



SHACHARIT FOR WEEKDAYS

הוֹדוּ לַי קְרָאוּ בְשֵׁמוֹ, הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו: שִׁירוּ
 לוֹ זִמְרוּ לוֹ, שִׁיחוּ בְּכָל נִפְלְאוֹתָיו: הִתְהַלְלוּ בְּשֵׁם
 קִדְשׁוֹ, יִשְׁמַח לֵב מְבַקְשֵׁי יי: דִּרְשׁוּ יי וַעֲזוּ, בִּקְשׁוּ פָּנָיו
 תָּמִיד: זָכְרוּ נִפְלְאוֹתָיו אֲשֶׁר עָשָׂה, מִפְּתֵי וּמִשְׁפְּטֵי פִיהוּ:
 זָרַע יִשְׂרָאֵל עֲבָדוֹ, בְּנֵי יַעֲקֹב בְּחִירָיו: הוּא יי אֱלֹהֵינוּ, בְּכָל
 הָאָרֶץ מִשְׁפָּטָיו: זָכְרוּ לְעוֹלָם בְּרִיתוֹ, דְּבַר צִוָּה לְאַלְפֵי דוֹר:
 אֲשֶׁר כָּרַת אֶת אַבְרָהָם, וַשְׁכַּוְעָתוֹ לִיצְחָק: וַיַּעֲמִידָהּ
 לַיעֲקֹב לְחֵק, לְיִשְׂרָאֵל בְּרִית עוֹלָם: לֵאמֹר: לָךְ אֶתֵּן אֶרֶץ
 כְּנָעַן, חֶבֶל נַחֲלָתְכֶם: בְּהִיוֹתְכֶם מְתֵי מִסְפָּר, כְּמַעֲט וְגָרִים
 בָּהּ: וַיִּתְּהִלְכוּ מִגּוֹי אֶל גּוֹי, וּמִמַּמְלָכָה אֶל עַם אֲחֵר: לֹא
 הִנִּיחַ לְאִישׁ לַעֲשֹׂקָם, וַיּוֹכַח עֲלֵיהֶם מַלְכִּים: אֵל תִּגְעוּ
 בְּמִשְׁיַחִי, וּבִנְבִיאֵי אֵל תִּרְעוּ: שִׁירוּ לַי כָּל הָאָרֶץ, בִּשְׁרוּ
 מִיּוֹם אֶל יוֹם יִשׁוּעָתוֹ: סִפְּרוּ בְּגוֹיִם אֶת כְּבוֹדוֹ, בְּכָל
 הָעַמִּים נִפְלְאוֹתָיו: כִּי גָדוֹל יי וּמְהֻלָּל מְאֹד, וְנוֹרָא הוּא עַל
 כָּל אֱלֹהִים: כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים (Pause) וַיִּשְׁמִים
 עָשָׂה: הוֹד וְהָדָר לְפָנָיו, עַז וְחִדּוֹה בְּמִקְוָמוֹ: הָבוּ לַי
 מִשְׁפָּחוֹת עַמִּים, הָבוּ לַי כְּבוֹד וַעֲזוּ: הָבוּ לַי כְּבוֹד שְׁמוֹ,
 שְׂאוּ מִנְחָה וּבָאוּ לְפָנָיו, הִשְׁתַּחֲווּ לַי בְּהִדְרַת קִדְשׁ: חִילוּ
 מִלְּפָנָיו כָּל הָאָרֶץ, אֵף תִּכּוֹן תִּבֵּל כָּל תְּמוּנָה: יִשְׁמְחוּ
 הַשָּׁמַיִם וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם יי מֶלֶךְ: יִרְעֵם הַיָּם
 וּמִלֵּאוֹ, יַעֲלֶץ הַשָּׂדֶה וְכָל אֲשֶׁר בּוֹ: אוֹ יִרְגְּנוּ עֲצֵי הַיַּעַר,
 מִלְּפָנֵי יי כִּי בָא לְשִׁפּוֹט אֶת הָאָרֶץ: הוֹדוּ לַי כִּי טוֹב, כִּי
 לְעוֹלָם חֶסֶדוֹ: וַאֲמָרוּ, הוֹשִׁיעֵנו אֱלֹהֵי יִשְׂרָאֵל, וְקַבְּצֵנוּ

**SHACHARIT FOR WEEKDAYS**

הוֹדוּ Offer praise to the Lord, proclaim His Name; make His deeds known among the nations. Sing to Him, chant praises to Him, speak of all His wonders. Glory in His holy Name; may the heart of those who seek the Lord rejoice. Search for the Lord and His might; continually seek His countenance. Remember the wonders that He has wrought, His miracles, and the judgments of His mouth. O descendants of Israel His servant, children of Jacob, His chosen ones: He is the Lord our God; His judgments extend over the entire earth. Remember His covenant forever, the word which He has commanded to a thousand generations; the covenant which He made with Abraham, and His oath to Isaac. He established it for Jacob as a statute, for Israel as an everlasting covenant, stating, "To you I shall give the land of Canaan"—the portion of your inheritance, when you were but few, very few, and strangers in it. They wandered from nation to nation, and from one kingdom to another people. He permitted no one to wrong them, and admonished kings for their sakes, "Do not touch My anointed ones, and do not harm My prophets." Sing to the Lord, all the earth; proclaim His deliverance from day to day. Recount His glory among the nations, His wonders among all the peoples. For the Lord is great and highly praised; He is awesome above all gods. For all the gods of the nations are naught, but the Lord made the heavens. Majesty and splendor are before Him, strength and joy in His presence. Render to the Lord, families of nations, render to the Lord honor and might. Render to the Lord the honor due His Name; bring an offering and come before Him, bow down to the Lord in resplendent holiness. Tremble before Him, all the earth; indeed, the world will be firmly established that it shall not falter. The heavens will rejoice, the earth will exult, and among the nations they will proclaim, "The Lord reigns!" The sea and its fullness will roar; the field and all therein will jubilate. Then the trees of the forest will sing before the Lord, when He comes to judge the earth.

וְהַצִּילָנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח
בְּתִהְלֶתְךָ: בָּרוּךְ יְיָ אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם,
וַיֹּאמְרוּ כָּל הָעָם אָמֵן וְהִלֵּל לֵי: רֹמְמוֹ יְיָ אֱלֹהֵינוּ
וְהַשְׁתַּחֲוּוּ לַהֶדֶם רַגְלָיו, קְדוֹשׁ הוּא: רֹמְמוֹ יְיָ אֱלֹהֵינוּ
וְהַשְׁתַּחֲוּוּ לַהֵר קְדוֹשׁ, כִּי קְדוֹשׁ יְיָ אֱלֹהֵינוּ: וְהוּא רַחוּם
יִכְפֹּר עֵוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב אָפֹן, וְלֹא יַעִיר כָּל
חַמְתּוֹ: אַתָּה יְיָ לֹא תִכְלֹא רַחֲמֶיךָ מִמֶּנִּי, חֲסִדְּךָ וְאַמְתָּךְ
תָּמִיד יִצְרוּנִי: זָכַר רַחֲמֶיךָ יְיָ וְחֲסִדְּךָ, כִּי מַעֲוֹלָם הָמָּה:⁶
תָּנוּ עֵז לְאֱלֹהִים עַל יִשְׂרָאֵל גְּאוּתוֹ, וְעֵזוֹ בַּשָּׂחֳקִים: נוֹרָא
אֱלֹהִים מִמְּקֹדְשֶׁיךָ, אֵל יִשְׂרָאֵל הוּא נָתַן עֵז וְתַעֲצֻמוֹת
לָעָם, בָּרוּךְ אֱלֹהִים: אֵל נִקְמוֹת יְיָ, אֵל נִקְמוֹת הוֹפִיעַ:
הַנִּשְׂא שֹׁפֵט הָאָרֶץ, הָשִׁב גְּמוּלָה עַל גְּאִים: לֵי הִשְׁוִיעָה,
עַל עַמְּךָ בְּרִכְתְּךָ סֵלָה: יְיָ צְבָאוֹת עֲמָנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי
יַעֲקֹב סֵלָה: יְיָ צְבָאוֹת, אֲשֶׁרִי אָדָם בִּמְחָ כָּךְ: יְיָ
הַוִּשְׁעָה, הַמִּלֵּךְ יַעֲנֵנוּ כִּיּוֹם קְרָאֵנוּ: הוֹשִׁיעָה אֶת עַמְּךָ
וּבְרַךְ אֶת נַחֲלֶתְךָ, וְרָעַם וְנִשְׂאָם עַד הָעוֹלָם: נַפְשֵׁנוּ
חִפְתָּה לֵי, עֲזָרְנוּ וּמִגִּנָּנוּ הוּא: כִּי בּוֹ יִשְׁמַח לִבֵּנוּ, כִּי בְשֵׁם
קְדוֹשׁ בְּטַחְנוּ: יְהִי חֲסִדְּךָ יְיָ עָלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ לָךְ: יְיָ
הִרְאֵנוּ יְיָ חֲסִדְּךָ, וַיִּשְׁעֶךָ תִּתֵּן לָנוּ: קוֹמָה עֲזֹרָתָה לָנוּ,
וּפָדֵנוּ לְמַעַן חֲסִדְּךָ: אֲנֹכִי יְיָ אֱלֹהֶיךָ הַמַּעֲלֶךְ מֵאֶרֶץ
מִצְרַיִם, הִרְחַב פִּיךָ וְאַמְלֵאָהוּ: אֲשֶׁרִי הָעָם שָׁכְכָה לוֹ,
אֲשֶׁרִי הָעָם שִׁי אֱלֹהָיו: וְאַנִּי בְּחֲסִדְּךָ בְּטַחְתִּי יָגַל לְפִי
בִּישׁוּעָתְךָ, אֲשִׁירָה לֵי כִּי גָמַל עָלַי: ¹⁹

1. 1 Chronicles 16:8-36. 2. Psalms 99:5. 3. Ibid. 99:9. 4. Ibid. 78:38. 5. Ibid. 40:12.
6. Ibid. 25:6. 7. Ibid. 68:35-36. 8. Ibid. 94:1-2. 9. Ibid. 3:9. 10. Ibid. 46:8. 11. Ibid. 84:13.
12. Ibid. 20:10. 13. Ibid. 28:9. 14. Ibid. 33:20-22. 15. Ibid. 85:8. 16. Ibid. 44:27. 17. Ibid.
81:11. 18. Ibid. 144:15. 19. Ibid. 13:6.

Give thanks to the Lord for He is good, for His kindness is everlasting. And say, "Help us, God of our salvation, gather us and deliver us from among the nations, that we may give thanks to Your holy Name and glory in Your praise. Blessed is the Lord, the God of Israel, to all eternity"; and all the people said Amen and praise to the Lord.¹ Exalt the Lord our God, and bow down at His footstool; holy is He.² Exalt the Lord our God, and bow down at His holy mountain, for the Lord our God is holy.³ And He, being compassionate, pardons iniquity, and does not destroy; time and again He turns away His anger, and does not arouse all His wrath.⁴ May You, Lord, not withhold Your mercies from me; may Your kindness and truth continually guard me.⁵ Lord, remember Your mercies and kindnesses, for they have existed for all time.⁶ Ascribe power to God; His majesty is over Israel, and His might is in the skies. God, You are feared from Your Sanctuary; it is the God of Israel who grants strength and power to His people; blessed is God.⁷ The Lord is a God of retribution; O God of retribution, reveal Yourself! Judge of the earth, arise; render to the arrogant their recompense.⁸ Deliverance is the Lord's; may Your blessing be upon Your people forever.⁹ The Lord of hosts is with us; the God of Jacob is our eternal stronghold.¹⁰ Lord of hosts, happy is the man who trusts in You.¹¹ Lord, help us; may the King answer us on the day we call.¹² Grant salvation to Your people and bless Your heritage; tend them and exalt them forever.¹³ Our soul yearns for the Lord; He is our help and our shield. For our heart shall rejoice in Him, for we have put our trust in His holy Name. May Your kindness, Lord, be upon us, as we have placed our hope in You.¹⁴ Lord, show us Your kindness and grant us Your deliverance.¹⁵ Arise, be our help, and redeem us for the sake of Your lovingkindness.¹⁶ I am the Lord your God who brought you up from the land of Egypt; open wide your mouth, [state all your desires] and I shall grant them.¹⁷ Happy is the people whose lot is thus; happy is the people whose God is the Lord.¹⁸ I have placed my trust in Your kindness, my heart shall rejoice in Your deliverance; I will sing to the Lord for He has dealt kindly with me.¹⁹

מִזְמוֹר שִׁיר חֲנֻכַּת הַבֵּית לַדָּוָד: אֲרוּמָמָךְ יי כִּי דִלִּיתָנִי,
וְלֹא שִׁמַּחְתָּ אִיבִי לִי: יי אֱלֹהִי, שְׁוַעֲתִי אֱלִיד
וּתְרַפָּאֲנִי: יי הַעֲלִית מִן שָׂאוֹל נַפְשִׁי, חַיִּיתָנִי מִיַּדִּי בּוֹר:
וַפָּרוּ לִי חֲסִידִי, וְהוֹדוּ לִזְכוֹר קִדְשׁוֹ: כִּי רָגַע בְּאִפּוֹ, חַיִּים
בְּרָצוֹנוֹ, בְּעָרֵב יָלִין בְּכִי וּלְפָקֵר רָנָה: וְאֲנִי אִמְרָתִי בְּשִׁלּוֹי,
כֹּל אֲמוּט לְעוֹלָם: יי בְּרָצוֹנְךָ הַעֲמַדְתָּה לְהַרְרִי עוֹ, הַסְתַּרְתָּ
פָּנֶיךָ, הֵייתִי נִבְהָל: אֱלִיד יי אֶקְרָא, וְאֵל יי אֶתְחַנֵּן: מִה בָּצַע
בְּדַמִּי בְּרִדְתִּי אֶל שַׁחַת, הַיּוֹדֵךְ עֶפֶר הַיְּגִיד אֶמְתֵּךְ: שָׁמַע
יי וַחֲנֻנִי, יי הִיָּה עוֹזֵר לִי: הַפִּכְתָּ מִסִּפְדִּי לְמַחֹל לִי, פִּתַּחְתָּ
שְׁקִי וְתִאֲזַרְנִי שִׁמְחָה: לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יִדָּם, יי אֱלֹהִי,
לְעוֹלָם אֲוִדְךָ:

Rise and remain standing until כבוד on page 31.

