yechaltzun yedidecha,
take action, rescue and answer me!"	הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי	hoshi'ah yemin'cha, va'aneni."
Psalm 19:15 "May what I say be to your liking,	יִהְיוּ לְרָצוֹן אִמְרֵי-פִי	"Yi'heyu leratzon imrei fi,
and my deepest thoughts *come* before you,	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock, my savior."	יְהוָה צוּרִי וְגֹאֲלִי	Adonai, tzuri, vego'ali."
Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen."

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

May this be what you want,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעַבָדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
Mal 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.
Mal. 3:4 So that God will enjoy	וְעָרְבָה לַיהוָה	Ve'arvah lAdonai
the sacrifice of Judah and Jerusalem	מִנְחַת יְהוּדָה וִירוּשָׁלָם	min'chat Yehudah Virushalayim
as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

SPS Sample

הַלֵּל

Psalms of Praise

We add Hallel, psalms 113-118, on Rosh Chodesh, festivals and Chanukah,
as well as Israel's Independence Day and Yom Yerushalayim.
Hallel was part of the Temple ritual; for example,
the Levites would recite Hallel as the Jews slaughtered their lambs
for the Passover sacrifice (Mishnah Pesachim 5:7).

Those who wear tefillin on festival intermediate days remove them before Hallel.

On Sukkot (except for the Shabbat of Sukkot), take the lulav and etrog, saying the following blessing (some people add a meditation first):

We bless you, ruling God—	⁞ בָּרוּךְ אַתָּה יי	⁞ Baruch atah Adonai
Your rule is everywhere;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You made us holy with your rules	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	asher kidshanu bemitzvotav
To lift our lulav *in the air*.	וְצִוָּנוּ עַל נְטִילַת לוּלָב	vetzivanu al netilat lulav.

The first time you take the lulav and etrog, add this blessing:

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.[1]	וְהִגִּיעָנוּ לַזְּמַן הַזֶּה	Vehigi'anu lazman hazeh.

[1] "Place" is literally "time"; but are not time and space a continuum?

SPS Sample

Hallel: Psalms of Praise

Prayer leader begins; congregation responds "Amen" and repeats:

We bless you, ruling God—	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
Eternal is your might;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You made us holy with your rules	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	asher kidshanu bemitzvotav
This Hallel to recite.	וְצִוָּנוּ לִקְרֹא אֶת-הַהַלֵּל אָמֵן	vetzivanu likro et haHallel. Amen

Psalm 113

[1] Halleluyah,	הַלְלוּיָהּ	Halleluyah
God's servants, give praise!	הַלְלוּ עַבְדֵי יהוה	Hallelu avdei Adonai
Praise God's reputation!	הַלְלוּ אֶת־שֵׁם יהוה	hallelu et shem Adonai,
[2] Now and forevermore	יְהִי שֵׁם יהוה מְבֹרָךְ	yehi shem Adonai mevorach
God's name be blessed.	מֵעַתָּה וְעַד־עוֹלָם	me'ata ve'ad olam;
[3] From where the sun begins its course,	מִמִּזְרַח־שֶׁמֶשׁ	mimizrach shemesh
Until at last it comes to rest,	עַד־מְבוֹאוֹ	ad mevo'o
God's name be praised.	מְהֻלָּל שֵׁם יהוה	mehulal shem Adonai.
[4] Above all peoples God is high,	רָם עַל־כָּל־גּוֹיִם יהוה	Ram al kol goyim Adonai,
God's glory soars above the sky.	עַל הַשָּׁמַיִם כְּבוֹדוֹ	al hashamayim kevodo;
[5] Who is like our sovereign God,	מִי כַּיהוה אֱלֹהֵינוּ	mi kAdonai Eloheinu,
Whose throne is high above the sky,	הַמַּגְבִּיהִי לָשָׁבֶת	hamagbihi lashavet,
[6] Who deigns to peer	הַמַּשְׁפִּילִי לִרְאוֹת	hamashpili lir'ot
On us down here?[1]	בַּשָּׁמַיִם וּבָאָרֶץ	bashamayim uva'aretz.
[7] *God* lifts the pauper from the dust,	מְקִימִי מֵעָפָר דָּל	Mekimi me'afar dal,
From ashes brings the mourner,	מֵאַשְׁפֹּת יָרִים אֶבְיוֹן	me'ashpot yarim evyon
[8] To seat him with the upper crust,	לְהוֹשִׁיבִי עִם־נְדִיבִים	lehoshivi im nedivim,
In the big givers' corner.[2]	עִם נְדִיבֵי עַמּוֹ	im nedivei amo.

[1] Literally, "Who becomes lower in order to look on heaven/skies and earth"—God is so very high that even the heights of the sky barely deserve God's lofty attention.

[2] It would be more literal to translate verses 7 and 8, "The pauper in the dust, God stands him upright. The mourner in ashes, God lifts him up, to seat him with the big givers in the community." A נָדִיב is a magnanimous person as well as brand of cheap Israeli cigarettes.

SPS Sample

[9] *God* makes the childless woman	◊ מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת	◊ Moshivi akeret habayit
a joyful mother of children;[1] Halleluyah!	אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּיָהּ	em habanim semecha: Halleluyah!

Psalm 114[2]

[1] When Jacob's house left Egypt land	בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם	Betzeit Yisra'el miMitzrayim,
(They had been there too long!)	בֵּית יַעֲקֹב מֵעַם לֹעֵז	beit Ya'akov me'am lo'ez,
They left behind a place where people		
Spoke in foreign tongue.[3]		
[2] Judah was God's holy place—	הָיְתָה יְהוּדָה לְקָדְשׁוֹ	hayta Yehudah lekodshoh,
A place God found among 'em.	יִשְׂרָאֵל מַמְשְׁלוֹתָיו	Yisrael mamshelotav;
Israel was in God's own grasp,		
And *to their home God brung 'em.*		
[3] The sea saw it and tried to split,	הַיָּם רָאָה וַיָּנֹס	hayam ra'ah vayanos,
Upstream the Jordan ran.[4]	הַיַּרְדֵּן יִסֹּב לְאָחוֹר	haYarden yisov le'achor;
[4] Like lusty rams the mountains pranced,	הֶהָרִים רָקְדוּ כְאֵילִים	heharim rakdu che'eilim
Hills skipped around like lambs.[5]	גְּבָעוֹת כִּבְנֵי־צֹאן	geva'ot kivnei tzon.
[5] What's got you on the run,	מַה־לְּךָ הַיָּם	Mah lecha hayam
What is your problem, ocean?	כִּי תָנוּס	ki tanoos,
What's got you cringing, Jordan,	הַיַּרְדֵּן	haYarden
That backward is your motion?	תִּסֹּב לְאָחוֹר	tisov le'achor?

[1] A pre-feminist way of saying that God grants our dearest wishes.

[2] You can sing the English of the first four verses to the same tune as the Hebrew, but the English also works with "Let My People Go" (if you add your own chorus). For the rest of Psalm 114, you can sing the English to the same tune as the Hebrew.

[3] "When Israel came out of Egypt, *when* Jacob's descendants left a people with a foreign language"

[4] "The sea saw and ran *away;* the Jordan tried to turn backwards."

[5] Literally, "When Israel went out of Egypt, the house of Jacob out of a people who spoke a strange language, Judah became *God's* holy thing, Israel *God's* possession. The sea saw it and fled; the Jordan ran backwards. The mountains danced like rams, the hills like lambs."

SPS Sample

[6] What's put you all a-jitter—	הֶהָרִים	Heharim
You mountains jump like rams!	תִּרְקְדוּ כְאֵילִים	tirkedu che'eilim
What's put you all a-skitter,	גְּבָעוֹת	geva'ot
Hills gambolling like lambs?[1]	כִּבְנֵי־צֹאן	kivnei tzon?
[7] At the presence of the Boss[2]	◊ מִלִּפְנֵי אָדוֹן	◊ Milifnei Adon
The fearful earth will shiver	חוּלִי אָרֶץ	chuli aretz,
At the presence of the Boss,	מִלִּפְנֵי	milifnei
God of Jacob, it will quiver.	אֱלוֹהַּ יַעֲקֹב	Elo'ah Ya'akov—
[8] God made a pool of water	הַהֹפְכִי הַצּוּר	Ha'hofchi hatzur
From rock that flanked a mountain;	אֲגַם־מָיִם	agam mayim,
That brittle flinty stone	חַלָּמִישׁ	Chalamish
Became a running fountain.[3]	לְמַעְיְנוֹ־מָיִם	lemay'no mayim.

SPS Sample

[1] "What's wrong, sea, that you run away? / Jordan, that you turn back? / Mountains, that you dance like rams? / Hills, like lambs?"

[2] "Adon" in Hebrew is for someone in charge; in our society, that's the Boss.

[3] "Before God, dance, O earth, / Before the God of Jacob, / Who turned the rock into a pool of water, / The flinty rock into a fountain."

Psalm 115: 1-11

Omit the shaded section on Rosh Chodesh (except during Chanukah) and the last six days of Pesach.

[1] Not for us, God, not for us,	לֹא לָנוּ יהוה לֹא לָנוּ	Lo lanu, Adonai, lo lanu
but for the sake of your name grant us glory,	כִּי־לְשִׁמְךָ תֵּן כָּבוֹד	ki leshimcha ten kavod
for the sake of your kindness and truth.	עַל־חַסְדְּךָ עַל־אֲמִתֶּךָ	al chasd'cha al amitecha
[2] Why should the other nations say *of us*,	לָמָּה יֹאמְרוּ הַגּוֹיִם	lama yomru hagoyim,
"Where is their God?"	אַיֵּה־נָא אֱלֹהֵיהֶם	"Ayeh na eloheihem?"
[3] When our God is in heaven	וֵאלֹהֵינוּ בַשָּׁמָיִם	vEloheinu vashamayim,
doing whatever *God* wishes?	כֹּל אֲשֶׁר־חָפֵץ עָשָׂה	kol asher chafetz asah.
[4] Their idols are silver and gold,	עֲצַבֵּיהֶם כֶּסֶף וְזָהָב	Atzabayhem kesef vezahav,
work of human hands.[1]	מַעֲשֵׂה יְדֵי אָדָם	Ma'aseh yedei adam.
[5] They have a mouth but cannot speak;	פֶּה־לָהֶם וְלֹא יְדַבֵּרוּ	Peh lahem velo yedaberu,
eyes, but they cannot see.	עֵינַיִם לָהֶם וְלֹא יִרְאוּ	einayim lahem velo yir'u.
[6] They have ears, but they can't hear;	אָזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ	Oznayim lahem velo yishma'u,
a nose, but they can't smell—	אַף לָהֶם וְלֹא יְרִיחוּן	af lahem velo yerichun.
[7] Hands, but they can't feel;	יְדֵיהֶם וְלֹא יְמִישׁוּן	Yedeihem velo yemishun,
feet, but they can't walk;	רַגְלֵיהֶם וְלֹא יְהַלֵּכוּ	ragleihem velo yehalechu,
they can't make a sound with their throat.	לֹא־יֶהְגּוּ בִגְרוֹנָם	lo yeh'gu bigronam.
[8] Their makers are like the idols they make,	כְּמוֹהֶם יִהְיוּ עֹשֵׂיהֶם	Kemohem yih'yu oseihem,
and so are all who rely on them.	כֹּל אֲשֶׁר־בֹּטֵחַ בָּהֶם	kol asher bote'ach bahem.
[9] But Israel relies on God.	◊ יִשְׂרָאֵל בְּטַח בַּיהוה	◊ Yisra'el b'tach bAdonai,
God is their help and their shield.	עֶזְרָם וּמָגִנָּם הוּא	ezram umaginam hu.
[10] Aaron's house trusts in God;	בֵּית אַהֲרֹן בִּטְחוּ בַיהוה	Beit Aharon bit'chu bAdonai,
God is their help and their shield.	עֶזְרָם וּמָגִנָּם הוּא	ezram umaginam hu.
[11] Those who fear God trust in God;	יִרְאֵי יהוה בִּטְחוּ בַיהוה	Yir'ei Adonai bit'chu vAdonai,
God is their help and their shield.	עֶזְרָם וּמָגִנָּם הוּא	ezram umaginam hu.

[1] This psalm brings to mind the Midrashic story of young Abram, later Abraham. His father (the story goes) made a living selling idols. One day, Abram smashed most of the idols in the shop, leaving one statue to hold the hammer. Dad was angry; Abram blamed the idol. "That's ridiculous," said Dad, "they're just stone." "In that case," says Abram, "how can you sell them and let people pray to them?"

SPS Sample

Psalm 115: 12-18[1]

[12] God has remembered us and will bless—	יהוה זְכָרָנוּ יְבָרֵךְ	Adonai zecharanu; yevarech—
will bless the house of Israel,	יְבָרֵךְ אֶת־בֵּית יִשְׂרָאֵל	yevarech et beit Yisra'el,
will bless the house of Aaron,	יְבָרֵךְ אֶת־בֵּית אַהֲרֹן	yevarech et beit Aharon,
[13] *God* will bless those who fear God,	יְבָרֵךְ יִרְאֵי יהוה	yevarech yir'ei Adonai,
both small and great.	הַקְּטַנִּים עִם־הַגְּדֹלִים	haktanim im hagdolim.
[14] God will give you more,	יֹסֵף יהוה עֲלֵיכֶם	Yosef Adonai aleichem,
you and your children.	עֲלֵיכֶם וְעַל־בְּנֵיכֶם	aleichem ve'al beneichem.
[15] You'll be blessed by God,	בְּרוּכִים אַתֶּם לַיהוה	Beruchim atem lAdonai,
the maker of heaven and earth.	עֹשֵׂה שָׁמַיִם וָאָרֶץ	oseh shamayim va'aretz.
[16] Heaven is for God,	◊ הַשָּׁמַיִם שָׁמַיִם לַיהוה	◊ Hashamayim shamayim lAdonai,
who gave the earth to people.[2]	וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם	veha'aretz natan livnei adam.
[17] Dead people don't hail God,	לֹא הַמֵּתִים יְהַלְלוּיָהּ	Lo hametim yehal'lu Yah,
nor do those who have gone down to silence.	וְלֹא כָל־יֹרְדֵי דוּמָה	velo kol yordei dumah.
[18] But we will bless God	וַאֲנַחְנוּ נְבָרֵךְ יָהּ	Va'anachnu nevarech Yah
from now on and forever.	מֵעַתָּה וְעַד־עוֹלָם	me'atah ve'ad olam
Halleluyah!	הַלְלוּיָהּ	Halleluyah.

SPS Sample

[1] How is this related to the beginning of Psalm 115? The first part speaks of our trust in God; this part speaks of God fulfilling that trust. The first part contrasts inanimate idols with the living God; this part contrasts the dead, who cannot praise God, with us, who live and praise God.

[2] "The heavens are the heavens of God, and *God* gave the earth to the children of Adam."

Psalm 116: 1-11

Omit the shaded section on Rosh Chodesh (except during Chanukah) and the last six days of Pesach.

[1] I love *it* when God hears	אָהַבְתִּי כִּי־יִשְׁמַע יהוה	Ahavti ki yishma Adonai
my voice, my prayers.	אֶת־קוֹלִי תַּחֲנוּנָי	et koli tachanunai,
[2] For *God* bent an ear to me,	כִּי־הִטָּה אָזְנוֹ לִי	ki hita ozno li
so I'll call *on God* all my days.	וּבְיָמַי אֶקְרָא	uv'yamai ekra.
[3] The bonds of death had tied me,	אֲפָפוּנִי חֶבְלֵי־מָוֶת	Afafuni chevlei mavet,
the narrow grave had found me;	וּמְצָרֵי שְׁאוֹל מְצָאוּנִי	um'tzarei She'ol m'tza'uni.
I had come to grief and trouble.	צָרָה וְיָגוֹן אֶמְצָא	tzara veyagon emtza.
[4] So I called in the name of God,	וּבְשֵׁם־יהוה אֶקְרָא	Uv'shem Adonai ekra,
"God, please! Save my soul!"	אָנָּה יהוה מַלְּטָה נַפְשִׁי	"Ana Adonai, malta nafshi!"
[5] God is gentle and righteous,	חַנּוּן יהוה וְצַדִּיק	Chanun Adonai vetzadik,
and our God acts kindly.	וֵאלֹהֵינוּ מְרַחֵם	vEloheinu merachem;
[6] God guards the simple;	שֹׁמֵר פְּתָאִים יהוה	shomer peta'im Adonai,
I was down, but *God* saved me.	דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ	daloti veli yehoshi'a.
[7] O my soul, return and rest,	שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי	Shuvi nafshi limnuchaychi
because God has been kind to you	כִּי־יהוה גָּמַל עָלָיְכִי	ki Adonai gamal alaychi,
[8] And has saved my soul from death,	כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת	ki chilatzta nafshi mimavet,
my eyes from weeping,	אֶת־עֵינִי מִן־דִּמְעָה	et eini min dim'a,
and my legs from failing.	אֶת־רַגְלִי מִדֶּחִי	et ragli midechi.
[9] I'll walk before God	אֶתְהַלֵּךְ לִפְנֵי יהוה	Et'halech lifnei Adonai
in the lands of the living.	בְּאַרְצוֹת הַחַיִּים	be'artzot hachayim.
[10] I kept my faith even when I said,	◊ הֶאֱמַנְתִּי כִּי אֲדַבֵּר	◊ He'emanti ki adaber,
"I'm really suffering."	אֲנִי עָנִיתִי מְאֹד	"Ani aniti me'od."
[11] I said in my haste,	אֲנִי אָמַרְתִּי בְחָפְזִי	Ani amarti vechofzi,
"All people are liars."[1]	כָּל־הָאָדָם כֹּזֵב	"Kol ha'adam kozev."

[1] The sense could be: "Even when I was suffering, and God seemed to have abandoned me, I trusted *God*. But as for people, I could see pretty quickly that they're not reliable."

SPS Sample

Psalm 116: 12-19[1]

[12] What can I do for God, in return	מָה־אָשִׁיב לַיהוה	Mah ashiv lAdonai
for all that *God* has done for me?	כָּל־תַּגְמוּלוֹהִי עָלָי	kol tagmulohi alay?
[13] I'll raise the cup of salvation,	כּוֹס־יְשׁוּעוֹת אֶשָּׂא	Kos yeshu'ot esah
and I'll call on the name of God.	וּבְשֵׁם יהוה אֶקְרָא	uv'shem Adonai ekra.
[14] I'll pay off my pledges to God	נְדָרַי לַיהוה אֲשַׁלֵּם	Nedarai lAdonai ashalem
in front of all *God's* people.	נֶגְדָה־נָּא לְכָל־עַמּוֹ	negda na lechol amo.
[15] God sets a high price on	יָקָר בְּעֵינֵי יהוה	Yakar be'einei Adonai
the death of those *God* loves.	הַמָּוְתָה לַחֲסִידָיו	hamavtah lachasidav.
[16] God, I am your servant,	אָנָּה יהוה כִּי־אֲנִי עַבְדֶּךָ	Ana Adonai ki ani avdecha,
your servant, the child of your handmaid—	אֲנִי־עַבְדְּךָ בֶּן־אֲמָתֶךָ	ani avd'cha, ben amatecha—
so you have unshackled me.	פִּתַּחְתָּ לְמוֹסֵרָי	pitachta lemoseray.
[17] I'll bring you thank-offerings	לְךָ־אֶזְבַּח זֶבַח תּוֹדָה	Lecha ezbach zevach todah
and I'll call on the name of God.	וּבְשֵׁם יהוה אֶקְרָא	uv'shem Adonai ekra.
[18] I'll pay off my pledges to God	נְדָרַי לַיהוה אֲשַׁלֵּם	Nedarai lAdonai ashalem
in front of all *God's* people,	נֶגְדָה־נָּא לְכָל־עַמּוֹ	negda na lechol amo.
[19] In the courts of God's Temple,	◊ בְּחַצְרוֹת בֵּית יהוה	◊ Bechatzrot beit Adonai,
in your center, O Jerusalem.	בְּתוֹכֵכִי יְרוּשָׁלָם	betochechi Yerushalayim,
Halleluyah!	הַלְלוּיָהּ	Halleluyah!

Psalm 117

[1] Hail God, all you nations;	◊ הַלְלוּ אֶת־יהוה כָּל־גּוֹיִם	◊ Halelu et Adonai kol goyim,
praise *God*, all you peoples.	שַׁבְּחוּהוּ כָּל־הָאֻמִּים	shab'chuhu kol ha'umim;
[2] For *God's* kindness has overwhelmed us,	כִּי גָבַר עָלֵינוּ חַסְדּוֹ	ki gavar aleinu chasdo,
and God's truth, forever. Halleluyah.	וֶאֱמֶת־יהוה לְעוֹלָם הַלְלוּיָהּ	ve'emet Adonai le'olam. Halleluyah!

[1] How does this follow from the first part of the psalm? The psalmist resolves to be as reliable toward God as God has been toward him or her.

SPS Sample

Psalm 118:1-4

The prayer leader recites the verses in black, and the congregation responds with the grey verses. (Customs differ, of course.)

[1] God is good, so we give thanks;	הוֹדוּ לַיהוה כִּי־טוֹב	Hodu lAdonai ki tov;
God's kindness is unlimited.	כִּי לְעוֹלָם חַסְדּוֹ	"Ki le'olam chasdo."
God is good, so we give thanks;	הוֹדוּ לַיהוה כִּי־טוֹב	Hodu lAdonai ki tov;
God's kindness is unlimited.	כִּי לְעוֹלָם חַסְדּוֹ	"Ki le'olam chasdo."
[2] Let this be sung by Israel's ranks;	יֹאמַר־נָא יִשְׂרָאֵל	Yomar nah Yisra'el,
God's kindness is unlimited.	כִּי לְעוֹלָם חַסְדּוֹ	"Ki le'olam chasdo."
God is good, so we give thanks;	הוֹדוּ לַיהוה כִּי־טוֹב	Hodu lAdonai ki tov;
God's kindness is unlimited.	כִּי לְעוֹלָם חַסְדּוֹ	"Ki le'olam chasdo."
[3] Let Aaron's children join the chorus:	יֹאמְרוּ־נָא בֵית־אַהֲרֹן	Yom'ru nah veit Aharon:
God's kindness is unlimited.	כִּי לְעוֹלָם חַסְדּוֹ	"Ki le'olam chasdo."
God is good, so we give thanks;	הוֹדוּ לַיהוה כִּי־טוֹב	Hodu lAdonai ki tov;
God's kindness is unlimited.	כִּי לְעוֹלָם חַסְדּוֹ	"Ki le'olam chasdo."
[4] Revere *and praise* what God does for us,	יֹאמְרוּ־נָא יִרְאֵי יהוה	Yom'ru nah yir'ei Adonai
God's kindness is unlimited.	כִּי לְעוֹלָם חַסְדּוֹ	"Ki le'olam chasdo."
God is good, so we give thanks;	הוֹדוּ לַיהוה כִּי־טוֹב	Hodu lAdonai ki tov;
God's kindness is unlimited.	כִּי לְעוֹלָם חַסְדּוֹ	"Ki le'olam chasdo."

SPS Sample

Psalm 118: 5-20

[5] Bound in chains, I called on God;	מִן־הַמֵּצַר קָרָאתִי יָהּ	Min hametzar karati Yah
God answered me with liberty.	עָנָנִי בַמֶּרְחָב יָהּ	anani vamer'chav Yah
[6] God is on my side, so I won't worry;	יהוה לִי לֹא אִירָא	Adonai li lo ira;
what can a person do to me?	מַה־יַּעֲשֶׂה לִי אָדָם	mah ya'aseh li adam?
[7] God is on my side, with my friends,	יהוה לִי בְּעֹזְרָי	Adonai li be'ozrai,
so I can face my enemies.	וַאֲנִי אֶרְאֶה בְשֹׂנְאָי	va'ani er'eh v'son'ai.

[8] It's better to trust God	טוֹב לַחֲסוֹת בַּיהוה	Tov lachasot bAdonai
than rely on people.	מִבְּטֹחַ בָּאָדָם	mibto'ach ba'adam.
[9] It's better to trust God	טוֹב לַחֲסוֹת בַּיהוה	Tov lachasot bAdonai
than rely on princes.	מִבְּטֹחַ בִּנְדִיבִים	mibto'ach bindivim.
[10] All the nations surrounded me;	כָּל־גּוֹיִם סְבָבוּנִי	Kol goyim s'vavuni;
in the name of God I cut them down.	בְּשֵׁם יהוה כִּי אֲמִילַם	beshem Adonai ki amilam.
[11] They were all around me, hordes of them;	סַבּוּנִי גַם־סְבָבוּנִי	Sabuni gam s'vavuni;
in the name of God I cut them down.	בְּשֵׁם יהוה כִּי אֲמִילַם	beshem Adonai ki amilam.
[12] They swarmed like bees;	סַבּוּנִי כִדְבוֹרִים	Sabuni chidvorim;
they are quenched like a fire of thorns;	דֹּעֲכוּ כְּאֵשׁ קוֹצִים	do'achu ke'esh kotzim;
in the name of God I cut them down.	בְּשֵׁם יהוה כִּי אֲמִילַם	beshem Adonai ki amilam.
[13] You pushed and pushed me to make me fall,	דַּחֹה דְחִיתַנִי לִנְפֹּל	Dacho d'chitani linpol,
but God helped me.	וַיהוה עֲזָרָנִי	vAdonai azarani.
[14] God is my strength and my song,	עָזִּי וְזִמְרָת יָהּ	Ozi vezimrat Yah,
and this has been my salvation.	וַיְהִי־לִי לִישׁוּעָה	vay'hi li lishu'ah.
[15] There's a cry of joy and salvation	קוֹל רִנָּה וִישׁוּעָה	Kol rina viyshu'ah
in the tents of the righteous:	בְּאָהֳלֵי צַדִּיקִים	be'oholei tzadikim:
"God's right hand is valiant,	יְמִין יהוה עֹשָׂה חָיִל	"Yemin Adonai osah chayil,
[16] God's right hand is lifted up,	יְמִין יהוה רוֹמֵמָה	yemin Adonai romemah,
God's right hand is valiant."	יְמִין יהוה עֹשָׂה חָיִל	yemin Adonai osah chayil."
[17] I'm not going to die, but live	לֹא אָמוּת כִּי־אֶחְיֶה	Lo amut ki echyeh
and tell what God has done.	וַאֲסַפֵּר מַעֲשֵׂי יָהּ	va'asaper ma'asei Yah;
[18] God punished me severely,	יַסֹּר יִסְרַנִי יָהּ	Yasor yisrani Yah
but didn't give me over to death.	וְלַמָּוֶת לֹא נְתָנָנִי	velamavet lo netanani.
[19] Open the gates of righteousness;	◊ פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק	◊ Pit'chu li sha'arey tzedek,
I will enter and thank God.	אָבֹא־בָם אוֹדֶה יָהּ	avo vam odeh Yah.
[20] This is the gate to God;	זֶה־הַשַּׁעַר לַיהוה	Zeh hasha'ar lAdonai
the righteous will enter it.	צַדִּיקִים יָבֹאוּ בוֹ	tzadikim yavo'u vo.

SPS Sample

Psalm 118: 21-24

We repeat each of these four verses:

[21] I thank you for answering me	אוֹדְךָ כִּי עֲנִיתָנִי	Od'cha ki anitani
and being my salvation.	וַתְּהִי־לִי לִישׁוּעָה	vat'hi li li'shu'ah.
[22] That block—it's now the keystone—	אֶבֶן מָאֲסוּ הַבּוֹנִים	Even ma'asu habonim
was rejected by the mason.	הָיְתָה לְרֹאשׁ פִּנָּה	haytah lerosh pinah.
[23] This success has come from God;	מֵאֵת יהוה הָיְתָה זֹּאת	Me'et Adonai haytah zot;
to us, it seems miraculous.	הִיא נִפְלָאת בְּעֵינֵינוּ	hi niflat be'eineinu.
[24] This is the day that God has made,	זֶה־הַיּוֹם עָשָׂה יהוה	Zeh hayom asah Adonai;
a day of joy and happiness!	נָגִילָה וְנִשְׂמְחָה בוֹ	nagilah venismechah vo.

Psalm 118: 25

The prayer leader says each of these four lines, and the congregation repeats it.

[25] Please, God, save us;	אָנָּא יהוה הוֹשִׁיעָה נָּא	Ana Adonai hoshiah na;
Please, God, save us.	אָנָּא יהוה הוֹשִׁיעָה נָּא	Ana Adonai hoshiah na.
Please, God, grant us success;	אָנָּא יהוה הַצְלִיחָה נָּא	Ana Adonai hatzlichah na;
Please, God, grant us success;	אָנָּא יהוה הַצְלִיחָה נָּא	Ana Adonai hatzlichah na.

SPS Sample

Psalm 118: 26-29

We repeat each of these four verses:

[26] Welcome,[1] in God's name;	בָּרוּךְ הַבָּא בְּשֵׁם יהוה	Baruch haba beshem Adonay;
we bless you from God's temple.	בֵּרַכְנוּכֶם מִבֵּית יהוה	berachnuchem mibeit Adonay.
[27] God is the ruler who shines light upon us;	אֵל יהוה וַיָּאֶר לָנוּ	El Adonay vaya'er lanu;
bind the festive sacrifice with ropes[2]	אִסְרוּ־חַג בַּעֲבֹתִים	isru chag ba'avotim
to the horns of the altar.	עַד־קַרְנוֹת הַמִּזְבֵּחַ	ad karnot hamizbe'ach.
[28] You are my God and I will thank you,	אֵלִי אַתָּה וְאוֹדֶךָּ	Eli ata ve'odekah,
my ruler and I will exalt you.	אֱלֹהַי אֲרוֹמְמֶךָּ	Elohai arom'mekah.
[29] Thank God, for *God* is good,	הוֹדוּ לַיהוה כִּי־טוֹב	Hodu lAdonai ki tov,
for God's kindness lasts forever.	כִּי לְעוֹלָם חַסְדּוֹ	ki le'olam chasdo.

[1] בָּרוּךְ הַבָּא means "welcome" today, but literally it means "Blessed is the one who comes."
[2] It doesn't sound like a festive occasion for the sacrifice, does it?

Final Blessing

To finish Hallel, we say this blessing silently; the leader concludes it aloud.

Let all your works praise you, ruling God,	יְהַלְלוּךָ יי אֱלֹהֵינוּ	Yehalelucha Adonai Eloheinu
with your devoted ones,	כָּל-מַעֲשֶׂיךָ וַחֲסִידֶיךָ	kol ma'asecha, vachasidecha,
the righteous people who do your will;	צַדִּיקִים עוֹשֵׂי רְצוֹנֶךָ	tzadikim, osei retzonecha,
and let all your people, the house of Israel,	וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל	vechol amcha beit Yisra'el
joyfully thank and bless,	בְּרִנָּה יוֹדוּ וִיבָרְכוּ	berinah yodu vivar'chu
praise and glorify,	וִישַׁבְּחוּ וְיפָאֲרוּ	vishabchu vifa'aru
exalt and revere,	וִירוֹמְמוּ וְיַעֲרִיצוּ	viromemu veya'aritzu
sanctify and empower	וְיַקְדִּישׁוּ וְיַמְלִיכוּ	veyakdishu veyamlichu
your name, O our ruler,	אֶת-שִׁמְךָ מַלְכֵּנוּ	et shimcha malkenu,
for it is good to thank you	◊ כִּי לְךָ טוֹב לְהוֹדוֹת	◊ ki lecha tov lehodot,
and fitting to sing to your name,	וּלְשִׁמְךָ נָאֶה לְזַמֵּר	uleshimcha na'eh lezamer,
because forever and ever	כִּי מֵעוֹלָם עַד עוֹלָם	ki me'olam ad olam
you are God.	אַתָּה אֵל	atah El.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
sovereign hailed with praises.	מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת אָמֵן	melech mehulal batishbachot. Amen

SPS Sample

The leader leads Full Kaddish, page 542, on days with a Musaf service (festivals, Rosh Chodesh and Shabbat), Half Kaddish, page 541, on other days.

Continue with the Torah service, page 341 on Shabbat, festival holy days and Hoshanah Rabbah, page 318 on weekdays and festival intermediate days.

Hoshanot (for congregations that say them after Hallel instead of after Musaf) are on page 548.

קְרִיאַת הַתּוֹרָה

Torah Service

Page 318 on weekdays and festival intermediate days,
page 341 on Shabbat, festival holy days and Hoshanah Rabbah,

Jewish scripture is public and available for all to read and study. On Shabbat morning we read the weekly portion, working through the Five Books of Moses in our liturgical year. On Shabbat afternoon, we read the first section of next week's portion, and we read this section on Monday and Thursday mornings. On festivals, fast days and Chanukah, the reading is appropriate for the day. After reading from the Torah, we hold up the scroll and declare that this is the scripture Moses brought us.

The scroll is written without vowels, punctuation or cantillation marks (that indicate melody), so chanting from the scroll takes careful preparation. However, nothing is secret: we honor members of the congregation by inviting them to observe the reading.

We stand from the time the ark is opened until the scroll is placed on its reading desk. When the ark is opened, some raise their little finger or tallit, then kiss it. As the scroll comes thorugh the congregation, some touch its cover with hand or tallit or siddur, then kiss it. These are ways to show devotion to the book that guides our way of life.

The Torah service begins and ends with a procession, and with two contiguous verses from Torah (Numbers 10:35-36) that summarize the way in which the Israelites traveled through the wilderness. Our Torah service takes us back to that time when we had most reason to trust God—for our miraculous rescue from slavery, for supplying our daily needs with manna and water. Could anyone seek more convincing proof that God keeps God's promise and is our reliable savior? Let's recover those days symbolically as we study our Torah!

The service has many quotations from psalms and other sources, with pageantry and song as we bring the beautifully decorated scroll through the congregation. In addition to reading from the Torah, on Shabbat, festival holy days and public fast days we read a section from the Prophets. Two reasons are given for this custom, one related to history, the other to theology. At a time when Jews were forbidden to read Torah, we read from the Prophets instead; at a time when some sects would limit our scripture to the Torah only, we decided to read from the Prophets just to show they were wrong.

While the Torah is out of the ark, we take the opportunity to offer prayers for the government, the New Moon, those in need of healing, and more.

As we remove the scroll from the ark, we bow to the empty cabinet—empty except for remaining scrolls—to glorify God, and thus we make it clear that the Torah is not God, that God is incorporeal, that we have no visible object of worship.

SPS Sample

Weekday Morning Torah Service and Concluding Prayers

For Shabbat and festivals, the Torah service begins on page 341.

God, Slow to Anger ▪ אֵל אֶרֶךְ אַפַּיִם ▪ El Erech Apayim

For Mondays and Thursdays, some add El Erech Apayim, except on:
Rosh Chodesh, festival intermediate days, the day before Pesach, the Ninth of Av, the day before Yom Kippur, during Chanukah, on Purim Katan (in a leap year), on Purim or Shushan Purim

The two paragraphs below are similar. Some say only the first, some say both, some say neither.

God, slow to anger,	אֵל אֶרֶךְ אַפַּיִם	El erech apayim
great in kindness and truth,	וְרַב חֶסֶד וֶאֱמֶת	verav chesed, ve'emet,
do not punish us in your anger.	אַל בְּאַפְּךָ תוֹכִיחֵנוּ	al be'ap'cha tochichenu.
Be merciful, God, to your people,	חוּסָה יי עַל עַמֶּךָ	Chusah, Adonai, al amecha,
and rescue us from every danger.	וְהוֹשִׁיעֵנוּ מִכָּל רָע	vehoshi'enu mikol rah.
We have wronged you, Ruler;	חָטָאנוּ לְךָ אָדוֹן	Chatanu lecha, Adon;
forgive us in your great mercy, God!	סְלַח נָא כְּרֹב רַחֲמֶיךָ אֵל	selach nah kerov rachamecha, El.

God, slow to anger,	אֵל אֶרֶךְ אַפַּיִם	El erech apayim
great in kindness and truth,	וְרַב חֶסֶד וֶאֱמֶת	verav chesed, ve'emet,
don't turn away from us.	אַל תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ	al tas'ter panecha mimenu.
Be merciful, God, to your people,	חוּסָה יי עַל יִשְׂרָאֵל עַמֶּךָ	Chusah, Adonai, al Yisra'el amecha,
and save us from every danger.	וְהַצִּילֵנוּ מִכָּל רָע	vehatzilenu mikol rah.
We have wronged you, Ruler;	חָטָאנוּ לְךָ אָדוֹן	Chatanu lecha, Adon;
forgive us in your great mercy, God!	סְלַח נָא כְּרֹב רַחֲמֶיךָ אֵל	selach nah kerov rachamecha, El.

SPS Sample

Taking out the Scroll ▪ הוֹצָאַת סֵפֶר הַתּוֹרָה ▪ Hotza'at Sefer HaTorah

We rise as the ark is opened, and we all say:

Num 10:35 And when the Ark moved out,	וַיְהִי בִּנְסֹעַ הָאָרֹן	׀ Vayehi binso'ah ha'aron,
Moses would say:	וַיֹּאמֶר מֹשֶׁה	vayomer Moshe:
"God, rise and scatter your enemies,	קוּמָה ׀ יהוה וְיָפֻצוּ אֹיְבֶיךָ	"Kuma Adonai, veyafutzu oy'vecha,
and those who hate you will run from you."	וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ	veyanusu mesan'echa mipanecha."
Isaiah 2:3 "For Torah will spread from Zion,	כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה	"Ki miTziyon tetzeh Torah
God's word from Jerusalem."	וּדְבַר־יהוה מִירוּשָׁלָם	ud'var Adonai mirushala'im."
Blessed is the one who gave the Torah	בָּרוּךְ שֶׁנָּתַן תּוֹרָה	Baruch shenatan Torah
to Israel's people, in holiness.	לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ	le'amo Yisra'el bikdushato.

Removing the Scroll

The prayer leader takes the scroll, turns to face the ark, bows and raises the Torah.

Psalm 34:4 Glorify God with me,	גַּדְּלוּ לַיהוה אִתִּי	Gadlu lAdonai iti,
and let us exalt[1] *God's* name together.	וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו	unerom'mah shemo yachdav.

The ark is closed, the leader takes the Torah to the reading desk, and the congregation say:

I Chron. 29:11 Yours, God, are the greatness,	לְךָ יהוה הַגְּדֻלָּה	Lecha Adonai hagdulah
the strength, the splendor,	וְהַגְּבוּרָה וְהַתִּפְאֶרֶת	vehagvurah vehatiferet
the victory and the majesty	וְהַנֵּצַח וְהַהוֹד	vehanetzach vehahod,
—everything in heaven and earth.	כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ	ki chol bashamayim uva'aretz.
It's for you, God, to govern	לְךָ יהוה הַמַּמְלָכָה	Lecha Adonai hamamlachah
and to be raised above all as the head.	וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ	vehamitnaseh lechol lerosh.
Psalm 99:5 Exalt God, our ruler,	רוֹמְמוּ יהוה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu,
and bow at *God's* footstool;	וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו	vehishtachavu lahadom raglav,
God is holy.	קָדוֹשׁ הוּא	kadosh hu.
Psalm 99:9 Exalt God, our ruler,	רוֹמְמוּ יהוה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu
and bow at God's holy mountain,	וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ	vehishtachavu lehar kodsho,
because God, our ruler, is holy.	כִּי־קָדוֹשׁ יהוה אֱלֹהֵינוּ	ki kadosh Adonai Eloheinu.

[1] The Hebrew word from the root רָם means "make high" and so does "exalt."

SPS Sample

As the Torah scroll is taken to the bimah, the congregation says this short prayer:

May the source of mercy	אַב הָרַחֲמִים	Av harachamim,
take pity on our people (*God's* burden),	הוּא יְרַחֵם עַם עֲמוּסִים	hu yerachem am amusim,
recall the contract with *our* mighty *ancestors*,	וְיִזְכֹּר בְּרִית אֵיתָנִים	veyizkor berit eitanim,
save our souls	וְיַצִּיל נַפְשׁוֹתֵינוּ	veyatzil nafshoteinu
from the bad times,	מִן הַשָּׁעוֹת הָרָעוֹת	min hasha'ot hara'ot,
drive out the bad impulse	וְיִגְעַר בְּיֵצֶר הָרַע	veyig'ar beyetzer hara
from those who are sustained *by God*,	מִן הַנִּשׁוּאִים	min han'su'im,
graciously let us survive forever,	וְיָחוֹן אוֹתָנוּ לִפְלֵיטַת עוֹלָמִים	veyachon otanu lifleitat olamim,
and fulfill our longings	וִימַלֵּא מִשְׁאֲלוֹתֵינוּ	viymaleh mish'aloteinu
with goodness, salvation and mercy.	בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים	bemidah tovah yeshu'a verachamim.

The Torah scroll is placed on the reading desk, and we are seated. A gabbai (one who supervises the reading) or the Torah reader says the next passage and names the first person called to the Torah.[1]

May *God's* rule be revealed and seen	וְתִגָּלֶה וְתֵרָאֶה מַלְכוּתוֹ	Vetigaleh, vetera'eh malchuto
among us soon,	עָלֵינוּ בִּזְמַן קָרוֹב	aleinu bizman karov,
may *God* be kind to us who remain	וְיָחוֹן פְּלֵיטָתֵנוּ	veyachon peleitatenu,
of *God's* nation, the Jewish people,	וּפְלֵיטַת עַמּוֹ בֵּית יִשְׂרָאֵל	ufeleitat amo, Beit Yisra'el,
with grace and kindness	לְחֵן וּלְחֶסֶד	lechen ulechesed,
mercy and favor.	לְרַחֲמִים וּלְרָצוֹן	lerachamim uleratzon,
Let us say, "It's true!"	וְנֹאמַר אָמֵן אָמֵן	venomar, "Amen." Amen

Everyone, give greatness to our God	הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ	Hakol havu godel lEloheinu
and glory to the Torah.	וּתְנוּ כָבוֹד לַתּוֹרָה	utenu chavod laTorah.
Kohen, come close. Stand up …	כֹּהֵן קְרַב יַעֲמֹד	Kohen kerav: ya'amod …
So-and-so, child of So-and-so …	פְּלוֹנִי בֶּן בַּת פְּלוֹנִי[2]	Ploni ben bat Ploni …
the kohen.	הַכֹּהֵן	Hakohen.

[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 and festival holy days, four on Rosh Chodesh and festival intermediate days, and three for afternoon Torah readings. Traditionally, we call a Kohen (descendant of 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. 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.

[2] פְּלוֹנִי בֶּן פְּלוֹנִי/Ploni ben Ploni means "so-and-so, child of so-and-so"; you insert the honoree's Hebrew name.

SPS Sample

Blessed is *God,* who gave the Torah	בָּרוּךְ שֶׁנָּתַן תּוֹרָה	Baruch shenatan Torah
to Israel's people, in holiness.	לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ	le'amo Yisra'el bikdushato.

Congregation, then gabbai (or Torah reader):

Deut 4:4 "And you who hold fast	וְאַתֶּם הַדְּבֵקִים	"Ve'atem had'vekim
to God, your Ruler,	בַּיהוָה אֱלֹהֵיכֶם	bAdonai Eloheichem,
all of you are alive today."	חַיִּים כֻּלְּכֶם הַיּוֹם	chayim kulchem hayom."

Torah Blessings ▪ בִּרְכוֹת הַתּוֹרָה ▪ Bir'chot HaTorah

Each honoree recites the call to prayer;[1] we respond, and the honoree repeats our response.

Bless God, the blessed one.	׀ בָּרְכוּ ׀ אֶת־יי הַמְבֹרָךְ	׀ Bar'chu ׀ et Adonai hamvorach.
Blessed is God, the blessed one,	׀ בָּרוּךְ ׀ יי הַמְבֹרָךְ	׀ Baruch ׀ Adonai hamvorach
for ever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.
Blessed is God, the blessed one,	׀ בָּרוּךְ ׀ יי הַמְבֹרָךְ	׀ Baruch ׀ Adonai hamvorach
for ever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.

The honoree continues:

We bless you, God;	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
You rule for endless days.	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You chose us from all other folk,	אֲשֶׁר בָּחַר בָּנוּ מִכָּל-הָעַמִּים	asher bachar banu mikol ha'amim
And showed us Torah ways.[2]	וְנָתַן לָנוּ אֶת-תּוֹרָתוֹ	venatan lanu et Torato.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who gives the Torah.	נוֹתֵן הַתּוֹרָה אָמֵן	noten haTorah. Amen

SPS Sample

[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."

After the Torah portion is read, the honoree concludes with this blessing:

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Your rule does time transcend;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu, melech ha'olam,
Your Torah true you gave us,	אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת	asher natan lanu Torat emet
Planted life that has no end.[1]	וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ	vechayei olam nata betocheinu.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who gives the Torah.	נוֹתֵן הַתּוֹרָה אָמֵן	noten haTorah. Amen

Prayer for Healing

Some congregations include a prayer for healing.

May God who blessed our fathers	מִי שֶׁבֵּרַךְ 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 and heal	הוּא יְבָרֵךְ וירפא	hu yevarech virapeh
those in need of healing …	אֶת הַחוֹלִים …	et hacholim …

We pause for the names of people in need of healing.

May the holy, blessed one	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu
be altogether merciful to them,	יְמַלֵּא רַחֲמִים עֲלֵיהֶם	yemaleh rachamim aleihem,
granting them strength and health,	לְהַחֲזִיקָם וּלְרַפְּאוֹתָם	lehachazikam ulerapotam,
and quickly bestow upon them	וְיִשְׁלַח לָהֶם מְהֵרָה	veyishlach lahem meherah
a full recovery, *a blessing* from above,	רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם	refu'ah shelemah min hashamayim,
healing the spirit and healing the body,	רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף	refu'at hanefesh urefu'at haguf
with all the sick in our community.[2]	בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל	betoch she'ar cholei Yisra'el—
Shabbat is not a day for petitions,	שַׁבָּת הִיא מִלִּזְעוֹק	Shabbat hi miliz'ok
yet we pray that healing be at hand	וּרְפוּאָה קְרוֹבָה לָבוֹא	urefu'ah kerovah lavo—
now, to arrive soon and quickly.	הַשְׁתָּא בַּעֲגָלָה וּבִזְמַן קָרִיב	hashta ba'agalah uvizman kariv,
And let us say, "Amen."	וְנֹאמַר : אָמֵן אָמֵן	venomar: "Amen." Amen

[1] "Who gave us the Torah of truth and planted eternal life in our midst."
[2] "Among the rest of the sick *people of the community* of Israel."

SPS Sample

Thanks after Peril ▪ בִּרְכַּת הַגּוֹמֵל ▪ Birkat HaGomel

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God, ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu Melech ha'olam,
who grants goodness to the undeserving	הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת	hagomel lechayavim tovot,
and granted me every goodness.	שֶׁגְּמָלַנִי כָּל-טוֹב אָמֵן	shegemalani kol tov. Amen

The congregation responds to the blessing:

For men.

May *God,* who granted you every goodness,	מִי שֶׁגְּמָלְךָ כָּל-טוֹב	Mi shegemalcha kol tov,
continue to grant you every goodness. Selah.	הוּא יִגְמָלְךָ כָּל-טוֹב סֶלָה	hu yigmolcha kol tov. Selah.

For women.

May *God,* who granted you every goodness,	מִי שֶׁגְּמָלֵךְ כָּל-טוֹב	Mi shegemalech kol tov,
continue to grant you every goodness. Selah.	הוּא יִגְמָלֵךְ כָּל-טוֹב סֶלָה	hu yigmelech kol tov. Selah.

After reading Torah, the gabbai, Torah reader or prayer leader recites Half Kaddish, page 541.

SPS Sample

Raising the Scroll ▪ הַגְבָּהָה ▪ 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.
When the scroll is raised, the congregation sings:

Deut. 4:44 This is the Torah Moses set	וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה	Vezot haTorah asher sam Moshe
before the children of Israel.	לִפְנֵי בְּנֵי יִשְׂרָאֵל	lifnei b'nei Yisra'el.
Num 9:23 God spoke it: Moses wrote it down.[1]	עַל־פִּי יהוה בְּיַד־מֹשֶׁה	Al pi Adonai: beyad Moshe.

Haftarah blessings are on page 353 for fast days and other weekdays when we read a haftarah.

Once the Torah scroll is dressed and at rest, the congregation is seated ׀. Some say a prayer for Israel, page 326.

[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.

May This Be God's Plan • יְהִי רָצוֹן • Yehi Ratzon

On Mondays and Thursdays when Tachanun is said, the leader says these verses as the Torah is wrapped.

May this be the plan	יְהִי רָצוֹן	Yehi ratzon
of our divine source of life:[1]	מִלִּפְנֵי אָבִינוּ שֶׁבַּשָּׁמַיִם	milifnei avinu shebashamayim:
To repair *the Temple,* our community center[2]	לְכוֹנֵן אֶת בֵּית חַיֵּינוּ	Lechonen et beit chayeinu
to return *God's* presence among u,	וּלְהָשִׁיב אֶת שְׁכִינָתוֹ בְּתוֹכֵינוּ	Ulehashiv et shechinato betochenu
quickly, in our lifetimes.	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu,
And let us say, "Amen."	וְנֹאמַר : אָמֵן אָמֵן	venomar: "Amen." Amen

May this be the plan	יְהִי רָצוֹן	Yehi ratzon
of our divine source of life:[3]	מִלִּפְנֵי אָבִינוּ שֶׁבַּשָּׁמַיִם	milifnei avinu shebashamayim:
To pity us and our survivors,	לְרַחֵם עָלֵינוּ וְעַל פְּלֵיטָתֵנוּ	Lerachem aleinu ve'al peleitatenu,
to keep ruin and disease *far* from us	וְלִמְנֹעַ מַשְׁחִית וּמַגֵּפָה	velimno'ah mashchit umagefah
and from all *God's* people	מֵעָלֵינוּ וּמֵעַל כָּל עַמּוֹ	me'aleinu ume'al kol amo
the Jewish community.	בֵּית יִשְׂרָאֵל	beit Yisra'el,
And let us say, "Amen."	וְנֹאמַר : אָמֵן אָמֵן	venomar: "Amen." Amen

May this be the plan	יְהִי רָצוֹן	Yehi ratzon
of our divine source of life:[4]	מִלִּפְנֵי אָבִינוּ שֶׁבַּשָּׁמַיִם	milifnei avinu shebashamayim:
To protect our Jewish scholars,	לְקַיֵּם בָּנוּ חַכְמֵי יִשְׂרָאֵל	Lekayem banu chachmei Yisra'el,
them, their spouses,[5]	הֵם וּנְשֵׁיהֶם	hem unesheihem
sons and daughters	וּבְנֵיהֶם וּבְנוֹתֵיהֶם	uveneihem uvenoteihem,
students	וְתַלְמִידֵיהֶם	vetalmideihem,
and students' students,	וְתַלְמִידֵי תַלְמִידֵיהֶם	vetalmidei talmideihem,
wherever they may live,	בְּכָל מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם	bechol mekomot moshvoteihem,
And let us say, "Amen."	וְנֹאמַר : אָמֵן אָמֵן	venomar: "Amen." Amen

SPS Sample

[1] "Let this be the will *that comes* from before *the throne of* our parent in heaven."
[2] "House of our life"
[3] "Let this be the will *that comes* from before *the throne of* our parent in heaven."
[4] "Let this be the will *that comes* from before *the throne of* our parent in heaven."
[5] "Their wives"; the text was written when most Jewish scholars were males.

May this be the plan	יְהִי רָצוֹן	Yehi ratzon
of our divine source of life:[1]	מִלִּפְנֵי אָבִינוּ שֶׁבַּשָּׁמַיִם	milifnei avinu shebashamayim:
That we may hear and be informed	שֶׁנִּשְׁמָע וְנִתְבַּשֵּׂר	Shenishma venitbaser
of good news,	בְּשׂוֹרוֹת טוֹבוֹת	besorot tovot,
of rescue and comfort,	יְשׁוּעוֹת וְנֶחָמוֹת	yeshu'ot venechamot;
and that our scattered *people* be gathered	וְיִקָּבֵץ נִדָּחֵינוּ	vikabetz nidacheinu
from distant lands,2	מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ	me'arba kanfot ha'aretz,
And let us say, "Amen."	וְנֹאמַר : אָמֵן אָמֵן	venomar: "Amen." Amen

We add a prayer for relief for all Jews in trouble or captivity.

As for all our brother *and sister* Jews	אַחֵינוּ כָּל בֵּית יִשְׂרָאֵל	Acheinu kol beit Yisra'el
confined by restrictions or captivity,	הַנְּתוּנִים בְּצָרָה וּבְשִׁבְיָה	hanetunim betzara uveshiv'yah,
whether they are	הָעוֹמְדִים	ha'omdim
at sea or on land,	בֵּין בַּיָּם וּבֵין בַּיַּבָּשָׁה	bein bayam uvein bayabashah,
may omnipresent *God* take pity on them,	הַמָּקוֹם יְרַחֵם עֲלֵיהֶם	Hamakom yerachem aleihem,
bring them from confinement to freedom	וְיוֹצִיאֵם מִצָּרָה לִרְוָחָה	veyotzi'em mitzarah lirvachah,
from darkness to light,	וּמֵאֲפֵלָה לְאוֹרָה	ume'afelah le'orah,
from captivity to rescue,	וּמִשִּׁעְבּוּד לִגְאֻלָּה	umishibud lig'ulah,
now, to arrive soon and quickly.	הַשְׁתָּא בַּעֲגָלָה וּבִזְמַן קָרִיב	hashta ba'agalah uvizman kariv,
And let us say, "Amen."	וְנֹאמַר : אָמֵן אָמֵן	venomar: "Amen." Amen

Sometimes we honor someone's memory with the memorial prayer for an individual, page 598.

SPS Sample

[1] "Let this be the will *that comes* from before *the throne of* our parent in heaven."
[2] "The four corners of the earth."

Prayer for Israel

⁞ אָבִינוּ שֶׁבַּשָּׁמַיִם	⁞ Avinu shebashamayim,
צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ	tzur Yisra'el vego'alo,
בָּרֵךְ אֶת מְדִינַת יִשְׂרָאֵל	barech et Medinat Yisra'el,
רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ	reshit tzemichat ge'ulatenu.
הָגֵן עָלֶיהָ בְּאֶבְרַת חַסְדֶּךָ	Hagen aleha be'evrat chasdecha,
וּפְרוֹשׂ עָלֶיהָ סֻכַּת שְׁלוֹמֶךָ	uferos aleha sukat shelomecha,
וּשְׁלַח אוֹרְךָ וַאֲמִתְּךָ	ushelach or'cha va'amit'cha
לְרָאשֶׁיהָ שָׂרֶיהָ וְיוֹעֲצֶיהָ	lerasheha, sareha veyo'atzeha,
וְתַקְּנֵם	vetaknem
בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ	be'etzah tovah milfanecha.
חַזֵּק אֶת יְדֵי	Chazek et yedei
מְגִנֵּי אֶרֶץ קָדְשֵׁנוּ	meginei eretz kodshenu,
וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה	vehanchilem Eloheinu yeshu'ah,
וַעֲטֶרֶת נִצָּחוֹן תְּעַטְּרֵם	va'ateret nitzachon te'atrem,
וְנָתַתָּ שָׁלוֹם בָּאָרֶץ	venatata shalom ba'aretz
וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ	vesimchat olam leyoshveha.
וְנֹאמַר אָמֵן אָמֵן	Venomar, "Amen." Amen

SPS Sample

Returning the Torah • הַכְנָסַת סֵפֶר הַתּוֹרָה • Hachnasat Sefer HaTorah

The Torah scroll is handed to the prayer 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־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ	ki nisgav shemo levado:

The prayer leader begins the procession to return the scroll.[1]

Ps. 148:13-14 God's glory surpasses earth and sky.	הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם	hodo al eretz veshamayim.
And *God* will bring us greatness,[2]	וַיָּרֶם קֶרֶן לְעַמּוֹ	Vayarem keren le'amo,
glory for all who feel *God's* kindness[3]—	תְּהִלָּה לְכָל־חֲסִידָיו	tehila lechol chasidav—
Israel's children, the people close to *God*.	לִבְנֵי יִשְׂרָאֵל עַם־קְרֹבוֹ	livnei Yisra'el, am kerovo:
Halleluyah!	הַלְלוּ־יָהּ	Halleluyah!

Psalm 24

[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 וְיֹשְׁבֵי בָהּ	tevel veyoshvei vah,
[2] For *God* fixed earth on running streams	כִּי־הוּא עַל־יַמִּים יְסָדָהּ	ki hu al yamim yesadah,
Spread land o'er mighty oceans' swell.[5]	וְעַל־נְהָרוֹת יְכוֹנְנֶהָ	ve'al neharot yechon'neha.
[3] On God's hill, who can make th'ascent	מִי־יַעֲלֶה בְהַר־יְהוָה	Mi ya'aleh vehar Adonai,
To reach *God's* holy station?	וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ	umi yakum bimkom kodsho?
[4] The pure of heart, the innocent:	נְקִי כַפַּיִם וּבַר־לֵבָב	"Neki chapayim uvar levav,
Without equivocation,	אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי	asher lo nasah lashav nafshi,
Their vow is their intent.[6]	וְלֹא נִשְׁבַּע לְמִרְמָה	velo nishbah lemirmah."
[5] God's blessing will upon them smile,	יִשָּׂא בְרָכָה מֵאֵת יְהוָה	Yisa verachah me'et Adonai,
Defending them in every trial.[7]	וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ	utzedakah me'Elohei yish'o.

[1] The scroll usually leads the procession. In some congregations, the leader doesn't carry the scroll; someone else gets that honor. In that case, the leader follows the person with the scroll.

[2] "And *God* will raise a horn for *God's* people."

[3] ; "Glory for those who feel God's kindness"—חסידיו 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.

[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.

[6] "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."

SPS Sample

[6] For these are Jacob's children, who	זֶה דּוֹר דֹּרְשָׁיו	Ze dor dorshav,
Seek only, *God*, to be with you. Selah.[1]	מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה	mevakshei fanecha, Ya'akov. Selah.
[7] Now raise your beams, O gates, stretch high;	שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	Se'u she'arim rosheichem,
Doors of the world, reach to the sky—	וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם	vehinas'u pit'chei olam,
The glorious sovereign is nigh![2]	וְיָבוֹא מֶלֶךְ הַכָּבוֹד	veyavo melech hakavod.
[8] Who is this sovereign glorious?	מִי זֶה מֶלֶךְ הַכָּבוֹד	Mi zeh melech hakavod?
It's mighty God, *who fights for us,*	יְהוָה עִזּוּז וְגִבּוֹר	Adonai izuz vegibor,
Unfailingly victorious![3]	יְהוָה גִּבּוֹר מִלְחָמָה	Adonai gibor milchamah.
[9] Now raise your beams, O gates, stretch high;	שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	Se'u she'arim rosheichem,
Doors of the world, reach to the sky—	וּשְׂאוּ פִּתְחֵי עוֹלָם	use'u pit'chei olam,
The glorious sovereign is nigh!	וְיָבֹא מֶלֶךְ הַכָּבוֹד	veyavo melech hakavod.
[10] Who is this sovereign glorious?	מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד	Mi hu zeh melech hakavod?
The God of hosts, *who fights for us;*	יְהוָה צְבָאוֹת	Adonai tzeva'ot,
God is the sovereign glorious.[4] Selah!	הוּא מֶלֶךְ הַכָּבוֹד סֶלָה	hu melech hakavod. Selah!

The Torah scroll is placed in the ark.

SPS Sample

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

[1] "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.

[2] "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.

[3] "Who is this ruler of glory? God, mighty and heroic; God is a hero of war."

[4] "Who is this ruler of glory? God of armies: *God* is the ruler of glory."

When The Ark Rested[1] ▪ וּבְנֻחֹה יֹאמַר ▪ Uvenucho Yomar

Num 10:36 When *the ark* rested, *Moses* would say,	וּבְנֻחֹה יֹאמַר	Uvenucho yomar:
"Return, God,	שׁוּבָה יְהוָה	"Shuva, Adonai,
to the myriad thousands of Israel."	רִבְבוֹת אַלְפֵי יִשְׂרָאֵל	riv'vot alfei Yisra'el."
Ps 132:8-10 Go up, God, to your resting place,	קוּמָה יְהוָה לִמְנוּחָתֶךָ	Kuma, Adonai, limnuchatecha,
you and the ark of your power.	אַתָּה וַאֲרוֹן עֻזֶּךָ	ata va'aron uzecha.
Let your priests wear righteousness,	כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק	Kohanecha yilbeshu tzedek,
and your pious ones will sing with joy.	וַחֲסִידֶיךָ יְרַנֵּנוּ	vachasidecha yeranenu.
For the sake of your servant David,	בַּעֲבוּר דָּוִד עַבְדֶּךָ	Ba'avur David avdecha,
do not turn away the face of your anointed.	אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ	al tashev penei meshichecha.
Prov 4:2 For I gave you good guidance;	כִּי לֶקַח טוֹב נָתַתִּי לָכֶם	Ki lekach tov natati lachem
don't abandon my Torah!	תּוֹרָתִי אַל־תַּעֲזֹבוּ	Torati al ta'azovu.
Prov 3:18 Cling to it, and it's a tree of life;	עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ	Etz chayim hi lamachazikim bah,
those who grasp it are happy.[2]	וְתֹמְכֶיהָ מְאֻשָּׁר	vetomcheha me'ushar.
Prov 3:17 Torah ways are pleasant ways;	דְּרָכֶיהָ דַרְכֵי־נֹעַם	Deracheha dar'chei no'am
Peaceful are its paths always.	וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם	vechol netivoteha shalom.
Lam 5:21 God, take us back; we'll stray no more.	הֲשִׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה	Hashivenu, Adonai, elecha venashuva;
Take us back to days of yore!"[3]	חַדֵּשׁ יָמֵינוּ כְּקֶדֶם	chadesh yameinu kekedem.

The ark is closed.

On Simchat Torah evening, Kiddush is on page 112, Aleinu on page 126.

SPS sample

[1] 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.

[2] "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.

[3] "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.

Weekday Morning Concluding Prayers

Psalm 145 ▪ אַשְׁרֵי ▪ Ashrei

Ps 84:5 "Happy are they who live with you;	אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ	"Ashrei yoshvei veitecha;
Forever they will praise you."	עוֹד יְהַלְלוּךָ סֶּלָה	Od yehalelucha selah."
Ps 144:15 "Happy is such a people;	אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ	"Ashrei ha'am shekachah lo;
Happy are they whose God is the Ruler."	אַשְׁרֵי הָעָם שֶׁיְּהוה אֱלֹהָיו	Ashrei ha'am she'Adonai Elohav."
1 David's praise:	תְּהִלָּה לְדָוִד	Tehilah leDavid:
Acclaim I'll give my sovereign, God,	אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ	**A**romimcha Elohai hamelech,
And I'll bless your name forever.	וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד	Va'avar'cha shimcha le'olam va'ed.
2 **B**lessing to you each day I'll bring,	בְּכָל־יוֹם אֲבָרְכֶךָּ	**B**echol yom avar'cheka,
I'll praise your name forever.	וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד	Va'ahalela shimcha le'olam va'ed.
3 **G**reat is God and greatly praised,	גָּדוֹל יְהוה וּמְהֻלָּל מְאֹד	**G**adol Adonai um'hulal me'od,
Great beyond all probing.[1]	וְלִגְדֻלָּתוֹ אֵין חֵקֶר	Veligdulato ein cheker.
4 **D**eeds of yours praise every age;	דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ	**D**or ledor yeshabach ma'asecha,
Your mighty acts they ever speak —	וּגְבוּרֹתֶיךָ יַגִּידוּ	Ugevurotecha yagidu.
5 **H**ailing the glory of your power,	הֲדַר כְּבוֹד הוֹדֶךָ	**H**adar kevod hodecha
In words your wonders stating,	וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה	Vedivrei nifle'otecha asicha.
6 **V**oicing your awesome power,	וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ	**V**e'ezuz nor'otecha yomeru,
Your greatness, too, relating;	וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה	Ug'dulat'cha asaprena.
7 **Z**ealously recalling your great good,	זֵכֶר רַב־טוּבְךָ יַבִּיעוּ	**Z**echer rav tuvcha yabi'u
In your righteousness delighting.	וְצִדְקָתְךָ יְרַנֵּנוּ	Vetzidkat'cha yeranenu.
8 **Ch**aritable and caring is God,	חַנּוּן וְרַחוּם יְהוה	**Ch**anun verachum Adonai,
Patient and most gracious.	אֶרֶךְ אַפַּיִם וּגְדַל־חָסֶד	Erech apayim ug'dol chased.
9 **T**o all creatures God is good,	טוֹב־יְהוה לַכֹּל	**T**ov Adonai lakol,
And mercy informs all *God's* work.	וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו	Verachamav al kol ma'asav.
10 **Y**our creatures all will know you, God,	יוֹדוּךָ יְהוה כָּל־מַעֲשֶׂיךָ	**Y**oducha Adonai kol ma'asecha,
And your followers will bless you.	וַחֲסִידֶיךָ יְבָרְכוּכָה	Vachasidecha yevar'chucha.

[1] "And for *God's* greatness there is no probing/examination."

SPS Sample

[11] **K**ingdom's glory they will tell,	כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ	**K**evod malchut'cha yomeru,
And your power they will speak.	וּגְבוּרָתְךָ יְדַבֵּרוּ	Ug'vurat'cha yedaberu.
[12] **L**et children sense your power well	לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו	**L**ehodi'a livnei ha'adam gevurotav
And glory, your kingdom's splendor;	וּכְבוֹד הֲדַר מַלְכוּתוֹ	Uchevod hadar malchuto.
[13] **M**onarchy is yours in every world,	מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים	**M**alchut'cha malchut kol olamim,
And government in every age and time;	וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר	Umemshaltecha bechol dor vador.
[14] **S**upporting all who fall	סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים	**S**omech Adonai lechol hanoflim,
And bracing those who are bent over.	וְזוֹקֵף לְכָל־הַכְּפוּפִים	Vezokef lechol hakfufim.
[15] **I**n hope all eyes are on you,	עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ	**E**inei chol elecha yesaberu,
And you give them their food in its time,	וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ	Ve'ata noten lahem et ochlam be'ito.
[16] **P**resenting your open hand	פּוֹתֵחַ אֶת־יָדֶךָ	**P**ote'ach et yadecha,
And filling every creature's wish.[1]	וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן	Umasbi'ah lechol chai ratzon.
[17] **T**rue[2] is God in every way[3]	צַדִּיק יהוה בְּכָל־דְּרָכָיו	**Tz**adik Adonai bechol derachav,
And loving in all deeds.	וְחָסִיד בְּכָל־מַעֲשָׂיו	Vechasid bechol ma'asav.
[18] **C**lose is God to those who call,	קָרוֹב יהוה לְכָל־קֹרְאָיו	**K**arov Adonai lechol kor'av,
To all who call on God sincerely.	לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת	Lechol asher yikra'uhu ve'emet.
[19] **R**espect God, and your wish comes true;	רְצוֹן־יְרֵאָיו יַעֲשֶׂה	**R**etzon yere'av ya'aseh,
God hears your cry and saves you,[4]	וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם	Ve'et shav'atam yishma veyoshi'em.
[20] **S**heltering those who love God	שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו	**Sh**omer Adonai et kol ohavav,
And destroying all the wicked.	וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד	Ve'et kol har'sha'im yashmid.
[21] **T**ribute to God my mouth shall deliver;	◊ תְּהִלַּת יהוה יְדַבֶּר־פִּי	◊ **T**ehillat Adonai yedaber pi,
And let all creatures bless	וִיבָרֵךְ כָּל־בָּשָׂר	Vivarech kol basar
God's holy name forever.	שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד	shem kodsho le'olam va'ed.
[Ps 115:18] And as for us, we'll bless God	וַאֲנַחְנוּ נְבָרֵךְ יָהּ	Va'anachnu nevarech Yah
From now and forever: Halleluyah!	מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ	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."

SPS Sample

Psalm 20

Skip this psalm on the following days (community customs differ):
Rosh Chodesh, festival intermediate days, the day before Pesach;
the Ninth of Av; the day before Yom Kippur; Chanukah;
the 14th and 15th of Adar I in a leap year; Purim and Shushan Purim;
Yom Ha'atzma'ut and Yom Yerushalayim; and in a house of mourning.

[1] For the Conductor: a psalm of David.	לַמְנַצֵּחַ מִזְמוֹר לְדָוִד	Lam'natze'ach; mizmor leDavid.
[2] When trouble calls, may God reply—	יַעַנְךָ יהוה בְּיוֹם צָרָה	Ya'an'cha Adonai beyom tzarah,
may Jacob's God be your defense,[1]	יְשַׂגֶּבְךָ שֵׁם אֱלֹהֵי יַעֲקֹב	Yesagev'cha shem Elohei Ya'akov,
[3] Sending help from the Temple Mount,	יִשְׁלַח־עֶזְרְךָ מִקֹּדֶשׁ	Yishlach ezrecha mikodesh,
from Zion bringing sustenance,[2]	וּמִצִּיּוֹן יִסְעָדֶךָּ	umiTziyon yis'adekah.
[4] Recalling humble sacrifice,	יִזְכֹּר כָּל־מִנְחֹתֶךָ	Yizkor kol min'chotecha,
accepting your burnt offerings,[3]	וְעוֹלָתְךָ יְדַשְּׁנֶה סֶלָה	ve'olat'chah yedashneh. Selah.
[5] Granting the hopes held in your heart,	יִתֶּן־לְךָ כִּלְבָבֶךָ	Yiten lecha chil'vavecha,
Completing the designs you chart.[4]	וְכָל־עֲצָתְךָ יְמַלֵּא	vechol atzat'cha yemaleh.
[6] *God*, saved by you, in joy we'll cry,	נְרַנְּנָה בִּישׁוּעָתֶךָ	Neranenah bishu'atecha,
Our flag with God's name flying high—	וּבְשֵׁם־אֱלֹהֵינוּ נִדְגֹּל	uveshem Eloheinu nidgol;
May God your every need supply.[5]	יְמַלֵּא יהוה כָּל־מִשְׁאֲלוֹתֶיךָ	yemaleh Adonai kol mishalotecha.
[7] Now I know, *with firm belief*	עַתָּה יָדַעְתִּי	Atah yadati
that God saves *God's* anointed chief,	כִּי הוֹשִׁיעַ יהוה מְשִׁיחוֹ	ki hoshi'ah Adonai meshicho,
responds from holy heavens' height,	יַעֲנֵהוּ מִשְּׁמֵי קָדְשׁוֹ	ya'anehu mishmei kodsho;
rescuing with powerful might.[6]	בִּגְבוּרוֹת יֵשַׁע יְמִינוֹ	bigvurot yeshah yemino.

[1] "May God answer you on the day of trouble; may the name/reputation of the God of Jacob protect/exalt you."
[2] "May *God* send your help from the holy [place] (i.e., the Temple) and from Zion give you sustenance."
[3] "May *God* recall your every grain offering and remove the ashes for your burnt-offering" (removing the ashes was part of the process, so this is a wish that the process be completed properly).
[4] "May *God* grant for you according to your heart (i.e., grant your heart's wishes), and may *God* complete your every plan."
[5] "Let us shout for joy at your salvation/rescue, and in/with the name/reputation of our God let us fly our flag; may God fulfill all of your requests."
[6] "Now I have come to know that God has rescued *God's* anointed, that *God* will answer him from the skies of *God's* holiness with the powers for rescuing that are associated with *God's* right hand." i.e., I'm confident that God will act to save the anointed king of Israel.

SPS Sample

[8] Fine horse or chariot *warriors praise*,	אֵלֶּה בָרֶכֶב וְאֵלֶּה בַסּוּסִים	Eileh varechev, ve'eileh vasusim;
but we	וַאֲנַחְנוּ	va'anachnu
call on our ruling God;[1]	בְּשֵׁם־יהוה אֱלֹהֵינוּ נַזְכִּיר	beshem Adonai Eloheinu nazkir.
[9] They've slumped and fallen *in despair*	◊ הֵמָּה כָרְעוּ וְנָפָלוּ	◊ Hemah kar'u venafalu,
but we still stand, with strength to spare![2]	וַאֲנַחְנוּ קַמְנוּ וַנִּתְעוֹדָד	va'anachnu kamnu venit'odad.
[10] O God, bring rescue *for us all*,	יהוה הוֹשִׁיעָה	Adonai hoshi'ah, hamelech
O Ruler, answer when we call!	הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ	ya'anenu beyom kor'einu.

Help Is Coming![3] • וּבָא לְצִיּוֹן גּוֹאֵל • Uva LeTziyon Go'el

Isaiah 59:20-21 God says, "For Zion	וּבָא לְצִיּוֹן גּוֹאֵל	"Uva leTziyon go'el
and for Jacob's kin,	וּלְשָׁבֵי פֶשַׁע בְּיַעֲקֹב	uleshavei fesha beYa'akov,"
Comes one to save those who return from sin."	נְאֻם יְהוָה	ne'um Adonai.

Omit the next verse on the Ninth of Av and in a house of mourning.

[21] "This is my pact:	וַאֲנִי זֹאת בְּרִיתִי אוֹתָם	"Va'ani zot beriti otam,"
my spirit on you lain,	אָמַר יְהוָה	amar Adonai,
And words set in your mouth,	רוּחִי אֲשֶׁר עָלֶיךָ	"ruchi asher alecha
they shall remain	וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ	udevarai asher samti beficha
With you, your children,	לֹא־יָמוּשׁוּ מִפִּיךָ	lo yamushu mipicha
and their children too.	וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ	umipi zaracha umipi zera zaracha,"
From now until time ends,	אָמַר יְהוָה	amar Adonai,
they'll be with you."	מֵעַתָּה וְעַד־עוֹלָם	"me'ata ve'ad olam."

Psalm 22:4 Holy are you,	◊ וְאַתָּה קָדוֹשׁ	◊ Ve'ata kadosh
our praise serves for your seat;[4]	יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל	yoshev tehilot Yisra'el
Isaiah 6:3 While angels call each other to repeat:	וְקָרָא זֶה אֶל־זֶה וְאָמַר	Vekara zeh el zeh ve'amar:

[1] "These *people rely* on a chariot; those *people rely* on horses. But we will recall the name/reputation of our ruling God." I.e., other peoples rely on their military equipment, but what we talk about is God's power!

[2] "They (the people who talk about their military equipment) have bent over and fallen down, but we have stood up and gained strength."

[3] Uva LeTziyon Go'el ("A Redeemer is Coming for Zion") offers comfort. We read it together, quietly.

[4] 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.

SPS Sample

The congregation responds.

"The God of hosts is Holy, Holy, Holy;	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת	"Kadosh kadosh kadosh Adonai tzeva'ot;
God's glory fills the universe entirely."	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo."

We continue silently.

They receive permission from each other	וּמְקַבְּלִין דֵּין מִן דֵּין	Umekablin den min den
and say,	וְאָמְרִין	ve'amrin:
"Holy in highest heavens	קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה	"Kadish bishmei meroma ila'ah
dwells *God's* presence,	בֵּית שְׁכִינְתֵּהּ	bet shechintei,
Holy on earth,	קַדִּישׁ עַל אַרְעָא	kadish al ar'ah
which serves God's *power*,	עוֹבַד גְּבוּרְתֵּהּ	oved gevurtei,
Holy forever and ever and ever,	קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	kadish le'alam ul'almei almayah,
is the Ruler of Hosts;	יְיָ צְבָאוֹת	Adonai tzeva'ot;
The whole earth is filled	מַלְיָא כָל אַרְעָא	malya chol ar'ah
with *God's* shining glory."[1]	זִיו יְקָרֵהּ	ziv yekareh."
Ezek. 3:12 A wind swept me up;	◊ וַהֲשָׁאַנִי רוּחַ	◊ Vatisa'eni ru'ach,
behind me I heard a voice, a loud noise:	וְאֶשְׁמַע אֲחָרַי קוֹל רַעַשׁ גָּדוֹל	va'eshma acharai kol, ra'ash gadol:

The congregation responds.

"Blessed is God's glory, *flowing* from its source."	בָּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ	"Baruch kevod Adonai mimkomo."

We continue silently.

A wind picked me up,	וּנְטָלַתְנִי רוּחָא	Unetalatni rucha,
and I heard behind me	וְשִׁמְעֵית בַּתְרַי	veshim'et batrai
a voice, resounding on high,	קָל זִיעַ סַגִּיא	kal zia sagi
of those who praised, saying:	דְּמְשַׁבְּחִין וְאָמְרִין	dimeshabchin ve'amrin:
"Blessed is the honor of God	בְּרִיךְ יְקָרָא דַיְיָ	"Berich yekara dAdonai
from the place where dwells *God's* presence."[2]	מֵאֲתַר בֵּית שְׁכִינְתֵּהּ	me'atar bet shechintei."
Ex. 15:18 God will be the ruler forever!	יהוה ו יְמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
God—whose kingdom is firm	יְיָ מַלְכוּתֵהּ קָאֵים	Adonai—malchuteh ka'em
forever and ever and ever.[3]	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	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.

SPS Sample

I Chron. 29:18 "Sovereign God of Abraham,	יְהוָה אֱלֹהֵי אַבְרָהָם	"Adonai Elohei Avraham
Isaac, and Israel our ancestors,	יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ	Yitzchak veYisra'el avotenu,
guard this forever	שָׁמְרָה־זֹּאת לְעוֹלָם	shomrah zot le'olam,
as a concept in the thoughts of	לְיֵצֶר מַחְשָׁבוֹת	leyetser machshevot
your people's heart,	לְבַב עַמֶּךָ	levav amecha,
and make their hearts ready for you."[1]	וְהָכֵן לְבָבָם אֵלֶיךָ	vehachen levavam elecha."
Psalm 78:38 *God* is merciful, excuses sin	וְהוּא רַחוּם יְכַפֵּר עָוֹן	Vehu rachum yechaper avon
and will not destroy *us*,	וְלֹא־יַשְׁחִית	velo yashchit,
often withholds divine anger	וְהִרְבָּה לְהָשִׁיב אַפּוֹ	vehirbah lehashiv apo,
and does not arouse *God's* rage.[2]	וְלֹא־יָעִיר כָּל־חֲמָתוֹ	velo ya'ir kol chamato.
Ps. 86:5 For you, Ruler, are good and forgiving,	כִּי־אַתָּה אֲדֹנָי טוֹב וְסַלָּח	Ki ata Adonai tov vesalach,
and very kind to all those who call on you.	וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ	verav chesed lechol kor'echa.
Ps. 119:142 Your righteousness is righteous forever,	צִדְקָתְךָ צֶדֶק לְעוֹלָם	Tzidkat'cha tzedek le'olam,
and your Torah is truth.	וְתוֹרָתְךָ אֱמֶת	veTorat'cha emet.
Micah 7:20 You'll give truth to Jacob	תִּתֵּן אֱמֶת לְיַעֲקֹב	Titen emet leYa'akov,
kindness to Abraham—	חֶסֶד לְאַבְרָהָם	chesed le'Avraham,
as you promised our ancestors	אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ	asher nishba'ta la'avoteinu
long ago. [3]	מִימֵי קֶדֶם	mimei kedem.

SPS Sample

[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 יְכַפֵּר 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.

Psalm 68:20 Blessed is the Sovereign,	בָּרוּךְ אֲדֹנָי	Baruch Adonai
who sustains us each day,	יוֹם יוֹם יַעֲמָס־לָנוּ	yom yom ya'amos lanu
the God of our salvation, Selah.[1]	הָאֵל יְשׁוּעָתֵנוּ סֶלָה	ha'El yeshu'atenu selah.
Psalm 46:8 The God of hosts is on our side;	יהוה צְבָאוֹת עִמָּנוּ	Adonai tzeva'ot imanu;
Jacob's God is our defense. Selah.	מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה	misgav lanu Elohei Ya'akov. Selah.
Psalm 84:13 Oh God, with hosts at your command,	יְהוָה צְבָאוֹת	Adonai tzeva'ot,
Happy are they who trust in you.[2]	אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ	ashrei adam bote'ach bach.
Psalm 20:10 O God, bring rescue *for us all*,	יְהוָה הוֹשִׁיעָה	Adonai hoshi'ah, hamelech
O Ruler, answer when we call!	הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ	ya'anenu beyom kor'einu.
Blessed is our God	בָּרוּךְ הוּא אֱלֹהֵינוּ	Baruch hu Elohenu
who created us for God's glory,	שֶׁבְּרָאָנוּ לִכְבוֹדוֹ	shebra'anu lichvodo,
separated us from those who stray,	וְהִבְדִּילָנוּ מִן הַתּוֹעִים	vehivdilanu min hato'im,
gave us the Torah of truth,	וְנָתַן לָנוּ תּוֹרַת אֱמֶת	venatan lanu Torat emet,
and planted in us everlasting life.	וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ	vechayey olam nata betochenu.
May God open our heart in Torah,	הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ	Hu yiftach libenu beTorato,
and set in our heart	וְיָשֵׂם בְּלִבֵּנוּ	veyasem belibenu
love and respect for God,	אַהֲבָתוֹ וְיִרְאָתוֹ	ahavato veyirato,
doing *God's* will	וְלַעֲשׂוֹת רְצוֹנוֹ	vela'asot retzono
and serving *God* wholeheartedly,	וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם	ule'ovdo belevav shalem,
so that we do not labor in vain	לְמַעַן לֹא נִיגַע לָרִיק	lema'an lo niga larik,
nor give birth to panic.[3]	וְלֹא נֵלֵד לַבֶּהָלָה	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.

SPS Sample

May it be your will,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
Sovereign God	יי אֱלֹהֵינוּ	Adonai Elohenu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avotenu ve'imoteinu,
that we observe your laws in this world,	שֶׁנִּשְׁמֹר חֻקֶּיךָ בָּעוֹלָם הַזֶּה	shenishmor chukecha ba'olam hazeh,
and that we merit and live and see	וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה	venizkeh venichyeh venir'eh
and inherit goodness and blessing	וְנִירַשׁ טוֹבָה וּבְרָכָה	venirash tovah uv'rachah
in the time of the Messiah	לִשְׁנֵי יְמוֹת הַמָּשִׁיחַ	lishnei yemot hamashi'ach
and in the life of the world to come.	וּלְחַיֵּי הָעוֹלָם הַבָּא	ulechayey ha'olam habah.
Psalm 30:13 So that glory may sing to you	לְמַעַן יְזַמֶּרְךָ כָבוֹד	Lema'an yezamercha chavod
and not be silent,	וְלֹא יִדֹּם	velo yidom,
My Sovereign God, forever I will thank you.	יְהוָה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ	Adonai Elohai le'olam odeka.
Jeremiah 17:7 Blessed is the person	בָּרוּךְ הַגֶּבֶר	Baruch hagever
who places trust in God,	אֲשֶׁר יִבְטַח בַּיהוָה	asher yivtach bAdonai
who has trusted God.	וְהָיָה יְהוָה מִבְטַחוֹ	vehayah Adonai mivtacho.
Isaiah 26:4 Trust in God forever,	בִּטְחוּ בַיהוָה עֲדֵי־עַד	Bit'chu vAdonai adei ad,
for in the Ruling God is the rock of ages.	כִּי בְיָהּ יְהוָה צוּר עוֹלָמִים	ki beYah Adonai tzur olamim.
Psalm 9:11 They will trust in you,	◊ וְיִבְטְחוּ בְךָ	◊ Veyivtechu vecha
those who know your reputation—	יוֹדְעֵי שְׁמֶךָ	yod'ei shemecha,
for you have not abandoned	כִּי לֹא־עָזַבְתָּ	ki lo azavta
those who seek you, God.	דֹרְשֶׁיךָ יְהוָה	dorshecha Adonai.
Isaiah 42:21 God wanted	יְהוָה חָפֵץ	Adonai chafetz
for the sake of God's righteousness	לְמַעַן צִדְקוֹ	lema'an tzidko,
that the Torah should be made great and glorious.	יַגְדִּיל תּוֹרָה וְיַאְדִּיר	yagdil Torah veya'dir.

On Rosh Chodesh and festival intermediate days, the leader leads Half Kaddish, page 541, and we continue with the musaf Amidah, page 394 on festivals, page 417 on Rosh Chodesh.

On other weekdays, the leader leads Full Kaddish, page 542.

Some people remove tefillin before Aleinu.

