

FOR THOSE WHO WEAR TALLIT

בוחכים תקאים

סודם / מולדת אמן

שידי שפת

כנת

ליה-טבו

אשר נט'

אלני נזקנות

ולימ בכל ים

לעיסוק

ונארכאו

אלה זרים

זושם זריגת

AS I WRAP myself in the tallit,
I fulfill the mitzvah of my Creator.

Before putting on tallit

BAR'CHI nafshi et Adonai,
Adonai Elohai, gadalta m'od,
hod v'hadar lavashta.
Oteh or kasalmah,
noteh shamayim kay'rah.

בָּרְכִּי נֶפֶשִׁי אֶת יְהֹוָה
יְהֹוָה אֱלֹהֵינוּ גָּדוֹלָה קָדוֹם,
הַוד וּמִזְרָח לְבָשָׂת.
עֲצָתוֹ אָור כְּשַׁלְמָה,
נוֹתָה שָׁמַיִם כִּירְיעָה.

BLESS, ADONAI, O my soul!
Adonai my God, how great You are.
You are robed in glory and majesty,
wrapping Yourself in light as in a garment,
spreading forth the heavens like a curtain.

Baruch atah, Adonai
Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav
v'tzivanu l'hitateif barzitzit.

בָּרוּךְ אַתָּה יְהֹוָה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קָדְשָׁנוּ בְּמִצְוֹתָיו
וְצִוּנוּ לְהַתְעַטֵּר בְּאַιְצָת

BLESSED ARE YOU, Adonai our God,
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to wrap ourselves in the fringes.

וְצִוּנוּ לְהַתְעַטֵּר בְּאַיְצָת v'tzivanu l'hitateif batzitzit... commanding us to wrap ourselves in the fringes. This mitzvah is drawn from Numbers 15:38-39.

MAH TOVU ohalecha, Yaakov,
mishk'notecha, Yisrael!

Vaani b'rov chasd'cha
avo v'itecha,
eshtachaveh el heichal kodsh'cha
b'yiratecha.

Adonai, ahavti m'on beitecha
um'kom mishkan k'vodecha.

Vaani eshtachaveh v'echraah,
evr'chah lifnei Adonai osi.

Vaani t'filati l'cha, Adonai,
eit ratzon.

Elohim b'rov chasdecha,
aneini be-emet yishecha.

מה-טוב אַהֲלֵיכָה יְעָקֹב,
מִשְׁקָנֶתֶיךָ יִשְׂרָאֵל!

וְאַנְיִם בְּרַב מִסְדָּה
אָבוֹא בֵּיתְךָ,
אֲשֶׁר-פָּתַחַ אֱלֹהִים קָדוֹשׁ
בְּרִיאָתֶךָ.

יְיָ אַהֲבָתִי מַעֲוֹן בֵּיתְךָ
וּמִקְומָם מִשְׁכָּנוּ כְּבוֹדְךָ.

וְאַנְיִם אֲשֶׁר-פָּתַחַ וְאֶכְנָעָה,
אָבָרְכָה לְפָנֵינוּ עָשִׂי.

וְאַנְיִם תִּפְלַתְּלֵה, **יְיָ**,
עת נְצֹוֹן.

אֱלֹהִים, בְּרַב-מִסְדָּה
עֲנָנִי בְּאֶמֶת יִשְׁעָנָה.

בוחנים הפעם	מזהה / מזהה איז
אשר שפט	ציפוף
ציפוף	טח-טכו
טח-טכו	אשר צי
אשר צי	אלאני גנופו
אלאני גנופו	נדים בכל יום
נדים בכל יום	לעטוק
לעטוק	וְהַעֲרְבָּא
וְהַעֲרָבָא	אלו זקרים
אלו זקרים	זיהוש דברון

HOW FAIR are your tents, O Jacob,
your dwellings, O Israel.

I, through Your abundant love, enter Your house;
I bow down in awe at Your holy temple.

Adonai, I love Your temple abode,
the dwelling-place of Your glory.

I will humbly bow down low before Adonai, my Maker.

As for me, may my prayer come to You, Adonai, at a favorable time.
O God, in Your abundant faithfulness, answer me with Your sure deliverance.

The opening words of this passage are from Numbers 24:5 where they are recited by Balaam, the foreign prophet who was commissioned to curse the children of Israel. When he opened his mouth, blessings emerged instead of curses.

וְאַנְיִם תִּפְלַתְּלֵה Vaani t'filati . . . As for me, may my prayer . . . The Hebrew text has often been creatively rendered as "I am my prayer" — All I have to offer in prayer is myself; my prayer begins in humility. *Arieh Green*

מה-טוב Mah tovu . . . How fair . . . Numbers 24:5

וְאַנְיִם בְּרַב מִסְדָּה Vaani b'rov chasd'cha . . . I, through Your abundant love . . . Psalm 5:8

וְאַנְיִם אַהֲבָתִי Adonai, ahavti . . . Adonai, I love . . . Psalm 26:8

וְאַנְיִם תִּפְלַתְּלֵה Vaani t'filati . . . As for me, may my prayer . . . Psalm 69:14

Welcome

*Modeh / Modah
Ani*

Shabbat Songs

Tzitzit

Mah Tovu

Asher Yatzar

Elohai N'thamah

Nisim B'chol Yom

Laasoh

V'hazzek Na

Eihu D'vearin

Kaddish

D'Rabanan

MAY THE ONE whose spirit is with us in every righteous deed,
be with all who work for the good of humanity
and bear the burdens of others,
and who give bread to the hungry,
who clothe the naked,
and take the friendless into their homes.
May the work of their hands endure,
and may the seed they sow bring abundant harvest.

When you see the synagogue from a distance, say, "How fair are your tents, O Jacob, your dwellings, O Israel."

Upon arriving at the synagogue door, stop momentarily to arrange your clothes properly, and say, "I, through Your abundant love, enter Your house."

Then enter with dignity and awe, bowing slightly toward the holy ark, and say, "I bow down in awe at Your holy temple. I love Your temple abode, the dwelling place of Your glory."

Then walk in a bit, and, bowing again, say, "I will humbly bow down low before Adonai, my Maker."

Then leave some charity for the poor — as much as you can afford — and, concentrating within yourself, say, "Here I stand, ready and willing to perform the commandment, 'Love your neighbor as yourself.'" Then you may pursue the love of God.

Mikdash M'at, a traditional manual for prayer

ELOHAI, n'shamah shenatata bi
t'horah hi.
Atah v'ratah, atah y'tzartah,
atah n'fachtah bi,
v'atah m'shamrah b'kirbi.
Kol z'man shehan'shamah b'kirbi,
modeh/modah ani l'fanecha,
Adonai Elohai
v'Elohei avotai v'imotai,
Ribon kol hamaasim,
Adon kol han'shamot.
Baruch atah, Adonai,
asher b'yado nefesh kol chai
v'ruach kol b'sar ish.

אלֹהֵי נְשָׁמָה שְׁנַתָּתָ בִּי
טָהוּרָה הִיא.
אתה בָּרוּךְ אֱלֹהֵי, אַתָּה יִצְרָאֵת,
אתה נְפָרְתָה בִּי,
וְאַתָּה מִשְׁפָּרֵת בְּקָרְבִּי,
כָּל זֶמֶן שְׁפָטָמָה בְּקָרְבִּי,
מוֹדָה / מוֹדָה אַנְיַ לְפָנֶיךָ,
יְיָ אֱלֹהֵי
וְאֱלֹהֵי אֲבוֹתִי וְאֶפְוֹתִי,
רְבוּנוּ כָּל הַמְּעָשִׂים,
אֲדוֹנוּ כָּל הַנְּשָׁמוֹת
בָּרוּךְ אֱלֹהֵי, יְיָ,
אֲשֶׁר בְּיָדו נֶפֶשׁ כָּל חַי
וְרוּם כָּל בָּשָׂר אִישׁ.

ברוכים חסאים	ברוך הוא צדקה צדקה
פודחה / טוהר צדקה	אשר שפט צדקה
שרי שפט צדקה	פָּנָחָרְבָּה
אלמי גשכח גשם גבל יום	אֲשֶׁר בָּרָךְ אֱלֹהֵי גָּשְׁכָה
גשם גבל יום גָּשְׁכָה	וְאֲשֶׁר בָּרָךְ אֱלֹהֵי גָּשְׁכָה
אלוי זבירים זבירים	בָּרוּךְ אֱלֹהֵי זְבִירָנוּ

My God, the soul You have given me is pure.
You created it, You shaped it, You breathed it into me,
and You protect it within me.
For as long as my soul is within me,
I offer thanks to You,
Adonai, my God
and God of my ancestors,
Source of all Creation, Sovereign of all souls.
Praised are You, Adonai,
in whose hand is every living soul and the breath of humankind.

ברוך אתה, ייָ אשר בְּיָדו נֶפֶשׁ כָּל חַי וְרוּם כָּל בָּשָׂר אִישׁ.

Baruch atah, Adonai, asher b'yado nefesh kol chai v'ruach kol b'sar ish.

נסים בכל יום

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai

Eloheinu, Melech haolam,
asher natan lasechvi vinah
l'havchin bein yom uvein lailah.

ברוך אתה, ייְהוָה,
אלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לְשֻׁכּוֹן בִּינָה
לְהַבְּחִין בֵּין יוֹם וּבֵין לְלָלָה.

For awakening

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has given the mind the ability to distinguish day from night.

Baruch atah, Adonai

Eloheinu, Melech haolam,
poker-ach ivrim.

ברוך אתה, ייְהוָה,
אלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
פֹּקֵד עָוֹרִים.

For vision

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who opens the eyes of the blind.

Baruch atah, Adonai

Eloheinu, Melech haolam,
matir asurim.

ברוך אתה, ייְהוָה,
אלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
מַתִּיר אָסּוּרִים.

*For the ability
to stretch*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who frees the captive.

Baruch atah, Adonai

Eloheinu, Melech haolam,
zokef k'fufim.

ברוך אתה, ייְהוָה,
אלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,
זָקֵף קְפֻפִים.

*For rising to the
new day*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who lifts up the fallen.

נסים בכל יום . . . *Nisim b'chol yom . . .* For daily miracles . . . These morning blessings evoke wonder at awakening to physical life: we open our eyes, clothe our bodies, and walk again with purpose; in spiritual life also, we are created in God's image, are free human beings, and as Jews, celebrate the joy and destiny of our people, Israel.

Though they are intended literally, we may perceive each blessing spiritually.

For Daily Miracles — Inspiration for blessings three to five comes from Psalm 146:7–8.

נִסִּים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai
Eloheinu, Melech haolam,
roka haaretz al hamayim.

ברוך אתה אֱלֹהֵינוּ ייָהּוּ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
רוֹקֵעַ הָאָרֶץ עַל הַמֵּימִים.

For firm cards to stand upon

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who stretches the earth over the waters.

Baruch atah, Adonai
Eloheinu, Melech haolam,
hameichin mitzadei gaver.

ברוך אתה אֱלֹהֵינוּ ייָהּוּ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְכִין מִצְעָדִי גָּבָר.

For the gift of motion

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who strengthens our steps.

Baruch atah, Adonai
Eloheinu, Melech haolam,
malbush arumim.

ברוך אתה אֱלֹהֵינוּ ייָהּוּ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
מַלְבִּישׁ עֲרָפִים.

For clothing the body

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who clothes the naked.

Baruch atah, Adonai
Eloheinu, Melech haolam,
hanotein laya-eif ko-ach.

ברוך אתה אֱלֹהֵינוּ ייָהּוּ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַנוֹּטוֹן לְעֵינָיו בְּתָחַת.

For renewed enthusiasm for life

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who gives strength to the weary.

Baruch atah, Adonai
Eloheinu, Melech haolam,
hamaavir sheinah mei-ainai,
ut'numah mei-afapai.

ברוך אתה אֱלֹהֵינוּ ייָהּוּ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְעַבֵּר שְׁנָה מֵעַיִן,
וְתִינְזֵמוּתָה מַעֲפָעָה.

For reawakening

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who removes sleep from the eyes, slumber from the eyelids.