יי מֶלֶךְ, יי מֶלֶךְ, יי יִמְלֹךְ לְעוֹלָם וָעֶד: יי מֶלֶךְ, יי מֶלֶךְ,
יי יִמְלֹךְ לְעוֹלָם וָעֶד: וְהָיָה יי לְמֶלֶךְ עַל כָּל
הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יי אֶחָד וְשֵׁמוֹ אֶחָד:

הוֹשִׁיעֵנו יי אֱלֹהֵינוּ וְקַפְּצֵנוּ מִן הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קִדְשֶׁךָ,
לְהַשְׁתַּבֵּחַ בְּתִהְלָתְךָ: בְּרוּךְ יי אֱלֹהֵי יִשְׂרָאֵל מִן
הָעוֹלָם וְעַד הָעוֹלָם, וְאָמַר כָּל הָעָם אָמֵן, הַלְלוּיָהּ: כֹּל
הַנְּשָׁמָה תִּהְלֵל יְהִי הַלְלוּיָהּ:

לְמַנְצֶחַ בְּגִיגַת מִזְמוֹר שִׁיר: אֱלֹהִים יַחֲנֻנוּ וַיְבָרְכֵנוּ, יֵאָר
פָּנָיו אֶתָּנוּ סֵלָה: לְדַעַת בְּאֶרֶץ דְּרָכֶךָ, בְּכָל גּוֹיִם
יִשְׁוַעֲתֶךָ: יוֹדוּךָ עַמִּים אֱלֹהִים, יוֹדוּךָ עַמִּים כָּלָם: יִשְׁמְחוּ
וַיִּרְצֻנוּ לְאֻמִּים, כִּי תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל, וְלְאֻמִּים בְּאֶרֶץ תִּנְחֵם
סֵלָה: יוֹדוּךָ עַמִּים אֱלֹהִים, יוֹדוּךָ עַמִּים כָּלָם: אֶרֶץ נִתְּנָה
יְבוּלָהּ, יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ: יְבָרְכֵנוּ אֱלֹהִים, וַיִּירָאוּ אֶתֹּ
כָּל אִפְסֵי אֶרֶץ:

1. Psalm 30. 2. Ibid. 10:16, 93:1, Exodus 15:18; Talmud Bavli, Soferim 14:8; Pirkei Hechalot.
3. Zechariah 14:9. 4. Psalms 106:47-48. 5. Ibid. 150:6. 6. Ibid. 67.

מזמור A psalm, a song of dedication of the House, by David. I exalt You, Lord, for You have uplifted me, and did not allow my enemies to rejoice over me. Lord, my God, I cried out to You, and You healed me. Lord, You have brought up my soul from *sheol*; You have kept me alive, that I should not descend to the pit. Sing to the Lord, you His pious ones, and praise His holy Name. For His wrath endures but for a moment, when He is conciliated there is [long] life; when one retires at night weeping, joy will come in the morning. In my security I thought, "I shall never falter." Lord, by Your favor You have made my mountain stand strong; when You concealed Your countenance, I was alarmed. I called to You, O Lord, and I made supplication to the Lord: What profit is there in my death, in my going down to the grave? Can dust praise You? Can it proclaim Your truth? Lord, hear and be gracious to me; Lord, be a help to me. You have turned my mourning into dancing; You have loosened [the cords of] my sackcloth and girded me with joy. Therefore my soul shall sing to You, and not be silent; Lord my God, I will praise You forever.¹

Rise and remain standing until *May the glory* on page 31.

מלך "The Lord is King, the Lord was King, the Lord will be King forever and ever."² The Lord is King, the Lord was King, the Lord will be King forever and ever. The Lord will be King over all the earth; on that day the Lord will be One and His Name One.³

הושיענו Deliver us, Lord our God; gather us from among the nations, that we may give thanks to Your holy Name and glory in Your praise. Blessed is the Lord, the God of Israel, forever and ever; and all the people said: Amen, praise the Lord!⁴ Let every being that has a soul praise the Lord. Praise the Lord.⁵

למנוחה For the choirmaster, a song with instrumental music; a psalm. May God be gracious to us and bless us, may He make His countenance shine upon us forever, that Your way be known on earth, Your salvation among all nations. The nations will extol You, O God; all the nations will extol You. The nations will rejoice and sing for joy, for You will judge the peoples justly and guide the nations on earth forever. The peoples will extol You, O God; all the peoples will extol You, for the earth will have yielded its produce, and God, our God, will bless us. God will bless us; and all, from the furthest corners of the earth, shall fear Him.⁶

PESUKI DEZIMRAH – VERSES OF PRAISE

Hold the two front *tzitzit* for the blessing *ברוך שׂאמר*. At the conclusion of the blessing, before releasing the *tzitzit*, pass them over the eyes and kiss them.

Uttering any words—other than prayer—is prohibited from this point until after the Amidah on page 54. (Regarding prayer responses, see chart inside back cover.)