SPS Sample

Our Duty • עָלֵינוּ • Aleinu[1]

The Sovereign of all	⁞ עָלֵינוּ לְשַׁבֵּחַ	⁞ Aleinu leshabe'ach
to praise we're bound,	לַאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לָתֵת גְּדֻלָּה	latet gedulah
with greatness to crown,	לְיוֹצֵר בְּרֵאשִׁית	leyotzer bereshit,
Who made us like no other race	שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת	shelo asanu kegoyei ha'aratzot
On earth, nor set us	וְלֹא שָׂמָנוּ	velo samanu
in their place.	כְּמִשְׁפְּחוֹת הָאֲדָמָה	k'mishpechot ha'adamah,
Our fate–like theirs *God* made it not	שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם	shelo sam chelkenu kahem
But chose for us a different lot. [2]	וְגוֹרָלֵנוּ כְּכָל-הֲמוֹנָם	vegoralenu kechol hamonam.
	Some add the next two lines.	
For they bow to futility and emptiness	שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וָרִיק	Shehem mishtachavim lehevel varik
Is 45:20 "and pray to a god that can't help."	וּמִתְפַּלְלִים אֶל־אֵל לֹא יוֹשִׁיעַ	"umitpalelim el el lo yoshia."

SPS Sample

[1] For our note on Aleinu, please see page 606.

[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 שָׁלוֹ for שֶׁלֹּא—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.

We bend the knee	וַאֲנַחְנוּ ׀ כוֹרְעִים	Va'anachnu ׀ kor'im
and bow the head gratefully,	׀ וּמִשְׁתַּחֲוִים וּמוֹדִים	׀ umishtachavim umodim
Before the Ruler whom rulers dread,	׀ לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים	׀ lifnei melech malchei hamlachim,
The holy, blessed One–	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu;
Who *Is. 51:13* **"stretches out the heavens,**	שֶׁהוּא נוֹטֶה שָׁמַיִם	shehu "noteh shamayim
Supports the earth below";	וְיֹסֵד אָרֶץ	veyosed aretz,"
Above, high in the sky,	וּמוֹשַׁב יְקָרוֹ	umoshav yekaro
The Presence does bestow;	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
Whose power dwells	וּשְׁכִינַת עֻזּוֹ	ushechinat uzo
In heights where none can go.[1]	בְּגָבְהֵי מְרוֹמִים	begovhei meromim.
This is our God, there is no more;	הוּא אֱלֹהֵינוּ אֵין עוֹד	Hu Eloheinu, ein od;
our ruler is truth, beyond whom is naught.	אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ	emet malkenu, efes zulato.
It's written in *God's* Law:	כַּכָּתוּב בְּתוֹרָתוֹ	Kakatuv b'Torato:
Deut 4:39 "This day you must know	וְיָדַעְתָּ הַיּוֹם	"Veyada'ta hayom,
and take it to heart	וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ	vahashevota el levavecha
that God is God	כִּי יְהוָה הוּא הָאֱלֹהִים	ki Adonai, hu ha'Elohim
in heaven above	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
and on earth below: nothing else is."	וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד	ve'al ha'aretz mitachat: ein od."

So we hope in you,	עַל כֵּן נְקַוֶּה לְךָ	Al ken nekaveh lecha,
God, our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu,
soon to see your splendid power,	לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ	lir'ot meherah betif'eret uzecha;
to make idols pass from the earth	לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ	leha'avir gilulim min ha'aretz,
and destroy false gods,	וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן	veha'elilim karot yikaretun,
to repair the world in the Almighty's rule.	לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי	letahken olam bemalchut shadai,

[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.

SPS Sample

And all people	וְכָל-בְּנֵי בָשָׂר	vechol benei vasar
will call on your name,	יִקְרְאוּ בִשְׁמֶךָ	yikre'u vishmecha,
to turn to you all the wicked on earth.	לְהַפְנוֹת אֵלֶיךָ כָּל-רִשְׁעֵי אָרֶץ	lehafnot elecha kol rish'ei aretz.
They'll see and know—	יַכִּירוּ וְיֵדְעוּ	Yakiru veyed'u
all earth dwellers—	כָּל-יוֹשְׁבֵי תֵבֵל	kol yoshvei tevel,
that to you each knee must bend,	כִּי לְךָ תִכְרַע כָּל-בֶּרֶךְ	ki lecha tichra kol berech,
each tongue must swear.	תִּשָּׁבַע כָּל-לָשׁוֹן	tishava kol lashon.
Before you, ruling God,	לְפָנֶיךָ יי אֱלֹהֵינוּ	Lefanecha Adonai Elohenu
they will kneel and fall down,	יִכְרְעוּ וְיִפֹּלוּ	yichre'u veyipolu,
and to the glory of your reputation	וְלִכְבוֹד שִׁמְךָ	velichvod shimcha
they will give honor.	יְקָר יִתֵּנוּ	yekar yitenu,
And they will all accept	וְיקַבְּלוּ כֻלָּם	vikablu chulam
the yoke of your rule,	אֶת-עֹל מַלְכוּתֶךָ	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	וּלְעוֹלְמֵי עַד	ule'olmei ad
you will rule in glory.	תִּמְלוֹךְ בְּכָבוֹד	timloch bechavod.
It's written in your Law:	◊ כַּכָּתוּב בְּתוֹרָתֶךָ	◊ Kakatuv beToratecha:
Ex. 15:18 God will be the ruler forever!	יהוה ׀ יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Zech. 14:9 And God will be ruler	וְהָיָה יְהוָה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

Mourners rise to lead Mourners' Kaddish, page 544.
We add the Psalm of the Day (beginning on page 154) followed by Mourners' Kaddish.
On Rosh Chodesh we add Psalm 104, page 167.
From the beginning of Elul through Hoshanah Rabbah, add Psalm 27, page 165.
In a house of mourning, we an appropriate psalm, page 172.

SPS Sample

Torah Service for Shabbat and Festival Holy Days

For festival intermediate days (except Hoshanah Rabbah), the Torah service is on page 318.

Taking out the Scroll ▪ הוֹצָאַת סֵפֶר הַתּוֹרָה ▪ Hotza'at Sefer HaTorah

The leader and congregation sing together.[1]

Ps. 86:8 O God, there is no god like you,	אֵין־כָּמוֹךָ בָאֱלֹהִים אֲדֹנָי	Ein kamocha va'elohim Adonai
And none can do what you do.	וְאֵין כְּמַעֲשֶׂיךָ	ve'ein kema'asecha.
Ps. 145:13 Your rule guides every distant space,	מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים	Malchut'cha malchut kol olamim,
Your government guides every age.	וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר	umemshaltecha bechol dor vador.
Ps 10:16 God reigns; *Ps 93:1 our* God has ever reigned;	יהוה מֶלֶךְ יהוה מָלָךְ	Adonai melech, Adonai malach,
Ex. 15:18 God's reign eternal will not cease.[2]	יהוה ׀ יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
Ps 29:11 God chose us and will give us strength;	יהוה עֹז לְעַמּוֹ יִתֵּן	Adonai oz le'amo yiten;
God's people will be blessed in peace.	יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם	Adonai yevarech et amo vashalom.

God, who are compassion's store,[3]	אַב הָרַחֲמִים	Av harachamim
Ps. 51:20 With your favor Zion mend,	הֵיטִיבָה בִרְצוֹנְךָ אֶת־צִיּוֹן	heitivah virtzon'cha et Tziyon.
Jerusalem's ruined walls restore:	תִּבְנֶה חוֹמוֹת יְרוּשָׁלָם	Tivneh chomot Yerushalayim.
For on you only we depend,	כִּי בְךָ לְבַד בָּטָחְנוּ	Ki vecha levad batachnu,
Sovereign God, exalted high,	מֶלֶךְ אֵל רָם וְנִשָּׂא	Melech El, ram venisah:
ruler of worlds.	אָדוֹן עוֹלָמִים	Adon olamim.

SPS Sample

[1] Practice varies from one congregation to another. When I was growing up, the chazan sang the first four lines (from psalms 86 and 145) while 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 for this part, even though the ark isn't opened until the next page.

[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 rise as the ark is opened; the leader sings:

Num 10:35 And when the Ark moved out,	וַיְהִי בִּנְסֹעַ הָאָרֹן	Vayehi binso'ah ha'aron,
Moses would say:	וַיֹּאמֶר מֹשֶׁה	vayomer Moshe:
"God, rise and scatter your enemies,	קוּמָה ׀ יהוה וְיָפֻצוּ אֹיְבֶיךָ	"Kuma Adonai, veyafutzu oy'vecha,
and those who hate you will run from you."	וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ	veyanusu mesan'echa mipanecha."

We sing together:

Isaiah 2:3 "For Torah will spread from Zion,	כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה	"Ki miTziyon tetzeh Torah
God's word from Jerusalem."	וּדְבַר־יהוה מִירוּשָׁלָם	ud'var Adonai mirushala'im."
Blessed is the one who gave the Torah	בָּרוּךְ שֶׁנָּתַן תּוֹרָה	Baruch shenatan Torah
to Israel's people, in holiness.	לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ	le'amo Yisra'el bikdushato.

On festivals and Hoshanah Rabbah but not on an intermediate Shabbat (customs may differ) we sing each of these two verses together; many congregations sing them three times:

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,	אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת	erech apayim, verav chesed ve'emet
ensuring mercy for thousands *of generations,*	נֹצֵר חֶסֶד לָאֲלָפִים	notzer chesed la'alafim
tolerating sin, transgression and wrong,	נֹשֵׂא עָוֹן וָפֶשַׁע וְחַטָּאָה	noseh avon vafesha vechata'ah
and cleansing *people of their guilt …"*	וְנַקֵּה	venakeh.

Ps. 69:14 God, may my prayer to you	וַאֲנִי תְפִלָּתִי־לְךָ יְהוָה	Va'ani tefilati lecha Adonai
arrive at a welcome time;	עֵת רָצוֹן	et ratzon;
Sovereign, in kindness plentiful,	אֱלֹהִים בְּרָב־חַסְדֶּךָ	Elohim berov chasdecha,
answer me with salvation sure.[1]	עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ	aneni be'emet yish'echa.

[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."

SPS Sample

Blessed Be ▪ בְּרִיךְ שְׁמֵהּ ▪ Berich Shemei

On Shabbat, many congregations add this section, from the Zohar commentary on Vayakhel, silently.

Blessed be the reputation	בְּרִיךְ שְׁמֵהּ	Berich shemei
of the world's ruler,	דְּמָרֵא עָלְמָא	demarei almah,
blessed be your crown and your place.	בְּרִיךְ כְּתָרָךְ וְאַתְרָךְ	berich kitrach ve'atrach.
May your goodwill be	יְהֵא רְעוּתָךְ	Yehei re'utach
with your people Israel forever;	עִם עַמָּךְ יִשְׂרָאֵל לְעָלַם	im amach Yisra'el le'alam,
the salvation of your right hand	וּפֻרְקַן יְמִינָךְ	ufurkan yeminach
reveal to your people	אַחֲזֵי לְעַמָּךְ	achazei le'amach
in your holy Temple,	בְּבֵית מִקְדְּשָׁךְ	beveit mikdeshach,
to give us benefit	וּלְאַמְטוּיֵא לָנָא	ule'amtoyei lanah
from the goodness of your light	מִטּוּב נְהוֹרָךְ	mituv nehorach,
and to accept our prayers with mercy.	וּלְקַבֵּל צְלוֹתַנָא בְּרַחֲמִין	ulekabel tzelotanah berachamin.
May your will be	יְהֵא רַעֲוָא קֳדָמָךְ	Yehei ra'avah kodamach
to grant us a life of goodness	דִּתּוֹרִיךְ לָן חַיִּין בְּטִיבוּתָא	ditorich lan chayim betivutah
and that I may be appointed	וְלֶהֱוֵא אֲנָא פְּקִידָא	velehevei anah pekidah
among the righteous	בְּגוֹ צַדִּיקַיָּא	bego tzadikayah
to grant me mercy and protect me	לְמִרְחַם עֲלַי וּלְמִנְטַר יָתִי	lemir'cham alai ulemintar yati
and all that belongs to me	וְיָת כָּל-דִּי לִי	veyat kol di li
and to your people Israel.	וְדִי לְעַמָּךְ יִשְׂרָאֵל	vedi le'amach Yisra'el.
It's *God* who feeds everything	אַנְתְּ הוּא זָן לְכֹלָּא	Ant hu zan lecholah
and sustains everything.	וּמְפַרְנֵס לְכֹלָּא	umefarnes lecholah.
It's *God* who rules over all.	אַנְתְּ הוּא שַׁלִּיט עַל כֹּלָּא	Ant hu shalit al kolah.
It's *God* who rules over sovereigns,	אַנְתְּ הוּא דְּשַׁלִּיט עַל מַלְכַיָּא	Ant hu dishalit al malchayah,
and sovereignty is yours.	וּמַלְכוּתָא דִּי-לָךְ הִיא	umalchutah di lach hi.
I am a servant	אֲנָא עַבְדָּא	Anah avdah
of the holy one, who is blessed,	דְּקוּדְשָׁא בְּרִיךְ הוּא	dikudshah berich hu,
before whom I bow down	דְּסָגִידְנָא קַמֵּהּ	disageidnah kamei
and before whose dear Torah I bow	וּמִקַּמָּא דִּיקָר אוֹרַיְתֵהּ	umikamah dikar Oraytei
at all times.	בְּכָל עִדָּן וְעִדָּן	bechol idan ve'idan.

SPS Sample

I do not place my trust in people,	לָא עַל אֱנָשׁ רָחֵיצְנָא	Lah al enash rachetznah,
nor on angels	וְלָא עַל בַּר אֱלָהִין	velah al bar elahin
do I rely,	סָמֵיכְנָא	samechnah,
but on the God of heaven,	אֶלָּא בֶּאֱלָהָא דִשְׁמַיָּא	elah beElahah dishmayah,
who is the real God,	דְּהוּא אֱלָהָא קְשׁוֹט	dehu Elahah keshot,
whose Torah is true	וְאוֹרַיְתֵהּ קְשׁוֹט	ve'Oraitei keshot,
whose prophets are accurate,	וּנְבִיאוֹהִי קְשׁוֹט	unevi'ohi keshot.
and who is generous with acts	◊ וּמַסְגֵּא לְמֶעְבַּד	◊ Umasgei leme'bad
of goodness and truth.	טָבָוָן וּקְשׁוֹט	tav'van ukeshot.
God is the one I trust,	בֵּהּ אֲנָא רָחֵץ	Bei anah rachetz
and to whose holy and precious	וְלִשְׁמֵהּ קַדִּישָׁא יַקִּירָא	velishmei kadishah yakirah
name I voice praises.	אֲנָא אֵמַר תֻּשְׁבְּחָן	anah emar tushbechan.
God, won't you	יְהֵא רַעֲוָא קֳדָמָךְ	Yehei ra'avah kodamach
open my heart to your Torah,	דְּתִפְתַּח לִבָּאִי בְּאוֹרַיְתָא	detiftach liba'i be'Oraitah,
and fulfill my innermost longings,	וְתַשְׁלִים מִשְׁאֲלִין דִּלְבָּאִי	vetashlim mish'alin deliba'i,
and those of all Israel,	וְלִבָּא דְכָל-עַמָּךְ יִשְׂרָאֵל	veliba dechol amach Yisra'el
for good, for life and for peace. Amen.	לְטַב וּלְחַיִּין וְלִשְׁלָם אָמֵן	letav, ulechayin velishlam. Amen.

SPS Sample

Removing the Scroll

The Torah scroll is taken from the ark and handed to the leader.
Leader, then congregation:

Deut. 6:4 Listen, *descendants of* Israel: שְׁמַע יִשְׂרָאֵל Shema, Yisra'el:

The Ruler is our God; the Ruler is one.[1] יהוה אֱלֹהֵינוּ יהוה ׀ אֶחָד Adonai Eloheinu; Adonai echad.

Leader, then congregation; add the shaded word on Hoshanah Rabbah and Simchat Torah.

One is our God, great is our ruler: אֶחָד אֱלֹהֵינוּ גָּדוֹל אֲדוֹנֵינוּ Echad Eloheinu, gadol Adoneinu:

holy and awesome is *God's* name. קָדוֹשׁ וְנוֹרָא שְׁמוֹ kadosh venorah shemo.

The prayer leader turns to face the ark, bows and raises the Torah.

Ps 34:4 Glorify God with me, גַּדְּלוּ לַיהוה אִתִּי Gadlu lAdonai iti,

and let us exalt[2] *God's* name together. וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו unerom'mah shemo yachdav.

The Torah is marched through the congregation.[3]

I Chron. 29:11 Yours, God, are the greatness, לְךָ יהוה הַגְּדֻלָּה Lecha Adonai hagdulah

the strength, the splendor, וְהַגְּבוּרָה וְהַתִּפְאֶרֶת vehagvurah vehatiferet

the victory and the majesty וְהַנֵּצַח וְהַהוֹד vehanetzach vehahod,

—everything in heaven and earth. כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ ki chol bashamayim uva'aretz.

It's for you, God, to govern לְךָ יהוה הַמַּמְלָכָה Lecha Adonai hamamlachah

and to be raised above all as the head. וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ vehamitnaseh lechol lerosh.

Ps. 99:5 Exalt God, our ruler, רוֹמְמוּ יהוה אֱלֹהֵינוּ Rom'mu Adonai Eloheinu,

and bow at *God's* footstool; וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו vehishtachavu lahadom raglav,

God is holy. קָדוֹשׁ הוּא kadosh hu.

Ps. 99:9 Exalt God, our ruler, רוֹמְמוּ יהוה אֱלֹהֵינוּ Rom'mu Adonai Eloheinu

and bow at *God's* holy mountain, וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ vehishtachavu lehar kodsho,

because God, our ruler, is holy. כִּי־קָדוֹשׁ יהוה אֱלֹהֵינוּ ki kadosh Adonai Eloheinu.

SPS Sample

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[1] 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.

[2] The Hebrew word from the root רָם means "make high" and so does "exalt."

[3] The Torah is always marched to the north when taken out, and to the south when returned. It is appropriate to move to the front of the congregation to touch the Torah mantle with tzitziyot or a siddur, which we then kiss to show our affection for the pre-eminent symbol of our faith. 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.

As the Torah scroll is taken to the bimah, the congregation says this short prayer:

May the source of mercy	אַב הָרַחֲמִים	Av harachamim,
take pity on our people (*God's* burden),	הוּא יְרַחֵם עַם עֲמוּסִים	hu yerachem am amusim,
recall the contract with *our* mighty *ancestors*,	וְיִזְכֹּר בְּרִית אֵיתָנִים	veyizkor berit eitanim,
save our souls	וְיַצִּיל נַפְשׁוֹתֵינוּ	veyatzil nafshoteinu
from the bad times,	מִן הַשָּׁעוֹת הָרָעוֹת	min hasha'ot hara'ot,
drive out the bad impulse	וְיִגְעַר בְּיֵצֶר הָרַע	veyig'ar beyetzer hara
from those who are sustained *by God*,	מִן הַנְּשׁוּאִים	min han'su'im,
graciously let us survive forever,	וְיָחוֹן אוֹתָנוּ לִפְלֵיטַת עוֹלָמִים	veyachon otanu lifleitat olamim,
and fulfill our longings	וִימַלֵּא מִשְׁאֲלוֹתֵינוּ	viymaleh mish'aloteinu
with goodness, salvation and mercy.	בְּמִדָּה טוֹבָה יְשׁוּעָה וְרַחֲמִים	bemidah tovah yeshu'a verachamim.

SPS Sample

The Torah scroll is placed on the Shulchan (reading desk), and we are seated.
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	וְיַעֲזוֹר וְיָגֵן וְיוֹשִׁיעַ	Veya'azor, veyagen veyoshia
all who seek shelter in *God*,	לְכָל הַחוֹסִים בּוֹ	lechol hachosim bo.
and let's all say, "Amen!"	וְנֹאמַר אָמֵן אָמֵן	Venomar, "Amen." Amen
Everyone, give greatness to our God	הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ	Hakol havu godel lEloheinu
and glory to the Torah.	וּתְנוּ כָבוֹד לַתּוֹרָה	utenu chavod laTorah.
Kohen, come close. Stand up …	כֹּהֵן קָרֵב יַעֲמֹד	Kohen kerav: ya'amod …
So-and-so, child of So-and-so …	פְּלוֹנִי בֶּן בַּת פְּלוֹנִי[2]	Ploni ben bat Ploni …
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 בִּקְדֻשָּׁתוֹ	le'amo Yisra'el bikdushato.

Congregation, then gabbai (or Torah reader):

Deut 4:4 And you who hold fast	וְאַתֶּם הַדְּבֵקִים	Ve'atem had'vekim
to God, your Ruler,	בַּיהוָה אֱלֹהֵיכֶם	bAdonai Eloheichem,
all of you are alive today.	חַיִּים כֻּלְּכֶם הַיּוֹם	chayim kulchem hayom.

SPS Sample

On Simchat Torah the poems for calling up the Chatan Torah and Chatan Bereshit are on page 586.
For Shavuot, Akdamut Milin is on page 529.

[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 and festival holy days, four on Rosh Chodesh and festival intermediate days, 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.

[2] פְּלוֹנִי בֶּן פְּלוֹנִי/Ploni ben Ploni means "so-and-so, child of so-and-so"; you insert the honoree's Hebrew name.

Torah Blessings ▪ בִּרְכוֹת הַתּוֹרָה ▪ Bir'chot HaTorah

Each honoree recites the call to prayer;[1] we respond, and the honoree repeats our response.

Bless God, the blessed one.	בָּרְכוּ ׀ אֶת־יי הַמְבֹרָךְ	׀ Bar'chu ׀ et Adonai hamvorach.
Blessed is God, the blessed one,	בָּרוּךְ ׀ יי הַמְבֹרָךְ	׀ Baruch ׀ Adonai hamvorach
for ever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.
Blessed is God, the blessed one,	בָּרוּךְ ׀ יי הַמְבֹרָךְ	׀ Baruch ׀ Adonai hamvorach
for ever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.

The honoree continues:

We bless you, God;	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
You rule for endless days.	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You chose us from all other folk,	אֲשֶׁר בָּחַר בָּנוּ מִכָּל-הָעַמִּים	asher bachar banu mikol ha'amim
And showed us Torah ways.[2]	וְנָתַן לָנוּ אֶת-תּוֹרָתוֹ	venatan lanu et Torato.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who gives the Torah.	נוֹתֵן הַתּוֹרָה אָמֵן	noten haTorah. Amen

After the Torah portion is read, the honoree concludes with this blessing:

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Your rule does time transcend;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu, melech ha'olam,
Your Torah true you gave us,	אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת	asher natan lanu Torat emet
Planted life that has no end.[3]	וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ	vechayei olam nata betocheinu.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who gives the Torah.	נוֹתֵן הַתּוֹרָה אָמֵן	noten haTorah. Amen

SPS Sample

[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 ▪ מִי שֶׁבֵּרַךְ ▪ 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 שֶׁבֵּרַךְ 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 יְבָרֵךְ אֶת	hu yevarech et
So-and-so, child of So-and-so	פְּלוֹנִי בֶּן בַּת פְּלוֹנִי[1]	Ploni ben bat Ploni

The blessing for Torah honorees continues; use the shaded words for women.
The formula for those honored with Hagbahah and Gelilah is on page 352.

who came up *for an aliyah* today	שֶׁעָלָה שֶׁעָלְתָה הַיּוֹם	she'alah she'altah hayom
to honor God's presence, the Torah	לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה	lichvod haMakom velichvod haTorah
	On Shabbat:	
and this Shabbat.	וְלִכְבוֹד הַשַּׁבָּת	velichvod haShabat.
	On festivals:	
and this *festival* foot-*journey*.	וְלִכְבוֹד הָרֶגֶל	velichvod haregel.
May the Holy One (whom we bless)	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu
protect him her	יִשְׁמְרֵהוּ יִשְׁמְרֶהָ	yishmerehu yishmereha
and save him her	וְיַצִּילֵהוּ וְתַצִּילֶהָ	veyatzilehu veyatzileha
from all trouble and sorrow,	מִכָּל צָרָה וְצוּקָה	mikol tzarah vetzukah
affliction and sickness,	וּמִכָּל נֶגַע וּמַחֲלָה	umikol negah umachalah,
and send blessing and success	וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה	veyishlach berachah vehatzlachah
to all his her work,	בְּכָל מַעֲשֵׂי יָדָיו יָדֶיהָ	bechol ma'asei yadav yadeha,
	Add the next line on festivals:	
Let him her merit the *festival* foot-*journey*	וְיִזְכֶּה וְתִזְכֶּה לַעֲלוֹת לְרֶגֶל	veyizkeh vetizkeh la'alot leregel
with all his her fellow Jews,	עִם כָּל יִשְׂרָאֵל אֶחָיו אֲחָיֶהָ	Im kol Yisra'el echav acheha
and let's say, "Amen."	וְנֹאמַר אָמֵן	venomar, "Amen." Amen

[1] פְּלוֹנִי בֶּן פְּלוֹנִי/Ploni ben Ploni means "so-and-so, child of so-and-so"; you insert the honoree's Hebrew name.

SPS Sample

Prayer for Healing

Some congregations include a prayer for healing.

May God who blessed our fathers	מִי שֶׁבֵּרַךְ 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 and heal	הוּא יְבָרֵךְ וירפא	hu yevarech virapeh
those in need of healing …	אֶת הַחוֹלִים ...	et hacholim …

We pause for the names of people in need of healing.

May the holy, blessed one	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu
be altogether merciful to them,	יְמַלֵּא רַחֲמִים עֲלֵיהֶם	yemaleh rachamim aleihem,
granting them strength and health,	לְהַחֲזִיקָם וּלְרַפְּאוֹתָם	lehachazikam ulerapotam,
and quickly bestow upon them	וְיִשְׁלַח לָהֶם מְהֵרָה	veyishlach lahem meherah
a complete recovery,	רְפוּאָה שְׁלֵמָה	refu'ah shelemah
a *blessing* from above,	מִן הַשָּׁמַיִם	min hashamayim,
healing the spirit	רְפוּאַת הַנֶּפֶשׁ	refu'at hanefesh
and healing the body,	וּרְפוּאַת הַגּוּף	urefu'at haguf
with all the sick in our community.[1]	בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל	betoch she'ar cholei Yisra'el—
now, to arrive soon	הַשְׁתָּא בַּעֲגָלָה	hashta ba'agalah
and quickly.	וּבִזְמַן קָרִיב	uvizman kariv,
And let us say, "Amen."	וְנֹאמַר : אָמֵן אָמֵן	venomar: "Amen." Amen

[1] "Among the rest of the sick *people of the community* of Israel."

SPS Sample

Thanks after Peril ▪ בִּרְכַּת הַגּוֹמֵל ▪ Birkat HaGomel

An honoree who escaped danger says this blessing.

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God, ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu Melech ha'olam,
who grants goodness to the undeserving	הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת	hagomel lechayavim tovot,
and granted me every goodness.	שֶׁגְּמָלַנִי כָּל-טוֹב אָמֵן	shegemalani kol tov. Amen

The congregation responds to the blessing:

For men.

May *God,* who granted you every goodness,	מִי שֶׁגְּמָלְךָ כָּל-טוֹב	Mi shegmalcha kol tov,
continue to grant you every goodness. Selah.	הוּא יִגְמָלְךָ כָּל-טוֹב סֶלָה	hu yigmolcha kol tov. Selah.

For women.

May *God,* who granted you every goodness,	מִי שֶׁגְּמָלֵךְ כָּל-טוֹב	Mi shegmalech kol tov,
continue to grant you every goodness. Selah.	הוּא יִגְמָלֵךְ כָּל-טוֹב סֶלָה	hu yigmalech kol tov. Selah.

After reading Torah, the gabbai, Torah reader or prayer leader recites Half Kaddish, page 541.

SPS Sample

Raising the Scroll ▪ הַגְבָּהָה ▪ 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	מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ	Mi sheberach avoteinu
Abraham, Isaac, and Jacob,	אַבְרָהָם יִצְחָק וְיַעֲקֹב	Avraham, Yitzchak, veYa'akov
Bless …	הוּא יְבָרֵךְ אֶת	hu yevarech et …
____ child of _____,	_____ בֶּן בַּת _____	_____ ben bat _____,
who will come up	בַּעֲבוּר שֶׁיַּעֲלֶה שֶׁתַּעֲלֶה	ba'avur sheya'aleh sheta'aleh
to raise the Torah, and	לְהַגְבָּהַת הַתּוֹרָה וְאֶת	lehagbahat haTorah ve'et …
____ child of _____,	_____ בֶּן בַּת _____	_____ ben bat _____,
who will come up	בַּעֲבוּר שֶׁיַּעֲלֶה שֶׁתַּעֲלֶה	ba'avur sheya'aleh sheta'aleh
to wrap the Torah.	לִגְלִילַת הַתּוֹרָה	liglilat haTorah
As a result,	בִּשְׂכַר זֶה	Bis'char zeh
may the Holy One (whom we bless)	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu
protect and save them	יִשְׁמְרֵם וְיַצִּילֵם	yishmerem veyatzilem
from all trouble and sorrow,	מִכָּל צָרָה וְצוּקָה	mikol tzarah vetzukah
affliction and sickness,	וּמִכָּל נֶגַע וּמַחֲלָה	umikol negah umachalah,
and send blessing and success	וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה	veyishlach berachah vehatzlachah
to all their work,	בְּכָל מַעֲשֵׂה יְדֵיהֶם	bechol ma'asei yedeihem,
with all their fellow Jews,	עִם כָּל יִשְׂרָאֵל אֲחֵיהֶם	Im kol Yisra'el acheihem
and let's say, "Amen."	וְנֹאמַר אָמֵן אָמֵן	venomar, "Amen." Amen

When the scroll is raised, the congregation sings:

Deut. 4:44 This is the Torah Moses set	וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה	Vezot haTorah asher sam Moshe
before the children of Israel.	לִפְנֵי בְּנֵי יִשְׂרָאֵל	lifnei b'nei Yisra'el.
Num 9:23 God spoke it: Moses wrote it down.[2]	עַל־פִּי יהוה בְּיַד־מֹשֶׁה	Al pi Adonai: beyad Moshe.

On Hoshanah Rabbah, skip to Returning the Torah, page 327.

[2] 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 (BT 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.

SPS Sample

Once the Torah scroll is dressed and at rest, the congregation is seated ׀ and we continue with the haftarah.

Blessing Before the Haftarah[1]

This blessing introduces the haftarah

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
our God, ruler of the universe,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who chose	אֲשֶׁר בָּחַר	asher bachar
good prophets,	בִּנְבִיאִים טוֹבִים	bin'vi'im tovim
and accepted their words,	וְרָצָה בְדִבְרֵיהֶם	veratzah vedivreihem
which *were* spoken in truth.	הַנֶּאֱמָרִים בֶּאֱמֶת	hane'emarim be'emet.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
who chooses Torah,	הַבּוֹחֵר בַּתּוֹרָה	habocher baTorah
your servant Moses,	וּבְמשֶׁה עַבְדּוֹ	uveMoshe avdo
and your people Israel,	וּבְיִשְׂרָאֵל עַמּוֹ	uveYisra'el amo
and prophets of truth and justice.	וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק אָמֵן	uvin'vi'ei ha'emet vatzedek. Amen

SPS Sample

[1] The Haftarah is a reading from the Prophets; its origin is uncertain, but many agree that it was added at a time when the civil authorities forbade the reading of the Torah. The Hebrew word הפטרה has connotations of both "start" and "stop"!

Blessings after the Haftarah

1. Confidence of God's Promise

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai
our God who rules forever,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
rock of all worlds,	צוּר כָּל-הָעוֹלָמִים	tzur kol ha'olamim
righteous in every age,	צַדִּיק בְּכָל-הַדּוֹרוֹת	tzadik bechol hadorot
the faithful God,	הָאֵל הַנֶּאֱמָן	ha'El hane'eman,
who says and who does,	הָאוֹמֵר וְעוֹשֶׂה	ha'omer ve'oseh
who speaks and fulfills,	הַמְדַבֵּר וּמְקַיֵּם	ham'daber um'kayem
whose every word is true and just.	שֶׁכָּל-דְּבָרָיו אֱמֶת וָצֶדֶק	shekol devarav emet vatzedek.
Faithful are you,	נֶאֱמָן אַתָּה הוּא	Ne'eman atah hu
ruling God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
and faithful are your words;	וְנֶאֱמָנִים דְּבָרֶיךָ	vene'emanim devarecha
and no single word of yours	וְדָבָר אֶחָד מִדְּבָרֶיךָ	vedavar echad mid'varecha
will come back unfulfilled [1]	אָחוֹר לֹא יָשׁוּב רֵיקָם	achor lo yashuv reikam
for you are the ruling God,	כִּי אֵל מֶלֶךְ	ki El melech
faithful and merciful:	נֶאֱמָן וְרַחֲמָן אָתָּה	ne'eman verachaman atah:
blessed are you, God,	בָּרוּךְ אַתָּה יי	baruch atah Adonai
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
the God who is faithful in every word.	הָאֵל הַנֶּאֱמָן בְּכָל-דְּבָרָיו אָמֵן	ha'El hane'eman bechol devarav. Amen

[1] "And not one word of your words will come back empty."

SPS Sample

2. Zion

Take pity on Zion	רַחֵם עַל צִיּוֹן	Rachem al Tziyon
for that is the foundation of our life;	כִּי הִיא בֵּית חַיֵּינוּ	ki hi beit chayeinu
and for the humiliated spirit[1]	וְלַעֲלוּבַת נֶפֶשׁ	vela'aluvat nefesh
bring salvation quickly, in our days.	תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ	toshi'a bimherah veyameinu.
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
who makes Zion happy with her children.	מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ אָמֵן	mesame'ach Tziyon bevaneha. Amen

3. The Messianic Era

Make us happy, ruling God,	שַׂמְּחֵנוּ יי אֱלֹהֵינוּ	Samchenu Adonai Eloheinu
through Elijah the prophet, your servant,	בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ	BeEliyahu Hanavi avdecha
and with the rule of David's line,	וּבְמַלְכוּת בֵּית דָּוִד	uvemalchut beit David
your anointed *king*[2]	מְשִׁיחֶךָ	meshichecha
—let it come soon and delight our hearts.	בִּמְהֵרָה יָבֹא וְיָגֶל לִבֵּנוּ	bimherah yavoh veyagel libeinu
May no stranger sit on his throne,	עַל-כִּסְאוֹ לֹא-יֵשֵׁב זָר	al kis'o lo yeshev zar
and let no others inherit his glory.	וְלֹא יְנַחֲלוּ עוֹד אֲחֵרִים אֶת-כְּבוֹדוֹ	velo yin'chalu od acherim et kevodo
For in your holy name you promised him	כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לוֹ	ki veshem kodshecha nishbata lo
that his light would not be snuffed out	שֶׁלֹּא יִכְבֶּה נֵרוֹ	shelo yichbeh nero
forever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.
Blessed are 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 protects David.	מָגֵן דָּוִד אָמֵן	magen David. Amen

On Shabbat and festivals include the fourth blessing, on the next pages.

[1] "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.

[2] By Jewish tradition, Elijah will herald the approach of the Messiah, and the Messiah will be descended from David's royal line.

SPS Sample

4. Thanks (Shabbat, including the Intermediate Shabbat of Pesach)

For the Torah, and the service,	עַל-הַתּוֹרָה וְעַל-הָעֲבוֹדָה	Al haTorah, ve'al ha'avodah,
and the prophets	וְעַל הַנְּבִיאִים	ve'al han'vi'im,
and for this Shabbat day,	וְעַל-יוֹם הַשַּׁבָּת הַזֶּה	ve'al yom haShabbat hazeh,
that you gave us, ruling God,	שֶׁנָּתַתָּ-לָנוּ יי אֱלֹהֵינוּ	shenatata lanu, Adonai Eloheinu,
for holiness and rest,	לִקְדֻשָּׁה וְלִמְנוּחָה	likdusha velimnucha,
for glory and splendor —	לְכָבוֹד וּלְתִפְאֶרֶת	lechavod uletif'aret.
for all of these, ruling God,	עַל-הַכֹּל יי אֱלֹהֵינוּ	Al hakol Adonai Eloheinu
we thank you	אֲנַחְנוּ מוֹדִים לָךְ	anachnu modim lach
and bless you	וּמְבָרְכִים אוֹתָךְ	umevar'chim otach
(may your name be blessed in every	יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל-חַי	yitbarach shimcha befi chol chai
mouth always and for ever).	תָּמִיד לְעוֹלָם וָעֶד	tamid le'olam va'ed.
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 hallows Shabbat.	מְקַדֵּשׁ הַשַּׁבָּת אָמֵן	mekadesh haShabbat. Amen

SPS Sample

4. Thanks (Festivals, including the intermediate Shabbat of Sukkot)

Include the shaded words on a festival Shabbat.

For the Torah, and the service,	עַל-הַתּוֹרָה וְעַל-הָעֲבוֹדָה	Al haTorah, ve'al ha'avodah,
and the prophets	וְעַל הַנְּבִיאִים	ve'al han'vi'im
and for this Shabbat day—	וְעַל-יוֹם הַשַּׁבָּת הַזֶּה	ve'al yom haShabbat hazeh—

On festivals and the intermediate Shabbat of Sukkot, add the appropriate lines below:

and for this day,	וְעַל-יוֹם	ve'al yom
the Matzah festival	חַג הַמַּצּוֹת הַזֶּה	chag hamatzot hazeh
the Feast of Weeks	חַג הַשָּׁבֻעוֹת הַזֶּה	chag hashavu'ot hazeh
the Sukkot festival	חַג הַסֻּכּוֹת הַזֶּה	chag hasukot hazeh,
the eighth day of assembly	הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה	hashmini chag ha'atzeret hazeh

that you gave us, sovereign God,	שֶׁנָּתַתָּ-לָנוּ יי אֱלֹהֵינוּ	shenatata lanu, Adonai Eloheinu,
for holiness and rest,	לִקְדֻשָּׁה וְלִמְנוּחָה	likdusha velimnucha,
joy and happiness	לְשָׂשׂוֹן וּלְשִׂמְחָה	lesason ulesimcha,
for glory and splendor —	לְכָבוֹד וּלְתִפְאֶרֶת	lechavod uletif'aret.
for all *of these*, sovereign God,	עַל-הַכֹּל יי אֱלֹהֵינוּ	Al hakol Adonai Eloheinu
we thank you	אֲנַחְנוּ מוֹדִים לָךְ	anachnu modim lach
and bless you	וּמְבָרְכִים אוֹתָךְ	umevar'chim otach
(may your name be blessed in every	יִתְבָּרַךְ שִׁמְךָ בְּפִי כָל-חַי	yitbarach shimcha befi chol chai
mouth always and for ever)	תָּמִיד לְעוֹלָם וָעֶד	tamid le'olam va'ed.
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 hallows Shabbat, Israel,	מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and the festivals.	וְהַזְּמַנִּים אָמֵן	vehazmanim. Amen

SPS sample

Additional Prayers

While the Torah scroll is out of the ark, we add prayers for scholars and those who support the synagogue,[1] for our country,[2] for peace, etc. Most reserve these prayers for Shabbat and on other days skip to Ashrei, page 368.

May Deliverance ... ▪ יְקוּם פֻּרְקָן ▪ Yekum Purkan

May deliverance come from heaven—	יְקוּם פֻּרְקָן מִן שְׁמַיָּא	Yekum purkan min shemayah
grace, kindness, and mercy,	חִנָּא וְחִסְדָּא וְרַחֲמֵי	chinah vechisdah verachamei
long life, ample food	וְחַיֵּי אֲרִיכֵי וּמְזוֹנֵי רְוִיחֵי	vechayei arichei umezonei revichei
help from above	וְסִיַּעְתָּא דִשְׁמַיָּא	vesiyata dishmaya
bodily health and lofty vision,	וּבַרְיוּת גּוּפָא וּנְהוֹרָא מַעֲלְיָא	uvaryut gufah unehorah ma'alyah,
living and upright children,	זַרְעָא חַיָּא וְקַיָּמָא	zar'ah chaya vekayamah,
descendants who won't die out	זַרְעָא דִּי לָא יִפְסֵק	zar'ah di la yifsuk
or come to nothing	וְדִי לָא יִבְטֵל	vedi la yivtul
in the words of Torah—	מִפִּתְגָּמֵי אוֹרַיְתָא	mipitgamei Oraytah

We pray for scholars and community leaders.

for the teachers and leaders	לְמָרָנַן וְרַבָּנַן	lemaranan verabanan
of *our* sacred community,	חֲבוּרְתָא קַדִּישְׁתָא	chavuratah kadishatah,
in the land of Israel,	דִּי בְאַרְעָא דְיִשְׂרָאֵל	di ve'arah deYisra'el,
or any land of *our* exile,	וְדִי בְּכָל אַרְעָת גָּלְוָתָנָא	vedi bechol arah galvatana,
for the leaders in Torah study,	לְרֵישֵׁי כַלֵּי	lereishei chalei,
the Exilarchs, *leaders of our exiled communities,*	וּלְרֵישֵׁי גָלְוָתָא	ulereishei galvatah,
leaders of the academies	וּלְרֵישֵׁי מְתִיבָתָא	ulereishei metivatah,
and judges at the gates,	וּלְדַיָּנֵי דִי בָבָא	uledayanei di vavah,

[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."

SPS Sample

for all their students,	לְכָל-תַּלְמִידֵיהוֹן	lechol talmideihon,
all their students' students,	וּלְכָל תַּלְמִידֵי תַלְמִידֵיהוֹן	ulechol talmidei talmideihon,
and all those who study Torah,	וּלְכָל-מָן דְּעָסְקִין בְּאוֹרַיְתָא	ulechol man de'askin beOraytah.

We pray for members of this congregation.

and for all this holy congregation,	וּלְכָל-קְהָלָא קַדִּישָׁא הָדֵין	ulechol kehala kadisha hadein
adults and children,	רַבְרְבַיָּא עִם זְעֵרַיָּא	ravrevaya im ze'eraya,
babies and ladies.	טַפְלָא וּנְשַׁיָּא	taflah uneshayah.

May the ruler of the universe bless them,	מַלְכָּא דְּעָלְמָא יְבָרֵךְ יָתְהוֹן	Malka de'alma yevarech yat'hon
make their lives full	יָפִישׁ חַיֵּיהוֹן	yapish chayehon
and their days sufficient,	וְיַסְגֵּא יוֹמֵיהוֹן	veyasgei yomehon
grant length to their years	וְיִתֵּן אַרְכָא לִשְׁנֵיהוֹן	veyiten ar'cha lishneihon
and save them and rescue them	וְתִתְפָּרְקוּן וְתִשְׁתֵּזְבוּן	vetitparkun vetishtezvun
from any distress	מִן כָּל-עָקָא	min kol aka
and from any bad diseases.	וּמִן כָּל-מַרְעִין בִּישִׁין	umin kol mar'in bishin.
May the guide in heaven	מָרָן דִּי בִשְׁמַיָּא	Maran di vishmaya
be their help	יְהֵא בְּסַעְדְּהוֹן	yehei vesa'd'hon
at every time and season,	כָּל-זְמַן וְעִדָּן	kol zeman ve'idan
and let us say, "Amen."	וְנֹאמַר אָמֵן אָמֵן	venomar "Amen." Amen

SPS Sample

Prayer for the Congregation

May *God* who blessed our ancestors	מִי שֶׁבֵּרַךְ 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 יְבָרֵךְ	hu yevarech
all of this holy congregation	אֶת-כָּל-הַקָּהָל הַקָּדוֹשׁ הַזֶּה	et kol hakahal hakadosh hazeh
with all *other* holy congregations,	עִם כָּל-קְהִלּוֹת הַקֹּדֶשׁ	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 שֶׁמְּיַחֲדִים	umi shem'yachadim
synagogues for prayer	בָּתֵּי כְנֵסִיּוֹת לִתְפִלָּה	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 לַמָּאוֹר	umi shenotnim ner lama'or
wine for kiddush and havdalah,	וְיַיִן לְקִדּוּשׁ וּלְהַבְדָּלָה	veyayin lekidush ulehavdalah
bread for visitors	וּפַת לָאוֹרְחִים	ufat la'or'chim
and charity for the poor,	וּצְדָקָה לָעֲנִיִּים	utzedakah la'aniyim,
and all those who work	וְכָל-מִי שֶׁעוֹסְקִים	vechol mi she'oskim
for the needs of the community	בְּצָרְכֵי צִבּוּר	betzor'chei tzibur
and to build the land of Israel faithfully.	וּבְבִנְיַן אֶרֶץ יִשְׂרָאֵל בֶּאֱמוּנָה	uvevinyan eretz Yisra'el be'emunah.
May the Holy One	הַקָּדוֹשׁ בָּרוּךְ הוּא	HaKadosh baruch Hu
give them their reward,	יְשַׁלֵּם שְׂכָרָם	yeshalem secharam
remove from them all disease,	וְיָסִיר מֵהֶם כָּל-מַחֲלָה	veyasir mehem kol machalah
cure their entire bodies,	וְיִרְפָּא לְכָל-גּוּפָם	veyirpah lechol gufam
forgive all their sins	וְיִסְלַח 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 אֲחֵיהֶם	im kol Yisra'el acheihem
and let us say, "Amen."	וְנֹאמַר אָמֵן	venomar "Amen." Amen

SPS Sample

The New Month[1] ▪ בִּרְכַּת הַחוֹדֶשׁ ▪ Bircat Hachodesh

On Shabbat before Rosh Chodesh, we seek blessing for the month.
A respected member of the congregation holds a Torah scroll, and we rise.

May this be your will,	׀ יְהִי רָצוֹן מִלְּפָנֶיךָ	׀ Yehi ratzon milfanecha,
O Ruler, our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
to renew for us	שֶׁתְּחַדֵּשׁ עָלֵינוּ	shetechadesh aleinu
this month	אֶת-הַחֹדֶשׁ הַזֶּה	et hachodesh hazeh
for good and for blessing.	לְטוֹבָה וְלִבְרָכָה	letovah velivrachah.
Grant us long life,	וְתִתֶּן לָנוּ חַיִּים אֲרֻכִּים	Vetiten lanu chayim arukim,
a life of peace,	חַיִּים שֶׁל שָׁלוֹם	chayim shel shalom,
a life of goodness,	חַיִּים שֶׁל טוֹבָה	chayim shel tovah,
a life of blessing,	חַיִּים שֶׁל בְּרָכָה	chayim shel berachah,
a life with an income,	חַיִּים שֶׁל פַּרְנָסָה	chayim shel parnasah,
a life of health and vigor,	חַיִּים שֶׁל חִלּוּץ עֲצָמוֹת	chayim shel chilutz atzamot,
a life filled with	חַיִּים שֶׁיֵּשׁ בָּהֶם	chayim sheyesh bahem
the fear of heaven and the fear of sin,	יִרְאַת שָׁמַיִם וְיִרְאַת חֵטְא	yir'at shamayim veyir'at chet,
a life without	חַיִּים שֶׁאֵין בָּהֶם	chayim she'ein bahem
shame or reproach,	בּוּשָׁה וּכְלִמָּה	bushah uchelimah,
a life of wealth and honor,	חַיִּים שֶׁל עֹשֶׁר וְכָבוֹד	chayim shel osher vechavod,
a life with	חַיִּים שֶׁתְּהֵא בָּנוּ	chayim shet'hei vanu
love of Torah and the fear of heaven,	אַהֲבַת תּוֹרָה וְיִרְאַת שָׁמַיִם	ahavat Torah veyir'at shamayim,
a life in which our heart's desires	חַיִּים שֶׁיִּמָּלְאוּ	chayim sheyimal'u
are fulfilled for good.	מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה	mish'alot libeinu letovah.
Amen (selah).	אָמֵן סֶלָה	Amen. Selah.

SPS Sample

[1] The special melody for this passage is known as the "freigishe mode," the "Phrygian" mode. Based on a Talmudic source, this prayer was adapted for the liturgy in the early eighteenth century. Learning to chant this correctly taught me how little I knew about Jewish liturgy (and years later, preparing this book renewed my feeling of ignorance).

The leader takes the Torah scroll and continues.

May *God* who worked wonders	מִי שֶׁעָשָׂה נִסִּים	Mi she'asah nisim
for our ancestors	לַאֲבוֹתֵינוּ וּלְאִמּוֹתֵינוּ	la'avoteinu ule'imoteinu
and saved them from slavery to freedom	וְגָאַל אוֹתָם מֵעַבְדוּת לְחֵרוּת	vega'al otam me'avdut lecherut,
save us soon	הוּא יִגְאַל אוֹתָנוּ בְּקָרוֹב	hu yig'al otanu bekarov,
and gather our scattered *people*	וִיקַבֵּץ נִדָּחֵינוּ	vikabetz nidacheinu
from the far reaches of the earth	מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ	me'arba kanfot ha'aretz:
—all Jews, in friendship—	חֲבֵרִים כָּל-יִשְׂרָאֵל	chaverim kol Yisra'el.
and let's say, "Amen."	וְנֹאמַר אָמֵן אָמֵן	Venomar, "Amen." Amen

The leader announces the month and the day(s) of Rosh Chodesh; the congregation repeats.

Rosh Chodesh of (*name*)[1]	רֹאשׁ חֹדֶשׁ ...	Rosh Chodesh _____
will be on the day(s)—[2]	יִהְיֶה בַּיּוֹם ...	yih'yeh bayom _____
may it come to us	הַבָּא עָלֵינוּ	habah aleinu
and all the Jewish people for good!	וְעַל כָּל-יִשְׂרָאֵל לְטוֹבָה	ve'al kol Yisra'el letovah!

The congregation continues; the leader repeats.

May *God* renew	יְחַדְּשֵׁהוּ	Yechad'shehu
(the Holy One whom we bless)	הַקָּדוֹשׁ בָּרוּךְ הוּא	haKadosh baruch hu
this month for us	עָלֵינוּ	aleinu
and all Israel,	וְעַל כָּל-עַמּוֹ בֵּית יִשְׂרָאֵל	ve'al kol amo beit Yisra'el
for life and peace,	לְחַיִּים וּלְשָׁלוֹם אָמֵן	lechayim uleshalom Amen,
for joy and happiness,	לְשָׂשׂוֹן וּלְשִׂמְחָה אָמֵן	lesason ulesimchah Amen,
for salvation and comfort ,	לִישׁוּעָה וּלְנֶחָמָה אָמֵן	lishu'ah ul'nechamah Amen,
and let's say, "Amen!"	וְנֹאמַר אָמֵן אָמֵן	venomar, "Amen." Amen

SPS Sample

[1] The names of the Hebrew months, as used in this prayer are Marcheshvan, Kislev, Tevet, Shevat, Adar (Rishon and Sheni in a leap year), Nisan, Iyar, Sivan, Tamuz, Menachem Av and Elul.

[2] The Hebrew days of the week are Yom Rishon (Sunday, the first day), Yom Sheni, Yom Shelishi, Yom Revi'i, Yom Chamishi, Yom Shishi, and Yom Shabbat Kodesh. If Rosh Chodesh falls on Saturday and Sunday, we announce "beyom Shabbat Kodesh uvemacharato bayom harishon"—"on the Holy Sabbath day and on the day which follows it, Sunday." If it falls on two other days, we announce "bayom _____ uvayom _____."

Merciful Source of Life ▪ אַב הָרַחֲמִים ▪ Av Harachamim

Some congregations add this memorial prayer—possibly only on Shabbat before Shavu'ot and the Ninth of Av; the prayer was probably composed in memory of Jewish victims of the First Crusade in 1096.

May the merciful source of life	אַב הָרַחֲמִים	Av harachamim,
who dwells on high—	שׁוֹכֵן מְרוֹמִים	shochen meromim
with mighty compassion	בְּרַחֲמָיו הָעֲצוּמִים	berachamav ha'atzumim,
take note in mercy of	הוּא יִפְקוֹד בְּרַחֲמִים	hu yifkod berachamim
the devout, upright	הַחֲסִידִים וְהַיְשָׁרִים	hachasidim vehayesharim
and pure	וְהַתְּמִימִם	vehatemimim
holy communities	קְהִלּוֹת הַקֹּדֶשׁ	kehilot hakodesh
that gave their lives	שֶׁמָּסְרוּ נַפְשָׁם	shemasru nafsham
to *show* the holiness of *God's* reputation,	עַל קְדֻשַּׁת הַשֵּׁם	al kedushat hashem,
loved and friendly	הֶנֶּאֱהָבִים וְהַנְּעִימִים	hane'ehavim vehane'imim
when they lived,	בְּחַיֵּיהֶם	bechayeihem,
and in death not separated;	וּבְמוֹתָם לֹא נִפְרָדוּ	uvemotam lo nifradu;
swifter than eagles	מִנְּשָׁרִים קַלּוּ	minsharim kalu
and stronger than lions	וּמֵאֲרָיוֹת גָּבֵרוּ	ume'arayot gaveru
to do the will of their owner	לַעֲשׂוֹת רְצוֹן קוֹנָם	la'asot retzon konam
and the wish of their Rock.	וְחֶפֶץ צוּרָם	vechefetz tzuram.
May our God remember them for good	יִזְכְּרֵם אֱלֹהֵינוּ לְטוֹבָה	Yizkerem Eloheinu letovah
with the rest of the righteous of the world	עִם שְׁאָר צַדִּיקֵי עוֹלָם	im she'ar tzadikei olam
and avenge	וְיִנָּקוֹם נִקְמַת	veyinkom nikmat
the spilled blood of *God's* servants	דַּם עֲבָדָיו הַשָּׁפוּךְ	dam avadav hashafuch
as is written in the Torah of Moses,	כַּכָּתוּב בְּתוֹרַת מֹשֶׁה	kakatuv beTorat Moshe,
the man of God:	אִישׁ הָאֱלֹהִים	ish ha'Elohim:
Deut. 32:43 "Rejoice, nations, with *God's* people,	הַרְנִינוּ גוֹיִם עַמּוֹ	"Harninu, goyim, amo
for *God* will avenge the blood of *God's* servants	כִּי דַם־עֲבָדָיו יִקּוֹם	ki dam avadav yikom,
and bring retribution back to their enemies	וְנָקָם יָשִׁיב לְצָרָיו	venakam yashiv letzarav,
and cleanse the land of *God's* people."	וְכִפֶּר אַדְמָתוֹ עַמּוֹ	vechiper admato amo."

SPS Sample

Your servants, the prophets, wrote:	וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר	Ve'al yedei avadecha hanvi'im katuv lemor:
Joel 4:21 "I will cleanse *the guilt* for their blood,	וְנִקֵּיתִי דָמָם	"Venikeiti damam
which I did not cleanse *through vengeance,*	לֹא־נִקֵּיתִי	lo nikeiti;
and God will reign in Zion."	וַיהוָה שֹׁכֵן בְּצִיּוֹן	vAdonai shochen beTziyon."
In the holy writings is said:	וּבִכְתְבֵי הַקֹּדֶשׁ נֶאֱמַר	Uvechitvei hakodesh ne'emar:
Ps. 79:10 "Why should the nations ask,	לָמָּה יֹאמְרוּ הַגּוֹיִם	"Lamah yomru hagoyim,
'Where is their God?'	אַיֵּה אֱלֹהֵיהֶם	'Ayeh Eloheihem?'
Let us see the nations experience	יִוָּדַע בַּגּוֹיִם לְעֵינֵינוּ	Yivadah bagoyim le'eineinu
revenge for the spilled blood of your servants!"	נִקְמַת דַּם־עֲבָדֶיךָ הַשָּׁפוּךְ	nikmat dam avadecha hashafuch!"
And it says:	וְאוֹמֵר	Ve'omer:
Ps. 9:13 "*God,* who investigates *spilled* blood,	כִּי־דֹרֵשׁ דָּמִים	"Ki doresh damim,
has remembered them, *and*	אוֹתָם זָכָר	otam zachar;
did not forget their desperate cries." [1]	לֹא־שָׁכַח צַעֲקַת עֲנָוִים	lo shachach tza'akat anavim."
And it says:	וְאוֹמֵר	Ve'omer:
Ps. 110:6-7 "*God* will judge the nations	יָדִין בַּגּוֹיִם	"Yadim bagoyim
who are full of corpses,	מָלֵא גְוִיּוֹת	maleh geviyot;
striking chiefs in distant lands;	מָחַץ רֹאשׁ עַל־אֶרֶץ רַבָּה	machatz rosh al eretz rabah;
on the way, *God* will drink from the stream,	מִנַּחַל בַּדֶּרֶךְ יִשְׁתֶּה	minachal baderech yishteh;
and then *we* can be proud again!"	עַל־כֵּן יָרִים רֹאשׁ	al ken yarim rosh."

SPS Sample

[1] "The cry/outcry/screaming of the humble/humbled/desperate *people*."

Prayer for Our Country

Some communities rise for some of the following prayers.

May *God,* who grants saving power	׀ הַנּוֹתֵן תְּשׁוּעָה	׀ Hanoten teshu'ah
to earthly rulers,	לַמְּלָכִים	lamlachim—
and whose sovereignty	מַלְכוּתוֹ	malchuto
is eternal sovereignty,	מַלְכוּת כָּל עוֹלָמִים	malchut kol olamim—
bless and protect our country,	הוּא יְבָרֵךְ וְיִשְׁמֹר אֶת-אַרְצֵנוּ	hu yevarech veyishmor et artzenu
bestow wisdom on its leaders,	וְיִשְׁלַח חָכְמָה לְרָאשֶׁיהָ	veyishlach chochmah lerasheha,
and grant understanding to its inhabitants,	וְיִתֵּן בִּינָה לְיוֹשְׁבֶיהָ	veyiten binah leyoshveha,
to establish peace and freedom	לְקַיֵּם שָׁלוֹם וְחֵרוּת	lekayem shalom vecherut
in our country,	בְּאַרְצֵנוּ	be'artzenu,
and let us say, "Amen."	וְנֹאמַר אָמֵן 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!"

SPS Sample

Prayer for Israel

Divine source of life,	אָבִינוּ שֶׁבַּשָּׁמַיִם ׀	׀ Avinu shebashamayim,
rock and redeemer of Israel,	צוּר יִשְׂרָאֵל וְגוֹאֲלוֹ	tzur Yisra'el vego'alo,
bless the State of Israel,	בָּרֵךְ אֶת מְדִינַת יִשְׂרָאֵל	barech et Medinat Yisra'el,
the first flowering of our redemption.	רֵאשִׁית צְמִיחַת גְּאֻלָּתֵנוּ	reshit tzemichat ge'ulatenu.
Protect her with your loving wing,	הָגֵן עָלֶיהָ בְּאֶבְרַת חַסְדֶּךָ	Hagen aleha be'evrat chasdecha,
spread over her your sheltering peace,	וּפְרוֹשׂ עָלֶיהָ סֻכַּת שְׁלוֹמֶךָ	uferos aleha sukat shelomecha,
and grant your light and your truth	וּשְׁלַח אוֹרְךָ וַאֲמִתֶּךָ	ushelach or'cha va'amit'cha
to her leaders, ministers and advisors;	לְרָאשֶׁיהָ שָׂרֶיהָ וְיוֹעֲצֶיהָ	lerasheha, sareha veyo'atzeha,
guide them	וְתַקְּנֵם	vetaknem
with your good counsel.	בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ	be'etzah tovah milfanecha.
Strengthen	חַזֵּק אֶת יְדֵי	Chazek et yedei
those who defend our holy land,	מְגִנֵּי אֶרֶץ קָדְשֵׁנוּ	meginei eretz kodshenu,
bring them redemption,	וְהַנְחִילֵם אֱלֹהֵינוּ יְשׁוּעָה	vehanchilem Eloheinu yeshu'ah,
crown them with victory,	וַעֲטֶרֶת נִצָּחוֹן תְּעַטְּרֵם	va'ateret nitzachon te'atrem,
grant peace in the land	וְנָתַתָּ שָׁלוֹם בָּאָרֶץ	venatata shalom ba'aretz
and eternal joy to its inhabitants.	וְשִׂמְחַת עוֹלָם לְיוֹשְׁבֶיהָ	vesimchat olam leyoshveha.
And let's say, "Amen."	וְנֹאמַר אָמֵן אָמֵן	Venomar, "Amen." Amen

SPS Sample

Prayer for Israel's Defence Forces

May God who blessed our ancestors	מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ	Mi sheberach avoteinu
Abraham, Isaac, and Jacob,	אַבְרָהָם יִצְחָק וְיַעֲקֹב	Avraham, Yitzchak, veYa'akov
bless and protect the fighters	הוּא יְבָרֵךְ וְיָגֵן אֶת חַיָּלֵי	hu yevarech vayagen et chayalei
of the Israel Defense Force,	צְבָא הֲגָנָה לְיִשְׂרָאֵל	Tzeva Haganah LeYisra'el,
who stand guard over our land	הָעוֹמְדִים עַל מִשְׁמַר אַרְצֵנוּ	ha'omdim al mishmar artzenu
from the border of Lebanon	מִגְּבוּל הַלְּבָנוֹן	migvul haLevanon
to the Egyptian desert,	וְעַד מִדְבַּר מִצְרַיִם	ve'ad midbar Mitzrayim,
from the Great Sea	וּמִן הַיָּם הַגָּדוֹל	umin Hayam Hagadol
to the approach of the Aravah,	עַד לְבוֹא הָעֲרָבָה	ad levo ha'Aravah,
on land, in the air, and on the sea.	בַּיַּבָּשָׁה בָּאֲוִיר וּבַיָּם	bayabashah, ba'avir uvayam.
May the Holy One (whom we bless)	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu
guard and protect our soldiers	יִשְׁמֹר וְיַצִּיל אֶת חַיָּלֵינוּ	yishmor veyatzil et chayaleinu
from all trouble and sorrow,	מִכָּל צָרָה וְצוּקָה	mikol tzarah vetzukah
affliction and infirmity,	וּמִכָּל נֶגַע וּמַחֲלָה	umikol negah umachalah,
and send blessing and success	וְיִשְׁלַח בְּרָכָה וְהַצְלָחָה	veyishlach berachah vehatzlachah
to all their endeavors,	בְּכָל מַעֲשֵׂי יְדֵיהֶם	bechol ma'asei yedeihem,
and may the *scriptural* text	וְיִקַּיֵּם בָּהֶם הַכָּתוּב	vikuyam bahem hakatuv:
be fulfilled through them:		
Deut. 20:4 For the Ruler your God *is the one*	כִּי יְהוָה אֱלֹהֵיכֶם	Ki Adonai eloheichem
who goes with you	הַהֹלֵךְ עִמָּכֶם	haholech imachem
to fight for you against your enemies,	לְהִלָּחֵם לָכֶם עִם־אֹיְבֵיכֶם	lehilachem lachem im oyveichem,
to save you!	לְהוֹשִׁיעַ אֶתְכֶם	lehoshi'ah et'chem.
And let us say, "Amen."	וְנֹאמַר אָמֵן אָמֵן	Venomar, "Amen." Amen

On the last day of a festival, we add the Memorial Service, page 504.

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אַשְׁרֵי ▪ Ashrei (Psalm 145)

Ps 84:5 "Happy are they who live with you;	אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ	"Ashrei yoshvei veitecha;
Forever they will praise you."	עוֹד יְהַלְלוּךָ סֶלָה	Od yehalelucha selah."
Ps 144:15 "Happy is such a people;	אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ	"Ashrei ha'am shekachah lo;
Happy are they whose God is the Ruler."	אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו	Ashrei ha'am she'Adonai Elohav."
1 David's praise:	תְּהִלָּה לְדָוִד	Tehilah leDavid:
Acclaim I'll give my sovereign, God,	אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ	**A**romimcha Elohai hamelech,
And I'll bless your name forever.	וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד	Va'avar'cha shimcha le'olam va'ed.
2 **B**lessing to you each day I'll bring,	בְּכָל־יוֹם אֲבָרְכֶךָּ	**B**echol yom avar'cheka,
I'll praise your name forever.	וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד	Va'ahalela shimcha le'olam va'ed.
3 **G**reat is God and greatly praised,	גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד	**G**adol Adonai um'hulal me'od,
Great beyond all probing.[1]	וְלִגְדֻלָּתוֹ אֵין חֵקֶר	Veligdulato ein cheker.
4 **D**eeds of yours praise every age;	דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ	**D**or ledor yeshabach ma'asecha,
Your mighty acts they ever speak —	וּגְבוּרֹתֶיךָ יַגִּידוּ	Ugevurotecha yagidu.
5 **H**ailing the glory of your power,	הֲדַר כְּבוֹד הוֹדֶךָ	**H**adar kevod hodecha
In words your wonders stating,	וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה	Vedivrei nifle'otecha asicha.
6 **V**oicing your awesome power,	וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ	**V**e'ezuz nor'otecha yomeru,
Your greatness, too, relating;	וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה	Ug'dulat'cha asaprena.
7 **Z**ealously recalling your great good,	זֵכֶר רַב־טוּבְךָ יַבִּיעוּ	**Z**echer rav tuvcha yabi'u
In your righteousness delighting.	וְצִדְקָתְךָ יְרַנֵּנוּ	Vetzidkat'cha yeranenu.
8 **Ch**aritable and caring is God,	חַנּוּן וְרַחוּם יְהוָה	**Ch**anun verachum Adonai,
Patient and most gracious.	אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד	Erech apayim ug'dol chased.
9 **T**o all creatures God is good,	טוֹב־יְהוָה לַכֹּל	**T**ov Adonai lakol,
And mercy informs all *God's* work.	וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו	Verachamav al kol ma'asav.
10 **Y**our creatures all will know you, God,	יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ	**Y**oducha Adonai kol ma'asecha,
And your followers will bless you.	וַחֲסִידֶיךָ יְבָרְכוּכָה	Vachasidecha yevar'chucha.
11 **K**ingdom's glory they will tell,	כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ	**K**evod malchut'cha yomeru,
And your power they will speak.	וּגְבוּרָתְךָ יְדַבֵּרוּ	Ug'vurat'cha yedaberu.

[1] "And for *God's* greatness there is no probing/examination."

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[12] **L**et children sense your power well	לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו	**L**ehodi'a livnei ha'adam gevurotav
And glory, your kingdom's splendor;	וּכְבוֹד הֲדַר מַלְכוּתוֹ	Uchevod hadar malchuto.
[13] **M**onarchy is yours in every world,	מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים	**M**alchut'cha malchut kol olamim,
And government in every age and time;	וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר	Umemshaltecha bechol dor vador.
[14] **S**upporting all who fall	סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים	**S**omech Adonai lechol hanoflim,
And bracing those who are bent over.	וְזוֹקֵף לְכָל־הַכְּפוּפִים	Vezokef lechol hakfufim.
[15] **I**n hope all eyes are on you,	עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ	**E**inei chol elecha yesaberu,
And you give them their food in its time,	וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ	Ve'ata noten lahem et ochlam be'ito.
[16] **P**resenting your open hand	פּוֹתֵחַ אֶת־יָדֶךָ	**P**ote'ach et yadecha,
And filling every creature's wish.[1]	וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן	Umasbi'ah lechol chai ratzon.
[17] **T**rue[2] is God in every way[3]	צַדִּיק יהוה בְּכָל־דְּרָכָיו	**Tz**adik Adonai bechol derachav,
And loving in all deeds.	וְחָסִיד בְּכָל־מַעֲשָׂיו	Vechasid bechol ma'asav.
[18] **C**lose is God to those who call,	קָרוֹב יהוה לְכָל־קֹרְאָיו	**K**arov Adonai lechol kor'av,
To all who call on God sincerely.	לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת	Lechol asher yikra'uhu ve'emet.
[19] **R**espect God, and your wish comes true;	רְצוֹן־יְרֵאָיו יַעֲשֶׂה	**R**etzon yere'av ya'aseh,
God hears your cry and saves you,[4]	וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם	Ve'et shav'atam yishma veyoshi'em.
[20] **S**heltering those who love God	שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו	**Sh**omer Adonai et kol ohavav,
And destroying all the wicked.	וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד	Ve'et kol har'sha'im yashmid.
[21] **T**ribute to God my mouth shall deliver;	◊ תְּהִלַּת יהוה יְדַבֶּר־פִּי	◊ **T**ehillat Adonai yedaber pi,
And let all creatures bless	וִיבָרֵךְ כָּל־בָּשָׂר	Vivarech kol basar
God's holy name forever.	שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד	shem kodsho le'olam va'ed.
[Ps 115:18] And as for us, we'll bless God	וַאֲנַחְנוּ נְבָרֵךְ יָהּ	Va'anachnu nevarech Yah
From now and forever: Halleluyah!	מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ	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."

SPS Sample

Returning the Torah ▪ הַכְנָסַת סֵפֶר הַתּוֹרָה ▪ Hachnasat Sefer HaTorah

We stand as the ark is opened and the Torah scroll is handed to the prayer leader.

Ps. 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־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ	ki nisgav shemo levado:

The prayer leader begins the procession to return the scroll.[1]

Ps. 148: 13-14 *God's* glory surpasses earth and sky.	הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם	hodo al eretz veshamayim.
And *God* will bring us greatness,[2]	וַיָּרֶם קֶרֶן לְעַמּוֹ	Vayarem keren le'amo,
glory for all who feel *God's* kindness[3]—	תְּהִלָּה לְכָל־חֲסִידָיו	tehila lechol chasidav—
Israel's children, the people close to *God*.	לִבְנֵי יִשְׂרָאֵל עַם־קְרֹבוֹ	livnei Yisra'el, am kerovo:
Halleluyah!	הַלְלוּ־יָהּ	Halleluyah!

Psalm 29 (Shabbat)

[1] A psalm of David:	מִזְמוֹר לְדָוִד	Mizmor leDavid:
To God, the mightiest people grant,	הָבוּ לַיהוה בְּנֵי אֵלִים	Havu lAdonai benei elim,
To God they grant glory and might;	הָבוּ לַיהוה כָּבוֹד וָעֹז	havu lAdonai kavod va'oz,
[2] To God they grant glory by right,	הָבוּ לַיהוה כְּבוֹד שְׁמוֹ	havu lAdonai kevod shemo,
To God they bow, a holy sight.[4]	הִשְׁתַּחֲווּ לַיהוה בְּהַדְרַת־קֹדֶשׁ	hishtachavu lAdonai behadrat kodesh.
[3] God's voice will soar when waters roar,	קוֹל יהוה עַל־הַמָּיִם	Kol Adonai al hamayim,
The God of splendor lets them yell,	אֵל־הַכָּבוֹד הִרְעִים	El hakavod hir'im;
For God out-roars the oceans' swell.[5]	יהוה עַל־מַיִם רַבִּים	Adonai al mayim rabim.
[4] In all that's strong or fair,	קוֹל־יהוה בַּכֹּחַ	Kol Adonai bako'ach;
God's voice is somehow there.[6]	קוֹל יהוה בֶּהָדָר	kol Adonai behadar.

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[1] The scroll usually leads the procession. In some congregations, the leader doesn't carry the scroll; someone else gets that honor. In that case, the leader follows the person with the scroll.

[2] "And *God* will raise a horn for *God's* people."

[3] ; "Glory for those who feel God's kindness"—חסידיו 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.

[4] "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."

[5] "God's voice *is* above/more than the waters, / the God of glory made it loud, / Adonai *is* over the many waters."

[6] "God's voice *is* in strength; / God's voice *is* in splendor."

[5] God's *thunder* claps—the cedar snaps—	קוֹל יהוה שֹׁבֵר אֲרָזִים	Kol Adonai shover arazim,
Shattering the lofty tree	וַיְשַׁבֵּר יהוה	vayeshaber Adonai
In Lebanon where land leaps in air	אֶת־אַרְזֵי הַלְּבָנוֹן	et arzei haLevanon,
[6] With calf's agility,	וַיַּרְקִידֵם כְּמוֹ־עֵגֶל	vayarkidem kemo egel—
While Syrian hills dance their quadrilles	לְבָנוֹן וְשִׂרְיֹן	Levanon veSiryon—
Like oxen's progeny.[1]	כְּמוֹ בֶן־רְאֵמִים	kemo ven re'eimim.
[7] Lightning is God's voice too:	קוֹל־יהוה חֹצֵב	Kol Adonai chotzev,
Fire-blades slash and hew.[2]	לַהֲבוֹת אֵשׁ	lahavot esh.
[8] God's voice can make the desert quake,	קוֹל יהוה יָחִיל מִדְבָּר	Kol Adonai yachil midbar,
The Kadesh wasteland shake.	יָחִיל יהוה מִדְבַּר קָדֵשׁ	yachil Adonai midbar Kadesh.
[9] God's thunder startles *forest* deer,	קוֹל יהוה יְחוֹלֵל אַיָּלוֹת	Kol Adonai yecholel ayalot,
While trees shed all their leaves *in fear*	וַיֶּחֱשֹׂף יְעָרוֹת	vayechesof ye'arot,
And in *God's* shrine all cry, "Oh dear!"[3]	וּבְהֵיכָלוֹ כֻּלּוֹ אֹמֵר כָּבוֹד	uveheichalo, kulo omer, "Kavod!"
[10] God, enthroned, sent forth the Flood;	יהוה לַמַּבּוּל יָשָׁב	Adonai laMabul yashav,
God's reign will never cease;	וַיֵּשֶׁב יהוה מֶלֶךְ לְעוֹלָם	vayeshev Adonai melech le'olam.
[11] God with *God's* people ever stood,	יהוה עֹז לְעַמּוֹ יִתֵּן	Adonai oz le'amo yiten,
And blesses them with lasting peace.[4]	יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם	Adonai yevarech et amo vashalom.

SPS Sample

Psalm 24 (Festivals on Weekdays)

[1] A psalm by David.[5]	לְדָוִד מִזְמוֹר	LeDavid mizmor:
God's is the world, with all it holds,	לַיהוה הָאָרֶץ וּמְלוֹאָהּ	LAdonai ha'aretz um'lo'ah,
the land on which all people dwell.[6]	תֵּבֵל וְיֹשְׁבֵי בָהּ	tevel veyoshvei vah,

[1] "God's voice shatters cedars; / God has shattered / the cedars of Lebanon. / *God* will make them dance like a calf, / Lebanon and Syria, / like a young ox."
[2] "God's voice hews, / blades of flame."
[3] "Oh dear!" is literally, "Glory!"—presumably a cry of consternation.
[4] "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."
[5] The Talmud (BT Shabbat 30a) tells how Solomon quoted this psalm on completing the Temple.
[6] "To God belongs the world and its contents, the lived-on land and its inhabitants."

[2] For *God* fixed earth on running streams	כִּי־הוּא עַל־יַמִּים יְסָדָהּ	ki hu al yamim yesadah,
spread land o'er mighty oceans' swell.[1]	וְעַל־נְהָרוֹת יְכוֹנְנֶהָ	ve'al neharot yechon'neha.
[3] On God's hill, who can make th'ascent	מִי־יַעֲלֶה בְהַר־יהוה	Mi ya'aleh vehar Adonai,
to reach *God's* holy station?	וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ	umi yakum bimkom kodsho?
[4] The pure of heart, the innocent:	נְקִי כַפַּיִם וּבַר־לֵבָב	Neki chapayim uvar levav,
without equivocation,	אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי	asher lo nasah lashav nafshi,
their vow is their intent.[2]	וְלֹא נִשְׁבַּע לְמִרְמָה	velo nishbah lemirmah!
[5] God's blessing will upon them smile,	יִשָּׂא בְרָכָה מֵאֵת יהוה	Yisa verachah me'et Adonai,
defending them in every trial.[3]	וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ	utzedakah me'Elohei yish'o.
[6] For these are Jacob's children, who	זֶה דּוֹר דֹּרְשָׁיו	Ze dor dorshav,
seek only, *God*, to be with you. Selah.[4]	מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה	mevakshei fanecha, Ya'akov. Selah.
[7] Now raise your beams, O gates, stretch high;	שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	Se'u she'arim rosheichem,
doors of the world, reach to the sky—	וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם	vehinas'u pit'chei olam,
the glorious sovereign is nigh![5]	וְיָבוֹא מֶלֶךְ הַכָּבוֹד	veyavo melech hakavod.
[8] Who is this sovereign glorious?	מִי זֶה מֶלֶךְ הַכָּבוֹד	Mi zeh melech hakavod?
It's mighty God, *who fights for us,*	יהוה עִזּוּז וְגִבּוֹר	Adonai izuz vegibor,
unfailingly victorious![6]	יהוה גִּבּוֹר מִלְחָמָה	Adonai gibor milchamah.
[9] Now raise your beams, O gates, stretch high;	שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	Se'u she'arim rosheichem,
doors of the world, reach to the sky—	וּשְׂאוּ פִּתְחֵי עוֹלָם	use'u pit'chei olam,
the glorious sovereign is nigh!	וְיָבֹא מֶלֶךְ הַכָּבוֹד	veyavo melech hakavod.

SPS Sample

[1] "For *God* founded it above waters, and established it above rivers."
[2] "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."
[3] "Such a person will bear a blessing from God, vindication from the God of his/her salvation."
[4] "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.
[5] "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.
[6] "Who is this ruler of glory? God, mighty and heroic; God is a hero of war."

[10] Who is this sovereign glorious?	מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד	Mi hu zeh melech hakavod?
The God of hosts, *who fights for us;*	יהוה צְבָאוֹת	Adonai tzeva'ot,
God is the sovereign glorious.[1] Selah!	הוּא מֶלֶךְ הַכָּבוֹד סֶלָה	hu melech hakavod. Selah!

The Torah scroll is placed in the ark.

When The Ark Rested[2] ▪ וּבְנֻחֹה יֹאמַר ▪ Uvenucho Yomar

[Num 10:36] When *the ark* rested, *Moses* would say,	וּבְנֻחֹה יֹאמַר	Uvenucho yomar:
"Return, God,	שׁוּבָה יהוה	"Shuva, Adonai,
to the myriad thousands of Israel."	רִבְבוֹת אַלְפֵי יִשְׂרָאֵל	riv'vot alfei Yisra'el."
[Ps 132:8-10] Go up, God, to your resting place,	קוּמָה יהוה לִמְנוּחָתֶךָ	Kuma, Adonai, limnuchatecha,
you and the ark of your power.	אַתָּה וַאֲרוֹן עֻזֶּךָ	ata va'aron uzecha.
Let your priests wear righteousness,	כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק	Kohanecha yilbeshu tzedek,
and your pious ones will sing with joy.	וַחֲסִידֶיךָ יְרַנֵּנוּ	vachasidecha yeranenu.
For the sake of your servant David,	בַּעֲבוּר דָּוִד עַבְדֶּךָ	Ba'avur David avdecha,
do not turn away the face of your anointed.	אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ	al tashev penei meshichecha.
[Prov 4:2] For I gave you good guidance;	כִּי לֶקַח טוֹב נָתַתִּי לָכֶם	Ki lekach tov natati lachem
don't abandon my Torah!	תּוֹרָתִי אַל־תַּעֲזֹבוּ	Torati al ta'azovu.
[Prov 3:18] Cling to it, and it's a tree of life;	עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ	Etz chayim hi lamachazikim bah,
those who grasp it are happy.[3]	וְתֹמְכֶיהָ מְאֻשָּׁר	vetomcheha me'ushar.
[Prov 3:17] Torah ways are pleasant ways;	דְּרָכֶיהָ דַרְכֵי־נֹעַם	Deracheha dar'chei no'am
Peaceful are its paths always.	וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם	vechol netivoteha shalom.
[Lam 5:21] God, take us back; we'll stray no more.	הֲשִׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה	Hashivenu, Adonai, elecha venashuva;
Take us back to days of yore!"[4]	חַדֵּשׁ יָמֵינוּ כְּקֶדֶם	chadesh yameinu kekedem.

The ark is closed; many congregations continue with a sermon. Then, the leader leads Half Kaddish, page 541, and we continue with the musaf amidah, page 376 on Shabbat, page 394 on festivals.

[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.

SPS Sample

SPS Sample

מוּסַף

Musaf (Additional) Service

Shabbat, page 376; festivals or a festival intermediate Shabbat, page 394; weekday Rosh Chodesh, page 417.

In Temple times special days were marked by an extra sacrifice in addition to the morning and afternoon daily sacrifices. This was the Musaf sacrifice.

In some ways, our prayers compensate for our inability to offer the sacrifices of ancient times. We can no longer recover the feeling of union with God brought by the bloody system of animal sacrifices, and if verbal prayer is a poor substitute, it's all we have.

Accordingly, on Shabbat, festivals, and Rosh Chodesh we add a Musaf amidah after the Torah service. The Musaf amidah begins and ends with the blessings familiar from other amidahs, and the middle blessing recalls the Musaf sacrifices of the day.

Why we had a sacrificial system, why we added sacrifices on special days, and why we lost our Temple, are all questions worth exploring as we meditate on the significance of this prayer. Some people say the Temple is gone, never to return, so we should skip the Musaf amidah. Others treasure the memory of ancient methods of worship and mourn the loss of something we can no longer experience or understand.

Sometimes a congregation does a "heiche (or hoiche) kedushah"—Yiddish meaning "kedushah out loud." The prayer leader leads the congregation through kedushah; for musaf, the congregation then returns to the first blessing (Ancestors / **אָבוֹת**) and recites the entire Amidah.

SRS Sample

Amidah means "standing prayer." To begin, we rise and take three steps forward, as if to enter sacred space; with feet together, we pray quietly; and when we finish our prayer we take three steps back. When the prayer leader chants aloud, we respond with the words in gray. Words added to honor the Matriarchs are in this font, easy to skip if you wish.

We bow four times in the Amidah: at the beginning and end of the first blessing (Ancestors / **אָבוֹת**) 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, 𓎛, to bow from the waist, 𓎟, and to stand up, 𓏏.

A note on page 605 describes sources for the first blessing of the Amidah.

Many congregants begin their silent Amidah with this verse from Psalm 51.

Ps 51:17 Ruler, *just* open my lips	אֲדֹנָי שְׂפָתַי תִּפְתָּח	Adonai sefatai tiftach,
and my mouth will declare your praise.	וּפִי יַגִּיד תְּהִלָּתֶךָ	ufi yagid tehilatecha.

Musaf Amidah for Shabbat

1. Ancestors ▪ אָבוֹת ▪ Avot Ve'Imahot וְאִמָּהוֹת

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Blessed be *God*, blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי 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 וֵאלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	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 חַסְדֵי אָבוֹת וְאִמָּהוֹת	vezocher chasdei avot ve'imahot,
And rescue their posterity	וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם	umevi go'el livnei veneihem,
To show your love and honesty.[1]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.

Between Rosh Hashanah and Yom Kippur, add the shaded section.
When repeating the amidah, the prayer leader pauses while the congregation says these lines.

Remember us for life,	זָכְרֵנוּ לְחַיִּים	Zochrenu lechayim,
ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים	vechotvenu besefer hachayim
for your own sake,[2] God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה אָמֵן	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] 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.

SPS Sample

2. Might ▪ גְּבוּרוֹת ▪ Gevurot

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

From Pesach to Shemini Atzeret, some add the shaded line:

you make the dew fall.	מוֹרִיד הַטָּל	Morid hatal.

From Shemini Atzeret to Pesach, we add this shaded line to pray for Israel's winter rains:

you make wind blow and rain fall.[1]	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם	Mashiv haru'ach umorid hagashem.
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[2]	מְחַיֵּה 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.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	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.

Between Rosh Hashanah and Yom Kippur, add the shaded section; when repeating the amidah, the prayer leader pauses while the congregation says these lines.

Who is like you, source of mercy,	מִי כָמוֹךָ אַב הָרַחֲמִים	Mi chamocha, av harachamim,
thinking of your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to *grant them* life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.
To bring the dead to life, O you	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who revives the dead.[3]	מְחַיֵּה הַמֵּתִים אָמֵן	mechayeh hametim. Amen

[1] Especially in winter, when nature seems dormant, we note that the cycle of seasons will bring a new spring and reassure ourselves that the promise of resurrection—however we understand it—can surely be fulfilled.
[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.

SPS Sample

3. Holiness

The third blessing has two versions. One is responsive, led by the prayer leader; for individual prayer, continue with 3b on page 380.

3a. Holiness ▪ קְדוּשָׁה ▪ Responsive Kedushah

We include the responsive Kedushah when the prayer leader repeats the amidah or leads a "heiche kedushah." The congregation begins, and the prayer leader repeats. Some are careful to say Kedushah with feet together, rising on the toes for each of these words: "Kadosh, kadosh kadosh," "Baruch (Kevod)," and "Yimloch."