נִסִּים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai
Eloheinu, Melech haolam,
she-asani b'tzelem Elohim.

ברוך אתה, ייְהוָה,
אלְהַיָּנוּ, מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂנִי בְּצֵלָם אֱלֹהִים.

*For being in
the image of God*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who made me in the image of God.

Baruch atah, Adonai
Eloheinu, Melech haolam,
she-asani ben/bat chorin.

ברוך אתה, ייְהוָה,
אלְהַיָּנוּ, מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂנִי בֶן/בָת חֻרִין.

*For being
a free person*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has made me free.

Baruch atah, Adonai
Eloheinu, Melech haolam,
she-asani Yisrael.

ברוך אתה, ייְהוָה,
אלְהַיָּנוּ, מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂנִי יִשְׂרָאֵל.

For being a Jew

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who has made me a Jew.

Baruch atah, Adonai
Eloheinu, Melech haolam,
ozir Yisrael bigvurah.

ברוך אתה, ייְהוָה,
אלְהַיָּנוּ, מֶלֶךְ הָעוֹלָם,
אוֹזֵר יִשְׂרָאֵל בְּגִבּוּרָה.

For purpose

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who girds Israel with strength.

Baruch atah, Adonai
Eloheinu, Melech haolam,
oteir Yisrael b'tifarrah.

ברוך אתה, ייְהוָה,
אלְהַיָּנוּ, מֶלֶךְ הָעוֹלָם,
עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

For harmony

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
who crowns Israel with splendor.

BARUCH atah, Adonai

Eloheinu, Melech haolam,
asher kid'shanu b'mitzvotav
v'tzivanu laasok b'divrei Torah.

ברוך אתה, ייְהוָה, בְּרָכָתֶךָ,
אלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קָדַשְׂנוּ בְמִצְוֹתֶיךָ
וְצִוּוֹ לְעַסּוֹק בְדִבְרֵי תֹרַה

ברוכת סגנונים
מזהה / מזוהה איז
שדי שפט
נחת
פון פון
אשד גוף
אלסי וטקה
חסם גבל צום
לעסוק
וימרכז נא
אנדו רברם
קשייש ג'זביה

BLESSED ARE YOU, Adonai our God,
Sovereign of the universe,
who hallows us with mitzvot,
commanding us to engage with words of Torah.

V'HAAREV NA Adonai Eloheinu
et divrei Torat-cha b'finu,
uv'fi amcha beit Yisrael,
v'nih'yeh anachnu v'tze-etza-einu,
v'tze-etza-ei amcha beit Yisrael,
kulamu yodei sh'mecha,
v'lomdei Toratecha lishmah.
Baruch atah, Adonai,
ham'lameid Torah l'amo Yisrael.

וְהַעֲרַבְנָא ייְהוָה, אֱלֹהֵינוּ
אַתְּ דָבְרֵי תֹרַתְךָ בְּפִינְךָ,
וּבְפִי עַמְקָךְ בֵּית יִשְׂרָאֵל,
וְנִיהְיָה אַנְחָנוּ וְצַאצְאָנוּ,
וְצַאצְאָי עַמְקָךְ בֵּית יִשְׂרָאֵל,
כָּלָנוּ יוֹדְעַי שְׁמָךְ,
וּלְומַדְיִ תֹרַתְךָ לְשֻׁמּוֹתָךְ.
ברוך אתה ייְהוָה, ייְהוָה
המַלְמִיד תֹרַה לְעַמוֹ יִשְׂרָאֵל.

O ADONAI, our God,
let the words of Torah be sweet in our mouths
and the mouths of Your people Israel,
so that we, our descendants and the descendants of all Your people Israel
may know You, by studying Your Torah for its own sake.
Blessed are You, Adonai, who teaches Torah to Your people Israel.

ברוך אתה, ייְהוָה, המלמד תורה לעמו ישראל

Baruch atah, Adonai, ham'lameid Torah l'amo Yisrael.

"Descendants" includes men and women who embrace the Jewish people and faith.

The two blessings above (derived from *Brachot 11b*) are both Torah blessings and introduce the study which follows on pages 205, 207, 209, and 211.

קָרְבָּן Laasok . . . to engage . . . אֶלְיוֹן זְבָרִים Eilu d'vearim . . . These are things . . . The traditional placement of these prayers differs. Here they are linked to emphasize the study of Torah and its influence on our daily ethical behavior.

Welcome

Modeh / Modah

Ani

Shabbat Songs

Tzitzit

Mah Tovu

Asher Yatzar

Eshet Nishamah

Nisim B'chol Yom

Lament

V'Habter Na

Elu D'varim

Kaddish

D'Rabanan

I AM A JEW because
the faith of Israel demands no abdication of my mind.

I am a Jew because
the faith of Israel requires all the devotion of my heart,

I am a Jew because
in every place where suffering weeps, the Jew weeps.

I am a Jew because
at every time when despair cries out, the Jew hopes,

I am a Jew because
the word of Israel is the oldest and the newest.

I am a Jew because
Israel's promise is the universal promise.

I am a Jew because
for Israel, the world is not completed; we are completing it.

I am a Jew because
for Israel, humanity is not created; we are creating it.

I am a Jew because
Israel places humanity and its unity
above the nations and above Israel itself.

I am a Jew because above humanity, image of the divine Unity,
Israel places the unity which is divine.

In prayer, "Israel" often refers to the Jewish people.

Welcome

Modeh / Modah

Ani

Shabbat Songs

Tzitzit

Mah Tovu

Asher Yatzar

Elahai N'shamah

Nisim B'chul Yom

Lataok

V'havter Na

Eihu D'sharim

Kaddish

D'Rabanan

FOR OUR TEACHERS and their students,
and the students of the students,
we ask for peace and lovingkindness,
and let us say, Amen.

And for those who study Torah
here and everywhere,
may they be blessed with all they need,
and let us say, Amen.

We ask for peace and lovingkindness,
and let us say, Amen.

I FIND by experience, not by reasoning,
but by my own discovery that God is near me,
and I can be near God at all times.
I cannot explain it, but I am as sure of my experience
as I am of the fact that I live and love.
I cannot explain how I have come to live and love,
but I know I do.
In the same way, I know I am in contact with God.

Kaddish D'Rabanan continues on pages 210–211.

A religion is best made known by the lives which express it. *Lily Montagu*

Yose ben Yoezer, leader of Tz'reidah, taught: "Let your house be a meeting place for sages; sit in
the dust of their feet and drink in their words thirstily." *Pirkei Avot 1:5*

Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalm 150

Nishmat Kol Chat

Yiztahach

Chazit Kaddish

ASHREI yoshvei veitecha.

od y'hal'lucha selah.

Ashrei haam shekachah lo,

ashrei haam she-Adonai Elohay.

אָשְׁרֵי יֹשְׁבֵי בַּיִתְךָ,

עוֹד יְהִלְוֹךְ סָלָה.

אָשְׁרֵי הָעָם שָׁכַנָּה לוֹ,

אָשְׁרֵי הָעָם שִׁئִילָהוּ.

HAPPY are those who dwell in Your house; they forever praise You!
Happy the people who have it so; happy the people whose God is Adonai.

DAVID'S PSALM — PSALM 145:1-21

T'HILAH L'DAVID.

Aromimcha Elohai HaMelech,

vaavar'chah shimcha l'olam va-ed.

B'chol yom avarcheka,
vaahal'lah shimcha l'olam va-ed.

Gadol Adonai um'hulal m'od,
v'ligdulato ein cheiker.

Dor l'dor y'shabach maasecha,
ug'vurotecha yagidu.

Hadar k'vod hodecha,
v'divrei nifloetechu asichah.

Ve-ezuz norotecha yomeiru,
ug'dulat'cha asapremah.

Zecher rav tuvcha yabiyu,
v'tzidak'cha y'raneinu.

Chanun v'rachum Adonai,
erech apayim ug'dol chased.

Tov Adonai l'kol,
v'rachamav al kol maasav.

Yoducha Adonai kol maasecha,
vachasidecha y'var'chuchah.

תְּהִלָּה לְדָוִד.

אֲרוֹמָמָךְ אֱלֹהֵי הַמֶּלֶךְ,
וְאָבָרְכָה שְׁמָךְ לְעוֹלָם נָעֵד.

בְּכָל־יֹם אָבְרָכָה,
וְאַהֲלָה שְׁמָךְ לְעוֹלָם נָעֵד.

גָּדוֹל יְיָ וּמְהֻלָּל מָאֵד,
וּלְגִדְלָתוֹ אֵין חֶקֶר.

דָּזֵר לְדָזֵר יִשְׁבַּח מִעְשֵׂיךְ,
וְגִבְורָתְךָ גִּידָּג.

חָדָר כְּבֹוד הַזָּהָר,
וְדָבָרִ נְפָלָאתִיךְ אֲשִׁיקָה.

וְעֹזֹוּ נְוֹרָאָתִיךְ יַאֲמֹרִי,
וְגִדְלָתָה אֲסְפָרָה.

זָכָר רְבִטּוּבָךְ יַבְעִיעִי,
וְצְדָקָתָךְ יַרְנָנוּ.

חַנּוּ וְרַחוּם יְיָ,
אָרָךְ אֲפִים וְגִדְלִיחָסֶד.

טוֹב יְיָ לְכָל,
וּרְחַמְיוֹ עַל־כָּל־מִעְשֵׂיךְ.

יְהֹוָה יְיָ כָּל־מִעְשֵׂיךְ,
וּמְסִיקָה יִבְרָכָה.

Ashrei yoshvei . . . Happy are those who dwell . . . Psalm 84:5

Ashrei batam . . . Happy the people . . . Psalm 144:15

K'vod malchut'cha yomeiru,
ug'vurat'cha y'dabeiru.

L'hodi-a livnei haadam g'yurotav,
uch'vod hadar malchuto.

Malchur'cha malchut kol olamim,
umemshalt'cha b'chol dor vador.

Soneich Adonai l'chol hanoflim,
v'zokeif l'chol hak'fufim.

Einei chol eilecha y'sabeiru,
v'atah notein lahem et ochlam b'ito.

Potei-ach et yadecha,
umasbi-a l'chol chai ratzon.

Tzaddik Adonai b'chol d'rachav,
v'chasid b'chol masav.

Karov Adonai l'chol korav,
l'chol ash'er yikra-uhu ve-emet.

R'zon y'rei-av yaaseh,
v'et shavatam yishma v'yoshi-eim.

Shomeir Adonai et kol ohavav,
v'eit kol har-sha-im yashnid.

T'hilat Adonai y'daber pi,
vi'yareich kol basar shel kodsho,
l'olam va-ed.

Vaanachnu n'vareich Yah
mei-atah v'ad olam, hal'luyah.

**כִּבְוד מַלְכֹותֶךָ יֹאמְרוּ
וְגִבּוֹרָתֶךָ יְדַבֵּרִי**

**לְהֽׁזִיע לְבָנֵי הָאָדָם גַּבּוֹרִיִּים
וְכִבּוֹד הַדָּר מַלְכֹותָו.**

**מַלְכֹותֶךָ מַלְכֹות בְּלַעֲלֻמִּים
וּמִקְשָׁלְתֶךָ בְּכָלְדָּוָר נְדוֹר.**

**סָומֵךְ יִי לְכָלְהַנְּפָלִים
וּזְוקֵף לְכָלְהַקְּפּוֹפִים.**

**עִיִּי כָּל אַלְיךָ יִשְׁבְּרוּ
וְאַתָּה נוֹתֵן לְהַלְּחָם אֶת־אֲכָלָם בְּעַתָּה.**

**פּוֹתַח אֶת־יִזְרָקָר,
וּמְשַׁבְּיעַ לְכָלְמִי רְצָוָן.**

**צָדִיק יִי בְּכָל־דָּרְכָיו,
וּחֲסִיד בְּכָל־מְعָשָׂיו.**

**קָרוֹב יִי לְכָל־קְרָאִי,
לְכָל אָשָׁר יִקְרָאָהוּ בְּאֶמֶת.**

**רְצָוִין־אָיו יִעָשָׂה,
וְאַתָּה־שׁוֹעַתָּם יִשְׁמַע וַיּוֹשִׁיעָם.**

**שׁוֹמֵר יִי אֶת־כָּל־אֲהַבָּי,
וְאַתָּה כָּל־הַרְשָׁעִים יִשְׁמַיד.**

**תִּהְלַת יִי יִדְבְּרֵפִי,
וַיְבָרֵךְ כָּל־בָּשָׂר שֵׁם קְדוּשָׁו
לְעוֹלָם וְעַד.**

**וְאַנְחָנוּ נְבָרֵךְ יְהָה
מַעַתָּה וְעַד עוֹלָם, הַלְלוּיָה.**

ברוך שָׁמָךְ
סָמְחוֹר צָבָא
אֲשֶׁר
סָמְחוֹר קְמַת הָ
מְגַנְּבָה קְצָבָה
נְשָׂאת פְּלַחְתָּה
שָׁגָבָה
פְּנַי קְדָשָׁה

Baruch She-amar

Psalm 92

Ashrei

Psalm 145

Psalm 150

Nishmat Kol Chai

Yishtabach

Chatei Kaddish

YOU HAVE my
attention; which is
a tenderness,
beyond what I may say. And I have
your constancy to something beyond myself.
The force
of your commitment
charges us — we live
in the sweep of it, taking courage
one for the other.