לְשֵׁם יְחִיד קוֹדֶשׁא בְּרִיךְ הוּא וְשִׁכְנִיתָה לְיַחְדָּא שֵׁם יי' בּוֹהֵי
בְּיַחְדָּא שְׁלִים בְּשֵׁם כָּל יִשְׂרָאֵל:

בְּרוּךְ שׂאֲמַר וְהָיָה הָעוֹלָם, בְּרוּךְ הוּא, בְּרוּךְ אֹמֵר
וְעֹשֶׂה, בְּרוּךְ גּוֹזֵר וּמְקִים, בְּרוּךְ עֹשֶׂה
בְּרֵאשִׁית, בְּרוּךְ מְרַחֵם עַל הָאָרֶץ, בְּרוּךְ מְרַחֵם עַל
הַבְּרִיּוֹת, בְּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירֵאָיו, בְּרוּךְ חַי
לְעַד וְקַיִם לְנֶצַח, בְּרוּךְ פּוֹדֶה וּמַצִּיל, בְּרוּךְ שְׂמוֹ.
בְּרוּךְ אַתָּה יי' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הָאֵל, אָב
הַרְחֵמֵנוּ, הַמְהַלֵּל בְּפֶה עַמּוֹ, מְשַׁבַּח וּמְפָאֵר בְּלִשׁוֹן
חֲסִידָיו וְעַבְדָּיו, וּבְשִׁירֵי דוֹד עַבְדְּךָ. נְהַלֵּלְךָ יי' אֱלֹהֵינוּ,
בְּשִׁבְחוֹת וּבְזִמְרוֹת, נִגְדְּלְךָ וְנִשְׁבַּחְךָ וְנִפְאֶרְךָ, וְנִמְלִיכְךָ
וְנִזְכִּיר שִׁמְךָ מִלְכֵנוּ אֱלֹהֵינוּ. יְחִיד, חַי הָעוֹלָמִים מֶלֶךְ.
מְשַׁבַּח וּמְפָאֵר עַד־ עַד שְׂמוֹ הַגָּדוֹל. בְּרוּךְ אַתָּה יי',
מֶלֶךְ מְהַלֵּל בְּתִשְׁבְּחוֹת: אָמֵן Cong.

The following psalm is omitted on Erev Pesach, Chol Hamoed Pesach, and Erev Yom Kippur.

מִזְמוֹר לְתוֹדָה, הֲרִיעוּ לִי כָּל הָאָרֶץ: עֲבָדוּ אֶת יי'
בְּשִׁמְחָה, בָּאוּ לִפְנֵי בְּרִנָּה: דַּעוּ כִּי יי' הוּא
אֱלֹהִים, הוּא עֲשָׂנוּ, וְלוֹ אֲנַחְנוּ, עַמּוֹ, וְצֵאן מִרְעִיתוֹ: בָּאוּ
שְׁעָרָיו בְּתוֹדָה, חֲצִרָתוֹ בְּתִהְלָה, הוֹדוּ לוֹ בְּרָכוּ שְׂמוֹ: כִּי
טוֹב יי' לָעוֹלָם חֶסֶד, וְעַד דֹּר וָדֹר אֱמוּנָתוֹ:²

1. Pronounced "Yud Kay b'Vöv Kay." 2. Psalm 100.

PESUKEI DEZIMRAH—VERSES OF PRAISE

Hold the two front *tzitzit* for the blessing *Blessed is He who spoke*. At the conclusion of the blessing, before releasing the *tzitzit*, pass them over the eyes and kiss them.

Uttering any words—other than prayer—is prohibited from this point until after the Amidah on page 54. (Regarding prayer responses, see chart inside back cover.)

לשם For the sake of the union of the Holy One, blessed be He, with His Shechinah, to unite the Name *yud-kay* with *vav-kay* in a perfect union in the name of all Israel.

ברוך Blessed is He who spoke, and the world came into being; blessed is He; blessed is He who says and does; blessed is He who decrees and fulfills; blessed is He who creates the universe; blessed is He who has compassion on the earth; blessed is He who has compassion on the creatures; blessed is He who rewards well those who fear Him; blessed is He who lives forever and exists eternally; blessed is He who redeems and saves; blessed is His Name. Blessed are You, Lord our God, King of the universe, benevolent God; merciful Father, who is praised by the mouth of His people, exalted and glorified by the tongue of His pious ones and His servants, and by the songs of David Your servant. We will extol You, Lord our God, with praises and songs; exalt, laud, and glorify You, proclaim You King, and mention Your Name, our King, our God. You are the only One—the Life of [all] the worlds, O King; praised and glorified is His great Name forever and ever. Blessed are You Lord, King who is extolled with praises. Cong. Amen.

The following psalm is omitted on Erev Pesach, Chol Hamoed Pesach, and Erev Yom Kippur.

מזמור A psalm for the thanksgiving-offering. Let all the earth sing in jubilation to the Lord. Serve the Lord with joy; come before Him with exultation. Know that the Lord is God; He has made us and we are His, His people and the sheep of His pasture. Enter His gates with gratitude, His courtyards with praise; give thanks to Him, bless His Name. For the Lord is good; His kindness is everlasting, and His faithfulness is for all generations.²

You may be seated.

יְהִי כְבוֹד יי לְעוֹלָם, יִשְׁמַח יי בְּמַעֲשָׂיו: יְהִי שֵׁם יי
 מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם: מִמְּזֶרֶח שֶׁמֶשׁ עַד
 מְבֹאוֹ, מְהֵלֵל שֵׁם יי: רַם עַל כָּל גּוֹיִם א יי, עַל הַשָּׁמַיִם
 כְּבוֹדוֹ: יי, שֹׁמֵד לְעוֹלָם, יי, זְכָרְךָ לְדֹר וָדֹר: יי בַּשָּׁמַיִם
 הַכִּין כֶּסֶּא, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה: יִשְׁמַחוּ הַשָּׁמַיִם
 וְתִגַּל הָאָרֶץ, וַיֹּאמְרוּ בְּגוֹיִם יי מֶלֶךְ: יי מֶלֶךְ, יי מֶלֶךְ,
 יי יִמְלֹךְ לְעוֹלָם וָעֶד: יי מֶלֶךְ עוֹלָם וָעֶד, אֲבָדוּ גּוֹיִם
 מֵאַרְצוֹ: יי הִפִּיר עֵצַת גּוֹיִם, הִנִּיא מַחֲשָׁבוֹת עַמִּים: יי
 רַבּוֹת מַחֲשָׁבוֹת בְּלֵב אִישׁ, וְעֵצַת יי הִיא תְּקוּם: יי עֵצַת
 יי לְעוֹלָם תִּעָמֵד, מַחֲשָׁבוֹת לְבֹ לְדֹר וָדֹר: יי כִּי הוּא אָמַר
 וַיְהִי, הוּא צִוָּה וַיַּעֲמֵד: יי כִּי בָחַר יי בְּצִיּוֹן, אוֹהֶה לְמוֹשֵׁב
 לוֹ: יי כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה, יִשְׂרָאֵל לְסִגְלָתוֹ: יי כִּי, לֹא
 יִפֹּשׁ יי עַמּוֹ, וְנִחַלְתּוֹ לֹא יַעֲזֹב: יי וְהוּא רַחוּם יַכְפִּיר עוֹן
 וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפּוֹ, וְלֹא יַעִיר כָּל חַמְתּוֹ: יי
 יי הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קָרְאֵנוּ: יי

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְךָ סֵלָה: יי אֲשֶׁרִי
 הָעָם שֹׁכֵכָה לוֹ, אֲשֶׁרִי הָעָם שֵׁי
 אֱלֹהֵיו: יי תִּהְיֶה לְדָוִד, אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ,
 וַאֲבָרְכָה שֹׁמֵד לְעוֹלָם וָעֶד: בְּכָל יוֹם אֲבָרְכְּךָ,
 וַאֲהַלֵּל שֹׁמֵד לְעוֹלָם וָעֶד: גָּדוֹל יי וּמְהֵלֵל
 מְאֹד, וְלִגְדָלְתוֹ אֵין חֶקֶר: דָּוִד לְדָוִד יִשְׁבַּח

1. Psalms 104:31. 2. Ibid. 113:2-4. 3. Ibid. 135:13. 4. Ibid. 103:19. 5. 1 Chronicles 16:31.
 6. See note 2, page 29. 7. Psalms 10:16. 8. Ibid. 33:10. 9. Proverbs 19:21. 10. Psalms
 33:11. 11. Ibid. 33:9. 12. Ibid. 132:13. 13. Ibid. 135:4. 14. Ibid. 94:14. 15. Ibid. 78:38.
 16. Ibid. 20:10. 17. Ibid. 84:5. 18. Ibid. 144:15.