We respect and hallow you	נַעֲרִיצְךָ וְנַקְדִּישְׁךָ	Na'aritzcha venakdishcha
as in the secret speech of holy seraphs	כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ	kesod si'ach sarfei kodesh
who make your name holy in holiness;	הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ	hamakdishim shimcha bakodesh,
for your prophet *Isaiah* wrote,	כַּכָּתוּב עַל יַד נְבִיאֶךָ	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 zeh el zeh ve'amar.
	Congregation and leader:	
Isaiah 6:3 "Holy, holy, holy	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	"Kadosh kadosh kadosh
is God of hosts;	יְהוָה צְבָאוֹת	Adonai tzeva'ot;
God's glory fills the universe."	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo."
	Congregation, then leader:	
God's glory fills the world;	כְּבוֹדוֹ מָלֵא עוֹלָם	Kevodo malei olam,
God's ministers ask each other,	מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה	meshartav sho'alim zeh lazeh:
"Where is the source of *God's* glory?"	אַיֵּה מְקוֹם כְּבוֹדוֹ	"Ayei mekom kevodo?"
They respond "Blessed!"	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ	Le'umatam "Baruch" yomeru.
	Congregation and leader:	
Ezek 3:12 "Blessed is God's glory	בָּרוּךְ כְּבוֹד־יְהוָה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."
May *God* turn in mercy	◊ מִמְּקוֹמוֹ הוּא יִפֶן בְּרַחֲמִים	◊ Mimkomo hu yifen berachamim,
and be gracious to the people	וְיָחוֹן עַם	veyachon am
who declare the unity of *God's* name	הַמְיַחֲדִים שְׁמוֹ	hamyachadim shemo,
evening and morning every single day—	עֶרֶב וָבֹקֶר בְּכָל-יוֹם תָּמִיד	erev vavoker, bechol yom tamid,
twice a day—with love	פַּעֲמַיִם בְּאַהֲבָה	pa'amayim be'ahava
saying "Shema."[1]	שְׁמַע אוֹמְרִים	"Shema" omrim.

[1] Shema declares the unity of God's name, and we say it each day in our evening and morning services.

SPS Sample

Congregation and leader:

Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[1]	יהוה אֱלֹהֵינוּ יהוה ׀ אֶחָד	Adonai Eloheinu; Adonai echad.

Congregation, then leader:

God is our God, source of our life,	הוּא אֱלֹהֵינוּ הוּא אָבִינוּ	Hu Eloheinu, hu avinu,
our sovereign, our savior,	הוּא מַלְכֵּנוּ הוּא מוֹשִׁיעֵנוּ	hu malkeinu, hu moshi'einu,
who will mercifully declare to us	וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו	vehu yashmi'einu berachamav
again, for all the world to see,	שֵׁנִית לְעֵינֵי כָּל-חָי	shenit, le'einei kol chai,
Num 15:41 "To be your God."	לִהְיוֹת לָכֶם לֵאלֹהִים	"Lihyot lachem lElohim."

Congregation and leader:.

Num 15:41 "I am the Ruler, your God."	אֲנִי יהוה אֱלֹהֵיכֶם	"Ani Adonai Eloheichem."

Congregation, then leader:

And in your holy writings, this is written:	וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר	Uvedivrei kodshecha katuv lemor:

Congregation and leader:

Ps 146:10 "God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	"Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah."	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah."

The leader concludes:[2]

From age to age, your greatness we proclaim,	לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ	Ledor vador nagid godlecha
Hallow your holiness	וּלְנֵצַח נְצָחִים	ul'netzach netzachim
for endless time.	קְדֻשָּׁתְךָ נַקְדִּישׁ	kedushat'cha nakdish.
Your praise shall	וְשִׁבְחֲךָ 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 אָתָּה	Ki El melech gadol vekadosh atah.

SPS Sample

[1] 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).

[2] Some say that during a heiche kedushah, while the leader concludes with "Ledor vador," the congregation should recite the short Holiness blessing and then continue the amidah.

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

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

the holy God.	הָאֵל הַקָּדוֹשׁ אָמֵן	ha'El hakadosh. Amen
the holy ruler.	הַמֶּלֶךְ הַקָּדוֹשׁ אָמֵן	hamelech hakadosh. Amen

3b. Holiness • קְדוּשָׁה • Individual Kedushah

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וּקְדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, selah!	יְהַלְלוּךָ סֶלָה	yehalelucha selah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

the holy God.	הָאֵל הַקָּדוֹשׁ	ha'El hakadosh.
the holy ruler.[1]	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh.

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

When repeating the amidah, the leader continues here.
On Rosh Chodesh, continue instead with "Ata Yatzarta," page 390.

You established Shabbat:[2]	תִּכַּנְתָּ שַׁבָּת	**T**ikanta **Sh**abbat
you wanted its sacrifices,	רָצִיתָ קָרְבְּנוֹתֶיהָ	**R**atzita **K**orbenoteha;
commanded its interpretations,[3]	צִוִּיתָ פֵּרוּשֶׁיהָ	**Tz**ivita **P**erusheha
with its ritual pouring of wine.[4]	עִם סִדּוּרֵי נְסָכֶיהָ	**I**m **S**idurei **N**esacheha.
Those who enjoy it will always	מְעַנְּגֶיהָ לְעוֹלָם	**M**e'an'geha **L**e'olam
inherit glory,	כָּבוֹד יִנְחָלוּ	**K**avod **Y**inchalu,
those who like it merit life,	טוֹעֲמֶיהָ חַיִּים זָכוּ	**T**o'ameha **Ch**ayim **Z**achu,
and those who love its words	וְגַם הָאוֹהֲבִים דְּבָרֶיהָ	**V**egam **H**a'ohavim **D**evareha
have chosen greatness.	גְּדֻלָּה בָּחָרוּ	**G**edulah **B**acharu.

[1] From Rosh Hashanah to Yom Kippur, we stress the theme of God's sovereignty.
[2] This is a reverse alphabetical acrostic; how clever.
[3] This probably means that God wanted every detail of the Shabbat Temple service, but you could say it means instead that God wants us to continue the process of interpretation, reinterpreting this ancient institution for modern times.
[4] נֶסֶךְ is a libation—pouring wine in a religious ceremony, part of the Temple service.

SPS Sample

At Mount Sinai they heard its rules,	אָז מִסִּינַי נִצְטַוּוּ עָלֶיהָ	**A**z miSinai nitztavu aleha,
and you told us, ruling God,	וַתְּצַוֵּנוּ יי אֱלֹהֵינוּ	vat'tzavenu[1] Adonai Eloheinu
to bring on that day	לְהַקְרִיב בָּהּ	lehakriv bah
an extra Shabbat sacrifice, in the proper way.	קָרְבַּן מוּסַף שַׁבָּת כָּרָאוּי	korban musaf Shabbat kara'ui.
We hope you will want this—	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
who brings children home—[1]	הַמֵּשִׁיב בָּנִים לִגְבוּלָם	hameshiv banim ligvulam
to bring us in joy to our land	שֶׁתַּעֲלֵנוּ בְּשִׂמְחָה לְאַרְצֵנוּ	sheta'aleinu besimcha le'artzenu
and plant us in its borders,	וְתִטָּעֵנוּ בִּגְבוּלֵנוּ	vetita'enu bigvuleinu,
	Add this to recall the sacrificial system ...	
where our ancestors brought you	שֶׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ	shesham asu avoteinu lefanecha
their required sacrifices,	אֶת-קָרְבְּנוֹת חוֹבוֹתֵיהֶם	et korbenot chovoteihem,
	... or this to pray for its restoration, literally or metaphorically	
and we shall bring you	וְשָׁם נַעֲשֶׂה לְפָנֶיךָ	vesham na'aseh lefanecha
our required sacrifices,	אֶת-קָרְבְּנוֹת חוֹבוֹתֵינוּ	et korbenot chovoteinu,[2]
	Continue here.	
the daily ones	תְּמִידִים כְּסִדְרָם	temidim kesidram
and the extra ones, properly.	וּמוּסָפִים כְּהִלְכָתָם	umusafim kehil'chatam.
And the extra offering of this Shabbat	וְאֶת-מוּסַף יוֹם הַשַּׁבָּת הַזֶּה	Ve'et musaf yom haShabbat 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 וְנַקְרִיב לְפָנֶיךָ	na'aseh venakriv lefanecha
	Continue here.	
lovingly, to observe your wishes,	בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ	be'ahava kemitzvat retzonecha,
as you wrote for us in your Torah	כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ	kemo shekatavta aleinu beToratecha,
by your servant Moses' hand,	עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	al yedei Moshe avdecha,
spoken by your glory:	מִפִּי כְבוֹדֶךָ כָּאָמוּר	mipi chevodecha ka'amur:

[1] This line is a recent addition to the liturgy, to recognize that God restored the Jewish people to Israel.

SPS Sample

Num 28:9-10 And on the Shabbat day, *take*	וּבְיוֹם הַשַּׁבָּת	Uveyom haShabbat
two year-old lambs, perfect ones,	שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם	shnei chevasim benei shana, temimim,
and eight pounds[1] of fine flour	וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה	ushnei esronim solet mincha
mixed with oil, with its wine-offering;	בְּלוּלָה בַשָּׁמֶן וְנִסְכּוֹ	belulah vashemen, venisko,
bring the Shabbat offering on its Shabbat,	עֹלַת שַׁבָּת בְּשַׁבַּתּוֹ	olat Shabbat beshabbato,
on top of the routine offering and its wine-offering.	עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ	al olat hatamid veniskah.

Some add the next three lines, which the 1985 Harlow siddur added to the Conservative liturgy.

Merciful ruler, accept with mercy	מֶלֶךְ רַחֲמָן קַבֵּל בְּרַחֲמִים	Melech rachaman, kabel berachamim
your people Israel's prayer,	אֶת-תְּפִלַּת עַמְּךָ יִשְׂרָאֵל	et tefilat amcha Yisra'el
wherever they may live.	בְּכָל-מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם	bechol mekomot moshvoteihem.

They'll rejoice when you are ruler—[2]	יִשְׂמְחוּ בְמַלְכוּתְךָ	Yismechu vemalchut'cha
people who keep Shabbat and call it fun,	שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג	shomrei Shabbat vekorei oneg.
who make Shabbat holy—they all	עַם מְקַדְּשֵׁי שְׁבִיעִי כֻּלָּם	Am mekadshei shevi'i, kulam
will be content and happy in your goodness.	יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ	yisbe'u veyit'angu mituvecha.
You wanted Day Seven, made it holy;	וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ	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 לְמַעֲשֵׂה בְרֵאשִׁית	zecher lema'asei vereshit.
Our Sovereign God,	אֱלֹהֵינוּ וֵאלֹהֵי	Eloheinu veElohei
our parents' God,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	avoteinu ve'imoteinu,
Grant favor as we rest *from care*.	רְצֵה בִמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
That in your Torah we may share.[3]	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,
Cleanse our hearts to serve you right	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.

[1] "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.
[2] Of course, God is ruler, but this refers to God becoming accepted as ruler of the world.
[3] "God and God of our ancestors, enjoy our rest. Make us holy with your commandments, and grant our portion in your Torah."

SPS Sample

And Sovereign God, give to our care	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Elohenu
Willing in love the Sabbath dear,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
This holy day, *with true delight.*	שַׁבַּת קָדְשֶׁךָ	Shabbat kodshecha.
Let Israel rest now, who proclaim	וְיָנוּחוּ בָהּ יִשְׂרָאֵל[2]	Veyanuchu vah Yisra'el
The sanctity of your great name.[1]	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
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 Shabbat holy.	מְקַדֵּשׁ הַשַּׁבָּת אָמֵן	mekadesh haShabbat. Amen

5. Temple Service ▪ עֲבוֹדָה ▪ Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	lidvir beitecha,
as for Israel's fervent pleas[3] and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תְּקַבֵּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy[4]	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ	avodat Yisra'el amecha.
And may our eyes witness	וְתֶחֱזֶינָה 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 *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן אָמֵן	hamachazir shechinato leTziyon. Amen

SPS Sample

[1] "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."

[2] Our note on different variations of this phrase is on page 608.

[3] 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 אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.

[4] "And may it be to *your* liking forever …"

6a. We Give Thanks • מוֹדִים • Modim

We thank you,	מוֹדִים אֲנַחְנוּ לָךְ	Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא יי אֱלֹהֵינוּ	sha'atah hu Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	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 לְךָ וּנְסַפֵּר 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 נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ 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 וָבֹקֶר וְצָהֳרָיִם	shebechol et, erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.

6b. Teachers' Thanksgiving • מוֹדִים דְּרַבָּנָן • Modim Derabbanan

We read this silently when the prayer leader repeats the amidah.

We thank you	מוֹדִים אֲנַחְנוּ לָךְ	Modim anachnu lach
for you are the Ruler, our God	שָׁאַתָּה הוּא יי אֱלֹהֵינוּ	sha'ata hu Adonai Eloheinu
and our ancestors' God,	וֵאלֹהֵי 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 *we give*	בְּרָכוֹת וְהוֹדָאוֹת	Berachot vehoda'ot
to your great and holy name,	לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	leshimcha hagadol vehakadosh,
because you have given us life	עַל שֶׁהֶחֱיִיתָנוּ	al shehecheyitanu
and sustained us.	וְקִיַּמְתָּנוּ	vekiyamtanu.

SPS Sample

Keep giving us life and sustenance,	כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ	Ken techayenu utekaymenu,
and gather our scattered exiles	וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ	vete'esof galuyotenu
to the courtyards of your sanctuary,	לְחַצְרוֹת קָדְשֶׁךָ	lechatzrot kodshecha,
to keep your statutes,	לִשְׁמוֹר חֻקֶּיךָ	lishmor chukecha
do your will,	וְלַעֲשׂוֹת רְצוֹנֶךָ	vela'asot retzonecha,
and serve you wholeheartedly	וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם	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 אֵל הַהוֹדָאוֹת	Baruch El hahoda'ot.

The Thanksgiving blessing continues here.
On Chanukah, insert Al Hanisim on page 500.

And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.

Between Rosh Hashanah and Yom Kippur, add the shaded lines; when repeating the amidah, the leader pauses while the congregation says these two lines.

And write down for a good life all the children	וּכְתוֹב לְחַיִּים טוֹבִים	Uchetov lechayim tovim
of *those with whom you made* your agreement!	כָּל-בְּנֵי בְרִיתֶךָ	kol benei veritecha.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.
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
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

In the silent amidah, continue with the Blessing 7 for peace, page 387.

SPS Sample

During the repetition, the leader adds the Priests' Blessing.

The Priests' Blessing[1] ▪ בִּרכַּת כֹּהֲנִים ▪ Bircat Kohanim

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
bless us with the triple blessing	בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת	bar'cheinu vaberachah hamshuleshet
in the Torah,	בַּתּוֹרָה	baTorah
written by your servant Moses,	הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	hak'tuvah al yedei Moshe avdecha,
spoken by Aaron and his children,	הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו	ha'amurah mipi Aharon uvanav
the priests—your holy people—	כֹּהֲנִים עַם קְדוֹשֶׁךָ	kohanim—am kedoshecha—
in these words:	כָּאָמוּר	ka'amur:

After each of the three verses of the Priests' Blessing, the congregation responds.

Num 6:24-26 May God bless you	יְבָרֶכְךָ יהוה	Yevarechecha Adonai
and protect you.	וְיִשְׁמְרֶךָ	veyishmerecha.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon
May God smile at you[2]	יָאֵר יהוה ו פָּנָיו אֵלֶיךָ	Ya'er Adonai panav elecha
and show you favor.	וִיחֻנֶּךָּ	vichuneka.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon
May God let you perceive *God's* presence[3]	יִשָּׂא יהוה ו פָּנָיו אֵלֶיךָ	Yisa Adonai panav elecha
and set you at peace.	וְיָשֵׂם לְךָ שָׁלוֹם	veyasem lecha shalom.
May this be your will!	כֵּן יְהִי רָצוֹן	Ken yehi ratzon

SPS Sample

[1] God dictated the Priests' Blessing for Aaron to use when blessing the Children of Israel (Num. 6:22-23).
[2] "May God send the light of *God's* face/presence toward you"
[3] "May God raise *God's* face toward you"

7. Peace • שָׁלוֹם • Shalom

Grant peace on earth,[1]	שִׂים שָׁלוֹם בָּעוֹלָם	Sim shalom ba'olam
goodness and blessing,	טוֹבָה וּבְרָכָה	tovah uv'rachah
grace, kindness and mercy	חֵן וָחֶסֶד וְרַחֲמִים	chen vachesed verachamim
for us and all Israel, your people.	עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ	aleinu ve'al kol Yisra'el amecha.
Bless us all, O source of life,	בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ	Bar'chenu avinu kulanu
as one, in the light of your presence.	כְּאֶחָד בְּאוֹר פָּנֶיךָ	ke'echad be'or panecha,
For in the light of your presence	כִּי בְאוֹר פָּנֶיךָ	ki ve'or panecha
you gave us, Ruling God,	נָתַתָּ לָנוּ יי 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 וְשָׁלוֹם	verachamim vechayim veshalom.
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,
at every time and in every hour	בְּכָל-עֵת וּבְכָל-שָׁעָה	bechol et uvechol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.

Between Rosh Hashanah and Yom Kippur, use the shaded section instead of the next four lines.

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 blesses *God's* people Israel	הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	hamvarech et amo Yisra'el
with peace.	בַּשָּׁלוֹם אָמֵן	bashalom. Amen

Between Rosh Hashanah and Yom Kippur, the leader pauses during the repetition for the congregation to say the next five lines, which the leader then repeats.

In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood, may we be	וְשָׁלוֹם וּפַרְנָסָה טוֹבָה	veshalom ufarnasah tovah,
reviewed and graded before you,	נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ	nizacher venikatev lefanechah, anachnu
with all your people, Israel's descendants,	וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל	vechol amchah Beit Yisra'el
for a life of goodness and peace.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם	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.	עוֹשֶׂה הַשָּׁלוֹם אָמֵן	oseh hashalom. Amen

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

SPS Sample

The amidah ends here, but we remain standing to express our own thanks and the longings of our heart, guided by the next paragraphs.

After the repetition, continue with the leader's Full Kaddish, page 542, and concluding prayers, page 430.

Personal Prayers

My God, keep bad *words* from my tongue,	אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע	Elohai, netzor leshoni mera,
and lies from my lips.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה	usefatai midaber mirmah.
Let me not try to answer those who curse me;	וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם	Velimkalelai nafshi tidom,
let my spirit be *as still* as dust to everyone.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה	venafshi ke'afar lakol tihyeh.
Open my heart with your teaching	פְּתַח לִבִּי בְּתוֹרָתֶךָ	Petach libi beToratecha,
that my spirit may follow your rules.	וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי	uvemitzvotecha tirdof nafshi.
As for all who plan harm for me,	וְכָל-הַחוֹשְׁבִים עָלַי רָעָה	Vechol hachoshvim alai ra'ah,
quickly upset their designs	מְהֵרָה הָפֵר עֲצָתָם	meherah hafer atzatam
and spoil their plans.	וְקַלְקֵל מַחֲשַׁבְתָּם	vekalkel machashavtam.
Do it for the sake of your reputation;	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha,
do it for the sake of your right hand;	עֲשֵׂה לְמַעַן יְמִינֶךָ	aseh lema'an yeminecha,
do it for the sake of your holiness;	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	aseh lema'an kedushatecha,
do it for the sake of your law.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ	aseh lema'an Toratecha.
Ps 60:7 "To save your devoted followers,	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ	"Lema'an yechaltzun yedidecha,
take action, rescue and answer me!"	הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי	hoshi'ah yemin'cha, va'aneni."
Psalm 19:15 "May what I say be to your liking,	יִהְיוּ לְרָצוֹן אִמְרֵי-פִי	"Yi'heyu leratzon imrei fi,
and my deepest thoughts *come* before you,	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock, my savior."	יְהוָה צוּרִי וְגֹאֲלִי	Adonai, tzuri, vego'ali."

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
Making peace in heaven above,	עֹשֶׂה הַשָּׁלוֹם בִּמְרוֹמָיו	Oseh hashalom bimromav
may *God* bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen."

SPS Sample

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

May this be what you want,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעַבָדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
Mal 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.
Mal. 3:4 So that God will enjoy	וְעָרְבָה לַיהוָה	Ve'arvah lAdonai
the sacrifice of Judah and Jerusalem	מִנְחַת יְהוּדָה וִירוּשָׁלָם	min'chat Yehudah Virushalayim
as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

After a heiche kedushah, continue with the leader's Full Kaddish, page 542, and concluding prayers, page 430.

SPS Sample

Shabbat Rosh Chodesh Musaf Amidah: Middle Blessing

On Rosh Chodesh (and on festivals) the middle blessing of the Musaf amidah recalls the sacrifices of the day.

You formed your world in the beginning,	אַתָּה יָצַרְתָּ עוֹלָמְךָ מִקֶּדֶם	Ata yatzarta olamcha mikedem;
completed your work on day seven.	כִּלִּיתָ מְלַאכְתְּךָ בַּיּוֹם הַשְּׁבִיעִי	kilita melachtecha bayom hashvi'i.
You gave us your love, took delight in us	אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ	Ahavta otanu, veratzita banu,
and raised us above the other peoples;	וְרוֹמַמְתָּנוּ מִכָּל-הַלְּשׁוֹנוֹת	veromamtanu mikol halshonot,
you made us holy through your rules	וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ	vekidashtanu bemitzvotecha,
and brought us close, Ruler, to serve you,	וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekeravtanu malkenu la'avodatecha,
and you bestowed on us	וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	veshimcha hagadol vehakadosh
your great and holy reputation.	עָלֵינוּ קָרָאתָ	aleinu karata.
And you gave us, sovereign God,	וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu Adonai Eloheinu
with love Sabbaths for rest	בְּאַהֲבָה שַׁבָּתוֹת לִמְנוּחָה	be'ahavah shabbatot limnucha
and New Moons for repentance.	וְרָאשֵׁי חֳדָשִׁים לְכַפָּרָה	verashei chodashim lechapara.
And because we sinned at you,	וּלְפִי שֶׁחָטָאנוּ לְפָנֶיךָ	Ulefi shechatanu lefanecha,
both we and our ancestors,	אֲנַחְנוּ וַאֲבוֹתֵינוּ	anachnu va'avoteinu,
our city was deserted,	חָרְבָה עִירֵנוּ	charva irenu
our Temple ruined,	וְשָׁמֵם בֵּית מִקְדָּשֵׁינוּ	veshamem beit mikdasheinu
our *treasure* laid bare and pride cast aside	וְגָלָה יְקָרֵנוּ וְנָטַל כָּבוֹד	vegalah yekarenu, venutal kavod
from the *Temple, the* hub of our life.	מִבֵּית חַיֵּינוּ	mibeit chayeinu.
So we cannot	וְאֵין אֲנַחְנוּ יְכוֹלִים	Ve'ein anachnu yecholim
perform our *sacrificial* duty	לַעֲשׂוֹת חוֹבוֹתֵינוּ	la'asot chovoteinu
in the dwelling you chose,	בְּבֵית בְּחִירָתְךָ	beveit bechiratecha
the great and holy Temple	בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ	babayit hagadol vehakadosh
that bears your reputation	שֶׁנִּקְרָא שִׁמְךָ עָלָיו	shenikrah shimchah alav,
because of the *enemy* power[1]	מִפְּנֵי הַיָּד	mipnei hayad
sent against your sanctuary.	שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ	shenishtalcha bemikdashecha.

[1] "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)"

SPS Sample

We hope you will want this—	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
sovereign God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors—	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
to bring us in joy to our land	שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ	sheta'aleinu vesimcha le'artzenu
and plant us in its borders,	וְתִטָּעֵנוּ בִּגְבוּלֵנוּ	vetita'einu bigvuleinu,
	Add this to recall the sacrificial system ...	
where our ancestors brought you	שֶׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ	shesham asu avoteinu lefanecha
their required sacrifices,	אֶת-קָרְבְּנוֹת חוֹבוֹתֵיהֶם	et korbenot chovoteihem,
	... or this to pray for its restoration, literally or metaphorically.	
and we shall bring you	וְשָׁם נַעֲשֶׂה לְפָנֶיךָ	vesham na'aseh lefanecha
our required sacrifices,	אֶת-קָרְבְּנוֹת חוֹבוֹתֵינוּ	et korbenot chovoteinu,[2]
	Continue here:	
the daily ones	תְּמִידִים כְּסִדְרָם	temidim kesidram
and the extra ones, properly.	וּמוּסָפִים כְּהִלְכָתָם	umusafim kehil'chatam.
And the extra offerings	וְאֶת-מוּסְפֵי	Ve'et musfei
of this Shabbat day	יוֹם הַשַּׁבָּת הַזֶּה	yom haShabbat hazeh
and of this New Moon day	וְיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה	veyom Rosh Hachodesh 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 וְנַקְרִיב לְפָנֶיךָ	na'aseh venakriv lefanecha
	Continue here:	
lovingly, to observe your wishes,	בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ	be'ahava kemitzvat retzonecha,
as you wrote for us	כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ	kemo shekatavta aleinu
in your Torah	בְּתוֹרָתֶךָ	beToratecha,
by your servant Moses' hand,	עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	al yedei Moshe avdecha,
spoken by your glory:	מִפִּי כְבוֹדֶךָ כָּאָמוּר	mipi chevodecha ka'amur:

SPS Sample

Num 28:9-10 And on the Shabbat day, *take*	וּבְיוֹם הַשַּׁבָּת	Uveyom haShabbat
two year-old lambs, perfect ones,	שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם	shnei chevasim benei shana, temimim,
and eight pounds[1] of fine flour	וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה	ushnei esronim solet mincha
mixed with oil, with its wine-offering;	בְּלוּלָה בַשָּׁמֶן וְנִסְכּוֹ	belulah vashemen, venisko,
bring the Shabbat offering on its Shabbat,	עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ	olat Shabbat beshabbato,
on top of the routine offering and its wine-offering.	עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ	al olat hatamid veniskah.
Num 28:11 And on your New Moons,	וּבְרָאשֵׁי חָדְשֵׁיכֶם	Uverashei chodsheichem
bring an offering to God:	תַּקְרִיבוּ עֹלָה לַיהוָה	takrivu olah lAdonai:
two year-old bulls	פָּרִים בְּנֵי־בָקָר שְׁנָיִם	parim benei vakar shnayim,
and one ram,	וְאַיִל אֶחָד	ve'ayil echad,
seven year-old sheep—	כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה	kevasim benei shanah shiv'ah
perfect ones—	תְּמִימִם	temimim,
and their flour- and wine-offerings as stated:	וּמִנְחָתָם וְנִסְכֵּיהֶם כְּמִדְבָּר	umin'chatam veniskehem kimdubar:
12 pounds *of flour* for each bull,	שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר	shloshah esronim lapar
eight for each ram,	וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל	ushnei esronim la'ayil
four for each lamb,	וְעִשָּׂרוֹן לַכֶּבֶשׂ	ve'isaron lakeves
wine as its wine-offering, a goat to atone	וְיַיִן כְּנִסְכּוֹ וְשָׂעִיר לְכַפֵּר	veyayin kenisko vesa'ir lechaper
and two continual offerings, by their rules.	וּשְׁנֵי תְמִידִים כְּהִלְכָתָם	ushnei temidim kehil'chatam.

They'll rejoice when you are ruler—[2]	יִשְׂמְחוּ בְמַלְכוּתְךָ	Yismechu vemalchut'cha
people who keep Shabbat and call it fun,	שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג	shomrei Shabbat vekorei oneg.
who make Shabbat holy—they all	עַם מְקַדְּשֵׁי שְׁבִיעִי כֻּלָּם	Am mekadshei shevi'i, kulam
will be content and happy in your goodness.	יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ	yisbe'u veyit'angu mituvecha.
You wanted Day Seven, made it holy;	וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ	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 לְמַעֲשֵׂה בְרֵאשִׁית	zecher lema'asei vereshit.

[1] "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.
[2] Of course, God is ruler, but this refers to God becoming accepted as ruler of the world.

SPS Sample

Our God,	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
take delight in our rest,	רְצֵה בִמְנוּחָתֵנוּ	retzei vimnuchateinu,
and renew for us	וְחַדֵּשׁ עָלֵינוּ	vechadesh aleinu
on this Shabbat	בְּיוֹם הַשַּׁבָּת הַזֶּה	beyom haShabbat hazeh
this month	אֶת-הַחֹדֶשׁ הַזֶּה	et hachodesh hazeh
for good and blessing,	לְטוֹבָה וְלִבְרָכָה אָמֵן	letovah velivrachah *Amen*,
for joy and happiness,	לְשָׂשׂוֹן וּלְשִׂמְחָה אָמֵן	lesason ulesimchah *Amen*,
for salvation and comfort,	לִישׁוּעָה וּלְנֶחָמָה אָמֵן	lishu'ah ulenechamah *Amen*,
for income and livelihood,	לְפַרְנָסָה וּלְכַלְכָּלָה אָמֵן	lefarnasah ulechalkalah *Amen,*
for life and for peace	לְחַיִּים וּלְשָׁלוֹם אָמֵן	lechayim uleshalom *Amen*,
for forgiveness from sin	לִמְחִילַת חֵטְא	limchilat chet
and pardon from transgression	וְלִסְלִיחַת עָוֹן אָמֵן	velislichat avon. *Amen*

Add this line in a leap year, from Marcheshvan through Adar II.

and atonement of wrongdoing.	וּלְכַפָּרַת פָּשַׁע אָמֵן	ulechaparat pasha. *Amen*
You chose your people Israel	כִּי בְעַמְּךָ יִשְׂרָאֵל בָּחַרְתָּ	Ki ve'amcha Yisra'el bacharta
from all the other nations	מִכָּל-הָאֻמּוֹת	mikol ha'umot,
and explained to them	וְשַׁבַּת קָדְשְׁךָ	veShabbat kodshecha
your holy Sabbath	לָהֶם הוֹדָעְתָּ	lahem hodata,
and fixed for them	וְחֻקֵּי רָאשֵׁי חֳדָשִׁים	vechukei rashei chodashim
the New Moon rules.	לָהֶם קָבָעְתָּ	lahem kava'ta.
We bless you, Sovereign,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who sanctifies the Sabbath and Israel	מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and the new moons.	וְרָאשֵׁי חֳדָשִׁים אָמֵן	verashei chodashim. Amen

Continue with the fifth blessing on page 383.

SPS Sample

Musaf Amidah for Festivals[1]

On Shemini Atzeret and the first day of Pesach, we open the ark for the repetition of the amidah as the prayer leader prepares to chant prayers for rain on Shemini Atzeret (page 536) and for dew on Pesach (page 539).

1. Ancestors • אָבוֹת וְאִמָּהוֹת • Avot Ve'Imahot

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Blessed be *God*, blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי 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 וֵאלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	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 חַסְדֵי אָבוֹת וְאִמָּהוֹת	vezocher chasdei avot ve'imahot,
And rescue their posterity	וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם	umevi go'el livnei veneihem,
To show your love and honesty.[2]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה אִמֵּן	magen Avraham ufoked Sarah. Amen

[1] The amidah (standing prayer) consists of seven blessings. The first and last three are basically the same as for every other amidah, while the middle blessing is about the extra sacrifices of the day.

[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."

SPS Sample

2. Might • גְּבוּרוֹת • Gevurot

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

When repeating the amidah, the leader adds the prayer for dew (page 539) on the first day of Pesach and the prayer for rain (page 536) on Shemini Atzeret; then we close the ark.
From the second day of Pesach until Shemini Atzeret, some add:

you make the dew fall.	מוֹרִיד הַטָּל	Morid hatal.

On Simchat Torah, add:

you make wind blow and rain fall.[1]	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם	Mashiv haru'ach umorid hagashem.

After the prayers for rain and dew, continue here:

You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[2]	מְחַיֵּה 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.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	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	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who revives the dead.[3]	מְחַיֵּה הַמֵּתִים אָמֵן	mechayeh hametim. Amen

[1] Especially in winter, when nature seems dormant, we note that the cycle of seasons will bring a new spring and reassure ourselves that the promise of resurrection—however we understand it—can surely be fulfilled.
[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.

SPS Sample

3. Holiness

The third blessing has three versions. Two are responsive, led by the prayer leader, one (3a, below) for festival holy days and Hoshanah Rabbah, and the other (3b, page 398) for intermediate days. The third version (3c, page 399) is for individual silent prayer,.

3a. Holiness ▪ קְדוּשָׁה ▪ Responsive Kedushah for Holy Days

We include the responsive Kedushah when the prayer leader repeats the amidah or leads a "heiche kedushah." The congregation begins, and the prayer leader repeats. Some recite the Kedushah with feet together, rising on the toes for each of these words: "Kadosh, kadosh kadosh," "Baruch (Kevod)," and "Yimloch."

We respect and hallow you	נַעֲרִיצְךָ וְנַקְדִּישְׁךָ	Na'aritzcha venakdishcha
as in the secret speech of holy seraphs	כְּסוֹד שִׂיחַ שַׂרְפֵי קֹדֶשׁ	kesod si'ach sarfei kodesh
who make your name holy in holiness;	הַמַּקְדִּישִׁים שִׁמְךָ בַּקֹּדֶשׁ	hamakdishim shimcha bakodesh,
for your prophet *Isaiah* wrote,	כַּכָּתוּב עַל יַד נְבִיאֶךָ	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 zeh el zeh ve'amar.
	Congregation and leader:	
Isaiah 6:3 "Holy, holy, holy	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	"Kadosh kadosh kadosh
is God of hosts;	יְהוָה צְבָאוֹת	Adonai tzeva'ot;
God's glory fills the universe."	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo."
	Congregation, then leader:	
God's glory fills the world;	כְּבוֹדוֹ מָלֵא עוֹלָם	Kevodo malei olam,
God's ministers ask each other,	מְשָׁרְתָיו שׁוֹאֲלִים זֶה לָזֶה	meshartav sho'alim zeh lazeh:
"Where is the source of *God's* glory?"	אַיֵּה מְקוֹם כְּבוֹדוֹ	"Ayei mekom kevodo?"
They respond "Blessed!"	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ	Le'umatam "Baruch" yomeru.
	Congregation and leader:	
Ezek 3:12 "Blessed is God's glory	בָּרוּךְ כְּבוֹד־יְהוָה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."
May *God* turn in mercy	◊ מִמְּקוֹמוֹ הוּא יִפֶן בְּרַחֲמִים	◊ Mimkomo hu yifen berachamim,
and be gracious to the people	וְיָחוֹן עַם	veyachon am
who declare the unity of *God's* name	הַמְיַחֲדִים שְׁמוֹ	hamyachadim shemo,
evening and morning every single day—	עֶרֶב וָבֹקֶר בְּכָל-יוֹם תָּמִיד	erev vavoker, bechol yom tamid,
twice a day—with love	פַּעֲמַיִם בְּאַהֲבָה	pa'amayim be'ahava
saying "Shema."[1]	שְׁמַע אוֹמְרִים	"Shema" omrim.

[1] Shema declares the unity of God's name, and we say it each day in our evening and morning services.

SPS Sample

Congregation and leader:

Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.	יהוה אֱלֹהֵינוּ יהוה ׀ אֶחָד	Adonai Eloheinu; Adonai echad.

Congregation, then leader:

God is our God, source of our life,	הוּא אֱלֹהֵינוּ הוּא אָבִינוּ	Hu Eloheinu, hu avinu,
our sovereign, our savior,	הוּא מַלְכֵּנוּ הוּא מוֹשִׁיעֵנוּ	hu malkeinu, hu moshi'einu,
who will mercifully declare to us	וְהוּא יַשְׁמִיעֵנוּ בְּרַחֲמָיו	vehu yashmi'einu berachamav
again, for all the world to see,	שֵׁנִית לְעֵינֵי כָל-חָי	shenit, le'einei kol chai,
Num 15:41 "To be your God."	לִהְיוֹת לָכֶם לֵאלֹהִים	"Lihyot lachem lElohim."

Congregation and leader:.

Num 15:41 "I am the Ruler, your God."	אֲנִי יהוה אֱלֹהֵיכֶם	"Ani Adonai Eloheichem."
The truly mighty one is our champion	אַדִּיר אַדִּירֵנוּ	Adir adirenu
Psalm 8:2 God, our God,	יְהוָה אֲדֹנֵינוּ	Adonai, Adoneinu,
how great is your reputation, world-wide!	מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ	mah adir shimcha bechol ha'aretz!
Zech. 14:9 And God will be ruler	וְהָיָה יְהוָה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

Congregation, then leader:

And in your holy writings, this is written:	וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר	Uvedivrei kodshecha katuv lemor:

Congregation and leader:

Ps 146:10 "God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	"Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah."	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah."

[1] Some say that during a heiche kedushah, while the leader concludes with "Ledor vador," the congregation should recite the short Holiness blessing and then continue the amidah.

SPS Sample

The leader concludes:[1]

From age to age, your greatness we proclaim,	לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ	Ledor vador nagid godlecha
Hallow your holiness	וּלְנֵצַח נְצָחִים	ul'netzach netzachim
for endless time.	קְדֻשָּׁתְךָ נַקְדִּישׁ	kedushat'cha nakdish.
Your praise shall	וְשִׁבְחֲךָ 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 אָתָּה	Ki El melech gadol vekadosh atah.
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
the holy God.	הָאֵל הַקָּדוֹשׁ אָמֵן	ha'El hakadosh. Amen

3b. Holiness ▪ קְדוּשָּׁה ▪ Responsive Kedushah for Intermediate Days

We shall make your name holy in the world,	נְקַדֵּשׁ אֶת-שִׁמְךָ בָּעוֹלָם	Nekadesh et shimcha ba'olam,
as *the angels* make it holy	כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ	keshem shemakdishim oto
in heavens above;	בִּשְׁמֵי מָרוֹם	bishmei marom;
for your prophet *Isaiah* wrote,	כַּכָּתוּב עַל יַד נְבִיאֶךָ	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 zeh el zeh ve'amar.

Congregation and prayer leader:

Isaiah 6:3 Holy, holy, holy is God of hosts;	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת	Kadosh kadosh kadosh Adonai tzeva'ot
God's glory fills the universe.	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo.

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

The angels who face them say, "Blessed."	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ	le'umatam "Baruch" yomeru.

Congregation and prayer leader:

Ezek 3:12 "Blessed is God's glory	בָּרוּךְ כְּבוֹד־יהוה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."

Congregation, then leader:

And in your holy writings, this is written:	וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר	Uvedivrei kodshecha katuv lemor:

[1] Some say that during a heiche kedushah, while the leader concludes with "Ledor vador," the congregation should recite the short Holiness blessing and then continue the amidah.

SPS Sample

Congregation and prayer leader:

Ps 146:10 "God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	"Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah."	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah."

The leader concludes:[1]

From age to age, your greatness we proclaim,	לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ	Ledor vador nagid godlecha
Hallow your holiness	וּלְנֵצַח נְצָחִים	ul'netzach netzachim
for endless time.	קְדֻשָּׁתְךָ נַקְדִּישׁ	kedushat'cha nakdish.
Your praise shall	וְשִׁבְחֲךָ 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 אָתָּה	Ki El melech gadol vekadosh atah.
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
the holy God.	הָאֵל הַקָּדוֹשׁ אָמֵן	ha'El hakadosh. Amen

3c. Holiness • קְדוּשָּׁה • Individual Kedushah

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וּקְדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, selah!	יְהַלְלוּךָ סֶלָה	yehalelucha selah.
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
the holy God.	הָאֵל הַקָּדוֹשׁ אָמֵן	ha'El hakadosh. Amen

[1] Some say that during a heiche kedushah, while the leader concludes with "Ledor vador," the congregation should recite the short Holiness blessing and then continue the amidah.

SPS Sample

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

You chose us from all the *other* peoples.	אַתָּה בְחַרְתָּנוּ מִכָּל-הָעַמִּים	Ata vechartanu mikol ha'amim.
You gave us your love, took delight in us	אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ	Ahavta otanu, veratzita banu,
and raised us above all other peoples;	וְרוֹמַמְתָּנוּ מִכָּל-הַלְּשׁוֹנוֹת	veromamtanu mikol halshonot,
you made us holy through your rules	וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ	vekidashtanu bemitzvotecha,
and brought us close, Ruler, to serve you,	וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekeravtanu malkenu la'avodatecha,
and you bestowed on us	וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	veshimcha hagadol vehakadosh
your great and holy reputation.	עָלֵינוּ קָרָאתָ	aleinu karata.
And you gave us, *Sovereign* God,	וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu
with love Sabbaths for rest and	בְּאַהֲבָה שַׁבָּתוֹת לִמְנוּחָה וּ	be'ahavah shabbatot limnucha u
festivals for rejoicing	מוֹעֲדִים לְשִׂמְחָה	mo'adim lesimchah,
feasts and times for joy,	חַגִּים וּזְמַנִּים לְשָׂשׂוֹן	chagim uzemanim lesason,
this day—this Sabbath day and …	אֶת-יוֹם הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם	et yom haShabbat hazeh, ve'et yom
	For Pesach:	
this festival of matzah,	חַג הַמַּצּוֹת הַזֶּה	chag hamatzot hazeh,
time of our freedom …	זְמַן חֵרוּתֵנוּ	zeman cherutenu …
	For Shavuot:	
this festival of Weeks,	חַג הַשָּׁבֻעוֹת הַזֶּה	chag hashavuot hazeh,
time of giving us our Torah …	זְמַן מַתַּן תּוֹרָתֵנוּ	zeman matan Toratenu …
	For Sukkot:	
this festival of Huts,	חַג הַסֻּכּוֹת הַזֶּה	chag hasukkot hazeh
time of our joy …	זְמַן שִׂמְחָתֵנוּ	zeman simchatenu …
	For Shemini Atzeret and Simchat Torah:	
the eighth day, this festival of assembly,	הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה	hashmini chag ha'atzeret hazeh,
time of our joy …	זְמַן שִׂמְחָתֵנוּ	zeman simchatenu …
	Continue here on all festivals:	
lovingly, a holy assembly,[1]	בְּאַהֲבָה מִקְרָא קֹדֶשׁ	be'ahavah mikra kodesh
recalling our Exodus from Egypt.	זֵכֶר לִיצִיאַת מִצְרָיִם	zecher litziyat Mitzrayim.

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

SPS Sample

Because of our sins	וּמִפְּנֵי חַטָּאֵינוּ	Umipnei chata'einu
we were displaced from our land[1]	גָּלִינוּ מֵאַרְצֵנוּ	galinu me'artzenu,
and sent far away from our *own* ground.	וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ	venitrachaknu me'al admatenu.
So we cannot	וְאֵין אֲנַחְנוּ יְכוֹלִים	Ve'ein anachnu yecholim
go up *to Jerusalem* to be seen *by you*	לַעֲלוֹת וְלֵרָאוֹת	la'a lot velera'ot
worship before you,	וּלְהִשְׁתַּחֲווֹת לְפָנֶיךָ	ulehishtachavot lefanecha,
or perform our *sacrificial* duty	וְלַעֲשׂוֹת חוֹבוֹתֵינוּ	vela'asot chovoteinu
in the dwelling you chose,	בְּבֵית בְּחִירָתֶךָ	beveit bechiratecha
the great and holy Temple	בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ	babayit hagadol vehakadosh
that bears your reputation	שֶׁנִּקְרָא שִׁמְךָ עָלָיו	shenikrah shimchah alav,
because of the *enemy* power[2]	מִפְּנֵי הַיָּד	mipnei hayad
sent against your sanctuary.	שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ	shenishtalcha bemikdashecha.
May this be your will—	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יְיָ אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
merciful ruler	מֶלֶךְ רַחֲמָן	melech rachaman,
who brings children home—[3]	הַמֵּשִׁיב בָּנִים לִגְבוּלָם	hameshiv banim ligvulam—
to return and be merciful to us	שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ	shetashuv uterachem aleinu
and to your Temple	וְעַל מִקְדָּשְׁךָ	ve'al mikdashcha
in your great mercy,	בְּרַחֲמֶיךָ הָרַבִּים	berachamecha harabim,
to build it soon and make it famous.[4]	וְתִבְנֵהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ	vetivnehu meherah utegadel kevodo.

SPS Sample

[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] This line is 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,	אָבִינוּ מַלְכֵּנוּ	Avinu malkeinu,
reveal the glory of your rule	גַּלֵּא כְּבוֹד מַלְכוּתְךָ	galeh kevod malchut'cha
over us—do it soon!—	עָלֵינוּ מְהֵרָה	aleinu meherah,
and let it appear and be raised	וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ	vehofa vehinasei aleinu
above us for all to see.[1]	לְעֵינֵי כָּל-חָי	le'einei kol chay.
Gather our dispersed *people*	וְקָרֵב פְּזוּרֵינוּ	Vekarev pezureinu
from among the *other* nations	מִבֵּין הַגּוֹיִם	mibein hagoyim,
and bring them back, scattered	וְנָפוּצוֹתֵינוּ כַּנֵּס	unefutzoteinu kaness
all over the world.	מִיַּרְכְּתֵי-אָרֶץ	miyarktei aretz.
Bring us to Zion your city, in joy	וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה	Vahavi'enu leTziyon ir'cha berinah
and to Jerusalem your Temple[2]	וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ	veliYerushalayim beit mikdashcha
with lasting happiness,	בְּשִׂמְחַת עוֹלָם	besimchat olam,
	Add this to recall the sacrificial system ...	
where our ancestors brought you	שֶׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ	shesham asu avoteinu lefanecha
their required sacrifices,	אֶת-קָרְבְּנוֹת חוֹבוֹתֵיהֶם	et korbenot chovoteihem,
	... or this to pray for its restoration, literally or metaphorically	
and we shall bring you	וְשָׁם נַעֲשֶׂה לְפָנֶיךָ	vesham na'aseh lefanecha
our required sacrifices,	אֶת-קָרְבְּנוֹת חוֹבוֹתֵינוּ	et korbenot chovoteinu,[2]
	Continue here:	
the daily ones	תְּמִידִים כְּסִדְרָם	temidim kesidram
and the extra ones, properly—	וּמוּסָפִים כְּהִלְכָתָם	umusafim kehil'chatam,

SPS Sample

[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 407. 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.

Add the shaded line on Shabbat:

the extra offering of this Shabbat day,	וְאֶת-מוּסַף יוֹם הַשַּׁבָּת הַזֶּה	Ve'et musaf yom haShabbat hazeh
and the extra offering of	וְאֶת-מוּסַף יוֹם	ve'et musaf yom

For Pesach

this matza festival	חַג הַמַּצּוֹת הַזֶּה	chag hamatzot hazeh.

For Shavuot

this festival of Weeks	חַג הַשָּׁבֻעוֹת הַזֶּה	chag hashavuot hazeh.

For Sukkot

this festival of Huts	חַג הַסֻּכּוֹת הַזֶּה	chag hasukkot hazeh.

For Shemini Atzeret and Simchat Torah

the eighth *day*, this festival of assembly	הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה	hashmini chag ha'atzeret hazeh.

Continue here on all festivals:

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 וְנַקְרִיב לְפָנֶיךָ	na'aseh venakriv lefanecha

Continue here.

lovingly, to observe your wishes,	בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ	be'ahava kemitzvat retzonecha,
written in your Torah[1]	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha,
by Moses' hand,[2]	עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	al yedei Moshe avdecha,
spoken by your glory:[3]	מִפִּי כְבוֹדֶךָ כָּאָמוּר	mipi chevodecha ka'amur:

Add the shaded lines on Shabbat:

Num 28:9-10 And on the Shabbat day, *take*	וּבְיוֹם הַשַּׁבָּת	Uveyom haShabbat
two year-old lambs, perfect ones,	שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם	shnei chevasim benei shana, temimim,
and eight pounds[4] of fine flour	וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה	ushnei esronim solet mincha
mixed with oil, with its wine-offering;	בְּלוּלָה בַשָּׁמֶן וְנִסְכּוֹ	belulah vashemen, venisko,
bring the Shabbat offering on its Shabbat,	עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ	olat Shabbat beshabbato,
on top of the routine offering and its wine-offering.	עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ	al olat hatamid veniskah.

[1] For this line, some siddurim read: "As you wrote for us in your Torah / כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ / kemo shekatavta 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.

SPS Sample

For Pesach

On the first two days of Pesach, mention the offerings for the 14th and 15th of Nisan.

Num 28:16-18 And in the first month,	וּבַחֹדֶשׁ הָרִאשׁוֹן	Uvachodesh harishon
on the 14th day of the month	בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ	be'arba'ah asar yom lachodesh,
is the Passover offering to God;	פֶּסַח לַיהוָה	Pesach lAdonai;
on the 15th day	וּבַחֲמִשָּׁה עָשָׂר יוֹם	uvachamishah asar yom
of this month is a festival:	לַחֹדֶשׁ הַזֶּה חָג	lachodesh hazeh—chag:
matzot will be eaten seven days.	שִׁבְעַת יָמִים מַצּוֹת יֵאָכֵל	shiv'at yamim matzot ye'achel.
The first day is a holy assembly;	בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ	Bayom harishon mikrah kodesh;
don't do any creative work.[1]	כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ	kol melechet avodah lo ta'asu.

On every day of Pesach (including the first two), recall the festival offerings:

Num 28:19 Bring a fire-offering,[2]	וְהִקְרַבְתֶּם אִשֶּׁה	Vehikravtem isheh,
a lifting-offering to God:	עֹלָה לַיהוָה	olah lAdonai:
two young bulls,	פָּרִים בְּנֵי־בָקָר שְׁנָיִם	parim benei vakar shnayim,
one ram,	וְאַיִל אֶחָד	ve'ayil echad,
seven year-old lambs,	וְשִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה	veshiv'ah chevasim benei shanah
perfect ones for you …	תְּמִימִם יִהְיוּ לָכֶם	temimim yiheyu lachem …

Continue with "umin'chatam" on page 408.

SPS Sample

[1] The festival holy days are the first and last two days of Pesach and Sukkot and both days of Shavuot. Creative work—a term that fills reams of explanation—is prohibited on Shabbat; but some (for example, cooking for the festival) is allowed on these festive days.

[2] So what are these offerings? The fire-offering and the lifting-offering are the same thing, described in Leviticus 1; the lifting-offering was burned. We're not sure how the lifting-offering gets its name. Did the priest lift up its parts? Was it so called because it was entirely burned up and went up in smoke? Does it have some spiritually uplifting effect? Interpretations differ. Meal offerings are described in Leviticus 2. The wine-offerings are mentioned in Numbers 15:1-10 and in Numbers 28.

For Shavuot

Add for both days of Shavuot.

Num 28:26-27 And on the day of first fruits,	וּבְיוֹם הַבִּכּוּרִים	Uveyom habikurim,
when you bring	בְּהַקְרִיבְכֶם	behakrivchem
a new meal-offering to God	מִנְחָה חֲדָשָׁה לַיהוָה	min'chah chadashah lAdonai
in your *festival of* weeks,	בְּשָׁבֻעֹתֵיכֶם	beshavu'oteichem,
it's a holy assembly for you:	מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם	mikrah kodesh yih'yeh lachem,
don't do any creative work.	כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ	kol melechet avodah lo ta'asu.
Bring a lifting-offering,	וְהִקְרַבְתֶּם עוֹלָה	Vehikravtem olah
a delicious aroma[1] for God:	לְרֵיחַ נִיחֹחַ לַיהוָה	lere'ach nicho'ach lAdonai:
two young bulls,	פָּרִים בְּנֵי־בָקָר שְׁנָיִם	parim benei vakar shnayim,
a ram	אַיִל אֶחָד	ayil echad,
and seven year-old lambs …	שִׁבְעָה כְבָשִׂים בְּנֵי שָׁנָה	shiv'ah chevasim benei shanah …

Continue with "umin'chatam" on page 408.

For Sukkot[2]

On the first two days of Sukkot.

Num 29:12-13 And on the 15th day	וּבַחֲמִשָּׁה עָשָׂר יוֹם	Uvachamisha asar yom
of the seventh month,	לַחֹדֶשׁ הַשְּׁבִיעִי	lachodesh hashvi'i,
you shall have a holy assembly:	מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם	mikrah kodesh yih'yeh lachem:
don't do any creative work,	כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ	kol melechet avodah lo ta'asu,
but celebrate a festival for God	וְחַגֹּתֶם חַג לַיהוָה	vechagotem chag lAdonai
for seven days.	שִׁבְעַת יָמִים	shivat yamim.
Bring a lifting-offering, a fire-offering,	וְהִקְרַבְתֶּם עֹלָה אִשֶּׁה	vehikravtem olah isheh,
a delicious aroma for God:	רֵיחַ נִיחֹחַ לַיהוָה	re'ach nicho'ach lAdonai:
13 young bulls,	פָּרִים בְּנֵי־בָקָר שְׁלֹשָׁה עָשָׂר	parim benei vakar sheloshah asar,
two rams,	אֵילִם שְׁנָיִם	elim shnayim,
14 year-old lambs,	כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר	kevasim benei shanah arba'ah asar
perfect ones …	תְּמִימִם יִהְיוּ	temimim yiheyu …

Continue with "umin'chatam" on page 408.

[1] Did God find the aroma delicious, or did we?

[2] In Temple times, different offerings each day of Sukkot comprised a total of 70 bulls—one for each nation of the world, so that our prayers were for all humanity. The offerings are in Num. 29:12-38.

SPS Sample

On the first day of Chol Hamo'ed Sukkot (the third day of the festival):[1]

Num 29:17 On the second day,	וּבַיּוֹם הַשֵּׁנִי	Uvayom hasheni,
12 young bulls	פָּרִים בְּנֵי־בָקָר שְׁנֵים עָשָׂר	parim benei vakar shneim asar,
two rams,	אֵילִם שְׁנָיִם	elim shnayim,
14 year-old lambs,	כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר	kevasim benei shanah arba'ah asar
perfect ones …	תְּמִימִם	temimim …

Add "umin'chatam" (page 408), then continue here:

Num 29:20 On the third day,	וּבַיּוֹם הַשְּׁלִישִׁי	Uvayom hashlishi,
11 bulls, two rams,	פָּרִים עַשְׁתֵּי־עָשָׂר אֵילִם שְׁנָיִם	parim ashtei asar, elim shnayim,
14 year-old lambs,	כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר	kevasim benei shanah arba'ah asar
perfect ones …	תְּמִימִם	temimim …

Continue with "umin'chatam" on page 408.

On the second day of Chol Hamo'ed Sukkot (the third day of the festival):[2]

Num 29:20 On the third day,	וּבַיּוֹם הַשְּׁלִישִׁי	Uvayom hashlishi,
11 bulls, two rams,	פָּרִים עַשְׁתֵּי־עָשָׂר אֵילִם שְׁנָיִם	parim ashtei asar, elim shnayim,
14 year-old lambs,	כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר	kevasim benei shanah arba'ah asar
perfect ones …	תְּמִימִם	temimim …

Add "umin'chatam" (page 408), then continue here:

Num 29:23 On the fourth day,	וּבַיּוֹם הָרְבִיעִי	Uvayom harvi'i,
10 bulls, two rams,	פָּרִים עֲשָׂרָה אֵילִם שְׁנָיִם	parim asarah, elim shnayim,
14 year-old lambs,	כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר	kevasim benei shanah arba'ah asar
perfect ones …	תְּמִימִם	temimim …

Continue with "umin'chatam" on page 408.

SPS Sample

[1] On each day of Chol Hamo'ed Sukkot—the days between the festival days that begin and end the festival—we recall the sacrifices for two days. In the Diaspora, our tradition is to celebrate two days for each day of a festival in Israel (except for Yom Kippur).

[2] On each day of Chol Hamo'ed Sukkot—the days between the festival days that begin and end the festival—we recall the sacrifices for two days. In the Diaspora, our tradition is to celebrate two days for each day of a festival in Israel (except for Yom Kippur).

On the third day of Chol Hamo'ed Sukkot (the fifth day of the festival):

Num 29:23 On the fourth day,	וּבַיּוֹם הָרְבִיעִי	Uvayom harvi'i,
10 bulls, two rams,	פָּרִים עֲשָׂרָה אֵילִם שְׁנָיִם	parim asarah, elim shnayim,
14 year-old lambs,	כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר	kevasim benei shanah arba'ah asar
perfect ones …	תְּמִימִם	temimim …

Add "umin'chatam" (page 408), then continue here:

Num 29:26 On the fifth day,	וּבַיּוֹם הַחֲמִישִׁי	Uvayom hachamishi,
nine bulls, two rams,	פָּרִים תִּשְׁעָה אֵילִם שְׁנָיִם	parim tish'ah, elim shnayim,
14 year-old lambs,	כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר	kevasim benei shanah arba'ah asar
perfect ones …	תְּמִימִם	temimim …

Continue with "umin'chatam" on page 408.

On the fourth day of Chol Homo'ed Sukkot (the sixth day of the festival):

Num 29:26 On the fifth day,	וּבַיּוֹם הַחֲמִישִׁי	Uvayom hachamishi,
nine bulls, two rams,	פָּרִים תִּשְׁעָה אֵילִם שְׁנָיִם	parim tish'ah, elim shnayim,
14 year-old lambs,	כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר	kevasim benei shanah arba'ah asar
perfect ones …	תְּמִימִם	temimim …

Add "umin'chatam" (page 408), then continue here:

Num 29:29 On the sixth day,	וּבַיּוֹם הַשִּׁשִּׁי	Uvayom hashishi,
eight bulls, two rams,	פָּרִים שְׁמֹנָה אֵילִם שְׁנָיִם	parim shmonah, elim shnayim,
14 year-old lambs,	כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר	kevasim benei shanah arba'ah asar
perfect ones …	תְּמִימִם	temimim …

Continue with "umin'chatam" on page 408.

SPS Sample

On the fifth day of Chol Hamo'ed Sukkot, Hoshanah Rabbah:

Num 29:29 On the sixth day,	וּבַיּוֹם הַשִּׁשִּׁי	Uvayom hashishi,
eight bulls, two rams,	פָּרִים שְׁמֹנָה אֵילִם שְׁנָיִם	parim shmonah, elim shnayim,
14 year-old lambs,	כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר	kevasim benei shanah arba'ah asar
perfect ones …	תְּמִימִם	temimim …

Add "umin'chatam" (page 408), then continue here:

Num 29:32 On the seventh day,	וּבַיּוֹם הַשְּׁבִיעִי	Uvayom hashvi'i,
seven bulls, two rams,	פָּרִים שִׁבְעָה אֵילִם שְׁנָיִם	parim shivah, elim shnayim,
14 year-old lambs,	כְּבָשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עָשָׂר	kevasim benei shanah arba'ah asar
perfect ones …	תְּמִימִם	temimim …

Continue with "umin'chatam" below.

On Shemini Atzeret and Simchat Torah:

Num 29:35-36 On the eighth day	בַּיּוֹם הַשְּׁמִינִי	Bayom hashmini
you are to have an assembly:	עֲצֶרֶת תִּהְיֶה לָכֶם	atzeret tih'yeh lachem,
don't do any creative work.	כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ	kol melechet avodah lo ta'asu.
Bring a lifting-offering, a fire-offering,	וְהִקְרַבְתֶּם עֹלָה אִשֶּׁה	Vehikravtem olah isheh,
a delicious aroma for God:	רֵיחַ נִיחֹחַ לַיהוָה	rei'ach nicho'ach lAdonai:
a bull, a ram	פַּר אֶחָד אַיִל אֶחָד	par echad, ayil echad,
and seven year-old lambs,	כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה	kevasim benei shanah shiv'ah,
perfect ones …	תְּמִימִם	temimim …

Continue with "umin'chatam" below.

And Their Flour-Offerings • וּמִנְחָתָם • Umin'chatam

On every festival, add this summary of the other festival sacrifices:

and their flour- and wine-offerings as stated:	וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר	umin'chatam veniskehem kimdubar:
12 pounds *of flour* for each bull,	שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר	shloshah esronim lapar
eight for each ram,	וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל	ushnei esronim la'ayil
four for each lamb,	וְעִשָּׂרוֹן לַכֶּבֶשׂ	ve'isaron lakeves
wine as its wine-offering, a goat to atone	וְיַיִן כְּנִסְכּוֹ וְשָׂעִיר לְכַפֵּר	veyayin kenisko vesa'ir lechaper
and two continual offerings, by their rules.	וּשְׁנֵי תְמִידִים כְּהִלְכָתָם	ushnei temidim kehil'chatam.

SPS Sample

Add the shaded section on Shabbat:

They'll rejoice when you are ruler—[1]	יִשְׂמְחוּ בְמַלְכוּתְךָ	Yismechu vemalchut'cha
people who keep Shabbat and call it fun,	שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג	shomrei Shabbat vekorei oneg.
who make Shabbat holy—they all	עַם מְקַדְּשֵׁי שְׁבִיעִי כֻּלָּם	Am mekadshei shevi'i, kulam
will be content and happy in your goodness.	יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ	yisbe'u veyit'angu mituvecha.
You wanted Day Seven, made it holy;	וּבַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ	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 לְמַעֲשֵׂה בְרֵאשִׁית	zecher lema'asei vereshit.

Add the shaded line on Shabbat:

Our God,	אֱלֹהֵינוּ	Eloheinu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
accept our repose *on this Shabbat;*	רְצֵה בִמְנוּחָתֵנוּ	retzei vimnuchateinu;
merciful ruler, be kind to us;	מֶלֶךְ רַחֲמָן רַחֵם עָלֵינוּ	melech rachaman, rachem aleinu.
you are good, you do good—let us find you;	טוֹב וּמֵטִיב הִדָּרֵשׁ לָנוּ	Tov umetiv hidaresh lanu;
return to us in your abundant mercy	שׁוּבָה אֵלֵינוּ בַּהֲמוֹן רַחֲמֶיךָ	shuvah eleinu bahamon rachamecha
because of *our* ancestors	בִּגְלַל אָבוֹת וְאִמָּהוֹת	biglal avot ve'imahot
who followed your wishes.	שֶׁעָשׂוּ רְצוֹנֶךָ	she'asu retzonecha
Build your house as it once was	בְּנֵה בֵיתְךָ כְּבַתְּחִלָּה	Beneh vet'cha kevat'chila
and establish your sanctuary on its place;	וְכוֹנֵן מִקְדָּשְׁךָ עַל מְכוֹנוֹ	vechonen mikdashcha al mechono,
let us see it rebuilt	וְהַרְאֵנוּ בְּבִנְיָנוֹ	vehar'enu bevinyano
so we can rejoice as it is repaired.	וְשַׂמְּחֵנוּ בְּתִקּוּנוֹ	vesamchenu betikuno
Return the priests to their work,	וְהָשֵׁב כֹּהֲנִים לַעֲבוֹדָתָם	vehashev Kohanim la'avodatam
the Levites to their song and music	וּלְוִיִּם לְשִׁירָם וּלְזִמְרָם	uLevi'im leshiram ulezimram,
and Israel to their homes.	וְהָשֵׁב יִשְׂרָאֵל לִנְוֵיהֶם	vehashev Yisra'el linvehem.
We shall go up *to the Temple*	וְשָׁם נַעֲלֶה	Vesham na'aleh
and appear in prayer before you	וְנֵרָאֶה וְנִשְׁתַּחֲוֶה לְפָנֶיךָ	venera'eh venishtachaveh lefanecha
on our three "walking" festivals[2]	בִּשְׁלֹשׁ פַּעֲמֵי רְגָלֵינוּ	beshalosh pa'amei regaleinu,
as the Torah says:	כַּכָּתוּב בְּתוֹרָתֶךָ	kakatuv beToratecha:

[1] Of course, God is ruler, but this refers to God becoming accepted as ruler of the world.

[2] Pesach, Shavu'ot and Sukkot, the three festivals on which the Jews were expected at the Temple, making the journey on foot: "on the three times of our feet."

SPS Sample

Deut 16:16-17 Three times a year	שָׁלֹושׁ פְּעָמִים ׀ בַּשָּׁנָה	Shalosh pe'amim bashanah
all your men must appear	יֵרָאֶה כָל־זְכוּרְךָ	yera'eh chol zechur'cha
before the Ruler your God	אֶת־פְּנֵי ׀ יְהוָה אֱלֹהֶיךָ	et penei Adonai Elohecha
in the place of *God's* choice,	בַּמָּקוֹם אֲשֶׁר יִבְחָר	bamakom asher yivchar:
on the Matzah festival, the Feast of Weeks	בְּחַג הַמַּצּוֹת וּבְחַג הַשָּׁבֻעוֹת	bechag hamatzot uvechag
and the Feast of Huts.	וּבְחַג הַסֻּכּוֹת	hashavu'ot uvechag hasukot.
Don't show up before God empty-handed!	וְלֹא יֵרָאֶה אֶת־פְּנֵי יְהוָה רֵיקָם	Velo yera'eh et penei Adonai rekam.
Each man should bring what he can[1]	אִישׁ כְּמַתְּנַת יָדוֹ	Ish kemat'nat yado
according to the blessing of your ruling God,	כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ	kevirkat Adonai Elohecha,
that *God* has granted you.	אֲשֶׁר נָתַן־לָךְ	asher natan lach.
Grant us, Ruling God,	וְהַשְׁיאֵנוּ יי אֱלֹהֵינוּ	Vehasi'enu Adonai Eloheinu
the blessing of your festivals	אֶת-בִּרְכַּת מוֹעֲדֶיךָ	et birkat mo'adecha
for life and peace,	לְחַיִּים וּלְשָׁלוֹם	lechayim uleshalom,
for joy and happiness, as you wished	לְשִׂמְחָה וּלְשָׂשׂוֹן כַּאֲשֶׁר רָצִיתָ	lesimcha ulesason, ka'asher ratzita
and said you would bless us.	וְאָמַרְתָּ לְבָרְכֵנוּ	ve'amarta levar'chenu.
	Add the shaded words on Shabbat.	
Our Sovereign God,	אֱלֹהֵינוּ וֵאלֹהֵי	Eloheinu veElohei
our parents' God,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	avoteinu ve'imoteinu,
Find favor in our Sabbath rest.	רְצֵה בְמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
And in us Torah-shares invest.	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,
Cleanse our hearts to serve you right[2]	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.

[1] "Each man according to the gift of his ability"; the more you have, the more you give (for it's all God's gift to you).
[2] "God and god of our ancestors, enjoy our rest; make us holy with your commandments, and grant our portion in your Torah. Satisfy us from your goodness, and make us rejoice in your salvation, and cleanse our hearts for your service in truth."

SPS Sample

And lovingly entrust to us,	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Eloheinu
With true delight,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
with joy and glee,	בְּשִׂמְחָה וּבְשָׂשׂוֹן	besimchah uvesason
Shabbat and times of festivity.	שַׁבַּת וּמוֹעֲדֵי קָדְשֶׁךָ	Shabbat umo'adei kodshecha,
Grant Israel joy now, who proclaim	וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל	veyismechu vecha Yisra'el
The sanctity of your great name.	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
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 sanctifies Shabbat, Israel	מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and our festive times.[1]	וְהַזְּמַנִּים אָמֵן	vehazmanim. Amen

5. Temple Service • עֲבוֹדָה • Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	lidvir beitecha,
as for Israel's fervent pleas[2] and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy[3]	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ	avodat Yisra'el amecha.

When the leader repeats the amidah and Kohanim pronounce the Priests' Blessing, continue on page 509.

And may our eyes witness	וְתֶחֱזֶינָה 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 *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן אָמֵן	hamachazir shechinato leTziyon. Amen

[1] "And let us inherit, Sovereign God, with love and delight, with joy and glee, Shabbat and your holy assemblies. And let Israel rejoice in you, they who make your name holy. Blessed are you, who make Shabbat, Israel and the seasons holy."

[2] 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 אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.

[3] "And may it be to *your* liking forever …"

SPS Sample

6a. We Give Thanks • מוֹדִים • Modim

We thank you,	מוֹדִים אֲנַחְנוּ לָךְ	Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא יי אֱלֹהֵינוּ	sha'atah hu Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	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 לְךָ וּנְסַפֵּר 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 נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ 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 וָבֹקֶר וְצָהֳרָיִם	shebechol et, erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.

6b. Teachers' Thanksgiving • מוֹדִים דְּרַבָּנָן • Modim Derabbanan

We read this shaded section silently when the prayer leader repeats the amidah.

We thank you	מוֹדִים אֲנַחְנוּ לָךְ	Modim anachnu lach
for you are the Ruler, our God	שָׁאַתָּה הוּא יי אֱלֹהֵינוּ	sha'ata hu Adonai Eloheinu
and our ancestors' God,	וֵאלֹהֵי 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 *we give*	בְּרָכוֹת וְהוֹדָאוֹת	Berachot vehoda'ot
to your great and holy name,	לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	leshimcha hagadol vehakadosh,
because you have given us life	עַל שֶׁהֶחֱיִיתָנוּ	al shehecheyitanu
and sustained us.	וְקִיַּמְתָּנוּ	vekiyamtanu.

SPS Sample

Keep giving us life and sustenance,	כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ	Ken techayenu utekaymenu,
and gather our scattered exiles	וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ	vete'esof galuyotenu
to the courtyards of your sanctuary,	לְחַצְרוֹת קָדְשֶׁךָ	lechatzrot kodshecha,
to keep your statutes,	לִשְׁמוֹר חֻקֶּיךָ	lishmor chukecha
do your will,	וְלַעֲשׂוֹת רְצוֹנֶךָ	vela'asot retzonecha,
and serve you wholeheartedly	וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם	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 אֵל הַהוֹדָאוֹת	Baruch El hahoda'ot.

The Thanksgiving blessing continues here.

And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.
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
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

In the silent amidah, continue with Blessing 7 for peace, page 414.
During the repetition, the leader adds the Priests' blessing.

The Priests' Blessing[1] ▪ בִּרְכַּת כֹּהֲנִים ▪ Bircat Kohanim

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
bless us with the triple blessing	בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת	bar'cheinu vaberachah hamshuleshet
in the Torah,	בַּתּוֹרָה	baTorah
written by your servant Moses,	הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	hak'tuvah al yedei Moshe avdecha,
spoken by Aaron and his children,	הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו	ha'amurah mipi Aharon uvanav
the priests—your holy people—	כֹּהֲנִים עַם קְדוֹשֶׁךָ	kohanim—am kedoshecha—
in these words:	כָּאָמוּר	ka'amur:

[1] God dictated the Priests' Blessing for Aaron to use when blessing the Children of Israel (Num. 6:22-23).

SPS Sample

After each of the three verses of the Priests' Blessing, the congregation responds.

Num 6:24-26 May God bless you	יְבָרֶכְךָ יהוה	Yevarechecha Adonai
and protect you.	וְיִשְׁמְרֶךָ	veyishmerecha.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon
May God smile at you[1]	יָאֵר יהוה ׀ פָּנָיו אֵלֶיךָ	Ya'er Adonai panav elecha
and show you favor.	וִיחֻנֶּךָּ	vichuneka.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon
May God let you perceive *God's* presence[2]	יִשָּׂא יהוה ׀ פָּנָיו אֵלֶיךָ	Yisa Adonai panav elecha
and set you at peace.	וְיָשֵׂם לְךָ שָׁלוֹם	veyasem lecha shalom.
May this be your will!	כֵּן יְהִי רָצוֹן	Ken yehi ratzon

7. Peace • שָׁלוֹם • Shalom

Grant peace on earth,[3]	שִׂים שָׁלוֹם בָּעוֹלָם	Sim shalom ba'olam
goodness and blessing,	טוֹבָה וּבְרָכָה	tovah uv'rachah
grace, kindness and mercy	חֵן וָחֶסֶד וְרַחֲמִים	chen vachesed verachamim
for us and all Israel, your people.	עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ	aleinu ve'al kol Yisra'el amecha.
Bless us all, O source of life,	בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ	Bar'chenu avinu kulanu
as one, in the light of your presence.	כְּאֶחָד בְּאוֹר פָּנֶיךָ	ke'echad be'or panecha,
For in the light of your presence	כִּי בְאוֹר פָּנֶיךָ	ki ve'or panecha
you gave us, Ruling God,	נָתַתָּ לָנוּ יי 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 וְשָׁלוֹם	verachamim vechayim veshalom.
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,
at every time and in every hour	בְּכָל-עֵת וּבְכָל-שָׁעָה	bechol et uvechol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.

SPS Sample

[1] "May God send the light of *God's* face/presence toward you"
[2] "May God raise *God's* face toward you"
[3] "On earth" is added in the Conservative liturgy.

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 blesses *God's* people Israel	הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	hamvarech et amo Yisra'el
with peace.	בַּשָּׁלוֹם 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 next paragraphs.

After the leader repeats the amidah ...
... on Sukkot, continue with Hoshanot, page 548, Full Kaddish, page 542, and the concluding prayers—page 430 on holy days, page 338 on intermediate days.
...on other festivals, continue with the leader's Full Kaddish, page 542, and concluding prayers—page 430 on holy days, page 338 on intermediate days.

Personal Prayers

My God, keep bad *words* from my tongue,	אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע	Elohai, netzor leshoni mera,
and lies from my lips.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה	usefatai midaber mirmah.
Let me not try to answer those who curse me;	וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם	Velimkalelai nafshi tidom,
let my spirit be *as still* as dust to everyone.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה	venafshi ke'afar lakol tihyeh.
Open my heart with your teaching	פְּתַח לִבִּי בְּתוֹרָתֶךָ	Petach libi beToratecha,
that my spirit may follow your rules.	וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי	uvemitzvotecha tirdof nafshi.
As for all who plan harm for me,	וְכָל-הַחוֹשְׁבִים עָלַי רָעָה	Vechol hachoshvim alai ra'ah,
quickly upset their designs	מְהֵרָה הָפֵר עֲצָתָם	meherah hafer atzatam
and spoil their plans.	וְקַלְקֵל מַחֲשַׁבְתָּם	vekalkel machashavtam.
Do it for the sake of your reputation;	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha,
do it for the sake of your right hand;	עֲשֵׂה לְמַעַן יְמִינֶךָ	aseh lema'an yeminecha,
do it for the sake of your holiness;	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	aseh lema'an kedushatecha,
do it for the sake of your law.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ	aseh lema'an Toratecha.
Ps 60:7 "To save your devoted followers,	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ	"Lema'an yechaltzun yedidecha,
take action, rescue and answer me!"	הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי	hoshi'ah yemin'cha, va'aneni."
Psalm 19:15 "May what I say be to your liking,	יִהְיוּ לְרָצוֹן אִמְרֵי־פִי	"Yi'heyu leratzon imrei fi,
and my deepest thoughts *come* before you,	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock, my savior."	יְהוָה צוּרִי וְגֹאֲלִי	Adonai, tzuri, vego'ali."

SPS Sample

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen."

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

May this be what you want,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעֲבָדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
Mal 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.
Mal. 3:4 So that God will enjoy	וְעָרְבָה לַיהוָה	Ve'arvah lAdonai
the sacrifice of Judah and Jerusalem	מִנְחַת יְהוּדָה וִירוּשָׁלָם	min'chat Yehudah Virushalayim
as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

SPS Sample

If the leader does not repeat the amidah ...
... on Sukkot, continue with Hoshanot, page 548, Full Kaddish, page 542, and the concluding prayers—page 430 on holy days, page 338 on intermediate days.
... on other festivals, continue with the leader's Full Kaddish, page 542, and concluding prayers—page 430 on holy days, page 338 on intermediate days.

Musaf Amidah for Rosh Chodesh on a Weekday

Remove tefillin before Musaf.

1. Ancestors • אָבוֹת • Avot Ve'Imahot

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Blessed be *God*, blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי 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 וֵאלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	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 חַסְדֵי אָבוֹת וְאִמָּהוֹת	vezocher chasdei avot ve'imahot,
And rescue their posterity	וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם	umevi go'el livnei veneihem,
To show your love and honesty.[1]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה אָמֵן	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 his name (i.e., to maintain his reputation—hence, to prove his honesty), with love."

SPS Sample

2. Might • גְּבוּרוֹת • Gevurot

You are mighty forever, God,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
you bring life to the dead	מְחַיֵּה מֵתִים אַתָּה	mechayeh metim atah
and are strong in salvation—	רַב לְהוֹשִׁיעַ	rav lehoshi'ah—
From Pesach to Shemini Atzeret, some add the shaded line:		
you make the dew fall.	מוֹרִיד הַטָּל	Morid hatal.
From Shemini Atzeret to Pesach, we add this shaded line to pray for Israel's winter rains:		
you make wind blow and rain fall.[1]	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם	Mashiv haru'ach umorid hagashem.
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[2]	מְחַיֵּה 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.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	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	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who revives the dead.[3]	מְחַיֵּה הַמֵּתִים אָמֵן	mechayeh hametim. Amen

[1] Especially in winter, when nature seems dormant, we note that the cycle of seasons will bring a new spring and reassure ourselves that the promise of resurrection—however we understand it—can surely be fulfilled.
[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.

SPS Sample

3. Holiness

The third blessing has two versions. One is responsive, led by the prayer leader; for individual prayer, continue with 3b on page 420.

3a. Holiness ▪ קְדוּשָׁה ▪ Responsive Kedushah

We include the responsive Kedushah when the prayer leader repeats the amidah or leads a "heiche kedushah." The congregation begins, and the prayer leader repeats. Some are careful to 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-שִׁמְךָ בָּעוֹלָם	Nekadesh et shimcha ba'olam,
as *the angels* make it holy	כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ	keshem shemakdishim oto
in heavens above;	בִּשְׁמֵי מָרוֹם	bishmei marom;
for your prophet *Isaiah* wrote,	כַּכָּתוּב עַל יַד נְבִיאֶךָ	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 ׀ zeh el ׀ zeh ve'amar.
	Congregation and prayer leader:	
Isaiah 6:3 Holy, holy, holy	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	Kadosh kadosh kadosh
is God of hosts;	יְהוָה צְבָאוֹת	Adonai tzeva'ot;
God's glory fills the universe.	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo.
	Congregation, then leader (based on Ezekiel 3:12)	
The angels who face them say, "Blessed."	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ	le'umatam "Baruch" yomeru.
	Congregation and prayer leader:	
Ezek 3:12 "Blessed is God's glory	בָּרוּךְ כְּבוֹד־יְהוָה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."
	Congregation, then leader:	
And in your holy writings, this is written:	וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר	Uvedivrei kodshecha katuv lemor:
	Congregation and prayer leader:	
Ps 146:10 "God will reign forever,	יִמְלֹךְ יְהוָה לְעוֹלָם	"Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah."	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah."

SPS Sample

The leader concludes:[1]

From age to age, your greatness we proclaim,	לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ	Ledor vador nagid godlecha
Hallow your holiness	וּלְנֵצַח נְצָחִים	ul'netzach netzachim
for endless time.	קְדֻשָּׁתְךָ נַקְדִּישׁ	kedushat'cha nakdish.
Your praise shall	וְשִׁבְחֲךָ 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 אָתָּה	Ki El melech gadol vekadosh atah.
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
the holy God.	הָאֵל הַקָּדוֹשׁ אָמֵן	ha'El hakadosh. Amen

3b. Holiness ▪ קְדוּשָּׁה ▪ Individual Kedushah

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

SPS Sample

[1] Some say that during a heiche kedushah, while the leader concludes with "Ledor vador," the congregation should recite the short Holiness blessing and then continue the amidah.
[2] From Rosh Hashanah to Yom Kippur, we stress the theme of God's sovereignty.

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

When repeating the amidah, the leader continues here.

You gave your people New Moons,	רָאשֵׁי חֳדָשִׁים לְעַמְּךָ נָתָתָּ	Rashei chodashim le'amcha natata,
a time for all their descendants to atone	זְמַן כַּפָּרָה לְכָל תּוֹלְדוֹתָם	zeman kaparah lechol toldotam,
by bringing to you	בִּהְיוֹתָם מַקְרִיבִים לְפָנֶיךָ	biheyotam makrivim lefanecha
acceptable sacrifices	זִבְחֵי רָצוֹן	zivchei ratzon
and young animals as sin-offerings	וּשְׂעִירֵי חַטָּאת	use'irei chatat
to atone for their *sins*—	לְכַפֵּר בַּעֲדָם	lechaper ba'adam.
may those *sacrifices* be for them all,[1]	זִכָּרוֹן לְכֻלָּם יִהְיוּ	Zikaron lechulam yiheyu
to save their lives from hateful power.[2]	וּתְשׁוּעַת נַפְשָׁם מִיַּד שׂוֹנֵא	uteshu'at nafsham miyad soneh.
Prepare a new altar in Zion	מִזְבַּח חָדָשׁ בְּצִיּוֹן תָּכִין	Mizbach chadash beTziyon tachin,
so that the New Moon upward-offering	וְעוֹלַת רֹאשׁ חֹדֶשׁ	ve'olat Rosh Chodesh
we may offer upon it	נַעֲלֶה עָלָיו	na'aleh alav,
and bring young goats *for sacrifice*	וּשְׂעִירֵי עִזִּים נַעֲשֶׂה	use'irei izim na'aseh
in an acceptable manner.	בְרָצוֹן	veratzon,
In the worship of the Temple	וּבַעֲבוֹדַת בֵּית הַמִּקְדָּשׁ	uva'avodat Beit HaMikdash
we shall all rejoice, *in that worship*	נִשְׂמַח כֻּלָּנוּ	nismach kulanu,
and in the songs of your servant David	וּבְשִׁירֵי דָוִד עַבְדֶּךָ	uveshirei David avdecha
that will be heard in your city	הַנִּשְׁמָעִים בְּעִירֶךָ	hanishma'im be'irecha,
recited before your altar.	הָאֲמוּרִים לִפְנֵי מִזְבְּחֶךָ	ha'amurim lifnei mizbechecha.
May you bring them lasting love	אַהֲבַת עוֹלָם תָּבִיא לָהֶם	Ahavat olam tavi lahem
and the agreement with ancestors	וּבְרִית אָבוֹת וְאִמָּהוֹת	uverit avot ve'imahot
recall for the children.	לַבָּנִים תִּזְכּוֹר	labanim tizkor,
Then bring us joyfully to Zion your city	וַהֲבִיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה	Vahavi'enu leTziyon ir'cha berinah
and Jerusalem your Temple	וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ	veliYerushalayim Beit Mikdashcha
in lasting happiness,	בְּשִׂמְחַת עוֹלָם	besimchat olam.

[1] "May they (the sacrifices) be a remembrance for them all," i.e., may those sacrifices long ago be remembered (and attributed) to the descendants of those who offered them—even though the sacrificial system is long gone, may we who can no longer bring them be granted whatever it was that they earned for our ancestors.

[2] "A saving of their selves/persons/souls/lives from the hand (i.e., power) of one who hates"—i.e., may the sacrifices of our ancestors win God's continued favor so as to save us from our enemies.

SPS Sample

Add this to recall the sacrificial system ...

where our ancestors brought you	שֶׁשָּׁם עָשׂוּ אֲבוֹתֵינוּ לְפָנֶיךָ	shesham asu avoteinu lefanecha
their required sacrifices,	אֶת-קָרְבְּנוֹת חוֹבוֹתֵיהֶם	et korbenot chovoteihem,

... or this to pray for its restoration, literally or metaphorically

and we shall bring you	וְשָׁם נַעֲשֶׂה לְפָנֶיךָ	vesham na'aseh lefanecha
our required sacrifices,	אֶת-קָרְבְּנוֹת חוֹבוֹתֵינוּ	et korbenot chovoteinu,[2]

Continue here

the daily ones	תְּמִידִים כְּסִדְרָם	temidim kesidram
and the extra ones, properly.	וּמוּסָפִים כְּהִלְכָתָם	umusafim kehil'chatam.
And the extra offering	וְאֶת-מוּסַף יוֹם	Ve'et musaf yom
of this New Moon day	רֹאשׁ הַחֹדֶשׁ הַזֶּה	Rosh Hachodesh 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 וְנַקְרִיב לְפָנֶיךָ	na'aseh venakriv lefanecha

Continue here

lovingly, to observe your wishes,	בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ	be'ahava kemitzvat retzonecha,
as you wrote for us	כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ	kemo shekatavta aleinu
in your Torah	בְּתוֹרָתֶךָ	beToratecha,
by your servant Moses' hand,	עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	al yedei Moshe avdecha,
spoken by your glory:	מִפִּי כְבוֹדֶךָ כָּאָמוּר	mipi chevodecha ka'amur:
Num. 28:11 And on your New	וּבְרָאשֵׁי חָדְשֵׁיכֶם	Uverashei chodsheichem
Moons,	תַּקְרִיבוּ עֹלָה לַיהוָה	takrivu olah lAdonai:
bring an offering to God:	פָּרִים בְּנֵי־בָקָר שְׁנָיִם	parim benei vakar shnayim,
two year-old bulls	וְאַיִל אֶחָד	ve'ayil echad,
and one ram,	כְּבָשִׂים בְּנֵי־שָׁנָה שִׁבְעָה	kevasim benei shanah shiv'ah
seven year-old sheep—	תְּמִימִם	temimim,
perfect ones—		

SPS Sample

and their flour- and wine-offerings	וּמִנְחָתָם וְנִסְכֵּיהֶם	umin'chatam veniskehem
as mentioned:	כִּמְדֻבָּר	kimdubar—
twelve pounds *of flour* for each bull,	שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר	shloshah esronim lapar
eight for each ram	וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל	ushnei esronim la'ayil
and four for each lamb,	וְעִשָּׂרוֹן לַכֶּבֶשׂ	ve'isaron lakeves
and wine for the wine-offering,	וְיַיִן כְּנִסְכּוֹ	veyayin kenisko
and a goat for atonement,	וְשָׂעִיר לְכַפֵּר	vesa'ir lechaper
and two continual offerings,	וּשְׁנֵי תְמִידִים	ushnei temidim
according to their rules.	כְּהִלְכָתָם	kehil'chatam.