WHAT MAKES A FIRE BURN

is space between the logs,
a breathing space.
Too much of a good thing,
too many logs
packed in too tight
can douse the flames
almost as surely
as a pail of water would.

So building fires
requires attention
to the spaces in between,
as much as to the wood.

When we are able to build
open spaces
in the same way we have learned
to pile on the logs,
then we can come to see how
it is fuel, and absence of fuel
together, that make the fire possible.

We only need to lay a log
lightly from time to time.

A fire grows
simply because the space is there,
with openings in which the flame
that knows just how it wants to
burn
can find its way.

YITGADAL v'yitcadash sh'meih raba
 b'alma di v'ra chiruteih,
 v'yamlach malchuteih
 b'chayeichon uv'yomeichon
 uv'chayei d'chol beit Yisrael,
 baagala uvizman kariy,
 v'imru: Amen.

Y'hei sh'meih raba m'varach
 l'alim ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar
 v'yitromam v'yitnasel,
 v'yit'hadar v'yitaleh v'yit'halal
 sh'meih d'kudsha b'ruch hu,
 Peila min kol birchata v'shirata,
 tushb'chara v'nechemata,
 daamiran b'alma, v'imru: Amen.

תְּהִגָּדָל וַיְתִקְדֹּשׁ שְׁמָה רֶבֶא
בְּעַלְמָא דֵי בָּרָא כְּרוּעָתָה,
וַיִּמְלִיךְ מֶלֶכֶתָה
בְּחִיבָּרָן וּבְיוּמִיכָּן
וּבְחִיָּי דָּכָל בֵּית יִשְׂרָאֵל,
בְּעַגְלָא וּבְזָמוֹן קָרְבָּן,
וְאָמְרוּ אָמָן.

יְהָא שְׁמָה רֶבֶא מִבְּרָךְ
לְעוֹלָם וּלְעַלְמֵי עַלְמִיא.

יִתְבָּרַךְ וַיִּשְׁתַּבְּחָה וַיִּתְפָּאֵר
וַיִּתְרֻומֵם וַיִּתְנִשָּׂא,
וַיִּתְהַדֵּר וַיִּתְעַלֵּה וַיִּתְהַלֵּל
שְׁמָה דָּקְדָּשָׁא בְּרִיךְ הוּא,
לְעוֹלָא מָנוֹ כָּל בְּרָכָתָא וְשִׁירָתָא,
תְּשִׁיבָתָתָא וְנִיחְמָתָא,
דָּאמִינוּ בְּעַלְמָא, וְאָמְרוּ אָמָן.

EXALTED and hallowed be God's great name,
 in the world which God created, according to plan.
 May God's majesty be revealed in the days of our lifetime
 and the life of all Israel —
 speedily, imminently,
 To which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted,
 extolled, glorified, adored, and lauded
 be the name of the Holy Blessed One,
 beyond all earthly words and songs of blessing, praise, and comfort.
 To which we say: Amen.

פָּרוּץ שָׁמָר
 מִסְפָּדָה צָבָא
 אֲשֶׁר
 מִזְבֵּחַ קְמָתָה
 מִזְבֵּחַ קִין
 נְשָׂמֵחַ כָּל חַד
 וְשָׂבֵט

פָּצִי קְדוּשָׁה

God can hardly be listening to the actual words of our prayers: how unendingly boring to hear such repetition day after day without number! And anyone who prays with any regularity or sincerity knows that the same prayers mean different things on different readings. Instead, each prayer is a metaphoric representation of the speaker's heart and mind. Now to God, that is an interesting and unending text, ever-changing, and God is the ultimate reader of nuance and allusion. *Adam Sol*

ברוך

לפניך

אנפה רעה

שפט

באה

לפניך טהורה

ויאמר יה

נקת חטאך

מי קוטקה

שמע וברכותיה

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

BAR'CHU et Adonai ham'vorach!
 Baruch Adonai ham'vorach
 l'olam va-ed!

ברכו את יי' המברך!
 ברוך יי' המברך
 לעולם ועד!

PRAISE ADONAI to whom praise is due forever!
 Praised be Adonai to whom praise is due,
 now and forever!

For those who choose: The prayer leader at the word **ברך** *Bar'chu* (the call to worship) bends the knees and bows from the waist, and at **ברוך** *Baruch* *Adonai* stands straight. **ברוך** *Baruch* *Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

BARUCH atah, Adonai
Eloheinu, Melech haolam,
yotzeir or uvorei choshech,
oseh shalom uvorei et hakol.
Hamci-it laarerz
v'ladarim aleha b'rachamim,
uv'tovo m'chadeish b'chol yom tamid
maaseih v'reishit,
Mah rabu maasecha, Adonai,
kulam b'chochmah asita,
mal'ah haaretz kinyanecha.
Titbarach, Adonai Eloheinu,
al shevach maaseih yadeca
v'al m'orei or she-asita,
yfaarucha selah.
Or chadash al Tzion tair,
v'nizkeh chulanu m'heirah l'oro.
Baruch atah, Adonai, yotzeir ham'orot.

ברוך אתה, יי',
אלهינו מלך העולם,
יוצר אור ובורא חשך,
עשה שלום ובורא את הכל.
הமPAIR לארץ
ולבדים עליך ברחמים,
ובטובו מחדש בכל יום תמיד
מעשה בראשית.
מה רבו מעשיך, יי',
כלם בחקינה עשית,
מלאה הארץ קניינך.
תתברך, יי' אלהינו,
על שכח מעשה זיהך
ועל מאורי אור שעשית,
יפארוך סלה.
אור חדש על ציון תאיר,
ונזכה כלנו מהרבה לאזרך.
ברוך אתה, יי', יוצר המאורות

ברך
יצור
אנביה רעה
אומן
וואנטקן
לעוז ותפאר
ולאך יי'
אומן וציב
מודגמך

PRAISED ARE YOU, Adonai our God, Sovereign of the universe,
Creator of light and darkness, who makes peace and fashions all things.
In mercy, You illumine the world and those who live upon it.
In Your goodness You daily renew creation.
How numerous are Your works, Adonai!
In wisdom, You formed them all, filling the earth with Your creatures.
Be praised, Adonai our God, for the excellent work of Your hands,
and for the lights You created, may they glorify You.
Shine a new light upon Zion, that we all may swiftly merit its radiance.
Praised are You, Adonai, Creator of all heavenly lights.

ברוך אתה, יי', יוצר המאורות

Baruch atah, Adonai, yotzeir ham'orot.

אור חדש על ציון פארך *Or chadash al Tzion ta-ir . . . Shine a new light upon Zion . . .*
Classical Reform prayerbook authors in the Diaspora consistently omitted this line with its mention of Zion from the liturgy because of their opposition to Jewish nationalism. With the restoration of this passage to *Mishkan T'filah*, our movement consciously affirms its devotion to the modern State of Israel and signals its recognition of the religious significance of the reborn Jewish commonwealth. *David Ellenson*

ברוך אתה, יי', יוצר אור ובורא חשך . . . *Baruch atah, Adonai . . . yotzeir or uvorei choshech . . .*
Praised are You, Adonai . . . Who forms light and creates darkness . . . based on Isaiah 45:7

מה רב *Mah rabi . . . How numerous . . .* Psalm 104:24

Bar'chu

Yotzeir

Ahavah Rabbah

Sh'ma

V'ahavta

I'maan rizkoru

Vayomer Adonai

Emet v'Yatziv

Mi Chonochah

ONCE OR TWICE in a lifetime,

a man or woman may choose
a radical leaving, having heard
Lech l'cha — Go forth.

God disturbs us toward our destiny
by hard events
and by freedom's now urgent voice
which explode and confirm who we are.
We don't like leaving,
but God loves becoming,

ברוך אתה, ייִהוָה, הבורך בעמו ישׂרָאֵל באהבָה.

Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.

LOVE YOUR NEIGHBOR as yourself, You said.

And light-blinded we saw
that inner and outer worlds are one
as You are One.
You spoke and we wrote.
We reached for You down the centuries,
Your light moving before us
as we climbed, fell back and climbed again
Your Sinai of life.

ברוך אתה, ייִהוָה, הבורך בעמו ישׂרָאֵל באהבָה.

Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.

For those who choose: At the words וְהַבְּאָנוּ לִשְׁלוֹם *V'havi-einu l'shalom*, *Gather us in peace*, one gathers the four fringes of the tallit in the left hand and holds them throughout the **שְׁמָה** to symbolize the ingathering of our people.

Without surrendering the right to think and act in freedom . . . I can believe in a very literal sense in the God who revealed the Torah to Israel. And I can try to carry on the Jewish tradition of study, worship, and deeds of love. *Bernard J. Bamberger*

Teach me, O God, and I will walk in Your truth; let my heart cling to You in full awe.

based on Psalm 86:11

שמע ישראל ייְהוָה אֱלֹהֵינוּ ייְהוָה אֶחָד

שמע ישראל ייְהוָה אֱלֹהֵינוּ ייְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

Hear, O Israel, Adonai is our God, Adonai is One!

ברוך שם קבוד מלכותו לעולם ועד.

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

The enlarged **ו** *ayin* at the end of **שָׁמָע** *Shema* (Hear) and the enlarged **ת** *dalet* at the end of **תָּהֲדָךְ** (*echad* one) combine to spell **תָּעֵד** (*eid*) (witness). We recite the *Shema* to bear witness to the Oneness of God.

V'AHAVTA et Adonai Elohecha,
 b'chol l'vav'cha uv'chol nafsh'cha uv'chol
 m'odecha. V'hayu hadvarim ha-eileh
 asher anochi m'tzavcha hayom al
 l'vevecha. V'shinantam l'venecha v'dibarta
 bam b'shivt'cha b'veitecha uv'lechit'cha
 vaderech uv'shochb'cha uv'kumecha.
 Ukhartam l'ot al yadecha v'hayu
 l'totafot hein einecha. Uch'tavtam
 al m'zuzot beitecha uvisharecha.

אֶחָדָתְךָ אֵת ייְהוָה
 בְּכָל־לְבָבֶךָ וּבְכָל־נֶפֶשׁךָ וּבְכָל־
 מַדְּךָ: וְהִי הַדְּבָרִים הַאֲלֹהִים
 אֲשֶׁר אָנֹכִי מִצְוָה הַיּוֹם עַל־
 לְבָבֶךָ: וְשִׁנְנַתָּם לְבָנֶיךָ וְדִבְרָתָךָ
 בְּםִשְׁבָּתָךָ בְּכִירָתָךָ וּבְלִכְתָּבָתָךָ
 בְּדֶרֶךָ וּבְשִׁכְבָּתָךָ וּבְקִומָתָךָ
 וּקְשִׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהַעֲלָתָם
 לְטִטְפָת בֵּין עֵינֵיכָן וְכַתְבָתָם
 עַל־מִזּוֹזֶת בַּיּוֹתָךְ וּבְשַׁעֲרֵיכָן:

ברית
 שוד
 אכיפה רעה
 שוכן
 ואהבת
 למצוות תרבות
 וארוך יי
 אסוד זריזוב
 כור צבוקון

YOU SHALL LOVE Adonai your God with all your heart,
 with all your soul, and with all your might.
 Take to heart these instructions with which I charge you this day.
 Impress them upon your children.
 Recite them when you stay at home and when you are away,
 when you lie down and when you get up.
 Bind them as a sign on your hand and let them serve as a symbol on your forehead;
 inscribe them on the doorposts of your house and on your gates.