You may be seated.

יְיָ May the glory of the Lord be forever; may the Lord find delight in His works.¹ May the Name of the Lord be blessed from now and to all eternity. From the rising of the sun to its setting, the Name of the Lord is praised. The Lord is high above all nations; His glory transcends the heavens.² O Lord, Your Name is forever; Your remembrance, Lord, is throughout all generations.³ The Lord has established His throne in the heavens, and His kingship has dominion over all.⁴ The heavens will rejoice, the earth will exult, and among the nations they will proclaim, "The Lord reigns!"⁵ The Lord is King, the Lord was King, the Lord shall be King for ever and ever.⁶ The Lord reigns for all eternity; the nations have vanished from His land.⁷ The Lord has annulled the counsel of nations; He has foiled the schemes of peoples.⁸ Many are the thoughts in the heart of man, but it is the counsel of the Lord that endures.⁹ The counsel of the Lord stands forever, the thoughts of His heart throughout all generations.¹⁰ For He spoke, and it came to be; He commanded, and it endured.¹¹ Indeed, the Lord has chosen Zion; He desired it for His dwelling place.¹² For God has chosen Jacob for Himself, Israel as His beloved treasure.¹³ Indeed, the Lord will not abandon His people, nor will He forsake His heritage.¹⁴ And He, being compassionate, pardons iniquity, and does not destroy; time and again He turns away His anger, and does not arouse all His wrath.¹⁵ Deliver us, O Lord; may the King answer us on the day we call.¹⁶

Transliteration, page 623.

אֲשֶׁר־ Happy are those who dwell in Your House; they will yet praise You forever.¹⁷ Happy is the people whose lot is thus; happy is the people whose God is the Lord.¹⁸ A psalm of praise by David: I will exalt You, my God the King, and bless Your Name forever. Every day I will bless You, and extol Your Name forever. The Lord is great and exceedingly exalted, and there is no limit to His greatness. One generation to another will laud Your works, and tell

מַעֲשֵׂיךָ, וְגִבּוֹרֹתֶיךָ יִגִּידוּ: הַדֵּר כְּבוֹד הַוָּדָק,
וּדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה: וְעֻזּוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ,
וְגִדְלֹתֶיךָ אֲסַפְּרָנָה: זָכַר רַב טוֹבְךָ יִפְיֵעוּ, וְצִדְקֹתֶיךָ
יִרְנְנוּ: חֲנוּן וְרַחוּם יְיָ, אֶרְךְ אֲפִים וְגִדְלֵי חֶסֶד: טוֹב
יְיָ לִכְלָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו: יוֹדוּךָ יְיָ כָּל
מַעֲשֵׂיךָ, וְחִסְדֶּיךָ יִבְרְכוּכָה: כְּבוֹד מַלְכוּתֶיךָ
יֹאמְרוּ, וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ: לְהוֹדִיעַ לִבְנֵי הָאָדָם
גִּבּוֹרֹתָיו, וְכְבוֹד הַדֵּר מַלְכוּתוֹ: מַלְכוּתֶיךָ מַלְכוּת
כָּל עוֹלָמִים, וּמִמְשַׁלְתֶּיךָ בְּכָל דּוֹר וָדוֹר: סוֹמֵךְ יְיָ
לְכָל הַנִּפְלְאִים, וְזוֹקֵף לְכָל הַכְּפוּפִים: עֵינֵי כָל
אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:
פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל
חַי רֵצוֹן: צִדִּיק יְיָ בְּכָל דְּרָכָיו,
וְחֹסֵד בְּכָל מַעֲשָׂיו: קָרוֹב יְיָ
לְכָל קָרְאִיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ
בְּאַמֶּת: רֵצוֹן יִרְאִיו יַעֲשֶׂה, וְאֵת שְׂוַעְתָּם יִשְׁמַע
וְיוֹשִׁיעַם: שׁוֹמֵר יְיָ אֶת כָּל אֲהַבָּיו, וְאֵת כָּל
הָרָשָׁעִים יִשְׁמִיד: תִּהְיֶה יְיָ יִדְבֹּר פִּי, וַיְבָרֶךְ כָּל
בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד: וְאַנְחֵנוּ נִבְרַךְ יְיָ,
מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ:²

Touch the hand *tefillin* while saying פותח את ידך and the head *tefillin* while saying ומשביע לכל חי רצון, and touch the fingertips to the lips. This verse must be recited with concentration; see Laws on page 586.

1. Psalm 145. 2. Ibid. 115:18.

of Your mighty acts. I will speak of the splendor of Your glorious majesty and of Your wondrous deeds. They will proclaim the might of Your awesome acts, and I will recount Your greatness. They will express the remembrance of Your abounding goodness, and sing of Your righteousness. The Lord is gracious and compassionate, slow to anger and of great kindness. The Lord is good to all, and His mercies extend over all His works. Lord, all Your works will give thanks to You, and Your pious ones will bless You. They will declare the glory of Your kingdom, and tell of Your strength. To make known to men His mighty acts, and the glorious majesty of His kingdom. Your kingship is a kingship over all worlds, and Your dominion is throughout all generations. The Lord supports all who fall, and makes erect all who are bent. The eyes of all look expectantly to You, and You give them their food at the

Touch the hand *tefillin* while saying *You open...* and the head *tefillin* while saying *and satisfy...*, and touch the fingertips to the lips. This verse must be recited with concentration; see Laws on page 586.

proper time. You open Your hand and satisfy the desire of every living thing. The Lord is righteous in all His ways, and benevolent in all His deeds. The Lord is close to all who call upon Him, to all who call upon Him in truth. He fulfills the desire of those who fear Him, hears their cry and delivers them. The Lord watches over all who love Him, and will destroy all the wicked. My mouth will utter the praise of the Lord, and let all flesh bless His holy Name forever.¹ And we will Bless the Lord from now to eternity. Praise the Lord.²