Our God,	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
renew for us	חַדֵּשׁ עָלֵינוּ	chadesh aleinu
this month	אֶת-הַחֹדֶשׁ הַזֶּה	et hachodesh hazeh
for good and blessing,	לְטוֹבָה וְלִבְרָכָה אָמֵן	letovah velivrachah *Amen*,
for joy and happiness,	לְשָׂשׂוֹן וּלְשִׂמְחָה אָמֵן	lesason ulesimchah *Amen*,
for salvation and comfort,	לִישׁוּעָה וּלְנֶחָמָה אָמֵן	lishu'ah ulenechamah *Amen*,
for income and livelihood,	לְפַרְנָסָה וּלְכַלְכָּלָה אָמֵן	lefarnasah ulechalkalah *Amen,*
for life and for peace	לְחַיִּים וּלְשָׁלוֹם אָמֵן	lechayim uleshalom *Amen*,
for forgiveness from sin	לִמְחִילַת חֵטְא	limchilat chet
and pardon from transgression	וְלִסְלִיחַת עָוֹן אָמֵן	velislichat avon. *Amen*

Add this line in a leap year, from Marcheshvan through Adar II

and atonement of wrongdoing.	וּלְכַפָּרַת פָּשַׁע אָמֵן	ulechaparat pasha. *Amen*
You chose your people Israel	כִּי בְעַמְּךָ יִשְׂרָאֵל בָּחַרְתָּ	Ki ve'amcha Yisra'el bacharta
from all the other nations	מִכָּל-הָאֻמּוֹת	mikol ha'umot,
and fixed for them	וְחֻקֵּי רָאשֵׁי חֳדָשִׁים	vechukei rashei chodashim
the New Moon rules.	לָהֶם קָבָעְתָּ	lahem kava'ta.
We bless you, Sovereign,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who sanctifies Israel	מְקַדֵּשׁ יִשְׂרָאֵל	mekadesh Yisra'el
and the new moons.	וְרָאשֵׁי חֳדָשִׁים אָמֵן	verashei chodashim. Amen

SPS Sample

5. Temple Service • עֲבוֹדָה • Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	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 תְקַבֵּל 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 עַמֶּךָ	avodat Yisra'el amecha.
And may our eyes witness	וְתֶחֱזֶינָה 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 *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן אָמֵן	hamachazir shechinato leTziyon. Amen

6. We Give Thanks • מוֹדִים • Modim

We thank you,	⁞ מוֹדִים אֲנַחְנוּ לָךְ	⁞ Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא ⁞ יי אֱלֹהֵינוּ	sha'atah hu ⁞ Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	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 לְךָ וּנְסַפֵּר 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 נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ 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 וָבֹקֶר וְצָהֳרָיִם	shebechol et, erev vavoker vetzohorayim.

[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 אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.
[2] "And may it be to *your* liking forever …"

SPS Sample

Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.

6b. Teachers' Thanksgiving ▪ מוֹדִים דְּרַבָּנָן ▪ Modim Derabbanan

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

We thank you	מודים אֲנַחְנוּ לָךְ	Modim anachnu lach
for you are the Ruler, our God	שָׁאַתָּה הוּא יי אֱלֹהֵינוּ	sha'ata hu Adonai Eloheinu
and our ancestors' God,	וֵאלֹהֵי 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 *we give*	בְּרָכוֹת וְהוֹדָאוֹת	Berachot vehoda'ot
to your great and holy name,	לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	leshimcha hagadol vehakadosh,
because you have given us life	עַל שֶׁהֶחֱיִיתָנוּ	al shehecheyitanu
and sustained us.	וְקִיַּמְתָּנוּ	vekiyamtanu.
Keep giving us life and sustenance,	כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ	Ken techayenu utekaymenu,
and gather our scattered exiles	וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ	vete'esof galuyotenu
to the courtyards of your sanctuary,	לְחַצְרוֹת קָדְשֶׁךָ	lechatzrot kodshecha,
to keep your statutes,	לִשְׁמוֹר חֻקֶּיךָ	lishmor chukecha
do your will,	וְלַעֲשׂוֹת רְצוֹנֶךָ	vela'asot retzonecha,
and serve you wholeheartedly	וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם	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 אֵל הַהוֹדָאוֹת	Baruch El hahoda'ot.

On Chanukah, insert Al Hanisim on page 500.
The Thanksgiving blessing continues here.

And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.

SPS Sample

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
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

In the silent amidah, continue with Blessing 7 for peace, page 427.
During the repetition, the leader adds the Priests' Blessing.

The Priests' Blessing[1] ▪ בִּרכַּת כֹּהֲנִים ▪ Bircat Kohanim

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
bless us with the triple blessing	בָּרְכֵנוּ בַבְּרָכָה הַמְשֻׁלֶּשֶׁת	bar'cheinu vaberachah hamshuleshet
in the Torah,	בַּתּוֹרָה	baTorah
written by your servant Moses,	הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	hak'tuvah al yedei Moshe avdecha,
spoken by Aaron and his children,	הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו	ha'amurah mipi Aharon uvanav
the priests—your holy people—	כֹּהֲנִים עַם קְדוֹשֶׁךָ	kohanim—am kedoshecha—
in these words:	כָּאָמוּר	ka'amur:

After each of the three verses of the Priests' Blessing, the congregation responds.

Num 6:24-26 May God bless you	יְבָרֶכְךָ יהוה	Yevarechecha Adonai
and protect you.	וְיִשְׁמְרֶךָ	veyishmerecha.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon
May God smile at you[2]	יָאֵר יהוה ו פָּנָיו אֵלֶיךָ	Ya'er Adonai panav elecha
and show you favor.	וִיחֻנֶּךָּ	vichuneka.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon
May God let you perceive *God's* presence[3]	יִשָּׂא יהוה ו פָּנָיו אֵלֶיךָ	Yisa Adonai panav elecha
and set you at peace.	וְיָשֵׂם לְךָ שָׁלוֹם	veyasem lecha shalom.
May this be your will!	כֵּן יְהִי רָצוֹן	Ken yehi ratzon

SPS Sample

[1] God dictated the Priests' Blessing for Aaron to use when blessing the Children of Israel (Num. 6:22-23).
[2] "May God send the light of *God's* face/presence toward you"
[3] "May God raise *God's* face toward you"

7. Peace • שָׁלוֹם • Shalom

Grant peace on earth,[1]	שִׂים שָׁלוֹם בָּעוֹלָם	Sim shalom ba'olam
goodness and blessing,	טוֹבָה וּבְרָכָה	tovah uv'rachah
grace, kindness and mercy	חֵן וָחֶסֶד וְרַחֲמִים	chen vachesed verachamim
for us and all Israel, your people.	עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ	aleinu ve'al kol Yisra'el amecha.
Bless us all, O source of life,	בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ	Bar'chenu avinu kulanu
as one, in the light of your presence.	כְּאֶחָד בְּאוֹר פָּנֶיךָ	ke'echad be'or panecha,
For in the light of your presence	כִּי בְאוֹר פָּנֶיךָ	ki ve'or panecha
you gave us, Ruling God,	נָתַתָּ לָנוּ יי 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 וְשָׁלוֹם	verachamim vechayim veshalom.
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,
at every time and in every hour	בְּכָל-עֵת וּבְכָל-שָׁעָה	bechol et uvechol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.
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 blesses *God's* people Israel	הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	hamvarech et amo Yisra'el
with peace.	בַּשָּׁלוֹם אָמֵן	bashalom. Amen

SPS Sample

The amidah ends here, but we remain standing to express our own thanks and the longings of our heart, guided by the next paragraphs.

After the repetition, the leader says the Full Kaddish on page 542.

To conclude the Rosh Chodesh morning service, continue on page 338..

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

Personal Prayers

My God, keep bad *words* from my tongue,	אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע	Elohai, netzor leshoni mera,
and lies from my lips.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה	usefatai midaber mirmah.
Let me not try to answer those who curse me;	וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם	Velimkalelai nafshi tidom,
let my spirit be *as still* as dust to everyone.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה	venafshi ke'afar lakol tihyeh.
Open my heart with your teaching	פְּתַח לִבִּי בְּתוֹרָתֶךָ	Petach libi beToratecha,
that my spirit may follow your rules.	וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי	uvemitzvotecha tirdof nafshi.
As for all who plan harm for me,	וְכָל-הַחוֹשְׁבִים עָלַי רָעָה	Vechol hachoshvim alai ra'ah,
quickly upset their designs	מְהֵרָה הָפֵר עֲצָתָם	meherah hafer atzatam
and spoil their plans.	וְקַלְקֵל מַחֲשַׁבְתָּם	vekalkel machashavtam.
Do it for the sake of your reputation;	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha,
do it for the sake of your right hand;	עֲשֵׂה לְמַעַן יְמִינֶךָ	aseh lema'an yeminecha,
do it for the sake of your holiness;	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	aseh lema'an kedushatecha,
do it for the sake of your law.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ	aseh lema'an Toratecha.
Ps 60:7 "To save your devoted followers,	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ	"Lema'an yechaltzun yedidecha,
take action, rescue and answer me!"	הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי	hoshi'ah yemin'cha, va'aneni."
Psalm 19:15 "May what I say be to your liking,	יִהְיוּ לְרָצוֹן אִמְרֵי־פִי	"Yi'heyu leratzon imrei fi,
and my deepest thoughts *come* before you,	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock, my savior."	יְהוָה צוּרִי וְגֹאֲלִי	Adonai, tzuri, vego'ali."

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
Making peace in heaven above,	עֹשֶׂה הַשָּׁלוֹם בִּמְרוֹמָיו	Oseh hashalom bimromav
may *God* bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen."

SPS Sample

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

May this be what you want,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעַבָדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
Mal 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.
Mal. 3:4 So that God will enjoy	וְעָרְבָה לַיהוָה	Ve'arvah lAdonai
the sacrifice of Judah and Jerusalem	מִנְחַת יְהוּדָה וִירוּשָׁלָם	min'chat Yehudah Virushalayim
as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

After a heiche kedushah, the leader continues with Full Kaddish on page 542.

To conclude the Rosh Chodesh morning service, continue on page 338.

SPS Sample

Concluding Prayers for Shabbat and Festival Holy Days

On festival intermediate days, continue with Aleinu, page 432.

No God Like You[1] ▪ אֵין כֵּאלֹהֵינוּ ▪ Ein Keloheinu

Ain't no God like you,	אֵין כֵּאלֹהֵינוּ	Ein kEloheinu
Ain't no ruler like you,	אֵין כַּאדוֹנֵנוּ	Ein kAdoneinu
Ain't no sovereign like you,	אֵין כְּמַלְכֵּנוּ	Ein kemalkeinu
Ain't no savior like you.	אֵין כְּמוֹשִׁיעֵנוּ	Ein kemoshi'einu.
Who is like our God?	מִי כֵאלֹהֵינוּ	Mi chEloheinu
Who is like our ruler?	מִי כַאדוֹנֵנוּ	Mi chAdoneinu
Who is like our sovereign?	מִי כְמַלְכֵּנוּ	Mi chemalkeinu
Who is like our savior?	מִי כְמוֹשִׁיעֵנוּ	Mi chemoshi'einu.
Let's thank our God;	נוֹדֶה לֵאלֹהֵינוּ	Nodeh lEloheinu
Let's thank our ruler;	נוֹדֶה לַאדוֹנֵנוּ	Nodeh lAdoneinu
Let's thank our sovereign;	נוֹדֶה לְמַלְכֵּנוּ	Nodeh lemalkeinu
Let's thank our savior.	נוֹדֶה לְמוֹשִׁיעֵנוּ	Nodeh lemoshi'einu.
Blessed is our God,	בָּרוּךְ אֱלֹהֵינוּ	Baruch Eloheinu
Blessed is our ruler,	בָּרוּךְ אֲדוֹנֵנוּ	Baruch Adoneinu
Blessed is our sovereign,	בָּרוּךְ מַלְכֵּנוּ	Baruch malkeinu
Blessed is our savior.	בָּרוּךְ מוֹשִׁיעֵנוּ	Baruch moshi'einu.
You are our God,	אַתָּה הוּא אֱלֹהֵינוּ	Atah hu Eloheinu
You are our ruler,	אַתָּה הוּא אֲדוֹנֵנוּ	Atah hu Adoneinu
You are our sovereign,	אַתָּה הוּא מַלְכֵּנוּ	Atah hu malkeinu
You are our savior.	אַתָּה הוּא מוֹשִׁיעֵנוּ	Atah hu moshi'einu.
You are the One	אַתָּה הוּא שֶׁהִקְטִירוּ	Atah hu shehiktiru
before whom our parents	אֲבוֹתֵינוּ לְפָנֶיךָ	avoteinu lefanecha
burned the fragrant incense.	אֶת-קְטֹרֶת 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 אמן (amen) and rearranged them accordingly.

SPS Sample

Talmud Study

Many congregations add this passage from the Talmud.

Rabbi Elazar said	אָמַר רַבִּי אֶלְעָזָר	Amar Rabi Elazar,
that Rabbi Chaninah said,	אָמַר רַבִּי חֲנִינָא	amar Rabi Chaninah,
"Torah students	תַּלְמִידֵי חֲכָמִים	"Talmidei chachamim
increase peace in the world,	מַרְבִּים שָׁלוֹם בָּעוֹלָם	marbim shalom ba'olam,
as the scripture verse says:	שֶׁנֶּאֱמַר	shene'emar:
Isaiah 54:13 If all your children are	וְכָל־בָּנַיִךְ	Vechol banayich
students of God,	לִמּוּדֵי יהוה	limudei Adonai,
great will be the peace of your children!	וְרַב שְׁלוֹם בָּנָיִךְ׃	verav shelom banayich.
Don't read 'your children,'	אַל תִּקְרֵי בָּנָיִךְ	Al tikrei 'banayich,'
but 'your builders'!"[1]	אֶלָּא בּוֹנָיִךְ	elah 'bonayich'!"
Ps 119:165 Abundant peace	שָׁלוֹם רָב	Shalom rav
is for those who love your Torah	לְאֹהֲבֵי תוֹרָתֶךָ	le'ohavei Toratecha,
and for them there is no obstacle.	וְאֵין־לָמוֹ מִכְשׁוֹל	ve'ein lamo michshol.
Ps 122:7-9 May there be peace inside your walls,	יְהִי־שָׁלוֹם בְּחֵילֵךְ	Yehi shalom becheilech,
tranquility in your palaces.	שַׁלְוָה בְּאַרְמְנוֹתָיִךְ	shalvah be'armenotayich.
For the sake of my family and friends	לְמַעַן אַחַי וְרֵעָי	Lema'an achai vere'ai
I will speak of peace among you.	אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ	adabra nah shalom bach.
For the sake of the house of our ruling God	לְמַעַן בֵּית־יהוה אֱלֹהֵינוּ	Lema'an beit Adonai Eloheinu
I shall ask for good for you.	אֲבַקְשָׁה טוֹב לָךְ	avakshah tov lach.
Ps 29:11 God chose us and will give us strength;	◊ יהוה עֹז לְעַמּוֹ יִתֵּן	◊ Adonai oz le'amo yiten;
God's people will be blessed in peace[2]	יהוה יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם	Adonai yevarech et amo vashalom.

Mourners and those observing Yahrzeit lead the Teachers' Kaddish, page 546.

SPS Sample

[1] Four tractates of the Talmud end with this resonant passage. Rabbi Chaninah notes that the verse repeats the word בָּנַיִךְ, wonders what this repetition adds to the verse, and discovers another level of meaning—that today's children (בָּנִים) are the builders (בּוֹנִים) of the future. Some interpret Rabbi Chaninah's teaching a different way: A teacher's students are children in learning, and instead of builders (from לִבְנוֹת, to build), perhaps Rabbi Chaninah speaks of "those who understand" (from לְהָבִין, to understand). In that case, Rabbi Chaninah is praising the potential of Torah students, future moral, intellectual and spiritual leaders, to secure the future of our community, society and planet.

[2] Psalm 29:11.

Our Duty • עָלֵינוּ • Aleinu[1]

The Sovereign of all	⁞ עָלֵינוּ לְשַׁבֵּחַ	⁞ Aleinu leshabe'ach
to praise we're bound,	לַאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לָתֵת גְּדֻלָּה	latet gedulah
with greatness to crown,	לְיוֹצֵר בְּרֵאשִׁית	leyotzer bereshit,
Who made us like no other race	שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת	shelo asanu kegoyei ha'aratzot
On earth, nor set us	וְלֹא שָׂמָנוּ	velo samanu
in their place.	כְּמִשְׁפְּחוֹת הָאֲדָמָה	k'mishpechot ha'adamah,
Our fate–like theirs *God* made it not	שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם	shelo sam chelkenu kahem
But chose for us a different lot. [2]	וְגוֹרָלֵנוּ כְּכָל-הֲמוֹנָם	vegoralenu kechol hamonam.
	Some add the next three lines.	
For they prostrate themselves	שֶׁהֵם מִשְׁתַּחֲוִים	Shehem mishtachavim
before futility and emptiness	לְהֶבֶל וָרִיק	lehevel varik
Is 45:20 "and pray to a god that can't help."	וּמִתְפַּלְלִים אֶל־אֵל לֹא יוֹשִׁיעַ	"umitpalelim el el lo yoshia."

SPS Sample

[1] For our note on Aleinu, please see page 606.

[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 שֶׁלּוֹ for שֶׁלֹּא—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.

We bend the knee	וַאֲנַחְנוּ ׀ כּוֹרְעִים	Va'anachnu ׀ kor'im
and bow the head gratefully,	׀ וּמִשְׁתַּחֲוִים וּמוֹדִים	׀ umishtachavim umodim
Before the Ruler whom rulers dread,	׀ לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים	׀ lifnei melech malchei hamlachim,
The holy, blessed One–	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu;
Who *Is. 51:13* **"stretches out the heavens,**	שֶׁהוּא נוֹטֶה שָׁמַיִם	shehu "noteh shamayim
Supports the earth below";	וְיוֹסֵד אָרֶץ	veyosed aretz,"
Above, high in the sky,	וּמוֹשַׁב יְקָרוֹ	umoshav yekaro
The Presence does bestow;	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
Whose power dwells	וּשְׁכִינַת עֻזּוֹ	ushechinat uzo
In heights where none can go.[1]	בְּגָבְהֵי מְרוֹמִים	begovhei meromim.
This is our God, there is no more;	הוּא אֱלֹהֵינוּ אֵין עוֹד	Hu Eloheinu, ein od;
our ruler is truth, beyond whom is naught.	אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ	emet malkenu, efes zulato.
It's written in *God's* Law:	כַּכָּתוּב בְּתוֹרָתוֹ	Kakatuv b'Torato:
Deut 4:39 "This day you must know	וְיָדַעְתָּ הַיּוֹם	"Veyada'ta hayom,
and take it to heart	וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ	vahashevota el levavecha
that God is God	כִּי יְהוָה הוּא הָאֱלֹהִים	ki Adonai, hu ha'Elohim
in heaven above	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
and on earth below: nothing else is."	וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד	ve'al ha'aretz mitachat: ein od."

So we hope in you,	עַל כֵּן נְקַוֶּה לְךָ	Al ken nekaveh lecha,
God, our God,	יְיָ אֱלֹהֵינוּ	Adonai Eloheinu,
soon to see your splendid power,	לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ	lir'ot meherah betif'eret uzecha;
to make idols pass from the earth	לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ	leha'avir gilulim min ha'aretz,
and destroy false gods,	וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן	veha'elilim karot yikaretun,
to repair the world in the Almighty's rule.	לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי	letahken olam bemalchut shadai,

[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.

SPS Sample

And all people	וְכָל-בְּנֵי בָשָׂר	vechol benei vasar
will call on your name,	יִקְרְאוּ בִשְׁמֶךָ	yikre'u vishmecha,
to turn to you all the wicked on earth.	לְהַפְנוֹת אֵלֶיךָ כָּל-רִשְׁעֵי אָרֶץ	lehafnot elecha kol rish'ei aretz.
They'll see and know—	יַכִּירוּ וְיֵדְעוּ	Yakiru veyed'u
all earth dwellers—	כָּל-יוֹשְׁבֵי תֵבֵל	kol yoshvei tevel,
that to you each knee must bend,	כִּי לְךָ תִכְרַע כָּל-בֶּרֶךְ	ki lecha tichra kol berech,
each tongue must swear.	תִּשָּׁבַע כָּל-לָשׁוֹן	tishava kol lashon.
Before you, ruling God,	לְפָנֶיךָ יי אֱלֹהֵינוּ	Lefanecha Adonai Elohenu
they will kneel and fall down,	יִכְרְעוּ וְיִפֹּלוּ	yichre'u veyipolu,
and to the glory of your reputation	וְלִכְבוֹד שִׁמְךָ	velichvod shimcha
they will give honor.	יְקָר יִתֵּנוּ	yekar yitenu,
And they will all accept	וְיקַבְּלוּ כֻלָּם	vikablu chulam
the yoke of your rule,	אֶת-עֹל מַלְכוּתֶךָ	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	וּלְעוֹלְמֵי עַד	ule'olmei ad
you will rule in glory.	תִּמְלוֹךְ בְּכָבוֹד	timloch bechavod.
It's written in your Law:	◊ כַּכָּתוּב בְּתוֹרָתֶךָ	◊ Kakatuv beToratecha:
Ex. 15:18 God will be the ruler forever!	יהוה ׀ יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Zech. 14:9 And God will be ruler	וְהָיָה יְהוָה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

Mourners and those observing Yahrzeit rise to lead Mourners' Kaddish, page 544.

Some congregations add Anim Zemirot, page 518.

SPS Sample

Eternal Sovereign ▪ אֲדוֹן עוֹלָם ▪ Adon Olam

Eternal sovereign,[1] who ruled	אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ	Adon olam asher malach
Before creating anything,	בְּטֶרֶם כָּל יְצִיר נִבְרָא	Beterem kol yetzir nivrah
When *God* formed all to *God's* liking,	לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל	Le'et na'asah vecheftzo kol,
Then *God* was known as "Sovereign"![2]	אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא	Azai melech shemo nikrah.
And when an end to all will come	וְאַחֲרֵי 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 הֹוֶה	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 רֵאשִׁית בְּלִי תַכְלִית	Beli reshit, beli tachlit,
***God* has strength and dominion.**	וְלוֹ הָעֹז וְהַמִּשְׂרָה	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 חֶבְלִי 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.	מְנָת כּוֹסִי בְּיוֹם אֶקְרָא	Menat kosi beyom ekrah.
I place my soul into *God's* care	בְּיָדוֹ אַפְקִיד רוּחִי	Beyado afkid ruchi
Sure that I'll wake after this night;	בְּעֵת אִישַׁן וְאָעִירָה	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]	יי 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.

SPS Sample

SPS Sample

מִנְחָה

Afternoon Service

SPS Sample

The afternoon service begins with Ashrei. On Shabbat and fast days we add a Torah reading (on fast days we also add a haftarah). We continue with an Amidah and conclude with Aleinu.

In the Shabbat afternoon Torah service, we read the first aliyah for the coming week's portion. We divide this reading into three and call three people for the honor of observing the reading. We will read the same passage, with the same divisions, on Monday and Thursday.

The Shabbat afternoon amidah begins and ends with the standard set of three blessings, though the afternoon blessing for peace is shorter than the morning version (some communities use the morning version, holding that it's appropriate for any afternoon service when Torah is read). The middle blessing celebrates Shabbat rest as a practice that goes back to Abraham, Isaac and Jacob, and that wins God's favor.

On festival holy days, the amidah is similar to the festival morning amidah. On festival intermediate days, say the weekday or Shabbat amidah.

The weekday amidah is the same as the evening amidah, but because the prayer leader repeats this amidah it includes a responsive Holiness blessing.

The service ends with Aleinu.

Psalm 145 ▪ אַשְׁרֵי ▪ Ashrei

Ps 84:5 "Happy are they who live with you;	אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ	"Ashrei yoshvei veitecha;
Forever they will praise you."	עוֹד יְהַלְלוּךָ סֶלָה	Od yehalelucha selah."
Ps 144:15 "Happy is such a people;	אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ	"Ashrei ha'am shekachah lo;
Happy are they whose God is the Ruler."	אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו	Ashrei ha'am she'Adonai Elohav."
1 David's praise:	תְּהִלָּה לְדָוִד	Tehilah leDavid:
Acclaim I'll give my sovereign, God,	אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ	**A**romimcha Elohai hamelech,
And I'll bless your name forever.	וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד	Va'avar'cha shimcha le'olam va'ed.
2 **B**lessing to you each day I'll bring,	בְּכָל־יוֹם אֲבָרְכֶךָּ	**B**echol yom avar'cheka,
I'll praise your name forever.	וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד	Va'ahalela shimcha le'olam va'ed.
3 **G**reat is God and greatly praised,	גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד	**G**adol Adonai um'hulal me'od,
Great beyond all probing.[1]	וְלִגְדֻלָּתוֹ אֵין חֵקֶר	Veligdulato ein cheker.
4 **D**eeds of yours praise every age;	דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ	**D**or ledor yeshabach ma'asecha,
Your mighty acts they ever speak —	וּגְבוּרֹתֶיךָ יַגִּידוּ	Ugevurotecha yagidu.
5 **H**ailing the glory of your power,	הֲדַר כְּבוֹד הוֹדֶךָ	**H**adar kevod hodecha
In words your wonders stating,	וְדִבְרֵי נִפְלְאוֹתֶיךָ אָשִׂיחָה	Vedivrei nifle'otecha asicha.
6 **V**oicing your awesome power,	וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ	**V**e'ezuz nor'otecha yomeru,
Your greatness, too, relating;	וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה	Ug'dulat'cha asaprena.
7 **Z**ealously recalling your great good,	זֵכֶר רַב־טוּבְךָ יַבִּיעוּ	**Z**echer rav tuvcha yabi'u
In your righteousness delighting.	וְצִדְקָתְךָ יְרַנֵּנוּ	Vetzidkat'cha yeranenu.
8 **Ch**aritable and caring is God,	חַנּוּן וְרַחוּם יְהוָה	**Ch**anun verachum Adonai,
Patient and most gracious.	אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד	Erech apayim ug'dol chased.
9 **T**o all creatures God is good,	טוֹב־יְהוָה לַכֹּל	**T**ov Adonai lakol,
And mercy informs all *God's* work.	וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו	Verachamav al kol ma'asav.
10 **Y**our creatures all will know you, God,	יוֹדוּךָ יְהוָה כָּל־מַעֲשֶׂיךָ	**Y**oducha Adonai kol ma'asecha,
And your followers will bless you.	וַחֲסִידֶיךָ יְבָרְכוּכָה	Vachasidecha yevar'chucha.
11 **K**ingdom's glory they will tell,	כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ	**K**evod malchut'cha yomeru,
And your power they will speak.	וּגְבוּרָתְךָ יְדַבֵּרוּ	Ug'vurat'cha yedaberu.

[1] "And for *God's* greatness there is no probing/examination."

SPS Sample

[12] **L**et children sense your power well	לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו	**L**ehodi'a livnei ha'adam gevurotav
And glory, your kingdom's splendor;	וּכְבוֹד הֲדַר מַלְכוּתוֹ	Uchevod hadar malchuto.
[13] **M**onarchy is yours in every world,	מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים	**M**alchut'cha malchut kol olamim,
And government in every age and time;	וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר	Umemshaltecha bechol dor vador.
[14] **S**upporting all who fall	סוֹמֵךְ יהוה לְכָל־הַנֹּפְלִים	**S**omech Adonai lechol hanoflim,
And bracing those who are bent over.	וְזוֹקֵף לְכָל־הַכְּפוּפִים	Vezokef lechol hakfufim.
[15] **I**n hope all eyes are on you,	עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ	**E**inei chol elecha yesaberu,
And you give them their food in its time,	וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ	Ve'ata noten lahem et ochlam be'ito.
[16] **P**resenting your open hand	פּוֹתֵחַ אֶת־יָדֶךָ	**P**ote'ach et yadecha,
And filling every creature's wish.[1]	וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן	Umasbi'ah lechol chai ratzon.
[17] **T**rue[2] is God in every way[3]	צַדִּיק יהוה בְּכָל־דְּרָכָיו	**Tz**adik Adonai bechol derachav,
And loving in all deeds.	וְחָסִיד בְּכָל־מַעֲשָׂיו	Vechasid bechol ma'asav.
[18] **C**lose is God to those who call,	קָרוֹב יהוה לְכָל־קֹרְאָיו	**K**arov Adonai lechol kor'av,
To all who call on God sincerely.	לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶּאֱמֶת	Lechol asher yikra'uhu ve'emet.
[19] **R**espect God, and your wish comes true;	רְצוֹן־יְרֵאָיו יַעֲשֶׂה	**R**etzon yere'av ya'aseh,
God hears your cry and saves you,[4]	וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם	Ve'et shav'atam yishma veyoshi'em.
[20] **S**heltering those who love God	שׁוֹמֵר יהוה אֶת־כָּל־אֹהֲבָיו	**Sh**omer Adonai et kol ohavav,
And destroying all the wicked.	וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד	Ve'et kol har'sha'im yashmid.
[21] **T**ribute to God my mouth shall deliver;	◊ תְּהִלַּת יהוה יְדַבֶּר־פִּי	◊ **T**ehillat Adonai yedaber pi,
And let all creatures bless	וִיבָרֵךְ כָּל־בָּשָׂר	Vivarech kol basar
God's holy name forever.	שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד	shem kodsho le'olam va'ed.

Ps 115:18 And as for us, we'll bless God	וַאֲנַחְנוּ נְבָרֵךְ יָהּ	Va'anachnu nevarech Yah
From now and forever: Halleluyah!	מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ	Me'ata ve'ad olam Halleluyah!

On weekdays continue with Half Kaddish, page 541, and the weekday afternoon amidah, page 462.
On public fast days, the Torah service is on page 445.
On Shabbat or on festival holy days, continue with "Help Is Coming" on the next page.

[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."

SPS Sample

Help Is Coming![1] ▪ וּבָא לְצִיּוֹן גּוֹאֵל ▪ Uva LeTziyon Go'el

Isaiah 59:20-21 God says, "For Zion	וּבָא לְצִיּוֹן גּוֹאֵל	"Uva leTziyon go'el
and for Jacob's kin,	וּלְשָׁבֵי פֶשַׁע בְּיַעֲקֹב	uleshavei fesha beYa'akov,"
Comes one to save those who return from sin."	נְאֻם יְהוָה	ne'um Adonai.
21 "This is my pact:	וַאֲנִי זֹאת בְּרִיתִי אוֹתָם	"Va'ani zot beriti otam,"
my spirit on you lain,	אָמַר יְהוָה	amar Adonai,
And words set in your mouth,	רוּחִי אֲשֶׁר עָלֶיךָ	"ruchi asher alecha
they shall remain	וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ	udevarai asher samti beficha
With you, your children,	לֹא־יָמוּשׁוּ מִפִּיךָ	lo yamushu mipicha
and their children too.	וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ	umipi zaracha umipi zera zaracha,"
From now until time ends,	אָמַר יְהוָה	amar Adonai,
they'll be with you."	מֵעַתָּה וְעַד־עוֹלָם	"me'ata ve'ad olam."
P.s 22:4 Holy are you,	◊ וְאַתָּה קָדוֹשׁ	◊ Ve'ata kadosh
our praise serves for your seat;[2]	יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל	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;	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	"Kadosh kadosh kadosh
God's glory fills the universe entirely."	יְהוָה צְבָאוֹת	Adonai tzeva'ot;
	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo."

SPS Sample

[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	וּמְקַבְּלִין דֵּין מִן דֵּין	Umekablin den min den
and say,	וְאָמְרִין	ve'amrin:
"Holy in highest heavens	קַדִּישׁ בִּשְׁמֵי מְרוֹמָא עִלָּאָה	"Kadish bishmei meroma ila'ah
dwells God's presence,	בֵּית שְׁכִינְתֵּהּ	bet shechintei,
Holy on earth,	קַדִּישׁ עַל אַרְעָא	kadish al ar'ah
which serves *God's* power,	עוֹבַד גְּבוּרְתֵּהּ	oved gevurtei,
Holy forever and ever and ever,	קַדִּישׁ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	kadish le'alam ul'almei almayah,
is the Ruler of Hosts;	יי צְבָאוֹת	Adonai tzeva'ot;
The whole earth is filled	מַלְיָא כָל אַרְעָא	malya chol ar'ah
with *God's* shining glory."[1]	זִיו יְקָרֵהּ	ziv yekareh."
Ezek. 3:12 A wind swept me up;	◊ וַתִּשָּׂאֵנִי רוּחַ	◊ Vatisa'eni ru'ach,
behind me I heard a voice, a loud noise:	וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל	va'eshma acharai kol, ra'ash gadol:

The congregation responds.

"Blessed is God's glory, *flowing* from its source."	בָּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ	"Baruch kevod Adonai mimkomo."

We continue silently.

A wind picked me up,	וּנְטָלַתְנִי רוּחָא	Unetalatni rucha,
and I heard behind me	וְשִׁמְעִית בַּתְרַי	veshim'et batrai
a voice, resounding on high,	קָל זִיעַ סַגִּיא	kal zia sagi
of those who praised, saying:	דְּמְשַׁבְּחִין וְאָמְרִין	dimeshabchin ve'amrin:
"Blessed is the honor of God	בְּרִיךְ יְקָרָא דַיי	"Berich yekara dAdonai
from the place where dwells *God's* presence."[2]	מֵאֲתַר בֵּית שְׁכִינְתֵּהּ	me'atar bet shechintei."
Ex. 15:18 God will be the ruler forever!	יהוה ׀ יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
God—whose kingdom is firm	יי מַלְכוּתֵהּ קָאֵים	Adonai—malchuteh ka'em
forever and ever and ever.[3]	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	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.

SPS Sample

I Chron. 29:18 Sovereign God of Abraham,	יְהוָה אֱלֹהֵי אַבְרָהָם	Adonai Elohei Avraham
Isaac, and Israel our ancestors,	יִצְחָק וְיִשְׂרָאֵל אֲבֹתֵינוּ	Yitzchak veYisra'el avotenu,
guard this forever	שָׁמְרָה־זֹּאת לְעוֹלָם	shomrah zot le'olam,
as a concept in the thoughts of	לְיֵצֶר מַחְשָׁבוֹת	leyetser machshevot
your people's heart,	לְבַב עַמֶּךָ	levav amecha,
and make their hearts ready for you.[1]	וְהָכֵן לְבָבָם אֵלֶיךָ	vehachen levavam elecha.
Ps. 78:38 *God* is merciful, excuses sin	וְהוּא רַחוּם יְכַפֵּר עָוֹן	Vehu rachum yechaper avon
and will not destroy *us*,	וְלֹא־יַשְׁחִית	velo yashchit,
often withholds divine anger	וְהִרְבָּה לְהָשִׁיב אַפּוֹ	vehirbah lehashiv apo,
and does not arouse *God's* rage.[2]	וְלֹא־יָעִיר כָּל־חֲמָתוֹ	velo ya'ir kol chamato.
Ps. 86:5 For you, Ruler, are good and forgiving,	כִּי־אַתָּה אֲדֹנָי טוֹב וְסַלָּח	Ki ata Adonai tov vesalach,
and very kind to all those who call on you.	וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ	verav chesed lechol kor'echa.
Ps. 119:142 Your righteousness is righteous forever,	צִדְקָתְךָ צֶדֶק לְעוֹלָם	Tzidkat'cha tzedek le'olam,
and your Torah is truth.	וְתוֹרָתְךָ אֱמֶת	veTorat'cha emet.
Micah 7:20 You'll give truth to Jacob	תִּתֵּן אֱמֶת לְיַעֲקֹב	Titen emet leYa'akov,
kindness to Abraham—	חֶסֶד לְאַבְרָהָם	chesed le'Avraham,
as you promised our ancestors	אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ	asher nishba'ta la'avoteinu
long ago. [3]	מִימֵי קֶדֶם	mimei kedem.

SPS Sample

[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 יְכַפֵּר 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,	בָּרוּךְ אֲדֹנָי	Baruch Adonai
who sustains us each day,	יוֹם יוֹם יַעֲמָס־לָנוּ	yom yom ya'amos lanu
the God of our salvation, Selah.[1]	הָאֵל יְשׁוּעָתֵנוּ סֶלָה	ha'El yeshu'atenu selah.
Ps. 46:8 The God of hosts is on our side;	יהוה צְבָאוֹת עִמָּנוּ	Adonai tzeva'ot imanu;
Jacob's God is our defense. Selah.	מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה	misgav lanu Elohei Ya'akov. Selah.
Ps. 84:13 Oh God, with hosts at your command,	יְהוָה צְבָאוֹת	Adonai tzeva'ot,
Happy are they who trust in you.[2]	אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ	ashrei adam bote'ach bach.
Ps. 20:10 O God, bring rescue *for us all*,	יְהוָה הוֹשִׁיעָה	Adonai hoshi'ah, hamelech
O Ruler, answer when we call!	הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ	ya'anenu beyom kor'einu.
Blessed is our God	בָּרוּךְ הוּא אֱלֹהֵינוּ	Baruch hu Elohenu
who created us for God's glory,	שֶׁבְּרָאָנוּ לִכְבוֹדוֹ	shebra'anu lichvodo,
separated us from those who stray,	וְהִבְדִּילָנוּ מִן הַתּוֹעִים	vehivdilanu min hato'im,
gave us the Torah of truth,	וְנָתַן לָנוּ תּוֹרַת אֱמֶת	venatan lanu Torat emet,
and planted in us everlasting life.	וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ	vechayey olam nata betochenu.
May God open our heart in Torah,	הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ	Hu yiftach libenu beTorato,
and set in our heart	וְיָשֵׂם בְּלִבֵּנוּ	veyasem belibenu
love and respect for God,	אַהֲבָתוֹ וְיִרְאָתוֹ	ahavato veyirato,
doing *God's* will	וְלַעֲשׂוֹת רְצוֹנוֹ	vela'asot retzono
and serving *God* wholeheartedly,	וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם	ule'ovdo belevav shalem,
so that we do not labor in vain	לְמַעַן לֹא נִיגַע לָרִיק	lema'an lo niga larik,
nor give birth to panic.[3]	וְלֹא נֵלֵד לַבֶּהָלָה	velo neled labehalah.

SPS Sample

[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,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
Sovereign God	יי אֱלֹהֵינוּ	Adonai Elohenu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avotenu ve'imoteinu,
that we observe your laws in this world,	שֶׁנִּשְׁמֹר חֻקֶּיךָ בָּעוֹלָם הַזֶּה	shenishmor chukecha ba'olam hazeh,
and that we merit and live and see	וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה	venizkeh venichyeh venir'eh
and inherit goodness and blessing	וְנִירַשׁ טוֹבָה וּבְרָכָה	venirash tovah uv'rachah
in the time of the Messiah	לִשְׁנֵי יְמוֹת הַמָּשִׁיחַ	lishnei yemot hamashi'ach
and in the life of the world to come.	וּלְחַיֵּי הָעוֹלָם הַבָּא	ulechayey ha'olam habah.
Ps. 30:13 So that glory may sing to you	לְמַעַן יְזַמֶּרְךָ כָבוֹד	Lema'an yezamercha chavod
and not be silent,	וְלֹא יִדֹּם	velo yidom,
My Sovereign God, forever I will thank you.	יְהוָה אֱלֹהַי לְעוֹלָם אוֹדֶךָּ	Adonai Elohai le'olam odeka.
Jeremiah 17:7 Blessed is the person	בָּרוּךְ הַגֶּבֶר	Baruch hagever
who places trust in God,	אֲשֶׁר יִבְטַח בַּיהוָה	asher yivtach bAdonai
who has trusted God.	וְהָיָה יְהוָה מִבְטַחוֹ	vehayah Adonai mivtacho.
Isaiah 26:4 Trust in God forever,	בִּטְחוּ בַיהוָה עֲדֵי־עַד	Bit'chu vAdonai adei ad,
for in the Ruling God is the rock of ages.	כִּי בְיָהּ יְהוָה צוּר עוֹלָמִים	ki beYah Adonai tzur olamim.
Psalm 9:11 They will trust in you,	◊ וְיִבְטְחוּ בְךָ	◊ Veyivtechu vecha
those who know your reputation—	יוֹדְעֵי שְׁמֶךָ	yod'ei shemecha,
for you have not abandoned	כִּי לֹא־עָזַבְתָּ	ki lo azavta
those who seek you, God.	דֹרְשֶׁיךָ יְהוָה	dorshecha Adonai.
Isaiah 42:21 God wanted	יְהוָה חָפֵץ	Adonai chafetz
for the sake of *God's* righteousness	לְמַעַן צִדְקוֹ	lema'an tzidko,
that the Torah should be made great and glorious.	יַגְדִּיל תּוֹרָה וְיַאְדִּיר	yagdil Torah veya'dir.

The leader leads Half Kaddish, page 541.
On Shabbat continue with the Torah reading on the next page.
On festivals that don't coincide with Shabbat continue instead with the amidah, page 480.

SPS Sample

Torah Reading ▪ קְרִיאַת הַתּוֹרָה ▪ Keri'at HaTorah

Some begin the Torah service with this verse:

Ps. 69:14 God, may my prayer to you	וַאֲנִי תְפִלָּתִי־לְךָ יְהוָה	Va'ani tefilati lecha Adonai
arrive at a welcome time;	עֵת רָצוֹן	et ratzon;
Sovereign, in kindness plentiful,	אֱלֹהִים בְּרָב־חַסְדֶּךָ	Elohim berov chasdecha,
answer me with salvation sure.[1]	עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ	aneni be'emet yish'echa.

The ark is opened, and we rise.

Num 10:35 And when the Ark moved out,	׀ וַיְהִי בִּנְסֹעַ הָאָרֹן	׀ Vayehi binso'ah ha'aron,
Moses would say:	וַיֹּאמֶר מֹשֶׁה	vayomer Moshe:
"God, rise and scatter your enemies,	קוּמָה ו יהוה וְיָפֻצוּ אֹיְבֶיךָ	"Kuma Adonai, veyafutzu oy'vecha,
and those who hate you will run from you."	וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ	veyanusu mesan'echa mipanecha."
Isaiah 2:3 For Torah will spread from Zion,	כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה	Ki miTziyon tetzeh Torah
God's word from Jerusalem.	וּדְבַר־יהוה מִירוּשָׁלָם	ud'var Adonai mirushala'im.
Blessed is the one who gave the Torah	בָּרוּךְ שֶׁנָּתַן תּוֹרָה	Baruch shenatan Torah
to Israel's people, in holiness.	לְעַמּוֹ יִשְׂרָאֵל בִּקְדֻשָּׁתוֹ	le'amo Yisra'el bikdushato.

The leader takes the Torah scroll.

Ps 34:4 Glorify God with me,	גַּדְּלוּ לַיהוה אִתִּי	Gadlu lAdonai iti,
and let us exalt[2] *God's* name together.	וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו	unerom'mah shemo yachdav.

Congregation:

I Chron. 29:11 Yours, God, are the greatness,	לְךָ יהוה הַגְּדֻלָּה	Lecha Adonai hagdulah
the strength, the splendor,	וְהַגְּבוּרָה וְהַתִּפְאֶרֶת	vehagvurah vehatiferet
the victory and the majesty	וְהַנֵּצַח וְהַהוֹד	vehanetzach vehahod,
—everything in heaven and earth.	כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ	ki chol bashamayim uva'aretz.
It's for you, God, to govern	לְךָ יהוה הַמַּמְלָכָה	Lecha Adonai hamamlachah
and to be raised above all as the head.	וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ	vehamitnaseh lechol lerosh.
Ps. 99:5 Exalt God, our ruler,	רוֹמְמוּ יהוה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu,
and bow at *God's* footstool;	וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו	vehishtachavu lahadom raglav,
God is holy.	קָדוֹשׁ הוּא	kadosh hu.

[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."
[2] The Hebrew word from the root רָם means "make high" and so does "exalt."

SPS Sample

Ps. 99:9 Exalt God, our ruler,	רוֹמְמוּ יהוה אֱלֹהֵינוּ	Rom'mu Adonai Eloheinu
and bow at *God's* holy mountain,	וְהִשְׁתַּחֲווּ לְהַר קָדְשׁוֹ	vehishtachavu lehar kodsho,
because God, our ruler, is holy.	כִּי־קָדוֹשׁ יהוה אֱלֹהֵינוּ	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	וְתִגָּלֶה וְתֵרָאֶה מַלְכוּתוֹ	Vetigaleh, vetera'eh malchuto
among us soon,	עָלֵינוּ בִּזְמַן קָרוֹב	aleinu bizman karov,
may *God* be kind to us who remain	וְיָחוֹן פְּלֵיטָתֵנוּ	veyachon peleitatenu,
of *God's* nation, the Jewish people,	וּפְלֵיטַת עַמּוֹ בֵּית יִשְׂרָאֵל	ufeleitat amo, Beit Yisra'el,
with grace and kindness	לְחֵן וּלְחֶסֶד	lechen ulechesed,
mercy and favor.	לְרַחֲמִים וּלְרָצוֹן	lerachamim uleratzon,
Let us say, "It's true!"	וְנֹאמַר אָמֵן אָמֵן	venomar, "Amen." Amen

Everyone, give greatness to our God	הַכֹּל הָבוּ גֹדֶל לֵאלֹהֵינוּ	Hakol havu godel lEloheinu
and glory to the Torah.	וּתְנוּ כָבוֹד לַתּוֹרָה	utenu chavod laTorah.
Kohen, come close. Stand up …	כֹּהֵן קְרַב יַעֲמֹד	Kohen kerav: ya'amod …
So-and-so, child of So-and-so …	פְּלוֹנִי בֶּן בַּת פְּלוֹנִי[1]	Ploni ben bat Ploni …
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 בִּקְדֻשָּׁתוֹ	le'amo Yisra'el bikdushato.

For an "aliyah," the honor of observing the reading, we call three adults.
Traditionally, we first call a Kohen (one of the priestly family descended from Aaron),
then a Levi (Levites were ministers in the Temple), then others.
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	וְאַתֶּם הַדְּבֵקִים	"Ve'atem had'vekim
to God, your Ruler,	בַּיהוָה אֱלֹהֵיכֶם	bAdonai Eloheichem,
all of you are alive today."	חַיִּים כֻּלְּכֶם הַיּוֹם	chayim kulchem hayom."

[1] פְּלוֹנִי בֶּן פְּלוֹנִי/Ploni ben Ploni means "so-and-so, child of so-and-so"; you insert the honoree's Hebrew name.

SPS Sample

Torah Blessings ▪ בִּרְכוֹת הַתּוֹרָה ▪ Bir'chot HaTorah

Each honoree recites the call to prayer;[1] we respond, and the honoree repeats our response.

Bless God, the blessed one.	׀ בָּרְכוּ ׀ אֶת־יי הַמְבֹרָךְ	׀ Bar'chu ׀ et Adonai hamvorach.
Blessed is God, the blessed one,	׀ בָּרוּךְ ׀ יי הַמְבֹרָךְ	׀ Baruch ׀ Adonai hamvorach
for ever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.
Blessed is God, the blessed one,	׀ בָּרוּךְ ׀ יי הַמְבֹרָךְ	׀ Baruch ׀ Adonai hamvorach
for ever and ever.	לְעוֹלָם וָעֶד	le'olam va'ed.

The honoree continues:

We bless you, God;	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
You rule for endless days.	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
You chose us from all other folk,	אֲשֶׁר בָּחַר בָּנוּ מִכָּל-הָעַמִּים	asher bachar banu mikol ha'amim
And showed us Torah ways.[2]	וְנָתַן לָנוּ אֶת-תּוֹרָתוֹ	venatan lanu et Torato.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who gives the Torah.	נוֹתֵן הַתּוֹרָה אָמֵן	noten haTorah. Amen

After the Torah portion is read, the honoree concludes with this blessing:

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Your rule does time transcend;	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu, melech ha'olam,
Your Torah true you gave us,	אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת	asher natan lanu Torat emet
Planted life that has no end.[3]	וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ	vechayei olam nata betocheinu.
Blessed are you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who gives the Torah.	נוֹתֵן הַתּוֹרָה אָמֵן	noten haTorah. Amen

SPS Sample

[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."

After the Torah reading, we sometimes honor someone's memory with the memorial prayer for an individual, page 598.

Haftarah blessings for a fast day are on page 353.

Raising the Scroll

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:

Deut. 4:44 This is the Torah Moses set	וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה	Vezot haTorah asher sam Moshe
before the children of Israel.	לִפְנֵי בְּנֵי יִשְׂרָאֵל	lifnei b'nei Yisra'el.
Num 9:23 God spoke it: Moses wrote it down.[1]	עַל־פִּי יהוה בְּיַד־מֹשֶׁה	Al pi Adonai: beyad Moshe.

Returning the Torah

The Torah scroll is handed to the leader.

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־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ	ki nisgav shemo levado:

The leader begins the procession to return the scroll.

Ps. 148: 13-14 *God's* glory surpasses earth and sky.	הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם	hodo al eretz veshamayim.
And *God* will bring us greatness,[2]	וַיָּרֶם קֶרֶן לְעַמּוֹ	Vayarem keren le'amo,
glory for all who feel *God's* kindness[3]—	תְּהִלָּה לְכָל־חֲסִידָיו	tehila lechol chasidav—
Israel's children, the people close to *God*.	לִבְנֵי יִשְׂרָאֵל עַם־קְרֹבוֹ	livnei Yisra'el, am kerovo:
Halleluyah!	הַלְלוּ־יָהּ	Halleluyah!

SPS Sample

[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 (BT 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"—חסידיו 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.

As the Torah scroll is carried in procession through the congregation, we sing or say psalm 24.

Psalm 24

[1] A psalm by David.1	לְדָוִד מִזְמוֹר	LeDavid mizmor:
God's is the world, with all it holds,	לַיהוה הָאָרֶץ וּמְלוֹאָהּ	LAdonai ha'aretz um'lo'ah,
the land on which all people dwell·2	תֵּבֵל וְיֹשְׁבֵי בָהּ	tevel veyoshvei vah,
[2] For *God* fixed earth on running streams	כִּי־הוּא עַל־יַמִּים יְסָדָהּ	ki hu al yamim yesadah,
spread land o'er mighty oceans' swell.[3]	וְעַל־נְהָרוֹת יְכוֹנְנֶהָ	ve'al neharot yechon'neha.
[3] On God's hill, who can make th'ascent	מִי־יַעֲלֶה בְהַר־יהוה	Mi ya'aleh vehar Adonai,
to reach *God's* holy station?	וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ	umi yakum bimkom kodsho?
[4] The pure of heart, the innocent:	נְקִי כַפַּיִם וּבַר־לֵבָב	Neki chapayim uvar levav,
without equivocation,	אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי	asher lo nasah lashav nafshi,
their vow is their intent.[4]	וְלֹא נִשְׁבַּע לְמִרְמָה	velo nishbah lemirmah!
[5] God's blessing will upon them smile,	יִשָּׂא בְרָכָה מֵאֵת יהוה	Yisa verachah me'et Adonai,
defending them in every trial.[5]	וּצְדָקָה מֵאֱלֹהֵי יִשְׁעוֹ	utzedakah me'Elohei yish'o.
[6] For these are Jacob's children, who	זֶה דּוֹר דֹּרְשָׁיו	Ze dor dorshav,
seek only, *God*, to be with you. Selah.[6]	מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה	mevakshei fanecha, Ya'akov. Selah.
[7] Now raise your beams, O gates, stretch high;	שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	Se'u she'arim rosheichem,
doors of the world, reach to the sky—	וְהִנָּשְׂאוּ פִּתְחֵי עוֹלָם	vehinas'u pit'chei olam,
the glorious sovereign is nigh![7]	וְיָבוֹא מֶלֶךְ הַכָּבוֹד	veyavo melech hakavod.
[8] Who is this sovereign glorious?	מִי זֶה מֶלֶךְ הַכָּבוֹד	Mi zeh melech hakavod?
It's mighty God, *who fights for us,*	יהוה עִזּוּז וְגִבּוֹר	Adonai izuz vegibor,
unfailingly victorious![8]	יהוה גִּבּוֹר מִלְחָמָה	Adonai gibor milchamah.

[1] The Talmud (BT Shabbat 30a) tells how Solomon quoted this psalm on completing the Temple.
[2] "To God belongs the world and its contents, the lived-on land and its inhabitants."
[3] "For *God* founded it above waters, and established it above rivers."
[4] "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] "Such a person will bear a blessing from God, vindication from the God of his/her salvation."
[6] "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.
[7] "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.

SPS Sample

[9] Now raise your beams, O gates, stretch high;	שְׂאוּ שְׁעָרִים רָאשֵׁיכֶם	Se'u she'arim rosheichem,
doors of the world, reach to the sky—	וּשְׂאוּ פִּתְחֵי עוֹלָם	use'u pit'chei olam,
the glorious sovereign is nigh!	וְיָבֹא מֶלֶךְ הַכָּבוֹד	veyavo melech hakavod.
[10] Who is this sovereign glorious?	מִי הוּא זֶה מֶלֶךְ הַכָּבוֹד	Mi hu zeh melech hakavod?
The God of hosts, *who fights for us;*	יהוה צְבָאוֹת	Adonai tzeva'ot,
God is the sovereign glorious.[1] Selah!	הוּא מֶלֶךְ הַכָּבוֹד סֶלָה	hu melech hakavod. Selah!

When The Ark Rested[2] ▪ וּבְנֻחֹה יֹאמַר ▪ Uvenucho Yomar

Num 10:36 When *the ark* rested, *Moses* would say,	וּבְנֻחֹה יֹאמַר	Uvenucho yomar:
"Return, God,	שׁוּבָה יהוה	"Shuva, Adonai,
to the myriad thousands of Israel."	רִבְבוֹת אַלְפֵי יִשְׂרָאֵל	riv'vot alfei Yisra'el."
Ps 132:8-10 Go up, God, to your resting place,	קוּמָה יהוה לִמְנוּחָתֶךָ	Kuma, Adonai, limnuchatecha,
you and the ark of your power.	אַתָּה וַאֲרוֹן עֻזֶּךָ	ata va'aron uzecha.
Let your priests wear righteousness,	כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק	Kohanecha yilbeshu tzedek,
and your pious ones will sing with joy.	וַחֲסִידֶיךָ יְרַנֵּנוּ	vachasidecha yeranenu.
For the sake of your servant David,	בַּעֲבוּר דָּוִד עַבְדֶּךָ	Ba'avur David avdecha,
do not turn away the face of your anointed.	אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ	al tashev penei meshichecha.
Prov 4:2 For I gave you good guidance;	כִּי לֶקַח טוֹב נָתַתִּי לָכֶם	Ki lekach tov natati lachem
don't abandon my Torah!	תּוֹרָתִי אַל־תַּעֲזֹבוּ	Torati al ta'azovu.
Prov 3:18 Cling to it, and it's a tree of life;	עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ	Etz chayim hi lamachazikim bah,
those who grasp it are happy.[3]	וְתֹמְכֶיהָ מְאֻשָּׁר	vetomcheha me'ushar.
Prov 3:17 Torah ways are pleasant ways;	דְּרָכֶיהָ דַרְכֵי־נֹעַם	Deracheha dar'chei no'am
Peaceful are its paths always.	וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם	vechol netivoteha shalom.
Lam 5:21 God, take us back; we'll stray no more.	הֲשִׁיבֵנוּ יְהוָה אֵלֶיךָ וְנָשׁוּבָה	Hashivenu, Adonai, elecha venashuva;
Take us back to days of yore!"[4]	חַדֵּשׁ יָמֵינוּ כְּקֶדֶם	chadesh yameinu kekedem.

[8] "Who is this ruler of glory? God, mighty and heroic; God is a hero of war."
[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.

SPS Sample

The ark is closed, and the leader leads Half Kaddish, page 541, as we remain standing for the amidah. (Page 462 on a public fast day, page 480 on a festival holy day.)

Shabbat Afternoon Amidah

1. Ancestors • אָבוֹת • Avot Ve'Imahot

We bless you, God,	׀ בָּרוּךְ ׀ אַתָּה ׀ יי	׀ Baruch ׀ ata ׀ Adonai
Blessed be *God*, blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי 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 וֵאלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	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 חַסְדֵי אָבוֹת וְאִמָּהוֹת	vezocher chasdei avot ve'imahot,
And rescue their posterity	וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם	umevi go'el livnei veneihem,
To show your love and honesty.[1]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.

Between Rosh Hashanah and Yom Kippur, add the shaded section; when repeating the amidah, the leader pauses while the congregation says these four lines, then repeats them.

Remember us for life,	זָכְרֵנוּ לְחַיִּים	Zochrenu lechayim,
ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים	vechotvenu besefer hachayim
for your own sake,[2] God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, 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.

SPS Sample

Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	בָּרוּךְ ׀ אַתָּה ׀ יי	Baruch ׀ ata ׀ Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה אִמֵּן	magen Avraham ufoked Sarah. Amen

2. Might • גְּבוּרוֹת • Gevurot

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

From Pesach to Shemini Atzeret, some add the shaded line:

you make the dew fall.	מוֹרִיד הַטָּל	Morid hatal.

From Shemini Atzeret to Pesach, we add this shaded line to pray for Israel's winter rains:

you make wind blow and rain fall.[1]	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם	Mashiv haru'ach umorid hagashem.
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[2]	מְחַיֵּה 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.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	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.

Between Rosh Hashanah and Yom Kippur, add the shaded lines; when repeating the amidah, the leader pauses while the congregation says these lines, then repeats them.

Who is like you, source of mercy,	מִי כָמוֹךָ אַב הָרַחֲמִים	Mi chamocha, av harachamim,
thinking of your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to *grant them* life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.

[1] Especially in winter, when nature seems dormant, we note that the cycle of seasons will bring a new spring and reassure ourselves that the promise of resurrection—however we understand it—can surely be fulfilled.
[2] "Kind embrace" is literally "abundant mercies."

To bring the dead to life, O you	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who revives the dead.[1]	מְחַיֵּה הַמֵּתִים אָמֵן	mechayeh hametim. Amen

The third blessing has two versions. One is responsive, led by the prayer leader; for individual prayer, continue with 3b on page 454.

3. Holiness

3a. Holiness ▪ קְדוּשָׁה ▪ Responsive Kedushah

We include the responsive Kedushah when the prayer leader repeats the amidah or leads a "heiche kedushah." The congregation begins, and the prayer leader repeats.

Some are careful to recite the Kedushah with feet together, rising on the toes for each of these words: "Kadosh, kadosh kadosh," "Baruch (Kevod)," and "Yimloch."

We shall make your name holy in the world,	נְקַדֵּשׁ אֶת-שִׁמְךָ בָּעוֹלָם	Nekadesh et shimcha ba'olam,
as *the angels* make it holy	כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ	keshem shemakdishim oto
in heavens above;	בִּשְׁמֵי מָרוֹם	bishmei marom;
for your prophet *Isaiah* wrote,	כַּכָּתוּב עַל יַד נְבִיאֶךָ	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 זֶ֣ה אֶל זֶ֣ה וְאָמַר	Vekarah ז֣ zeh el ז֣ zeh ve'amar.

Congregation and prayer leader:

Isaiah 6:3 Holy, holy, holy	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	Kadosh kadosh kadosh
is God of hosts;	יהוה צְבָאוֹת	Adonai tzeva'ot;
God's glory fills the universe.	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo.

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

The angels who face them say, "Blessed."	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ	le'umatam "Baruch" yomeru.

Congregation and prayer leader.

Ezek 3:12 "Blessed is God's glory	בָּרוּךְ כְּבוֹד־יהוה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."

Congregation, then leader:

And in your holy writings, this is written:	וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר	Uvedivrei kodshecha katuv lemor:

[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.

SPS Sample

Congregation and prayer leader:

Ps 146:10 God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah.	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah.

The leader concludes:[1]

From age to age, your greatness we proclaim,	לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ	Ledor vador nagid godlecha
Hallow your holiness	וּלְנֵצַח נְצָחִים	ul'netzach netzachim
for endless time.	קְדֻשָּׁתְךָ נַקְדִּישׁ	kedushat'cha nakdish.
Your praise shall	וְשִׁבְחֲךָ 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 אָתָּה	Ki El melech gadol vekadosh atah.
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

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

the holy God.	הָאֵל הַקָּדוֹשׁ אָמֵן	ha'El hakadosh. Amen
the holy ruler.	הַמֶּלֶךְ הַקָּדוֹשׁ אָמֵן	hamelech hakadosh. Amen

SPS Sample

During the repetition, continue with Blessing 4, "Holiness of This Day," page 455.

3b. Holiness ▪ קְדוּשָׁה ▪ Individual Kedushah

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וּקְדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, selah!	יְהַלְלוּךָ סֶלָה	yehalelucha selah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

the holy God.	הָאֵל הַקָּדוֹשׁ	ha'El hakadosh.
the holy ruler.[2]	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh.

[1] Some say that during a heiche kedushah, while the leader concludes with "Ledor vador," the congregation should recite the short Holiness blessing and then continue the amidah.

[2] From Rosh Hashanah to Yom Kippur, we stress the theme of God's sovereignty.

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

God, you are one; your name is one;	אַתָּה אֶחָד וְשִׁמְךָ אֶחָד	Atah echad veshimcha echad,
None like you anywhere.	וּמִי כְּעַמְּךָ יִשְׂרָאֵל	umi ke'amcha Yisra'el,
Israel is yours, a folk unique;	גּוֹי אֶחָד בָּאָרֶץ	goy echad ba'aretz.
On earth who can compare?		
A holy day, a day of rest,	תִּפְאֶרֶת גְּדֻלָּה	Tif'eret gedulah,
You granted to your nation.	וַעֲטֶרֶת יְשׁוּעָה	va'ateret yeshu'ah,
More glorious thing, no power can bring;	יוֹם מְנוּחָה וּקְדֻשָּׁה	yom menucha ukedushah
The crown of our salvation.	לְעַמְּךָ נָתָתָּ	le'amchah natatah.
This day our ancestors found joy—	אַבְרָהָם יָגֵל יִצְחָק יְרַנֵּן	Avraham yagel, Yitzchak yeranen,
Avraham and Yitzchak;	יַעֲקֹב וּבָנָיו יָנוּחוּ בּוֹ	Ya'akov uvanav yanuchu vo.
Ya'akov and family, *girl and boy,*		
Today they would relax.		
Given in love and bounty kind,	מְנוּחַת אַהֲבָה וּנְדָבָה	Menuchat ahavah un'davah,
Repose of truth and faith,	מְנוּחַת אֱמֶת וֶאֱמוּנָה	menuchat emet ve'emunah,
Of perfect peace, serenity,	מְנוּחַת שָׁלוֹם וְשַׁלְוָה	menuchat shalom veshalvah
This day is calm and safe.	וְהַשְׁקֵט וָבֶטַח	vehashket vavetach.
Shabbat is perfect rest, to which	מְנוּחָה שְׁלֵמָה	Menuchah shelemah
Your favor you vouchsafe.	שֶׁאַתָּה רוֹצֶה בָּהּ	she'atah rotzeh bah.
Your children notice, yes they know:	יַכִּירוּ בָנֶיךָ וְיֵדְעוּ	Yakiru vanecha veyedu
Rest comes from God on high;	כִּי מֵאִתְּךָ הִיא מְנוּחָתָם	ki me'it'cha hi menuchatam,
And in their rest, *they understand,*	וְעַל מְנוּחָתָם	ve'al menuchatam
Your name they sanctify.[1]	יַקְדִּישׁוּ אֶת-שְׁמֶךָ	yakdishu et shemecha.

[1] "You are one and your name is one, and who is like your people Israel, a unique nation on earth? The splendor of greatness, and the crown of salvation, a day of rest and holiness you gave to your people. Abraham would rejoice, Yitzchak would rejoice, Ya'akov and his children would rest on it: a rest of love and generosity, a rest of truth and faith, a rest of peace and tranquility/serenity, quiet and security. complete rest in which you take delight. Your children will acknowledge and know that their rest comes from you, and through their rest they will hallow your name."

SPS Sample

Our Sovereign God,	אֱלֹהֵינוּ וֵאלֹהֵי	Eloheinu veElohei
our parents' God,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	avoteinu ve'imoteinu,
Grant favor as we rest *from care*.	רְצֵה בִמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
That in your Torah we may share.[1]	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.
Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,
Cleanse our hearts to serve you right	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.
And Sovereign God, give to our care	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Elohenu
Willing in love the Sabbath dear,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
This holy day, *with true delight.*	שַׁבַּת קָדְשֶׁךָ	Shabbat kodshecha.
Let Israel rest now, who proclaim	וְיָנוּחוּ בָהּ יִשְׂרָאֵל[3]	Veyanuchu vah Yisra'el
The sanctity of your great name.[2]	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
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 Shabbat holy.	מְקַדֵּשׁ הַשַּׁבָּת אָמֵן	mekadesh haShabbat. Amen

SPS Sample

[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 608.

5. Temple Service • עֲבוֹדָה • Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	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 תְקַבֵּל 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 עַמֶּךָ	avodat Yisra'el amecha.

On Rosh Chodesh and festival intermediate days, add Ya'aleh Veyavo, page 498.

And may our eyes witness	וְתֶחֱזֶינָה 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 *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן אָמֵן	hamachazir shechinato leTziyon. Amen

6. Thanksgiving • מוֹדִים • Modim

We thank you,	׀ מוֹדִים אֲנַחְנוּ לָךְ	׀ Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא ׀ יי אֱלֹהֵינוּ	sha'atah hu ׀ Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	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 לְךָ וּנְסַפֵּר 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 נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ	ve'al nisecha sheb'chol yom imanu,

[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 אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.
[2] "And may it be to *your* liking forever …"

SPS Sample

Your wonders and abundant boons,	וְעַל נִפְלְאוֹתֶיךָ וְטוּבוֹתֶיךָ	ve'al nifle'otecha vetovotecha,
With us evening, morn, and noon.	שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם	shebechol et, erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.

6b. Teachers' Thanksgiving ▪ מוֹדִים דְּרַבָּנָן ▪ Modim Derabbanan

We read this silently when the prayer leader repeats the amidah.

We thank you	מודים אֲנַחְנוּ לָךְ ׀	Modim anachnu lach ׀
for you are the Ruler, our God	שָׁאַתָּה הוּא ׀ יי אֱלֹהֵינוּ	sha'ata hu ׀ Adonai Eloheinu
and our ancestors' God,	וֵאלֹהֵי 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 *we give*	בְּרָכוֹת וְהוֹדָאוֹת	Berachot vehoda'ot
to your great and holy name,	לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	leshimcha hagadol vehakadosh,
because you have given us life	עַל שֶׁהֶחֱיִיתָנוּ	al shehecheyitanu
and sustained us.	וְקִיַּמְתָּנוּ	vekiyamtanu.
Keep giving us life and sustenance,	כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ	Ken techayenu utekaymenu,
and gather our scattered exiles	וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ	vete'esof galuyotenu
to the courtyards of your sanctuary,	לְחַצְרוֹת קָדְשֶׁךָ	lechatzrot kodshecha,
to keep your statutes,	לִשְׁמוֹר חֻקֶּיךָ	lishmor chukecha
do your will,	וְלַעֲשׂוֹת רְצוֹנֶךָ	vela'asot retzonecha,
and serve you wholeheartedly	וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם	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 אֵל הַהוֹדָאוֹת	Baruch El hahoda'ot.

The Thanksgiving blessing continues here. On Chanukah, insert Al Hanisim, page 500.

And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.

Between Rosh Hashanah and Yom Kippur, add the shaded lines.

And write down for a good life all the children	וּכְתוֹב לְחַיִּים טוֹבִים	Uchetov lechayim tovim
of *those with whom you made* your agreement!	כָּל-בְּנֵי בְרִיתֶךָ	kol benei veritecha.

SPS Sample

Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.
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
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

7. Peace ▪ שָׁלוֹם ▪ Shalom

Abundant peace on your people Israel	שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ	Shalom rav al Yisra'el amcha
and to all who live on earth[1]	וְעַל כָּל יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel
bestow forever.	תָּשִׂים לְעוֹלָם	tasim le'olam.
For you are the ruler,	כִּי אַתָּה הוּא מֶלֶךְ	Ki atah hu melech
sovereign of all peace.	אָדוֹן לְכָל הַשָּׁלוֹם	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,	בְּכָל עֵת וּבְכָל שָׁעָה	bechol et uv'chol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.

Between Rosh Hashanah and Yom Kippur, use the shaded section instead of the next four lines.

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 blesses *God's* people Israel	הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	hamvarech et amo Yisra'el
with peace.	בַּשָּׁלוֹם אָמֵן	bashalom. Amen
In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood, may we be	וְשָׁלוֹם וּפַרְנָסָה טוֹבָה	veshalom ufarnasah tovah,
reviewed and graded before you,	נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ	nizacher venikatev lefanechah, anachnu
with all your people, Israel's descendants,	וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל	vechol amchah Beit Yisra'el
for a life of goodness and peace.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם	lechayim tovim uleshalom.

[1] Some add the shaded line to pray for all of humanity.

SPS Sample

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.	עוֹשֶׂה הַשָּׁלוֹם אָמֵן	oseh hashalom. 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.

Personal Prayer

My God, keep bad *words* from my tongue,	אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע	Elohai, netzor leshoni mera,
and lies from my lips.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה	usefatai midaber mirmah.
Let me not try to answer those who curse me;	וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם	Velimkalelai nafshi tidom,
let my spirit be *as still* as dust to everyone.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה	venafshi ke'afar lakol tihyeh.
Open my heart with your teaching	פְּתַח לִבִּי בְּתוֹרָתֶךָ	Petach libi beToratecha,
that my spirit may follow your rules.	וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי	uvemitzvotecha tirdof nafshi.
As for all who plan harm for me,	וְכָל-הַחוֹשְׁבִים עָלַי רָעָה	Vechol hachoshvim alai ra'ah,
quickly upset their designs	מְהֵרָה הָפֵר עֲצָתָם	meherah hafer atzatam
and spoil their plans.	וְקַלְקֵל מַחֲשַׁבְתָּם	vekalkel machashavtam.
Do it for the sake of your reputation;	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha,
do it for the sake of your right hand;	עֲשֵׂה לְמַעַן יְמִינֶךָ	aseh lema'an yeminecha,
do it for the sake of your holiness;	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	aseh lema'an kedushatecha,
do it for the sake of your law.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ	aseh lema'an Toratecha.
Ps 60:7 "To save your devoted followers,	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ	"Lema'an yechaltzun yedidecha,
take action, rescue and answer me!"	הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי	hoshi'ah yemin'cha, va'aneni."
Psalm 19:15 "May what I say be to your liking,	יִהְיוּ לְרָצוֹן אִמְרֵי־פִי	"Yi'heyu leratzon imrei fi,
and my deepest thoughts *come* before you,	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock, my savior."	יְהוָה צוּרִי וְגֹאֲלִי	Adonai, tzuri, vego'ali."

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
Making peace in heaven above,	עֹשֶׂה הַשָּׁלוֹם בִּמְרוֹמָיו	Oseh hashalom bimromav
may *God* bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen."

SPS Sample

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

May this be what you want,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעַבָדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
Mal 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.
Mal. 3:4 So that God will enjoy	וְעָרְבָה לַיהוָה	Ve'arvah lAdonai
the sacrifice of Judah and Jerusalem	מִנְחַת יְהוּדָה וִירוּשָׁלָם	min'chat Yehudah Virushalayim
as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

After the leader repeats the amidah, on Shabbat we add the following selection of psalm verses. Omit these verses on days when Tachanun would not be said. Tachanun is not said on Shabbat, but if it weren't Shabbat, we would omit Tachanun on: festivals, Rosh Chodesh, 9th-24th Tishrei, Chanukah, 15 Shevat, Purim (both days) and Purim Katan, the month of Nissan, 14 Iyar, Lag Ba'Omer, 1-8 Sivan, 9 and 15 Av. We also skip Tachanun on Yom Ha'atzma'ut and Yom Yerushalayim. Customs differ, of course.

Ps. 119:142 Your righteousness is righteous forever,	צִדְקָתְךָ צֶדֶק לְעוֹלָם	Tzidkat'cha tzedek le'olam,
and your Torah is truth.	וְתוֹרָתְךָ אֱמֶת	veTorat'cha emet.
Ps. 71:19 Your righteousness, God, is supreme	וְצִדְקָתְךָ אֱלֹהִים עַד־מָרוֹם	Vetzidkat'cha, Elohim, ad marom,
in that you have done great things:	אֲשֶׁר־עָשִׂיתָ גְדֹלוֹת	asher asita gedolot:
God, who is like you?	אֱלֹהִים מִי כָמוֹךָ	Elohim, mi chamocha?
Ps. 36:10 Your justice is *high* as lofty mountains,	צִדְקָתְךָ כְּהַרְרֵי־אֵל	Tzidkat'cha tzedek keharerei el,
your judgements *profound as* the great deep;	מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה	mishpatecha tehom rabah;
you save man and beast, O God!	אָדָם־וּבְהֵמָה תּוֹשִׁיעַ יְהוָה	Adam uvehemah toshiah, Adonai!

The leader continues with Full Kaddish, page 542 and Aleinu, page 491.

SPS sample

Weekday Afternoon Amidah
Opening Blessings
1. Ancestors ▪ אָבוֹת וְאִמָּהוֹת ▪ Avot Ve'Imahot

We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
Blessed be *God*, blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי 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 וֵאלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	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 חַסְדֵי אָבוֹת וְאִמָּהוֹת	vezocher chasdei avot ve'imahot,
And rescue their posterity	וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם	umevi go'el livnei veneihem,
To show your love and honesty.[1]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.

Between Rosh Hashanah and Yom Kippur, add the shaded section; when repeating the amidah, the prayer leader pauses while the congregation says these lines.

Remember us for life,	זָכְרֵנוּ לְחַיִּים	Zochrenu lechayim,
ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים	vechotvenu besefer hachayim
for your own sake,[2] God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה אָמֵן	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 his name (i.e., to maintain his reputation—hence, to prove his 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.

SPS Sample

2. Might ▪ גְּבוּרוֹת ▪ Gevurot

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

From Pesach to Shemini Atzeret, some add the shaded line:

you make the dew fall.	מוֹרִיד הַטָּל	Morid hatal.

From Shemini Atzeret to Pesach, we add this shaded line to pray for Israel's winter rains:

you make wind blow and rain fall.[1]	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם	Mashiv haru'ach umorid hagashem.
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[2]	מְחַיֵּה 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.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	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.

Between Rosh Hashanah and Yom Kippur, add the shaded lines; when repeating the amidah, the prayer leader pauses while the congregation says these lines.

Who is like you, source of mercy,	מִי כָמוֹךָ אַב הָרַחֲמִים	Mi chamocha, av harachamim,
thinking of your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to *grant them* life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.
To bring the dead to life, O you	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be God, blessed be God's name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who revives the dead.[3]	מְחַיֵּה הַמֵּתִים אָמֵן	mechayeh hametim. Amen

[1] Especially in winter, when nature seems dormant, we note that the cycle of seasons will bring a new spring and reassure ourselves that the promise of resurrection—however we understand it—can surely be fulfilled.
[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.

SPS Sample

The third blessing has two versions. One is responsive, led by the prayer leader; for individual silent prayer, continue with 3b on page 465.

3a. Holiness • קְדוּשָׁה • Responsive Kedushah

We include the responsive Kedushah when the prayer leader repeats the amidah or leads a "heiche kedushah." The congregation begins, and the prayer leader repeats. Some are careful to 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-שִׁמְךָ בָּעוֹלָם	Nekadesh et shimcha ba'olam,
as *the angels* make it holy	כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ	keshem shemakdishim oto
in heavens above;	בִּשְׁמֵי מָרוֹם	bishmei marom;
for your prophet *Isaiah* wrote,	כַּכָּתוּב עַל יַד נְבִיאֶךָ	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 zeh el zeh ve'amar.
	Congregation and prayer leader:	
Isaiah 6:3 Holy, holy, holy	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	Kadosh kadosh kadosh
is God of hosts;	יהוה צְבָאוֹת	Adonai tzeva'ot;
God's glory fills the universe.	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo.
	Congregation, then leader (based on Ezekiel 3:12)	
The angels who face them say, "Blessed."	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ	le'umatam "Baruch" yomeru.
	Congregation and prayer leader:	
Ezek 3:12 "Blessed is God's glory	בָּרוּךְ כְּבוֹד־יהוה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."
	Congregation, then leader:	
And in your holy writings, this is written:	וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר	Uvedivrei kodshecha katuv lemor:
	Congregation and prayer leader:	
Ps 146:10 "God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	"Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah."	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah."

SPS Sample

The leader concludes:[1]

From age to age, your greatness we proclaim,	לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ	Ledor vador nagid godlecha
Hallow your holiness	וּלְנֵצַח נְצָחִים	ul'netzach netzachim
for endless time.	קְדֻשָּׁתְךָ נַקְדִּישׁ	kedushat'cha nakdish.
Your praise shall	וְשִׁבְחֲךָ 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 אָתָּה	Ki El melech gadol vekadosh atah.
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

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

the holy God.	הָאֵל הַקָּדוֹשׁ אָמֵן	ha'El hakadosh. Amen
the holy ruler.	הַמֶּלֶךְ הַקָּדוֹשׁ אָמֵן	hamelech hakadosh. Amen

During the repetition, continue with Blessing 4, Atah Chonen, on page 466.

3b. Holiness • קְדוּשָׁה • Individual Kedushah

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וּקְדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, selah!	יְהַלְלוּךָ סֶלָה	yehalelucha selah.
Blessed are you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

the holy God.	הָאֵל הַקָּדוֹשׁ	ha'El hakadosh.
the holy ruler.[2]	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh.

[1] Some say that during a heiche kedushah, while the leader concludes with "Ledor vador," the congregation should recite the short Holiness blessing and then continue the amidah.

[2] From Rosh Hashanah to Yom Kippur, we stress the theme of God's sovereignty.

SPS Sample

When repeating the amidah, 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 לֶאֱנוֹשׁ בִּינָה	umelamed le'enosh binah.
Grant us from yourself	חָנֵּנוּ מֵאִתְּךָ	Choneinu me'it'cha
knowledge, understanding and wisdom.	דֵּעָה בִּינָה וְהַשְׂכֵּל	de'ah, binah, vehaskel.
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 grants knowledge.	חוֹנֵן הַדָּעַת אָמֵן	chonein hada'at. Amen

5. Bring us back to you, God.

Source of life, bring us back to your Torah;	הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ	Hashivenu avinu leToratecha
O Ruler, bring us close to serve you,	וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekarvenu malkenu la'avodatecha,
and bring us back	וְהַחֲזִירֵנוּ	vehachazirenu
in full repentance before you.	בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ	bit'shuvah shelemah lefanecha;
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 cherishes repentance.	הָרוֹצֶה בִּתְשׁוּבָה אָמֵן	harotzeh bitshuvah. Amen

6. Pardon our sins.

We strike our chest for "chatanu" (we have sinned) and "fashanu" (we have transgressed).

Forgive us, source of life,	סְלַח לָנוּ אָבִינוּ	Selach lanu, avinu,
for we have sinned;	כִּי חָטָאנוּ	ki chata'nu;
pardon us, ruler,	מְחַל לָנוּ מַלְכֵּנוּ	mechal lanu, malkenu,
for we have transgressed,	כִּי פָשָׁעְנוּ	ki fasha'nu,
for you forgive and grant pardons.	כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה	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 וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
gracious and liberal in forgiveness.	חַנּוּן הַמַּרְבֶּה לִסְלֹחַ אָמֵן	chanun hamarbeh lislo'ach. Amen

SPS Sample

7. Save us from our troubles.

Look on our misery, plead our cause,	רְאֵה נָא בְעָנְיֵנוּ וְרִיבָה רִיבֵנוּ	Re'ei nah ve'onyenu verivah rivenu,
and save us soon for your reputation,	וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ	uge'alenu meherah lema'an shemecha,
for you are a powerful savior.	כִּי גוֹאֵל חָזָק אָתָּה	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 וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who saves Israel.	גּוֹאֵל יִשְׂרָאֵל אָמֵן	go'el Yisra'el. Amen

On a public fast day the leader adds Aneinu, page 504.

8. Heal and save us.

Heal us, Ruler, and we will be healed;	רְפָאֵנוּ יי וְנֵרָפֵא	Refa'enu, Adonai, venerafeh;
save us, and we will be saved —	הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה	hoshi'enu venivashei'ah —
for you are our praise.	כִּי תְהִלָּתֵנוּ אָתָּה	ki tehilatenu atah,
And bring full healing	וְהַעֲלֵה רְפוּאָה שְׁלֵמָה	veha'aleh refu'ah shelemah
for all our maladies,	לְכָל-מַכּוֹתֵינוּ	lechol makoteinu,

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

May your wish be—	וִיהִי רָצוֹן מִלְּפָנֶיךָ	vihi ratzon milfanecha,
O Ruler our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
our ancestors' God—	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
to quickly send	שֶׁתִּשְׁלַח מְהֵרָה	shetishlach meherah
complete healing from above,	רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם	refu'ah shelema min hashamayim,
healing of spirit and of body,	רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף	refu'at hanefesh urefu'at haguf,
for ____ son/daughter of _____,[1]	לְ_____ בֶּן/בַּת_____	le_____ ben/bat_____,
and all sick people in our community.[2]	בְּתוֹךְ שְׁאָר חוֹלֵי יִשְׂרָאֵל	betoch she'ar cholei Yisra'el.
for you are God, ruler, healer,	כִּי אֵל מֶלֶךְ רוֹפֵא	ki El, melech, rofeh,
faithful and merciful.	נֶאֱמָן וְרַחֲמָן אָתָּה	ne'eman verachaman atah.
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
healing the sick of your people Israel.	רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל אָמֵן	rofeh cholei amo Yisra'el. Amen

[1] Insert the mother's name, if known.

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

SPS Sample

9. Grant us a good year.

Ruling God, bless for us	בָּרֵךְ עָלֵינוּ יי אֱלֹהֵינוּ	Barech aleinu Adonai Eloheinu
this year	אֶת-הַשָּׁנָה הַזֹּאת	et hashanah hazot
and all its kinds of produce, for good,	וְאֶת כָּל-מִינֵי תְבוּאָתָהּ לְטוֹבָה	ve'et kol minei tevu'atah, letovah,

From December 5[1] (December 6 in Hebrew years divisible by 4, such as 5772) until Pesach, replace the next line with the shaded line.

and grant blessing	וְתֵן בְּרָכָה	veten berachah
and grant dew and rain as a blessing	וְתֵן טַל וּמָטָר לִבְרָכָה	veten tal umatar livrachah
on the face of the earth,	עַל פְּנֵי הָאֲדָמָה	al penei ha'adamah,
and satisfy us from its goodness	וְשַׂבְּעֵנוּ מִטּוּבָהּ	vesab'einu mituvah
and bless our year like the best years.	וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת	uvarech shenatenu kashanim hatovot.
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 blesses the years.	מְבָרֵךְ הַשָּׁנִים אָמֵן	mevarech hashanim. Amen

10. Gather our exiles.

Sound the great shofar for our freedom,	תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ	Teka beshofar gadol lecherutenu
raise a banner to gather our exiles,	וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ	vesa nes lekabetz galuyoteinu
and gather us together	וְקַבְּצֵנוּ יַחַד	vekabtzeinu yachad
from the four corners of the earth.	מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ	me'arbah kanfot ha'aretz.
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
gathering *your* dispersed people, Israel.	מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל אָמֵן	mekabetz nidchei amo Yisra'el. Amen

SPS Sample

[1] For an explanation of this date, see page 606.