Continue or turn to pages 236–237.

Umaan tizkru, vaasitem et
 kol mitzvotai vihi yitem k'doshim
 l'Eloheichem. Ani Adonai Eloheichem asher
 hotzeiti et-chem mei-eretz
 Mitzrayim lih'yot lachem l'Elohim
 ani Adonai Eloheichem.

לְמַעַן תִּזְכְּרוּ וְעַשְׂתִּים אֶת־
 כָּל־מִצְוֹתִי וְהִיִּתְם קָדוֹשִׁים
 לְאֱלֹהִיכֶם: אַנְיִי ייְהוָה אֱלֹהִיכֶם אֲשֶׁר
 הָזְאָתִי אֶתְכֶם מִמֶּרֶא
 מִצְרַיִם לְהִיוֹת לְכֶם לְאֱלֹהִים
 אַנְיִי ייְהוָה אֱלֹהִיכֶם:

Thus you shall remember to observe all My commandments
 and to be holy to your God.

I am Adonai, your God, who brought you out of the land of Egypt to be your God:
 I am Adonai your God.

יְהוָה אֱלֹהִיכֶם אֱמֹת.
 Adonai Eloheichem EMET.

Turn to pages 238–239.

For those who choose: At the end of the Shema, after the words **יְהוָה אֱלֹהִיכֶם אֱמֹת**, *Adonai Eloheichem*, the word **אֱמֹת** *emet* ("true") is added as an immediate affirmation of its truth.

שְׁמָה וְאֱמֹת *V'ahavta . . . You shall love . . . Deuteronomy 6:5–9*

לְמַעַן תִּזְכְּרוּ *Umaan tizkru . . . Thus you shall remember . . . Numbers 15:40–41*

Bar'chu

Yotzeir

Abavah Rabbah

Shma

V'ahavta

Ibraan zikkru

Vayomer Adonai

Emet v'Yatziv

Mi Chamochah

IF PEOPLE FALL, can they not also rise?
 If they break away, can they not return?
 The stork in the sky knows when to migrate,
 the dove and the swallow know the season of return.
 What human instinct knows the time to turn back?
 What cue sparks the conscience of the soul?
 We pray to sense this day anew,
 attuned to the call of sacred living.

LIFE WITHOUT INTEGRITY

is like loosely hanging threads,
 easily fraying from the main cloth,
 while in acts of piety we learn to understand that
 every instant is like a thread
 raveling out of eternity to form a delicate tassel.
 We must not cast off the threads
 but weave them into the design of an eternal fabric.

Each day points to eternity;
 the fate of all time depends upon a single moment.

The instruction to wear תְּצִיצִית follows the faithless behavior of the scouts and the defiance of the woodgatherer on Shabbat (Numbers 15). Gazing upon the תְּצִיצִית reminds us to avoid wrongful behavior.

If people fall . . . adapted from Jeremiah 8:4,7

Barchu

Yosef

Abavot Rabbah

Shma

Vahava

Umava tikk're

Vayomer Adonai

Emet v'Yatziv

Mi Chamochab

תְּהִלָּה אֶמֶת, there is no place
where You are not;
even in the wilderness
there is Your word.

תְּהִלָּה אֶמֶת, that pen strokes of lightning,
white fire, black flame,
stir the soul's passion, guide our sacred way.
True and enduring is Torah.

Your truth for us is certain and established,
now and forever more.
Like Moses, Miriam and all Israel,
we sing out and rejoice!

THE ETERNAL TRUTH

is that You alone are God and there is none else.

May the righteous of all nations
rejoice in Your love and exult in Your justice,

Let them beat their swords into plowshares
and their spears into pruning hooks.

Let nation not lift up sword against nation
nor learn war any more.

You shall not hate your brother or your sister in your heart.

The stranger that sojourns with you
shall be accepted as your equal,
for you were strangers in the land of Egypt.

"Why do you crush My people and oppress the poor?" asks God.

We know that the Eternal One defends the poor
and upholds the rights of the needy.

Praise to God Most High;
blessed is God and deserving of blessing!

אֶמֶת וַיַּצֵּב *Emet v'yatziv . . . true and enduring . . .* We join the last words of the *Shma* to *Emet* as a statement of ongoing commitment to the truth. God's word is the promise that we will survive evil and uphold the vision of freedom and peace. This prayer affirms that God is the sole power in the universe and that God has the power to bring about redemption.

אֱמֹת *Emet . . . true . . .* In Hebrew, the three letters נ, מ, ת Alef-Mem-Tav are the first, middle and last letters of the Hebrew alphabet. Truth is all-inclusive. *Elyse D. Frishman*

מִמִּצְרָיִם גַּלְתָּנוּ *MiMitzrayim g'altanu . . . From Egypt You redeemed us . . .* Prayers of thanksgiving, addressed to God, are not meant to imply that God does not work through human channels. *Roland B. Gittelsohn*

Mi Chamochah ba-cilim, Adonai
Mi kamochah nedar bakodesh,
nora t'hilot, oscih fele!

Shirah chadashah shib'chu g'ulim
I'shimcha al s'fat hayam.
Yachad kulam budu v'himlichu v'amru:
Adonai yimloch l'olam va-ed.

Tzur Yisrael, kumah b'ezrat Yisrael
uf'deih chinumecha Y'hudah v'Yisrael.
Go-aleinu Adonai Tz'vaot shimo,
k'dosh Yisrael.
Baruch atah, Adonai, gaal Yisrael.

מי כמוכה באלם, יי'
מי כמוכה נאך בקדש,
נוֹא תְּהִלָּת, עֲשָׂה פְּלָא!

שִׁירָה חֲדָשָׁה שְׁבַחוּ גָּאוּלִים
לְשֻׁמֶּךָ עַל שְׁפַת הַיּוֹם.
יְחִידָה כָּלֵם הַוֹּדוֹ וְהַמַּלְיכוֹ וְאִמְרָה
יְיָ יְמַלֵּךְ לְעוֹלָם וְעַד.

צָור יִשְׂרָאֵל, קָוָמָה בְּעֹזֶרֶת יִשְׂרָאֵל
וּפְנָה כְּנַאֲמָג יְהוָה וִישְׂרָאֵל.
גָּאַלְנוּ יְיָ צְבָאות שְׁמוֹ,
קָדוֹשׁ יִשְׂרָאֵל.
בָּרוּךְ אַתָּה, יְיָ, גָּאַל יִשְׂרָאֵל.

WHO IS LIKE YOU, O God,
among the gods that are worshipped?
Who is like You, majestic in holiness,
awesome in splendor, working wonders?

With new song, inspired,
at the shore of the Sea, the redeemed sang Your praise.
In unison they all offered thanks.
Acknowledging Your Sovereignty, they said:
"Adonai will reign forever!"

Rock of Israel, rise in support of Israel
and redeem Judah and Israel as You promised.
Our Redeemer, *Adonai Tz'vaot* is Your Name.
Blessed are You, Adonai, for redeeming Israel.

ברוך אתה, יי', גָּאַל יִשְׂרָאֵל.
Baruch atah, Adonai, gaal Yisrael.

For those who choose: When the prayer leader recites the word **קומה** *kumah* ("rise"), the congregation rises for the **עמידה** *Amidah*, the Standing Prayer.

Mi chamochah . . . Who is like You . . . Exodus 15:11

Adonai yimloch l'olam va-ed . . . Adonai will reign forever . . . Exodus 15:18

פָּרָס	שְׁמַר	אַתָּבָה רַבָּה
שְׁמַר	שְׁמַר	אַתָּבָה רַבָּה
אַתָּבָה רַבָּה	שְׁמַר	שְׁמַר
שְׁמַר	שְׁמַר	שְׁמַר
שְׁמַר	שְׁמַר	שְׁמַר

תפלה

T'FILAH

- אברהם נאפרהו
- גבורות
- אגדה
- קדשות החיים
- אמונה
- חילאה
- שלום
- תפלה שלב

ADONAI, s'fatai tifatch,
ufi yagid r'hilarecha.

אדני, שפתי תפתח,
وفي يגיד תהילתך.

ADONAI, open up my lips,
that my mouth may declare Your praise.

For those who choose: Before reciting the **תפלה T'filah**, one takes three steps forward.

Adonai s'fatai tifrach . . . Adonai, open up my lips . . . Psalm 51:17

BARUCH atah, Adonai Eloheinu
 v'Elohei avoteinu v'imoteinu, Elohei
 Avraham, Elohei Yitzchak v'Elohei Yaakov,
 Elohei Sarah, Elohei Rivkah, Elohei
 Rachel v'Elohei Leah. Ha-El hagadol
 hagibor v'hanora, El elyon, gomeil
 chasdim tovim, v'koneih hakol, v'zocher
 chasdei ayot v'imahot, umeivi g'ulah
 livnei v'neihem l'maan sh'mo b'ahavah.

*SHABBAT SHUVAH —

Zochreinu l'chayim,
 Melech chafeitz b'chayim,
 v'chotveinu b'seter hachayim,
 l'maancha Elohim chayim.
 Melech ozeir umoshia umagen.
 Baruch atah, Adonai,
 magein Avraham v'ezrat Sarah.

ברוך אתה, ייְ אֱלֹהֵינוּ
 וָאֱלֹהִי אֲבוֹתֵינוּ וָאֶפְוֹתֵינוּ, אֱלֹהִי
 אַבְרָהָם, אֱלֹהִי יִצְחָק וָאֱלֹהִי יַעֲקֹב,
 אֱלֹהִי שָׂרָה, אֱלֹהִי רְבָקָה, אֱלֹהִי
 רְחֵל וָאֱלֹהִי לֵאָה. הַאֵל הַגָּדוֹל
 הַגָּבוֹר וְהַנּוֹרָא, אֵל עַלְיוֹן, גּוֹמֵל
 חָסָדִים טּוֹבִים, וּקְוֹנֵה הַכָּל, וּזְכָר
 חָסָדי אֲבוֹת וְאֶמְהוֹת, וּמְבֵיא גָּאֵלה
לְבָנֵינוּ בָּנִיָּהּ לְמַעַן שְׁמוֹ בְּאֶחָבה.

— SHABBAT SHUVAH*

זכורנו לחיים,
 מלך פָּגָן בְּחַיִם,
 וְקַתְבֵנו בְּסֻפֶּר סְחִים,
 לְמַשְׁנֵך אֱלֹהִים חַיִם
מלך עוזר ומושיע ומגן.
ברוך אתה, ייְ,
מגן אברהם ועזרת שרה.

BLESSED ARE YOU, Adonai our God,
 God of our fathers and mothers,
 God of Abraham, God of Isaac, and God of Jacob,
 God of Sarah, God of Rebecca, God of Rachel, and God of Leah,
 the great, mighty and awesome God, transcendent God
 who bestows lovingkindness, creates everything out of love,
 remembers the love of our fathers and mothers,
 and brings redemption to their children's children for the sake of the Divine Name.

*SHABBAT SHUVAH — Remember us for life, O Sovereign who delights in life.
 and inscribe us in the Book of Life, for Your sake, Living God.

Sovereign, Deliverer, Helper and Shield,
 Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

ברוך אתה, ייְ, מֶנוּ אַבְרָהָם וְעֹזֶרֶת שָׂרָה.
 Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

אבות ואמות
בנوت
קדשה
קדשת חיים
עטקה
חותמת
שלום
תפארת ולב

*SHABBAT SHUVAH: The Shabbat between Rosh HaShanah and Yom Kippur.