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

Restore our judges as at first	הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה	Hashivah shofteinu kevarishonah,
and our advisors as in the beginning,[1]	וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה	veyo'atzeinu kevat'chilah
take away *our* sorrow and sighing	וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה	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.	וְצַדְּקֵנוּ בַּמִּשְׁפָּט	vetzadkeinu bamishpat.
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

Between Rosh Hashanah and Yom Kippur, replace the next two lines with the shaded line

ruler who loves	מֶלֶךְ אוֹהֵב	melech ohev
righteousness and justice.	צְדָקָה וּמִשְׁפָּט אָמֵן	tzedakah umishpat. Amen
ruler who dispenses justice.	הַמֶּלֶךְ הַמִּשְׁפָּט אָמֵן	hamelech hamishpat. Amen

12. Let evil people meet their fate.

For slanderers, let there be no hope,	וְלַמַּלְשִׁינִים אַל תְּהִי תִקְוָה	Velamalshinim al tehi tikvah,
and all wickedness—	וְכָל-הָרִשְׁעָה	vechol harish'ah
may it perish in an instant,	כְּרֶגַע תֹּאבֵד	kerega toved,
and all your people's enemies,	וְכָל-אוֹיְבֵי עַמְּךָ	vechol oy'vei am'cha
may they soon be cut down!	מְהֵרָה יִכָּרֵתוּ	meherah yikaretu.
And the arrogant people—	וְהַזֵּדִים	Vehazedim
may you soon uproot and crush them,	מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר	meherah te'aker uteshaber
cast them down and humble them,	וּתְמַגֵּר וְתַכְנִיעַ	utemager vetachni'a
quickly and in our time!	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu!
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 destroys foes	שׁוֹבֵר אוֹיְבִים	shover oy'vim
and humbles the arrogant.	וּמַכְנִיעַ זֵדִים אָמֵן	umachni'a zedim. Amen

[1] We pray to see Isaiah's prophecy (1:26) fulfilled: "Ve'ashivah shoftayich kevarishonah veyo'atzayich kevat'chilah / וְאָשִׁיבָה שׁפְטַיִךְ כְּבָרִאשׁנָה וְיֹעֲצַיִךְ כְּבַתְּחִלָּה / I will restore your judges as at first and your advisors as in the beginning."

SPS Sample

13. But let the righteous enjoy their reward.

For the righteous and devout	עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים	Al hatzadikim ve'al hachasidim
and the elders of your people	וְעַל זִקְנֵי עַמֶּךָ	ve'al ziknei amcha
the Jewish community,	בֵּית יִשְׂרָאֵל	beit Yisra'el
for the remnant of their scholars,	וְעַל פְּלֵיטַת סוֹפְרֵיהֶם	ve'al pleitat sofreihem
for the righteous converts and for us	וְעַל גֵּרֵי הַצֶּדֶק וְעָלֵינוּ	ve'al gerei hatzedek ve'aleinu
let your mercies be stirred,	יֶהֱמוּ נָא רַחֲמֶיךָ	yehemu nah rachamecha,
O Ruler, our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu,
and grant a good reward to all	וְתֵן שָׂכָר טוֹב לְכֹל	veten sachar tov lechol
who rely on your reputation sincerely,	הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת	habot'chim beshimcha be'emet
and put our lot with them forever —	וְשִׂים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם	vesim chelkenu imahem le'olam—
we won't be ashamed, for we trust you.	וְלֹא נֵבוֹשׁ כִּי בְךָ בָטָחְנוּ	velo nevosh, ki vecha batachnu.
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
the support and trust of the righteous	מִשְׁעָן וּמִבְטָח לַצַּדִּיקִים אָמֵן	mish'an umivtach latzadikim. Amen

14. And let Jerusalem be restored.

And to Jerusalem your city	וְלִירוּשָׁלַיִם עִירְךָ	Velirushalayim ir'cha
return in mercy,	בְּרַחֲמִים תָּשׁוּב	berachamim tashuv,
stay there as you promised,	וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ	vetishkon betochah ka'asher dibarta,
and build it soon, in our days,	וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ	uveneh otah bekarov beyameinu,
a structure to last forever;	בִּנְיַן עוֹלָם	binyan olam;
and David's throne—	וְכִסֵּא דָוִד	vechiseh David —
set it there soon.	מְהֵרָה לְתוֹכָהּ תָּכִין	mehera letochah tachin.

On the Ninth of Av add Nachem, page 505, and skip the next three lines.

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 builds Jerusalem.	בּוֹנֵה יְרוּשָׁלָיִם אָמֵן	boneh Yerushalayim. Amen

SPS Sample

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

The flower of your servant David—	אֶת-צֶמַח דָּוִד עַבְדְּךָ	Et tzemach David avdecha
hurry to make it bloom,	מְהֵרָה תַצְמִיחַ	meherah tatzmi'ach,
and in your salvation raise his horn:	וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ	vekarno tarum bishu'atecha,
we've waited all day for your salvation!	כִּי לִישׁוּעָתְךָ קִוִּינוּ כָל-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.	מַצְמִיחַ 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,	חוּס וְרַחֵם עָלֵינוּ	chus verachem aleinu,
and with mercy and favor accept	וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן	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.	תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה	tefilot vetachanunim atah;
Don't turn us away from you emptyhanded,	וּמִלְּפָנֶיךָ מַלְכֵּנוּ רֵיקָם	umilfanecha malkenu reikam
O Ruler,	אַל תְּשִׁיבֵנוּ	al teshiveinu,

On a public fast day individuals replace the next five lines with Aneinu, page 504.

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

SPS Sample

Closing Blessings

1. Temple Service ▪ עֲבוֹדָה ▪ Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	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 תְקַבֵּל 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 עַמֶּךָ	avodat Yisra'el amecha.

On Rosh Chodesh and festival intermediate days add Ya'aleh Veyavo, page 498.

And may our eyes witness	וְתֶחֱזֶינָה 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 *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן אָמֵן	hamachazir shechinato leTziyon. Amen

2a. Thanksgiving ▪ מוֹדִים ▪ Modim

We thank you,	מודים אֲנַחְנוּ לָךְ	Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא יי אֱלֹהֵינוּ	sha'atah hu Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	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 לְךָ וּנְסַפֵּר 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 נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ שֶׁבְּכָל-יוֹם עִמָּנוּ	ve'al nisecha sheb'chol yom imanu,

[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 אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.
[2] "And may it be to *your* liking forever …"

SPS Sample

Your wonders and abundant boons,	וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ	ve'al nifle'otecha vetovotecha,
With us evening, morn, and noon.	שֶׁבְּכָל עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם	shebechol et, erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	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	מודים אֲנַחְנוּ לָךְ	׀ Modim anachnu lach
for you are the Ruler, our God	שָׁאַתָּה הוּא יי אֱלֹהֵינוּ	sha'ata hu ׀ Adonai Eloheinu
and our ancestors' God,	וֵאלֹהֵי 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 *we give*	בְּרָכוֹת וְהוֹדָאוֹת	Berachot vehoda'ot
to your great and holy name,	לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	leshimcha hagadol vehakadosh,
because you have given us life	עַל שֶׁהֶחֱיִיתָנוּ	al shehecheyitanu
and sustained us.	וְקִיַּמְתָּנוּ	vekiyamtanu.
Keep giving us life and sustenance,	כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ	Ken techayenu utekaymenu,
and gather our scattered exiles	וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ	vete'esof galuyotenu
to the courtyards of your sanctuary,	לְחַצְרוֹת קָדְשֶׁךָ	lechatzrot kodshecha,
to keep your statutes,	לִשְׁמוֹר חֻקֶּיךָ	lishmor chukecha
do your will,	וְלַעֲשׂוֹת רְצוֹנֶךָ	vela'asot retzonecha,
and serve you wholeheartedly	וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם	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 אֵל הַהוֹדָאוֹת	Baruch El hahoda'ot.

On Chanukah and Purim, Israel's Independence Day and Jerusalem Day, insert Al Hanisim, page 500. Continue the Thanksgiving blessing below:

And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.

SPS Sample

Between Rosh Hashanah and Yom Kippur, add the shaded lines; when repeating the amidah, the prayer leader pauses while the congregation says these lines.

And write down for a good life all the children	וּכְתוֹב לְחַיִּים טוֹבִים	Uchetov lechayim tovim
of *those with whom you made* your agreement!	כָּל-בְּנֵי בְרִיתֶךָ	kol benei veritecha.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	ha'El yeshu'atenu ve'ezratenu selah.
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
whose reputation is good,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

3. Peace • שָׁלוֹם • Shalom

On public fast days say the blessing for peace on pages 507-509 instead of this one.

Abundant peace on your people Israel	שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ	Shalom rav al Yisra'el amcha
and to all who live on earth[1]	וְעַל כָּל יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel
bestow forever.	תָּשִׂים לְעוֹלָם	tasim le'olam.
For you are the ruler,	כִּי אַתָּה הוּא מֶלֶךְ	Ki atah hu melech
sovereign of all peace.	אָדוֹן לְכָל הַשָּׁלוֹם	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,	בְּכָל עֵת וּבְכָל שָׁעָה	bechol et uv'chol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.

Between Rosh Hashanah and Yom Kippur, use the shaded section instead of the next four lines.

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 blesses *God's* people Israel	הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	hamvarech et amo Yisra'el
with peace.	בַּשָּׁלוֹם אָמֵן	bashalom. Amen

[1] Some add the shaded line to pray for all of humanity.

SPS Sample

Between Rosh Hashanah and Yom Kippur, say the shaded lines; when repeating the amidah, the leader pauses while the congregation says the next five lines, then repeats them.

In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood, may we be	וְשָׁלוֹם וּפַרְנָסָה טוֹבָה	veshalom ufarnasah tovah,
reviewed and graded before you,	נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ	nizacher venikatev lefanechah, anachnu
with all your people, Israel's descendants,	וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל	vechol amchah Beit Yisra'el
for a life of goodness and peace.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם	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.	עוֹשֶׂה הַשָּׁלוֹם אָמֵן	oseh hashalom. Amen

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

After the leader repeats the amidah, Full Kaddish is on page 542 and Aleinu on page 477.

Personal Prayer

My God, keep bad *words* from my tongue,	אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע	Elohai, netzor leshoni mera,
and lies from my lips.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה	usefatai midaber mirmah.
Let me not try to answer those who curse me;	וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם	Velimkalelai nafshi tidom,
let my spirit be *as still* as dust to everyone.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה	venafshi ke'afar lakol tihyeh.
Open my heart with your teaching	פְּתַח לִבִּי בְּתוֹרָתֶךָ	Petach libi beToratecha,
that my spirit may follow your rules.	וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי	uvemitzvotecha tirdof nafshi.
As for all who plan harm for me,	וְכָל-הַחוֹשְׁבִים עָלַי רָעָה	Vechol hachoshvim alai ra'ah,
quickly upset their designs	מְהֵרָה הָפֵר עֲצָתָם	meherah hafer atzatam
and spoil their plans.	וְקַלְקֵל מַחֲשַׁבְתָּם	vekalkel machashavtam.
Do it for the sake of your reputation;	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha,
do it for the sake of your right hand;	עֲשֵׂה לְמַעַן יְמִינֶךָ	aseh lema'an yeminecha,
do it for the sake of your holiness;	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	aseh lema'an kedushatecha,
do it for the sake of your law.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ	aseh lema'an Toratecha.
Ps 60:7 "To save your devoted followers,	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ	"Lema'an yechaltzun yedidecha,
take action, rescue and answer me!"	הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי	hoshi'ah yemin'cha, va'aneni."

SPS Sample

Psalm 19:15 "May what I say be to your liking,	יִהְיוּ לְרָצוֹן אִמְרֵי־פִי	"Yi'heyu leratzon imrei fi,
and my deepest thoughts *come* before you,	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock, my savior."	יְהוָה צוּרִי וְגֹאֲלִי	Adonai, tzuri, vego'ali."

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line.

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
Making peace in heaven above,	עֹשֶׂה הַשָּׁלוֹם בִּמְרוֹמָיו	Oseh hashalom bimromav
may *God* bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen."

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

May this be what you want,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעַבָדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
Mal 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.
Mal. 3:4 So that God will enjoy	וְעָרְבָה לַיהוָה	Ve'arvah lAdonai
the sacrifice of Judah and Jerusalem	מִנְחַת יְהוּדָה וִירוּשָׁלָם	min'chat Yehudah Virushalayim
as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

After the leader repeats the amidah, add Avinu Malkenu, page 513, between Rosh Hashanah and Yom Kippur and on public fasts except for the Ninth of Av and the Fast of Esther.

Except on the days below, many add two sections from morning Tachanun prayers, "Being Downcast," page 272 and "Israel's Protector," page 277, then Full Kaddish (page 542) and Aleinu (page 477).

Friday afternoon; Rosh Chodesh and the preceding afternoon; the month of Nisan; Israel's Independence Day, Lag Ba'Omer and Jerusalem Day and their preceding afternoons; the afternoon before Rosh Chodesh Sivan until the second day after Shavu'ot; the 8th, 9th and 15th of Av; the day before Rosh Hashanah; from the day before Yom Kippur until the second day after Sukkot; Chanukah and preceding afternoon; the 15th of Shevat; the 13th, 14th and 15th of Adar (and of Adar Rishon in a leap year); on the celebration of a marriage; in the house of a mourner during the week of mourning; on celebrating a circumcision if the father, godfather (sandek) or mohel is present.

JPS Sample

Our Duty ▪ עָלֵינוּ ▪ Aleinu[1]

The Sovereign of all	⁞ עָלֵינוּ לְשַׁבֵּחַ	⁞ Aleinu leshabe'ach
to praise we're bound,	לַאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לָתֵת גְּדֻלָּה	latet gedulah
with greatness to crown,	לְיוֹצֵר בְּרֵאשִׁית	leyotzer bereshit,
Who made us like no other race	שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת	shelo asanu kegoyei ha'aratzot
On earth, nor set us	וְלֹא שָׂמָנוּ	velo samanu
in their place.	כְּמִשְׁפְּחוֹת הָאֲדָמָה	k'mishpechot ha'adamah,
Our fate–like theirs *God* made it not	שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם	shelo sam chelkenu kahem
But chose for us a different lot. [2]	וְגוֹרָלֵנוּ כְּכָל-הֲמוֹנָם	vegoralenu kechol hamonam.
	Some add the next three lines.	
For they prostrate themselves	שֶׁהֵם מִשְׁתַּחֲוִים	Shehem mishtachavim
before futility and emptiness	לְהֶבֶל וָרִיק	lehevel varik
Is 45:20 "and pray to a god that can't help."	וּמִתְפַּלְלִים אֶל-אֵל לֹא יוֹשִׁיעַ	"umitpalelim el el lo yoshia."

SPS Sample

[1] For our note on Aleinu, please see page 606.

[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 שָׁוְא for שֶׁלֹּא—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.

We bend the knee	וַאֲנַחְנוּ ׀ כוֹרְעִים	Va'anachnu ׀ kor'im
and bow tphe head gratefully,	׀ וּמִשְׁתַּחֲוִים וּמוֹדִים	׀ umishtachavim umodim
Before the Ruler whom rulers dread,	׀ לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים	׀ lifnei melech malchei hamlachim,
The holy, blessed One–	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu;
Who *Is. 51:13* **"stretches out the heavens,**	שֶׁהוּא נוֹטֶה שָׁמַיִם	shehu "noteh shamayim
Supports the earth below";	וְיֹסֵד אָרֶץ	veyosed aretz,"
Above, high in the sky,	וּמוֹשַׁב יְקָרוֹ	umoshav yekaro
The Presence does bestow;	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
Whose power dwells	וּשְׁכִינַת עֻזּוֹ	ushechinat uzo
In heights where none can go.[1]	בְּגָבְהֵי מְרוֹמִים	begovhei meromim.
This is our God, there is no more;	הוּא אֱלֹהֵינוּ אֵין עוֹד	Hu Eloheinu, ein od;
our ruler is truth, beyond whom is naught.	אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ	emet malkenu, efes zulato.
It's written in *God's* Law:	כַּכָּתוּב בְּתוֹרָתוֹ	Kakatuv b'Torato:
Deut 4:39 "This day you must know	וְיָדַעְתָּ הַיּוֹם	"Veyada'ta hayom,
and take it to heart	וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ	vahashevota el levavecha
that God is God	כִּי יהוה הוּא הָאֱלֹהִים	ki Adonai, hu ha'Elohim
in heaven above	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
and on earth below: nothing else is."	וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד	ve'al ha'aretz mitachat: ein od."

SPS Sample

[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.

So we hope in you,	עַל כֵּן נְקַוֶּה לְךָ	Al ken nekaveh lecha,
God, our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu,
soon to see your splendid power,	לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ	lir'ot meherah betif'eret uzecha;
to make idols pass from the earth	לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ	leha'avir gilulim min ha'aretz,
and destroy false gods,	וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן	veha'elilim karot yikaretun,
to repair the world in the Almighty's rule.	לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי	letahken olam bemalchut shadai,
And all people	וְכָל-בְּנֵי בָשָׂר	vechol benei vasar
will call on your name,	יִקְרְאוּ בִשְׁמֶךָ	yikre'u vishmecha,
to turn to you all the wicked on earth.	לְהַפְנוֹת אֵלֶיךָ כָּל-רִשְׁעֵי אָרֶץ	lehafnot elecha kol rish'ei aretz.
They'll see and know—	יַכִּירוּ וְיֵדְעוּ	Yakiru veyed'u
all earth dwellers—	כָּל-יוֹשְׁבֵי תֵבֵל	kol yoshvei tevel,
that to you each knee must bend,	כִּי לְךָ תִכְרַע כָּל-בֶּרֶךְ	ki lecha tichra kol berech,
each tongue must swear.	תִּשָּׁבַע כָּל-לָשׁוֹן	tishava kol lashon.
Before you, ruling God,	לְפָנֶיךָ יי אֱלֹהֵינוּ	Lefanecha Adonai Elohenu
they will kneel and fall down,	יִכְרְעוּ וְיִפֹּלוּ	yichre'u veyipolu,
and to the glory of your reputation	וְלִכְבוֹד שִׁמְךָ	velichvod shimcha
they will give honor.	יְקָר יִתֵּנוּ	yekar yitenu,
And they will all accept	וְיקַבְּלוּ כֻלָּם	vikablu chulam
the yoke of your rule,	אֶת-עֹל מַלְכוּתֶךָ	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	וּלְעוֹלְמֵי עַד	ule'olmei ad
you will rule in glory.	תִּמְלוֹךְ בְּכָבוֹד	timloch bechavod.
It's written in your Law:	◊ כַּכָּתוּב בְּתוֹרָתֶךָ	◊ Kakatuv beToratecha:
Ex. 15:18 God will be the ruler forever!	יהוה ׀ יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Zech. 14:9 And God will be ruler	וְהָיָה יְהוָה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

Mourners and those observing yahrzeit lead Mourners' Kaddish, page 544.

SPS Sample

Afternoon Amidah for Festival Holy Days

1. Ancestors ▪ אָבוֹת ▪ Avot Ve'Imahot וְאִמָּהוֹת

We bless you, God,	בָּרוּךְ ׀ אַתָּה ׀ יי ׀	Baruch ׀ ata ׀ Adonai ׀
Blessed be *God*, blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי 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 וֵאלֹהֵי לֵאָה	Elohei Rachel vElohei Leah,
the God *who is* great,	הָאֵל הַגָּדוֹל	ha'El hagadol
powerful and awesome, God on high;	הַגִּבּוֹר וְהַנּוֹרָא אֵל עֶלְיוֹן	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 חַסְדֵי אָבוֹת וְאִמָּהוֹת	vezocher chasdei avot ve'imahot,
And rescue their posterity	וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם	umevi go'el livnei veneihem,
To show your love and honesty.[1]	לְמַעַן שְׁמוֹ בְּאַהֲבָה	lema'an shemo be'ahavah.
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, Ruler,	בָּרוּךְ ׀ אַתָּה ׀ יי ׀	Baruch ׀ ata ׀ Adonai, ׀
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
Abraham's protector and Sarah's guardian.	מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה אִמֵּן	magen Avraham ufoked Sarah. Amen

SPS Sample

[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. Might • גְּבוּרוֹת • Gevurot

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

From the second day of Pesach until Shemini Atzeret, some add this shaded line:

you make the dew fall.	מוֹרִיד הַטָּל	Morid hatal.

Add this shaded line on Shemini Atzeret and Simchat Torah:

you make wind blow and rain fall.[1]	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם	Mashiv haru'ach umorid hagashem.
You feed the living with *your* grace,	מְכַלְכֵּל חַיִּים בְּחֶסֶד	Mechalkel chayim bechesed,
Revive the dead with kind embrace,[2]	מְחַיֵּה 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.	לִישֵׁנֵי עָפָר	lishenei afar.
Who is like you, who can appear	מִי כָמוֹךָ בַּעַל גְּבוּרוֹת	Mi chamocha ba'al gevurot,
Like you, sovereign of power?	וּמִי דּוֹמֶה לָּךְ	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	וְנֶאֱמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחֲיוֹת מֵתִים	lehachayot metim.
We bless you, God,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
Blessed be *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
who revives the dead.[3]	מְחַיֵּה הַמֵּתִים אָמֵן	mechayeh hametim. Amen

The third blessing has responsive and individual versions.
3a is the responsive version; 3b (page 483) is for individual silent prayer.

SPS Sample

[1] Especially in winter, when nature seems dormant, we note that the cycle of seasons will bring a new spring and reassure ourselves that the promise of resurrection—however we understand it—can surely be fulfilled.
[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.

3a. Holiness ▪ קְדוּשָׁה ▪ Responsive Kedushah

We include the responsive Kedushah when the prayer leader repeats the amidah or leads a "heiche kedushah."
The congregation begins, and the prayer leader repeats.

We shall make your name holy in the world,	נְקַדֵּשׁ אֶת-שִׁמְךָ בָּעוֹלָם	Nekadesh et shimcha ba'olam,
as *the angels* make it holy	כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ	keshem shemakdishim oto
in heavens above;	בִּשְׁמֵי מָרוֹם	bishmei marom;
for your prophet *Isaiah* wrote,	כַּכָּתוּב עַל יַד נְבִיאֶךָ	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 zeh el zeh ve'amar.

Congregation and prayer leader:

Isaiah 6:3 Holy, holy, holy is God of hosts;	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יהוה צְבָאוֹת	Kadosh kadosh kadosh Adonai tzeva'ot
God's glory fills the universe.	מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo.

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

The angels who face them say, "Blessed."	לְעֻמָּתָם בָּרוּךְ יֹאמֵרוּ	le'umatam "Baruch" yomeru.

Congregation and prayer leader:

Ezek. 3:12 "Blessed is God's glory	בָּרוּךְ כְּבוֹד־יהוה	"Baruch kevod Adonai
flowing from its source."	מִמְּקוֹמוֹ	mimkomo."

Congregation, then leader:

And in your holy writings, this is written:	וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר	Uvedivrei kodshecha katuv lemor:

Congregation and prayer leader:

Ps 146:10 "God will reign forever,	יִמְלֹךְ יהוה לְעוֹלָם	"Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהַיִךְ צִיּוֹן	Elohayich, Tziyon,
from age to age: Halleluyah."	לְדֹר וָדֹר הַלְלוּיָהּ	ledor vador: Halleluyah."

The leader concludes:[1]

From age to age, your greatness we proclaim,	לְדוֹר וָדוֹר נַגִּיד גָּדְלֶךָ	Ledor vador nagid godlecha
Hallow your holiness	וּלְנֵצַח נְצָחִים	ul'netzach netzachim
for endless time.	קְדֻשָּׁתְךָ נַקְדִּישׁ	kedushat'cha nakdish.
Your praise shall	וְשִׁבְחֲךָ 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 אָתָּה	Ki El melech gadol vekadosh atah.

[1] Some say that during a heiche kedushah, while the leader concludes with "Ledor vador," the congregation should recite the short Holiness blessing and then continue the amidah.

SPS Sample

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
the holy God.	הָאֵל הַקָּדוֹשׁ אָמֵן	ha'El hakadosh. Amen

3b. Holiness ▪ קְדוּשָׁה ▪ Individual Kedushah

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וּקְדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, selah!	יְהַלְלוּךָ סֶלָה	yehalelucha selah.
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
the holy God.	הָאֵל הַקָּדוֹשׁ אָמֵן	ha'El hakadosh. Amen

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

You chose us from all the *other* peoples.	אַתָּה בְחַרְתָּנוּ מִכָּל-הָעַמִּים	Ata vechartanu mikol ha'amim.
You gave us your love, took delight in us	אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ	Ahavta otanu, veratzita banu,
and raised us above all other peoples;	וְרוֹמַמְתָּנוּ מִכָּל-הַלְּשׁוֹנוֹת	veromamtanu mikol halshonot,
you made us holy through your rules	וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ	vekidashtanu bemitzvotecha,
and brought us close, Ruler, to serve you,	וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ	vekeravtanu malkenu la'avodatecha,
and you bestowed on us	וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	veshimcha hagadol vehakadosh
your great and holy reputation.	עָלֵינוּ קָרָאתָ	aleinu karata.

Add the shaded words on Shabbat

And you gave us, *Sovereign* God,	וַתִּתֶּן לָנוּ יי אֱלֹהֵינוּ	Vatiten lanu, Adonai Eloheinu
with love Sabbaths for rest and	בְּאַהֲבָה שַׁבָּתוֹת לִמְנוּחָה וּ	be'ahavah shabbatot limnucha u
festivals for rejoicing	מוֹעֲדִים לְשִׂמְחָה	mo'adim lesimchah,
feasts and times for joy,	חַגִּים וּזְמַנִּים לְשָׂשׂוֹן	chagim uzemanim lesason,
this day—this Sabbath day and …	אֶת-יוֹם הַשַּׁבָּת הַזֶּה וְאֶת-יוֹם	et yom haShabbat hazeh, ve'et yom

For Pesach:

this festival of matzah,	חַג הַמַּצּוֹת הַזֶּה	chag hamatzot hazeh,
time of our freedom …	זְמַן חֵרוּתֵנוּ	zeman cherutenu …

For Shavuot:

this festival of Weeks,	חַג הַשָּׁבֻעוֹת הַזֶּה	chag hashavuot hazeh,
time of giving us our Torah …	זְמַן מַתַּן תּוֹרָתֵנוּ	zeman matan Toratenu …

SPS Sample

For Sukkot:

this festival of Huts,	חַג הַסֻּכּוֹת הַזֶּה	chag hasukkot hazeh
time of our joy …	זְמַן שִׂמְחָתֵנוּ	zeman simchatenu …

For Shemini Atzeret and Simchat Torah

the eighth day, this festival of assembly,	הַשְּׁמִינִי חַג הָעֲצֶרֶת הַזֶּה	hashmini chag ha'atzeret hazeh,
time of our joy …	זְמַן שִׂמְחָתֵנוּ	zeman simchatenu …

Continue here on all festivals; add the shaded word on Shabbat.

lovingly, a holy assembly,[1]	בְּאַהֲבָה מִקְרָא קֹדֶשׁ	be'ahavah mikra kodesh
recalling our Exodus from Egypt.	זֵכֶר לִיצִיאַת מִצְרָיִם	zecher litziyat Mitzrayim.

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	velohei avoteinu ve'imoteinu,
may there rise, approach and reach you,	יַעֲלֶה וְיָבֹא וְיַגִּיעַ	ya'aleh veyavo veyagi'a
be seen, favored, and heard,	וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע	veyera'eh veyeratzeh veyishama
noticed and remembered—	וְיִפָּקֵד וְיִזָּכֵר	veyipaked veyizacher
thoughts and memories of us,	זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ	zichronenu ufikdonenu,
and of our ancestors,	וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vezichron avoteinu ve'imoteinu,
of the Messiah	וְזִכְרוֹן מָשִׁיחַ	vezichron Mashiach
(your servant David's descendant),	בֶּן דָּוִד עַבְדֶּךָ	ben David avdecha,
of Jerusalem	וְזִכְרוֹן יְרוּשָׁלַיִם	vezichron Yerushalayim
your holy city,	עִיר קָדְשֶׁךָ	ir kodshecha,
and of all your people	וְזִכְרוֹן כָּל-עַמְּךָ	vezichron kol am'cha
the descendants of Israel	בֵּית יִשְׂרָאֵל לְפָנֶיךָ	beit Yisra'el lefanecha
for deliverance, good,	לִפְלֵיטָה לְטוֹבָה	lifleta letova
grace, kindness, mercy,	לְחֵן וּלְחֶסֶד וּלְרַחֲמִים	lechen ul'chesed ul'rachamim
life and peace,	לְחַיִּים וּלְשָׁלוֹם	lechayim ul'shalom,

For Pesach:

on this festival of matza.	בְּיוֹם חַג הַמַּצּוֹת הַזֶּה	beyom chag hamatzot hazeh.

For Shavuot:

on this festival of weeks.	בְּיוֹם חַג הַשָּׁבֻעוֹת הַזֶּה	beyom chag hashavu'ot hazeh.

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

SPS Sample

For Sukkot:

on this festival of huts.	בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה	beyom chag hasukkot hazeh.

For Shemini Atzeret and Simchat Torah:

on the eighth day,	בְּיוֹם הַשְּׁמִינִי	beyom hashmini
this festival of assembly.	חַג הָעֲצֶרֶת הַזֶּה	chag ha'atzeret hazeh.

Continue here on all festivals:

Remember us, our sovereign God,	זָכְרֵנוּ יי אֱלֹהֵינוּ	Zochrenu Adonai Eloheinu
on *this day* for good; Amen	בּוֹ לְטוֹבָה אָמֵן	bo letovah; Amen
think of us for blessing; Amen	וּפָקְדֵנוּ בוֹ לִבְרָכָה אָמֵן	ufokdenu vo livracha; Amen
and save us for life. Amen	וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים אָמֵן	vehoshi'enu vo lechayim. Amen
And as for salvation and mercy—	וּבִדְבַר יְשׁוּעָה וְרַחֲמִים	Uvidvar yeshuah verachamim
take pity on us, be gracious to us,	חוּס וְחָנֵּנוּ	chus vechonenu
have mercy on us, and save us;	וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ	verachem aleinu vehoshi'enu,
for our eyes are on you,	כִּי אֵלֶיךָ עֵינֵינוּ	ki elecha eineinu,
because you are God, a ruler	כִּי אֵל מֶלֶךְ	ki el melech
both gracious and compassionate.	חַנּוּן וְרַחוּם אָתָּה	chanun verachum ata.

Grant us, Ruling God,	וְהַשְׂיאֵנוּ יי אֱלֹהֵינוּ	Vehasi'enu Adonai Eloheinu
the blessing of your festivals	אֶת-בִּרְכַת מוֹעֲדֶיךָ	et birkat mo'adecha
for life and peace,	לְחַיִּים וּלְשָׁלוֹם	lechayim uleshalom,
for joy and happiness, as you wished	לְשִׂמְחָה וּלְשָׂשׂוֹן כַּאֲשֶׁר רָצִיתָ	lesimcha ulesason, ka'asher ratzita
and said you would bless us.	וְאָמַרְתָּ לְבָרְכֵנוּ	ve'amarta levar'chenu.

Add the shaded words on Shabbat

Our Sovereign God,	אֱלֹהֵינוּ וֵאלֹהֵי	Eloheinu veElohei
our parents' God,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	avoteinu ve'imoteinu,
Find favor in our *Sabbath* rest.	רְצֵה בִּמְנוּחָתֵנוּ	retzei vimnuchateinu.
Hallow us with your commands,	קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ	Kadsheinu bemitzvotecha,
And in us Torah-shares invest.	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha.

SPS Sample

Fill us from your bounty fair,	שַׂבְּעֵנוּ מִטּוּבֶךָ	Sab'einu mituvecha,
In your salvation give us cheer;	וְשַׂמְּחֵנוּ בִּישׁוּעָתֶךָ	vesamcheinu bishu'atecha,
Cleanse our hearts to serve you right[1]	וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת	vetaher libeinu le'ovdecha be'emet.
And lovingly entrust to us,	וְהַנְחִילֵנוּ יי אֱלֹהֵינוּ	Vehanchilenu Adonai Eloheinu
With true delight,	בְּאַהֲבָה וּבְרָצוֹן	be'ahavah uv'ratzon
with joy and glee,	בְּשִׂמְחָה וּבְשָׂשׂוֹן	besimchah uvesason
Shabbat and times of festivity.	שַׁבַּת וּמוֹעֲדֵי קָדְשֶׁךָ	Shabbat umo'adei kodshecha,
Grant Israel joy now, who proclaim	וְיִשְׂמְחוּ בְךָ יִשְׂרָאֵל	veyismechu vecha Yisra'el
The sanctity of your great name.	מְקַדְּשֵׁי שְׁמֶךָ	mekadshei shemecha.
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 sanctifies Shabbat, Israel	מְקַדֵּשׁ הַשַּׁבָּת וְיִשְׂרָאֵל	mekadesh haShabbat veYisra'el
and our festive times.[2]	וְהַזְּמַנִּים אָמֵן	vehazmanim. Amen

5. Temple Service • עֲבוֹדָה • Avodah

Sovereign God, take delight	רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Eloheinu
in your people Israel and in their prayer;	בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם	be'amcha Yisra'el uvitfilatam,
restore the Temple service	וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
to the sanctuary of your house;	לִדְבִיר בֵּיתֶךָ	lidvir beitecha,
as for Israel's fervent pleas[3] and prayers—	וְאִשֵּׁי יִשְׂרָאֵל וּתְפִלָּתָם	ve'ishei Yisra'el utefilatam
accept them with love and delight;	בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן	be'ahavah tekabel beratzon,
and may you always enjoy[4]	וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
the worship of your people Israel.	עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ	avodat Yisra'el amecha.

[1] "God and god of our ancestors, enjoy our rest; make us holy with your commandments, and grant our portion in your Torah. Satisfy us from your goodness, and make us rejoice in your salvation, and cleanse our hearts for your service in truth."

[2] "And let us inherit, Sovereign God, with love and delight, with joy and glee, Shabbat and your holy assemblies. And let Israel rejoice in you, they who make your name holy. Blessed are you, who make Shabbat, Israel and the seasons holy."

[3] 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 אִשֵּׁה as "fervent devotion" or even "gift" and include the phrase.

[4] "And may it be to *your* liking forever …"

SPS Sample

And may our eyes witness	וְתֶחֱזֶינָה 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 *God,* blessed be *God's* name!	בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ	Baruch hu uvaruch shemo
you return your presence to Zion.	הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן אָמֵן	hamachazir shechinato leTziyon. Amen

6a. Thanksgiving ▪ מוֹדִים ▪ Modim

We thank you,	׀ מוֹדִים אֲנַחְנוּ לָךְ	׀ Modim anachnu lach
because you are the Ruler, our God,	שָׁאַתָּה הוּא ׀ יי אֱלֹהֵינוּ	sha'atah huu Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	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 לְךָ וּנְסַפֵּר 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 נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ 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 וָבֹקֶר וְצָהֳרָיִם	shebechol et, erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.

SPSsample

6b. Teachers' Thanksgiving • מוֹדִים דְּרַבָּנָן • Modim Derabbanan

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

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 *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 שהחייתנו	al shehecheyitanu
and sustained us.	וקיימתנו	vekiyamtanu.
Keep giving us life and sustenance,	כן תחיינו ותקיימנו	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.

Continue the Thanksgiving blessing below:

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.
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, ׀
Blessed be *God,* blessed be *God's* name!	ברוך הוא וברוך שמו	Baruch hu uvaruch shemo
whose reputation is good,	הטוב שמך	hatov shimcha
and to whom thanks are due.	ולך נאה להודות אמן	ulecha na'eh lehodot. Amen

SPS Sample

7. Peace • שָׁלוֹם • Shalom

Abundant peace on your people Israel	שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ	Shalom rav al Yisra'el amcha
and to all who live on earth[1]	וְעַל כָּל יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel
bestow forever.	תָּשִׂים לְעוֹלָם	tasim le'olam.
For you are the ruler,	כִּי אַתָּה הוּא מֶלֶךְ	Ki atah hu melech
sovereign of all peace.	אָדוֹן לְכָל הַשָּׁלוֹם	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,	בְּכָל עֵת וּבְכָל שָׁעָה	bechol et uv'chol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.
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 blesses *God's* people Israel	הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	hamvarech et amo Yisra'el
with peace.	בַּשָּׁלוֹם אָמֵן	bashalom. Amen

After we finish the amidah, we remain standing to express our own thanks and the longings of our heart, guided by the following paragraphs. After repeating the amidah, the leader leads Full Kaddish, page 542, and we conclude the afternoon service with Aleinu, page 491.

SPS Sample

Personal Prayer

My God, keep bad *words* from my tongue,	אֱלֹהַי נְצוֹר לְשׁוֹנִי מֵרָע	Elohai, netzor leshoni mera,
and lies from my lips.	וּשְׂפָתַי מִדַּבֵּר מִרְמָה	usefatai midaber mirmah.
Let me not try to answer those who curse me;	וְלִמְקַלְלַי נַפְשִׁי תִדֹּם	Velimkalelai nafshi tidom,
let my spirit be *as still* as dust to everyone.	וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה	venafshi ke'afar lakol tihyeh.
Open my heart with your teaching	פְּתַח לִבִּי בְּתוֹרָתֶךָ	Petach libi beToratecha,
that my spirit may follow your rules.	וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי	uvemitzvotecha tirdof nafshi.
As for all who plan harm for me,	וְכָל-הַחוֹשְׁבִים עָלַי רָעָה	Vechol hachoshvim alai ra'ah,
quickly upset their designs	מְהֵרָה הָפֵר עֲצָתָם	meherah hafer atzatam
and spoil their plans.	וְקַלְקֵל מַחֲשַׁבְתָּם	vekalkel machashavtam.

[1] Some add the shaded line to pray for all of humanity.

Do it for the sake of your reputation;	עֲשֵׂה לְמַעַן שְׁמֶךָ	Aseh lema'an shemecha,
do it for the sake of your right hand;	עֲשֵׂה לְמַעַן יְמִינֶךָ	aseh lema'an yeminecha,
do it for the sake of your holiness;	עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ	aseh lema'an kedushatecha,
do it for the sake of your law.	עֲשֵׂה לְמַעַן תּוֹרָתֶךָ	aseh lema'an Toratecha.
Ps 60:7 "To save your devoted followers,	לְמַעַן יֵחָלְצוּן יְדִידֶיךָ	"Lema'an yechaltzun yedidecha,
take action, rescue and answer me!"	הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי	hoshi'ah yemin'cha, va'aneni."
Psalm 19:15 "May what I say be to your liking,	יִהְיוּ לְרָצוֹן אִמְרֵי־פִי	"Yi'heyu leratzon imrei fi,
and my deepest thoughts *come* before you,	וְהֶגְיוֹן לִבִּי לְפָנֶיךָ	vehegyon libi lefanecha,
God, my rock, my savior."	יְהוָה צוּרִי וְגֹאֲלִי	Adonai, tzuri, vego'ali."
Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen."

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

May this be what you want,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
ruling God	יְיָ אֱלֹהֵינוּ	Adonai Eloheinu
and God of our ancestors:	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
that the Temple be rebuilt	שֶׁיִּבָּנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
soon, in our days,	בִּמְהֵרָה בְיָמֵינוּ	bimherah veyameinu
and restore our rights in your Torah,	וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ	veten chelkenu beToratecha
and there we shall serve you reverently	וְשָׁם נַעַבָדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
Mal 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.
Mal. 3:4 So that God will enjoy	וְעָרְבָה לַיהוָה	Ve'arvah lAdonai
the sacrifice of Judah and Jerusalem	מִנְחַת יְהוּדָה וִירוּשָׁלָם	min'chat Yehudah Virushalayim
as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

After the amidah, the leader leads Full Kaddish, page 542,
and we conclude the afternoon service with Aleinu, page 491.

SPS Sample

Our Duty ▪ עָלֵינוּ ▪ Aleinu[1]

The Sovereign of all	⁞ עָלֵינוּ לְשַׁבֵּחַ	⁞ Aleinu leshabe'ach
to praise we're bound,	לַאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לָתֵת גְּדֻלָּה	latet gedulah
with greatness to crown,	לְיוֹצֵר בְּרֵאשִׁית	leyotzer bereshit,
Who made us like no other race	שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת	shelo asanu kegoyei ha'aratzot
On earth, nor set us	וְלֹא שָׂמָנוּ	velo samanu
in their place.	כְּמִשְׁפְּחוֹת הָאֲדָמָה	k'mishpechot ha'adamah,
Our fate–like theirs *God* made it not	שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם	shelo sam chelkenu kahem
But chose for us a different lot. [2]	וְגוֹרָלֵנוּ כְּכָל-הֲמוֹנָם	vegoralenu kechol hamonam.
	Some add the next three lines.	
For they prostrate themselves	שֶׁהֵם מִשְׁתַּחֲוִים	Shehem mishtachavim
before futility and emptiness	לְהֶבֶל וָרִיק	lehevel varik
Is 45:20 "and pray to a god that can't help."	וּמִתְפַּלְלִים אֶל-אֵל לֹא יוֹשִׁיעַ	"umitpalelim el el lo yoshia."

SPS Sample

[1] For our note on Aleinu, please see page 606.

[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 שֶׁלּוֹ for שֶׁלֹּא—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.

We bend the knee	וַאֲנַחְנוּ ׀ כוֹרְעִים	Va'anachnu ׀ kor'im
and bow the head gratefully,	׀ וּמִשְׁתַּחֲוִים וּמוֹדִים	׀ umishtachavim umodim
Before the Ruler whom rulers dread,	׀ לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים	׀ lifnei melech malchei hamlachim,
The holy, blessed One–	הַקָּדוֹשׁ בָּרוּךְ הוּא	Hakadosh baruch hu;
Who *Is. 51:13* **"stretches out the heavens,**	שֶׁהוּא נוֹטֶה שָׁמַיִם	shehu "noteh shamayim
Supports the earth below";	וְיוֹסֵד אָרֶץ	veyosed aretz,"
Above, high in the sky,	וּמוֹשַׁב יְקָרוֹ	umoshav yekaro
The Presence does bestow;	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
Whose power dwells	וּשְׁכִינַת עֻזּוֹ	ushechinat uzo
In heights where none can go.[1]	בְּגָבְהֵי מְרוֹמִים	begovhei meromim.
This is our God, there is no more;	הוּא אֱלֹהֵינוּ אֵין עוֹד	Hu Eloheinu, ein od;
our ruler is truth, beyond whom is naught.	אֱמֶת מַלְכֵּנוּ אֶפֶס זוּלָתוֹ	emet malkenu, efes zulato.
It's written in *God's* Law:	כַּכָּתוּב בְּתוֹרָתוֹ	Kakatuv b'Torato:
Deut 4:39 "This day you must know	וְיָדַעְתָּ הַיּוֹם	"Veyada'ta hayom,
and take it to heart	וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ	vahashevota el levavecha
that God is God	כִּי יְהוָה הוּא הָאֱלֹהִים	ki Adonai, hu ha'Elohim
in heaven above	בַּשָּׁמַיִם מִמַּעַל	bashamayim mima'al,
and on earth below: nothing else is."	וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד	ve'al ha'aretz mitachat: ein od."

SPS Sample

[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.

So we hope in you,	עַל כֵּן נְקַוֶּה לְךָ	Al ken nekaveh lecha,
God, our God,	יי אֱלֹהֵינוּ	Adonai Eloheinu,
soon to see your splendid power,	לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ	lir'ot meherah betif'eret uzecha;
to make idols pass from the earth	לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ	leha'avir gilulim min ha'aretz,
and destroy false gods,	וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן	veha'elilim karot yikaretun,
to repair the world in the Almighty's rule.	לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי	letahken olam bemalchut shadai,
And all people	וְכָל-בְּנֵי בָשָׂר	vechol benei vasar
will call on your name,	יִקְרְאוּ בִשְׁמֶךָ	yikre'u vishmecha,
to turn to you all the wicked on earth.	לְהַפְנוֹת אֵלֶיךָ כָּל-רִשְׁעֵי אָרֶץ	lehafnot elecha kol rish'ei aretz.
They'll see and know—	יַכִּירוּ וְיֵדְעוּ	Yakiru veyed'u
all earth dwellers—	כָּל-יוֹשְׁבֵי תֵבֵל	kol yoshvei tevel,
that to you each knee must bend,	כִּי לְךָ תִכְרַע כָּל-בֶּרֶךְ	ki lecha tichra kol berech,
each tongue must swear.	תִּשָּׁבַע כָּל-לָשׁוֹן	tishava kol lashon.
Before you, ruling God,	לְפָנֶיךָ יי אֱלֹהֵינוּ	Lefanecha Adonai Elohenu
they will kneel and fall down,	יִכְרְעוּ וְיִפֹּלוּ	yichre'u veyipolu,
and to the glory of your reputation	וְלִכְבוֹד שִׁמְךָ	velichvod shimcha
they will give honor.	יְקָר יִתֵּנוּ	yekar yitenu,
And they will all accept	וְיקַבְּלוּ כֻלָּם	vikablu chulam
the yoke of your rule,	אֶת-עֹל מַלְכוּתֶךָ	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	וּלְעוֹלְמֵי עַד	ule'olmei ad
you will rule in glory.	תִּמְלוֹךְ בְּכָבוֹד	timloch bechavod.
It's written in your Law:	◊ כַּכָּתוּב בְּתוֹרָתֶךָ	◊ Kakatuv beToratecha:
Ex. 15:18 God will be the ruler forever!	יהוה ׀ יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.
And it's said *in your scripture*:	וְנֶאֱמַר	vene'emar:
Zech. 14:9 And God will be ruler	וְהָיָה יְהוָה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.

Mourners and those observing yahrzeit remain standing to lead Mourners' Kaddish, page 544.

SPS Sample

SPS Sample

Additional Material ▪ הוֹסָפוֹת ▪ Hosafot

Psalms 144 and 67

Some say these psalms before the evening service following Shabbat.

Psalm 144

[1] *A tune* by David:	לְדָוִד	LeDavid:
Blessed be God, my strength,	בָּרוּךְ יהוה צוּרִי	Baruch Adonai tzuri,
who trains my hands for the *battle* front,	הַמְלַמֵּד יָדַי לַקְרָב	hamelamed yadai lakrav,
my fingers for war.	אֶצְבְּעוֹתַי לַמִּלְחָמָה	etzbe'otai lamil'chamah.
[2] My kindness, my fortress,	חַסְדִּי וּמְצוּדָתִי	Chasdi umetzudati,
my citadel, my rescuer,	מִשְׂגַּבִּי וּמְפַלְטִי לִי	misgabi umefalti li,
my protector in whom I trust,	מָגִנִּי וּבוֹ חָסִיתִי	magini, uvo chasiti,
who subdues my people beneath me!	הָרוֹדֵד עַמִּי תַחְתָּי	haroded ami tachtai.
[3] God, what is a human being? Yet you notice us.	יהוה מָה־אָדָם וַתֵּדָעֵהוּ	Adonai, mah adam vateda'ehu,
What is a person? Yet you think of us.[1]	בֶּן־אֱנוֹשׁ וַתְּחַשְּׁבֵהוּ	ben enosh vat'chashvehu?
[4] Humanity is like a breath,	אָדָם לַהֶבֶל דָּמָה	Adam lahevel damah;
its days like a passing shadow.	יָמָיו כְּצֵל עוֹבֵר	yamav ketzel over.
[5] God, tilt the sky and come down;	יהוה הַט־שָׁמֶיךָ וְתֵרֵד	Adonai, hat shamecha vetered
touch the mountains and make them smoke!	גַּע בֶּהָרִים וְיֶעֱשָׁנוּ	gah beharim veye'eshanu.
[6] Flash lightning, and shatter them;	בְּרוֹק בָּרָק וּתְפִיצֵם	Berok barak utefitzem;
shoot your *lightning* arrows, and stun them.	שְׁלַח חִצֶּיךָ וּתְהֻמֵּם	sh'lach chitzecha utehumem.
[7] Reach *down* your hands from above;	שְׁלַח יָדֶיךָ מִמָּרוֹם	Shelach yadecha mimarom;
save me, rescue me from the deep waters,	פְּצֵנִי וְהַצִּילֵנִי מִמַּיִם רַבִּים	petzeni vehatzileni mimayim rabim,
from the hand of those foreigners,[2]	מִיַּד בְּנֵי נֵכָר	miyad benei nechar
[8] Whose talk is misleading	אֲשֶׁר פִּיהֶם דִּבֶּר־שָׁוְא	Asher pihem diber shav,
and whose power is falsehood.[3]	וִימִינָם יְמִין שָׁקֶר	viminam yemin shahker.

[1] "Us" and "our" in verses 3 and 4 are literally "him" and "his."

[2] "Foreigners" is literally "children of the stranger." Their misleading or evasive talk in verse 8 may simply mean that the poet cannot understand their foreign language.

SPS Sample

[9] God, I'll sing you a new song;	אֱלֹהִים שִׁיר חָדָשׁ אָשִׁירָה לָּךְ	Elohim shir chadash ashirah lach;
on the ten-*stringed* harp I'll play for you,	בִּנֵבֶל עָשׂוֹר אֲזַמְּרָה־לָּךְ	benevel asor azamrah lach.
[10] *You* who grant salvation to kings,	הַנּוֹתֵן תְּשׁוּעָה לַמְּלָכִים	Hanoten teshu'ah lamlachim,
who saves *God's* servant David	הַפּוֹצֶה אֶת־דָּוִד עַבְדּוֹ	hapotzeh et David avdo
from the sword of evil.	מֵחֶרֶב רָעָה	mecherev ra'ah.
[11] Save me, rescue me	פְּצֵנִי וְהַצִּילֵנִי	Petzeni, vehatzileni
from the hand of those foreigners,	מִיַּד בְּנֵי־נֵכָר	miyad benei nechar,
whose talk is misleading	אֲשֶׁר פִּיהֶם דִּבֶּר־שָׁוְא	asher pihem diber shav,
and whose power is falsehood,	וִימִינָם יְמִין שָׁקֶר	viminam yemin shahker,
[12] While our sons are like *strong* plants	אֲשֶׁר בָּנֵינוּ כִּנְטִעִים	Asher baneinu kinti'im,
grown from seed,	מְגֻדָּלִים בִּנְעוּרֵיהֶם	megudalim bin'ureihem,
our daughters like corner*stone*s,	בְּנוֹתֵינוּ כְּזָוִיּוֹת	benoteinu chezaviyot,
carved, fit for a palace,[1]	מְחֻטָּבוֹת תַּבְנִית הֵיכָל	mechutavot, tavnit heichal,
[13] Our storehouses full,	מְזֵוֵינוּ מְלֵאִים	Mezaveinu mele'im,
dispensing food in plenty,	מְפִיקִים מָזָן אֶל־זָן	mefikim mizan el zan;
our flocks becoming thousands,	צֹאנֵנוּ מַאֲלִיפוֹת	tzonenu ma'alifot,
multiplying in our fields,[2]	מְרֻבָּבוֹת בְּחוּצוֹתֵינוּ	merubavot bechutzoteinu,
[14] Our oxen loaded *with our plenty*—	אַלוּפֵינוּ מְסֻבָּלִים	Alufeinu mesubalim,
none breaks through *the fence,* none bolts free	אֵין־פֶּרֶץ וְאֵין יוֹצֵאת	ein peretz ve'ein yotzet,
(there's no noisy chasing *them* in our grounds).	וְאֵין צְוָחָה בִּרְחֹבֹתֵינוּ	ve'ein tzevachah bir'chovoteinu.

[3] "And their right hand (i.e., their most powerful limb) is a right hand of falsehood"; i.e., their most powerful attribute is falsehood.

[1] Or, "So that our sons can be … our daughters can be …" Literally: "Which our children/sons like plants raised in their youth, / our daughters like cornerstones, / carved, the likeness of a palace"; presumably, this means that our sons are (or, may they be) like plants grown from seed, *with stronger roots than transplants,* and our daughters are like cornerstones, *the most important blocks of stone in a building,* carved *instead of rough,* like *the cornerstones made* for a palace *or another of the very finest buildings*. "Cornerstones" is literally "corners," so the reference could be to some other architectural detail than cornerstones.

[2] "Storehouses" is from the rare Hebrew root מזו; "dispensing food in plenty" is literally "dispensing from food to food" (i.e., taking food from the storehouse to a place where there is already food—we have lots of food!); "multiplying" could also be translated as "becoming myriads (tens of thousands)"; the word "bechutzoteinu/בְּחוּצוֹתֵינוּ" for "in our fields" sometimes means "in our courtyards"—it means some place outside the house. When things are going well, you don't have to share your hovel with cows, sheep or goats.

SPS Sample

[15] Happy is such a people;	אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ	Ashrei ha'am shekachah lo;
Happy are they who worship God.[1]	אַשְׁרֵי הָעָם שֶׁיְּהוָה אֱלֹהָיו	Ashrei ha'am she'Adonai Elohav.

Psalm 67

[1] For the leader, with instruments,	לַמְנַצֵּחַ בִּנְגִינֹת	Lamnatze'ach binginot,
a song, a tune.	מִזְמוֹר שִׁיר	mizmor shir.
[2] May God be gracious to us and bless us,	אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ	Elohim yechanenu vivar'chenu;
looking at us[2] *with favor.* Selah.	יָאֵר פָּנָיו אִתָּנוּ סֶלָה	ya'er panav itanu. Selah.
[3] To make known on earth your way,	לָדַעַת בָּאָרֶץ דַּרְכֶּךָ	Lada'at ba'aretz darkecha,
your rescue, among all nations.	בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ	bechol goyim yeshu'atecha.
[4] Peoples will acknowledge you, God,	יוֹדוּךָ עַמִּים אֱלֹהִים	Yoducha amim, Elohim,
all peoples will acknowledge you.	יוֹדוּךָ עַמִּים כֻּלָּם	yoducha amim kulam.
[5] Nations will rejoice and sing with delight	יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים	Yismechu viranenu le'umim
that you bring equal justice to peoples;	כִּי־תִשְׁפֹּט עַמִּים מִישׁוֹר	ki tishpot amim mishor
you will guide the nations on earth. Selah.[3]	וּלְאֻמִּים בָּאָרֶץ תַּנְחֵם סֶלָה	ule'umim ba'aretz tan'chem. Selah.
[6] Peoples will acknowledge you, God,	יוֹדוּךָ עַמִּים אֱלֹהִים	Yoducha amim, Elohim,
all peoples will acknowledge you.	יוֹדוּךָ עַמִּים כֻּלָּם	yoducha amim kulam.
[7] The earth yields its produce;	אֶרֶץ נָתְנָה יְבוּלָהּ	Eretz nat'nah yevulah;
may God, our God, bless us.	יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ	yevar'chenu Elohim, Eloheinu.
[8] When God blesses us,	יְבָרְכֵנוּ אֱלֹהִים	Yevar'chenu Elohim,
every part of the earth[4] will respect *God.*	וְיִירְאוּ אֹתוֹ כָּל־אַפְסֵי־אָרֶץ	veyiru oto kol afsei aretz.

SPS Sample

[1] "Whose God is God."
[2] "May *God* shine *God's* face/presence/appearance."
[3] "The nations on earth, you will guide them."
[4] "All the edges/ends/outer limits of the earth."

May Thoughts of Us Reach You ▪ יַעֲלֶה וְיָבֹא ▪ Ya'aleh VeYavo

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	velohei avoteinu ve'imoteinu,
may there rise, approach and reach you,	יַעֲלֶה וְיָבֹא וְיַגִּיעַ	ya'aleh veyavo veyagi'a
be seen, favored, and heard,	וְיֵרָאֶה וְיֵרָצֶה וְיִשָּׁמַע	veyera'eh veyeratzeh veyishama
noticed and remembered—	וְיִפָּקֵד וְיִזָּכֵר	veyipaked veyizacher
thoughts and memories of us,	זִכְרוֹנֵנוּ וּפִקְדוֹנֵנוּ	zichronenu ufikdonenu,
and of our ancestors,	וְזִכְרוֹן אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vezichron avoteinu ve'imoteinu,
of the Messiah	וְזִכְרוֹן מָשִׁיחַ	vezichron Mashiach
(your servant David's descendant),	בֶּן דָּוִד עַבְדֶּךָ	ben David avdecha,
of Jerusalem	וְזִכְרוֹן יְרוּשָׁלַיִם	vezichron Yerushalayim
your holy city,	עִיר קָדְשֶׁךָ	ir kodshecha,
and of all your people	וְזִכְרוֹן כָּל-עַמְּךָ	vezichron kol am'cha
the descendants of Israel	בֵּית יִשְׂרָאֵל לְפָנֶיךָ	beit Yisra'el lefanecha
for deliverance, good,	לִפְלֵיטָה לְטוֹבָה	lifleta letova
grace, kindness, mercy,	לְחֵן וּלְחֶסֶד וּלְרַחֲמִים	lechen ul'chesed ul'rachamim
life and peace,	לְחַיִּים וּלְשָׁלוֹם	lechayim ul'shalom,
	For Rosh Chodesh:	
on this beginning of the month.	בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה	beyom rosh hachodesh hazeh.
	For Pesach:	
on this festival of matza.	בְּיוֹם חַג הַמַּצּוֹת הַזֶּה	beyom chag hamatzot hazeh.
	For Shavuot:	
on this festival of weeks.	בְּיוֹם חַג הַשָּׁבֻעוֹת הַזֶּה	beyom chag hashavu'ot hazeh.
	For Sukkot:	
on this festival of huts.	בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה	beyom chag hasukkot hazeh.
	For Shemini Atzeret and Simchat Torah:	
on the eighth day,	בְּיוֹם הַשְּׁמִינִי	beyom hashmini
this festival of assembly.	חַג הָעֲצֶרֶת הַזֶּה	chag ha'atzeret hazeh.

Continue on the next page.

Remember us, our sovereign God,	זָכְרֵנוּ יי אֱלֹהֵינוּ	Zochrenu Adonai Eloheinu
on this day for good;	בוֹ לְטוֹבָה	bo letovah;
think of us for blessing;	וּפָקְדֵנוּ בוֹ לִבְרָכָה	ufokdenu vo livracha;
and save us for life.	וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים	vehoshi'enu vo lechayim.

SPS Sample

וּבְדָבַר יְשׁוּעָה וְרַחֲמִים	Uvidvar yeshuah verachamim
חוּס וְחָנֵּנוּ	chus vechonenu
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ	verachem aleinu vehoshi'enu,
כִּי אֵלֶיךָ עֵינֵינוּ	ki elecha eineinu,
כִּי אֵל מֶלֶךְ	ki el melech
חַנּוּן וְרַחוּם אָתָּה	chanun verachum ata.

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.

SPS Sample

For the Miracles ▪ יְהִי רָצוֹן ▪ Al Hanisim

On Purim and Chanukah, Israel's Independence Day and Yom Yerushalayim.

For the wonders, the deliverance,	עַל הַנִּסִּים וְעַל הַפֻּרְקָן	Al hanisim ve'al hapurkan
the heroic acts, the rescues,	וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת	ve'al hagvurot ve'al hat'shu'ot
and the wars you waged	וְעַל הַמִּלְחָמוֹת	ve'al hamilchamot
for our ancestors	שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ	she'asita la'avoteinu
in those days, at this time:	בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה	bayamim hahem bazman hazeh:

For Purim:

In the days of Mordechai and Esther	בִּימֵי מָרְדְּכַי וְאֶסְתֵּר	Bimei Mordechai ve'Esther
in Shushan the capital city,	בְּשׁוּשַׁן הַבִּירָה	beShushan habira,
when there rose against them	כְּשֶׁעָמַד עֲלֵיהֶם	keshe'amad aleihem
wicked Haman—he sought	הָמָן הָרָשָׁע בִּקֵּשׁ	Haman harasha: bikesh
Esther 3:13 to destroy, murder and annihilate	לְהַשְׁמִיד לַהֲרֹג וּלְאַבֵּד	lehashmid, laharog ule'abed
every Jew,	אֶת־כָּל־הַיְּהוּדִים	et kol haYehudim,
young and old, babies and women,	מִנַּעַר וְעַד־זָקֵן טַף וְנָשִׁים	mina'ar ve'ad zaken, taf venashim,
on a single day, the thirteenth *day*	בְּיוֹם אֶחָד בִּשְׁלוֹשָׁה עָשָׂר	beyom echad, bishloshah asar
of the twelfth month—	לְחֹדֶשׁ שְׁנֵים־עָשָׂר	lechodesh shneim asar,
that's the month of Adar—	הוּא־חֹדֶשׁ אֲדָר	hu chodesh Adar,
and to ransack their homes for plunder.	וּשְׁלָלָם לָבוֹז	ushlalam lavoz.
and you in your multiple mercies	וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים	ve'atah berachamecha harabim
ruined his plan	הֵפַרְתָּ אֶת עֲצָתוֹ	hefarta et atzato,
and frustrated his intention	וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ	vekilkalta et machashavto,
and brought his deeds back	וַהֲשֵׁבוֹתָ לוֹ	vahashevota lo
on his own head;	גְּמוּלוֹ בְּרֹאשׁוֹ	gemulo berosho,
and they hanged him and his sons	וְתָלוּ אוֹתוֹ וְאֶת בָּנָיו	vetalu oto ve'et banav
on the *gallows* tree.	עַל הָעֵץ	al ha'etz.

SPS Sample

For Chanukah:

In the time of Mattathias, Yochanan's son,	בִּימֵי מַתִּתְיָהוּ בֶּן יוֹחָנָן	Bimei Mattityahu ben Yochanan
the Hasmonean high priest, and his sons,	כֹּהֵן גָּדוֹל חַשְׁמוֹנַאי וּבָנָיו	kohen gadol Chashmonai uvanav,
when the evil Greek empire rose	כְּשֶׁעָמְדָה מַלְכוּת יָוָן הָרְשָׁעָה	keshe'amdah malchut Yavan harsha'ah
against your people Israel	עַל עַמְּךָ יִשְׂרָאֵל	al amcha Yisra'el
to make them forget your Torah	לְהַשְׁכִּיחָם תּוֹרָתֶךָ	lehashkicham Toratecha
and stray from the statutes of your will;	וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ	uleha'aviram mechukei retzonecha;
and you in your many mercies	וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים	ve'ata berachamecha harabim
stood up for them in their time of trouble—	עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם	amad'ta lahem be'et tzaratam
you pleaded their cause,	רַבְתָּ אֶת רִיבָם	ravta et rivam
you judged their claim,	דַּנְתָּ אֶת דִּינָם	danta et dinam
you avenged their wrong;	נָקַמְתָּ אֶת נִקְמָתָם	nakamta et nikmatam;
you handed over the strong to the weak,	מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים	masarta giborim beyad chalashim
the many to the few,	וְרַבִּים בְּיַד מְעַטִּים	verabim beyad me'atim
the impure to the pure,	וּטְמֵאִים בְּיַד טְהוֹרִים	uteme'im beyad tehorim
the evil to the righteous,	וּרְשָׁעִים בְּיַד צַדִּיקִים	ur'sha'im beyad tzadikim
and the wicked to students of your Torah.	וְזֵדִים בְּיַד עוֹסְקֵי תוֹרָתֶךָ	vezedim beyad oskei Toratecha.
And for yourself you made	וּלְךָ עָשִׂיתָ	Ulecha asita
a great and holy name in your world,	שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ	shem gadol vekadosh be'olamecha,
and for your people Israel	וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ	ule'amcha Yisrae'l asita
you made a great victory and deliverance—	תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן	teshu'ah gedolah ufurkan
like today.	כְּהַיּוֹם הַזֶּה	kehayom hazeh.
And after this your children came	וְאַחַר כֵּן בָּאוּ בָנֶיךָ	Ve'achar ken ba'u vanecha
to your holy of holies,	לִדְבִיר בֵּיתֶךָ	lidvir betecha,
cleared out your temple,	וּפִנּוּ אֶת הֵיכָלֶךָ	ufinu et hechalecha,
purified your holy place,	וְטִהֲרוּ אֶת מִקְדָּשֶׁךָ	vetiharu et mikdashecha,
and lit lights	וְהִדְלִיקוּ נֵרוֹת	vehidliku nerot
in your holy courtyards,	בְּחַצְרוֹת קָדְשֶׁךָ	bechatzrot kodshecha,
and they set	וְקָבְעוּ	vekav'u
these eight days of Chanukah	שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ	shemonat yemei Chanukah elu,
to thank and praise your great name.	לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל	lehodot ul'halel leshimcha hagadol.

SPS Sample

For Yom Ha'Atzma'ut:[1]

When the Jewish people were returning	בִּימֵי שִׁבַת עַמְּךָ יִשְׂרָאֵל	Bimei shivat am'cha Yisra'el
to their borders as in ancient times,	לִגְבוּלָם כִּימֵי קֶדֶם	ligvulam, kimei kedem,
the gates of their land were sealed	נִסְגְּרוּ שַׁעֲרֵי אַרְצָם	nisgeru sha'rei artzam
against our brothers and sisters	בִּפְנֵי אַחֵינוּ	bifnei acheinu,
as they fled destruction,	פְּלִיטֵי חֶרֶב	pelitei cherev,
and their enemies *formed* an alliance,	וְאוֹיְבִים בַּעֲלֵי בְּרִיתָם	ve'oyvim, ba'alei beritam
rose up to destroy the Jewish people.	קָמוּ לְאַבֵּד אֶת עַמְּךָ יִשְׂרָאֵל	kamu le'abed et am'cha Yisra'el.
But you in your great mercy	וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים	Ve'ata berachamecha harabim
stood up for them in their time of trouble—	עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם	amad'ta lahem be'et tzaratam,
you pleaded their cause,	רַבְתָּ אֶת רִיבָם	ravta et rivam,
you judged their claim,	דַּנְתָּ אֶת דִּינָם	danta et dinam,
and avenged their wrong.	נָקַמְתָּ אֶת נִקְמָתָם	nakamta et nikmatam.
Psalm 20:9 *Our foes* crumpled and fell,	הֵמָּה כָּרְעוּ וְנָפָלוּ	Hemah kar'u venafalu,
while we stood and prevailed!	וַאֲנַחְנוּ קַמְנוּ וַנִּתְעוֹדָד	va'anachnu kamnu venit'odad!
And for yourself you made	וּלְךָ עָשִׂיתָ	Ulecha asita
a great and holy name in your world,	שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ	shem gadol vekadosh be'olamecha,
and for your people Israel	וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ	ule'amcha Yisrae'l asita
you made a great victory and deliverance.	תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן	teshu'ah gedolah ufurkan
On the fifth day	וּבַחֹדֶשׁ הַשֵּׁנִי	Uvachodesh hasheni,
of *Iyar,* the second month,	בַּחֲמִשָּׁה לַחֹדֶשׁ	bachamishah lachodesh,
we were free of foreign domination.[2]	פָּרַקְנוּ עוֹל גּוֹיִם מֵעַל צַוָּארֵנוּ	paraknu ol goyim me'al tzavarenu.

SPS Sample

[1] This prayer is adapted from Jules Harlow's version for Conservative liturgy and from other sources, ancient and contemporary. Israel's Independence Day is the fifth of Iyar; if that day is a Friday or Shabbat, the festival is the previous Thursday; if it's a Monday, the festival is postponed to Tuesday. This is to avoid conflict with Shabbat for either Yom Ha'Atzma'ut or Yom HaZikaron.

[2] "In the second month, on the fifth day of the month, we removed the yoke of *other* nations from our necks!"

For Yom Yerushalayim:[1]

In the 20th year of our nation's rebirth,	בִּשְׁנַת עֶשְׂרִים לִתְקוּמָתֵנוּ	Bishnat esrim lit'kumatenu,
when our enemies rose against us—	בְּקוּם עָלֵינוּ אוֹיְבֵנוּ	bekum aleinu oyveinu—
Psalm 83:5 Saying, "Let's destroy their state,	אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי	Amru, "Lechu venach'chidem migoi,
so the name 'Israel' will never be spoken!"	וְלֹא־יִזָּכֵר שֵׁם־יִשְׂרָאֵל עוֹד	velo yizacher shem Yisra'el od."
Then you in your great mercy	וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים	Ve'ata berachamecha harabim
defended *our people* in their of trouble—	עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם	amad'ta lahem be'et tzaratam,
you pleaded their cause,	רַבְתָּ אֶת רִיבָם	ravta et rivam,
you judged their claim,	דַּנְתָּ אֶת דִּינָם	danta et dinam,
and avenged their wrong.	נָקַמְתָּ אֶת נִקְמָתָם	nakamta et nikmatam.
Psalm 20:9 Our foes crumpled and fell,	הֵמָּה כָּרְעוּ וְנָפָלוּ	Hemah kar'u venafalu,
while we stood and prevailed!	וַאֲנַחְנוּ קַמְנוּ וַנִּתְעוֹדָד	va'anachnu kamnu venit'odad!
And for yourself you made	וּלְךָ עָשִׂיתָ	Ulecha asita
a great and holy name in your world,	שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ	shem gadol vekadosh be'olamecha,
and for your people Israel	וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ	ule'amcha Yisrae'l asita
you made a great victory and deliverance.	תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן	teshu'ah gedolah ufurkan
In *Iyar,* the second month	וּבַחֹדֶשׁ הַשֵּׁנִי	Uvachodesh hasheni,
on the twenty-eighth day	בִּשְׁמוֹנָה וְעֶשְׂרִים בּוֹ	bishmonah ve'esrim bo,
Psalm 122:2 We stood within your gates,	עֹמְדוֹת הָיוּ רַגְלֵינוּ בִּשְׁעָרַיִךְ	Omdot hayu ragleinu bish'arayich,
O Jerusalem!	יְרוּשָׁלָם	Yerushalayim.

[1] This prayer is adapted from ancient and contemporary sources.

SPS Sample

Answer Us ▪ עֲנֵנוּ ▪ Aneinu

On public fast days, the leader repeats this before Refa'enu in the morning and afternoon amidah, and the individual adds it at the end of Shema Kolenu in the afternoon Amidah.

Answer us, God, answer	עֲנֵנוּ יי עֲנֵנוּ	Aneinu, Adonai, aneinu
on our fast day	בְּיוֹם צוֹם תַּעֲנִיתֵנוּ	beyom tzom ta'aniteinu
for we are in deep trouble.	כִּי בְצָרָה גְדוֹלָה אֲנָחְנוּ	ki vetzara gedolah anachnu!
Don't think of our guilt	אַל תֵּפֶן אֶל רִשְׁעֵנוּ	Al tefen el rish'enu,
or turn away from us	וְאַל תַּסְתֵּר פָּנֶיךָ מִמֶּנּוּ	ve'al taster panecha mimenu,
or hide from our plea!	וְאַל תִּתְעַלַּם מִתְּחִנָּתֵנוּ	ve'al tit'alam mit'chinatenu!
Please, be close to our cry	הֱיֵה נָא קָרוֹב לְשַׁוְּעָתֵנוּ	Heyeh na karov leshav'atenu,
let your kindness be our comfort—	יְהִי נָא חַסְדְּךָ לְנַחֲמֵנוּ	ye'hi na chasdecha lenachamenu
even before we cry out, answer us,	טֶרֶם נִקְרָא אֵלֶיךָ עֲנֵנוּ	--terem nikrah elecha anenu!
As the prophet says:	כַּדָּבָר שֶׁנֶּאֱמַר	kadavar shene'emar:
Isaiah 65:24 "And before they call	וְהָיָה טֶרֶם־יִקְרָאוּ	"Vehaya terem yikra'u,
I will answer;	וַאֲנִי אֶעֱנֶה	va'ani e'eneh;
before they finish speaking, I will hear."	עוֹד הֵם מְדַבְּרִים וַאֲנִי אֶשְׁמָע	od hem medabrim, va'ani eshmah."
For you, God,	כִּי אַתָּה יי	Ki atah Adonai
answer in time of trouble,	הָעוֹנֶה בְּעֵת צָרָה	ha'oneh be'et tzarah,
take notice and rescue	פּוֹדֶה וּמַצִּיל	podeh umatzil
in every time of trouble and woe.	בְּכָל-עֵת צָרָה וְצוּקָה	bechol et, tzarah vetzukah.
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 answers in time of trouble.	הָעוֹנֶה בְּעֵת צָרָה אָמֵן	ha'oneh be'et tzarah. Amen

SPS Sample

Comfort ▪ נַחֵם ▪ Nachem

On the Ninth of Av, we add Nachem.

Comfort, ruling God,	נַחֵם יי אֱלֹהֵינוּ	Nachem, Adonai Eloheinu,
those who mourn for Zion	אֶת אֲבֵלֵי צִיּוֹן	et avelei Tziyon
and those who mourn for Jerusalem,	וְאֶת אֲבֵלֵי יְרוּשָׁלָיִם	ve'et avelei Yerushalayim,
the grieving, ruined city,	וְאֶת הָעִיר הָאֲבֵלָה וְהֶחֳרֵבָה	ve'et ha'ir ha'avelah vehechorevah
despised and destroyed—	וְהַבְּזוּיָה וְהַשּׁוֹמֵמָה	vehabzuyah vehashomemah—
grieving, for the loss of her children,	הָאֲבֵלָה מִבְּלִי בָנֶיהָ	ha'avelah mibli vaneha,
ruined, for *all* her homes *are empty*,	וְהֶחֳרֵבָה מִמְּעוֹנוֹתֶיהָ	vehechorevah mim'onoteha,
despised, for her glory *is gone,*	וְהַבְּזוּיָה מִכְּבוֹדָהּ	vehabzuyah mikvodah,
destroyed, for no one lives *in her*—	וְהַשּׁוֹמֵמָה מֵאֵין יוֹשֵׁב	vehashomemah me'ein yoshev—
yet she lives *on*, head hidden *in shame*,	וְהִיא יוֹשֶׁבֶת וְרֹאשָׁהּ חָפוּי	vehi yoshevet veroshah chafu'i
like a barren, childless woman;	כְּאִשָּׁה עֲקָרָה שֶׁלֹּא יָלְדָה	ke'ishah akarah shelo yaldah;
Roman legions have destroyed her,	וַיְבַלְּעוּהָ לְגִיוֹנוֹת	vayevaluha ligyonot,
heathens have dispossessed her,	וַיִּירָשׁוּהָ עוֹבְדֵי זָרִים	vayirashuha ovdei zarim,
slaughtered your people Israel,	וַיָּטִילוּ אֶת-עַמְּךָ יִשְׂרָאֵל לֶחָרֶב	vayatilu et am'cha Yisra'el lecharev
and arrogantly killed	וַיַּהַרְגוּ בְזָדוֹן	vayahargu vezadon
the people who are devoted to *God* on high.	חֲסִידֵי עֶלְיוֹן	chasidei elyon.
For this, Zion weeps bitterly	עַל-כֵּן צִיּוֹן בְּמַר תִּבְכֶּה	Al ken Tziyon bemar tivkeh
and Jerusalem adds her voice *of grief:*	וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ	virushalayim titen kolah:
"My heart, my heart, *how I grieve* for the slain,	לִבִּי לִבִּי עַל חַלְלֵיהֶם	"Libi, libi al chaleleihem,
my guts, my guts,[1] *how I grieve* for the slain!"	מֵעַי מֵעַי עַל חַלְלֵיהֶם	me'ei, me'ei al chaleleihem!"
For you, God, burned *the city* with fire,	כִּי אַתָּה יי בָּאֵשׁ הִצַּתָּהּ	Ki atah, Adonai, ba'esh hitzatah,
but in future you will rebuild it with fire,	וּבָאֵשׁ אַתָּה עָתִיד לִבְנוֹתָהּ	uva'esh atah atid livnotah,
as the prophet says:	כָּאָמוּר	ka'amur:
Zech. 2:9 "'And I shall be for her,' says God,	וַאֲנִי אֶהְיֶה־לָּהּ נְאֻם־יְהוָה	"'Va'ani ehyeh lah,' ne'um Adonai,
'a wall of fire *all* around,	חוֹמַת אֵשׁ סָבִיב	'chomat esh saviv
and as glory I shall be within her.'"[2]	וּלְכָבוֹד אֶהְיֶה בְתוֹכָהּ	ulechavod ehyeh vetochah.'"

[1] The grief is so overwhelming that it's a physical pain inside the body.

[2] I.e., God promises to rebuild Jerusalem by erecting a wall of fire around the city and by filling the city with divine glory.

SPS Sample

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 comforts Zion	מְנַחֵם צִיּוֹן	menachem Tziyon
and rebuilds Jerusalem.	וּבוֹנֶה יְרוּשָׁלַיִם אָמֵן	uvoneh Yerushalayim. Amen

SPS Sample

Blessing for Peace ▪ שִׂים שָׁלוֹם ▪ Sim Shalom

When repeating the amidah on public fast day afternoons, the leader inserts the responsive Priests' Blessing:

Our God	אֱלֹהֵינוּ	Eloheinu
and God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
bless us with the triple blessing	בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת	bar'cheinu vaberachah hamshuleshet
in the Torah,	בַּתּוֹרָה	baTorah
written by your servant Moses,	הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	hak'tuvah al yedei Moshe avdecha,
spoken by Aaron and his children,	הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו	ha'amurah mipi Aharon uvanav
the priests—your holy people—	כֹּהֲנִים עַם קְדוֹשֶׁךָ	kohanim—am kedoshecha—
in these words:	כָּאָמוּר	ka'amur:

After each of the three verses of the Priests' Blessing, the congregation responds.

Num 6:24-26 May God bless you	יְבָרֶכְךָ יהוה	Yevarechecha Adonai
and protect you.	וְיִשְׁמְרֶךָ	veyishmerecha.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon
May God smile at you[1]	יָאֵר יהוה ׀ פָּנָיו אֵלֶיךָ	Ya'er Adonai panav elecha
and show you favor.	וִיחֻנֶּךָּ	vichuneka.
May this be your will!	כֵּן יְהִי רָצוֹן	ken yehi ratzon
May God let you perceive *God's* presence[2]	יִשָּׂא יהוה ׀ פָּנָיו אֵלֶיךָ	Yisa Adonai panav elecha
and set you at peace.	וְיָשֵׂם לְךָ שָׁלוֹם	veyasem lecha shalom.
May this be your will!	כֵּן יְהִי רָצוֹן	Ken yehi ratzon

SPS Sample

[1] "May God send the light of *God's* face/presence toward you"
[2] "May God raise *God's* face toward you"

In the silent amidah, the congregation says this blessing:

Grant peace on earth,[1]	שִׂים שָׁלוֹם בָּעוֹלָם	Sim shalom ba'olam
goodness and blessing,	טוֹבָה וּבְרָכָה	tovah uv'rachah
grace, kindness and mercy	חֵן וָחֶסֶד וְרַחֲמִים	chen vachesed verachamim
for us and all Israel, your people.	עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל עַמֶּךָ	aleinu ve'al kol Yisra'el amecha.
Bless us all, O source of life,	בָּרְכֵנוּ אָבִינוּ כֻּלָּנוּ	Bar'chenu avinu kulanu
as one, in the light of your presence.	כְּאֶחָד בְּאוֹר פָּנֶיךָ	ke'echad be'or panecha,
For in the light of your presence	כִּי בְאוֹר פָּנֶיךָ	ki ve'or panecha
you gave us, Ruling God,	נָתַתָּ לָנוּ יי 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 וְשָׁלוֹם	verachamim vechayim veshalom.
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,
at every time and in every hour	בְּכָל-עֵת וּבְכָל-שָׁעָה	bechol et uvechol sha'ah
with your peace.	בִּשְׁלוֹמֶךָ	bishlomecha.

Between Rosh Hashanah and Yom Kippur, use the shaded section instead of the next four lines.

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 blesses *God's* people Israel	הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	hamvarech et amo Yisra'el
with peace.	בַּשָּׁלוֹם אָמֵן	bashalom. Amen

Between Rosh Hashanah and Yom Kippur, say the shaded lines; when repeating the amidah, the leader pauses while the congregation says the next five lines, then repeats them.

In the Book of Life, blessing,	בְּסֵפֶר חַיִּים בְּרָכָה	BeSefer Chayim, berachah
peace and good livelihood, may we be	וְשָׁלוֹם וּפַרְנָסָה טוֹבָה	veshalom ufarnasah tovah,
reviewed and graded before you,	נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ אֲנַחְנוּ	nizacher venikatev lefanechah, anachnu
with all your people, Israel's descendants,	וְכָל-עַמְּךָ בֵּית יִשְׂרָאֵל	vechol amchah Beit Yisra'el
for a life of goodness and peace.	לְחַיִּים טוֹבִים וּלְשָׁלוֹם	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.	עוֹשֶׂה הַשָּׁלוֹם אָמֵן	oseh hashalom. Amen

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

SPS Sample

Priests' Blessing ▪ בִּרכַּת כֹּהֲנִים ▪ Bircat Kohanim

When repeating the musaf amidah on festival holy days, some congregations insert the Priests' Blessing. (Some congregations omit it on democratic grounds; others retain it for the sake of tradition). Although this ritual looks unusual, the changes from standard liturgy are minor: we modify the end of the Temple Service blessing, continue as usual with the Thanksgiving blessing; then—instead of the leader reciting the Priests' Blessing as usual during shacharit repetition—the leader and Kohanim recite the Priests' Blessing responsively.

Leader and Congregation:

May our prayer please you	וְתֶעֱרַב עָלֶיךָ עֲתִירָתֵינוּ	Vete'erav alecha atirateinu
like the offerings of ascent and approach;[1]	כְּעוֹלָה וּכְקָרְבָּן	ke'olah uchekorban;
please, merciful one,	אָנָּא רַחוּם	anah, rachum,
in your many mercies,	בְּרַחֲמֶיךָ הָרַבִּים	berachamecha harabim
bring back your presence	הָשֵׁב שְׁכִינָתְךָ	hashev shechinat'cha
to your city, Zion,	לְצִיּוֹן עִירֶךָ	leTziyon ir'cha
and the system of worship to Jerusalem.	וְסֵדֶר הָעֲבוֹדָה לִירוּשָׁלָיִם	veseder ha'avodah lirushalayim.
And may our eyes witness	◊ וְתֶחֱזֶינָה עֵינֵינוּ	◊ Vetechezena eineinu
your return to Zion, in mercy.	בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים	beshuvcha leTziyon berachamim.
There we shall serve you reverently	וְשָׁם נַעַבְדְךָ בְּיִרְאָה	Vesham na'avod'cha beyir'ah
Mal. 3:4 as in days of old and years long past.	כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת	kimei olam ucheshanim kadmoniyot.

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
the only one whom	שֶׁאוֹתְךָ לְבַדְךָ	she'ot'cha levad'cha
we reverently serve.	בְּיִרְאָה נַעֲבוֹד אָמֵן	beyir'ah na'avod. Amen

[1] עוֹלָה 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. קָרְבָּן 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.

SPS Sample

The leader chants the usual Thanksgiving blessing while we say the Teachers' Thanksgiving, shaded below.

We thank you,	מוֹדִים אֲנַחְנוּ לָךְ ׀	Modim anachnu lach ׀
because you are the Ruler, our God,	שָׁאַתָּה הוּא ׀ יי אֱלֹהֵינוּ	sha'atah hu ׀ Adonai Elohenu
God of our ancestors,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	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 לְךָ וּנְסַפֵּר 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 נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ	ve'al nishmoteinu hapekudot lach,
Your miracles, with us every day,	וְעַל נִסֶּיךָ 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 וָבֹקֶר וְצָהֳרָיִם	shebechol et, erev vavoker vetzohorayim.
Your mercies never end; the one	הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ	Hatov ki lo chalu rachamecha,
All good and merciful *and blessed,*	וְהַמְרַחֵם	vehamrachem
Whose kindnesses are never done.	כִּי לֹא תַמּוּ חֲסָדֶיךָ	ki lo tamu chasadecha,
In you our hopes forever rest.	מֵעוֹלָם קִוִּינוּ לָךְ	me'olam kivinu lach.

We read the shaded passage silently as the leader chants the Thanksgiving blessing:

We thank you	מוֹדִים אֲנַחְנוּ לָךְ ׀	Modim anachnu lach ׀
for you are the Ruler, our God	שָׁאַתָּה הוּא ׀ יי אֱלֹהֵינוּ	sha'ata hu ׀ Adonai Eloheinu
and our ancestors' God,	וֵאלֹהֵי 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 *we give*	בְּרָכוֹת וְהוֹדָאוֹת	Berachot vehoda'ot
to your great and holy name,	לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ	leshimcha hagadol vehakadosh,
because you have given us life	עַל שֶׁהֶחֱיִיתָנוּ	al shehecheyitanu
and sustained us.	וְקִיַּמְתָּנוּ	vekiyamtanu.

SPS Sample

Keep giving us life and sustenance,	כֵּן תְּחַיֵּנוּ וּתְקַיְּמֵנוּ	Ken techayenu utekaymenu,
and gather our scattered exiles	וְתֶאֱסוֹף גָּלֻיּוֹתֵינוּ	vete'esof galuyotenu
to the courtyards of your sanctuary,	לְחַצְרוֹת קָדְשֶׁךָ	lechatzrot kodshecha,
to keep your statutes,	לִשְׁמוֹר חֻקֶּיךָ	lishmor chukecha
do your will,	וְלַעֲשׂוֹת רְצוֹנֶךָ	vela'asot retzonecha,
and serve you wholeheartedly	וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם	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 אֵל הַהוֹדָאוֹת	Baruch El hahoda'ot.

The leader continues:

And for all these things may your	וְעַל כֻּלָּם	Ve'al kulam
name be blessed and exalted,	יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ	yitbarach veyitromam shimcha
O our ruler, constantly, and for ever.	מַלְכֵּנוּ תָּמִיד לְעוֹלָם וָעֶד	malkenu, tamid le'olam va'ed.
Every living being will thank you (selah),	וְכֹל הַחַיִּים יוֹדוּךָ סֶלָה	Vechol hachayim yoducha selah,
and they will hail your name in truth,	וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת	vihalelu et shimcha be'emet,
God, our salvation and help (selah).	הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶלָה	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,	הַטּוֹב שִׁמְךָ	hatov shimcha
and to whom thanks are due.	וּלְךָ נָאֶה לְהוֹדוֹת אָמֵן	ulecha na'eh lehodot. Amen

The leader continues here.

God and God	אֱלֹהֵינוּ וֵאלֹהֵי	Eloheinu vElohei
of our ancestors,	אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	avoteinu ve'imoteinu
bless us with the triple blessing	בָּרְכֵנוּ בַּבְּרָכָה הַמְשֻׁלֶּשֶׁת	bar'cheinu vab'rachah hamshuleshet
in the Torah,	בַּתּוֹרָה	baTorah
written by your servant Moses,	הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדֶּךָ	hak'tuvah al yedei Moshe avdecha,
spoken by Aaron and his children,	הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו	ha'amurah mipi Aharon uvanav

SPS Sample

The leader calls on the Kohanim

the priests—	כֹּהֲנִים	kohanim—

and we all respond

your holy people—in these words:	עַם קְדוֹשֶׁךָ כָּאָמוּר	am kedoshecha ka'amur:

The Kohanim recite this blessing, together

We bless you, ruling God;	בָּרוּךְ אַתָּה יי	Baruch ata Adonai
your rule does time transcend,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu Melech ha'olam,
who made us holy	אֲשֶׁר קִדְּשָׁנוּ	asher kidshanu
with Aaron's holiness	בִּקְדֻשָּׁתוֹ שֶׁל אַהֲרוֹן	bikdushato shel Aharon
and told us to bless *God's* people Israel	וְצִוָּנוּ לְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל	vetzivanu levarech et amo Yisra'el
with love.	בְּאַהֲבָה	be'ahavah!

The leader chants each word of the Priests' Blessing, and the Kohanim repeat it[1]*.*
The congregation says "Amen" after each of the three sections

Num 6:24-26 May God bless and protect you.	יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ	Yevarechecha Adonai veyishmerecha.
May God shine *God's* presence on you,	יָאֵר יְהוָה ׀ פָּנָיו אֵלֶיךָ	Ya'er Adonai panav elecha
and show you favor.	וִיחֻנֶּךָּ	vichuneka.
May God let you perceive *God's* presence[2]	יִשָּׂא יְהוָה ׀ פָּנָיו אֵלֶיךָ	Yisa Adonai panav elecha,
and set you at peace.	וְיָשֵׂם לְךָ שָׁלוֹם	veyasem lecha shalom.

SPS Sample

Continue with Blessing 7 for peace, page 414.

[1] Some people recite extensive prayers after each word and after each phrase. You will find those prayers in other books.

[2] "May God raise *God's* face toward you"; it's an idiom for becoming aware of someone. Deut 10:17 describes God as a judge who "doesn't raise a face / לא־יִשָּׂא פָנִים / lo yisa panim," who acknowledges neither plaintiff nor defendant and who judges impartially. The priests' blessing is that we should become aware of God. For some, this awareness is a rare treat.

Source of Life ▪ אָבִינוּ מַלְכֵּנוּ ▪ Avinu Malkenu

Source of life! Sovereign!	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
We have sinned in front of you!	חָטָאנוּ לְפָנֶיךָ	chatanu lefanecha!
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
we have no ruler but you.	אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה	ein lanu melech ela atah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
take action for us, for the sake of your reputation.	עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ	aseh imanu lema'an shemecha.

On public fasts, use the shaded line instead of the line above it

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
grant us a good new year.[1]	חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה	chadesh aleinu shanah tovah.
bless us with a good year.	בָּרֵךְ עָלֵינוּ שָׁנָה טוֹבָה	barech aleinu shanah tovah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
take away from us all harsh laws.	בַּטֵּל מֵעָלֵינוּ כָּל גְּזֵרוֹת קָשׁוֹת	bateil me'aleinu kol gezerot kashot.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
bring to nothing our enemies' plans.	בַּטֵּל מַחְשָׁבוֹת שׂוֹנְאֵינוּ	bateil mach'shevot son'einu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
destroy our foes' intentions.	הָפֵר עֲצַת אוֹיְבֵינוּ	hafer atzat oyveinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
destroy all trouble and enemies for us.	כַּלֵּה כָּל-צַר וּמַשְׂטִין מֵעָלֵינוּ	kaleh kol tzar umastin me'aleinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
stop the mouths	סְתוֹם פִּיּוֹת	stom piyot
of our enemies and accusers.	מַשְׂטִינֵינוּ וּמְקַטְרְגֵינוּ	mastineinu umekatregeinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remove sickness, war and famine,	כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָב	kaleh dever vecherev vera'av
captivity, ruin, sin and devastation	וּשְׁבִי וּמַשְׁחִית וְעָוֹן וּשְׁמַד	ush'vi umashchit ve'avon ush'mad
for the children of your contract.	מִבְּנֵי בְרִיתֶךָ	mibnei veritecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
keep the plague away from your people.[2]	מְנַע מַגֵּפָה מִנַּחֲלָתֶךָ	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.

SPS Sample

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
forgive and pardon all our sins.	סְלַח וּמְחַל לְכָל-עֲוֹנוֹתֵינוּ	selach umechal lechol avonoteinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
forgive and ignore	מְחֵה וְהַעֲבֵר	mecheh veha'aver
our misdeeds and our sins	פִּשָׁעֵינוּ וְחַטֹּאתֵינוּ	pesha'einu vechatoteinu
committed before you.	מִנֶּגֶד עֵינֶיךָ	mineged einecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
in your great mercy, erase	מְחוֹק בְּרַחֲמֶיךָ הָרַבִּים	mechok berachamecha harabim
every record of our guilt.[1]	כָּל שִׁטְרֵי חוֹבוֹתֵינוּ	kol shitrei chovoteinu.

The leader chants the next nine verses aloud, following the congregation

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
bring us back, fully repentant,	הַחֲזִירֵנוּ בִּתְשׁוּבָה שְׁלֵמָה	hachazirenu bit'shuva shelema
to you.	לְפָנֶיךָ	lefanecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
send complete healing	שְׁלַח רְפוּאָה שְׁלֵמָה	shelach refu'ah shelema
to our sick.	לְחוֹלֵי עַמֶּךָ	lecholei amecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
tear up our harsh sentence.[2]	קְרַע רַע גְּזַר דִּינֵנוּ	kera ro'a gezar dinenu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remember us with favor.[3]	זָכְרֵנוּ בְּזִכָּרוֹן טוֹב לְפָנֶיךָ	zochrenu bezikaron tov lefanecha.

[1] Or, "All documents *that record* our indebtedness *to guilt*." The metaphor is financial; שְׁטַר 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."

SPS Sample

For the next five verses, on public fasts we say זָכְרֵנוּ*;*
between Rosh Hashanah and Yom Kippur, כָּתְבֵנוּ בְּסֵפֶר

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remember us for a good life.	זָכְרֵנוּ לְחַיִּים טוֹבִים	zochreinu lechayim tovim.
write us in the book of good life.	כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים	kotvenu besefer chayim tovim.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remember us for rescue and salvation.	זָכְרֵנוּ לִגְאֻלָּה וִישׁוּעָה	zochreinu lig'ulah vishu'ah.
write us in the book	כָּתְבֵנוּ בְּסֵפֶר	kotvenu besefer
of rescue and salvation.	גְּאֻלָּה וִישׁוּעָה	ge'ulah vishu'ah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remember us for livelihood and fulfillment.	זָכְרֵנוּ לְפַרְנָסָה וְכַלְכָּלָה	zochreinu lefarnasah vechalkalah.
write us in the book	כָּתְבֵנוּ בְּסֵפֶר	kotvenu besefer
of livelihood and fulfillment.	פַּרְנָסָה וְכַלְכָּלָה	parnasah vechalkalah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remember us for merit.	זָכְרֵנוּ לִזְכִיּוֹת	zochreinu liz'chuyot.
write us in the book of merit.	כָּתְבֵנוּ בְּסֵפֶר זְכִיּוֹת	kotvenu besefer zechuyot.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remember us for forgiveness and pardon.	זָכְרֵנוּ לִסְלִיחָה וּמְחִילָה	zochreinu lislichah umechilah.
write us in the book	כָּתְבֵנוּ בְּסֵפֶר	kotvenu besefer
of forgiveness and pardon.	סְלִיחָה וּמְחִילָה	selichah umechilah.

We continue silently

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
make salvation flower for us soon.	הַצְמַח לָנוּ יְשׁוּעָה בְּקָרוֹב	hatzmach lanu yeshu'ah bekarov.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
give pride[1] to your people Israel.	הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ	hareim keren Yisra'el amecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
bring your anointed one.[2]	הָרֵם קֶרֶן מְשִׁיחֶךָ	hareim keren Meshichecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
fill our hands from your blessings.	מַלֵּא יָדֵינוּ מִבִּרְכוֹתֶיךָ	maleh yadeinu mibir'chotecha.

[1] "Raise the horn."
[2] "Raise the horn of your anointed one," an appeal for God to send the Messiah.

SPS Sample

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
fill our pantries with plenty.	מַלֵּא אֲסָמֵינוּ שָׂבָע	maleh asameinu savah.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
hear our voice,	שְׁמַע קוֹלֵנוּ	shema kolenu,
be kind and merciful to us.	חוּס וְרַחֵם עָלֵינוּ	chus verachem aleinu!
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
graciously and with favor accept	קַבֵּל בְּרַחֲמִים וּבְרָצוֹן	kabel berachamim uveratzon
our prayer.	אֶת-תְּפִלָּתֵינוּ	et tefilateinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
open heaven's gates	פְּתַח שַׁעֲרֵי שָׁמַיִם	petach sha'arei shamayim
to *receive* our prayer.	לִתְפִלָּתֵנוּ	litfilatenu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
don't sent us away	נָא אַל תְּשִׁיבֵנוּ	na al teshivenu
from you emptyhanded.	רֵיקָם מִלְּפָנֶיךָ	rekam milfanecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
remember—we're *only* dust.	זְכֹר כִּי עָפָר אֲנָחְנוּ	zechor ki afar anachnu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
may this be	תְּהֵא הַשָּׁעָה הַזֹּאת	tehei hasha'ah hazot
a time of mercy	שְׁעַת רַחֲמִים	she'at rachamim
and favor from you.	וְעֵת רָצוֹן מִלְּפָנֶיךָ	ve'et ratzon milfanecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
take pity on us,	חֲמוֹל עָלֵינוּ	chamol aleinu
our children and our babies.	וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ	ve'al olaleinu vetapenu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for the sake of those	עֲשֵׂה לְמַעַן	aseh lema'an
who died to show your holiness.[1]	הֲרוּגִים עַל שֵׁם קָדְשֶׁךָ	harugim al shem kodshecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for the sake of	עֲשֵׂה לְמַעַן	aseh lema'an
those slaughtered for your unity.[2]	טְבוּחִים עַל יִחוּדֶךָ	tevuchim al yichudecha.

[1] "those killed for the sake of the reputation of your holiness"—the martyrs who died to show their faith in God's holiness.

SPS Sample

Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for the sake of	עֲשֵׂה לְמַעַן	aseh lema'an
those who came through fire and water	בָּאֵי בָאֵשׁ וּבַמַּיִם	ba'ei va'esh uvamayim
to show your holiness.	עַל קִדּוּשׁ שְׁמֶךָ	al kiddush shemecha.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
let us see retribution	נְקוֹם לְעֵינֵינוּ	nekom le'eineinu
for your servants' spilled blood.[1]	נִקְמַת דַּם עֲבָדֶיךָ הַשָּׁפוּךְ	nikmat dam avadecha hashafuch.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for your own reputation	עֲשֵׂה לְמַעַנְךָ	aseh lema'an'cha
if not for our sake!	אִם לֹא לְמַעֲנֵנוּ	im lo lema'aneinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for your own reputation; save us.	עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ	aseh lema'ancha, vehoshi'enu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for your great mercy.	עֲשֵׂה לְמַעַן רַחֲמֶיךָ הָרַבִּים	aseh lema'an rachamecha harabim.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
do it for your own reputation—	עֲשֵׂה לְמַעַן שְׁמֶךָ	aseh lema'an shim'cha
great, mighty and awesome—	הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא	hagadol hagibor vehanora
by which we are called.[2]	שֶׁנִּקְרָא עָלֵינוּ	shenikra aleinu.
Source of life! Sovereign,	אָבִינוּ מַלְכֵּנוּ	Avinu malkenu,
be gracious and answer us,	חָנֵּנוּ וַעֲנֵנוּ	chonenu va'anenu
though we have done nothing *to earn*	כִּי אֵין בָּנוּ מַעֲשִׂים	ki ein banu ma'asim;
your favor; be just and kind to us—	עֲשֵׂה עִמָּנוּ צְדָקָה וָחֶסֶד	aseh imanu tzedakah vachesed,
and save us!	וְהוֹשִׁיעֵנוּ	vehoshi'enu.

After Avinu Malkenu ...
... in the morning: Tachanun (if included), page 263; Half Kaddish, page 541;
then Torah service (page 318) or concluding prayers (page 330).
...in the afternoon: Tachanun excerpts (if included), page 272 and page 277;
Full Kaddish, page 542; Aleinu, page 491.

[2] Martyrs who by their deaths declared God's oneness.
[1] Birnbaum omits לְעֵינֵינוּ, one of many slight variations in different versions of this poem.
[2] "By which we are called"—Birnbaum; "proclaimed upon us"—Scherman. The meaning is uncertain.

SPS Sample

The Song of Glory ▪ אָבִינוּ מַלְכֵּנוּ ▪ Anim Zemirot

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	**A**n'im zemirot
and compose songs	וְשִׁירִים אֶעֱרוֹג	veshirim e'erog
because my soul longs for you.	כִּי אֵלֶיךָ נַפְשִׁי תַעֲרוֹג	ki elecha nafshi ta'arog.
My soul longs for shelter in your hand,	נַפְשִׁי חָמְדָה בְּצֵל יָדֶךָ	**N**afshi chamda betzel yadecha,
to grasp every mystery of your secret.	לָדַעַת כָּל-רָז סוֹדֶךָ	lada'at kol raz sodecha.
When I speak of your glory,	מִדֵּי דַבְּרִי בִּכְבוֹדֶךָ	**M**idei dabri bichvodecha
my heart longs for your love.	הוֹמֶה לִבִּי אֶל דּוֹדֶיךָ	homeh libi el dodecha.
So I shall utter your praises	עַל כֵּן אֲדַבֵּר בְּךָ נִכְבָּדוֹת	**A**l ken adaber becha nichbadot,
and praise your name	וְשִׁמְךָ אֲכַבֵּד	veshimcha achabed
in songs of love.	בְּשִׁירֵי יְדִידוֹת	beshirei yedidot.
I will speak of your glory	אֲסַפְּרָה כְּבוֹדֶךָ	**A**saprah chevod'cha
though I do not see you;	וְלֹא רְאִיתִיךָ	velo re'iticha;
I'll compare you, describe you	אֲדַמְּךָ אֲכַנְּךָ	adam'cha, achan'cha
though I do not know you.	וְלֹא יְדַעְתִּיךָ	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	**B**eyad nevi'echa,
in your servants' mysteries	בְּסוֹד עֲבָדֶיךָ	besod avadecha,
you hinted at the glory of	דִּמִּיתָ הַדַר	dimita hadar
your splendid power.	כְּבוֹד הוֹדֶךָ	kevod hodecha.
Your greatness and might	גְּדֻלָּתְךָ וּגְבוּרָתֶךָ	**G**edulat'cha ugevuratecha
they told through the power of your deeds.	כִּנּוּ לְתֹקֶף פְּעֻלָּתֶךָ	kinu letokef pe'ulatecha.
They gave hints of you,	דִּמּוּ אוֹתְךָ	**D**imu ot'cha
but *did not explain* your true nature;	וְלֹא כְּפִי יֶשְׁךָ	velo chefi yeshcha,
they explained you through your deeds.	וַיַּשְׁווּךָ לְפִי מַעֲשֶׂיךָ	vayashvucha lefi ma'asecha.

SPS Sample

They hinted at you in many images,	הִמְשִׁילוּךָ בְּרוֹב חֶזְיוֹנוֹת	**H**imshilucha berov chezyonot,
but you are One	הִנְּךָ אֶחָד	hin'cha echad
in all those comparisons.	בְּכָל-דִּמְיוֹנוֹת	bechol dimyonot.
They saw in you	וַיֶּחֱזוּ בְךָ	**V**ayechezu vecha
both maturity and youthful vigor,	זִקְנָה וּבַחֲרוּת	zikna uvacharut,
the hair of your head	וּשְׂעַר רֹאשֶׁךָ	us'ar roshcha
both gray and black!	בְּשֵׂיבָה וְשַׁחֲרוּת	beseva veshacharut.
Maturity in the day of judgment,	זִקְנָה בְּיוֹם דִּין	**Z**ikna beyom din
youth in the day of battle,	וּבַחֲרוּת בְּיוֹם קְרָב	uvacharut beyom kerav,
like a man of war	כְּאִישׁ מִלְחָמוֹת	ke'ish mil'chamot
with powerful hands.	יָדָיו לוֹ רָב	yadav lo rav.

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 victory[1]	חָבַשׁ כּוֹבַע יְשׁוּעָה	**Ch**avash kova yeshu'ah
on *God's* head;	בְּרֹאשׁוֹ	berosho;
God's right arm won victory,	הוֹשִׁיעָה לוֹ יְמִינוֹ	hoshi'ah lo yemino
God's sacred arm.	וּזְרוֹעַ קָדְשׁוֹ	uzero'ah kodsho.
With dew-drops of light	טַלְלֵי אוֹרוֹת	**T**alelei orot
God's head is filled;	רֹאשׁוֹ נִמְלָא	rosho nimla,
the locks of *God's* hair	קְוֻצּוֹתָיו	kevutzotav
are *filled with* the rains of the night.	רְסִיסֵי לָיְלָה	resisei laylah.
God will be glorified through me	יִתְפָּאֵר בִּי	**Y**itpa'er bi
because *God* likes me,	כִּי חָפֵץ בִּי	ki chafetz bi,
and *God* will be for me	וְהוּא יִהְיֶה לִי	vehu yiheyeh li
like a crown of pride.	לַעֲטֶרֶת צְבִי	la'ateret tzevi.
Like fine, yellow gold,	כֶּתֶם טָהוֹר פָּז	**K**etem tahor paz
so appears *God's* head,	דְּמוּת רֹאשׁוֹ	demut rosho,
and stamped on the forehead	וְחַק עַל מֵצַח	vechak al metzach
is the glory of *God's* divine name.	כְּבוֹד שֵׁם קָדְשׁוֹ	kevod shem kodsho.

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

SPS Sample

For grace and for glory,	לְחֵן וּלְכָבוֹד	**L**echen ulechavod
with pride of splendor	צְבִי תִפְאָרָה	tzevi tif'arah,
God's people *Israel*	אֻמָּתוֹ לוֹ	umato lo
have adorned *God* with a crown.	עִטְרָה עֲטָרָה	itra atarah.
The braids of *God's* head	מַחְלְפוֹת רֹאשׁוֹ	**M**achlefot rosho
are like a young person's;	כְּבִימֵי בְחֻרוֹת	kevimei vechurot,
Song 5:11 *God's* locks are black and curly.	קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחוֹרוֹת	kevutzotav taltalim shechorot.
The place of justice, *the Temple*,	נְוֵה הַצֶּדֶק	**N**eveh hatzedek
is the dwelling of *God's* splendor—	בֵּית תִּפְאַרְתּוֹ	beit tif'arto,
may it rise	יַעֲלֶה נָּא	ya'aleh nah
to *be God's* chief delight.	עַל רֹאשׁ שִׂמְחָתוֹ	al rosh simchato.
May *God's* treasured *people be*	סְגֻלָּתוֹ תְּהִי	**S**egulato tehi
a crown in *God's* hand	בְּיָדוֹ עֲטֶרֶת	veyado ateret,
and a royal diadem,	וּצְנִיף מְלוּכָה	utzenif melucha
they who are the pride of *God's* splendor.	צְבִי תִפְאֶרֶת	tzevi tiferet.
They are a burden whom *God* carried	עֲמוּסִים נְשָׂאָם	**A**musim nesa'am
and adorned with a crown;	עֲטֶרֶת עִנְדָּם	ateret indam,
because they were dear	מֵאֲשֶׁר יָקְרוּ	me'asher yakru
in *God's* sight, *God* honored them.	בְּעֵינָיו כִּבְּדָם	ve'einav kibdam.
God's splendor is on me,	פְּאֵרוֹ עָלַי	**P**e'ero alai,
and my splendor is on *God;*	וּפְאֵרִי עָלָיו	ufe'eri alav,
and *God* is close to me	וְקָרוֹב אֵלַי	vekarov elai
when I call on *God.*	בְּקָרְאִי אֵלָיו	bekor'i elav.
God is bright and ruddy	צַח וְאָדוֹם	**T**zach ve'adom
in red-stained clothes,	לִלְבוּשׁוֹ אָדוֹם	lilvusho adom,
from treading the wine-press	פּוּרָה בְדָרְכוֹ	purah vedor'cho
when coming from Edom.[1]	בְּבוֹאוֹ מֵאֱדוֹם	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 (אֱדוֹם, the place-name Edom, is from the same grammatical root as אדם, red).

SPS Sample

The tefillin knot	קֶשֶׁר תְּפִלִּין	**K**esher tefilin
God showed *Moses,* the meek one,	הֵרְאָה לֶעָנָו	her'ah le'anav;
when a likeness of God	תְּמוּנַת יי	temunat Adonai
was before *Moses'* eyes.[1]	לְנֶגֶד עֵינָיו	leneged einav.
God takes pleasure in *God's* people *Israel;*	רוֹצֶה בְּעַמּוֹ	**R**otzeh be'amo
and will bring honor to the lowly;	עֲנָוִים יְפָאֵר	anavim yefa'er,
God is enthroned on praises,	יוֹשֵׁב תְּהִלּוֹת	yoshev tehilot,
to be glorified in them.	בָּם לְהִתְפָּאֵר	bam lehitpa'er.
Your word begins with truth,	רֹאשׁ דְּבָרְךָ אֱמֶת	**R**osh devar'cha emet
calling since the beginning	קוֹרֵא מֵרֹאשׁ	korei merosh,
to generation after generation;	דּוֹר וָדוֹר	dor vador
seek the people who seek you.	עַם דּוֹרְשֶׁךָ דְּרוֹשׁ	am doresh'cha derosh.
Please accept my many	שְׁית הֶמוֹן	**Sh**it hamon
songs to you	שִׁירַי נָא עָלֶיךָ	shirai na alecha,
and bring my happy cry close to you.	וְרִנָּתִי תִּקְרַב אֵלֶיךָ	verinati tikrav elecha.
Let my praise be	תְּהִלָּתִי תְּהִי	**T**ehilati tehi
a crown for your head	לְרֹאשְׁךָ עֲטֶרֶת	leroshcha ateret,
and my prayer be accepted like incense.	וּתְפִלָּתִי תִּכּוֹן קְטֹרֶת	utefilati tikon ketoret.
Let the prayer of the poor be as dear	תְּיקַר שִׁירַת-רָשׁ	**T**ikar shirat rash
in your sight	בְּעֵינֶיךָ	be'einecha,
as the song sung	כַּשִּׁיר יוּשַׁר	kashir yushar
over your offerings.[2]	עַל קָרְבָּנֶיךָ	al korbanecha.
May my blessing rise up *like incense*	בְּרָכָתִי תַּעֲלֶה	**B**ir'chati ta'aleh
to the head of the One who gives food,	לְרֹאשׁ מַשְׁבִּיר	lerosh mashbir,
Creator, Source of Life,	מְחוֹלֵל וּמוֹלִיד	mecholel umolid
who is just and mighty.	צַדִּיק כַּבִּיר	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.

SPS Sample

And when I bless you,	וּבְבָרְכָתִי	**U**vevir'chati
nod your head to me,[1]	תְּנַעֲנַע לִי רֹאשׁ	tena'anah li rosh,
and take *my blessing* to you	וְאוֹתָהּ קַח לְךָ	ve'otah kach lecha
like the very best *incense* spices.	כִּבְשָׂמִים רֹאשׁ	kivsamim rosh.
May you find my prayer sweet	יֶעֱרַב נָא שִׂיחִי עָלֶיךָ	**Y**e'erav na sichi alech,
for my soul longs for you.	כִּי נַפְשִׁי תַעֲרוֹג אֵלֶיךָ	ki nafshi ta'arog elecha.

The ark is closed and we add these verses:

I Chron. 29:11 Yours, God, are the greatness,	לְךָ יהוה הַגְּדֻלָּה	Lecha Adonai hagdulah
the strength, the splendor,	וְהַגְּבוּרָה וְהַתִּפְאֶרֶת	vehagvurah vehatiferet
the victory and the majesty	וְהַנֵּצַח וְהַהוֹד	vehanetzach vehahod,
—everything in heaven and earth.	כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ	ki chol bashamayim uva'aretz.
It's for you, God, to govern	לְךָ יהוה הַמַּמְלָכָה	Lecha Adonai hamamlachah
and to be raised above all as the head.	וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ	vehamitnaseh lechol lerosh.
Psalm 106:2 Who can tell God's mighty deeds,	מִי יְמַלֵּל גְּבוּרוֹת יְהוָה	Mi yemalel gevurot Adonai,
Or set to words all of God's praise?	יַשְׁמִיעַ כָּל־תְּהִלָּתוֹ	yashmi'a kol tehilato?

SPS Sample

Some congregations add Mourners' Kaddish, page 544.

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

Festival Poems

Pesach Poems

On Pesach, many communities add a poem before the Morning Amidah.

First Day: Run, My Dear![1] ▪ בְּרַח דּוֹדִי ▪ Berach Dodi

Run, my dear,	בְּרַח דּוֹדִי	Berach dodi,
until the love *we shared* at our betrothal pleases you *again*.[2]	עַד שֶׁתֶּחְפָּץ אַהֲבַת כְּלוּלֵנוּ	ad shetechpatz ahavat kelulenu;
Then return in mercy,	שׁוּב לְרַחֵם	shuv lerachem,
for our captors,[3] our tormentors have destroyed us.	כִּי כִלּונוּ שׁוֹבֵינוּ תוֹלָלֵינוּ	ki chilunu shoveinu, tolaleinu.
Destroy and uproot their pile	הָרוֹס וְקַעֲקֵעַ בֵּיצָתָם	Haros veka'aki'ah beitzatam
from our hill.[4]	מִתִּלֵּנוּ	mitilenu;
Erect your wall,	הָקֵם טוּרָךְ	hakem turach,
let our saplings, *our children,* sing:	נַגֵּן שְׁתִילֵנוּ	nagen shetilenu:
Song 2:9 "Look, this one stands behind our wall!"	הִנֵּה זֶה עוֹמֵד אַחַר כָּתְלֵנוּ	Hineh, zeh omed achar kotlenu!

SPS Sample

[1] The last verse of *Song of Songs,* בְּרַח דּוֹדִי וּדְמֵה־לְךָ לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים עַל הָרֵי בְשָׂמִים, (Berach dodi, udemeh lecha litzvi, o le'ofer ha'ayalim, al harei vesamim / Run, my dear, and appear like a deer, or a young stag, on the fragrant hills) is the starting point for these poems. The translation and interpretation allow much room for discussion. Jewish tradition sees the *Song of Songs* as a poem about the relationship between God and Israel, never closer physically than at the Exodus, so we read this poem of physical love at Pesach, and in these "Berach Dodi" poems the poet prays to recover the love of the beloved. The first "Berach Dodi" poem is attributed to Shlomo HaBavli (10th century, Italy) and the second to his pupil Meshullam (of Lucca, later of Mainz); a third, recited in some congregations on the intermediate Shabbat of Pesach, is attributed to Shimon HaGadol of Mainz.

[2] God, the beloved, is estranged from the poet. The poet encourages God to continue the estrangement until, one happy day, God remembers their mutual love and wishes to revive it.

[3] Many versions add a phrase "the kings of evil Edom," or "the kings of the arrogant."

[4] Our "enemies" dumped their "lumps" (rubble) on our treasured hill when they destroyed the Temple. Over the centuries, people constructed new buildings on the site. If those buildings are to go, let God take care of it!

Run, my dear,	בְּרַח דּוֹדִי	Berach dodi,
until the end[1] of vision wafts past.	עַד שֶׁיָּפוּחַ קֵץ מַחֲזֶה	ad sheyafu'ach ketz machazeh;
Hurry: let the shadows[2] flee from here.	חִישׁ וְנָסוּ הַצְּלָלִים מִזֶּה	chish venasu hatz'lalim mizeh.
Let the despised *Messiah* be raised,	יָרוּם וְנִשָּׂא וְגָבַהּ נִבְזֶה	Yarum venisah vegavah nivzeh;
exalted and lifted up,		
let him be brilliant in argument,	יַשְׂכִּיל וְיוֹכִיחַ	yaskil veyochi'ach,
to sprinkle *purification* on many nations.	וְגוֹיִם רַבִּים יַזֶּה	vegoyim rabim yazeh;
Stretch out your arm and cry out thus:	חֲשׂוֹף זְרוֹעֲךָ קְרוֹא כָזֶה	chasof zero'acha, kero chazeh:
Song 2:8 "See, this is the voice of my beloved."	קוֹל דּוֹדִי הִנֵּה־זֶה	"Kol dodi hineh zeh."

Run, my dear, and appear like a gazelle;	בְּרַח דּוֹדִי וּדְמֵה לְךָ לִצְבִי	Berach dodi, udemeh lecha litzvi.
may the end of my appointed time *of suffering*	יִגָּל יִגַּשׁ קֵץ קִצְבִי	Yigal, yigash ketz kitzvi;
be revealed and approach.		
Raise me from my captivity	דְּלוּתִי מִשְׁבִי	deloti mishvi
to *be* a crown of glory;	לַעֲטֶרֶת צְבִי	la'ateret tzevi;
the abhorred *Jews* crave the glorious hill	תְּעוּבִים תְּאֵבִים הַר צְבִי	te'uvim, te'evim har tzevi;
but there is no leader nor prophet,	וְאֵין מֵבִיא וְנָבִיא	ve'ein mevi venavi,
no *Elijah the* Tishbite,	וְלֹא תִשְׁבִּי	velo Tishbi
to settle *disputes* and reconcile *generations.*[3]	מְשַׁוֵּי מְשִׁיבִי	meshavi meshivi;
Fight my fight *for me,*	רִיבָה רִיבִי	Rivah rivi,
remove my guilt and my pain,	הָסֵר חוֹבִי וּכְאֵבִי	haser chovi uche'evi
let my foe see and feel ashamed	וְיֵרֶא וְיֵבוֹשׁ אוֹיְבִי	veyereh veyevosh oy'vi
as I recover from my disgrace, saying:[4]	וְאָשִׁיבָה חוֹרְפִי בְּנִיבִי	ve'ashivah chor'fi benivi;
"This is my darling, my savior, my close *friend*,	זֶה דוֹדִי גּוֹאֲלִי קְרוֹבִי	"Zeh dodi, go'ali, kerovi,
my dear friend—God, my parent's God."	רֵעִי וַאֲהוּבִי אֵל אֱלֹהֵי אָבִי	re'i va'ahuvi, El, Elohai avi!

[1] "The end of vision," i.e., the end of time envisioned by the prophets.
[2] of our present exile.
[3] Elijah's traditional roles, settling disputes and reuniting families, are based on Mishnah Eduyot 8:7 and Malachi 3:23-24.
[4] נִיב is "utterance"; בְּנִיבִי—"in my uttering" or "when I say."

SPS Sample

For the sake of the ancestors	בִּגְלַל אָבוֹת	Biglal avot
you will rescue the*ir* descendants	תּוֹשִׁיעַ בָּנִים	toshi'ah banim
and bring salvation	וְתָבִיא גְּאֻלָּה	vetavi ge'ulah
to their children's children.	לִבְנֵי בְנֵיהֶם	livnei veneihem.
We bless you, sovereign,	בָּרוּךְ אַתָּה יי	Baruch atah, Adonai,
who saves Israel.	גָּעַל יִשְׂרָאֵל	ga'al Yisra'el

Continue with the Morning Amidah, page 292.

Second Day: Run, My Dear! ▪ בְּרַח דּוֹדִי ▪ Berach Dodi

Run, my dear,	בְּרַח דּוֹדִי	Berach dodi,
return to the place where you should dwell,	אֶל מָכוֹן לְשִׁבְתָּךְ	el machon leshivtach;
even if we have broken your contract.	וְאִם עָבַרְנוּ אֶת בְּרִיתָךְ	ve'im avarnu et beritach.
Please remember your love at our wedding.[1]	אָנָּא זְכוֹר אִוּוּי חֻפָּתָךְ	Anah, zechor ivu'i chupatach;
Uphold the truth of your promise *to save us;*	הָקֵם קוֹשְׁטְ מִלָּתָךְ	hakem kosht milatach,
establish your city of delight,	כּוֹנֵן מְשׂוֹשׂ קִרְיָתָךְ	konen mesos kiryatach,
raise her above your greatest joy.	הַעֲלוֹתָהּ עַל רֹאשׁ שִׂמְחָתָךְ	ha'alotah al rosh simchatach.
Run, my dear,	בְּרַח דּוֹדִי	Berach dodi
return to your peaceful shelter,	אֶל שָׁלֵם סֻכָּךְ	el shalem sukach,
even if we have strayed from your path.	וְאִם תָּעִינוּ מִדַּרְכָּךְ	ve'im ta'inu midarkach.
Please, peep through your lattice	אָנָּא הָצֵץ מֵחַרַכָּךְ	anah hatzetz mecharakach
and save the humbled, rebuked people,	וְתוֹשִׁיעַ עַם עָנִי וּמֻתְכָּךְ	vetoshi'a am ani umut'kach;
calming your anger at them,	חֲמָתְךְ מֵהֶם לְשַׁכָּךְ	chamat'cha mehem leshakach
sheltering *them* with your wing.	וּבְאֶבְרָתְךְ סֶלָה לְהִסְתּוֹכָךְ	uve'evrat'cha selah lehistokach

[1] "The desire of your wedding canopy," i.e., the love you felt when we stood together (figuratively) under the wedding canopy. Alternatively, the canopy could refer to God's beloved Temple.

SPS Sample

Run, my dear,	בְּרַח דּוֹדִי	Berach dodi,
to the lofty *abode* of ancient times,	אֶל מָרוֹם מֵרֹאשׁוֹן	el marom merishon,
even if we have lied and deceived *you.*	וְאִם בָּגַדְנוּ בְּכַחֲשׁוֹן	ve'im bagadnu bechachashon,
Please, hear *our* silent outpouring of prayer,	אָנָּא סְכוֹת צְקוֹן לַחֲשׁוֹן	anah, sechot tzekon lachashon.
lift me from drowning in muck,	דְּלוֹתִי מִטְּבוּעַ רִפְשׁוֹן	Deloti mitibu'ah rifshon.
save *us, who are* guarded like the apple of the eye,	גְּאַל נְצוּרֵי כְּאִישׁוֹן	Ge'al netzurei che'ishon,
as *you saved us* in the first month.[1]	כְּאָז בַּחֹדֶשׁ הָרִאשׁוֹן	ke'az bachodesh harishon.

For the sake of the ancestors	בִּגְלַל אָבוֹת	Biglal avot
you will rescue the*ir* descendants	תּוֹשִׁיעַ בָּנִים	toshi'ah banim
and bring salvation	וְתָבִיא גְּאֻלָּה	vetavi ge'ulah
to their children's children.	לִבְנֵי בְנֵיהֶם	livnei veneihem.
We bless you, sovereign,	בָּרוּךְ אַתָּה יי	Baruch atah, Adonai,
who saves Israel.	גָּאַל יִשְׂרָאֵל	ga'al Yisra'el

Continue with the Morning Amidah, page 292.

Sps Sample

Seventh Day: Dry Day ▪ יוֹם לְיַבָּשָׁה ▪ Yom Leyabasha

This acrostic poem celebrates crossing the Reed Sea, which (our tradition holds) took place on the seventh day of Pesach. The acrostic reads Judah Levi / יְהוּדָה הַלֵּוִי / YeHUDaH HaLeVi. We repeat the first verse as a chorus after each verse.

That day the *watery* deep turned dry,	יוֹם לְיַבָּשָׁה נֶהֶפְכוּ מְצוּלִים	**Y**om leyabasha nehefchu metzulim,
Freed *slaves* sang new song*s* of praise.	שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים	shira chadasha shibchu ge'ulim

Cunningly, you submerged	הִטְבַּעְתָּ בְּתַרְמִית	**H**itbata betarmit
Egyptian girl's feet *in the sea*	רַגְלֵי בַּת עֲנָמִית	raglei bat Anamit
while the good girl's measured paces	וּפַעֲמֵי שׁוּלַמִּית	ufa'amei shulamit
were in unsoiled shoes[2]	יָפוּ בַּנְּעָלִים	yafu ban'alim.

[1] "The apple of the eye" is an ancient phrase in English referring to a delicate part of the body, cherished and protected. The Exodus from Egypt took place in the first month (Ex. 12).

[2] "You-sank/plunged through-deceit the-feet-of the-daughter-of the-Anamite-one (i.e., the one descended from Anamim, son of Mitzrayim/Egypt, Gen 10:13) and-the-measures-of the-wholesome-girl were-beautiful in-regard-to-shoes," i.e., the Egyptians sank in the Reed Sea while the Israelites walked across with dry shoes.

All who see Jeshurun (the Israelites)	וְכָל רוֹאֵי יְשׁוּרוּן	**V**echol ro'ei Yeshurun
will sing praise in my glorious sanctuary:	בְּבֵית הוֹדִי יְשׁוֹרְרוּן	beveit hodi yeshorerun:
"There's none like the God of Jeshurun," and	אֵין כָּאֵל יְשׁוּרוּן	"Ein ka'El Yeshurun,"
our enemies are on trial.	וְאוֹיְבֵינוּ פְּלִילִים	ve'oyveinu pelilim.
Raise my flags	דְּגָלַי כֵּן תָּרִים	**D**egalai ken tarim
for the survivors	עַל הַנִּשְׁאָרִים	al hanisharim,
And collect *our* scattered *people*,	וּתְלַקֵּט נִפְזָרִים	utelaket nifzarim
as one binds sheaves *of grain*	כִּמְלַקֵּט שִׁבֳּלִים	kimlaket shibolim.
Those who come with you	הַבָּאִים עִמָּךְ	**H**aba'im im'cha,
into the agreement *confirmed* by your seal,	בִּבְרִית חוֹתָמְךָ	bivrit chotam'cha
who *are dedicated* to you in the womb,	וּמִבֶּטֶן לְשִׁמְךָ	umibeten leshim'cha,
they are circumcised.	הֵמָּה נִמּוֹלִים	hemah nimolim.
Display their signs	הַרְאֵה אוֹתוֹתָם	**H**ar'eh ototam
to all who see them	לְכָל רוֹאֵי אוֹתָם	lechol ro'ei otam,
and on the corners of their clothes	וְעַל כַּנְפֵי כְסוּתָם	ve'al kanfei chesutam
let them make fringes.[1]	יַעֲשׂוּ גְּדִילִים	ya'asu gedilim.
Whose is this written *Torah?*	לָמִי זֹאת נִרְשֶׁמֶת	**L**emi zot nirshemet?
Identify this thing of truth;	הַכֶּר נָא דְּבַר אֱמֶת	haker nah devar emet!
Whose is this seal	לְמִי הַחוֹתֶמֶת	Lemi hachotemet,
and whose are these threads?[2]	וּלְמִי הַפְּתִילִים	ulemi haptilim?
Take her *to you* again;	וְשׁוּב שֵׁנִית לְקַדְּשָׁהּ	**V**eshuv shenit lekadshah,
don't drive her away any more;	וְאַל תּוֹסִיף לְגָרְשָׁהּ	ve'al tosif legorshah,
let the light of her sun rise	וְהַעֲלֵה אוֹר שִׁמְשָׁהּ	veha'aleh or shimshah,
so the shadows flee.	וְנָסוּ הַצְּלָלִים	venasu hatzlalim.

[1] The signs to display are the tzitziyot on garments (some wear these visibly, though some authorities deplore this practice), not the sign of circumcision.

[2] "Recognize this seal and these threads," says Tamar in Gen 38. Judah acknowledges they are his and that he made her pregnant, and he admits his own fault.

SPS Sample

Your much-loved *people* exalt you;	יְדִידִים רוֹמְמוּךָ	**Y**edidim romemucha,
with song they come before you, *singing:*	בְּשִׁירָה קִדְּמוּךָ	beshirah kidmucha:
"Who is like you, God, among the gods?"	מִי כָמֹכָה יי בָּאֵלִים	"Mi chamocha, Adonai, ba'elim?"
For the sake of the ancestors	בִּגְלַל אָבוֹת	Biglal avot
you will rescue the*ir* descendants	תּוֹשִׁיעַ בָּנִים	toshi'ah banim
and bring salvation	וְתָבִיא גְּאֻלָּה	vetavi ge'ulah
to their children's children.	לִבְנֵי בְנֵיהֶם	livnei veneihem.
We bless you, sovereign,	בָּרוּךְ אַתָּה יי	Baruch atah, Adonai,
who saves Israel.	גָּעַל יִשְׂרָאֵל	ga'al Yisra'el

Continue with the Morning Amidah, page 292.

SPS Sample

I Preface the Words ▪ אַקְדָּמוּת מִלִּין ▪ Akdamut Millin

We read this poem before reading the Ten Commandments on Shavuot.
The poet begins in trepidation at the great power of the Creator.

As preface to the words *of the Ten Commandments*	אַקְדָּמוּת מִלִּין	**A**kdamut millin
and as start of my speech,	וְשָׁרְיוּת שׁוּתָא	vesharayut shutah,
I begin by seeking	אַוְלָא שָׁקֵלְנָא	**A**vlah shakelnah,
agreement and permission.	הַרְמָן וּרְשׁוּתָא	harman ureshutah.
With two or three points	בְּבָבֵי תְּרֵי וּתְלָת	**B**evavei terei utelat
that I begin *to explain* with trepidation,	דְּאֶפְתַּח בְּנַקְשׁוּתָא	de'eftach benakshutah,
With permission of the world's creator,	בְּבָרֵי דְּבָרֵי וְטָרֵי	**B**evarei devarei vetarei
who bears *the world* to *its* old age.	עֲדֵי לְקַשְׁשׁוּתָא	adei lekash'shutah,
Eternal power is *God's*,	גְּבוּרָן עָלְמִין לֵיהּ	**G**evuran almin lei,
which cannot be explained:	וְלָא סְפֵק פְּרִישׁוּתָא	vela sefek perishutah:
Even if all the sky were paper	גְּוִיל אִלּוּ רְקִיעֵי	**G**evil ilu reki'ei,
and all the trees were pens,	קְנֵי כָּל חוּרְשָׁתָא	kenei kol churshatah,
If the seas were ink,	דְּיוֹ אִלּוּ יַמֵּי	**D**eyo ilu yamei,
and all bodies of water,	וְכָל מֵי כְנִישׁוּתָא	vechol mei chenishutah,
All earth's people writers,	דָּיְרֵי אַרְעָא סָפְרֵי	**D**ayrei arah safrei,
writing shorthand,[1] *we could not describe*	וְרָשְׁמֵי רַשְׁוָתָא	verashmei rashvatah,
The splendor of the skies' ruler,	הָדַר מָרֵי שְׁמַיָּא	**H**adar marei shemayah
sovereign of the earth.	וְשַׁלִּיט בְּיַבֶּשְׁתָּא	veshalit beyabeshtah.
Alone, *God* founded the world	הָקִם עָלְמָא יְחִידַאי	**H**akem almah yechidai
and governed its growth;	וְכַבְּשֵׁהּ בְּכַבְּשׁוּתָא	vechabshei bechabshutah.
God finished it without exhaustion,	וּבְלָא לְאוּ שַׁכְלְלֵהּ	**U**velah le'u shachlelei
without tiredness;	וּבְלָא תְּשָׁשׁוּתָא	uvelah teshashutah
with a letter, *a* little *letter*,	וּבְאָתָא קַלִּילָא	**U**ve'atah kalilah
something insubstantial,	דְּלֵית בַּהּ מְשָׁשׁוּתָא	deleit bah meshashutah
God began all the work	זַמֵּן כָּל עֲבִידְתֵּהּ	**Z**amen kol avidtei
in those six days;	בְּהַהּ יוֹמֵי שִׁתָּא	behach yomei shitah

[1] "Recording the initials"—even if people only tried to write down abbreviations, there would be so much to say that they couldn't finish.

SPS Sample

then *God's* glorious radiance	זְהוֹר יְקָרֵהּ עָלַי	**Z**ehor yekarei ali,
ascended to the throne of fire.	עֲלֵי כָרְסְיֵהּ דְּאֶשָׁתָא	alei charseyeh de'eshatah,

After God has completed the work of creation, the poet envisions God on a heavenly throne, praised by angels.

An army of ten thousand—	חָיִל אֶלֶף אַלְפִין	**Ch**ayal elef alfin,
a myriad—*stand* to serve *God*,	וְרִבּוֹא לְשַׁמְּשׁוּתָא	veribo leshamshutah.
with new ones emerging each morning—	חַדְתִּין נְבוֹט לְצַפְרִין	**Ch**adtin nevot letzafrin,
great is God's faithfulness!	סְגִיאָה טָרָשׁוּתָא	segi'ah terashutah,
The Serafim blaze more brightly;	טְפֵי יְקִידִין שְׂרָפִין	**T**efei yekidin serafin,
adorned with six wings,	כְּלוֹל גַּפֵּי שִׁתָּא	kelol gapei shitah.
until they are given permission,	טְעֵם עַד יִתְיְהֵב לְהוֹן	**T**e'em ad yityehev lehon,
they are silent and still.	שְׁתִיקִין בְּאַדְּשְׁתָא	shetikin be'adishtah,
When they receive permission from each other,	יְקַבְּלוּן דֵּן מִן דֵּן	**Y**ekablun den min den,
in unison *they cry* at once,	שָׁוֵי דְּלָא בְשַׁשְׁתָא	shavei delah veshashtah.
"The whole world is filled with glory"	יְקַר מְלֵי כָל אַרְעָא	**Y**ekar melei chol arah,
after three *cries of* "Holy"[1]	לְתַלּוֹתֵי קְדֻשְׁתָא	letalotei kedushtah,
The sound *they make* before the Almighty	כְּקַל מִן קֳדָם שַׁדַּי	**K**ekal min kodam shadai,
is like the sound of rushing water.	כְּקַל מֵי נְפִישׁוּתָא	kekal mei nefishutah.
Cherubim answering the spinning *Ofanim*,	כְּרוּבִין קָבֵל גַּלְגִּלִּין	**K**eruvin kovel galgelin,
raise *their voices, joining* the great sound.[2]	מְרוֹמְמִין בְּאַוְשָׁתָא	meromemin be'avshatah.
Seeing them in a vision,	לְמֶחֱזֵי בְּאַנְפָּא עֵין	**L**emechezei be'anpah ein
they are like arrows *shot* from a bow;	כְּוָת גִּירֵי קַשְׁתָא	kevat girei kashtah,
wherever they are sent *on their mission*	לְכָל אֲתַר דְּמִשְׁתַּלְחִין	**L**echol atar demishtalchin,
they make their way promptly.	זְרִיזִין בְּאַשְׁוָתָא	zerizin be'ashvatah.
They make a blessing: "Blessed is *God's* glory,"	מְבָרְכִין בְּרִיךְ יְקָרֵהּ	**M**evar'chin berich yekarei
in every language that is spoken,	בְּכָל לְשָׁן לְחִישׁוּתָא	bechol leshan lechishutah,
"from the source of *God's* presence,"	מֵאֲתַר בֵּית שְׁכִינְתֵּהּ	**M**e'atar bet shechinteh,
which needs no searching *but is easily found*.	דְּלָא צְרִיךְ בְּחִישׁוּתָא	delah tzerich bechishutah.

[1] Based on Isaiah's vision of the angels in Heaven, 6:3, which we recall in Kedushah.

[2] The folklore of angels includes Serafim (the Hebrew root means "burn"), Cherubim (the Hebrew root can mean "cabbage," a winged vegetable), and Ofanim (the Hebrew root is "wheel" and gives us the modern Hebrew word for bicycle). These angels seem distinguished by their movement, flaming, flying and spinning.

SPS Sample

Every heavenly soldier cries out,	נְהִים כָּל חֵיל מְרוֹמָא	**N**ehim kol cheil meromah
praising *God* and *trembling* in fear,	מְקַלְסִין בְּחֲשַׁשְׁתָּא	mekalsin bechashashtah,
"May *God's* sovereignty shine out	נְהִירָא מַלְכוּתֵיהּ	**N**ehirah mal'chutei,
from age to age with victory."	לְדָר וָדָר לְאַפְרַשְׁתָּא	ledar vadar le'afrashtah.
There is a time for their Kedushah hymn,	סְדִירָא בְהוֹן קְדוּשְׁתָּא	**S**edirah vehon kedushtah
and if the time passes	וְכַד חָלְפָא שַׁעְתָּא	vechad chalfah shatah,
they perish forever,[1]	סְיוּמָא דִלְעָלַם	**S**iyumah dilalam,
never *to repeat it, even* in a seven-year cycle.	וְאוֹף לָא לִשְׁבוּעָתָא	ve'of lah lishvu'atah.
Precious is *Israel*, the share of *God's* heritage,	עָדַב יְקַר אַחֲסַנְתֵּיהּ	**A**dav yekar achasantei
more precious, for they regularly	חֲבִיבִין דְּבִקְבַעְתָּא	chavivin devikvatah,
serve *God* with praise,	עָבְדִין לֵיהּ חֲטִיבָא	**A**vdin lei chativah
at sunrise and sunset.[2]	בִּדְנַח וּשְׁקַעְתָּא	bidnach ushekatah.

The poet explores God's relationship with the Jewish people.

Israel are separated as *God's* portion,	פְּרִישָׁן לְמָנָתֵיהּ	**P**erishan lemanatei
serving *God's* will,	לְמֶעְבַּד לֵיהּ רְעוּתָא	lemebad lei re'utah,
God's wonders and praises	פְּרִישׁוּתֵיהּ שְׁבָחֵיהּ	**P**erishutei shevachei
they recount hourly.	יְחַוּוֹן בְּשָׁעוּתָא	yechavon besha'utah.
God desires, wishes, longs	צְבִי וְחַמֵּד וְרַגֵּג	**T**zevi vechamed verageg
for them to study *Torah* assiduously;	דְּיִלְאוּן בְּלָעוּתָא	deyilun bela'utah,
that *God* may accept their prayers,	צְלוֹתְהוֹן בְּכֵן מְקַבֵּל	**T**zelot'hon bechen mekabel
taking pleasure in *their* prayer.	וְהַנְיָא בָעוּתָא	vehanyah va'utah.
They form a garland for the world's life-source,	קְטִירָא לְחֵי עָלְמָא	**K**etirah lechei almah
bound with an oath;	בְּתָגָא בִּשְׁבוּעָתָא	betagah bishvu'atah,
next to *God's* glorious tefillin	קָבֵל יְקַר טוֹטַפְתָּא	**K**ovel yekar totaftah
this garland is fixed in place.	יְתִיבָא בִּקְבִיעוּתָא	yetivah vikvi'utah.
Inscribed on it	רְשִׁימָא הִיא גּוּפָא	**R**eshimah hi gufah
with wisdom and knowledge *is*	בְּחָכְמְתָא וּבְדַעְתָּא	bechochmetah uvedatah,

[1] Birnbaum explains (p. 650): "The reference is to the midrashic statement to the effect that whenever the daily angels do not chant their hymns at the exact moment, they disappear in the stream of fire known as *Dinur."* Sources are cited by Louis Ginzberg, *Legends of the Jews,* including *Zohar* III, 64b.

[2] In this type of midrashic lore, Israel is preferred to the angels because they can praise God more frequently.

SPS Sample

"Great is Israel,	רְבוּתְהוֹן דְּיִשְׂרָאֵל	**R**evut'hon deYisra'el
who recite the Shema."	קְרָאֵי בִּשְׁמַעְתָּא	kera'ei bishmatah.

The poet notes that Jewish people maintain their traditions despite danger and the appeal of assimilation.

Praise for the world's ruler	שְׁבַח רִבּוֹן עָלְמָא	**Sh**evach ribon almah
is speech of purity	אֲמִירָא דַּכְוָתָא	amirah dachvatah,
that I am pleased to declare	שָׁפַר עֲלַי לְחַוּוֹיֵהּ	**Sh**efar alai lechavoyei
in the presence of *earthly* rulers.	בְּאַפֵּי מַלְכְוָתָא	be'apei malkevatah.
They wander *aimlessly*, then congregate,	תָּאִין וּמִתְכַּנְּשִׁין	**T**a'in umitkanshin
rather like the *surging* sea,	כְּחֵזוּ אִדְוָתָא	kechezu idvatah,
astonished, they wonder	תְּמֵהִין וְשָׁיְלִין לֵהּ	**T**emehin veshaylin lei
about the signs of God's favor for Israel.	בְּעֵסֶק אָתְוָתָא	be'esek atvatah.
"From where, and who is the one you yearn for—	מְנָן וּמָאן הוּא רְחִימָךְ	**M**enan uman hu rechimach
O fair one—	שַׁפִּירָא בְּרֵוָתָא	shapirah berevatah,
for whom you risk death[1]	אָרוּם בְּגִינֵהּ סָפִית	**A**rum beginei safit
in the den of lions.	מְדוֹר אַרְיָוָתָא	medor aryavatah.
Valued and gracious you *would be*	יְקָרָא וְיָאָה אַתְּ	**Y**ekarah veya'ah at,
if you *would* merge into *our* land.	אִין תְּעִרְבִי לְמַרְוָתָא	in te'orvi lemarvatah,
We would do as you wish	רְעוּתֵךְ נַעְבֵּד לִיךְ	**R**e'utech na'bed lich
in every region."	בְּכָל אַתְרְוָתָא	bechol atrevatah.

The Jewish people look to their reward.

Wisely, *she* answers them,	בְּחָכְמְתָא מְתִיבָתָא לְהוֹן	**B**echochmetah metivatah lehon
to explain to them a little,	קְצָת לְהוֹדָעוּתָא	ketzat lehoda'utah
"If your theologians could acknowledge	יְדַעְתּוּן חַכְמִין לֵיהּ	**Y**edatun chakmin lei
the greatness of his nature,	בְּאִשְׁתְּמוֹדָעוּתָא	beishtemoda'utah.
your leaders would seem unimportant[2]	רְבוּתְכוֹן מָה חֲשִׁיבָא	**R**evut'chon mah chashivah
next to the praise he deserves!	קֻבֵּל הַהִיא שְׁבַחְתָּא	kovel hahi shevachtah,
The great deeds he will do for me	רְבוּתָא דְּיַעְבֵּד לִי	**R**evutah diyabed li,
when salvation comes,	כַּד מַטְיָא יְשׁוּעָתָא	kad matyah yeshu'atah.

[1] The meaning is rather difficult: "That in a garden (delimited area) you give to eat (or, you risk becoming food!)"

[2] "Your great ones—what would their greatness be, next to this degree of praiseworthiness!"

SPS Sample

when he bathes me in light	בְּמֵיתֵי לִי נְהוֹרָא	**B**emeitei li nehorah
and covers you in shame,	וְתַחֲפֵי לְכוֹן בַּהֲתָא	vetachafei lechon bahatah
when his glory is revealed	יְקָרֵהּ כַּד אִתְגְּלֵי	**Y**ekarei kad itgelei
with power and greatness,	בְּתֻקְפָּא וּבְגֵיוָתָא	betukfah uvegeivatah.
he will give their proper payment	יְשַׁלֵּם גְּמֻלַיָּא	**Y**eshalem gemulayah
to his enemies and *those in far-flung* islands[1]	לְסַנְאֵי וְנַגְוָתָא	lesanei venagvatah,
with justice to his cherished people,	צְדְקָתָא לְעַם חֲבִיב	**Tz**idkatah le'am chaviv
great in merit,	וְסַגִּיא זַכְוָתָא	vesagi zachvatah.
when he brings complete happiness	חָדוּ שְׁלֵמָא בְּמֵיתֵי	**Ch**adu shelemah bemeitei
and counts off the pure ones,	וּמָנֵי דַכְיָתָא	umanei dachyatah,
when to the city of Jerusalem	קְרִיתָא דִירוּשְׁלֵם	**K**eritah dirushalem
he gathers in the exiles,	כַּד יְכַנֵּשׁ גַּלְוָתָא	kad yechanesh galvatah
sheltering it with the divine presence	יְקָרֵהּ מָטִיל עֲלַהּ	**Y**ekarei matil alah
by day and by night;	בְּיוֹמֵי וְלֵילְוָתָא	beyomei veleilvatah,
creating a canopy,	גְּנוּנֵיהּ לְמֶעְבַּד בַּהּ	**G**enunei lemebad bah
a wreath of praises,	בְּתוּשְׁבְּחָן כְּלִילָתָא	betushbechan kelilatah,
bright clouds	דְּזֵהוֹר עֲנָנַיָּא	**D**ezehor ananayah
to beautify the canopy.	לְמִשְׁפַּר כִּילָתָא	lemishpar kilatah.
According to one's deeds *before Salvation*	לָפוּמֵהּ דַּעֲבִידְתָּא	**L**efumei da'avidtah
is the *quality of each person's* shelter.[2]	עֲבִידָן מְטַלַּלְתָּא	avidan metalaltah.

The poet describes the reward of the righteous in the afterlife.

A throne of pure gold,	בְּתַכְתְּקֵי דְהַב פִּזָּא	**B**etachtekei dehav pizah
with seven steps *leading up to it;*	וּשְׁבַע מַעֲלָתָא	ushevah ma'alatah,
the righteous are assembled[3]	תְּחִימִין צַדִּיקֵי	**T**echimin tzadikei
before the one who is great in deeds,	קֳדָם רָב פָּעֳלָתָא	kodam rav po'olatah.

[1] נַגְוָתָא may mean islands, or people who live by the sea; the idea may be that people isolated in distant islands may lack knowledge of God and therefore have no respect for God.

[2] Or "succah." If people's deeds determine their reward in an afterlife, some get a better sukkah shelter than others. The consequences of this line of thinking can be rather unpleasant; once we start thinking in terms of infinity and eternity, a place in the second row is infinitely distant from the center, and only those favored with a front-row seat will escape an eternity of being second class. On the other hand, in an environment of infinity, perhaps all points are equidistant from the center (and from each other), so there is no second class.

[3] Jastrow offers "the place assigned for scholars' meetings" as an alternative interpretation of תְּחִימִין

SPS Sample

and they will resemble	וְרִיוֵיהוֹן דָּמֵה	**V**ereiveihon damei
sevenfold joy	לְשַׁבְעָא חֶדְוָתָא	leshav'ah chedvatah,
like the firmament in its splendor	רָקִיעָא בְּזֵהוֹרֵהּ	**R**eki'ah bezehorei
and the sparkling stars—	וְכוֹכְבֵי זִיוָתָא	vechoch'vei zivatah—
beauty that cannot be	הָדָרָא דְּלָא אֶפְשַׁר	**H**adarah delah efshar
voiced with *human* lips,	לְמִפְרַט בִּשְׂפָוָתָא	lemifrat besif'vatah,
neither heard nor seen	וְלָא אִשְׁתְּמַע וְחָמֵי	**V**elah ishtemah vechamei
in prophetic visions,	נְבִיאָן חֶזְוָתָא	nevi'an chezvata,
which no eye has surveyed—	בְּלָא שָׁלְטָא בֵּיהּ עֵין	**B**elah shaltah vei ein
inside the Garden of Eden,	בְּגוֹ עֵדֶן גִּנְּתָא	bego Eden Gintah,
where they move in its dancing grove[1]	מְטַיְּלֵי בֵּי חִנְגָּא	**M**etaylei vei chin'ga
with the divine presence	לְבַהֲדֵי דִּשְׁכִינְתָּא	levahadei dishchintah
pointing it out—"There it is"—	עָלֵיהּ רָמְזֵי דֵּין הוּא	**A**lei ramzei, "Dein hu,"
but with trepidation,	בְּרַם בְּאֶמְתָּנוּתָא	beram be'emtanutah,
"*How* we hoped for this during our captivity,	שַׂבַּרְנָא לֵיהּ בְּשִׁבְיָן	"**S**abarnah lei beshivyan
with powerful faith.	תְּקוֹף הֵמָנוּתָא	tekof hemanutah.
Now he guides us forever,	יַדְבַּר לָן עָלְמִין	**Y**adbar lan almin
and we will never change,[2]	עֲלֶמִין מְדַמּוּתָא	alemin medamutah,
to our destined heritage *in the afterlife,*	מְנָת דִּילָן דְּמִלְקַדְמִין	**M**enat dilan demilkadmin
set aside for our exaltation."	פָּרֵשׁ בַּאֲרָמוּתָא	paresh ba'aramutah."

Midrashic fantasy predicts that the righteous will feast on Behemoth and Leviathan, washing down their meal with wine made from grapes stored away since Creation—what a vintage!

Watery Leviathan, *the great sea beast,*	טְלוּלֵהּ דְּלִוְיָתָן	**T**elulei deLivyatan
and the Ox from the lofty mountains,	וְתוֹר טוּר רָמוּתָא	vetor tur ramutah,
when one tangles with the other	וְחַד בְּחַד כִּי סָבִיךְ	**V**echad bechad ki savich
engaging in battle,	וְעָבֵד קְרָבוּתָא	ve'aved keravutah,
the Ox gores with its horns,	בְּקַרְנוֹהִי מְנַגַּח	**B**ekarnohi menagach
Behemoth, with great strength;	בְּהֵמוֹת בְּרַבְרְבוּתָא	Behemot beravrevutah,

[1] "Stepping inside *the Garden of Eden* in the dancing place."
[2] "And *we are* eternally the same."

SPS Sample

Leviathan leaps to counter him	יְקַרְטַע נוּן לְקִבְלֵי	**Y**ekartah nun lekivlei
with its fins, powerfully.	בְּצִיצוֹ בִּגְבוּרְתָּא	betzitzoi bigvurtah.
Their creator approaches them	מָקָרֵב לֵיהּ בָּרְיֵהּ	**M**ekarev lei baryeh
with his powerful sword—	בְּחַרְבֵּהּ רַבְרְבָתָא	becharbei ravrevatah,
as breakfast[1] for the righteous	אָרִסְטוֹן לְצַדִּיקֵי	**A**riston letzadikei
he will prepare and serve them.	יְתַקֵּן וְשֵׁרוּתָא	yetaken vesherutah.
They are served on trays	מְסַחֲרִין עֲלֵי תַכֵּי	**M**esacharin alei takei
of jewels and gleaming *gems,*	דְכַדְכֹּד וְגוּמַרְתָּא	dechadkod vegumartah,
while flowing before them *are*	נָגִידִין קַמֵּיהוֹן	**N**egidin kameihon
rivers of *fragrant* balsam.	אֲפַרְסְמוֹן נַהֲרָתָא	afarsemon naharatah.
They will enjoy and drink their fill	וּמִתְפַּנְקִין וְרָוֹ	**U**mitpankin veravo
from overflowing cups	בְּכַסֵּי רְוָיָתָא	bechasei revayatah,
of sweet wine that since Creation	חֲמַר מְרַת דְּמִבְּרֵאשִׁית	**Ch**amar merat demibereshit
has been stored in vats.	נְטִיר בֵּי נַעֲוָתָא	netir bei na'avatah.

The poet concludes by exhorting us to merit the reward of the righteous.

O pure ones, as you have heard	זַכָּאִין כַּד שְׁמַעְתּוּן	**Z**aka'in, kad shematun
the praise in this poem,	שְׁבַח דָּא שִׁירָתָא	sh'vach dah shiratah,
may you be selected	קְבִיעִין כֵּן תְּהֵוֹן	**K**evi'in ken tehevon
for that company,	בְּהַנְהוּ חֶבוּרָתָא	behanhu chavuratah.
and merit a seat	וְתִזְכּוּן דִּי תֵיתְבוּן	**V**etizkun di teit'vun
in the front row,	בְּעִלָּא דָרָתָא	be'eilah daratah,
for you listen to the words	אֲרֵי תְצִיתוּן לְמִלּוֹי	**A**rei tetzitun lemiloi
that come from the divine presence.	דְּנָפְקִין בְּהַדְרָתָא	denafkin behadratah.
God is the highest	מְרוֹמָם הוּא אֱלָהִין	**M**eromam hu Elahin
at first and last;	בְּקַדְמָא וּבַתְרַיְתָא	bekadmah uvatraitah,
God chose and desired us	צְבִי וְאִתְרְעִי בָן	**Tz**evi ve'itre'i van
and taught us the Torah!	וּמְסַר לָן אוֹרַיְתָא	umesar lan Oraytah.

[1] "Ariston" is the Ancient Greek word for breakfast.

SPS Sample

Prayer for Rain[1] ▪ תְּפִלַּת גֶּשֶׁם ▪ Geshem

Our God, God of our ancestors	אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ	Eloheinu vElohei avoteinu
Remember *our* ancestor *Abraham*, drawn	זְכוֹר אָב נִמְשַׁךְ	Zechor av nimshach
toward you like water.[2]	אַחֲרֶיךָ כַּמַּיִם	acharecha kamayim.
You blessed him *Ps 1:3* "like a tree	בֵּרַכְתּוֹ כְּעֵץ שָׁתוּל	Berachto ke'etz shatul
transplanted[3] to streams of water."	עַל־פַּלְגֵי מָיִם	al palgei mayim.
You guarded him and saved him	גְּנַנְתּוֹ הִצַּלְתּוֹ	Genanto, hitzalto
from fire and water.[4]	מֵאֵשׁ וּמִמַּיִם	me'esh umimayim.
You sought him as he sowed his seed	דְּרַשְׁתּוֹ בְּזָרְעוֹ	Derashto bezor'o
wherever there is water.[5]	עַל כָּל מַיִם	al kol mayim.
For his sake, don't hold back the water!	בַּעֲבוּרוֹ אַל תִּמְנַע מָיִם	Ba'avuro al timna mayim!
Remember *Isaac*, conceived when *Abraham*	זְכוֹר הֲנוֹלַד בְּבִשׂוֹרַת	Zechor **h**anolad bivsorat:
said, *Gen 18:4* "Let some water be brought!"[6]	יֻקַּח־נָא מְעַט־מַיִם	"Yukach na me'at mayim."
You told his father to slaughter him,	וְשָׁחַטְתָּ לְהוֹרוֹ לְשָׁחֳטוֹ	**V**esachta lehoro leshachato,
to spill his blood like water.	לִשְׁפּוֹךְ דָּמוֹ כַּמַּיִם	lishpoch damo kamayim.
He carefully planned	זִהֵר גַּם הוּא	**Z**iher gam hu
to pour out his own heart like water:[7]	לִשְׁפּוֹךְ לֵב כַּמַּיִם	lishpoch lev kamayim;
he dug and discovered	חָפַר וּמָצָא	**ch**afar umatza
wells of water.	בְּאֵרוֹת מָיִם	be'erot mayim.
For his righteousness, grant lots of water!	בְּצִדְקוֹ חֹן חַשְׁרַת מָיִם	Betzidko chon chashrat mayim.

SPS Sample

[1] An alphabetical acrostic, this poem speaks of Abraham, Isaac, Jacob, Moses, Aaron and the Twelve Tribes. One can well imagine verses composed to honor great women of Jewish history and their water-miracles. (How about Hagar and her well, too?)

[2] As if drawn from a well, attracted so strongly that it leaped from its depths to come close to God.

[3] שתל can be used for transplant; the usual word for planting trees is נטע. Abraham was transplanted when God brought him from Ur to Canaan.

[4] Tradition says Abraham was thrown into the fiery furnace when he refused to acknowledge King Nimrod's gods, and that Satan put a river in his way as he went to sacrifice Isaac. See Artscroll *Succos*, 982 and *Hebrew Myths*, 141.

[5] Many interpretations are possible: "You tested *Abraham* as he sowed *the goodness of Torah* all over the world" or "You tested *Abraham* by scattering his descendants across all the seas."

[6] To welcome the three angels in Genesis 18, Abraham ordered food and water for them.

[7] By tradition, Isaac was willing to be sacrificed.

Remember *Jacob,* who carried his staff	זְכוֹר טָעַן מַקְלוֹ	Zechor **t**a'an maklo
and crossed the Jordan stream.	וְעָבַר יַרְדֵּן מַיִם	ve'avar Yarden mayim.
He focused his strength and rolled the stone	יְחַד לֵב וְגָל אֶבֶן	**Y**ichad lev vegal even
from the well of water.	מִפִּי בְאֵר מַיִם	mipi ve'er mayim.
When an angel wrestled with him,	כְּנֶאֱבַק לוֹ שַׂר	**K**ene'evak lo sar
mixed of fire and water,	בָּלוּל מֵאֵשׁ וּמִמַּיִם	balul me'esh umimayim,
then you promised	לָכֵן הִבְטַחְתּוֹ	**l**achen hivtachto
to be with him through fire and water.	הֱיוֹת עִמּוֹ בָּאֵשׁ וּבַמָּיִם	heyot im ba'esh uvamayim.
For his sake, don't hold back the water!	בַּעֲבוּרוֹ אַל תִּמְנַע מָיִם	Ba'avuro al timna mayim!
Remember *Moses*, who was taken in the	זְכוֹר מָשׁוּי בְּתֵבַת גֹּמֶא	Zechor **m**ashu'i betevat gomeh
basket of reeds from the water.	מִן הַמַּיִם	min hamayim.
Jethro's daughters said, *Exo 2:19* "He drew water	נָמוּ דָּלֹה דָלָה	**N**amu "Dalo dala,
and watered the sheep."	וְהִשְׁקָה צֹאן מַיִם	vehishkah tzon mayim."
The ones you treasure—	סְגוּלֶיךָ	**S**egulecha
at the time when they thirsted for water,	עֵת צָמְאוּ לְמַיִם	et tzam'u lemayim,
Moses struck the rock	עַל הַסֶּלַע הָךְ	**a**l haselah hach,
and water came out.	וַיֵּצְאוּ מָיִם	vayetz'u mayim.
For his righteousness, grant lots of water.	בְּצִדְקוֹ חֹן חַשְׂרַת מָיִם	Betzidko chon chashrat mayim.
Remember *Aaron the High Priest,* the	זְכוֹר פְּקִיד שָׁתוֹת	Zechor **p**ekid shatot
minister of the Temple, who immersed	טוֹבֵל חָמֵשׁ טְבִילוֹת בְּמַיִם	tovel chamesh tevilot bemayim;
himself five times in water *for the Yom Kippur ritual.*		
He paced and washed his hands	צוֹעֶה וּמַרְחִיץ כַּפָּיו	**tz**o'eh umar'chitz kapav
with the holiness of water,	בְּקִדּוּשׁ מַיִם	bekidush mayim.
he called out and sprinkled *blood*	קוֹרֵא וּמַזֶּה	**K**oreh umazeh
to make us pure as water;	טָהֳרַת מַיִם	tohorat mayim.
then he stood apart from the people,	רָחַק מֵעַם	**R**uchak me'am
who were *Gen 49:4* "unsteady as water."[1]	פָּחַז כַּמַּיִם	pachaz kamayim.
For his sake, don't hold back the water!	בַּעֲבוּרוֹ אַל תִּמְנַע מָיִם	Ba'avuro al timna mayim.

[1] Jacob blessed (or cursed?) Reuben by calling him "unsteady as water" in Genesis 49.

SPS Sample

Remember the twelve tribes	זְכוֹר שְׁנֵים עָשָׂר שְׁבָטִים	Zechor **sh**eneim asar shevatim
whom you brought across the watery	שֶׁהֶעֱבַרְתָּ בְּגִזְרַת מַיִם	shehe'evarta begizrat mayim,
divide, for whom you sweetened	שֶׁהִמְתַּקְתָּ לָמוֹ	**sh**ehimtakta lamo
water's bitterness;	מְרִירוּת מַיִם	merirut mayim;
their descendants' blood was poured	תּוֹלְדוֹתָם נִשְׁפַּךְ דָּמָם	**t**oldotam nishpach damam
out for you like water.	עָלֶיךָ כַּמַּיִם	alecha kamayim.
Turn *back to us*, for *the* water *of our*	תֶּפֶן כִּי נַפְשֵׁנוּ	**T**efen ki nafshenu
tears drowns our souls.	אָפְפוּ מָיִם	afefu mayim!
Because of their righteousness, grant lots of water.	בְּצִדְקָם חֹן חַשְׁרַת מָיִם	Betzidkam chon chashrat mayim.

For you are God, our God,	שֶׁאַתָּה הוּא יי אֱלֹהֵינוּ	She'atah hu Adonai Eloheinu,
bringing back the wind	מַשִּׁיב הָרוּחַ	mashiv haru'ach
and bringing down the rain!	וּמוֹרִיד הַגָּשֶׁם	umorid hagashem!

We say each line and the leader repeats; we respond "Amen"

For blessing and not a curse,	לִבְרָכָה וְלֹא לִקְלָלָה	Livrachah velo liklalah,
for life and not death,	לְחַיִּים וְלֹא לְמָוֶת	lechayim velo lemavet,
for plenty and not scarcity![1]	לְשׂבַע וְלֹא לְרָזוֹן	lesova velo lerazon!

Close the ark; continue with "Mechalkel chayim" on page 395.

[1] Let the rain come, but not with terrible weather that ruins the crops!

Prayer for Dew[1] ▪ תְּפִלַּת טַל ▪ Tal

Our God, God of our ancestors	אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ	Eloheinu vElohei avoteinu
Grant dew to satisfy your land,	טַל תֵּן לְרָצוֹת אַרְצֶךָ	Tal **t**en lirtzot artzach;
set us as a blessing in the earth you love;[2]	שְׂיחֵנוּ בְרָכָה בְּדִיצֶךָ	**sh**iteinu verachah beditzach;
with grain and wine as you make us grow;[3]	רוֹב דָּגָן וְתִירוֹשׁ בְּהַפְרִיצֶךָ	**r**ov dagan vetirosh behafritzach;
establish the city that contains your delight—	קוֹמֵם עִיר בָּהּ חֶפְצֶךָ	**k**omem ir bah cheftzach
with dew!	בְּטָל	betal.
Order dew for a good, splendid[4] year,	טַל צַוֵּה שָׁנָה טוֹבָה וּמְעֻטָּרֶת	Tal **tz**aveh shana tova um'uteret,
a harvest of joy and glory,	פְּרִי הָאָרֶץ לְגָאוֹן וּלְתִפְאֶרֶת	**p**eri ha'aretz lega'on uletiferet;
with the town deserted like a harvest hut;[5]	עִיר כְּסֻכָּה נוֹתֶרֶת	**i**r kesukah noteret;
make it a crown, held in your hand—	שִׂימָהּ בְּיָדְךָ עֲטֶרֶת	**s**imah beyadcha ateret
with dew!	בְּטָל	betal.
Let dew fall on the land as a blessing;	טַל נוֹפֵף עֲלֵי אֶרֶץ בְּרוּכָה	Tal **n**ofef alei eretz berucha;
fill us with heaven's delight as a blessing	מְמֻגָּד שָׁמַיִם שַׂבְּעֵנוּ בְרָכָה	**m**imeged shamayim sab'enu veracha,
to light the way from darkness	לְהָאִיר מִתּוֹךְ חֲשֵׁכָה	**l**eha'ir mitoch chashecha:
for the "shoot" drawn to you	כַּנָּה אַחֲרֶיךָ מְשׁוּכָה	**k**anah acharecha meshuchah
by dew.[6]	בְּטָל	betal.

[1] A reverse alphabetical acrostic: ignore the word טַל that begins each verse; note that שׂ is used for ס.
[2] דיצה is something in which a person takes delight, his or her joy.
[3] The root פרץ means "burst out"; בהפריצך seems to refer to God making us increase and spread out, extending God's influence.
[4] "Crowned."
[5] Let the harvest be so good that everyone is in the fields, living in temporary huts as they bring in the harvest. Meanwhile, the town is empty.
[6] Dew wakens the seed beneath the earth, and it seeks the light of the sun; so we are led from our darkness by our desire for God.

SPS Sample

Let dew sweeten the mountain streams;[1]	טַל יַעֲסִיס צוּף הָרִים	Tal **y**a'asis tzuf harim;
in your plenty let your chosen ones taste it;	טְעֵם בִּמְאוֹדֶיךָ מֻבְחָרִים	**t**e'em bim'odecha muvcharim;
free your loved ones from their constraints,	חָנוּנֶיךָ חַלֵּץ מִמַּסְגְּרִים	**ch**anunecha chaletz mimasgerim;
moving with music and raising their voices	זִמְרָה נַנְעִים וְקוֹל נָרִים	**z**imrah nan'im vekol narim
with dew!	בְּטָל	betal.
With dew and plenty fill our granaries;	טַל וָשֹׂבַע מַלֵּא אֲסָמֵינוּ	Tal **v**asova malei asamenu;
won't you renew our days right now;	הָכָעֵת תְּחַדֵּשׁ יָמֵינוּ	**h**acha'et techadesh yamenu!
darling, make our name as valued as yours;	דּוֹד כְּעֶרְכְּךָ הַעֲמֵד שְׁמֵנוּ	**d**od, ke'erkecha ha'amed shemenu;
make us a fertile garden	גַּן רָוֶה שִׂימֵנוּ	**g**an raveh simeinu
with dew!	בְּטָל	betal!
Dew—bless our food with it,	טַל בּוֹ תְּבָרֵךְ מָזוֹן	Tal **b**o tevarech mazon,
let every one of our *sheep* be well fattened,[2]	בְּמַשְׁמַנֵּינוּ אַל יְהִי רָזוֹן	**b**emashmaneinu al yehi razon;
this nation that you led like a flock,	אָיֻמָּה אֲשֶׁר הִסַּעְתָּ כַּצֹּאן	**a**yuma asher hisa'ta katzon,
please carry out its wishes—	אָנָּא תָּפֵק לָהּ רָצוֹן	**a**nah tafek lah ratzon—
with dew!	בְּטָל	betal!
For you are God, our God,	שֶׁאַתָּה הוּא יי אֱלֹהֵינוּ	She'atah hu Adonai Eloheinu,
bringing back the wind	מַשִּׁיב הָרוּחַ	mashiv haru'ach
and bringing down the dew!	וּמוֹרִיד הַטָּל	umorid hatal!

We say each line below, and the leader repeats; we respond "Amen"

For blessing and not a curse,	לִבְרָכָה וְלֹא לִקְלָלָה	Livrachah velo liklalah,
for life and not death,	לְחַיִּים וְלֹא לְמָוֶת	lechayim velo lemavet,
for plenty and not scarcity![3]	לְשֹׂבַע וְלֹא לְרָזוֹן	lesova velo lerazon!

Close the ark; continue with "Mechalkel chayim"on page 395.

[1] צוּף—sweet juice, like nectar or honey; I think it refers to the mountain streams.

[2] "Let there be no leanness among our fattened *lambs"*—we fatten our animals for slaughter, and we want them all to be fat, with no tough and stringy meat! For vegetarians, translate: "let nothing be withered among our juicy produce."

[3] Let the dew come, but not with terrible weather that ruins the crops!

SPS Sample

Kaddish

There are four kaddish prayers, used to conclude different sections: for the leader, the "half" and "full" kaddish; for mourners or those observing yahrzeit, the teachers' and mourner's kaddish. Since these prayers appear several times in our services, we have gathered them in this section to make them easy to find.

Half Kaddish ▪ חֲצִי קַדִּישׁ ▪ Chatzi Kadish

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,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ	—be'almah di verah chir'uteh
which God will rule in sovereignty,	וְיַמְלִיךְ מַלְכוּתֵהּ	veyamlich malchuteh,
in your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayei dechol beit Yisra'el
quickly and soon.	בַּעֲגָלָא וּבִזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאִמְרוּ 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.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.

SPS Sample

May God's great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.
Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאַר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדַּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be God's holy name,	שְׁמֵהּ דְּקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא בְּרִיךְ הוּא	Berich hu Berich hu.

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

above all	לְעֵלָּא מִן כָּל	Le'elah min kol
far above all[1]	לְעֵלָּא לְעֵלָּא מִכָּל	Le'elah le'elah mikol
blessing and song,	בִּרְכָתָא וְשִׁירָתָא	bir'chatah veshiratah
praise and repentance	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא	tushbechatah venechematah,
that are spoken in this world.	דַּאֲמִירָן בְּעָלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen

[1] The extra "le'elah" stresses God's loftiness. Changing "min kol" to one word, "mikol," keeps the number of words.

Full Kaddish ▪ קַדִּישׁ שָׁלֵם ▪ Kadish Shalem

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,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ	—be'almah di verah chir'uteh
which God will rule in sovereignty,	וְיַמְלִיךְ מַלְכוּתֵהּ	veyamlich malchuteh,
in your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayei dechol beit Yisra'el
quickly and soon.	בַּעֲגָלָא וּבִזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאִמְרוּ 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.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	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.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.
Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאַר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדַּר	veyitnaseh 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.

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

above all	לְעֵלָּא מִן כָּל	Le'elah min kol
far above all[1]	לְעֵלָּא לְעֵלָּא מִכָּל	Le'elah le'elah mikol
blessing and song,	בִּרְכָתָא וְשִׁירָתָא	bir'chatah veshiratah
praise and repentance	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא	tushbechatah venechematah,
that are spoken in this world.	דַּאֲמִירָן בְּעָלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen

[1] The extra "le'elah" stresses God's exalted nature. Changing "min kol" to one word, "mikol," preserves the number of words.

SPS Sample

May our prayers and pleas be accepted,	תִּתְקַבֵּל צְלוֹתְהוֹן וּבָעוּתְהוֹן	Titkabel tzelot'hon uva'ut'hon
prayers of the entire Jewish community,	דְּכָל בֵּית יִשְׂרָאֵל	dechol beit Yisra'el
before the Source of Life in heaven.	קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא	kodam avuhon di vishmayah,
Now you say, "Amen."	וְאִמְרוּ אָמֵן	ve'imru, "Amen." Amen

May there be great peace	יְהֵא שְׁלָמָא רַבָּא	Yehei shelamah rabah
from heaven—and life—	מִן שְׁמַיָּא וְחַיִּים	min shemayah—vechayim—
for us and the entire Jewish community.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ 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,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ 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]	וְאִמְרוּ אָמֵן	ve'imru, "Amen." Amen

SPS Sample

[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.

Mourners' Kaddish ▪ קַדִּישׁ יָתוֹם ▪ Kadish Yatom[1]

Mourners and those observing yahrzeit remain standing to lead this kaddish, and we respond.

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,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ	—be'almah di verah chir'uteh
which God will rule in sovereignty,	וְיַמְלִיךְ מַלְכוּתֵהּ	veyamlich malchuteh,
in your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayei dechol beit Yisra'el
quickly and soon.	בַּעֲגָלָא וּבִזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאִמְרוּ 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.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	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.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.
Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאַר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדַּר	veyitnaseh 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.