For those who choose: At the beginning and end of the blessing, one bends the knees and bows from the waist at the word **ברוך** Baruch and stands straight at the word **ייְ** Adonai.

The content of this prayer has to do with the *merit of our ancestors*. This is traditionally conceived of as a sort of bank account into which the Patriarchs and Matriarchs deposited funds of righteousness that were so great that they covered all future generations. *Judith Z. Abrams*

ATAH gibor l'olam, Adonai,
m'chayeh hakol (meitim) atah,
rav l'hoshia.

*WINTER — Mashiv haruach ungerid hagashem.

*SUMMER — Morid hatal.

M'chalkeil chayim b'chesed,
m'chayeh hakol (meitim)
b'rachamim rabim, someich nefshim,
v'trofei cholim, umatir asurim.
um'kayeim emunato lisheitei afar.
Mi chamocha baal g'verot
umi domeh lach, melech meimut
um'chayeh umatzmiach y'shuah.

SHABBAT SHUVAH —

Mi chamocha El harachamim,
zocher ytzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot hakol (meitim).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

אַתָּה גָּבוֹר לְעוֹלָם, אֱלֹהִי,
מַחְיֵה הֶכְלָל (מְתוּ�ם) אַתָּה,
בָּבְלָהוּשִׁיעַ

*WINTER — Meshiv harachot v'morid ha'neshamot.

*SUMMER — Morid ha'efel

מַכְלֵפֶל חַיִים בְּחֶסֶד,
מַחְיֵה הֶכְלָל (מְתוּ�ם)

בְּרַחֲמִים רְבִים, סֻמְךָ נּוֹפְלִים,
וּרְפָא חֹלִים, וּמִתֵּיר אַסּוּרִים,
וּמִקְיָם אִמּוֹנָתוֹ לִישְׁנֵי עָפָר.

מי כָּמוֹךְ בָּעֵל גִּבְרוֹת
וּמֵי דָּוָמָה לְךָ, מַלְךָ מִקְמִית
וּמַחְיֵה וּמַצְמִים יְשִׁיעָה.

— SHABBAT SHUVAH

מי כָּמוֹךְ אָב בְּרַחֲמִים,
זָכֵר צְפִיוּ לְחַיִים בְּרַחֲמִים.

וְאָמֵן אַתָּה לְהַקְיּוֹת הֶכְלָל (מְתוּ�ם)

בָּרוּךְ אַתָּה, יְהָוָה, מַחְיֵה הֶכְלָל (הַמְּתוּ�ם).

YOU ARE FOREVER MIGHTY, Adonai; You give life to all (revive the dead).

*WINTER — You cause the wind to shift and rain to fall.

*SUMMER — You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

SHABBAT SHUVAH — Who is like You, Compassionate God,
who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (revives the dead).

בָּרוּךְ אַתָּה, יְהָוָה, מַחְיֵה הֶכְלָל (הַמְּתוּ�ם)

Baruch atah, Adonai, m'chayeh hakol (hameitim).

The **גִּבְרָרוֹת Givurot** emphasizes God's ability to renew us in the future. The resurrection of the dead, which may be taken literally, is best understood as a powerful metaphor for understanding the miracle of hope. Winter gives way to spring. *Judith Z. Abrams*

*WINTER: Shlomini Atzeret / Simchat Torah to Pesach

SUMMER: Pesach to Shmini Atzeret / Simchat Torah

אתות נספחים	אַתָּה גָּבוֹר לְעוֹלָם, אֱלֹהִי,
כברות	מַחְיֵה הֶכְלָל (מְתוּ�ם) אַתָּה,
קדושים	בָּבְלָהוּשִׁיעַ
גדשות חיים	*WINTER — Meshiv harachot v'morid ha'neshamot.
צדקה	*SUMMER — Morid ha'efel
צדקה	מַכְלֵפֶל חַיִים בְּחֶסֶד,
שלום	מַחְיֵה הֶכְלָל (מְתוּ�ם)
תפארת לב	בְּרַחֲמִים רְבִים, סֻמְךָ נּוֹפְלִים,

N'KADEISH et shimcha baolam,

k'shem shemakdoshim oto bish'mei marom,
kakatuv al yad r'vi-echa.
v'kara zeh el zeh v'amar:

Kadosh, kadosh, kadosh Adonai tz'vaot,
m'l'o chol haaretz k'vodo.
Adir adireinu, Adonai Adoneinu,
mah adir shimcha b'chol haaretz.
Baruch k'vod Adonai mimkomo.
Echad hu Eloheinu, hu Avinu,
hu Malkeinu, hu Moshi-cinu.
v'hu yashmi-enu b'rachamav l'einei kol chai.
Ani Adonai Eloheichem.

Yimloch Adonai olam, Elohayich Tzion
Idor vador, ha'luyah.

קדש את שְׁמָךְ בָּעוֹלָם,
בְּשֵׁם שְׁפִיקְדִּישִׁים אֶתְתוֹ בְּשֵׁמַי כָּרוֹם,
בְּפִתְוֹב עַל יָד נְבִיאָךְ,
וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ יְיָ צְבָאותׁ,
מֶלֶא כָּל הָאָרֶץ כְּבוֹדׁ.
אָדִיר אָדִירנוּ, יְיָ אָדִירנוּ,
מֶה אָדִיר שְׁמָךְ בְּכָל הָאָרֶץ.
בָּרוּךְ כְּבוֹד יְיָ מִמְקָומֶךְ
אֶחָד הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
הָאָמֵלֵינוּ, הוּא מוֹשִׁיעֵנוּ,
וּ הוּא יְשִׁמְעֵנוּ בְּרָחְמֵינוּ לְעַנִּי כָּל פִּי.
אֲנִי יְיָ אֱלֹהֵיכֶם.
ימֶלֶךְ יְיָ לְעוֹלָם, אֱלֹהִיךְ צִיּוֹן
לְדוֹר נְדוֹר, הַלְלוּיָה.

LET US SANCTIFY Your Name on earth, as it is sanctified in the heavens above.
As it is written by Your prophet:

Holy, holy, holy is *Adonai Tz'vaot!* God's presence fills the whole earth.
Source of our strength, Sovereign One, how majestic is Your presence in all the earth!
Blessed is the presence of God, shining forth from where God dwells.
God alone is our God and our Creator, our Ruler and our Helper; and in
mercy, God is revealed in the sight of all the living: I am Adonai your God!
Adonai shall reign forever, your God, O Zion,
from generation to generation, Hallelujah!

Idor vador nagid godlecha ul'neitzach nitzachim
kdushat-cha nakdish, v'shevchacha Eloheinu,
mipinu lo yamush l'olam va-ed.*
Baruch atah, Adonai, Ha-El hakadosh.

לְדוֹר נְדוֹר נָגִיד גָּדְלָךְ וּלְגָנְצָחָךְ נְצָחִים
קְדֻשָּׁתְךָ נְקָדִישׁ, וּשְׁבָחוּךָ, אֱלֹהִינוּ,
מִפְנֵי לֹא יִמּוֹשׁ לְעוֹלָם נְעֵד.*
בָּרוּךְ אַתָּה, יְיָ הָאֵל הַקָּדוֹשׁ.

TO ALL GENERATIONS we will declare Your greatness, and for all eternity
proclaim Your holiness. Your praise, O God, shall never depart from our lips.*

Blessed are You, Adonai, the Holy God.

בָּרוּךְ אַתָּה, יְיָ הָאֵל הַקָּדוֹשׁ.

Baruch atah, Adonai, Ha-El hakadosh.

*SHABBAT SHUVAH — Blessed are You, Adonai, Holy Sovereign.

Baruch atah, Adonai, HaMelech hakadosh.

בָּרוּךְ אַתָּה, יְיָ הַמֶּלֶךְ הַקָּדוֹשׁ

For those who choose: At the words *v'kara zeh* one bows to the left and at *el zeh* one bows to the right, and at each mention of **קדוש kadosh**, one rises on one's toes.

אבות נאכלה	בבוחן
קושחה	בבבון
ברשות הרוח	בבבון
סבד�	בבבון
פָּלָמָן	בבבון
תפארת הלב	בבבון

Select either *Yism'chu* or *V'shamru*

אבותת (אנטרכט)	גָּבְרוֹת
בן-שָׁה	בֵּן־שָׁה
קִוְשַׁת הַיּוֹם	קִוְשַׁת הַיּוֹם
עֲסֻמָּה	עֲסֻמָּה
חוֹדֶשֶׁךָ	חוֹדֶשֶׁךָ
שָׁלֹם	שָׁלֹם
פְּנַחַד שָׁלֹב	פְּנַחַד שָׁלֹב

YISM'CHU v'malchut'cha
shomrei Shabbat v'korei oneg.
Am m'kad'shei sh'vi-i,
kulam yish'u v'yitangu mituvecha.
V'hashvi-i ratzita bo v'kidashio,
chemdat yamim oto karata,
zeicher l'maaseih v'reishit.

שִׁמְרוּ בְּמַלְכֹותְךָ
שׂוֹמְרֵי שְׁבָת וּקְורָא עֲנָג.
עִם מִקְדָּשֵׁי שְׁבִיעֵי,
כָּלָם יִשְׁבְּעוּ וַיִּתְעַנְּגּוּ מַטוֹּבָּה.
וְשְׁבִיעֵי רָצִית בּוֹ וּקְדָשָׁתוֹ,
חַמְדַת יְמִים אָתוֹ קְרָאתָתִי,
זֶכֶר לְמַעַשָּׂה בְּרָאשִׁית.

THOSE WHO KEEP Shabbat by calling it a delight will rejoice in Your realm.
The people that hallows Shabbat will delight in Your goodness.
For, being pleased with the Seventh Day, You hallowed it
as the most precious of days; drawing our attention to the work of Creation.

V'SHAMRU v'nei Yisrael et HaShabbat,
laasot et HaShabbat l'dorotam
b'rith olam.
Beini u'vein b'nei Yisrael
ot hi l'olam,
ki sheshet yamim asah Adonai
er hashamayim v'et haaretz,
u'yom hashvi-i shavat vayinash.

וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשְׁבָת,
לְעֹשֹׂת אֶת־הַשְׁבָת לְדוֹרָתָם
בְּרִית עוֹלָם.
בֵּין וּבֵין בְּנֵי יִשְׂרָאֵל
אָוֹת הִיא לְעָלָם,
כִּרְשׁוֹת יְמִים עָשָׂה יְהָוָה
אֶת־הַשְׁמָיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְׁבִּיעֵי שְׁבָת וּפְשָׁע.

THE PEOPLE OF ISRAEL shall keep Shabbat,
observing Shabbat throughout the ages as a covenant for all time.
It is a sign for all time between Me and the people of Israel.
For in six days Adonai made heaven and earth,
and on the seventh day God ceased from work and was refreshed.

ישמְרוּ: *Yism'chu* contains twenty-four Hebrew words — said to correspond to the twenty-four hours of Shabbat.

וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל: *V'shamru v'nei Yisrael . . . The people of Israel shall keep . . . Exodus 31:16-17*

Avot v'Imahot

G'verot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

Tfilat HaLev

WE OFFER THANKS, O God, for this Shabbat
which unites us in faith and hope.

For Shabbat holiness, which inspires sacred living,
for Shabbat memories, glowing even in darkness,
for Shabbat peace, born of friendship and love,
we offer thanks and blessing, O God.

ברוך אתה, ייְהוָה, מֶלֶךְ הַשָּׁבָת

Baruch atah, Adonai, m'kadeish HaShabbat.

WHERE HAS this week vanished?

Is it lost for ever?

Will I ever recover anything from it?

The joy of life, the unexpected victory,
the realized hope, the task accomplished?

Will I ever be able to banish the memory of pain,
the sting of defeat, the heaviness of boredom?

On this day let me keep for a while what must drift away.

On this day let me be free of the burdens that must return.

On this day, Shabbat, abide.

Help me to withdraw for a while
from the flight of time.

Contain the retreat of the hours and days
from the grasp of frantic life.

Let me learn to pause, if only for this day.

Let me find peace on this day.

Let me enter into a quiet world this day.

On this day, Shabbat, abide.