[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.

SPS Sample

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

above all	לְעֵלָּא מִן כָּל	Le'elah min kol
far above all[1]	לְעֵלָּא לְעֵלָּא מִכָּל	Le'elah le'elah mikol
blessing and song,	בִּרְכָתָא וְשִׁירָתָא	bir'chatah veshiratah
praise and repentance	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא	tushbechatah venechematah,
that are spoken in this world.	דַּאֲמִירָן בְּעָלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen

May there be great peace	יְהֵא שְׁלָמָא רַבָּא	Yehei shelamah rabah
from heaven—and life—	מִן שְׁמַיָּא וְחַיִּים	min shemayah—vechayim—
for us and the entire Jewish community.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ 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,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֶׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ 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."[2]	וְאִמְרוּ אָמֵן אָמֵן	ve'imru, "Amen." Amen

SPS Sample

[1] The extra "le'elah" stresses God's exalted nature. Changing "min kol" to one word, "mikol," preserves the number of words.

[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.

Teachers' Kaddish ▪ קַדִּישׁ דְּרַבָּנָן ▪ Kadish DeRabanan

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,	בְּעָלְמָא דִּי בְרָא כִרְעוּתֵהּ	—be'almah di verah chir'uteh
which God will rule in sovereignty,	וְיַמְלִיךְ מַלְכוּתֵהּ	veyamlich malchuteh,
in your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayei dechol beit Yisra'el
quickly and soon.	בַּעֲגָלָא וּבִזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאִמְרוּ 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.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	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.	לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	le'alam ul'almei almayah.

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאַר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדַּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be God's holy name,	שְׁמֵהּ דְּקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא בְּרִיךְ הוּא	Berich hu Berich hu.

Between Rosh Hashanah and Yom Kippur, replace the next line with the shaded line:

above all	לְעֵלָּא מִן כָּל	Le'elah min kol
far above all[1]	לְעֵלָּא לְעֵלָּא מִכָּל	Le'elah le'elah mikol
blessing and song,	בִּרְכָתָא וְשִׁירָתָא	bir'chatah veshiratah
praise and repentance	תֻּשְׁבְּחָתָא וְנֶחֱמָתָא	tushbechatah venechematah,
that are spoken in this world.	דַּאֲמִירָן בְּעָלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	Ve'imru, "Amen." Amen

[1] The extra "le'elah" stresses God's exalted nature. Changing "min kol" to one word, "mikol," preserves the number of words.

SPS Sample

For Israel and the teachers[1]	עַל יִשְׂרָאֵל וְעַל רַבָּנָן	Al Yisra'el ve'al rabanan
for the students	וְעַל תַּלְמִידֵיהוֹן	ve'al talmideihon
and for all their students	וְעַל כָּל-תַּלְמִידֵי תַלְמִידֵיהוֹן	ve'al kol talmidei talmideihon
and for all those	וְעַל כָּל-מָאן	ve'al kol man
who engage in Torah study	דְּעָסְקִין בְּאוֹרַיְתָא	de'askin be'Oraytah
here	דִּי בְאַתְרָא הַדֵּין	di ve'atra hadein
and everywhere—	וְדִי בְכָל-אֲתַר וְאֲתַר	vedi vechol atar ve'atar
may you and they have great peace	יְהֵא לְהוֹן וּלְכוֹן שְׁלָמָא רַבָּא	yehei lehon ulechon shelamah rabah
grace, kindness and mercy,	חִנָּא וְחִסְדָּא וְרַחֲמִין	chinah vechisdah verachamin
long life	וְחַיִּין אֲרִיכִין	vechayin arichin
and ample portions and redemption	וּמְזוֹנָא רְוִיחָא וּפוּרְקָנָא	umezonah revichah ufurkanah
before our creator in heaven.	מִן קֳדָם אֲבוּהוֹן דִּי בִשְׁמַיָּא	min kodam avuhon di vishmayah
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	ve'imru "Amen." Amen

May there be great peace	יְהֵא שְׁלָמָא רַבָּא	Yehei shelamah rabah
from heaven—and good life—	מִן שְׁמַיָּא וְחַיִּים טוֹבִים	min shemayah—vechayim tovim—
for us and the entire Jewish community.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ אָמֵן אָמֵן	ve'imru, "Amen." Amen

Take three steps back; bow left on "oseh shalom," right on "hu berachamav ya'aseh," forward on "aleinu."

Making peace in heaven above,	עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו	Oseh shalom bimromav
may God mercifully bring peace	הוּא בְרַחֲמָיו יַעֲשֶׂה שָׁלוֹם	hu berachamav ya'aseh shalom
to us and to all Israel,	עָלֵינוּ 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." [2]	וְאִמְרוּ אָמֵן אָמֵן	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.

SPS Sample

Hoshanot ▪ הוֹשַׁעְנוֹת

Add these poems on Sukkot after Musaf; some add them after Hallel. We open the ark to say the day's poems, then close the ark and continue with Full Kaddish. Except on Shabbat we take our Four Species and circle the bimah or sanctuary while saying the first poem; on Hoshanah Rabba, we circle for seven poems.

We say "Please save us / הוֹשַׁע נָא / Hosha na!" before each phrase in each Hoshana poem[1]

Day of Sukkot	*Day's Poem*	*Concluding Poem(s)*
Shabbat	*8*	*15*
First two festival days (except Shabbat)	*1 or 2 (see below)*	*12*
Intermediate days(except Shabbat)	*3, 4, 9 or 10 (see below)*	*7, 12*
Hoshana Rabba (seventh day)	*1 to 7*	*12, 14*

The first day of Sukkot determines the order of Hoshanot poems:[2]

First day on ...	*Daily Poem*	*Concluding Poem(s)*
Monday	*Mon. 1, Tue. 2, Wed. 9, Thu. 3, Fri. 10, Shabbat 8*	*Shabbat: 15* *Other days: 7, 12*
Tuesday	*Tue. 1, Wed. 2, Thu. 9, Fri. 10, Shabbat 8, Sun. 4*	
Thursday	*Thu. 1, Fri. 2, Shabbat 8, Sun. 9, Mon. 10, Tue. 4*	
Shabbat	*Shabbat 8, Sun. 1, Mon. 9, Tue. 2, Wed. 10, Thu. 4*	

We begin responsively, leader then congregation:

Please save us,	הוֹשַׁע נָא	Hosha na!
for your sake, O our God, save us.	לְמַעַנְךָ אֱלֹהֵינוּ הוֹשַׁע נָא	lema'ancha Eloheinu, hosha na!
Please save us,	הוֹשַׁע נָא	Hosha na!
for your sake, creator, save us.	לְמַעַנְךָ בּוֹרְאֵנוּ הוֹשַׁע נָא	lema'ancha bor'einu, hosha na!
Please save us,	הוֹשַׁע נָא	Hosha na!
for your sake, redeemer, save us.	לְמַעַנְךָ גּוֹאֲלֵנוּ הוֹשַׁע נָא	lema'ancha go'aleinu, hosha na!
Please save us,	הוֹשַׁע נָא	Hosha na!
for your sake, whom we seek, save us!	לְמַעַנְךָ דוֹרְשֵׁנוּ הוֹשַׁע נָא	lema'ancha dorsheinu, hosha na!

SPS Sample

[1] Some congregations say it after each phrase, some say it both before and after each phrase.

[2] Some siddurim have more poems, especially for Hoshana Rabba, but some (such as British siddurim) have none at all, even for the days of Sukkot. Maybe the British had their fill of alephbetical acrostic petitions earlier in the liturgical year. Some congregations vary the order of the poems.

1. Lema'an Amitach ▪ לְמַעַן אֱמִתֶּךָ

For the sake of your truth,	לְמַעַן אֱמִתֶּךָ	Lema'an **a**mitach,
for the sake of your agreement,	לְמַעַן בְּרִיתֶךָ	lema'an **b**eritach,
for the sake of your greatness and glory,	לְמַעַן גָּדְלְךָ וְתִפְאַרְתֶּךָ	lema'an **g**odlach vetifartach,
for the sake of your faith,	לְמַעַן דָּתֶךָ	lema'an **d**atach,
for the sake of your splendor,	לְמַעַן הוֹדֶךָ	lema'an **h**odach,
for the sake of your calling a meeting,	לְמַעַן וְעוּדֶךָ	lema'an **v**i'udach,
for the sake of your memory,	לְמַעַן זִכְרֶךָ	lema'an **z**ichrach,
for the sake of your kindness,	לְמַעַן חַסְדֶּךָ	lema'an **ch**asdach,
for the sake of your goodness,	לְמַעַן טוּבֶךָ	lema'an **t**uvach,
for the sake of your unity,	לְמַעַן יְחוּדֶךָ	lema'an **y**ichudach,
for the sake of your seriousness,	לְמַעַן כְּבוֹדֶךָ	lema'an **k**evodach,
for the sake of your teaching,	לְמַעַן לִמּוּדֶךָ	lema'an **l**imudach,
for the sake of your sovereignty,	לְמַעַן מַלְכוּתֶךָ	lema'an **m**alchutach,
for the sake of your triumph,	לְמַעַן נִצְחֶךָ	lema'an **n**itzchach,
for the sake of your secret,	לְמַעַן סוֹדֶךָ	lema'an **s**odach,
for the sake of your strength,	לְמַעַן עֻזֶּךָ	lema'an **u**zach,
for the sake of your splendor,	לְמַעַן פְּאֵרֶךָ	lema'an **p**e'erach,
for the sake of your righteousness,	לְמַעַן צִדְקָתֶךָ	lema'an **tz**idkatach,
for the sake of your holiness,	לְמַעַן קְדֻשָּׁתֶךָ	lema'an **k**edushatach,
for the sake of your plentiful mercy,	לְמַעַן רַחֲמֶיךָ הָרַבִּים	lema'an **r**achamecha harabim,
for the sake of your presence,	לְמַעַן שְׁכִינָתֶךָ	lema'an **sh**echinatach,
for the sake of your praise.	לְמַעַן תְּהִלָּתֶךָ	lema'an **t**ehilatach.

·····On Hoshana Rabba continue below; otherwise, continue with Kehoshata Elim on page 564 ·····

Ps. 89:3 I said, "Kindness is built forever."	כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה	Ki amarti, "Olam chesed yibaneh."

SPS Sample

2. Even Shetiyah ▪ אֶבֶן שְׁתִיָּה

Foundation Stone,[1]	אֶבֶן שְׁתִיָּה	**E**ven shetiyah,
Chosen building,	בֵּית הַבְּחִירָה	**B**eit habechirah,
Arnan's granary,[2]	גֹּרֶן אָרְנָן	**G**oren Arnan,
The hidden sanctuary,	דְּבִיר הַמְּצְנָע	**D**evir hamutznah,
Mount Moriah,	הַר הַמּוֹרִיָּה	**H**ar haMoriyah,
and Mount Appears,[3]	וְהַר יֵרָאֶה	**V**eHar Yera'eh,
abode of your splendor,	זְבוּל תִּפְאַרְתֶּךָ	**Z**evul tifartecha,
where Isa. 29:1 David camped,	חָנָה דָוִד	**C**hanah David,
the goodness of Lebanon,	טוּב הַלְּבָנוֹן	**T**ov haLevanon,
Psalm 48:3 beautiful place, joy of the world,	יְפֵה נוֹף מְשׂוֹשׂ כָּל־הָאָרֶץ	**Y**efeh nof, masos kol ha'aretz,
Lam. 2:15 the perfection of beauty,	כְּלִילַת יֹפִי	**K**elilat yofi,
the lodge of righteousness,	לִינַת הַצֶּדֶק	**L**inat hatzedek,
Ex. 15:17 the place for you, *God,* to dwell	מָכוֹן לְשִׁבְתְּךָ	**M**achon leshivtecha,
Isa. 33:20 peaceful dwelling,	נָוֶה שַׁאֲנָן	**N**aveh sha'anan,
tranquil hut,	סֻכַּת שָׁלֵם	**S**ukat shalem,
ascent of the tribes *of Israel*[4]	עֲלִיַּת שְׁבָטִים	**A**liyat shevatim,
Isa. 28:16 valued corner*stone*	פִּנַּת יִקְרַת	**P**inat yikrat,
excellent Zion,	צִיּוֹן הַמְּצֻיֶּנֶת	**T**ziyon hamtzuyenet,
Holy of Holies,	קֹדֶשׁ הַקָּדָשִׁים	**K**odesh hakodashim,
Song 3:10 paved with love	רָצוּף אַהֲבָה	**R**atzuf ahavah,
the presence of your glory,	שְׁכִינַת כְּבוֹדֶךָ	**S**hechinat kevodecha,
hill *crowned* with turrets.	תֵּל תַּלְפִּיוֹת	**T**el talpiyot.

····· *On Hoshana Rabba add the next two lines; otherwise, continue with Kehoshata Elim on page 564* ·····

Ps. 89:14 Your arm is powerful;	לְךָ זְרוֹעַ עִם־גְּבוּרָה	Lecha zero'ah im gevurah;
brace your hand, raise your right arm!	תָּעֹז יָדְךָ תָּרוּם יְמִינֶךָ	ta'oz yadcha, tarum yeminecha.

[1] This stone symbolizes the holiest part of the Temple; in Solomon's Temple, it was in the Holy of Holies. Tradition calls it the "navel of the world"—the first matter created and the link between Heaven and Earth.
[2] II Chron 3:1 associates Arnan's granary with Mount Moriah and the site of Solomon's Temple.
[3] On a mountain in the land of Moriah, Abraham slaughters a ram instead of Isaac; he gives the place a name, and people still say "On the mountain God appears / בְּהַר יהוה יֵרָאֶה / behar Adonai yera'eh."
[4] They used to climb up to Jerusalem for the three Pilgrimage Festivals.

SPS Sample

3. Om Ani Chomah ▪ אוֹם אֲנִי חוֹמָה

People *that say,* "I am a wall," *who are*	אוֹם אֲנִי חוֹמָה	**O**m "Ani chomah",
Song 6:10 lovely as the sun	בָּרָה כַּחַמָּה	**b**arah kachamah,
Isaiah 49:21 *yet* exiled and uprooted;	גּוֹלָה וְסוּרָה	**g**olah vesurah,
Song 7:8 compared to a palm tree	דָּמְתָה לְתָמָר	**d**amtah letamar,
yet killed for your sake;	הַהֲרוּגָה עָלֶיךָ	**h**aharugah alecha,
counted as *Psalm 44:23* sheep for slaughter,	וְנֶחֱשֶׁבֶת כְּצֹאן טִבְחָה	**v**enecheshevet ketzon tivchah,
scattered among those who anger her,	זְרוּיָה בֵּין מַכְעִיסֶיהָ	**z**eruyah bein mach'iseha,
yet embraced by and attached to you;	חֲבוּקָה וּדְבוּקָה בָּךְ	**h**avukah udevukah bach,
bearing your yoke	טוֹעֶנֶת עֻלָּךְ	**t**o'enet ulach,
yet alone in declaring your unity;	יְחִידָה לְיַחֲדָךְ	**y**echidah leyachadach,
oppressed in exile	כְּבוּשָׁה בַּגּוֹלָה	**k**evushah bagolah,
yet studying your awesome nature;	לוֹמֶדֶת יִרְאָתָךְ	**l**omedet yir'atach,
smooth-cheeked *like a child,*	מְרוּטַת לֶחִי	**m**erutat lechi,
yet subjected to *adult* punishments,	נְתוּנָה לְמַכִּים	**n**etunah lemakim,
enduring your burden;	סוֹבֶלֶת סִבְלָךְ	**s**ovelet sivlach,
Isaiah 54:11 humiliated, tossed in the storm,	עֲנִיָּה סֹעֲרָה	**a**niyah so'arah,
saved by Moses,[1]	פְּדוּיַת טוֹבְיָה	**p**eduyat Toviah,
flock of holy *sheep*	צֹאן קֳדָשִׁים	**tz**on kodashim,
assemblies of Jacob;	קְהִלּוֹת יַעֲקוֹב	**k**ehilot Ya'akov,
inscribed with your name,	רְשׁוּמִים בִּשְׁמֶךָ	**r**eshumim bishmecha,
crying, "Save us!"	שׁוֹעֲגִים הוֹשַׁעְנָה	**sh**o'agim "Hoshanah,"
relying on you!	תְּמוּכִים עָלֶיךָ	**t**emuchum alecha.

·····*On Hoshana Rabba continue below; otherwise, continue with Kehoshata Elim on page 564* ·····

Micah 7:20 "You'll give truth to Jacob	תִּתֵּן אֱמֶת לְיַעֲקֹב	"Titen emet leYa'akov,
kindness to Abraham—	חֶסֶד לְאַבְרָהָם	chesed le'Avraham,

[1] BT Sotah 12a says Moses' mother called him "Toviah"; she saw that he was טוֹב (Ex. 2:2). Otherwise, this could mean "saved from Toviah," who tried to hinder Ezra's rebuilding the Temple (see, e.g., Nehemiah 2).

SPS Sample

4. Adon Hamoshi'ah ▪ אָדוֹן הַמוֹשִׁיעַ

Ruler who brings salvation,	אָדוֹן הַמוֹשִׁיעַ	**A**don hamoshi'ah,
without you there is no salvation,	בִּלְתְּךָ אֵין לְהוֹשִׁיעַ	**b**iltecha ein lehoshi'ah,
O powerful one, liberal in salvation,	גִּבּוֹר וְרַב לְהוֹשִׁיעַ	**g**ibor verav lehoshi'ah,
I'm poor, but you'll save even me,	דַּלוֹתִי וְלִי יְהוֹשִׁיעַ	**d**aloti veli yehoshi'ah,
God of salvation,	הָאֵל הַמוֹשִׁיעַ	**h**a'El hamoshi'ah,
who rescues and saves,	וּמַצִּיל וּמוֹשִׁיעַ	**u**matzil umoshi'ah,
O save those who cry out to you,	זוֹעֲקֶיךָ תוֹשִׁיעַ	**z**o'akecha toshi'ah,
O save those who long for you,	חוֹכֶיךָ הוֹשִׁיעַ	**ch**ochecha hoshi'ah,
satisfy your lambs	טְלָאֶיךָ תַּשְׂבִּיעַ	**t**ela'echa tasbi'ah,
by making the harvest bountiful;	יְבוּל לְהַשְׁפִּיעַ	**y**evul lehashpi'ah,
make every bush sprout, and save,	כָּל שִׂיחַ תַּדְשֵׁא וְתוֹשִׁיעַ	**k**ol si'ach tadsheh vetoshi'ah,
not making the low ground bad,	לְגֵיא בַּל תַּרְשִׁיעַ	**l**egei bel tarshi'ah,
but make delicious *fruits* sweet, and save,	מְגָדִים תַּמְתִּיק וְתוֹשִׁיעַ	**m**egadim tamtik vetoshi'ah,
bringing clouds above,	נְשִׂיאִים לְהַסִּיעַ	**n**esi'im lehasi'ah,
making showers linger,	שְׂעִירִים לְהָנִיעַ	**s**e'irim lehani'ah,
not keeping clouds away,	עֲנָנִים מִלְהַמְנִיעַ	**a**nanim milhamni'ah,
opening your hand and making sevenfold	פּוֹתֵחַ יָד וּמַשְׂבִּיעַ	**p**ote'ach yad umasbi'ah,
satisfy those who thirst for you,	צְמֵאֶיךָ תַּשְׂבִּיעַ	**tz**eme'echa tasbi'ah,
save those who call on you,	קוֹרְאֶיךָ תוֹשִׁיעַ	**k**or'echa toshi'ah,
save those who love you,	רְחוּמֶיךָ תוֹשִׁיעַ	**r**echumecha toshi'ah,
save those who search for you,	שׁוֹחֲרֶיךָ הוֹשִׁיעַ	**sh**ocharecha hoshi'ah,
save those who are simply yours!	תְּמִימֶיךָ תוֹשִׁיעַ	**t**emimecha toshi'ah.

On Hoshana Rabba continue below; otherwise, continue with Kehoshata Elim on page 564

Ps 16:11 Contentment at your right hand, forever.	נְעִמוֹת בִּימִינְךָ נֶצַח	Ne'imot bimin'cha netzach.

SPS Sample

5. Adam Uvehemah • אָדָם וּבְהֵמָה

Human being and animal.	אָדָם וּבְהֵמָה	**A**dam uvehemah,
flesh, breath and spirit,	בָּשָׂר וְרוּחַ וּנְשָׁמָה	**b**asar veru'ach uneshamah,
sinew, bone and skin	גִּיד וְעֶצֶם וְקִרְמָה	**g**id ve'etzem vekormah,
appearance, image and pattern,	דְּמוּת וְצֶלֶם וְרִקְמָה	**d**emut vetzelem verikmah,
all their glory *is* like futility	הוֹד לַהֶבֶל דָּמָה	**h**od lahevel damah,
and humans are comparable to beasts—	וְנִמְשַׁל כַּבְּהֵמוֹת נִדְמָה	**v**enimshal kab'hemot nidmeh,
they have a *kind of* glow, with form and stature.	זִיו וְתֹאַר וְקוֹמָה	**z**iv veto'ar vekomah,
Renewing the surface of the earth,	חִדּוּשׁ פְּנֵי אֲדָמָה	**ch**idush penei adamah,
planting trees in desolate lands[1],	טִיעַת עֲצֵי נְשַׁמָּה	**t**i'at atzei neshamah,
winepress and standing *grain,*	יְקָבִים וְקָמָה	**y**ekavim vekamah,
vineyards and sycamore-*fig trees*[2]	כְּרָמִים וְשִׁקְמָה	**k**eramim veshikmah,
for the world where we live within limits[3]	לְתֵבֵל הַמְסֻיָּמָה	**l**etevel ham'suyamah,
strong rains to heal[4] *the world,*	מְטְרוֹת עֹז לְסַמְמָה	**m**itrot oz lesam'mah,
to revive deserted land[5],	נְשִׁיָּה לְקִיְּמָה	**n**eshiyah lekaymah,
so it can support the plant growth	שִׂיחִים לְקוֹמְמָה	**s**ichim lekom'mah,
sustain sweet *fruits*	עֲדָנִים לַעֲצִמָּה	**a**danim le'atzmah,
invigorate flowers,	פְּרָחִים לְהַעֲצִימָה	**p**erachim leha'atzimah,
and bring rain for budding plants,	צְמָחִים לְגֶשְׁמָה	**tz**emachim legoshmah,
cool *water* for irrigation,	קָרִים לְזִרְמָה	**k**arim lezimrah,
raindrops to ripen,	רְבִיבִים לְשַׁלְּמָה	**r**evivim leshalmah
filling the thirsty *land*	שְׂתִיָּה לְרוֹמֵמָה	**s**htiyah leromemah,
which is suspended over empty space.	תְּלוּיָה עַל בְּלִימָה	**t**eluyah al belimah.

·····On Hoshana Rabba continue below; otherwise, continue with Kehoshata Elim on page 564 ·····

Psalm 8:2 God, our God,	יְהוָה אֲדֹנֵינוּ	Adonai, Adoneinu,
you are so well known world-wide,	מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ	mah adir shimcha bechol ha'aretz,
your glory could top the sky![6]	אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם	asher tenah hod'cha al hashamayim.

[1] The word נְשָׁמָה is related to the root שמם.
[2] Sycamore-fig trees were cultivated for fruit in Biblical times (cf. I Kings 10:27, I Chr. 27:28 and Amos 7:14).
[3] תֵּבֵל often means livable land (not sea), but could imply Israel—for Jews, the ideal place to live. הַמְסֻיָּמָה means fenced off, limited (earth is finite) or restricted (land use is restricted, especially in Israel, in Sabbatical years).
[4] From a root סמם for drugs and spices, and possibly poisons too!
[5] נְשִׁיָּה, forgotten *land;* לְקִיְּמָה—from the root קם, stand—rebuilding, re-erecting.

SPS Sample

6. Adamah Me'erer ▪ אֲדָמָה מֵאֵרֵר

Save the ground from a curse,	אֲדָמָה מֵאֵרֵר	**A**damah me'erer
livestock from miscarriage,	בְּהֵמָה מְמַשַּׁכֶּלֶת	**b**ehemah mimshakelet
granary from maggots,	גֹּרֶן מִגָּזָם	**g**oren migazam
grain from scorching heat,	דָּגָן מִדַּלֶּקֶת	**d**agan midaleket
wealth from disaster,	הוֹן מִמְּאֵרָה	**h**on mim'erah
and food from terror,	וְאֹכֶל מִמְּהוּמָה	**v**e'ochel mimhumah
olive from falling *unripe from the tree,*	זַיִת מְנֻשָּׁל	**z**ayit mineshel
wheat from grasshopper,	חִטָּה מֵחָגָב	**ch**itah mechagav
food from insects,	טֶרֶף מִגּוֹבִי	**t**eref migovai
wine-press from beetles[1],	יֶקֶב מִיֶּלֶק	**y**ekev miyelek
vineyard from worms,	כֶּרֶם מִתּוֹלַעַת	**k**erem mitola'at
autumn crops from locusts,	לֶקֶשׁ מֵאַרְבֶּה	**l**ekesh me'arbeh
fruit from chirping *crickets,*	מֶגֶד מִצְלָצֵל	**m**eged mitzlatzal
people from panic,	נֶפֶשׁ מִבֶּהָלָה	**n**efesh mibehalah
plenty from bald locust,	שֹׂבַע מִסֶּלְעָם	**s**ovah misal'am
flocks from scrawniness,	עֲדָרִים מִדַּלּוּת	**a**darim midalut
fruits from fungus,	פֵּרוֹת מִשִּׁדָּפוֹן	**p**erot mishidafon
flocks from irrevocable ruin,[2]	צֹאן מִצְּמִיתוּת	**tz**on mitzmitut
harvest from curse,	קָצִיר מִקְּלָלָה	**k**atzir miklalah
plenty from scarcity	רֹב מֵרָזוֹן	**r**ov merazon
wheat stalks from withering,	שִׁבֹּלֶת מִצְּנָמוֹן	**sh**ibolet mitzinamon
produce from pests.	תְּבוּאָה מֵחָסִיל	**t**evu'ah mechasil

On Hoshana Rabba continue below; otherwise, continue with Kehoshata Elim on page 564

Ps. 145:17 True[3] is God in every way[4]	צַדִּיק יהוה בְּכָל־דְּרָכָיו	Tzadik Adonai bechol derachav,
And loving in all deeds.	וְחָסִיד בְּכָל־מַעֲשָׂיו	Vechasid bechol ma'asav.

[6] "How great *is* your reputation in the whole world—in that you could set your glory above the sky/heaven."

[1] In the dictionary, all these maggots, locusts, worms and pests are hard to distinguish, especially for the urban dweller who recoils from ants and roaches and has little interest in the difference between one pest and another.

[2] צְמִיתוּת usually means "perpetuity" (see Lev. 25:23); here we understand it as irrecoverable ruin.

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

[4] "In all *God's* ways."

SPS Sample

7. Lema'an Eitan • לְמַעַן אֵיתָן

For the sake of the mighty *Abraham,*	לְמַעַן אֵיתָן	Lema'an **e**itan,
tossed into the flames,[1]	הַנִּזְרָק בְּלַהַב אֵשׁ	hanizrak belahav esh,
for the sake of the child, *Isaac, who was* tied up	לְמַעַן בֵּן הַנֶּעֱקָד	lema'an **b**en hane'ekad
on wood and fire,	עַל עֵצִים וָאֵשׁ	al etzim va'esh,
for the sake of powerful *Jacob,* who got dusty	לְמַעַן גִּבּוֹר הַנֶּאֱבָק	lema'an **g**ibor, hane'evak
wrestling with a chief (or angel) of fire,	עִם שַׂר אֵשׁ	im sar esh,
for the sake of the flags *of the tribes* you led	לְמַעַן דְּגָלִים נָחִיתָ	lema'an **d**egalim, nachita
with light and a cloud of fire,	בְּאוֹר וַעֲנַן אֵשׁ	be'or va'anan esh,
for the sake of *Moses,* who was lifted on high	לְמַעַן הֹעֲלָה לַמָּרוֹם	lema'an **h**o'alah lamarom,
and exalted like messengers (or angels) of fire,	וְנִתְעַלָּה כְּמַלְאֲכֵי אֵשׁ	venitalah kemalachei esh,
for the sake of *Aaron,* who served as your deputy	לְמַעַן וְהוּא לְךָ כְּסֶגֶן	lema'an **v**ehu lach kesegen
at the altars of fire,	בְּאֶרְאֶלֵּי אֵשׁ	ve'erelei esh,
for the sake of the gift of the *Ten* Statements,	לְמַעַן זֶבֶד דִּבְּרוֹת	lema'an **z**eved Dibrot,
given from the fire *on the mountain,*	הַנְּתוּנוֹת מֵאֵשׁ	hanetunot me'esh,
for the sake of *the Tabernacle,* covered by curtains	לְמַעַן חִפּוּי יְרִיעוֹת	lema'an **ch**ipui yeri'ot
and a cloud of fire,	וַעֲנַן אֵשׁ	va'anan esh,
for the sake of the beautified mountain (Sinai)	לְמַעַן טֶכֶס הַר	lema'an **t**eches har,
onto which you descended, in the fire,	יָרַדְתָּ עָלָיו בָּאֵשׁ	yaradta alav ba'esh,
for the sake of the dear Temple	לְמַעַן יְדִידוּת בַּיִת אֲשֶׁר	lema'an **y**edidut bayit
that you loved more than the skies of fire,	אָהַבְתָּ מִשְׁמֵי אֵשׁ	asher ahavta mishmei esh,
for the sake of *Moses, who* prayed	לְמַעַן כָּמַהּ	lema'an **k**amah
until the fire subsided,[2]	עַד שָׁקְעָה הָאֵשׁ	ad shakah ha'esh,
for the sake of *Aaron with his* fire-pan	לְמַעַן לָקַח מַחְתַּת אֵשׁ	lema'an **l**akach machtat esh
when he averted raging fire[3]	וְהֵסִיר חֲרוֹן אֵשׁ	vehesir charon esh,
for the sake of *Pinchas* who was inflamed	לְמַעַן מָקְנֵא	lema'an **m**ekaneh
with great ardor, with *fervent* fire,[4]	קִנְאָה גְּדוֹלָה בָּאֵשׁ	kinah gedolah ba'esh,

[1] Rashi explains that אוּר כַּשְׂדִּים (Gen. 15:7) isn't a place (Ur of the Chaldees) but Chaldean Fire—the fire pit used to execute a man like Abraham who refused to worship idols. Most translators disagree, perhaps wrongly.
[2] Num 11:1-2: the Israelites complained; God sent fire to consume them; Moses prayed, and the fire subsided.
[3] Num 17:11-13: When God punished Korach's supporters with, Aaron took his fire-pan through the congregation and saved them from the fate of Korach's supporters.

SPS Sample

for the sake of *Joshua,* who raised his hand,	לְמַעַן נָף יָדוֹ	lema'an **n**af yado
and rocks of fire came down,[1]	וְיָרְדוּ אַבְנֵי אֵשׁ	veyardu avnei esh,
for the sake of *Samuel*, who put a nursing ewe	לְמַעַן שָׂם טְלֵה חָלָב	lema'an **s**am teleh chalav
on the altar, an offering to be incinerated,[2]	כְּלִיל אֵשׁ	kelil esh,
for the sake of *David,* who stopped at the threshing-	לְמַעַן עָמַד בַּגֹּרֶן	lema'an **a**mad bagoren
floor and won favor through fire-*offerings,*[3]	וְנִתְרַצָּה בָּאֵשׁ	venitratzah ba'esh,
for the sake of *Solomon,* who prayed in the	לְמַעַן פִּלֵּל בָּעֲזָרָה	lema'an **p**ilel ba'azarah,
courtyard, and fire descended,[4]	וְיָרְדָה הָאֵשׁ	veyardah ha'esh,
for the sake of *Elijah, your* messenger, who ascended	לְמַעַן צִיר עָלָה	lema'an **tz**ir alah
and was taken up *to heaven*	וְנִתְעַלָּה	venit'alah
with a chariot and horses of fire,[5]	בְּרֶכֶב וְסוּסֵי אֵשׁ	berechev vesusei esh,
for the sake of the holy ones, *Chananiah, Misha'el*	לְמַעַן קְדוֹשִׁים	lema'an **k**edoshim,
and Azariah, who were sent into the fire,	מֻשְׁלָכִים בָּאֵשׁ	mushlachim ba'esh,
for the sake of *Daniel,* who saw myriads	לְמַעַן רִבּוֹ רִבְבָן חָז	lema'an **r**ibo rivevan chaz,
of angels, and streams of fire,	וְנַהֲרֵי אֵשׁ	venaharei esh,
for the sake of the ruins of your city,	לְמַעַן שְׁמָמוֹת עִירְךָ	lema'an **sh**imemot ir'cha,
which was destroyed by fire,	הַשְׂרוּפָה בָּאֵשׁ	hasrufah ba'esh,
for the sake of the descendants	לְמַעַן תּוֹלְדוֹת	lama'an **t**oldot
of the leaders of Judah,	אַלּוּפֵי יְהוּדָה	alufei Yehudah
whom you will use as a crucible of fire	תָּשִׂים כְּכִיּוֹר אֵשׁ	tasim kechiyor esh
to punish our enemies!		

SPS Sample

[4] Num 25:11: enraged by public adultery, Pinchas killed the culprits.
[1] Josh 10:8-12: the text mentions "hailstones" without specifically mentioning fire.
[2] I Samuel 7:9: Samuel's sacrifice prompted God to thwart a Philistine attack.
[3] II Samuel 24: David appeases God's anger with sacrifices. David's contrition and concern for his people are evident as the incident is told.
[4] II Chronicles 7: When Solomon dedicated the Temple, fire descended to consume the offerings.
[5] II Kings 2 tells how Elijah left the world.

I Chron. 29:11 Yours, God, are the greatness,	לְךָ יהוה הַגְּדֻלָּה	Lecha Adonai hagdulah
the strength, the splendor,	וְהַגְּבוּרָה וְהַתִּפְאֶרֶת	vehagvurah vehatiferet
the victory and the majesty	וְהַנֵּצַח וְהַהוֹד	vehanetzach vehahod,
—everything in heaven and earth.	כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ	ki chol bashamayim uva'aretz.
It's for you, God, to govern	לְךָ יהוה הַמַּמְלָכָה	Lecha Adonai hamamlachah
and to be raised above all as the head.	וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ	vehamitnaseh lechol lerosh.
Zech. 14:9 And God will be ruler	וְהָיָה יְהוָה לְמֶלֶךְ	Vehayah Adonai lemelech
over all the earth;	עַל־כָּל־הָאָרֶץ	al kol ha'aretz;
on that day God will be one	בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד	bayom hahu yih'yeh Adonai echad
and *God's* name will be one.	וּשְׁמוֹ אֶחָד	ushemo echad.
Deut. 6:4 Listen, *descendants of* Israel:	שְׁמַע יִשְׂרָאֵל	Shema, Yisra'el:
The Ruler is our God; the Ruler is one.[1]	יהוה אֱלֹהֵינוּ יהוה ׀ אֶחָד	Adonai Eloheinu; Adonai echad.
Blessed is *God's* name,	בָּרוּךְ שֵׁם	Baruch shem—
the glory of whose reign lasts forever.[2]	כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד	kevod malchuto le'olam va'ed.

SPS Sample

[1] 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).

[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 (Mishna Yoma, 3:9).

8. Om Netzura ▪ אוֹם נְצוּרָה

The people[1] protected like the apple of the eye,	אוֹם נְצוּרָה כְּבָבַת	**O**m netzura kevavat,
studying the law that refreshes the soul	בּוֹנֶנֶת בְּדַת נֶפֶשׁ מְשִׁיבַת	**b**onenet bedat nefesh meshivat,
drawing conclusions about Shabbat laws,	גּוֹמֶרֶת הִלְכוֹת שַׁבָּת	**g**omeret hil'chot Shabbat,
explaining Shabbat obligations,	דּוֹרֶשֶׁת מַשְׂאַת שַׁבָּת	**d**oreshet mas'at Shabbat,
setting two thousand *cubits*	הַקּוֹבַעַת אַלְפַּיִם	**h**akova'at alpayim
as the limit *for walking beyond the* Shabbat *eruv*,	תְּחוּם שַׁבָּת	techum Shabbat,
avoiding long walks on Shabbat,	וּמְשִׁיבַת רֶגֶל מִשַּׁבָּת	**u**meshivat regel miShabbat,
fulfilling "remember" and "guard"[2]	זָכוֹר וְשָׁמוֹר	**z**achor veshamor
on Shabbat,	מְקַיֶּמֶת בַּשַּׁבָּת	mekayemet baShabbat
hurrying to bring in Shabbat early,	חָשָׁה לְמַהֵר בִּיאַת שַׁבָּת	**ch**ashav lemaher biy'at Shabbat
working really hard	טוֹרַחַת כֹּל	**t**orachat kol
on six days for Shabbat,	מְשִׁשָּׁה לַשַּׁבָּת	mishishah laShabbat
sitting and waiting	יוֹשֶׁבֶת וּמַמְתֶּנֶת	**y**oshevet umamtenet
until Shabbat ends,	עַד כְּלוֹת שַׁבָּת	ad kelot Shabbat,
calling Shabbat an honor and a delight,	כָּבוֹד וְעֹנֶג קוֹרְאָה לַשַּׁבָּת	**k**avod va'oneg kor'ah laShabbat,
changing clothes and garments	לְבוּשׁ וּכְסוּת	**l**evush uchesut
on Shabbat,	מְחַלֶּפֶת בַּשַּׁבָּת	mechalefet baShabbat,
preparing food and drink	מַאֲכָל וּמִשְׁתֶּה	**m**a'achal umishteh
for Shabbat,	מְכִינָה לַשַּׁבָּת	mechinah laShabbat,
savoring sweetmeats	נֹעַם מְגָדִים	**n**o'am megadim
for Shabbat,	מַנְעֶמֶת לַשַּׁבָּת	man'emet laShabbat,
enjoying three full meals	סְעוּדוֹת שָׁלֹשׁ	**s**e'udot shalosh
on Shabbat,	מְקַיֶּמֶת בַּשַּׁבָּת	mekayemet baShabbat,

[1] אוֹם—the people—begins the alphabetical acrostic.

[2] The Ten Commandments are given in Exodus and recalled in Deuteronomy; one time we're told to "remember" Shabbat, the other time to "guard" it.

SPS Sample

cutting into two whole loaves	עַל שְׁתֵּי כִכָּרוֹת	**a**l shetei kikarot
on Shabbat,	בּוֹצַעַת בַּשַּׁבָּת	bo'atzat baShabbat,
distinguishing	פּוֹרֶטֶת	**p**oretet
four domains on Shabbat[1],	אַרְבַּע רְשׁוּיוֹת בַּשַּׁבָּת	arba reshuyot baShabbat,
lighting *candles* for Shabbat	צִוּוּי הַדְלָקַת נֵר	**tz**ivu'i hadlakat ner
according to the rule for lighting,	מַדְלֶקֶת בַּשַּׁבָּת	madleket baShabbat,
saying the Kiddush of the day	קִדּוּשׁ הַיּוֹם	**k**idush hayom
for Shabbat,	מְקַדֶּשֶׁת בַּשַּׁבָּת	mekadeshet baShabbat,

praying a seven-part prayer on Shabbat,[2]	רָנֵּן שֶׁבַע מְפַלֶּלֶת בַּשַּׁבָּת	**r**enen sheva mefalelet baShabbat,
reading seven *parts* in the Law	שִׁבְעָה בַּדָּת קוֹרְאָה	**sh**iv'a badat kor'ah
on Shabbat—	בַּשַּׁבָּת	baShabbat,
let *this people* inherit the day	תַּנְחִילֶנָּה לְיוֹם	**t**anchilena leyom
which is altogether Shabbat!	שֶׁכֻּלּוֹ שַׁבָּת	shekulo Shabbat,
Please save us!	הוֹשַׁע נָא	Hosha na!

SPS Sample

[1] Four domains are explained in the Mishnah for Shabbat: a private domain, a public domain, an exempt area and a karmelit. The Mishnah discusses the laws of transferring things from one domain to another. See ArtScroll Mishnah: Moed 1(a), page 11.

[2] The Shabbat amidah has seven blessings, and on Friday night we recite the "sevenfold blessing" that summarizes the amidah.

9. E'eroch Shui ▪ אֶעֱרֹךְ שׁוּעִי

I shall organize my prayer	אֶעֱרֹךְ שׁוּעִי	**E**'eroch shu'i
in the house of supplication;	בְּבֵית שַׁוְעִי	**b**eveit shav'i,
on the fast day, *Yom Kippur,* I confessed my sin,	גִּלִּיתִי בְצוֹם פִּשְׁעִי	**g**iliti vatzom pishi,
I asked you then to save me,	דְּרַשְׁתִּיךְ בּוֹ לְהוֹשִׁיעִי	**d**erashticha bo lehoshi'i,
now listen to the sound of my prayer,	הַקְשִׁיבָה לְקוֹל שַׁוְעִי	**h**akshivah lekol shav'i,
and rise up and save me!	וְקוּמָה וְהוֹשִׁיעִי	**v**ekumah vehoshi'i!
Remember and be kind, O my rescuer;	זְכֹר וְרַחֵם מוֹשִׁיעִי	**z**echor verachem, moshi'i;
living *God*, delight me with this *rescue;*	חַי כֵּן תְּשַׁעְשְׁעִי	**ch**ai, ken teshash'i,
O benefactor, pay attention to my distress,	טוֹב בְּאֶנֶק שְׁעִי	**t**ov be'enek she'i,
O rescuer, be quick,	יוּחַשׁ מוֹשִׁיעִי	**y**uchash moshi'i
put an end to the tempter	כַּלֵּה מַרְשִׁיעִי	**k**aleh marshi'i,
so *he* can never tempt me again.	לְבַל עוֹד תַּרְשִׁיעִי	**l**eval od tarshi'i,
Hurry, God of my salvation,	מַהֵר אֱלֹהֵי יִשְׁעִי	**m**aher, Elohei yishi'i,
save me for eternity!	נֶצַח לְהוֹשִׁיעִי	**n**etzach lehoshi'i,
Please excuse my misbehavior,	שָׂא נָא עֲוֹן רִשְׁעִי	**s**ah nah avon rish'i,
overlook my sin,	עֲבֹר עַל פִּשְׁעִי	**a**vor al pish'i,
turn to me and save me,	פְּנֵה נָא לְהוֹשִׁיעִי	**p**eneh nah lehoshi'i,
O rock who rescues me;	צוּר מוֹשִׁיעִי	**tz**ur moshi'i,
please accept my prayer,	קַבֵּל נָא שַׁוְעִי	**k**abel nah shav'i,
rescue me for all to see,[1]	רוֹמֵם קֶרֶן יִשְׁעִי	**r**omem keren yish'i,
O almighty one, who saves me;	שַׁדַּי מוֹשִׁיעִי	**sh**adai, moshi'i,
shine on me and save me.	תּוֹפִיעַ וְתוֹשִׁיעִי	**t**ofi'ah vetoshi'i!

Continue with Kehoshata Elim on page 564

SPS Sample

[1] "Raise the horn of my rescue"; "raise the horn" is presumably an idiom meaning lift up my head to make me noticed, so that everyone can see it's me who is being saved!

10. El Lemosha'ot ▪ אֵל לְמוֹשָׁעוֹת

Ps. 68:21 God of liberation *for those who use*	אֵל לְמוֹשָׁעוֹת	**E**l lemosha'ot
the four *types of* vows *in the Mishnah*[1]	בְּאַרְבַּע שְׁבוּעוֹת	**b**e'arba shevu'ot
and who approach with entreaties	גָּשִׁים בְּשַׁוְעוֹת	**g**ashim beshav'ot
knock *at the door* with prayers prepared,	דּוֹפְקֵי עֶרֶךְ שׁוּעוֹת	**d**ofkei erech shu'lot
thinking of the pleasures *of Torah*—	הוֹגֵי שַׁעֲשֻׁעוֹת	**h**ogei sha'she'ot
even their conundrums bring delight—	וְחִידוֹתָם מִשְׁתַּעְשְׁעוֹת	**v**echidotam mishtashe'ot
they scream for *your* attention,	זוֹעֲקִים לְהַשְׁעוֹת	**z**o'akim lehashot
hoping for rescue,	חוֹכֵי יְשׁוּעוֹת	**ch**ochei yeshu'ot
their gaze fixed on you,[2]	טָפוּלִים בְּךָ שְׁעוֹת	**t**efulim becha sha'ot
knowing the importance of *proper* time *for prayer,*[3]	יוֹדְעֵי בִין שָׁעוֹת	**y**od'ei bin sha'ot
kneeling to you with their entreaties *that they may*	כּוֹרְעֶיךָ בְּשַׁוְעוֹת	**k**or'echa beshav'ot
understand the teachings	לְהָבִין שְׁמוּעוֹת	**l**ehavin shemu'ot
which were heard from your mouth;	מִפִּיךָ נִשְׁמָעוֹת	**m**ipicha nishma'ot
O *God* who grants rescues	נוֹתֵן תְּשׁוּעוֹת	**n**oten teshu'ot
that have been recounted and retold	סְפוּרוֹת מַשְׁמָעוֹת	**s**efurot mashma'ot
as audible testimony,	עֵדוּת מַשְׁמִיעוֹת	**e**dut mashmi'ot
O worker of rescues,	פּוֹעֵל יְשׁוּעוֹת	**p**o'el yeshu'ot
righteous in *bringing* salvation.	צַדִּיק נוֹשָׁעוֹת	**tz**adik nosha'ot
As for the city of salvation, *Jerusalem,*	קִרְיַת תְּשׁוּעוֹת	**k**iryat teshu'ot
with the noise of tumultuous *crowds*	רֶגֶשׁ תְּשׁוּאוֹת	**r**egesh teshu'ot
during the three hours,[4]	שָׁלֹשׁ שָׁעוֹת	**sh**alosh sha'ot
hurry *to bring* rescue!	תָּחִישׁ לִתְשׁוּעוֹת	**t**achish litsha'ot

Continue with Kehoshata Elim on page 564

[1] Mishnah Shavu'ot opens by saying there are four types of vows; the Talmud explains that these are positive and negative vows about past and future ("I swear I did/didn't/will/won't").

[2] Or "they are attached to you *for* hours" or "they cling to you, to you they turn" (ArtScroll), or "they turn to those who cling to you" (Metsudah). I think this phrase means "they being being fixed/attached (טָפוּלִים) to you (בְּךָ) in respect of their gazes (שָׁעוֹת)." שָׁעָה "turn toward and look at", or it may mean "turn."

[3] We prescribe morning, afternoon and evening daily prayer.

[4] I don't know what these three hours are; the three hours are usually the early hours when lie-a-beds sleep in (Mishnah: Berachot, 1:5).

SPS Sample

11. Titnenu Leshem Velit'hilah ▪ תִּתְּנֵנוּ לְשֵׁם וְלִתְהִלָּה

A reverse alphabetical acrostic, with "Elazar, chazak / Elazar, be strong"

Grant us fame and honor,[1]	תִּתְּנֵנוּ לְשֵׁם וְלִתְהִלָּה	Ti**t**nenu leshem velit'hilah,
bring us back to our share *of the land*	תְּשִׁיבֵנוּ אֶל הַחֶבֶל	te**sh**ivenu el hachevel
and to our inheritance,	וְאֶל הַנַּחֲלָה	ve'el hanachalah,
raise us higher and higher,	תְּרוֹמְמֵנוּ לְמַעְלָה לְמָעְלָה	te**r**omemenu lema'lah lema'lah
gather us to the Temple,	תְּקַבְּצֵנוּ לְבֵית הַתְּפִלָּה	te**k**abtzenu leveit hat'filah,
stand us—like a tree	תַּצִּיבֵנוּ כְּעֵץ	ta**tz**ivenu ke'etz
planted *Ps. 1:3* "by streams of water,"	עַל־פַּלְגֵי מָיִם שְׁתוּלָה	"al palgei mayim" shetulah,
protect us from every plague and illness,	תִּפְדֵּנוּ מִכָּל נֶגַע וּמַחֲלָה	ti**f**denu mikol negah umachalah,
grace us with *your* absolute love,	תְּעַטְּרֵנוּ בְּאַהֲבָה כְּלוּלָה	te'**a**trenu be'ahavah chelulah,
cheer us in your Temple,	תְּשַׂמְּחֵנוּ בְּבֵית הַתְּפִלָּה	te**s**amchenu beveit hat'filah,
lead us *Ps. 23:2* "to tranquil water"; selah!	תְּנַהֲלֵנוּ עַל־מֵי מְנֻחוֹת סֶלָה	te**n**ahalenu "al mei menuchot" selah,
fill us with wisdom and insight,	תְּמַלְּאֵנוּ חָכְמָה וְשִׂכְלָה	te**m**alenu chochmah vesichlah,
clothe us with power and greatness,	תַּלְבִּישֵׁנוּ עֹז וּגְדֻלָּה	ta**l**bishenu oz ugedulah,
crown us with a crown of perfection,	תַּכְתִּירֵנוּ בְּכֶתֶר כְּלוּלָה	ta**ch**tirenu becheter kelulah,
guide us along an easy path,	תְּיַשְּׁרֵנוּ בְּאֹרַח סְלוּלָה	te**y**ashrenu be'orach selulah,
set us on a road toward righteousness,	תְּטַּעֲנוּ בְּיֹשֶׁר מְסִלָּה	ti**t**a'enu beyosher mesilah,
grace us with compassion and mercy,	תְּחָנְּנֵנוּ בְּרַחֲמִים וּבְחֶמְלָה	te**ch**onenu berachamim uvechemla
recall *Song 8:5* "Who is this, climbing?"[2]	תַּזְכִּירֵנוּ בְּמִי זֹאת עֹלָה	ta**z**kirenu be-"Mi zot olah?"
save us at the final redemption,	תּוֹשִׁיעֵנוּ לְקֵץ הַגְּאֻלָּה	t**o**shi'enu leketz hage'ulah,
honor us with radiance in turmoil,[3]	תְּהַדְּרֵנוּ בְּזִיו הֲמוּלָה	te**h**adrenu beziv hamulah,
fasten us to you like a sash, wrapped,	תַּדְבִּיקֵנוּ כְּאֵזוֹר חֲתוּלָה	ta**d**bikenu ke'ezor chatulah,
make us great through *your* great power	תְּגַדְּלֵנוּ בְּיָד הַגְּדוֹלָה	te**g**adlenu beyad hagdolah,

[1] "Give us *a good* name and praise."

[2] "Who is this, climbing from the desert? / מִי זֹאת עֹלָה מִן־הַמִּדְבָּר / mi zot olah min hamidbar?" In *The Song of Songs,* this refers to the bride. Our tradition understands God as the groom and Israel as the bride, so God would ask this question to draw attention to Israel. So this line asks God to remember God's betrothal to the people of Israel, to treat us with the same degree of love and consideration as a groom to his bride.

[3] "Make us honored with radiance/glow of turmoil"; this is a difficult verse, and perhaps it asks for honor and success in the turmoil of the final redemption, to which the previous verse refers.

SPS Sample

bring us to your Temple	תְּבִיאֵנוּ לְבֵיתֶךָ	tevi'enu levet'cha
with joy and cheer	בְּרִנָּה וְצָהֳלָה	berina vetzoholah,
acclaim us with salvation and joy,t	תְּאַדְּרֵנוּ בִּישֻׁעָה וְגִילָה	te'**a**drenu beyesha vegilah,
strengthen us with liberty and success,	תְּאַמְּצֵנוּ בְּרֶוַח וְהַצָלָה	te'**a**mtzenu berevach vehatzalah,
hearten us by rebuilding your city	תְּלַבְּבֵנוּ בְּבִנְיַן עִירֶךָ	te**l**abvenu bevinyan ir'chah
as at first,	כְּבַתְּחִלָּה	kevat'chilah,
waken us to see Zion rebuilt,[1]	תְּעוֹרְרֵנוּ לְצִיּוֹן בְּשִׁכְלוּלָהּ	te'**o**rerenu leTziyon beshichlulah,
give us merit to see	תְּזַכֵּנוּ	te**z**akenu
the "city rebuilt on its hill"[2]	בְּנִבְנְתָה עִיר עַל תִּלָּהּ	be"nivnetah" ha"ir al tilah,"
let us relax with joy and gladness,	תַּרְבִּיצֵנוּ בְּשָׂשׂוֹן וְגִילָה	ta**r**bitzenu besason vegilah,
(please save *us*)	הוֹשַׁע נָא	hosha nah
strengthen us, God of Jacob, selah!	תְּחַזְּקֵנוּ אֱלֹהֵי יַעֲקֹב סֶלָה	te**chazk**enu, Elohei Ya'akov, selah!
(please save *us*!)	הוֹשַׁע נָא	hosha nah

SPS Sample

[1] "In her perfection," i.e., wake us from this horrible dream of exile and show us that Zion has been repaired and reconstructed to perfection.

[2] Almost quoted from Jeremiah 30:18, "The city rebuilt on its hill / וְנִבְנְתָה עִיר עַל־תִּלָּהּ / venivnetah ir al tilah"

12. Kehoshata Elim ▪ כְּהוֹשַׁעְתָּ אֵלִים

God, please save us![1]	אֲנִי וָהוֹ הוֹשִׁיעָה נָּא	Ani **v**aho hoshi'ah na!
As you saved the faithful in Lud with you[2]	כְּהוֹשַׁעְתָּ אֵלִים בְּלוּד עִמָּךְ	Kehoshata **e**lim beLud imach,
when you came out to rescue your people	בְּצֵאתְךָ לִישֵׁעַ עַמָּךְ	betzet'cha leyesha amach
save us like that!	כֵּן הוֹשַׁע נָּא	ken hosha nah!
As you saved the people and their God[3]	כְּהוֹשַׁעְתָּ גּוֹי וֵאלֹהִים	Kehoshata **g**oy vElohim
selected for God's deliverance—	דְּרוּשִׁים לִישֵׁעַ אֱלֹהִים	**d**erushim leyeshah Elohim
save us like that!	כֵּן הוֹשַׁע נָּא	ken hosha nah!
As you saved the throng of troops	כְּהוֹשַׁעְתָּ הָמוֹן צִבְאוֹת	Kehoshata **h**amon tzeva'ot,
and with them angels of hosts—	וְעִמָּם מַלְאֲכֵי צְבָאוֹת	**v**e'imam malachei tzeva'ot
save us like that!	כֵּן הוֹשַׁע נָּא	ken hosha nah!
As you saved the pure	כְּהוֹשַׁעְתָּ זַכִּים	Kehoshata **z**akim
from the slaves' camp—O kind *God*—	מִבֵּית עֲבָדִים חַנּוּן	mibeit avadim, **ch**anun
so the slaves subdued their former masters[4]	בְּיָדָם מַעֲבִידִים	beyadam ma'avidim
save us like that!	כֵּן הוֹשַׁע נָּא	ken hosha nah!

SPS Sample

[1] אֲנִי וָהוֹ doesn't really mean anything. It has the same numerical value as אנא (please) and the Tetragrammaton, God's name. It's a way of saying "please, God" without saying "God"—almost like using an anagram such as "Egos plead!" Thanks to the Birnbaum Siddur for this explanation.

[2] "The faithful" is literally "the mighty ones," presumably those who were mighty in their faith at the time of the Exodus, since Lud alludes to Egypt—the Lud-ites were descendants of Mitzrayim (Gen. 10:13); "with you" may refer to the idea that God suffers when God's people suffer (Isaiah 63:9), so the Exodus was a relief for God as well as for the people.

[3] God suffers when the Israelites suffer, as we read in Isaiah 63:9 "in all their troubles, *God* had trouble *too* / בְּכָל־צָרָתָם לוֹ צָר / bechol tzaratam lo tzar." The written text (לוֹ צָר, "a problem for him") means the opposite of the pronounced text (לֹא צָר, "not a problem"), with no difference in pronunciation: a charming conundrum!

[4] "To their (the former slaves') power *you subjugated* the enslavers."

As you saved those plunged	כְּהוֹשַׁעְתָּ טְבוּעִים	Kehoshata **t**evu'im
into the divided depths *of the Reed Sea*—	בְּצוּל גְּזָרִים	betzul gezarim,
your glory *was* with them *as they* crossed—	יְקָרְךָ עִמָּם מַעֲבִירִים	**y**ekar'cha imam ma'avirim,
save us like that!	כֵּן הוֹשַׁע נָא	ken hosha nah!
As you saved the "shoot"[1]	כְּהוֹשַׁעְתָּ כַּנָּה	Kehoshata **k**anah
that sang, *Ex. 14:30* "*God* rescued,"[2]—	מְשׁוֹרֶרֶת וַיּוֹשַׁע	meshoreret, "Vayosha, "—
"It's saved" is said for its grower[3]—	לְגוֹחֲהּ מְצֻיֶּנֶת וַיִּוָּשַׁע	**l**egochah metzuyenet "Vayivasha"—
save us like that!	כֵּן הוֹשַׁע נָא	ken hosha nah!
As you saved *them* when you said,	כְּהוֹשַׁעְתָּ מַאֲמַר	Kehoshata **m**a'amar,
Ex. 6:6 "I will bring you out"—	וְהוֹצֵאתִי אֶתְכֶם	"Vehotzeti et'chem"—
or say, "I'll be brought out with you"—[4]	נָקוּב וְהוּצֵאתִי אִתְּכֶם	**n**akuv **"**Vehutzeti it'chem"—
save us like that!	כֵּן הוֹשַׁע נָא	ken hosha nah!
As you saved those who circled the altar	כְּהוֹשַׁעְתָּ סוֹבְבֵי מִזְבֵּחַ	Kehoshata **s**ovevei mizbe'ach,
bearing willows, circling the altar—	עוֹמְסֵי עֲרָבָה לְהַקִּיף מִזְבֵּחַ	**o**msei aravah lehakif mizbe'ach,
save us like that!	כֵּן הוֹשַׁע נָא	ken hosha nah!

SPS Sample

[1] A reference to the Israelites, based on Psalm 80:15-16: "Look *down* from the sky, see and note this vine, and the shoot that your right hand has planted / הַבֵּט מִשָּׁמַיִם וּרְאֵה וּפְקֹד גֶּפֶן זֹאת וְכַנָּה אֲשֶׁר־נָטְעָה יְמִינֶךָ / habet mishama-yim ur'eh, ufekod gefen zot, vechanah asher natah yeminecha."

[2] At the Song of the Sea, which the Israelites sang after their deliverance from the pursuing Egyptian army.

[3] "For-the-one-who-draws-it-(the 'shoot')-out (or, who makes the 'shoot' grow) is-mentioned, 'and-it-is-saved'." Perhaps this means that the Messiah will make the "shoot" flourish, and on his (or her) account one will declare that salvation has arrived.

[4] If you change the vowels on "I will bring you out" you can read the words as "I will be brought out with you."

As you saved the wonder-working Ark,	כְּהוֹשַׁעְתָּ פְּלֵאֵי אָרוֹן	Kehoshata **p**ilei Aron
which was captured because of *our* sin,	כְּהֻפְשַׁע	kehufsha,
and struck the Philistines in anger	צָעַר פְּלֶשֶׁת בַּחֲרוֹן אַף	**tz**i'er Peleshet bacharon af
so it was rescued—	וְנוֹשַׁע	venosha,
save us like that![1]	כֵּן הוֹשַׁע נָא	ken hosha nah!
As you saved the communities	כְּהוֹשַׁעְתָּ קְהִלּוֹת	Kehoshata **k**ehilot
you sent to *exile in* Babylon—	בָּבֶלָה שָׁלַחְתָּ	Bavelah shalachta,
kind *God,* for their sake—	רַחוּם לְמַעָנָם	**r**achum lema'anam,
save us like that!	כֵּן הוֹשַׁע נָא	ken hosha nah!
As you saved and returned	כְּהוֹשַׁעְתָּ	Kehoshata
Jacob's tribes *at the Exodus*,	שְׁבוּת שִׁבְטֵי יַעֲקֹב	**sh**evut shivtei Ya'akov,
you will certainly bring Jacob's	תָּשׁוּב וְתָשִׁיב	**t**ashuv vetashiv
descendants back home[2]—	שְׁבוּת אָהֳלֵי יַעֲקֹב	shevut oholei Ya'akov,
please save us!	וְהוֹשִׁיעָה נָּא	vehoshi'ah nah!
As you saved those who keep the rules	כְּהוֹשַׁעְתָּ שׁוֹמְרֵי מִצְוֹת	Kehoshata **sh**omrei **m**itzvot
and hope to be saved,	וְחוֹכֵי יְשׁוּעוֹת	**v**echochei yeshu'ot,
Ps. 68:21 God who saves,	אֵל לְמוֹשָׁעוֹת	**E**l **l**emosha'ot:
please save us—	וְהוֹשִׁיעָה נָּא	vehoshi'ah nah!
please, God, save us!	אֲנִי וָהוֹ הוֹשִׁיעָה נָּא	Ani vaho, hoshiah nah!

[1] "As-you-saved the-wonders-of the-Ark when-there-was-sin, afflicted Philistia in-the-anger-of your-nostril (remember, nostrils flare in anger!) and-it-was-rescued"; the capture of the Ark is recounted in 1 Samuel 4-6.
[2] "You will return and cause to return the return/captivity of Jacob's tents."

SPS Sample

Except on Hoshana Rabba, add this ...

Ps. 28:9 Save your people	הוֹשִׁיעָה אֶת־עַמֶּךָ	Hoshi'a et amecha
and bless your heritage,	וּבָרֵךְ אֶת־נַחֲלָתֶךָ	uvarech et nachalatecha,
care for them and carry them forever.[1]	וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם	ur'em venas'em ad ha'olam.
I Kings 8:59-60 And let these my words	וְיִהְיוּ דְבָרַי אֵלֶּה	Veyiheyu devaray eleh
which I have prayed before God	אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה	asher hit'chananti lifnei Adonai
be close to the ruler, our God,	קְרֹבִים אֶל־יְהוָה אֱלֹהֵינוּ	kerovim el Adonai Eloheinu
day and night,	יוֹמָם וָלָיְלָה	yomam valayla,
to ensure justice for *God's* servant	לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ	la'asot mishpat avdo
and justice for *God's* people Israel,	וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל	umishpat amo Yisra'el,
dealing with matters as they arise[2]	דְּבַר־יוֹם בְּיוֹמוֹ	devar yom beyomo,
so as to teach all peoples of the world	לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ	lema'an da'at kol amei ha'aretz
that God is God, and nothing else is.[3]	כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד	ki Adonai hu haElohim, ein od.

On Hoshana Rabba, say this instead ...

God, save; save us, please!	הוֹשַׁע נָא אֵל נָא אָנָּא הוֹשִׁיעָה נָּא	Hosha nah, El nah; ana hoshi'a nah!
Save and forgive *us,* please,	הוֹשַׁע נָא סְלַח נָא	Hosha nah, selach nah
and grant us success,	וְהַצְלִיחָה נָּא	vehatzlicha nah,
and save us, God, our refuge!	וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ	vehoshi'enu, El ma'uzenu!

On Hoshana Rabba, we set aside our Four Species and take willow twigs

SPS Sample

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

[2] "Each day's matter in its day"—i.e., same-day service in court!

[3] From Solomon's words, I Kings 8:59-60, at the dedication of the Temple.

13. Ta'aneh Emunim ▪ תַּעֲנֶה אֱמוּנִים

Answer	תַּעֲנֶה	Ta'aneh
the faithful as they spill out	אֱמוּנִים שׁוֹפְכִים	**e**munim shofchim
their hearts to you—like water—*in prayer*	לְךָ לֵב כַּמַּיִם	lecha lev kamayim,
and *Ps. 118:25* please save us,	וְהוֹשִׁיעָה נָּא	vehoshi'ah nah
for the sake of	לְמַעַן	lema'an
Abraham who came through fire and water	בָּא בָאֵשׁ וּבַמַּיִם	**b**ah va'esh uvamayim,
(and *Ps. 118:25* please give us success)	וְהַצְלִיחָה נָּא	vehatzlicha nah
who decided and said,	גָּזַר וְנָם	**g**azar venam,
Gen. 18:4 "Let some water be brought." [1]	יֻקַּח־נָא מְעַט־מַיִם	"yukach nah me'at mayim."
And save us, God, our stronghold!	וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ	Vehoshi'enu, El ma'uzenu!
Answer	תַּעֲנֶה	Ta'aneh
the "flags" that passed through parted waters	דָּגְלִים עָזוּ גִזְרֵי מַיִם	**d**egalim gazu gizrei mayim
and *Ps. 118:25* please save us,	וְהוֹשִׁיעָה נָּא	vehoshi'ah nah
for the sake of	לְמַעַן	lema'an
Isaac, bound at *Ge.n 28:17* heaven's gate,	הַנֶּעֱקַד בְּשַׁעַר הַשָּׁמַיִם	**h**ane'ekad besha'ar hashamayim
(and *Ps. 118:25* please give us success)	וְהַצְלִיחָה נָּא	vehatzlicha nah
who returned to dig water wells.[2]	וְשָׁב וְחָפַר בְּאֵרוֹת מַיִם	**v**eshav vechafar be'erot mayim.
And save us, God, our stronghold!	וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ	Vehoshi'enu, El ma'uzenu!

SPS Sample

[1] Abraham (according to Midrash, Genesis Rabbah) survived the "Chaldean fire" into which powerful Nimrod cast him, when Abraham refused to worship either fire or water (or Nimrod himself). Later, after his circumcision, he greeted three visitors by ordering water to wash their feet (Gen. 18:4).

[2] The "flags" represent the tribes of Israel, who crossed through the Reed Sea at the Exodus. Isaac was "bound" as a sacrifice; tradition says the Altar Abraham used was the Foundation Stone on which Jacob rested his head and which he declared the gate of Heaven (Gen. 28:17).

Answer	תַּעֲנֶה	Ta’aneh
the pure *Israelites* who camped next to water	זַכִּים חוֹנִים עֲלֵי מַיִם	**z**akim chonim alei mayim
and *Ps. 118:25* please save us,	וְהוֹשִׁיעָה נָּא	vehoshi’ah nah
for the sake of	לְמַעַן	lema’an
smooth *Jacob,* who peeled rods	חָלָק מְפַצֵּל מַקְלוֹת	**ch**alak mefatzel maklot
at the water-troughs,	בְּשִׁקֻּתוֹת הַמַּיִם	beshikatot hamayim
(and *Ps. 118:25* please give us success)	וְהַצְלִיחָה נָּא	vehatzlicha nah
who lifted and rolled a rock from a well.[1]	טָעַן וְגָל אֶבֶן מִבְּאֵר מַיִם	**t**a’an vegal even mib’er mayim.
And save us, God, our stronghold!	וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ	Vehoshi’enu, El ma’uzenu!

Answer	תַּעֲנֶה	Ta’aneh
your dear *people,* heirs of *the* wisdom *of Torah*	יְדִידִים נוֹחֲלֵי דָת	**y**edidim nochalei dat
which is compared to water	מְשׁוּלַת מַיִם	meshulat mayim
and *Ps. 118:25* please save us,	וְהוֹשִׁיעָה נָּא	vehoshi’ah nah
for the sake of	לְמַעַן	lema’an
those who dug for water with their sticks	כָּרוּ בְּמִשְׁעֲנוֹתָם מַיִם	**k**aru bemishanotam mayim
(and *Ps. 118:25* please give us success)	וְהַצְלִיחָה נָּא	vehatzlicha nah
to provide—for them and their offspring—	לְהָכִין לָמוֹ וּלְצֶאֱצָאֵימוֹ	**l**ehachin lamo uletze’etza’eimo
water.[2]	מַיִם	mayim.
And save us, God, our stronghold!	וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ	Vehoshi’enu, El ma’uzenu!

[1] On the way from Egypt, the Israelites camped by twelve springs of water (Ex. 15:27); Jacob was smooth-skinned whereas Esau was hairy (Gen. 27:11); he augmented his flock by peeling sticks to influence their breeding (Gen. 30:37); he rolled a rock off the well to help Rachel water her flock (Gen. 29:10).

[2] BT Baba Kama 82a compares Torah to water; the Israelites sang of a well to which God brought them (Num. 21:18).

SPS Sample

Answer	תַּעֲנֶה	Ta’aneh
those who plead—as if in a desert—	מִתְחַנְּנִים כְּבִישִׁמוֹן	**m**it’chanenim kevishimon
for water	עֲלֵי מַיִם	alei mayim
and *Ps. 118:25* please save us,	וְהוֹשִׁיעָה נָּא	vehoshi’ah nah
for the sake of	לְמַעַן	lema’an
the reliable servant	נֶאֱמַן בַּיִת	**n**e’eman bayit
who supplied the people with water;	מַסְפִּיק לָעָם מַיִם	maspik la’am mayim
(and *Ps. 118:25* please give us success)	וְהַצְלִיחָה נָּא	vehatzlicha nah
he struck the rock and water oozed out.[1]	סָלַע הָךְ וְיָזוּבוּ מַיִם	**s**elah hach veyazuvu mayim
And save us, God, our stronghold!	וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ	Vehoshi’enu, El ma’uzenu!

Answer	תַּעֲנֶה	Ta’aneh
those who said, *Num. 21:17* “Rise, O water well!”	עוֹנִים עֲלִי בְאֵר מַיִם	**o**nim “ali be’er mayim”
and *Ps. 118:25* please save us,	וְהוֹשִׁיעָה נָּא	vehoshi’ah nah
for the sake of	לְמַעַן	lema’an
Moses, assigned at the waters of strife	פָּקַד בְּמֵי מְרִיבַת מַיִם	**p**ukad bemei merivat mayim
(and *Ps. 118:25* please give us success)	וְהַצְלִיחָה נָּא	vehatzlicha nah
to give drinking water to the thirsty.[2]	צְמֵאִים לְהַשְׁקוֹתָם מַיִם	**tz**eme’im lehashkotam mayim.
And save us, God, our stronghold!	וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ	Vehoshi’enu, El ma’uzenu!

SPS Sample

[1] “Reliable servant” is “trusted member of the household,” a compliment for Moses; he struck the rock in Num 20:11 and got into serious trouble with the Boss.

[2] Numbers 20 tells how Miriam dies, the Israelites complain of a shortage of water, God tells Moses to speak to the rock; he strikes it instead and draws water, but now he’s in trouble. “The waters of strife” could be “the waters of the strife about water” or “the waters of the *place* Merivah *associated with* water,” but the name “Merivah” is associated with the Hebrew word for strife.

Answer	תַּעֲנֶה	Ta’aneh
holy people who pour out water to you[1]	קְדוֹשִׁים מְנַסְּכִים לְךָ מַיִם	**k**edoshim menas’chim lecha mayim
and *Ps. 118:25* please save us,	וְהוֹשִׁיעָה נָּא	vehoshi’ah nah
for the sake of	לְמַעַן	lema’an
the chief poet, *King David*,	רֹאשׁ מְשׁוֹרְרִים	**r**osh meshorerim
who longed to drink water	כְּתָאַב שְׁתוֹת מַיִם	keta’av shetot mayim
but exclaimed, “No way!”[2]	חָלִילָה פָּץ	“Chalilah” patz,
(and *Ps. 118:25* please give us success)	וְהַצְלִיחָה נָּא	vehatzlicha nah
and poured out the water to you *as an offering.*	שָׁב וְנָסַךְ לְךָ מַיִם	**sh**av venasach lecha mayim
And save us, God, our stronghold!	וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ	Vehoshi’enu, El ma’uzenu!

Answer	תַּעֲנֶה	Ta’aneh
us who ask *you,*	שׁוֹאֲלִים	**sh**o’alim
with the four *species that are* planted by water	בְּרִבּוּעַ אֶשְׁלֵי מַיִם	beribu’a eshlei mayim
and *Ps. 118:25* please save us,	וְהוֹשִׁיעָה נָּא	vehoshi’ah nah
for the sake of	לְמַעַן	lema’an
the Temple[3] hill from which came water	תֵּל תַּלְפִּיוֹת מוֹצָא מַיִם	**t**el talpiyot motza mayim
(and *Ps. 118:25* please give us success)	וְהַצְלִיחָה נָּא	vehatzlicha nah
open[4] the earth; let the sky drip *rain.*	תְּפְתַּח אֶרֶץ וְתַרְעִיף שָׁמַיִם	**t**iftach eretz vetar’if shamayim
And save us, God, our stronghold!	וְהוֹשִׁיעֵנוּ אֵל מָעֻזֵּנוּ	Vehoshi’enu, El ma’uzenu!
Please have mercy on	רַחֵם נָּא	Rachem nah
this gathering of the community of Jeshurun;	קְהַל עֲדַת יְשֻׁרוּן	kehal adat Yeshurun;
forgive and pardon their sin	סְלַח וּמְחַל עֲוֹנָם	selach umechal avonam,
and save us, God of our salvation!	וְהוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ	vehoshi’enu, Elohei yisheinu!

[1] In the Temple, a joyous ceremony of pouring water on the altar (water libation) took place during Sukkot.
[2] This line, found in Metzudah but not ArtScroll, makes sense of the stanza. In II Samuel 23:13-17, David needed water; three of his warriors risked their lives to bring him some; he would not drink water procured at such a cost but poured it out as a sacrifice to God.
[3] תֵּל תַּלְפִּיוֹת is “the hill of Talpiyot”; the word “Talpiyot” may mean “the hill of mouths”, the hill to which every mouth turns in prayer (Metzudah siddur, p. 881); or it may mean “armory”—the place where the edges (mouths) of armaments are hung up for storage (Gesenius’ Lexicon).
[4] Either to let water well up from subterranean sources, or to let parched land absorb the rain without runoff.

SPS Sample

14. Ometz Yesh'acha ▪ אֹמֶץ יְשׁוּעָךְ

This poem conveys excitement, as if the Messianic Era is imminent.

A voice announces, announces and says:[1]	קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר	Kol mevaser, mevaser ve'omer:
A voice announces, announces and says:	קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר	Kol mevaser, mevaser ve'omer:
The power of your rescue is coming	אֹמֶץ יְשׁוּעָךְ בָּא	**O**metz yesh'acha ba;
Song 2:8 I hear my lover; here he comes!	קוֹל דּוֹדִי הִנֵּה־זֶה בָּא	"Kol dodi hineh zeh ba."
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
He's coming with myriad troops *of angels*	בָּא בְּרִבְבוֹת כִּתִּים	**B**a berivevot kitim,
to stand *Zech 14:4* on the Mount of Olives.	לַעֲמוֹד עַל הַר הַזֵּיתִים	la'amod al Har Hazeitim.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
He's coming to blow the shofar;	גִּשְׁתּוֹ בַּשּׁוֹפָר לִתְקַע	**G**ishto bashofar litkah;
beneath him the mountain will split.	תַּחְתָּיו הַר יִבָּקַע	tachtav har yibakah.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
He's knocking, flourishing, glowing—	דָּפַק וְהֵצִיץ וְזָרַח	**D**afak vehetzitz vezarach,
half the mountain moves from the east.[2]	וּמֶשׁ חֲצִי הָהָר מִמִּזְרָח	umash chatzi hahar mimizrach.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
He has kept his word;[3]	הֵקִים מִלּוּל נָאְמוֹ	**H**ekim milul na'omo,
he's coming with his holy ones.	וּבָא הוּא וְכָל קְדוֹשָׁיו עִמּוֹ	uvah hu vechol kedoshav imo.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
And for all earth-dwellers	וּלְכָל בָּאֵי הָעוֹלָם	**U**lechol ba'ei ha'olam,
an echo[4] from above is heard:	בַּת קוֹל יִשָּׁמַע בָּעוֹלָם	bat kol yishamah ba'olam.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
She labored and gave birth: "Who is this?	חָלָה וְיָלְדָה מִי זֹאת	**C**halah veyaldah mi zot
Isa 66:8 "Who has ever heard of such a thing?"	מִי שָׁמַע כָּזֹאת	mi shamah kazot.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:

[1] The "voice" is of the prophet Elijah, herald of the Messiah; we imagine we can hear him coming right now!
[2] From Zechariah's messianic prophecy—the mountain will split and move, half from the East.
[3] מִלּוּל נָאְמוֹ—"the speaking of *God's* utterance."
[4] בַּת קוֹל, "the daughter of a voice/sound," usually refers to a communication from God, more indirect than the way God spoke to Moses, like a mysterious echo with no source.

SPS Sample

The pure one has done all this:	טָהוֹר פָּעַל כָּל אֵלֶּה	**T**ahor pa'al kol eileh,
Isa 66:8 who has seen anything like it?	וּמִי רָאָה כָּאֵלֶּה	umi ra'ah ka'eileh.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
The *great* rescue and its *sudden* timing were set:	יֶשַׁע וּזְמָן הוּחַד	**Y**eshah uzeman huhad,
Isa 66:8 could the earth do all this in one day?	הֲיוּחַל אֶרֶץ בְּיוֹם אֶחָד	hayuchal eretz beyom echad.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
By one mightier than high and low	כַּבִּיר רוֹם וְתַחַת	**K**abir rom vatachat,
Isa 66:8 could a nation be born in one go?	אִם יִוָּלֵד גּוֹי פַּעַם אֶחָת	im yivaled goi pa'am echat.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
When radiant *God* saves the people,	לְעֵת יִגְאַל עַמּוֹ נָאוֹר	**L**e'et yig'al amo na'or,
Zech. 14:7 there will be light in the evening.	וְהָיָה לְעֵת עֶרֶב יִהְיֶה אוֹר	vehayah le'et erev yiheyeh or.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
The saved will ascent Mount Zion	מוֹשִׁיעִים יַעֲלוּ לְהַר צִיּוֹן	**M**oshi'im ya'alu lehar Tziyon,
Isa. 66:8 for Zion has labored and given birth!	כִּי־חָלָה גַּם־יָלְדָה צִיּוֹן	ki chalah gam yaldah Tziyon.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
It's heard within all your borders:	נִשְׁמַע בְּכָל גְּבוּלֵךְ	**N**ishmah bechol gevulech
Isa. 54:2 "Spread out your campsite!"	הַרְחִיבִי מְקוֹם אָהֳלֵךְ	har'chivi mekom oholech.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
Move as far away as Damascus, [1]	שִׂימִי עַד דַּמֶּשֶׂק מִשְׁכְּנוֹתַיִךְ	**S**imi ad Damesek mishkenotayich,
collect *from there* your sons and daughters.	קַבְּלִי בָנַיִךְ וּבְנוֹתַיִךְ	kabli vanayich uvenotayich.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
Rejoice, Rose[2] of Sharon,	עָלְזִי חֲבַצֶּלֶת הַשָּׁרוֹן	**I**zli chavatzelet haSharon,
for those sleeping in Hebron have risen.	כִּי קָמוּ יְשֵׁנֵי חֶבְרוֹן	ki kamu yeshenei Chevron.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:

[1] "Place as far as Damascus your dwellings"; some would see this as a call for a landgrab, but with the next line it seems to call for going far and staying only long enough to collect the scattered exiles.
[2] חֲבַצֶּלֶת הַשָּׁרוֹן, translated as "rose of Sharon" (Song of Songs 2:1) could refer to a lily or daffodil.

SPS Sample

Turn to me and be rescued—	פְּנוּ אֵלַי וְהִוָּשְׁעוּ	**P**enu elai vehivashu,
today, if you *only* listen to me![1]	הַיּוֹם אִם בְּקוֹלִי תִשְׁמָעוּ	hayom in bekoli tishma'u.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
Someone has grown up; his name is Bud;	צָמַח אִישׁ צֶמַח שְׁמוֹ	**T**zamach ish tzemach shemo,
he's really David *himself!*	הוּא דָוִד בְּעַצְמוֹ	hu David be'atzmo.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
Rise, O *people* trampled in the dust;	קוּמוּ כְּפוּשֵׁי עָפָר	**K**umu kefushei afar,
Isa. 26:19 wake up and sing, you dust-dwellers.	הָקִיצוּ וְרַנְּנוּ שֹׁכְנֵי עָפָר	hakitzu veranenu shochnei afar.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
When *God* rules *the city* crowded with people,	רַבָּתִי עָם בְּהַמְלִיכוֹ	**R**abati am behamlicho,
2 Sam 22:51 God's king will be a tower of rescue!	מִגְדּוֹל יְשׁוּעוֹת מַלְכּוֹ	migdol yeshu'ot malko.
… *a voice* announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
Blotting out the memory of the wicked,	שֵׁם רְשָׁעִים לְהַאֲבִיד	Shem resha'im leha'avid,
2 Sam. 22:51 God is kind to *God's* anointed,	עֹשֶׂה חֶסֶד לִמְשִׁיחוֹ	oseh chesed limshicho
to David.	לְדָוִד	leDavid.
… a voice announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:
Bring rescue for the long-lasting people,	תְּנָה יְשׁוּעוֹת לְעַם עוֹלָם	Tenah yeshu'ot le'am olam,
2 Sam. 22:51 for David and his progeny, always!	לְדָוִד וּלְזַרְעוֹ עַד־עוֹלָם	leDavid ulezaro ad olam.
… a voice announces and says …	מְבַשֵּׂר וְאוֹמֵר	mevaser ve'omer:

Leader and congregation:

A voice announces, announces and says	קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר	Kol mevaser, mevaser ve'omer
A voice announces, announces and says	קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר	Kol mevaser, mevaser ve'omer
A voice announces, announces and says	קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר	Kol mevaser, mevaser ve'omer
A voice announces, announces and says	קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר	Kol mevaser, mevaser ve'omer
A voice announces, announces and says	קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר	Kol mevaser, mevaser ve'omer
A voice announces, announces and says	קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר	Kol mevaser, mevaser ve'omer
A voice announces, announces and says	קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר	Kol mevaser, mevaser ve'omer
A voice announces, announces and says	קוֹל מְבַשֵּׂר מְבַשֵּׂר וְאוֹמֵר	Kol mevaser, mevaser ve'omer

[1] Cf. Psalm 95:7, we can return to God right now if only we listen: "Today if you listen to *God's* voice / הַיּוֹם אִם־בְּקֹלוֹ תִשְׁמָעוּ / hayom im bekolo tishma'u."

SPS Sample

Beat your willows so that leaves come off

Ps. 28:9 Save your people	הוֹשִׁיעָה אֶת־עַמֶּךָ	Hoshi'a et amecha
and bless your heritage,	וּבָרֵךְ אֶת־נַחֲלָתֶךָ	uvarech et nachalatecha,
care for them and carry them forever.[1]	וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם	ur'em venas'em ad ha'olam.
I Kings 8:59-60 And let these my words	וְיִהְיוּ דְבָרַי אֵלֶּה	Veyiheyu devaray eleh
which I have prayed before God	אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה	asher hit'chananti lifnei Adonai
be close to the ruler, our God,	קְרֹבִים אֶל־יְהוָה אֱלֹהֵינוּ	kerovim el Adonai Eloheinu
day and night,	יוֹמָם וָלָיְלָה	yomam valayla,
to ensure justice for *God's* servant	לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ	la'asot mishpat avdo
and justice for *God's* people Israel,	וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל	umishpat amo Yisra'el,
dealing with matters as they arise[2]	דְּבַר־יוֹם בְּיוֹמוֹ	devar yom beyomo,
so as to teach all peoples of the world	לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ	lema'an da'at kol amei ha'aretz
that God is God, and nothing else is.[3]	כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד	ki Adonai hu haElohim, ein od.

May this be your will,	יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha,
ruling God,	יי אֱלֹהֵינוּ	Adonai Eloheinu
and God of our parents,	וֵאלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu,
to accept with kindness and favor	שֶׁתְּקַבֵּל בְּרַחֲמִים וּבְרָצוֹן	shetekabel berachamim uveratzon
our prayer and circling *the bimah,*	אֶת תְּפִלָּתֵנוּ וְהַקָּפוֹתֵינוּ	et tefilatenu vehakafatenu,
to remove the iron barrier	וְתָסִיר מְחִיצַת הַבַּרְזֶל	vetasir mechitzat habarzel
that separates us from you,	הַמַּפְסֶקֶת בֵּינֵינוּ וּבֵינֶיךָ	hamafseket beineinu uveinecha,
listen to our cries	וְתַעֲזִין שַׁוְעָתֵינוּ	veta'azin shav'ateinu,
and seal us in the book of a good life.	וְחָתְמֵנוּ בְּסֵפֶר חַיִּים טוֹבִים	vechotmeinu besefer chayim tovim.

This is the end of the Hoshanot service for Hoshana Rabba

SPS Sample

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

[2] "Each day's matter in its day"—i.e., same-day service in court!

[3] From Solomon's words, I Kings 8:59-60, at the dedication of the Temple.