ברוך אתה, ייְהוָה, מֶלֶךְ הַשָּׁבָת

Baruch atah, Adonai, m'kadeish HaShabbat.

Avot v'Imahot

R'TZEL, Adonai Eloheinu, b'amcha Yisrael,
ut'shalatam b'ahavah t'kabel,
ur'hi Fratzon tamid
avodat Yisrael amecha.
Baruch atah, Adonai,
she-ot'-cha l'vadcha b'yirah naavod.

Gismat

K'dushah

K'dushah HaYom

Avodah

Hodaah

Shalom

Tfilat HaLev

ר'צה, יי אֱלֹהֵינוּ בָעֵמֶק יִשְׂרָאֵל
וַתִּפְלַתְתָם בְּאַפְתָה תִּקְבֵל,
וְתָהִי לְנֶצֶן תִּמְדִיד
עֲבוֹדַת יִשְׂרָאֵל עַמְךָ
בָרוּךְ אֱתָה, יי,
שָׁאוֹתֶךָ לְבָדֶק בִּירָאָה נָעָבֵד.

EVERPRESENT ONE, may we, Your people Israel,
be worthy in our deeds and our prayer.

Wherever we live, wherever we seek You —
in this land, in Zion restored, in all lands —
You are our God, whom alone we serve in reverence.

ברוך אֱתָה, יי, שָׁאוֹתֶךָ לְבָדֶק בִּירָאָה נָעָבֵד.
Baruch atah, Adonai, she-ot'-cha l'vadcha b'yirah naavod.

ON THIS HOLY SHABBAT,
may we draw nearer
to life, to peace and to joy.

May we find true rest,
holiness in our deeds,
worth in our study of Torah.

Let us feed on the love of goodness,
let us drink from the love of goodness,
restrain our thirst for excess,
and cleanse our hearts to serve life well.

On this holy Shabbat,
may we draw nearer
in life, in peace and in joy.

ברוך אֱתָה, יי, שָׁאוֹתֶךָ לְבָדֶק בִּירָאָה נָעָבֵד.
Baruch atah, Adonai, she-ot'-cha l'vadcha b'yirah naavod.

Avot v'Imahot

Gevurot

K'dushah

K'dushat HaYom

Avodah

Hodaah

Shalom

Tfilat HaLev

FOR THE EXPANDING GRANDEUR of Creation,
worlds known and unknown, galaxies beyond galaxies,
filling us with awe and challenging our imaginations.
Modim anachnu lach. מודים אנחנו לך.

For this fragile planet earth, its times and tides,
its sunsets and seasons.
Modim anachnu lach. מודים אנחנו לך.

For the joy of human life, its wonders and surprises,
its hopes and achievements.
Modim anachnu lach. מודים אנחנו לך.

For human community, our common past and future hope,
our oneness transcending all separation, our capacity to work
for peace and justice in the midst of hostility and oppression,
Modim anachnu lach. מודים אנחנו לך.

For high hopes and noble causes, for faith without fanaticism,
for understanding of views not shared,
Modim anachnu lach. מודים אנחנו לך.

For all who have labored and suffered for a fairer world,
who have lived so that others might live in dignity and freedom,
Modim anachnu lach. מודים אנחנו לך.

For human liberties and sacred rites:
for opportunities to change and grow, to affirm and choose,
Modim anachnu lach. מודים אנחנו לך.

We pray that we may live not by our fears but by our hopes,
not by our words but by our deeds.

Blessed are You, Adonai, Your Name is Goodness, and You are worthy of thanksgiving.

ברוך אתה יי' ה' טוב שמו וילך נאה להודות

Baruch atah, Adonai, hatov shamcha ul'cha na-ch l'hodot.

For those who choose: On page 256, at the word **מודים** *Modim*, one bows at the waist. At **יי'** *Adonai*, one stands up straight.

SIM SHALOM tovah uv'rachah,
chein vachesed v'rachamim.
aleinu v'al kol Yisrael amecha.
Bar'cheinu, yotzreinu, kulanu k'echad
b'or panecha,
ki v'or panecha natata lanu,
Adonai Eloheinu,
Torat chayim v'ahavat chesed,
utz'dakah uv'rachah v'rachamim
v'chayim v'shalom.
V'tov b'einecha l'vereich et amcha Yisrael
b'chol eit uv'chol shaah bishlomecha.

SHABBAT SHUVAH — B'sefer chayim,
b'rachah v'shalom, ufarinasah tovah,
nizacheir v'nikateiv l'fanecha,
anachnu v'chol amcha beit Yisrael,
l'chayim tovim ul'shalom.
Baruch atah, Adonai, oseih hashalom.

Baruch atah, Adonai,
ham'vareich et amo Yisrael bashalom.

GRANT PEACE, goodness and blessing, grace, kindness and mercy,
to us and to all Your people Israel.
Bless us, our Creator, all of us together, through the light of Your Presence.
Truly through the light of Your Presence, Adonai our God,
You gave us a Torah of life —
the love of kindness, justice and blessing, mercy, life, and peace.
May You see fit to bless Your people Israel
at all times, at every hour, with Your peace.

SHABBAT SHUVAH — Inscribe us for life, blessing, peace, and prosperity, remembering all
Your people Israel for life and peace. Blessed are You, Adonai, Source of peace.

ברוך אתה, ייְהוָה, עַשְׂתָּה הַשְׁלֹמָם.
Baruch atah, Adonai, oseih hashalom.

Praised are You, Adonai, who blesses Your people Israel with peace.
ברוך אתה, ייְהוָה, ייְהוָה המברך את עםו ישראל בשלום.
Baruch atah, Adonai, ham'vareich et amo Yisrael bashalom.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,
טוֹחָסֵד וּרְחַמִּים,
עַלְמָנוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
בָּרְכָנוּ יוֹצְרָנוּ, כָּלָנוּ קָאָחֶד
בְּאוֹר פָּנִים,
בְּאוֹר פָּנִים נָתַת לְנוּ,
יְיָ אֱלֹהֵינוּ,
תוֹרַת חַיִם וְאֶחָבַת חַסְדָּךְ,
וְצַדְקָה וּבְרָכָה וּרְחַמִּים
וּחַיִם וּשְׁלוֹם.

וְטוֹב בְּעִינִיק לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל עַת וּבְכָל שָׁעה בְּשְׁלֹמָם.

— SHABBAT SHUVAH
ברכה ושלום, ופרנסה טובה,
זכרון ונתקtab לפניך,
אנחנו וכל עזקה בית ישראל,
לחaims טובים ולשלום.
ברוך אתה, ייְהוָה, עַשְׂתָּה הַשְׁלֹמָם.

ברוך אתה, ייְהוָה,
המברך את עםו ישראל בשלום.

אבות ונפרדים
גבורה
קדשה
קדשת חיים
צדקה
חכמה
חכמה
שלום
תפארת מלך

סדר קריית התורה לשבת

SEDER K'RIAT HATORAH L'SHABBAT — READING THE TORAH ON SHABBAT

The Ark is opened. Remove the Torah.

EIN KAMOCHA vaElohim Adonai,
v'ein k'maasecha,
Malchur'cha malchut kol olamim,
umemshalt'cha b'chol dor vador.
Adonai melech, Adonai malach,
Adonai yimloch l'olam va-ed,
Adonai oz l'amo yitein,
Adonai y'vereich et amo vashalom.

אין כМОך באלים אָדֹנִי
וְאֵין כמַשְׁחִיךְ
מֶלֶכְוֹתְךָ מֶלֶכְותָּן כָּל-עוֹלָמִים,
וּמְמַשְׁלַטְתָּךְ בְּכָל-דָּרְן נָדָר.
" מלך, " מלך,
" מלך לעלם ועד,
" עוז לפניו יתנו,
" יברך את עםך בשלום.

THERE IS NONE LIKE YOU among the gods, Adonai,
and there are no deeds like Yours,
You are Sovereign over all worlds,
and Your dominion is in all generations.
Adonai reigns, Adonai has reigned,
Adonai will reign forever and ever.
Adonai will give strength to our people,
Adonai will bless our people with peace.

Av harachamim,
heitivah virtzoncha et Tzion,
tivneh chomot Yrushalayim.
Ki v'cha l'avd batachnu,
Melech El ram v'nisa, Adon olamim.

אב הרחמים,
הייטיבת ברצונך את ציון,
תבננה חומות ירושלים.
כי לך לבד בטחנו,
מלך אל נם ונשא, אדון עולם.

Source of mercy: favor Zion with your goodness;
rebuild the walls of Jerusalem.
For in You alone do we trust,
Sovereign, high and exalted, God Eternal.

ק'ריאת התורה Ein k'moach... There is none like You... is an agglomeration of Psalm 86:8, Psalm 145:13, Psalm 10:16, Psalm 93:1, Exodus 15:18, and Psalm 29:11.

הנחתת ספר תורה heitivah virtzoncha... with Your goodness... Psalm 51:20

ק'ריאת התורה

הפקה

ביברות ומחקרים

מאנע

מי שברך

בימת הפטול

ביבשת והפסגה

שחתת ספר תורה

קבלת התורה
הקפה
ברכת חתונה
ברכת מטרח
מי שנדד
ברכת כבוד
ברכת החכמאות
וניחות וטוהר

KI MITZIYON teitzei Torah,
ud'var Adonai miYrushalayim.

כִּי מֵצַיְן תָּצַא תֹּרַה,
וְדָבָרִי מִירוּשָׁלָם.

FOR FROM OUT OF ZION will come the Torah,
and the word of Adonai from Jerusalem.

S'USH'ARIM rasheichem,
us'u pit'chei olam,
v'yavo Melech hakavod.
Mi hu zeh Melech hakavod?
Adonai Tz'vaot
hu Melech hakavod. Selah.

שָׂאו שַׁעֲרִים רֶאשֵׁיכֶם,
וִשְׂאו פִּתְחֵי עוֹלָם,
וַיָּבוֹא מֶלֶךְ הַכְּבוֹד.
מַי הוּא זֶה מֶלֶךְ הַכְּבוֹד?
יְיָ צָבָאות
וּ הוּא מֶלֶךְ הַכְּבוֹד. סְלָה.

LIFT UP your heads, O gates! Lift yourselves up, O ancient doors!
Let the Sovereign of glory enter. Who is this Sovereign of glory?
The God of Hosts is the Sovereign of glory!

PEOPLE'S LIFE FROM SINAI UNTIL NOW.
Freedom is its gift to all who treasure it.

שָׂאו שַׁעֲרִים S'ush'arim... Lift up... Psalm 24:9-10 is interpreted rabbinically as the psalm recited when the original ark of the covenant was brought to Jerusalem. It is a longstanding Reform innovation in this part of the service, ever since the first German Reform prayer book of 1819 and used therefore, in Reform liturgy as we remove the Torah from the ark.

כִּי מֵצַיְן תָּצַא תֹּרַה KI mitziyon teitzei Torah... Far from out of Zion... Isaiah 2:3

קבלת התורה
הקפה
ברכת חותנה
מי שברך
תפילה
ברכת חותם
ברכת טהרה וטהרה
טהרה וטהרה

Standing with the Torah, recite these verses.

BARUCH shenatan Torah
l'amo Yisrael bikdushato.

ברוך שָׁנַתּוֹ תּוֹרָה
לְעִמּוֹ יִשְׂרָאֵל בְּקָדְשָׁתוֹ.

BLESSED IS GOD who in holiness gave the Torah to the people Israel.

שמע ישראל, יי אלהינו, יי אחד.

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad.

HEAR, O ISRAEL, Adonai is our God, Adonai is One.

Echad Eloheinu gadol Adoneinu,
kadosh sh'mo.

אחד אֱלֹהֵינוּ גָדוֹל אֲדוֹנוּנוּ,
קדוש שָׁמוֹ.

OUR GOD IS ONE, Adonai is great, holy is God's Name.

Gadlu l'Adonai iti.
un'rom'mah sh'mo yachdav.

גָּדוֹל לִי אֶתְנִי,
וְגָרוּמָה שָׁמוֹ יְחִידָה.

EXALT ADONAI with me, let us extol God's Name together.