15. Kehoshata Adam ▪ כְּהוֹשַׁעְתָּ אָדָם

God, please save us![1]	אֲנִי וָהוֹ הוֹשִׁיעָה נָּא	Ani vaho hoshi'ah na!
As you saved Adam[2],	כְּהוֹשַׁעְתָּ אָדָם	Kehoshata **A**dam,
formed by your hands, to protect him,	יְצִיר כַּפֶּיךָ לְגוֹנְנָה	yetzir kapecha, legonenah,
on Shabbat (the holy day) you created	בְּשַׁבָּת קֹדֶשׁ הִמְצֵאתוֹ	**b**eShabbat kodesh himtzeto
redemption and grace for him—	כֹּפֶר וַחֲנִינָה	kofer vachaninah,
save us like that!	כֵּן הוֹשַׁע נָּא	ken hosha nah!
As you saved the exceptional people	כְּהוֹשַׁעְתָּ גּוֹי מְצֻיָּן	Kehoshata **g**oy metzuyan
who hoped for freedom—	מְקַוִּים חׇפֶשׁ	mekavim chofesh,
wisely they foresaw	דֵּעָה כִּוְּנוּ	**d**e'ah kivnu
the choice of the seventh day for rest—	לָבוּר שְׁבִיעִי לְנֹפֶשׁ	lavur shevi'i lenofesh
save us like that!	כֵּן הוֹשַׁע נָּא	ken hosha nah!
As you saved the people	כְּהוֹשַׁעְתָּ הָעָם	Kehoshata **h**a'am
you led like a flock to rest,	נִהַגְתָּ כַּצֹּאן לְהַנְחוֹת	nihagta katzon lehanchot
you set a statute at Marah *where Moses struck the rock,* by the still waters—	וְחֹק שַׂמְתָּ בְּמָרָה עַל מֵי מְנֻחוֹת	**v**echok samta beMara al mei menuchot,
save us like that!	כֵּן הוֹשַׁע נָּא	ken hosha nah!
As you saved your gift	כְּהוֹשַׁעְתָּ זְבוּדֶיךָ	Kehoshata **z**evudecha
in the Sinai Wilderness camp—	בְּמִדְבַּר סִין בַּמַּחֲנֶה	beMidbar Sin bamachaneh
on the sixth day, wisely, they gathered	חָכְמוּ וְלָקְטוּ בַּשִּׁשִּׁי	**ch**ochmu velaktu bashishi
a double *portion of* bread—	לֶחֶם מִשְׁנֶה	lechem mishneh
save us like that!	כֵּן הוֹשַׁע נָּא	ken hosha nah!

[1] אֲנִי וָהוֹ doesn't really mean anything. It has the same numerical value as אנא (please) and the Tetragrammaton, God's name. It's a way of saying "please, God" without saying "God"—almost like using an anagram such as "Egos plead!" Thanks to the Birnbaum Siddur for this explanation.

[2] אָדָם—"Adam"—begins the alphabetical acrostic. To follow the acrostic, note that each stanza begins כְּהוֹשַׁעְתָּ and covers two letters of the Alephbet. After the Alephbet, the author has worked his name into the poem.

SPS Sample

כְּהוֹשַׁעְתָּ טְפוּלֶיךָ — Kehoshata **t**efulecha
הוֹרוּ הֲכָנָה בְּמַדָּעָם — horu hachanah bemada'am
יְשֵׁר כֹּחָם — **y**ishar kocham
וְהוֹדָם לָמוֹ רוֹעָם — vehodam lamo ro'am,
כֵּן הוֹשַׁע נָא — ken hosha nah!

As you saved your dependents,
who in their wisdom explained how to
prepare *for Shabbat*, their shepherd
congratulated them and thanked them—
save us like that!

כְּהוֹשַׁעְתָּ כֻּלְכְּלוּ — Kehoshata **k**ulkelu
בְּעֹנֶג מָן הַמְשֻׁמָּר — be'oneg man ham'shumar
לֹא הָפַךְ עֵינוֹ — **l**o hafach eino
וְרֵיחוֹ לֹא נָמָר — vereicho lo namar,
כֵּן הוֹשַׁע נָא — ken hosha nah!

As you saved those you fed with the
delight of stored mannah—
it didn't look bad
or smell rotten—
save us like that!

כְּהוֹשַׁעְתָּ מִשְׁפְּטֵי — Kehoshata **m**ishpetei
מַשְׁאוֹת שַׁבָּת גָּמָרוּ — mas'ot Shabbat gamaru,
נָחוּ וְשָׁבְתוּ — **n**achu veshavtu
רְשֻׁיוֹת וּתְחוּמִים שָׁמָרוּ — reshuyot utechumim shamaru,
כֵּן הוֹשַׁע נָא — ken hosha nah!

As you saved those who studied the
laws of Shabbat observance, who
rested and reposed and observed the
domains and limits—
save us like that!

כְּהוֹשַׁעְתָּ סִינַי הָשְׁמִעוּ — Kehoshata **S**inai hoshme'u
בְּדִבּוּר רְבִיעִי — bedibur revi'i
עִנְיַן זָכוֹר וְשָׁמוֹר — **i**nyan zachor veshamor
לְקַדֵּשׁ שְׁבִיעִי — lekadesh shevi'i
כֵּן הוֹשַׁע נָא — ken hosha nah!

As you saved those who heard the
Fourth Commandment at Sinai,
about "remember" and "observe"
to keep the seventh day holy—
save us like that!

כְּהוֹשַׁעְתָּ פָּקְדוּ יְרִיחוֹ — Kehoshata **p**ukdu Yericho
שֶׁבַע לְהַקֵּף — sheva lehakef
צָרוּ עַד רִדְתָּהּ — **tz**aru ad ridtah
בַּשַּׁבָּת לְתַקֵּף — baShabbat letakef
כֵּן הוֹשַׁע נָא — ken hosha nah!

As you saved those chosen to circle
Jericho seven times—they kept up the
attack on Shabbat[1] until it fell—
save us like that!

[1] Joshua 6:15.

SPS Sample

As you saved *Solomon, the author of*	כְּהוֹשַׁעְתָּ קֹהֶלֶת וְעַמּוֹ	Kehoshata **K**ohelet ve'amo
Kohelet, and his people in the eternal	בְּבֵית עוֹלָמִים	beveit olamim,
Temple, they pleased you when they	רְצוּפָךְ בְּחָגְגָם	**r**itzucha bechogegam
kept the festival for seven and another	שִׁבְעָה וְשִׁבְעָה יָמִים	shiv'ah veshiv'ah yamim
seven days[1]—save us like that!	כֵּן הוֹשַׁע נָא	ken hosha nah!
As you saved captives	כְּהוֹשַׁעְתָּ שָׁבִים	Kehoshata **sh**avim,
who rise from exile to redemption,	עוֹלֵי גוֹלָה לְפִדְיוֹם	olei golah, lefidyom,
when they read your Torah	תּוֹרָתְךָ בְּקָרְאָם	**T**orat'cha bekor'am
every day of the festival—	בְּחָג יוֹם יוֹם	bechag yom yom
save us like that!	כֵּן הוֹשַׁע נָא	ken hosha nah!
As you saved those who brought you	כְּהוֹשַׁעְתָּ מְשַׂמְּחֶיךָ	Kehoshata **m**esamchecha
joy[2] with the restored Second Temple,	בְּבִנְיַן שֵׁנִי הַמְחֻדָּשׁ	bevinyan sheni hamchudash
who waved the lulav all seven days in	נוֹטְלִין לוּלָב	**n**otlin lulav
the Sanctuary[3]—	כָּל-שִׁבְעָה בַּמִּקְדָּשׁ	kol shiv'ah baMikdash,
save us like that!	כֵּן הוֹשַׁע נָא	ken hosha nah!
As you saved those who beat the	כְּהוֹשַׁעְתָּ חִבּוּט	Kehoshata **ch**ibut
willows even on Shabbat,[4]	עֲרָבָה שַׁבָּת מַדְחִים	aravah Shabbat madchim,
and stood branches from Motza at the	מֻרְבִּיּוֹת מוֹצָא לִיסוֹד	**m**urbiyot motza lisod
base of the altar[5]—	מִזְבֵּחַ מַנִּיחִים	mizbe'ach manichim,
save us like that!	כֵּן הוֹשַׁע נָא	ken hosha nah!

SPS Sample

[1] I Kings 8:65.

[2] מְשַׂמְּחֶיךָ —"those who brought you joy"—begins an acrostic on (presumably) the author's name: מנחם בבי מכיר חזק לעד, etc.

[3] Possibly a reference to Ezra 3:4 and/or Nehemia 8:18.

[4] Mishna Sukka 4:6 says in Temple days the willow ceremony was performed even on Shabbat. Today, we don't beat the Hoshana Rabba willows on Shabbat; our calendar prevents this seventh day of Sukkot from falling on Shabbat.

[5] Mishna Sukka 4:5 says Motza was a place below Jerusalem; people went there to gather willow branches and stood them at the sides of the altar, their tops bowed over the top of the altar.

כְּהוֹשַׁעְתָּ בְּרַכּוֹת
וַאֲרֻכוֹת וּגְבוֹהוֹת מְעַלְסִים
בִּפְטִירָתָן יְפִי לָךְ
מִזְבֵּחַ מְקַלְסִים
כֵּן הוֹשַׁע נָא
כְּהוֹשַׁעְתָּ מוֹדִים וּמְיַחֲלִים
וְלֹא מְשַׁנִּים
כֻּלָּנוּ אָנוּ לְיָהּ
וְעֵינֵינוּ לְיָהּ שׁוֹנִים
כֵּן הוֹשַׁע נָא

Kehoshata berakot
va'aruchot ugevohot me'alsim
biftiratan yofi lecha
mizbe'ach mekalsim,
ken hosha nah!
Kehoshata modim umeyachalim
velo meshanim,
kulanu anu leYah,
ve'eineinu leYah shonim,
ken hosha nah!

As you saved *those who* rejoiced[1] with flexible, long, tall *boughs* and as they left gave words of praise: "Beauty is yours, O altar!"—save us like that!

As you saved those who thanked and hoped constantly, like them we all *cry* "We *turn* to God, and our eyes *turn* to God!"—save us like that!

כְּהוֹשַׁעְתָּ יֶקֶב מַחֲצָבֶיךָ
סוֹבְבִים בְּרַעֲנָנָה
רוֹנְנִים
אֲנִי וָהוֹ הוֹשִׁיעָה נָּא
כֵּן הוֹשַׁע נָא
כְּהוֹשַׁעְתָּ חֵיל זְרִיזִים
מְשָׁרְתִים בִּמְנוּחָה
קָרְבַּן שַׁבָּת
כָּפוּל עוֹלָה וּמִנְחָה
כֵּן הוֹשַׁע נָא
כְּהוֹשַׁעְתָּ לְוֶיךָ
עַל דּוּכָנָם לְהַרְבָּת אוֹמְרִים
מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת
כֵּן הוֹשַׁע נָא

Kehoshata yekev machatzavecha
sovevim bera'ananah
ronenim,
"Ani vaho, hoshia na,"
ken hosha nah!
Kehoshata cheil zerizim,
meshartim bimnuchah
korban Shabbat,
kaful olah umenuchah,
ken hosha nah!
Kehoshata levi'echa
al duchanam leharbat omrim
"Mizmor shir leyom haShabbat,"
ken hosha nah!

As you saved those who circled your wine cellar, dug *in the ground,* with branches, praying: "God, please save us!"—save us like that!

As you saved the diligent soldiers[2] who serve on the *day of* rest, with the double Shabbat sacrifice of burnt offering and meal offering—save us like that!

As you saved your Levites who gathered on their stand, saying: *Ps. 92:1* "A psalm: a song of Shabbat"—save us like that!

[1] עלס—rejoice; קלס—praise.
[2] I.e., the priests who served in the Temple.

SPS Sample

As you saved	כְּהוֹשַׁעְתָּ	Kehoshata
those you calmed with your rules	נִחוּמֶיךָ בְּמִצְוֹתֶיךָ	nichumecha bemitzvotecha,
which always bring delight,	תָּמִיד יִשְׁתַּעְשָׁעוּן	tamid yishtashe'un,
so you may favor them and bring	וּרְצֵם וְהַחֲלִיצֵם	uretzem vehachalitzem
them rest, peacefully let them be	בְּשׁוּבָה וָנַחַת יְוֻשַּׁעוּן	beshuvah vanachat yivashe'un,
saved—save us like that!	כֵּן הוֹשַׁע נָא	ken hosha nah!
As you saved and returned	כְּהוֹשַׁעְתָּ	Kehoshata
Jacob's tribes *at the Exodus*,	שְׁבוּת שִׁבְטֵי יַעֲקֹב	**sh**evut shivtei Ya'akov,
you will certainly bring Jacob's	תָּשׁוּב וְתָשִׁיב	**t**ashuv vetashiv
descendants back home[1]—	שְׁבוּת אָהֳלֵי יַעֲקֹב	shevut oholei Ya'akov,
please save us!	וְהוֹשִׁיעָה נָּא	vehoshi'ah nah!
As you saved those who keep the rules	כְּהוֹשַׁעְתָּ שׁוֹמְרֵי מִצְוֹת	Kehoshata **sh**omrei **m**itzvot
and hope to be saved,	וְחוֹכֵי יְשׁוּעוֹת	**v**echochei yeshu'ot,
Ps. 68:21 God who saves,	אֵל לְמוֹשָׁעוֹת	**E**l **l**emosha'ot:
please save us—	וְהוֹשִׁיעָה נָּא	vehoshi'ah nah!
please, God, save us!	אֲנִי וָהוֹ הוֹשִׁיעָה נָּא	Ani vaho, hoshiah nah!
Ps. 28:9 Save your people	הוֹשִׁיעָה אֶת־עַמֶּךָ	Hoshi'a et amecha
and bless your heritage,	וּבָרֵךְ אֶת־נַחֲלָתֶךָ	uvarech et nachalatecha,
care for them and carry them forever.[2]	וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם	ur'em venas'em ad ha'olam.

SPS Sample

[1] "You will return and cause to return the return/captivity of Jacob's tents."

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

I Kings 8:59-60 And let these my words	וְיִהְיוּ דְבָרַי אֵלֶּה	Veyiheyu devaray eleh
which I have prayed before God	אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי יְהוָה	asher hit'chananti lifnei Adonai
be close to the ruler, our God,	קְרֹבִים אֶל־יְהוָה אֱלֹהֵינוּ	kerovim el Adonai Eloheinu
day and night,	יוֹמָם וָלָיְלָה	yomam valayla,
to ensure justice for *God's* servant	לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ	la'asot mishpat avdo
and justice for *God's* people Israel,	וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל	umishpat amo Yisra'el,
dealing with matters as they arise[1]	דְּבַר־יוֹם בְּיוֹמוֹ	devar yom beyomo,
so as to teach all peoples of the world	לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ	lema'an da'at kol amei ha'aretz
that God is God, and nothing else is.[2]	כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד	ki Adonai hu haElohim, ein od.

The service continues with Full Kaddish, page 542, then ...
... Torah reading (weekdays, page 318; Shabbat and festivals, page 341)
...or concluding prayers (weekdays, page 338; Shabbat and festivals, page 430).

SPS Sample

[1] "Each day's matter in its day"—i.e., same-day service in court!
[2] From Solomon's words, I Kings 8:59-60, at the dedication of the Temple.

The Torah Party ▪ שִׂמְחַת תּוֹרָה ▪ Simchat Torah

On this day, when we celebrate our guide to good living, we add material to the Torah service and add poetry to honor those called to observe the last Torah reading of one year and the first of the next.

Opening the Ark ▪ פְּתִיחַת הָאָרוֹן ▪ Petichat HaAron

Before opening the ark, we say these verses responsively. Some bid for the honor of leading a verse.

Deut.4:35 You have been shown	אַתָּה הָרְאֵתָ לָדַעַת	Atah horeita lada'at
that God is God;	כִּי יְהוָה הוּא הָאֱלֹהִים	ki Adonai, hu haElohim:
there is nothing except *God.*[1]	אֵין עוֹד מִלְבַדּוֹ	ein od milvado.
Ps 136:4 Who has done great wonders alone,	לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ	Le'oseh nifla'ot gedolot levado,
whose kindness lasts forever.	כִּי לְעוֹלָם חַסְדּוֹ	ki le'olam chasdo.
Ps. 86:8 O God, there is no god like you,	אֵין־כָּמוֹךָ בָאֱלֹהִים אֲדֹנָי	Ein kamocha va'elohim Adonai
And none can do what you do.	וְאֵין כְּמַעֲשֶׂיךָ	ve'ein kema'asecha.
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 יְהוָה בְּמַעֲשָׂיו	yismach Adonai bema'asav.
Ps. 113:2 May God's fame be blessed	יְהִי שֵׁם יְהוָה מְבֹרָךְ	Yehi shem Adonai mevorach
from now on, forever and ever.	מֵעַתָּה וְעַד־עוֹלָם	me'atah ve'ad olam.
I Kings 8:57 May our ruling God be with us	יְהִי יְהוָה אֱלֹהֵינוּ עִמָּנוּ	Yehi Adonai Eloheinu imanu
as *God* was with our ancestors;	כַּאֲשֶׁר הָיָה עִם־אֲבֹתֵינוּ	ka'asher hayah im Avoteinu;
may *God* not leave us nor abandon us.	אַל־יַעַזְבֵנוּ וְאַל־יִטְּשֵׁנוּ	al ya'azveinu ve'al yitsheinu.
I Chronicles 16:35 Say:	וְאִמְרוּ	Ve'imru:
Save us, O saving God,	הוֹשִׁיעֵנוּ אֱלֹהֵי יִשְׁעֵנוּ	Hoshi'enu, Elohei yish'enu,
gather us and save us from the *other* nations,	וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם	vekabtzenu vehatzilenu min hagoyim
to thank your holy name	לְהֹדוֹת לְשֵׁם קָדְשֶׁךָ	lehodot leshem kodshecha,
and honor your praise.	לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ	lehishtabe'ach bit'hilatecha.
Ps 10:16 God reigns; *Ps 93:1* *our* God has ever reigned;	יהוה מֶלֶךְ יהוה מָלָךְ	Adonai melech, Adonai malach,
Ex. 15:18 God's reign eternal will not cease.[2]	יהוה ו יִמְלֹךְ לְעֹלָם וָעֶד	Adonai yimloch le'olam va'ed.

[1] "You have been shown": "*to* you was shown*,* to *make you* know …" "Nothing except *God:* Okay, I know what you're going to say: "If there is nothing except for God, what about evil, eh?" Because of your question, it's good to study this verse carefully and ponder its implications.

[2] "God reigns; God has reigned; God will reign forever and ever."

SPS Sample

Ps 29:11 God chose us and will give us strength;	יהוה עֹז לְעַמּוֹ יִתֵּן	Adonai oz le'amo yiten;
God's people will be blessed in peace.	יהוה יְבָרֵךְ אֶת־עַמּוֹ בַּשָּׁלוֹם	Adonai yevarech et amo vashalom.
May our words be acceptable	וְיִהְיוּ נָא אֲמָרֵינוּ לְרָצוֹן	Veyiheyu nah amareinu leratzon
to the ruler of all!	לִפְנֵי אֲדוֹן כֹּל	lifnei adon kol

We rise as the ark is opened.

Num 10:35 And when the Ark moved out,	׀ וַיְהִי בִּנְסֹעַ הָאָרֹן	׀ Vayehi binso'ah ha'aron,
Moses would say:	וַיֹּאמֶר מֹשֶׁה	vayomer Moshe:
"God, rise and scatter your enemies,	קוּמָה ׀ יהוה וְיָפֻצוּ אֹיְבֶיךָ	"Kuma Adonai, veyafutzu oy'vecha,
and those who hate you will run from you."	וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ	veyanusu mesan'echa mipanecha."
Ps 132:8-10 Go up, God, to your resting place,	קוּמָה יהוה לִמְנוּחָתֶךָ	Kuma, Adonai, limnuchatecha,
you and the ark of your power.	אַתָּה וַאֲרוֹן עֻזֶּךָ	ata va'aron uzecha.
Let your priests wear righteousness,	כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק	Kohanecha yilbeshu tzedek,
and your pious ones will sing with joy.	וַחֲסִידֶיךָ יְרַנֵּנוּ	vachasidecha yeranenu.
For the sake of your servant David,	בַּעֲבוּר דָּוִד עַבְדֶּךָ	Ba'avur David avdecha,
do not turn away the face of your anointed.	אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ	al tashev penei meshichecha.

Isaiah 25:9 On that day will people say,	וְאָמַר בַּיּוֹם הַהוּא	Ve'amar bayom hahu,
"Look, this is our God:	הִנֵּה אֱלֹהֵינוּ זֶה	"Hineh Eloheinu zeh;
we have waited for God and God will save us,	קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ	kivinu lo veyoshi'enu;
this is God for whom we have waited;	זֶה יְהוָה קִוִּינוּ לוֹ	zeh Adonai, kivinu lo;
let's celebrate and rejoice in *God's* salvation.	נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ	nagilah venismecha bishu'ato.
Ps. 145:13 Your rule guides every distant space,	מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים	Malchut'cha malchut kol olamim,
Your government guides every age.	וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר	umemshaltecha bechol dor vador.

Isaiah 2:3 "For Torah will spread from Zion,	כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה	"Ki miTziyon tetzeh Torah
God's word from Jerusalem."	וּדְבַר־יהוה מִירוּשָׁלָם	ud'var Adonai mirushala'im."

SPS Sample

God, who are compassion's store,[1]	אַב הָרַחֲמִים	Av harachamim
Ps. 51:20 With your favor Zion mend,	הֵיטִיבָה בִרְצוֹנְךָ אֶת־צִיּוֹן	heitivah virtzon'cha et Tziyon.
Jerusalem's ruined walls restore:	תִּבְנֶה חוֹמוֹת יְרוּשָׁלָם	Tivneh chomot Yerushalayim.
For on you only we depend,	כִּי בְךָ לְבַד בָּטָחְנוּ	Ki vecha levad batachnu,
Sovereign God, exalted high,	מֶלֶךְ אֵל רָם וְנִשָּׂא	Melech El, ram venisah:
ruler of worlds.	אֲדוֹן עוֹלָמִים	Adon olamim.

Carrying the Torah scrolls, we circle the bimah (or sanctuary) seven times, with songs and dancing; each circuit is introduced by responsive lines.

Please, God, save *us;*	אָנָּא יי הוֹשִׁיעָה נָא	**A**nah, Adonai, hoshi'ah nah!
please, God, bring *us* success;	אָנָּא יי הַצְלִיחָה נָא	**A**nah, Adonai, hatzlichah nah!
please, God, answer our cry.[2]	אָנָּא יי עֲנֵנוּ בְיוֹם קָרְאֵנוּ	**A**nah, Adonai, anenu veyom korenu.
God of spirits, save *us;*	אֱלֹהֵי הָרוּחוֹת הוֹשִׁיעָה נָא	**E**lohei haruchot, hoshi'ah nah!
Prober of hearts, bring *us* success;	בּוֹחֵן לְבָבוֹת הַצְלִיחָה נָא	**B**ochen levavot, hatzlichah nah!
Mighty savior, answer our cry.	גּוֹאֵל חָזָק עֲנֵנוּ בְיוֹם קָרְאֵנוּ	**G**o'el chazah, anenu veyom korenu.
	Second circuit:	
Speaker of justice, save *us;*	דּוֹבֵר צְדָקוֹת הוֹשִׁיעָה נָא	**D**o'ver tzedakot, hoshi'ah nah!
Clothed in splendor, bring *us* success;	הָדוּר בִּלְבוּשׁוֹ הַצְלִיחָה נָא	**H**adur bilvusho, hatzlichah nah!
Ancient and devout, answer our cry.	וָתִיק וְחָסִיד עֲנֵנוּ בְיוֹם קָרְאֵנוּ	**V**atik vechasid, anenu veyom korenu.
	Third circuit:	
Pure and upright, save *us;*	זַךְ וְיָשָׁר הוֹשִׁיעָה נָא	**Z**ach vayashar, hoshi'ah nah!
Kind to the weak, bring *us* success;	חוֹמֵל דַּלִּים הַצְלִיחָה נָא	**Ch**omel dalim, hatzlichah nah!
Good in essence and act, answer our cry.	טוֹב וּמֵטִיב עֲנֵנוּ בְיוֹם קָרְאֵנוּ	**T**ov umetiv, anenu veyom korenu.
	Fourth circuit:	
Knowing *our* thoughts, save *us;*	יוֹדֵעַ מַחֲשָׁבוֹת הוֹשִׁיעָה נָא	**Y**ode'ah machshavot, hoshi'ah nah!
Mighty and awesome, bring *us* success;	כַּבִּיר וְנָאוֹר הַצְלִיחָה נָא	**K**abir vena'or, hatzlichah nah!
Clothed in justice, answer our cry.	לוֹבֵשׁ צְדָקוֹת עֲנֵנוּ בְיוֹם קָרְאֵנוּ	**L**ovesh tzedakot, anenu veyom korenu.
	Fifth circuit:	
Ruler forever, save *us;*	מֶלֶךְ עוֹלָמִים הוֹשִׁיעָה נָא	**M**elech olamim, hoshi'ah nah!
Awesome and mighty, bring *us* success;	נָאוֹר וְאַדִּיר הַצְלִיחָה נָא	**N**a'or ve'adir, hatzlichah nah!

[1] "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.
[2] "Answer us on the day when we call *for your help."*

SPS Sample

Supporting the fallen, answer our cry.	סוֹמֵךְ נוֹפְלִים עֲנֵנוּ בְיוֹם קָרְאֵנוּ	**S**omech noflim, anenu veyom korenu.
	Sixth circuit:	
Helping the weak, save *us;*	עוֹזֵר דַּלִּים הוֹשִׁיעָה נָא	**O**zer dalim, hoshi'ah nah!
Finding and rescuing, bring *us* success	פּוֹדֶה וּמַצִּיל הַצְלִיחָה נָא	**P**odeh umatzil, hatzlichah nah!
Eternal rock, answer our cry.	צוּר עוֹלָמִים עֲנֵנוּ בְיוֹם קָרְאֵנוּ	**Tz**ur olamim, anenu veyom korenu.
	Seventh circuit:	
Holy and awesome, save *us;*	קָדוֹשׁ וְנוֹרָא הוֹשִׁיעָה נָא	**K**adosh venorah, hoshi'ah nah!
Gentle and kind, bring *us* success;	רַחוּם וְחַנּוּן הַצְלִיחָה נָא	Bachum vechanun, hatzlichah nah!
Keeping the pact, answer our cry.	שׁוֹמֵר הַבְּרִית עֲנֵנוּ בְיוֹם קָרְאֵנוּ	**Sh**omer habrit, anenu veyom korenu.
Supporting the pure, save *us;*	תּוֹמֵךְ תְּמִימִים הוֹשִׁיעָה נָא	**T**omech temimim, hoshi'ah nah!
Forever strong, bring *us* success;	תַּקִּיף לָעַד הַצְלִיחָה נָא	**T**akif la'ad, hatzlichah nah!
Pure in deed, answer our cry.	תָּמִים בְּמַעֲשָׂיו עֲנֵנוּ בְיוֹם קָרְאֵנוּ	**T**amim bema'asav, anenu veyom korenu.

The Torah service continues with Removing the Scroll on page 345.

SPS Sample

Chatan Torah and Chatan Bereshit

The Chatan Torah oversees the final reading from the entire Torah, and the Chatan Bereshit oversees the beginning of the next year's cycle (for congregations with an annual cycle). As you can see from the poems used (in whole or on part) to call them up, these honors are a big deal. Some will say the honors go to leaders in the congregation, role models in virtue and scholarship, dedicated to Jewish practice and to Jewish ideals and to their congregation. Others will say the honors go to anyone willing to sponsor a fancy Kiddush.

Some communities want to share the honor of Chatan Torah and Bereshit, Bridegrooms of the Last and First Torah Readings, equally among men and women. Torah is part of every healthy Jewish life and relationship, so Jewish singles and couples are all in a sense "wedded" to the Torah.

However, some will argue that these honors are about faking a marriage to Torah, and the Torah is feminine—the Hebrew word Torah is of the feminine gender, the Torah is feminine in traditionally male-dominated religious fantasy and certainly in these poems. (That's not why she has those cute velvety dresses and the fancy silver deely-boppers to wear; in olden times, guys used to wear skirts, like the High Priest on Yom Kippur, with bells and pomegranates a-jangling.) But Torah is often a she, and many people will understand if some shuls hesitate to celebrate a relationship between two females or a threesome. (Others may argue that sticks and parchment can't be masculine or feminine, and healthy minds would not sexualize the Torah, however deep their love for the source of Jewish tradition.)

That's why we didn't provide versions of these poems for calling up a lady or a couple. If you think we're marrying off a girl-scroll, you may well insist on calling up a guy. Still, our rituals should find a way to welcome those who have often been harshly excluded from Jewish ritual life.

Perhaps we should all ignore the gender of the pronouns in these poems and use them for whoever gets the honor, a guy, a gal, a couple, a family, or whatever you please.

These poems are not readily found in the authorized prayer books of the British Commonwealth, so there may be good precedent for skipping these poems.

Sos Sample

Bridegroom of the Torah ▪ חֲתַן תּוֹרָה ▪ Chatan Torah

With approval of God,	מֶרְשׁוּת הָאֵל	Mershut ha'El
great, mighty and revered,	הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָה	hagadol hagibor vehanorah
and with approval *of Torah,*	וּמֶרְשׁוּת	umershut
more precious than gold and pearls,	מִפָּז וּמִפְּנִינִים יְקָרָה	mipaz umipeninim yekarah
and with approval of the Sanhedrin,	וּמֶרְשׁוּת סַנְהֶדְרִין	umershut Sanhedrin
holy and purified,	הַקְּדוֹשָׁה וְהַבְּרוּרָה	hak'doshah vehab'rurah
and with approval of the heads of colleges	וּמֶרְשׁוּת רָאשֵׁי יְשִׁיבוֹת	umershut rashei yeshivot
and leaders of Torah,	וְאַלּוּפֵי תוֹרָה	ve'alufei Torah
and with the approval of old and young	וּמֶרְשׁוּת זְקֵנִים וּנְעָרִים	umershut zekenum une'arim,
who sit in class,[1]	יוֹשְׁבֵי שׁוּרָה	yoshvei shurah,
I open my mouth with song and melody	אֶפְתַּח פִּי בְּשִׁירָה וּבְזִמְרָה	Eftach pi beshirah uvezimrah
to give thanks and praise	לְהוֹדוֹת וּלְהַלֵּל	lehodot ulehalel
to *God* who dwells in light,	לְדָר בְּנְהוֹרָא	ledar bin'horah
who has kept us alive and sustained us	שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ	shehecheyanu vekimanu
in pure reverence for *God*	בְּיִרְאָתוֹ הַטְּהוֹרָה	beyirato hat'horah
and brought us to rejoice	וְהִגִּיעָנוּ לִשְׂמֹחַ	vehigi'anu lismo'ach
at *this* party for the Torah	בְּשִׂמְחַת הַתּוֹרָה	beSimchat HaTorah,
that gladdens the heart	הַמְּשַׂמַּחַת לֵב	ham'samachat lev
and brightens the eyes,	וְעֵינַיִם מְאִירָה	ve'einayim me'irah,
gives life	הַנּוֹתֶנֶת חַיִּים	hanotenet chayim
and wealth and honor and respect,	וְעֹשֶׁר וְכָבוֹד וְתִפְאָרָה	ve'osher vechavod vetif'arah,
gratifies its followers	הַמְּאַשֶּׁרֶת הוֹלְכֶיהָ	hame'asheret hol'cheha
with a path both good and upright,	בְּדֶרֶךְ הַטּוֹבָה וְהַיְשָׁרָה	baderech hatovah vehay'sharah
brings long life[2] and increases vigor	הַמְּאָרֶכֶת יָמִים וּמוֹסֶפֶת גְּבוּרָה	ham'arechet yamim umosefet gevurah
for its devotees and observers	לְאוֹהֲבֶיהָ וּלְשׁוֹמְרֶיהָ	le'ohaveha uleshomreha
for their demanding care,	בְּצִוּוִי וְאַזְהָרָה	betzivui ve'azharah,
for its students and guardians	לְעוֹסְקֶיהָ וּלְנוֹצְרֶיהָ	le'oskeha ulenotzreha
for their love and reverence.	בְּאַהֲבָה וּבְמוֹרָא	be'ahavah uvemorah.

[1] "Sit in a row;" Students used to sit in rows, all gazing raptly at their teacher who imparted precious wisdom.
[2] "Makes days long," a common idiom to refer to long life.

SPS Sample

And so, may the *divine* Power	וּבְכֵן יְהִי רָצוֹן	Uvechen yehi ratzon
be willing[1]	מִלִּפְנֵי הַגְּבוּרָה	milifnei haGevurah
to grant life, grace,	לָתֵת חַיִּים וָחֶסֶד	latet chayim vachesed
coronet and crown to …	וְנֶזֶר וַעֲטָרָה לְ	vanezer va'atarah to …

Insert the honoree's Hebrew name, so-and-so, child of so-and-so.

… who has been chosen	שֶׁנִּבְחַר	shenivchar
to finish *reading* the Torah;	לְהַשְׁלִים הַתּוֹרָה	lehashlim haTorah

The next sixteen lines form an acrostic poem.

to strengthen, bless	לְאַמְּצוֹ לְבָרְכוֹ	le'**a**mtzo le**v**orcho
and nurture him in Torah study,	וּלְגַדְּלוֹ בְּתַלְמוּד תּוֹרָה	ule**g**adlo betalmud Torah,
to seek his welfare, honor him	לְדָרְשׁוֹ לְחַיִּים לְהַדְּרוֹ	le**d**orsho lechayim, le**h**adro
and put him on committees,[2]	לְוַעֲדוֹ בַּחֲבוּרָה	le**v**a'ado bachavurah,
to award him merit, sustenance,	לְזַכּוֹתוֹ לְחַיּוֹתוֹ	le**z**akoto, le**ch**ayoto,
and Torah honors,[3]	לְטַכְּסוֹ בְּטֶכֶס אוֹרָה	le**t**akso beteches orah,
to direct him, fulfill him	לְיַשְּׁרוֹ לְכַלְּלוֹ	le**y**ashro, le**ch**alelo,
and teach him lessons and logic,	לְלַמְּדוֹ לֶקַח וּסְבָרָא	le**l**amdo lekach usevarah,
to save him, raise him up,	לְמַלְּטוֹ לְנַשְּׂאוֹ	le**m**alto, le**n**as'o,
to feed him with fine food,	לְסַעֲדוֹ בְּסַעַד בְּרוּרָה	le**s**a'ado besa'ad berurah,
to delight him, sustain him,	לְעַדְּנוֹ לְפַרְנְסוֹ	le'**a**dno, le**f**arneso,
vindicate him among the created people,	לְצַדְּקוֹ בְּעַם נִבְרָא	le**tz**adko be'am nivrah,
to bring him close, be kind to him	לְקָרְבוֹ לְרַחֲמוֹ	le**k**orvo, le**r**achamo ule**sh**omro
and keep him from all trouble and sorrow,	וּלְשָׁמְרוֹ מִכָּל צוּקָה וְצָרָה	mikol tzukah vetzarah,
to support, bear him up and sustain him	לְתָקְפוֹ לְסָמְכוֹ	le**t**okfo, lesomcho,
when *he suffers a* Psalm 51:19 broken spirit.	לְתָמְכוֹ בְּרוּחַ נִשְׁבָּרָה	letomcho beru'ach nishbarah.
Stand up, stand up, stand up …	עֲמוֹד עֲמוֹד עֲמוֹד	Amod, amod, amod

Insert the honoree's Hebrew name, so-and-so, child of so-and-so.

Bridegroom of the Torah,	חֲתַן הַתּוֹרָה	Chatan haTorah,
ascribe glory to God, great and awesome!	וְתֵן כָּבוֹד לְאֵל גָּדוֹל וְנוֹרָא	veten kavod le'El gadol venorah!

[1] "And so, may it be acceptable to the Power."

[2] "To seek him out for life (when God comes looking for you, you hope it's for life instead of something else!), honor him, make him a counsellor among the group."

[3] "To grant him ceremonial functions in the ceremony of *Torah, which is* light."

SPS Sample

So may you merit from awesome God	וּבְשֹׂכַר זֶה תִּזְכֶּה מֵאֵל נוֹרָא	Uvis'char zeh, tizkeh m'El norah
To see children and grandchildren	לִרְאוֹת בָּנִים וּבְנֵי בָנִים	lir'ot banim uvenei vanim
busy with Torah,	עוֹסְקִים בַּתּוֹרָה	oskim baTorah
Fulfilling *its* obligations	וּמְקַיְּמֵי מִצְוֹת	umekaymei mitzvot
among people lovely and pure	בְּתוֹךְ עַם יָפָה וּבָרָה	betoch am yafah uvarah,
And so may you merit to rejoice	וְתִזְכֶּה לִשְׂמֹחַ	Vetizkeh lismo'ach
with the joy of the Temple,[1]	בְּשִׂמְחַת בֵּית הַבְּחִירָה	besimchat Beit HaBechirah,
May your face beam with righteousness,	וּפָנֶיךָ לְהָאִיר בִּצְדָקָה	ufanecha leha'ir bitzdakah
with enlightening revelation[2]	בְּאַסְפַּקְלַרְיָא הַמְּאִירָה	be'aspaklaryah hame'irah
as Isaiah foretold, *the Messiah will be* filled with	כְּנִבְּה יְשַׁעְיָהוּ מָלֵא	Kenibah Yeshayahu, malei
Isa 11:2 "a spirit of *wise* counsel and conviction."	רוּחַ עֵצָה וּגְבוּרָה	"ru'ach etzah ugevurah."
Isa 66:11 "Rejoice with Jerusalem,	שִׂמְחוּ אֶת־יְרוּשָׁלַם	Sim'chu et Yerusha'la'im
find joy in her" soon;	וְגִילוּ בָהּ מְהֵרָה	vegilu vah meherah!
"let them rejoice with delight,	שִׂישׂוּ אִתָּהּ מָשׂוֹשׂ	Sisu itah masos
all who mourn for her"	כָּל־הַמִּתְאַבְּלִים עָלֶיהָ	kol hamit'ablim aleha
in grief and distress!	בְּאֶבְלָה וְצָרָה	be'evlah vetzarah!
Stand up, stand up, stand up …	עֲמוֹד עֲמוֹד עֲמוֹד	Amod, amod, amod

Insert the honoree's Hebrew name, so-and-so, child of so-and-so.

Bridegroom of the Torah,	חֲתַן הַתּוֹרָה	Chatan HaTorah
with approval of all	מֵרְשׁוּת כָּל	mershut kol
this holy congregation,	הַקָּהָל הַקָּדוֹשׁ הַזֶּה	hakahal hakadosh hazeh
and complete the *reading of the* Torah.	וְהַשְׁלֵם הַתּוֹרָה	vehashlem haTorah.
Stand up …	יַעֲמוֹד	Ya'amod

Insert the honoree's Hebrew name, so-and-so, child of so-and-so.

Bridegroom of the Torah!	חֲתַן הַתּוֹרָה	Chatan HaTorah!

Bridegroom of the Creation Story ▪ חֲתַן בְּרֵאשִׁית ▪ *Chatan Bereshit*

With approval of *God,* exalted	מֵרְשׁוּת מְרוֹמָם	Mershut meromam
above all blessing and song,	עַל כָּל בְּרָכָה וְשִׁירָה	al kol berachah veshirah,
revered above all prayer and hymn;	נוֹרָא עַל כָּל תְּהִלָּה וְזִמְרָה	norah al kol tehilah vezimrah,

[1] "The chosen house."

[2] "אַסְפַּקְלַרְיָא הַמְּאִירָה / aspaklaryah me'irah" is the phrase Rashi uses to describe the unique quality of Moses' prophetic gift. See Rashi's comment to Numbers 12:6.

SPS Sample

wise	חֲכַם לֵבָב	chacham levav
and strong in power in might	וְאַמִּיץ כֹּחַ וּגְבוּרָה	ve'amitz ko'ach ugevurah
guiding the world, ruling all creation;	וּמוֹשֵׁל עוֹלָם אֲדוֹן כָּל יְצִירָה	umoshel olam, adon kol yetzirah;
and with approval of *the glorious Torah,*	וּמֵרְשׁוּת כְּבוּדָה	umershut kevudah
a princess found only in the study hall,[1]	בַּת מֶלֶךְ פְּנִימָה עֲצוּרָה	vat melech penimah atzurah,
God's first possession,	רֵאשִׁית קִנְיָנוֹ	reshit kinyano
treasured for 2,000 *years*,[2]	אַלְפַּיִם אֲצוּרָה	alpayim atzurah,
the Torah is pure and perfect,	בָּרָה תְּמִימָה	barah temimah
restoring and refreshing a person,	מְשִׁיבַת נֶפֶשׁ וּמַחֲזִירָה	meshivat nefesh umachazirah—
granted as a legacy to Jeshurun (i.e., Israel),	יְשֻׁרוּן נִתְּנָה מוֹרָשָׁה	Yeshurun nitnah morashah le'ovdah
to follow *its rules* and keep it,	לְעָבְדָהּ וּלְשָׁמְרָהּ	uleshomrah,
for its students, the scholars of Jacob (i.e., Israel)	מְלֻמָּדֶיהָ גְּאוֹנֵי יַעֲקֹב	melumadeha ge'onei Ya'akov,
to open and close it,[3]	לְפָתְחָהּ וּלְסָגְרָהּ	lefot'chah ulesograh,
the full glory of the Jewish community's leader,	כְּלִיל הוֹד נָשִׂיא	kelil hod nasi
whose influence is extensive,	מַרְבֵּה הַמִּשְׂרָה	marbeh hamisrah
those who sit in judgement,	יוֹשְׁבֵי עַל מִדִּין	yoshvei al midin,
who bring the fight *for truth* to the court gate,	מְשִׁיבֵי מִלְחָמָה שָׁעְרָה	meshivei mil'chamah sha'rah,
the heads of the academies,	רָאשֵׁי יְשִׁיבוֹת	rashei yeshivot,
the heads of the scattered *community of* exile;	רָאשֵׁי גוֹלָה פְּזוּרָה	rashei golah fezurah;
and with the permission of the virtuous group,	וּמֵרְשׁוּת חֲבוּרַת צֶדֶק	umershut chavurat tzedek, edah
the happy congregation,	עֵדָה הַמְאֻשָּׁרָה	ham'usharah,
elderly and youngsters	זְקֵנִים וּנְעָרִים	zekenim une'arim
in every row *of the classroom*	בְּכָל שׁוּרָה וְשׁוּרָה	bechol shurah veshurah
gathered here today	קְבוּצִים פֹּה הַיּוֹם	kevutzim poh hayom
for the Torah Party,	לְשִׂמְחַת הַתּוֹרָה	leSimchat HaTorah
and who will stay to complete and begin *it*	וְנֶעֱצָרִים לְסַיֵּם וּלְהָחֵל	vene'etzarim lesayem ulehachel
with joy and reverence—	בְּגִיל וּבְמוֹרָה	begil uvemorah;

[1] "And with approval of the glory (i.e., the Torah, grammatically a feminine noun), daughter of a king, held inside (like any good princess in the sexist olden days)."

[2] Resh Lakish taught, the Torah preceded Creation by 2,000 years (Leviticus Rabbah, 19:1).

[3] If I were a rabbi, I'd take this to mean that the rabbis "open" the Torah by explaining what it means and "close" the Torah by silencing disagreement (through irrefutable logic).

SPS Sample

they love *the Torah*	אוֹתָהּ מְחַבְּבִים	otah mechabvim
as on the day it was given, in glory,	כְּיוֹם נְתִינָתָהּ בַּהֲדָרָה	keyom netinatah bahadarah,
they adorn themselves with it like a new thing	מְסַלְסְלִים בָּהּ כַּחֲדָשָׁה	mesalselim bah kachadashah
not like something old and outdated,	וְלֹא כִישָׁנָה שֶׁעָבְרָה	velo chay'shanah she'avrah,
thirsting to extract and enjoy	צְמֵאִים לָמֹץ וּלְהִתְעַנֵּג	tzeme'im lamotz ulehitaneg
its precious radiance	מִזִּיו יְקָרָהּ	miziv yekarah,
that cheers the heart and removes misery;	מְשַׂמַּחַת לֵב וְעֶצֶב מְסִירָה	mesamachat lev ve'etzev mesirah
its comforts bring delight	תַּנְחוּמֶיהָ יְשַׁעְשְׁעוּ	tan'chumeha yeshashe'u nafsham
with which they make their souls splendid	נַפְשָׁם בָּהּ לְהִתְפָּאֲרָה	bah lehitpa'arah
and study the *Torah's* text and stories	וְהוֹגִים בְּמִקְרָה וְהַגָּדָה	vehogim bemikrah vehagadah
Mishnah and Talmud;	בְּמִשְׁנָה וּגְמָרָא	bemishnah ugemarah,
they willingly bring their children	רָצִים וּמְבִיאִים טַפָּם	ratzim umevi'im tapam
to the prayer house,	לְבֵית הָעֲתִירָה	leveit ha'atirah
and they too do *good* deeds carefully.	וְעוֹשִׂים גַּם מַעֲשִׂים בְּאַזְהָרָה	ve'osim gam ma'asim be'azharah.
May *God* grant them great reward,[1]	לָכֵן גָּדוֹל שְׂכָרָם מֵאֵת הַגְּבוּרָה	Lachen gadol s'charam me'et hagvurah;
lasting joy bound on their head	עַל רֹאשָׁם שִׂמְחַת עוֹלָם קְשׁוּרָה	al rosham simchat olam keshurah,
yearning to see the Temple[2] built.	תְּאֵבִים לִרְאוֹת בִּנְיַן בֵּית הַבְּחִירָה	te'evim lir'ot binyan beit habechirah,
It's plain to see we all agree[3]	וּבְכֵן נִסְכַּמְתִּי דַּעַת כֻּלָּם לְבָרְרָה	uvechen niskamti da'at kulam levarerah,
as I bring our honoree	בָּחוּר הֲרִימוֹתִי מֵעָם	bachur harimoti me'am
from the company;[4]	תּוֹךְ הַחֲבוּרָה	toch hachavurah;
an understanding heart has he	מְצָאתִיו לֵב נָבוֹן	metzativ lev navon
to expound *the Torah's intricacy;*	לְהַסְבִּירָה	lehasbirah,
with righteousness and sympathy	צֶדֶק וָחֶסֶד	tzedek vachesed
he seeks the path of probity.	רוֹדֵף בְּאֹרַח יְשָׁרָה	rodef be'orach yesharah,
Stirred to magnanimity,	וּנְשָׂאוֹ לִבּוֹ וְנָדְבָה רוּחוֹ	unesa'o libo venadvah rucho
moved to begin, the first to be,	לְהִתְעוֹרְרָה תְּחִלָּה וְרִאשׁוֹן הֱיוֹת	lehitorerah techilah, verishon heyot
opening the Torah *reading*.	לְהַתְחִיל הַתּוֹרָה	lehat'chil haTorah;

[1] "And so, great *may their* reward *be* from the *divine* Power."
[2] "The chosen house."
[3] "So I agree *with* the conclusion of all, for clarity."
[4] "The chosen one have I elevated from the people, / *in* the middle of the company."

SPS Sample

Now, stand *up*	וְעַתָּה קוּם	ve'atah, kum
	Insert the honoree's Hebrew name, so-and-so, child of so-and-so.	
Stand and get ready;	עֲמֹד לְהִתְאַזְּרָה	Amod lehit'azrah.
Come, stand on my right	בֹּא וְהִתְיַצֵּב וַעֲמֹד לִימִינִי	Bo vehityatzev va'amod limini,
and read the Creation story	וּקְרָא מַעֲשֵׂה בְרֵאשִׁית	ukerah ma'aseh vereshit
to honor the Rock *who* created *the world.*	לִכְבוֹד צוּר בָּרָא	lichvod tzur barah.
This is why we keep the beginning	עַל זֹאת מַתְכִּיפִין הַתְחָלָה	Al zot matkifin hat'chalah
next to the ending, regularly:[1]	לְהַשְׁלָמָה בִּתְדִירָה	lehashlamah bitdirah
so *nobody* can malign *our* people	עַד שֶׁלֹּא יְרַגֵּל בְּעַם זוּ לְשַׁקְּרָה	ad shelo yeragel be'am zu leshakrah;
by saying we neglect our duty.		
Since you are first	יַעַן נַעֲשֵׂית רִאשׁוֹן	ya'an na'aseit rishom
for this great obligation,	לְמִצְוָה גְּמוּרָה	lemitzvah gemurah,
how great is your goodness,	מָה רַב טוּבְךָ	mah rav tuv'cha
how lavish your reward.	וּמַשְׂכֻּרְתְּךָ יְתֵרָה	umaskurt'cha yeterah,
Big-hearted[2] *friend,* be blessed	טוֹב עַיִן תְּבֹרַךְ	tov ayim tevorach
for your unstinting generosity.	בְּנִדְבָתְךָ מִלְּעָצְרָה	benidvat'cha mil'atzrah
Be blessed with your creator's blessings,	וּמִבִּרְכוֹת בּוֹרְאֶךָ תְּבֹרַךְ	umibirchot bor'echa tevorach
to keep your power undiminished,	יָדְךָ מִלְּקַצָּרָה	yad'cha milkatzrah,
for everyone who honors Torah	בַּעֲבוּר שֶׁכָּל הַמְכַבֵּד תּוֹרָה	ba'avur shekol hamechabed Torah
with adornment—	בִּצְפִירָה	bitzfirah,
may his body be honored	יְהִי גוּפוֹ מְכֻבָּד	yehi gufo mechubad
with energy to enjoy.	בְּכֹחַ לְהִתְאַשְּׁרָה	becho'ach lehit'ashrah.
Quickly stand up, stand up, stand up …	מַהֵר עֲמֹד עֲמֹד עֲמֹד	Maher, amod, amod, amod …
	Insert the honoree's Hebrew name, so-and-so, child of so-and-so.	
Bridegroom of *Gen 1:1* "In the beginning, *God* created"	חֲתַן בְּרֵאשִׁית בָּרָא	Chatan Bereshit Barah!
with approval of this holy congregation,	מֵרְשׁוּת הַקָּהָל הַקָּדוֹשׁ הַזֶּה	Mershut hakahal hakadosh hazeh
to bless great and awesome God—	לְבָרֵךְ אֵל גָּדוֹל וְנוֹרָא	levarech El gadol venorah;
Let everyone answer you "Amen"	אָמֵן יַעֲנוּ אַחֲרֵיךָ הַכֹּל	"Amen" ya'anu acharecha hakol
without delay.	מְהֵרָה	meherah.

[1] "For this reason we have the beginning follow close upon the ending, frequently."
[2] "Good of eye"; i.e., someone with a kindly look.

SPS Sample

Stand up … יַעֲמוֹד Ya'amod …

Insert the honoree's Hebrew name, so-and-so, child of so-and-so.

Bridegroom of *Gen 1:1* "In the beginning, *God* created" חָתַן בְּרֵאשִׁית בָּרָא Chatan Bereshit Barah!

SPS Sample

Memorial Service

We begin with selections from scripture. Other responsive or solo readings may be added to help us remember our dear ones and reflect on our own lives.

Selections from Scripture

Ps. 144:3-4 God, what is a human being?	יְהוָה מָה־אָדָם	Adonai, mah adam
Yet you notice us.	וַתֵּדָעֵהוּ	vateda'ehu,
What is a person? Yet you think of us.	בֶּן־אֱנוֹשׁ וַתְּחַשְּׁבֵהוּ	ben enosh vat'chashvehu?
Humanity is like a breath,	אָדָם לַהֶבֶל דָּמָה	Adam lahevel damah;
our days like a passing shadow.	יָמָיו כְּצֵל עוֹבֵר	yamav ketzel over.
Ps. 90:6 In the morning, it blossoms and sprouts,	בַּבֹּקֶר יָצִיץ וְחָלָף	Baboker yatzitz vechalaf,
but in the evening it wilts and shrivels.	לָעֶרֶב יְמוֹלֵל וְיָבֵשׁ	la'erev yemolel veyavesh.
Ps. 90:12 Teach us to use each day,	לִמְנוֹת יָמֵינוּ כֵּן הוֹדַע	Limnot yameinu ken hoda,
to bring our hearts to wisdom.	וְנָבִא לְבַב חָכְמָה	venavi levav chochmah.
Psalm 37:37 Guard the perfect,	שְׁמֹר־תָּם	Shemor tam
and watch over the upright,	וּרְאֵה יָשָׁר	ure'eh yashar
for that person's end is peace.	כִּי־אַחֲרִית לְאִישׁ שָׁלוֹם	ki acharit le'ish shalom.
Ps. 49:16 Surely God will save my soul	אַךְ־אֱלֹהִים יִפְדֶּה נַפְשִׁי	Ach Elohim yifdeh nafshi
from the clutches of She'ol,	מִיַּד־שְׁאוֹל	miyad She'ol,
for *God* will take me in. Selah.	כִּי יִקָּחֵנִי סֶלָה	ki yikacheni. Selah.
Ps. 73:26 My own energy and courage failed,	כָּלָה שְׁאֵרִי וּלְבָבִי	Kalah she'eri ulevavi,
but my heart's strength and my portion,	צוּר־לִבָּבִי וְחֶלְקִי	tzur levavi vechelki
is God—forever!	אֱלֹהִים לְעוֹלָם	Elohim le'olam.
Eccles. 12:7 Dust returns to the earth	וְיָשֹׁב הֶעָפָר עַל־הָאָרֶץ	Veyashov he'afar el ha'aretz
as it was before,	כְּשֶׁהָיָה	keshehayah,
while the spirit returns	וְהָרוּחַ תָּשׁוּב	veharu'ach tashuv
to God who gave it.	אֶל־הָאֱלֹהִים אֲשֶׁר נְתָנָהּ	el haElohim asher netanah.

CPS Sample

May God Remember ▪ יִזְכֹּר ▪ Yizkor

In memory of a man

May God remember		יִזְכֹּר אֱלֹהִים נִשְׁמַת	Yizkor Elohim nishmat
Father	my father, my teacher …	אָבִי מוֹרִי…	avi mori …
Husband	my dear husband …	בַּעְלִי הַיָּקָר …	ba'li hayakar …
Son	my dear son …	בְּנִי הַיָּקָר …	beni hayakar …
… [name],			… [name]
who has gone to his repose.		שֶׁהָלַךְ לְעוֹלָמוֹ	shehalach le'olamo.
May his soul		אָנָּא תְּהִי נַפְשׁוֹ	Ana tehi nafsho
be bound with the bond of life,		צְרוּרָה בִּצְרוֹר הַחַיִּים	tzerurah bitzror hachayim,
and may his rest be honor,		וּתְהִי מְנוּחָתוֹ כָּבוֹד	utehi menuchato kavod,
complete joy in your presence,		שׂבַע שְׂמָחוֹת אֶת פָּנֶיךָ	sova semachot et panecha,
eternal bliss at your right hand.		נְעִימוֹת בִּימִינְךָ נֶצַח	ne'imot bimin'cha netzach.
Amen.		אָמֵן	Amen

In memory of a woman

May God remember		יִזְכֹּר אֱלֹהִים נִשְׁמַת	Yizkor Elohim nishmat
Mother	my mother, my teacher …	אִמִּי מוֹרָתִי…	imi morati …
Wife	my dear wife …	אִשְׁתִּי הַיְקָרָה …	ishti hayekarah …
Daughter	my dear daughter …	בִּתִּי הַיְקָרָה …	biti hayekarah …
… [name],			… [name]
who has gone to her repose.		שֶׁהָלְכָה לְעוֹלָמָהּ	shehalchah le'olamah.
May her soul		אָנָּא תְּהִי נַפְשָׁהּ	Ana tehi nafshah
be bound with the bond of life,		צְרוּרָה בִּצְרוֹר הַחַיִּים	tzerurah bitzror hachayim,
and may her rest be honor,		וּתְהִי מְנוּחָתָהּ כָּבוֹד	utehi menuchatah kavod,
complete joy in your presence,		שׂבַע שְׂמָחוֹת אֶת פָּנֶיךָ	sova semachot et panecha,
eternal bliss at your right hand.		נְעִימוֹת בִּימִינְךָ נֶצַח	ne'imot bimin'cha netzach.
Amen.		אָמֵן	Amen

SPS Sample

Compassionate God ▪ אֵל מָלֵא רַחֲמִים ▪ El Malei Rachamim

God, full of compassion,	אֵל מָלֵא רַחֲמִים	El malei rachamim
dwelling on high,	שׁוֹכֵן בַּמְּרוֹמִים	shochein bamromim,
grant proper rest	הַמְצֵא מְנוּחָה נְכוֹנָה	hamtzei menuchah nechonah
in the shelter of your presence[1]	תַּחַת כַּנְפֵי הַשְּׁכִינָה	tachat kanfei haShechinah,
in the ranks of the saintly and pure,	בְּמַעֲלוֹת קְדוֹשִׁים וּטְהוֹרִים	bema'alot kedoshim utehorim,
radiant like the bright heavens,	כְּזֹהַר הָרָקִיעַ מַזְהִירִים	kezohar haraki'ah mazhirim,
to the souls	אֶת נִשְׁמוֹת	et nishmot
of the holy and pure,	הַקְּדוֹשִׁים וְהַטְּהוֹרִים	hakedoshim vehatehorim
our Jewish brothers and sisters,	אַחֵינוּ בְּנֵי יִשְׂרָאֵל	acheinu benei Yisra'el,
who were murdered and slaughtered,	שֶׁנֶּהֶרְגוּ וְשֶׁנִּשְׁחֲטוּ	shenehergu veshenishchatu
burned and butchered	וְשֶׁנִּשְׂרְפוּ וְשֶׁנִּטְבְּחוּ	veshenisrefu vshenitbechu
by the Nazis	עַל יְדֵי הַנָּאצִיִּים	al yedei haNatziyim
in the lands of *our* persecution—	בְּאַרְצוֹת הַשְׁמַד	be'artzot hashmad
their martyrdom declared your holiness![2]	עַל קִידּוּשׁ הַשֵּׁם	al kidush hashem,
and the souls	וְאֶת נִשְׁמוֹת	ve'et nishmot
of the men and women soldiers	הַחַיָּלִים וְהַחַיָּלוֹת	hachayalim vehachayalot
of the Israel Defense Force	שֶׁל צְבָא הַגָּנָה לְיִשְׂרָאֵל	shel Tzeva Haganah leYisra'el,
who gave their lives	שֶׁמָּסְרוּ נַפְשָׁם	shemasru nafsham
at the battle front	עַל שְׂדֵה הַקְּרָב	al sedei hakrav
for the sake of their land and people,	בְּעַד אַרְצָם וְעַמָּם	be'ad artzam ve'amam,
and *for* all those	וְכָל אֵלֶּה	vechol eleh
whom we have remembered today.	שֶׁהִזְכַּרְנוּ הַיּוֹם לִבְרָכָה	shehizkarnu hayom livrachah.
As we pray	בַּעֲבוּר שֶׁאֲנַחְנוּ מִתְפַּלְלִים	Ba'avur she'anachnu mitpalelim
that their souls may ascend,	בְּעַד עֲלִיַּת נִשְׁמָתָם	be'ad aliyat nishmatam,

[1] "Beneath the wings of Shechinah (God's presence)"

[2] "For the holiness of your name (reputation)"; martyrdom, in those rare cases when halacha requires it, is a way to demonstrate the power and holiness of our God. Or, one could translate, "for sanctifying *God's* name"—they were killed because they held to their belief.

SPS Sample

so, compassionate ruler,	לָכֵן בַּעַל הָרַחֲמִים	lachein, Ba’al Harachamim,
shelter them beneath your wings	הַסְתִּירֵם בְּסֵתֶר כְּנָפֶיךָ	hastirem beseter kenafecha
forever	לְעוֹלָמִים	le’olamim,
and gather their souls	וּצְרוֹר בִּצְרוֹר הַחַיִּים	utzeror bitzror hachayim
in the bond of life—	אֶת-נִשְׁמָתָם	et nishmatam—
may they rest in the Garden of Eden!	בְּגַן עֵדֶן תְּהֵא מְנוּחָתָם	beGan Eden tehei menuchatam!
God is their *true* inheritance,	יי הוּא נַחֲלָתָם	Adonai, hu nachalatam,
and may they rest in peace	וְיָנוּחוּ בְּשָׁלוֹם	veyanuchu veshalom
in their resting place,	עַל מִשְׁכָּבָם	al mishkavam,
and let us say: “Amen.”	וְנֹאמַר אָמֵן	venomar: “Amen.” Amen

SPS Sample

Memorial Prayer for an Individual

God, full of compassion,	אֵל מָלֵא רַחֲמִים	El malei rachamim
dwelling on high,	שׁוֹכֵן בַּמְּרוֹמִים	shochein bamromim,
grant proper rest	הַמְצֵא מְנוּחָה נְכוֹנָה	hamtzei menuchah nechonah
in the shelter of your presence[1]	תַּחַת כַּנְפֵי הַשְּׁכִינָה	tachat kanfei haShechinah,
in the ranks of the saintly and pure,	בְּמַעֲלוֹת קְדוֹשִׁים וּטְהוֹרִים	bema'alot kedoshim utehorim,
radiant like the bright heavens,	כְּזֹהַר הָרָקִיעַ מַזְהִירִים	kezohar haraki'ah mazhirim,
to the spirit of	לִנְשְׁמַת	lenishmat
____ child of _____,	_____ בֶּן בַּת _____	_____ ben bat _____,
who has gone to his eternal *rest.*	שֶׁהָלַךְ לְעוֹלָמוֹ	shehalach le'olamo.
who has gone to her eternal *rest.*	שֶׁהָלְכָה לְעוֹלָמָהּ	shehal'chah le'olamah.
As we pray	בַּעֲבוּר שֶׁאֲנַחְנוּ מִתְפַּלְלִים	Ba'avur she'anachnu mitpalelim
that his her souls may ascend,	בְּעַד עֲלִיַּת נִשְׁמָתוֹ נִשְׁמָתָהּ	be'ad aliyat nishmato nishmatah,
so, compassionate ruler,	לָכֵן בַּעַל הָרַחֲמִים	lachein, Ba'al Harachamim,
shelter them	הַסְתִּירֵהוּ הַסְתִּירֶהָ	hastirehu hastireha
beneath your wings forever	בְּסֵתֶר כְּנָפֶיךָ לְעוֹלָמִים	beseter kenafecha le'olamim,
and gather his her soul	וּצְרוֹר בִּצְרוֹר הַחַיִּים	utzeror bitzror hachayim
in the bond of life—	אֶת-נִשְׁמָתוֹ אֶת-נִשְׁמָתָהּ	et nishmato et nishmatah—
may he rest in the Garden of Eden!	בְּגַן עֵדֶן תְּהֵא מְנוּחָתוֹ	beGan Eden tehei menuchato!
may she rest in the Garden of Eden!	בְּגַן עֵדֶן תְּהֵא מְנוּחָתָהּ	beGan Eden tehei menuchatah!
God is his her *true* inheritance,	יי הוּא נַחֲלָתוֹ נַחֲלָתָהּ	Adonai, hu nachalato nachalatah,
and may he she rest in peace	וְיָנוּחַ וְתָנוּחַ בְּשָׁלוֹם	veyanu'ach vetanu'ach veshalom
in his her resting place,	עַל מִשְׁכָּבוֹ מִשְׁכָּבָהּ	al mishkavo mishkavah,
and let us say: "Amen."	וְנֹאמַר אָמֵן אָמֵן	venomar: "Amen." Amen

[1] "Beneath the wings of Shechinah (God's presence)"

SPS Sample

Psalm 23

[1] David's psalm:	מִזְמוֹר לְדָוִד	Mizmor leDavid.
God is my shepherd; I have all I need,	יהוה רֹעִי לֹא אֶחְסָר	Adonai ro'i lo echsar.
[2] Grazing in lush, soft mead	בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי	Bin'ot deshe yarbitzeini,
By waters still and clear,	עַל־מֵי מְנֻחוֹת יְנַהֲלֵנִי	Al mei menuchot yenahaleni:
[3] From doubts and fears I'm freed.	נַפְשִׁי יְשׁוֹבֵב	Nafshi yeshovev
You guide me right,	יַנְחֵנִי בְמַעְגְּלֵי־צֶדֶק	Yancheni vema'gelei tzedek
to show your power is near.[1]	לְמַעַן שְׁמוֹ	lema'an shemo.
[4] When I walk in the vale of gloom, I fear	גַּם כִּי־אֵלֵךְ בְּגֵיא צַלְמָוֶת	Gam ki elech begei tzalmavet,
No wrong, for you are here:	לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי	lo ira ra ki atah imadi.
Your staff won't let me stray;	שִׁבְטְךָ וּמִשְׁעַנְתֶּךָ	Shivtecha umish'antecha
Your rod will bring me cheer.	הֵמָּה יְנַחֲמֻנִי	hemah yenachamuni.
[5] To spite my foes (or, despite my woes),	תַּעֲרֹךְ לְפָנַי שֻׁלְחָן	Ta'aroch lefanai shulchan
for me a feast you lay.[2]	נֶגֶד צֹרְרָי	neged tzorerai.
You made me royal:	דִּשַּׁנְתָּ בַשֶּׁמֶן רֹאשִׁי	Dishanta vashemen roshi
it is too much. I say	כּוֹסִי רְוָיָה	kosi revayah.
[6] That good and love will stay	אַךְ טוֹב וָחֶסֶד יִרְדְּפוּנִי	Ach tov vachesed yirdefuni
Close by me all my days,	כָּל־יְמֵי חַיָּי	kol yemei chayay,
And in your house I'll pray	וְשַׁבְתִּי בְּבֵית־יהוה	veshavti beveit Adonai
Forever, when I end life's winding ways.[3]	לְאֹרֶךְ יָמִים	le'orech yamim.

Mourner's Kaddish, p. 544

SPS Sample

[1] "David's psalm. / God is my shepherd—I shall not lack— / laying me in lush grass, / leading me to placid waters, / reviving my spirit/soul, setting me in the circle of virtue (within the bounds of good behavior) / for *God's* reputation." Instead of "reviving," יְשׁוֹבֵב could mean "wander"(my attention wanders but your guidance brings me back,) Eli Finkelman credits Gene Schramm with this intriguing suggestion.

[2] "Though I walk in the vale of gloom, / I fear no wrong, for you are with me; / your shepherd's staff and walking stick, / they comfort me. / You set the table before me, / in front of my foes/woes." צֹרְרָי can mean both foes and woes; my thanks to Rev. Katie Eichenlaub White for this insight.

[3] "You poured oil on my head *for a coronation ceremony;* / my cup overflows. / Goodness and mercy will follow me / every day of my life, / and I will sit in God's house / for a long time." For anointment of a ruler or high priest, the common root is משח (pour) and שמן (oil), not דשן; דשן implies oil and fat (usually חלב) as well as ash (from the Temple altar). Perhaps ash is good for compost and encourages luxuriant vegetation, the "fat" of the land—though that phrase in Genesis 45:18 uses the root חלב, not דשן.

Chanukah ▪ חֲנוּכָּה ▪ Chanukah

We bless you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
our God, eternal sovereign,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who made us holy with your rules	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	asher kidshanu bemitzvotav
and told us to kindle Chanukah light.	וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנוּכָּה	Vetzivanu lehadlik ner shel Chanukah.
We bless you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
our God, eternal sovereign,	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who performed wonders	שֶׁעָשָׂה נִסִּים	she'asah nisim
for our ancestors	לַאֲבוֹתֵינוּ וּלְאִמּוֹתֵינוּ	la'avoteinu ule'imoteinu
in those days, at this time.	בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה	bayamim hahem bazman hazeh.

For the first night, add this blessing of thanks for reaching this holiday

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.[1]	וְהִגִּיעָנוּ לַזְּמַן הַזֶּה	Vehigi'anu lazman hazeh.

After lighting the first candle, say this; then light the rest of the candles

These lights we kindle	הַנֵּרוֹת הַלָּלוּ אֲנַחְנוּ מַדְלִיקִין	Hanerot halalu anachnu madlikin
for the wonders, rescues	עַל הַנִּסִּים וְעַל הַתְּשׁוּעוֹת	al hanisim ve'al hat'shu'ot
and wars you fought	וְעַל הַמִּלְחָמוֹת שֶׁעָשִׂיתָ	ve'al hamilchamot she'asita
for our ancestors	לַאֲבוֹתֵינוּ וּלְאִמּוֹתֵינוּ	la'avoteinu ule'imoteinu
by your holy priests.[2]	עַל יְדֵי כֹּהֲנֶיךָ הַקְּדוֹשִׁים	al yedei kohanecha hakdoshim.
All eight days of Chanukah	וְכָל-שְׁמֹנַת יְמֵי חֲנוּכָּה	Vechol shemonat yemei Chanukah
these lights are holy,	הַנֵּרוֹת הַלָּלוּ קֹדֶשׁ	hanerot halalu kodesh,
and we don't have the right	וְאֵין לָנוּ רְשׁוּת	ve'ein lanu reshut
to use them *for illumination,*	לְהִשְׁתַּמֵּשׁ בָּהֶם	lehishtamesh bahem
only to look at them,	אֶלָּה לִרְאוֹתָם בִּלְבַד	elah lirotam bilvad
so as to give you thanks	כְּדֵי לְהוֹדוֹת לְשִׁמְךָ	kedei lehodot leshimcha
for your wonders, rescues	עַל-נִסֶּיךָ וְעַל-יְשׁוּעָתֶךָ	al nisecha ve'al yeshu'atecha
and miracles.	וְעַל-נִפְלְאוֹתֶיךָ	ve'al nifle'otecha.

[1] "Place" is literally "time"; but are not time and space a continuum?

[2] Mattityahu was a priest; pagan worship would have put him out of work, so he fought for his faith and his job.

SPS Sample

Fortress, Rock ▪ מָעוֹז צוּר ▪ Ma'oz Tzur

This song has five verses—some books print six—but most people stop after the first.
The first verse indicates that we rely on God to slaughter our foes, and when the dirty work is over
we'll come in singing psalms, clean up the Temple, and restore the Temple service.
The next four verses thank God for rescuing the Jewish people from various enemies
These five verses form an acrostic for "Mordochai," the hero of—um—Purim.
The sixth verse asks God to vanquish present and future foes, with an acrostic for "Chazak" (be strong!)

My sufferings were more than enough;	רָעוֹת שָׂבְעָה נַפְשִׁי	**R**a'ot savah nafshi
Exhausted, all my strength was gone,	בְּיָגוֹן כֹּחִי כָלָה	beyagon kochi chalah;
Life was bitter, life was tough	חַיַּי מֵרְרוּ בְּקוּשִׁי	chayai mereru bekushi
In slavery to the pagan throne.	בְּשִׁעְבּוּד מַלְכוּת עֶגְלָה	beshibud mal'chut eglah.
God with mighty vigor	וּבְיָדוֹ הַגְּדוֹלָה	Uvyado hagdolah
Rescued us, God's cherished slaves:	הוֹצִיא אֶת הַסְּגֻלָּה	hotzi et hasgulah:
Pharaoh's force, both man and horse,	חֵיל פַּרְעֹה וְכָל זַרְעוֹ	cheil Par'oh vechol zar'oh
Sank into the surging waves.[1]	יָרְדוּ כְּאֶבֶן בִּמְצוּלָה	yardu ke'even bimtzulah.
	Thanks for ending the Babylonia Exile!	
Settled in our holy site,	דְּבִיר קָדְשׁוֹ הֱבִיאַנִי	Devir kodsho hevi'ani
There we had but short respite,	וְגַם שָׁם לֹא שָׁקַטְתִּי	vegam sham lo shakat'ti;
Exile through fresh tyranny	וּבָא נוֹגֵשׂ וְהִגְלַנִי	uvah noges vehiglani
Punished our idolatry.	כִּי זָרִים עָבַדְתִּי	ki zarim avad'ti.
Poison wine we swallowed,	וְיֵין רַעַל מָסַכְתִּי	Veyein ra'al masachti—
Our death almost followed!	כִּמְעַט שָׁעָבַרְתִּי	kim'at she'avarti!
Exile to quell, Zerubavel	קֵץ בָּבֶל זְרֻבָּבֶל	Ketz Bavel, Zerubavel
Closed 70 years *of sorrow*.[2]	לְקֵץ שִׁבְעִים נוֹשָׁעְתִּי	leketz shiv'im noshati.

[1] "Evils filled my spirit; / in oppression my strength was exhausted; / they embittered my life with harshness; / with slavery to the realm of the calf (worship of the Golden Calf was the epitome of idolatry, and the poet suggests that the Hebrews got the idea from their time in Egypt); / and in *God's* great power/hand; / *God* brought out the treasure (i.e., God's treasured people Israel); / the army of Pharaoh and all his seed (i.e., all the young men who could have populated the land); / fell like a stone into the abyss."

[2] "*To* the sanctuary of *God's* holiness (God's holy sanctuary), *God* brought me / and also there I did not find peace; / and came the attacker and exiled me / because I served foreign *deities;* / and wine of poison I mixed *for drinking* / --I almost perished! / *For* the end of Babylon*ian exile,* Zerubavel / at the end of seventy *years* saved me.

SPS Sample

Thanks for rescuing us from Haman!

Upright Mordochai to kill	כְּרוֹת קוֹמַת בְּרֹאשׁ בִּקֵּשׁ	**K**erot komat berosh bikesh
Sought Haman, evil Agagite,	אֲגָגִי בֶּן הַמְּדָתָה	Agagi ben Hamdata,
With crafty tricks and devious skill	וְנִהְיָתָה לוֹ לְמוֹקֵשׁ	venih'yata lo lemokesh
Until you stopped his self-delight.	וְגַאֲוָתוֹ נִשְׁבָּתָה	vega'avato nishbata.
The righteous you defended	רֹאשׁ יְמִינִי נִשֵּׂאתָ	Rosh yemini nisetah
And the evil ended:	וְאוֹיֵב שְׁמוֹ מָחִיתָ	ve'oyev shemo machita;
Haman's lads with all he had	רֹב בָּנָיו וְקִנְיָנָיו	rov banav vekinyanav
On the gallows ended.[1]	עַל הָעֵץ תָּלִיתָ	al ha'etz talita.

Thanks for Chanukah!

Grecian mobs attacked us all	יְוָנִים נִקְבְּצוּ עָלַי	**Y**evanim nikbetzu alai
Back in Hasmoneans' time,	אֲזַי בִּימֵי חַשְׁמַנִּים	azai bimei Chashmanim
Smashed our towers' every wall,	וּפָרְצוּ חוֹמוֹת מִגְדָּלַי	ufartzu chomot migdalai
And our holy oil begrimed.	וְטִמְּאוּ כָּל הַשְּׁמָנִים	vetimu kol hashmanim;
Just one cruse remaining	וּמִנּוֹתַר קַנְקַנִּים	uminotar kankanim
Gave us light to right the wrong.	נַעֲשָׂה נֵס לְשׁוֹשַׁנִּים	na'asah nes leshoshanim;
We're so bright, eight days of light	בְּנֵי בִינָה יְמֵי שְׁמוֹנָה	benei vinah yemei shemonah
We fixed for festival and song.[2]	קָבְעוּ שִׁיר וּרְנָנִים	kavu shir urenanim.

SPS Sample

Many siddurim add a sixth verse, but it's a bit nasty and I've always considered it spurious. So there.

[1] "Cutting down the notable one (Mordochai, notable because he publicly refused to submit to Haman) at the top sought / the Agagite, son of Hamdata (Haman, son of Hamdata the Agagite, former king of the Amalekites, the Jews' perennial enemies) / and *Haman* was for *Mordochai* a trap / and you, *God,* his pride interrupted. / The head of the right one you upheld / and *as for* the enemy, his name you blotted out (as we drown out Haman's name on Purim). / The large number of his sons (or, the greater part of his children) and his possessions / upon the tree you hanged."

[2] "Greeks assembled against me / back then in the days of the Hasmoneans / and breached the walls of my towers / and defiled all the oils (made them unfit for divine service; I sometimes wonder how exactly this could happen but it's an important part of the story, so let it go.) / And from what was left of the containers *of oil* / was made a miracle for the roses (i.e., the Jewish people, perhaps because they hopped into the mikveh at the slightest excuse so they didn't smell as bad as everyone else) / children of intelligence (i.e., we think we're so smart); eight days / they fixed for song and celebration."

Notes

December 5

In the weekday Amidah, Blessing 9 asks either for rain or for dew and rain. We ask for rain from Shemini Atzeret, and dew too from the evening before December 5 or 6 until Pesach. Why do we mix the solar calendar with the Jewish lunar calendar? This goes back to Talmudic times, when our sages ruled that outside the Land of Israel, the prayer for dew as well as rain should run from 60 days after the change of seasons (the fall equinox, September 23) until Pesach. Fixing the calendar was one of the final acts of the Sanhedrin.

But sixty days after September 23 is November 21, not December 5. Ancient calendar calculations were remarkably precise, but not quite perfect; that's why the Gregorian calendar dropped 10 days from the prevailing Julian calendar, so that Thursday, October 4, 1582 was followed by Friday, October 15. The errors that caused that discrepancy account for one day every 128 years.

Yes, there's a problem with the Jewish calendar. The Sanhedrin set our calendar—it was the body's final act, in the year 358 C.E.—and it would take a reconstituted Sanhedrin to fix it. To re-establish the Sanhedrin (if it's halachically possible at all) would require universal Jewish consensus (according to a suggestion by Maimonides). So our prayer in the 9th blessing isn't just a request that God should make nature work as farmers expect, it's a prayer for Jewish unity.

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.

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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).

Sefaria Sample

"May Israel Rest on [Shabbat]": Grammar and Philosophy

Siddur editors differ over the phrase "May Israel rest on it / וְיָנוּחוּ בָהּ יִשְׂרָאֵל / Veyanuchu vah Yisra'el." Some say "it" refers to Shabbat, which is feminine, so correct grammar demands that we use בָהּ. But others note that many editors change the phrase for the evening, morning and afternoon Amidah blessings. The evening uses בָהּ, "on it (feminine)," the morning uses בּוֹ, "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,	בָּרוּךְ אַתָּה יְהוָה[1]	Baruch ata Adonai
our God and God of our ancestors,	אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ	Eloheinu vElohei avoteinu,
God of Abraham, God of Isaac,	אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק[2]	Elohei Avraham, Elohei Yitzchak,
and God of Jacob,	וֵאלֹהֵי יַעֲקֹב	vElohei Ya'akov
the God *who is* great, powerful & awesome,	הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא[3]	ha'El hagadol hagibor vehanorah,
God on high;	אֵל עֶלְיוֹן[4]	El elyon,
you repay good acts of kindness,	גּוֹמֵל חֲסָדִים טוֹבִים[5]	gomel chasadim tovim
possess everything,	וְקוֹנֵה הַכֹּל[6]	vekoneh hakol,
remember our ancestors' kind deeds,	וְזוֹכֵר חַסְדֵי אָבוֹת[7]	vezocher chasdei avot,
and bring a savior	וּמֵבִיא גּוֹאֵל[8]	umevi go'el
for their descendants,	לִבְנֵי בְנֵיהֶם	livnei veneihem,
for the sake of your reputation, lovingly.	לְמַעַן שְׁמוֹ[9] בְּאַהֲבָה[10]	lema'an shemo be'ahavah.
	...	
Sovereign, helper, savior, shield.	מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ[11] וּמָגֵן[12]	Melech ozer umoshi'a umagen.
We bless you, Ruler,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
the shield of Abraham.	מָגֵן אַבְרָהָם	magen Avraham.

SPS Sample

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 תַּרְנְגוֹלָא לֵימָא	Ki shama kol tarngola, leima:
"Blessed … who gave a brain[2] the wit	בָּרוּךְ אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה	"Baruch asher natan lasechvi vina
to distinguish between day and night."	לְהַבְחִין בֵּין יוֹם וּבֵין לָיְלָה	lehavchin bein yom uvein laila."
On opening the eyes, say:	כִּי פָתַח עֵינֵיהּ לֵימָא	Ki fatach einei, leima:
"Blessed … who opens *the eyes of* the blind."	בָּרוּךְ פּוֹקֵחַ עִוְרִים	"Baruch poke'ach ivrim."
On sitting up, say:	כִּי תָרִיץ וְיָתִיב לֵימָא	Ki taritz veyativ, leima:
"Blessed … who releases the imprisoned."	בָּרוּךְ מַתִּיר אֲסוּרִים	"Baruch matir asurim."
On dressing, say:	כִּי לָבֵישׁ לֵימָא	Ki lavish, leima:
"Blessed … who clothes the naked."	בָּרוּךְ מַלְבִּישׁ עֲרוּמִים	"Baruch malbish arumim."
On straightening up, say:	כִּי זָקִיף לֵימָא	Ki zakif, leima:
"Blessed … who straightens the bent."	בָּרוּךְ זוֹקֵף כְּפוּפִים	"Baruch zokef kefufim."
When stepping on the floor, say:	כִּי נָחִית לְאַרְעָא לֵימָא	Ki nachit le'arah, leima:
"Blessed … who spreads land on water."	בָּרוּךְ רוֹקַע הָאָרֶץ עַל הַמָּיִם	"Baruch rokah ha'aretz al hamayim."
On walking, say:	כִּי מַסְגֵי לֵימָא	Ki masgei, leima:
"Blessed … who prepares a person's steps."	בָּרוּךְ הַמֵּכִין מִצְעֲדֵי גָבֶר	"Baruch hamechin mitzadei gaver."
On putting on shoes, say:	כִּי סָיֵים מְסָאנֵיהּ לֵימָא	Ki sayem mesanei, leima:
"Blessed … who meets all my needs."	בָּרוּךְ שֶׁעָשָׂה לִי כָּל צָרְכִּי	"Baruch she'asah li kol tzorki."
On fastening the belt, say:	כִּי אָסַר חֶמְיָנֵיהּ לֵימָא	Ki asar hemyanei, leima:
"Blessed … who girds Israel with might."	בָּרוּךְ אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה	"Baruch ozer Yisra'el bigvurah."
On donning a hat, say:	כִּי פָרִיס סוּדְרָא עַל רֵישֵׁיהּ לֵימָא	Ki faris sudra al reishei, leima:
"Blessed … who crowns Israel	בָּרוּךְ עוֹטֵר יִשְׂרָאֵל	"Baruch oter Yisra'el
with glory."	בְּתִפְאָרָה	betifarah."

[1] Some translate שֶׂכְוִי as "rooster," but it's a rare word (Job 38:36), and the meaning is uncertain.
[2] Some translate שֶׂכְוִי as "rooster," but it's a rare word (Job 38:36), and the meaning is uncertain.

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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 חַיָּיב אָדָם	Rabbi Me'ir omer, "Chayav adam
say three blessings	לְבָרֵךְ שָׁלֹשׁ בְּרָכוֹת	levarech shalosh berachot
every day; these are the ones:	בְּכָל יוֹם אֵלּוּ הֵן	bechol yom. Elu hen:
'Who made me Jewish,'	שֶׁעָשַׂנִי יִשְׂרָאֵל	'She'asani Yisra'el,'
'Who didn't make me a woman,'	שֶׁלֹּא עָשַׂנִי אִשָּׁה	'Shelo asani ishah,'
and 'Who didn't make me a fool.'"	שֶׁלֹּא עָשַׂנִי בּוֹר	'Shelo asani bor.'"

Rabbi Meir's blessings invite challenge.

Why whould 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 **גוֹי** and some use **נָכְרִי**. **גוֹי**, "people," is often translated as "non-Jew" (as in late Hebrew), but the Torah uses this word for the Jewish people—**גוֹי קָדוֹשׁ**, a holy nation (Ex. 19:6). So maybe it's reasonable to translate "who didn't make me a **גוֹי**" 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

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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.

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 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 aleph-bet or spell a Hebrew word or name. The acrostic letters are **bold**.

Pale characters, like this, show the congregation's response to the leader. (For the principles we follow, see our note on page 604.) Special characters show when to stand, sit, or bow, and when the leader concludes a passage. Since customs differ, these features alert readers to widespread practice.

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	וַיְקַדֵּשׁ אֹתוֹ
Scripture	וַיְקַדֵּשׁ אֹתוֹ
Torah	וַיְקַדֵּשׁ אֹתוֹ
Matriarchs	וַיְקַדֵּשׁ אֹתוֹ

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

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

Sample

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Here's a list of the books I had on my desk while I worked on this book. It doesn't reflect the debts I owe to the many writers and people who have made me think and brought me (some) understanding.

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