L'cha Adonai hag'dulah v'hag'vurah
v'hatiferet v'hancitzach v'hahod,
ki chol bashamayim uvaaretz.
L'cha Adonai hamamlachah
v'haminasei l'chol Eros.

לְךָ יי הַגְּדָלָה וְהַגְּבוּרָה
וְהַתְּפִאָרָת וְהַנִּצְחָה וְהַהֹּזֶד,
בַּיְתָן כָּל בְּשָׁמִים וּבָאָרֶץ.
לְךָ יי הַמֶּמְלָכָה
וְהַמְּתַנְשָׂא לְכָל לְרָאשׁ.

YOURS, ADONAI, is the greatness, might, splendor, triumph, and majesty —
yes, all that is in heaven and on earth.

To You, Adonai, belong sovereignty and preeminence above all.

The Torah is unwrapped.

שמע ישראל... Hear O Israel... Deuteronomy 6:4

גָּדוֹל לִי אֶתְנִי... Exalt Adonai with me... Psalm 34:4

לְךָ יי הַגְּדָלָה... Yours, Adonai, is the greatness... I Chronicles 29:11

HAVU GODEL l'Eloheinu
ut'nu chavod laTorah.

הַבּוֹ גָּדוֹל לְאֱלֹהִינוּ,
וְתַנְנוּ כָּבוֹד לְתוֹרָה.

LET US DECLARE the greatness of our God and give honor to the Torah.

ONE WHO MAKES AN ALIYAH MIGHT OFFER:

ADONAI imachem.

MAY GOD be with you!

עַמְכֶם ?

Congregation responds:

Y'verech'cha Adonai.

MAY GOD bless you!

יבָרָךְ ?

BLESSING BEFORE THE READING OF THE TORAH

BAR'CHU et Adonai ham'vorach.

Baruch Adonai ham'vorach olam va-ed.

Baruch atah, Adonai

Eloheinu, Melech haolam,

asher bachar banu mikol haamim,

v'natan lanu et Torato,

Baruch atah, Adonai, notein haTorah.

ברכו את יי' המברך.
ברוך יי' המברך לעולם נעד.
ברוך אתה יי'
אלקיינו, מלך העולם,
אשר בחר בנו מכל העמים,
ונתנו לנו את תורתו.
ברוך אתה יי', נותן התורה.

BLESS ADONAI who is blessed.

Blessed is Adonai who is blessed now and forever.

Blessed are You, Adonai our God, Sovereign of the universe, who has chosen us from among the peoples, and given us the Torah. Blessed are You, Adonai, who gives the Torah.

BLESSING AFTER THE READING OF THE TORAH

BARUCH atah, Adonai

Eloheinu, Melech haolam,

asher natan lanu Torat emet,

v'chayei olam nata b'tocheinu.

Baruch atah, Adonai, notein haTorah.

ברוך אתה יי'
אלקיינו, מלך העולם,
אשר נתנו לנו תורה אמת,
ותחי עולם נטע בתוכנו.
ברוך אתה יי', נותן התורה.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe, who has given us a Torah of truth, implanting within us eternal life.

Blessed are You, Adonai, who gives the Torah.

קבלה חותמה
הקפה
ברכת הכהנים
מי שברך
טבורה
ברכת וואטאל
ברכת טפפערת
וחכמת חסידות

PRAYERS FOR HEALING

*Kabbalat HaTorah**Habafot**Birkot HaTorah**Mi Shebeirach**Hagbahah**Birkat HaGomeil**Birkot**HaHafotot**Hachearat**HaTorah***MI SHEBEIRACH** avoteinu v'imoteinu,

Avraham, Yitzchak v'Yaakov, Sarah, Rivkah,

Rachel v'Lei-ah, hu y'vereich et hacholim

[names]: HaKadosh Baruch Hu yimalei

rachamim aleihem, l'hachalim ul'rapotam

ul'hachazikam, v'yishlach lahem m'heirah

r'fuah, r'fuah shleimah min hashamayim,

r'fuat hanefesh ur'fuat haguf, hashta-

baagala uvizman kativ. V'nomar: Amen.

מֵשְׁבָּרֶךְ אֲבוֹתֵינוּ וְאֶפְוֹתֵינוּ
 אַבְרָהָם, יִצְחָק וַיַּעֲקֹב, שָׂרָה, רְבָקָה,
 רָחֵל וְלֵאָה, הָוָא יָבָרֶךְ אֶת הַחֹלוֹלִים
 [names]. **הַקָּדוֹשׁ בָּרוּךְ הוּא יְמֻלָּא**
 רְחַמִּים עַלְיכֶם, לְהַפְלִימָם וְלַרְפָּאָתָם
 וְלַחֲזִיקָם, וַיְשַׁלֵּחַ לְכֶם מִרְנָה
 רְפּוֹאָה, רְפּוֹאָה נְשָׁלָמָה מִן הַשְׁמִים,
 רְפּוֹאָת הַנֶּפֶשׁ וְרְפּוֹאָת הַגּוֹף, הַשְׁפָּטָא
בָּעֲגָלָא וּבָזְמוֹן קָרִיב. וְנִאמְרָה: אָמֵן.

MAY THE ONE who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless and heal those who are ill [names]. May the Blessed Holy One be filled with compassion for their health to be restored and their strength to be revived. May God swiftly send them a complete renewal of body and spirit, and let us say, Amen.

MI SHEBEIRACH avoteinu

M'kor hab'rachah l'imoteinu.

May the Source of strength who blessed the ones before us help us find the courage to make our lives a blessing and let us say, Amen.

Mi shebeirach imoteinu

M'kor hab'rachah laavoteinu.

Bless those in need of healing with *r'fuah sh'leimah*, the renewal of body, the renewal of spirit, and let us say, Amen.**מֵשְׁבָּרֶךְ אֲבוֹתֵינוּ****מִקּוֹר הַבָּרָכָה לְאֶפְוֹתֵינוּ****מֵשְׁבָּרֶךְ אֲמוֹתֵינוּ****מִקּוֹר הַבָּרָכָה לְאֶבְוֹתֵינוּ**

BIRKAT HAGOMEIL — בָּרָכַת הַגּוֹמֵל — THANKSGIVING BLESSING

*Individual recites:***BARUCH ATAH, ADONAI** Eloheinu

Melech haolam, sheg'malanu kol tov.

**בָּרוּךְ אֱתָה, ייְהוָה אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם, שָׁגַנְלָנוּ כָּל טוֹב.**

BLESSED ARE YOU, Adonai our God, Sovereign of the universe,
 who has bestowed every goodness upon us.

Congregation responds:

Amen. Mi sheg'malchem kol tov,

Hu yigmalchem kol tov. Selah.

**אָמֵן. מֵשְׁגַנְלָכֶם כָּל טוֹב,
 הוּא יִגְנַלְכֶם כָּל טוֹב סָלה.**

Amen. May the One who has bestowed goodness upon us continue to bestow every goodness upon us forever.

Shabbat Minchah Tfilah is on pages 344–345.

Birkat HaGomeil — may be recited by one who has survived a life-challenging situation.

BLESSING BEFORE THE HAFTARAH

BARUCH atah, Adonai

Eloheinu, Melech haolam,
 asher b'achar binvi-im rovim,
 v'ratzah v'divrei hem
 hane-emarim be-emet.
 Baruch atah, Adonai, habocher baTorah
 uv'Moshe avdo, uv'Yisrael amo,
 uv'invi-ci ha-emet vatzedek.

ברוך אתה, יי' אלהינו, מלך העולם,
 אשר בחר בנבאים טובים,
 וזכה בדבריהם
 הנאמרים באמות.
ברוך אתה, יי', הבוחר בתורה
 ובמושה עבדו, ובישראל עמו,
 ובנביائي האמת וצדקה.

קפלת החדרה
 הקפה
 ברכות מטהרין
 כי שפוד
 הנטהה
 ברכת התפלל
 ברכות פפהינה
 והתני וחויה

PRAISE TO YOU, Adonai our God, Sovereign of the universe,
 who has chosen faithful prophets to speak words of truth.
 Praise to You, Adonai, for the revelation of Torah, for Your servant Moses,
 for Your people Israel and for prophets of truth and righteousness.

BLESSING AFTER THE HAFTARAH

BARUCH atah, Adonai Eloheinu, Melech haolam, tzur kol haolamim, tzaddik b'chol hadorot, HaEl hane-eman, haomeir v'oseh, hamidabeir um'kayeim, shekol d'varav emet vatzedek.

Al haTorah, v'al haavodah, v'al hanvi-im, v'al yom HaShabbat hazeh, shenatata lanu Adonai Eloheinu, likdushah v'limnuchah, l'chavod ul'tifaret.

Al hakol Adonai Eloheinu, anachnu modim lach, um'var'chim otachi, yitharach shimcha b'fi chol chai tamid olam va-ed.

Baruch atah, Adonai, m'kadeish HaShabbat.

ברוך אתה, יי' אלהינו, מלך העולם, צור כל העולםים, צדיק בכל הדורות, האל הנאמן, האומר ועשה, המדבר ומקיים, שקל דבריו אמת וצדקה.

על התורה, ועל העבודה, ועל הנביאים, ועל יום השבת זה, שננתת לנו יי' אלהינו, לקדשה ולמנוחה, לכבוד ולתפארת.

על הכל יי' אלהינו, אנחנו מודים לך, וمبرכים אותך, יתברך שמה בפי כל חי תמיד לעולם ועד.
ברוך אתה, יי', מקדש השבת.

PRAISE TO YOU, Adonai our God, Sovereign of the universe;
 Rock of all creation, Righteous One of all generations,
 the faithful God whose word is deed, whose every command is just and true.
 For the Torah, for the privilege of worship, for the prophets,
 and for this Shabbat that You, Adonai our God, have given us
 for holiness and rest, for honor and glory: we thank and bless You.
 May Your name be blessed forever by every living being.
 Praise to You, Adonai, for the Sabbath and its holiness.

COMMUNITY

FOR OUR CONGREGATION

SOURCE of all being,
 may the children of this community learn these passions from us:
 love of Torah, devotion in prayer, and support of the needy.
 May we guide with integrity, and may our leadership be in Your service.
 May those who teach and nourish us be blessed with satisfaction,
 and may we appreciate their time and their devotion.
 Bless us with the fruits of wisdom and understanding,
 and may our efforts bring fulfillment and joy.

ברוך אתה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בִּרְכָתְךָ בִּירָאָה נָעֹז.
 Baruch atah, Adonai, she-ot'cha l'vad'cha b'yirah naavod.

FOR OUR COUNTRY

THUS SAYS ADONAI. This is what I desire:
 to unlock the fetters of wickedness, and untie the cords of lawlessness;
 to let the oppressed go free, to break off every yoke.
 Share your bread with the hungry, and take the wretched poor into your home.
 When you see the naked, give clothing, and do not ignore your own kin.
 If you banish the yoke from your midst, the menacing hand, the evil speech;
 if you offer compassion to the hungry and satisfy the famished creature —
 then your light shall shine in darkness.

O GUARDIAN of life and liberty,
 may our nation always merit Your protection.
 Teach us to give thanks for what we have
 by sharing it with those who are in need.
 Keep our eyes open to the wonders of creation,
 and alert to the care of the earth.
 May we never be lazy in the work of peace;
 may we honor those who have died in defense of our ideals.
 Grant our leaders wisdom and forebearance.
 May they govern with justice and compassion
 Help us all to appreciate one another,
 and to respect the many ways that we may serve You.
 May our homes be safe from affliction and strife,
 and our country be sound in body and spirit.
 Amen.

תפלות הקהילה
 תפילה והוראה
 ראש חיש
 ברכות לברכה
 טהרה
 איזמורי

Tfilot Hakhilah

Tfilas Haderech

Rosh Chodesh

Blessing for
Bar/Bat Mitzvah

Wedding Blessing

PRAYERS OF OUR

FOR THE STATE OF ISRAEL

SHAALU sh'lom Yrushalayim,
yishlayu ohavayich.

שְׁאַלוּ שָׁלוֹם יְרוּשָׁלָיִם,
יְשַׁלְּאוּ אֶחָדָה.

PRAY for the peace of Jerusalem;
may those who love you prosper.

AVINU SHEBASHAMAYIM,
tzur Yisrael v'go-alo,
bareich et midinat Yisrael,
reishit tz'michat g'ulateinu.
Hagein aleha b'evrat chasdecha,
ufros aleha sukat sh'lomecha.
Ush'lach orcha vaamir'cha l'rashcha,
sareha v'yo-atzeha.
v'takneim b'eitzah tovah milfanecha.
V'natasta shalom baaretz,
v'simchat olam l'yoshveha.
V'nomar: Amen.

אָבִינוּ שֶׁבֶשְׁמָיִם,
צָרֵר יִשְׂרָאֵל וְנוֹאַלְוָן,
בָּרַךְ אֶת מִדְּנִית יִשְׂרָאֵל,
רָאשִׁית צְמִיחַת גָּלְתָּנוּ.
הֲנוּ עָלֵינוּ בָּאָבִרְתָּת חִסְדְּךָ,
וּפָרֹס עַלְיכָה סְפָת שְׁלֹמָמָךְ.
וְשַׁלֵּחْ אָזְרָךְ וְאַמְתַּגְךְ לְנָאשִׁין,
שְׁנִירָה וַיּוּצְאִינָה,
וַתְּקִנָּם בְּעֵצָה טֹובָה מִלְּפָנֵינוּ.
וְעַתָּת שָׁלוֹם בָּאָרֶץ,
וְשָׁמִיחַת עַזְלָם לִיוֹשְׁבָה.
וְנִאמְרָה: אָמֵן.

O HEAVENLY ONE, Protector and Redeemer of Israel,
bless the State of Israel which marks the dawning of hope for all who seek peace.
Shield it beneath the wings of Your love; spread over it the canopy of Your peace;
send Your light and truth to all who lead and advise,
guiding them with Your good counsel.
Establish peace in the land and fullness of joy for all who dwell there.
Amen.



ALEINU

Select one of the four passages on this or the facing page.

ALEINU I shabei-ach laadon hakol,
lateit g'dulah l'yozeir b'reishit,
shehu noch shamayim v'yoseid aretz,
umoshav y'karo bashamayim mimaal,
ush'chinat uzo b'govhei m'romim,
hu Eloheinu ein od.

Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech mal'chei ham'lachim
HaKadosh Baruch Hu.

עלינו לשבח לאדוֹן הָכָל,
לְתַת גָּדְלָה לִיּוֹצֵר בְּרִאָשִׁית,
שֶׁהָוָא נוֹתֵה שְׁמִים וַיֵּסֶד אָרֶץ,
וּמוֹשֵׁב יַקְרֹז בְּשָׁמִים מִפְּעָל,
וּשְׁכִינַת עָזָן בְּגַבְבֵי מִרְוָםִים,
הָוָא אֱלֹהֵינוּ אֵין עוֹד.

ונאנו כורעים
ומישתכנים ומודים,
לפנֵי מלך מלכי המלכים
הקדוש ברוך הוא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. You are our God; there is none else. Therefore we bow in awe and thanksgiving before the One who is Sovereign over all, the Holy and Blessed One.

Continue on page 589.

ALEINU I shabei-ach laadon hakol,
lateit g'dulah l'yozeir b'reishit,
sheho asanu k'goyei haaratot,
v'lo samanu k'mishp'hot haadamah.
Sheho sam chelkeinu kathem,
v'goraleinu k'chol hamonam.

Vaanachnu kor'im
umishtachavim umodim,
lifnei Melech malchei ham'lachim
HaKadosh Baruch Hu.

עלינו לשבח לאדוֹן הָכָל,
לְתַת גָּדְלָה לִיּוֹצֵר בְּרִאָשִׁית,
שֶׁלָּא עָשָׂנו כְּגֹויִי הָאָרָצָות,
וְלֹא שָׁמְנוּ כְּמִשְׁפָחוֹת הָאָנָםָה.
שֶׁלָּא שָׁם חִלְקָנוּ כְּחָם,
וְגַרְלָנוּ כְּכָל-הַמּוֹנוֹם.

ונאנו כורעים
ומישתכנים ומודים,
לפנֵי מלך מלכי המלכים
הקדוש ברוך הוא.

LET US NOW PRAISE the Sovereign of the universe, and proclaim the greatness of the Creator who has set us apart from the other families of the earth, giving us a destiny unique among the nations. We bend the knee and bow, acknowledging the supreme Sovereign, the Holy One of Blessing.

Continue on page 588 or 589.

For those who choose: At the word **kor'im**, one bends the knees; at **umishtachavim**, one bows at the waist; and at **lifnei Melech**, one stands straight.

6.

IT IS HARD to sing of oneness when the world is not complete,
when those who once brought wholeness to our life have gone,
and naught but memory can fill the emptiness their passing leaves behind.

But memory can tell us only what we were, in company with those we loved;
it cannot help us find what each of us, alone, must now become.
Yet no one is really alone:
those who live no more, echo still within our thoughts and words,
and what they did is part of what we have become.

We do best homage to our dead when we live our lives more fully,
even in the shadow of our loss.
For each of our lives is worth the life of the whole world;
in each one is the breath of the Ultimate One.
In affirming the One, we affirm the worth of each one
whose life, now ended, brought us closer to the Source of life,
in whose unity no one is alone and every life finds purpose.

7.

YEISH kochavim she-oram magia artzah
rik kaasher heim atzmam avdu v'einam.
Yeish anashim shetziv zichram mei-ir
kaasher heim atzmam einam od b'tocheinu.
Orot eileh hamayhikim
b'cheshkar halayil
heim heim shemarim laadam et haderech.

יְשׁ פּוֹכְבִים שָׁאוֹרָם מְגַיעַ אֶרֶץ
רַק כַּאֲשֶׁר הֵם עָצְמָם אֶבֶד וְאִים.
יְשׁ אָנָשִׁים שְׂאוֹו זְכָרָם מְאֵיר
כַּאֲשֶׁר הֵם עָצְמָם אַיִם עוֹד בְּתוּכֵינוּ
אוֹרוֹת אֱלֹה הַמְבָהִיקִים
בְּחַשְׁפַת הַלִיל
הֵם הֵם שְׁמֹרָאִים לְאָדָם אֶת פְּדָרָךְ.

THERE ARE STARS up above,
so far away we only see their light
long, long after the star itself is gone.
And so it is with people that we loved —
their memories keep shining ever brightly
though their time with us is done.
But the stars that light up the darkest night,
these are the lights that guide us.
As we live our days, these are the ways we remember.

MOURNER'S KADDISH

YITGADAL v'yitkdash shimei raba.

B'alma di v'ra chirutei,
v'yamllich malchutei,
b'chayeichon uv'yomeichon
uv'chaye d'chol beit Yisrael,
baagala uvizman kariy. V'imru: Amen.

Yhei sh'mei raba m'varach
l'alim ul'almei almaya.
Yitbarach v'yishtabach v'yitpaar
v'yitromam v'yitnasei,
v'yit'hadar v'yitaleh v'yit'halal
sh'mei d'kudsha b'ruch Hu,
l'eila min kol birchata v'shirata,
tushb'chata v'sechemata,
daamiran b'alma. V'imru: Amen.
Yhei sh'lama raba min sh'maya,
v'chayim aleinu v'al kol Yisrael.
V'imru: Amen.

Oseh shalom bimromav,
Hu yaasch shalom aleinu,
v'al kol Yisrael. V'imru: Amen.

תִּתְגַּדֵּל וַיְתִקְדֹּשׁ שְׁמָה רֶבֶא

בְּעָלָמָא ذַי בְּרָא כְּרוּוֹתָה,
וַיְמַלֵּךְ מֶלֶכְוָתָה,
בְּחַיִכּוֹ וּבְיוּמִיכּוֹ
וּבְחַיִי דָּכָל בֵּית יִשְׂרָאֵל,
בְּעֲגָלָא וּבְזָמָן קָרִיב וְאָמְרוּ אָמְנוֹ.

יְהָא שְׁמָה רֶבֶא מִבְּרָךְ
לְעַלְםָם וּלְעַלְמָי עַלְמָנָיא.
יִתְפַּרְחֶה וִיְשַׁפְּבַח, וִיַּתְפַּאֲרֶ
וּיִתְרֻמֶּס וִיַּתְנַשֶּׁא,
וִיַּתְהַפֵּר וִיַּתְעַלֵּה וִיַּתְהַלֵּל
שְׁמָה זְקָדוֹשָׁא בָּרוּךְ הוּא,
לְעַלְאָ מָנוֹ כָּל בְּרִכְתָּא וּשְׁינְתָּא,
תְּשִׁבְחַתָּא וּנְחַמְתָּא,
דְּאָמְרוּ בְּעָלָמָא. וְאָמְרוּ אָמְנוֹ.

יְהָא שְׁלָמָא רֶבֶא מָנוֹ שְׁמָפָא,
וּמִים עַלְינוּ וְעַל כָּל יִשְׂרָאֵל
וְאָמְרוּ אָמְנוֹ.

עֲשָׂה שָׁלוֹם בְּמִרוּמִין,
הָוּא יִعֲשֶׂה שָׁלוֹם עַלְינוּ,
וְעַל כָּל יִשְׂרָאֵל. וְאָמְרוּ אָמְנוֹ.

EXALTED and hallowed be God's great name
in the world which God created, according to plan.
May God's majesty be revealed in the days of our lifetime
and the life of all Israel — speedily, imminently, to which we say Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted, extolled, glorified, adored, and lauded
be the name of the Holy Blessed One, beyond all earthly words and songs of blessing,
praise, and comfort. To which we say Amen.

May there be abundant peace from heaven, and life, for us and all Israel,
to which we say Amen.

May the One who creates harmony on high, bring peace to us and to all Israel.
To which we say Amen.

HYMNS / PIYUTIM

*Hymns**Shabbat**Handshah**Songs**Israeli Songs**Days of Awe**Three Festivals**Sukkot**Prash**Shavuot**Chanukah**Tu Bishvat**Purim**Songs of Memory**Meditation and Healing**National Hymns*

ADON OLAM

Adon olam asher malach,

b'terem kol y'ezir nivra.

Leit naasah v'cheftzo kol,
azai Melech sh'mo nikra.

V'acharei kichlot hakol,

Ivado yimloch nora.

V'hu hayah, v'hu hoveh,

v'hu yih'yeh, b'tifarash.

V'hu echad v'ein sheini.

Phamshil lo phachbirah.

B'li reishit b'li tachlit,

v'lo haor v'hamisrah.

V'hu Eli v'chai go-ali,

v'tzur chevli b'et tzarah.

V'hu nisi umanos li

m'nat kosi b'yom ekra.

B'yado afkid ruchi,

b'et ishan v'a-irah.

V'im ruchi g'viyati,

Adonai li v'lo ira.

אדון עולם אשר מלך,
בטרם כל יציר נברא
לעת נעשה בחרפצו כל,
אוֹי מלך שמו נקרא.אחרי כלות הכל,
לבדו מלוך נורא.
וهو היה, והוא היה,
וهو יהיה, בתפארה.וهو אחד ואין שני,
להמשיל לו להחכירה.
בלי ראשית בלי תכלית,
ולו העוז והძקנה.וهو אלוי וחי נאלי,
וצור חכלי בעת צרה.
וهو נסיך ומלך לי
קננת פושי ביום אקרא.בידך אפקיד רוחי,
בעת אישון ואעינה.
עם רוחי גוּניתי,
יְיָ לֵי וְלֹא אִינָא.

You are our Eternal God, who reigned before any being had been created;
when all was done according to Your will, then You were called Ruler.

And after all ceases to be, You alone will rule in majesty.
You have been, are yet, and will be in glory.

And You are One; none other can compare to or consort with You.
You are without beginning, without end. To You belong power and dominion.

And You are my God, my living Redeemer, my Rock in times of trouble and distress.
You are my standard bearer and my refuge, my benefactor when I call on You.

Into Your hands I entrust my spirit, when I sleep and when I wake,
and with my spirit my body also; Adonai is with me and I shall not fear.