הַלְלוּיָהּ, הַלְלִי נַפְשִׁי אֶת יי: אֶהְלֶלָה יי בְּחַיִּי, אֲזַמְּרָה
 לֵאלֹהֵי בְעוּדַי: אֵל תִּבְטָחוּ בְּנִדְיָכִים, בְּכֵן
 אָדָם שָׁאִין לוֹ תְּשׁוּעָה: תֵּצֵא רוּחוֹ יָשֵׁב לְאַדְמָתוֹ, בַּיּוֹם
 הַהוּא אֲכַדּוּ עֲשִׁתְּנֶנּוּ: אֲשֶׁרִי שָׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁכְרוּ
 עַל יי אֱלֹהָיו: עָשָׂה שָׁמַיִם וָאָרֶץ, אֶת הַיָּם וְאֶת כָּל אֲשֶׁר
 בָּם, הַשֹּׁמֵר אֶמֶת לְעוֹלָם: עָשָׂה מִשְׁפָּט לַעֲשׂוּקִים, נָתַן
 לָחֶם לָרַעֲבִים, יי מִתִּיר אֲסוּרִים: יי פָּקַח עֵוְרִים, יי זָקַף
 בְּפוֹפִים, יי אָהַב צַדִּיקִים: יי שָׁמַר אֶת גֵּרִים, יִתּוֹם
 וְאַלְמָנָה יַעֲזֹד, וְדָרַךְ רָשָׁעִים יַעֲזוּת: יִמְלֹךְ יי לְעוֹלָם,
 אֱלֹהֵיךָ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ:

הַלְלוּיָהּ, כִּי טוֹב זִמְרָה אֱלֹהֵינוּ, כִּי נָעִים נָאוֹה
 תִּהְלֶה: בּוֹנֶה יְרוּשָׁלַיִם יי, נִדְחֵי יִשְׂרָאֵל
 יִכְנֶם: הָרוּפָא לְשִׁכּוּרֵי לֵב, וּמַחֲבֵשׁ לַעֲצָבוֹתָם: מוֹנֶה
 מִסְפָּר לְכּוֹכָבִים, לְכֹלֶם שִׁמּוֹת יִקְרָא: גָּדוֹל אֲדוֹנֵינוּ וְרַב
 כֹּחַ, לְתִבְּנוֹתוֹ אֵין מִסְפָּר: מַעֲזֹד עֲנוּיִם יי, מַשְׁפִּיל
 רָשָׁעִים עַדִּי אָרֶץ: עָנּוּ לִי בְּתוֹדָה, וְזָמְרוּ לֵאלֹהֵינוּ בְּכִנּוֹר:
 הַמְכַסֶּה שָׁמַיִם בְּעָבִים, הַמְכִּין לָאָרֶץ מָטָר, הַמְצַמִּיחַ
 הָרִים חֲצִיר: נוֹתֵן לְבִהְמָה לַחֲמָה, לְבָנִי עֶרֶב אֲשֶׁר
 יִקְרָאוּ: לֹא בְּגִבּוֹרַת הַסּוּם יִחַפֵּץ, לֹא בְּשׁוּקֵי הָאִישׁ
 יִרְצֶה: רוּצֶה יי אֶת יִרְאִיו, אֶת הַמְּיַחֲלִים לְחֶסֶדוֹ: שִׁבְחֵי
 יְרוּשָׁלַיִם אֶת יי, הַלְלִי אֱלֹהֵיךָ צִיּוֹן: כִּי חֹזֵק בְּרִיחֵי
 שַׁעֲרֶיךָ, בָּרַךְ בְּנִיךָ בְּקִרְבֶּךָ: הַשֵּׁם גְּבוּלֶךָ שָׁלוֹם, חֲלָב
 חֲמִים יִשְׂבִּיעֶךָ: הַשְׁלַח אֲמַרְתוּ אָרֶץ, עַד מְהֵרָה יִרְוַץ

הללויה Praise the Lord. Praise the Lord, O my soul. I will sing to the Lord with my soul; I will chant praises to my God with my [entire] being. Do not place your trust in munificent benefactors, in mortal man, for he does not have the ability to bring deliverance. When his spirit departs, he returns to his earth; on that very day, his plans come to naught. Fortunate is he whose help is the God of Jacob, whose hope rests upon the Lord his God. He makes the heavens, the earth, the sea and all that is in them; He keeps His promise faithfully forever. He renders justice to the oppressed; He gives food to the hungry; the Lord releases those who are bound. The Lord opens the eyes of the blind; the Lord makes erect those who are bowed down; the Lord loves the righteous. The Lord watches over the strangers; He gives strength to the orphan and the widow; and He thwarts the way of the wicked. The Lord shall reign forever, your God, O Zion, throughout all generations. Praise the Lord.¹

הללויה Praise the Lord. Sing to our God for He is good, for He is pleasant; praise befits Him. The Lord is the rebuilder of Jerusalem; He will gather the dispersed of Israel. He heals the broken-hearted, and binds up their wounds. He counts the number of the stars; He gives a name to each of them. Great is our Master and abounding in might; His understanding is beyond reckoning. The Lord strengthens the humble; He casts the wicked down to the ground. Lift your voices to the Lord in gratitude; sing to our God with a harp. He covers the heaven with clouds; He prepares rain for the earth, and makes grass grow upon the mountains. He gives to the cattle their food, to the young ravens which cry to Him. He does not desire [those who place their trust in] the strength of the horse, nor does He want those who rely upon the thighs [swiftness] of man. He desires those who fear Him, those who long for His kindness. Praise the Lord, O Jerusalem; Zion, extol your God. For He has strengthened the bolts of your gates; He has blessed your children in your midst. He has made peace within your borders; He satiates you with the finest of wheat. He sends

דְּבָרוֹ: הִנֵּתָן שְׁלֹג בַּצֶּמֶר, כְּפֹר כְּאֶפֶר יִפְזֹר: מִשְׁלִיךְ
קָרְחוֹ כְּפִתִּים, לִפְנֵי קָרְחוֹ מִי יַעֲמֹד: יִשְׁלַח דְּבָרוֹ וַיִּמָּסֵם,
יֵשֶׁב רוּחוֹ וַיָּלֹד מַיִם: מִגִּיד דְּבָרָיו לִיעֲקֹב, חֲקִיו וּמִשְׁפָּטָיו
לְיִשְׂרָאֵל: לֹא עָשָׂה כֵן לְכָל גּוֹי, וּמִשְׁפָּטִים בָּל יִדְעוּם,
הַלְלוּיָהּ:

הַלְלוּיָהּ, הִלְלוּ אֶת יי מִן הַשָּׁמַיִם, הִלְלוּהוּ בַּמְרוֹמִים:
הִלְלוּהוּ כָּל מַלְאָכָיו, הִלְלוּהוּ כָּל צְבָאוֹ:
הִלְלוּהוּ שֶׁמֶשׁ וַיָּרַח, הִלְלוּהוּ כָּל כּוֹכְבֵי אוֹר: הִלְלוּהוּ
שְׁמֵי הַשָּׁמַיִם, וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם: יִהְלֹל אֶת
שֵׁם יי, כִּי הוּא צִוָּה וַנִּבְרָאוּ: וַיַּעֲמִידֵם לְעַד לְעוֹלָם, חֵק
נָתַן וְלֹא יַעֲבוֹר: הִלְלוּ אֶת יי מִן הָאָרֶץ, תַּנִּינִים וְכָל
תַּהֲמוֹת: אֵשׁ וּבָרָד שְׁלֹג וְקִיטוֹר, רוּחַ סַעֲרָה עֹשֶׂה
דְּבָרוֹ: הַהָרִים וְכָל גְּבָעוֹת, עֵץ פְּרִי וְכָל אֲרָזִים: הַחִיָּה
וְכָל בְּהֵמָה, רֶמֶשׂ וְצִפּוֹר כָּנָף: מַלְכֵי אֶרֶץ וְכָל לְאֻמִּים,
שָׂרִים וְכָל שְׂפָטֵי אֶרֶץ: בַּחוּרִים וְגַם בְּתוֹלוֹת, זִקְנִים עִם
נְעָרִים: יִהְלֹל אֶת שֵׁם יי, כִּי נִשְׁגַּב שְׁמוֹ לְבָדוֹ, הוֹדוּ
עַל אֶרֶץ וּשְׁמַיִם: וַיֵּרָם קֶרֶן לְעַמּוֹ, תַּהֲלֶה לְכָל חֲסִידָיו,
לִבְנֵי יִשְׂרָאֵל עִם קִרְבּוֹ, הַלְלוּיָהּ:

הַלְלוּיָהּ, שִׁירוּ לַיי שִׁיר חֹדֶשׁ, תַּהֲלֶתוּ בְּקֹהֶל
חֲסִידִים: יִשְׁמַח יִשְׂרָאֵל בְּעֲשׂוֹ, בְּגִי צִיּוֹן
יִגִּילוּ בְּמַלְכָּם: יִהְלֹל שְׁמוֹ בְּמַחּוֹל, בְּתַף וּכְנֹר יִזְמְרוּ לוֹ:
כִּי רוּצָה יי בְּעַמּוֹ, יִפְאַר עַנּוּיִם בִּישׁוּעָה: יַעֲלוּ חֲסִידִים
בְּכִבוֹד, יִרְנְנוּ עַל מִשְׁכַּבּוֹתָם: רוּמָמוֹת אֵל בְּגִרוֹנָם, וְחָרַב
פִּיפִיּוֹת בְּיָדָם: לַעֲשׂוֹת נִקְמָה בַּגּוֹיִם, תּוֹכַחוֹת בְּלְאֻמִּים:

forth His command to the earth; His word runs most swiftly. He gives snow like fleece; He scatters frost like ashes. He hurls His ice like morsels; who can withstand His cold? He sends forth His word and melts them; He causes His wind to blow, and the waters flow. He tells His words [Torah] to Jacob, His statutes and ordinances to Israel. He has not done so for other nations, and they do not know [His] ordinances. Praise the Lord.¹

הַלְלוּהוּ Praise the Lord. Praise the Lord from the heavens; praise Him in the celestial heights. Praise Him, all His angels; praise Him, all His hosts. Praise Him, sun and moon; praise Him, all the shining stars. Praise Him, heavens of heavens, and the waters that are above the heavens. Let them praise the Name of the Lord, for He commanded and they were created. He has established them forever, for all time; He issued a decree, and it shall not be transgressed. Praise the Lord from the earth, sea-monsters and all [that dwell in] the depths; fire and hail, snow and vapor, stormy wind carrying out His command; the mountains and all hills, fruit-bearing trees and all cedars; the beasts and all cattle, creeping things and winged fowl; kings of the earth and all nations, rulers and all judges of the land; young men as well as maidens, elders together with young lads. Let them praise the Name of the Lord, for His Name is sublimely transcendent, it is unto Himself; [only] its radiance is upon the earth and heavens. He shall raise the glory of His people, [increase] the praise of all His pious ones, the children of Israel, the people close to Him. Praise the Lord.²

הַלְלוּהוּ Praise the Lord. Sing to the Lord a new song; [recount] His praise in the assembly of the pious. Israel will rejoice in its Maker; the children of Zion will delight in their King. They will praise His Name with dancing; they will sing to Him with the drum and harp. For the Lord desires His people; He will adorn the humble with salvation. The pious will exult in glory; they will sing upon their beds. The exaltation of God is in their throat, and a double-edged sword in their hand, to bring retribution upon the nations, punishment upon the peoples;

לְאִסּוּר מַלְכֵיהֶם בְּזָקִים, וְנִכְבְּדֵיהֶם בְּכִבְלֵי בְרוֹזֹל: לַעֲשׂוֹת
בָּהֶם מִשְׁפָּט פָּתוּב, הָדָר הוּא לְכָל חֲסִידָיו, הַלְלוּיָהּ:
הַלְלוּיָהּ, הִלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרָקִיעַ עֶזוֹ:
הַלְלוּהוּ בְּגִבּוֹרָתוֹ, הַלְלוּהוּ כְּרֹב גְּדָלוֹ:
הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנֶבֶל וּבְנֹר: הַלְלוּהוּ
בְּתֹף וּמַחֹל, הַלְלוּהוּ בְּמִנִּים וְעֶגְבִּי: הַלְלוּהוּ בְּצִלְצְלֵי
שִׁמְעַ, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כָּל הַנְּשֻׁמָּה תִהְיֶה לָּהּ
הַלְלוּיָהּ: כָּל הַנְּשֻׁמָּה תִהְיֶה לָּהּ הַלְלוּיָהּ:

Rise and remain standing until after ברכו on page 39.

בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן: בְּרוּךְ יְיָ מִצִּיּוֹן שְׁכֵן
יְרוּשָׁלַיִם, הַלְלוּיָהּ: בְּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי
יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ: וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וַיִּמְלֹא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן וְאָמֵן:
וַיְבָרֶךְ דָּוִיד אֶת יְיָ לְעֵינֵי כָל הַקָּהָל, וַיֹּאמֶר דָּוִיד,
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵי יִשְׂרָאֵל אֲבִינוּ, מֵעוֹלָם וְעַד
עוֹלָם: לֵךְ יְיָ הַגְּדִלָה, וְהַגְּבוּרָה, וְהַתְּפָאֶרֶת, וְהַנִּצָּח,
וְהַהוֹד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, לֵךְ יְיָ הַמְּמַלְכָה
וְהַמְתִּישָׁא לְכָל לְרֹאשׁ: וְהַעֲשֵׂר וְהַכְּבוֹד מְלִפְנֵיךָ, וְאַתָּה
מוֹשֵׁל בְּכָל, וּבִידֶךָ, כֹּחַ וּגְבוּרָה, וּבִידֶךָ, לְגִדֹל וּלְחֹזֶק
לְכָל: וְעַתָּה אֱלֹהֵינוּ, מוֹדִים אֲנַחְנוּ לָּךְ, וּמְהֻלָּלִים לְשֵׁם
תְּפָאֶרֶתךָ: וַיְבָרְכוּ שֵׁם כְּבוֹדֶךָ, וּמְרוֹמָם עַל כָּל בְּרָכָה
וְתִהְיֶה: אַתָּה הוּא יְיָ לְבָדְךָ, אַתָּה עֹשִׂיתָ אֶת הַשָּׁמַיִם,
שְׁמֵי הַשָּׁמַיִם, וְכָל צָבָאָם, הָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ,
הַיָּמִים וְכָל אֲשֶׁר בָּהֶם, וְאַתָּה מְחִיָּה אֶת כָּלָם, וְצָבָא

1. Psalm 149. 2. Ibid. 150. 3. Ibid. 89:53. 4. Ibid. 135:21. 5. Ibid. 72:18-19. 6. I Chronicles 29:10-13.

to bind their kings with chains, and their nobles with iron fetters; to execute upon them the prescribed judgment; it shall be a glory for all His pious ones. Praise the Lord.¹

הַלְלוּהוּ Praise the Lord. Praise God in His holiness; praise Him in the firmament of His strength. Praise Him for His mighty acts; praise Him according to His abundant greatness. Praise Him with the call of the shofar; praise Him with harp and lyre. Praise Him with timbrel and dance; praise Him with stringed instruments and flute. Praise Him with resounding cymbals; praise Him with clanging cymbals. Let every being that has a soul praise the Lord. Praise the Lord.² Let every being that has a soul praise the Lord. Praise the Lord.

Rise and remain standing until after *Borchu* on page 39.

בָּרוּךְ Blessed is the Lord forever, Amen and Amen.³ Blessed is the Lord from Zion, who dwells in Jerusalem; praise the Lord.⁴ Blessed is the Lord God, the God of Israel, who alone performs wonders. Blessed is His glorious Name forever, and let the whole earth be filled with His glory. Amen and Amen.⁵

וַיְבָרֶךְ And David blessed the Lord in the presence of all the assembly, and David said: Blessed are You Lord, God of our father Israel, in all the realms of the universe. Lord, Yours is the greatness, the power, the glory, the victory, and the majesty; for all in heaven and on the earth [is Yours]. Lord, Yours is the kingship and You are exalted, supreme over all rulers. Wealth and honor come from You, and You rule over all; in Your hand are might and power, and it is in Your hand to grant greatness and strength to all. And now, our God, we give thanks to You, and praise Your glorious Name.⁶ Let [Israel] bless Your glorious Name, which is exalted above all blessing and praise. You alone are the Lord; You have made the heavens, the heavens of heavens, and all their hosts, the earth and all thereon, the seas and all therein; You give life to them all, and the hosts of the heavens bow before You.

הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים: אַתָּה הוּא יי הָאֱלֹהִים, אֲשֶׁר
בָּחַרְתָּ בְּאַבְרָם, וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים, וְשִׁמְתָּ שְׁמוֹ
אַבְרָהָם: וּמִצָּאתָ אֶת לִבָּבוֹ נֶאֱמָן לְפָנֶיךָ¹ —

— וְכֹרוֹת עֲמוֹ הַכְּרִית, לָתֵת אֶת אֶרֶץ הַכְּנַעֲנִי הַחֲתִי
הָאֱמֹרִי וְהַפְּרָזִי וְהַיְבוֹסִי וְהַגְּרָגָשִׁי לָתֵת לְזֶרְעוֹ, וְתִקֶּם אֶת
דְּבָרֶיךָ כִּי צָדִיק אַתָּה: וְתֵרָא אֶת עֲנִי אֲבֹתֵינוּ בְּמִצְרַיִם,
וְאֵת זַעֲקָתָם שְׁמַעְתָּ עַל יַם סוּף: וְתִתֵּן אֹתָת וּמֹפְתִים
בְּפָרְעָה וּבְכָל עַבְדָּיו וּבְכָל עַם אֲרָצוֹ, כִּי יִדְעָתָּ כִּי הִזִּידוּ
עֲלֵיהֶם, וְתַעַשׂ לְךָ שֵׁם כְּהַיּוֹם הַזֶּה: וְהֵיכָן בִּקְעָתָּ
לְפָנֵיהֶם וַיַּעֲבֹרוּ בְּתוֹךְ הַיָּם בַּיַּפְשָׁה, וְאֵת רֹדְפֵיהֶם
הִשְׁלַכְתָּ בַּמַּצּוֹלֹת, כִּמוֹ אֶבֶן בְּמַיִם עֲזִיִּים:

וַיֹּשַׁע יי בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם, וַיֵּרָא
יִשְׂרָאֵל אֶת מִצְרַיִם מֵת עַל שַׁפַּת הַיָּם: וַיֵּרָא
יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה יי בְּמִצְרַיִם, וַיֵּיֶאֱדָו
הָעָם אֶת יי, וַיֵּאֱמִינוּ בֵּי יי וּבִמְשֹׁה עַבְדּוֹ:

אֲזַי יִשִּׁיר מֹשֶׁה וּבְגִי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לֵי
וַיֵּאמְרוּ לֵאמֹר, אֲשִׁירָה לֵי כִי גָאָה גָאָה, סוֹם
וּרְכָבוֹ רָמָה בָּיִם: עֲזִי וְזִמְרַת יְהוָה לִי לִישׁוּעָה, זֶה
אֵלִי וְאֲנוּהוּ, אֱלֹהֵי אָבִי וְאַרְמְמָנְהוּ: יי אִישׁ מְלַחְמָה,
יי שְׁמוֹ: מִרְכַּבַּת פָּרְעָה וְחִילוֹ יְרָה בָּיִם, וּמִבְּחַר
שְׁלֹשִׁי טַבָּעוֹ בָּיִם סוּף: תִּהְיֶה יְכַסִּימוּ, יִרְדּוּ
בַּמַּצּוֹלֹת כִּמוֹ אֶבֶן: יְמִינְךָ יי נֶאֱדָרִי בְּכַחַת, יְמִינְךָ יי
תִּרְעַץ אוֹיֵב: וּכְרַב גָּאוֹנְךָ תִּהְרַם קִמְיֶךָ, תִּשְׁלַח חֲרֹנְךָ

1. Nehemiah 9:5-8. 2. Ibid. 9:8-11. 3. Exodus 14:30-31.

You are the Lord, the God, who chose Abram, brought him out of Ur Kasdim, and gave him the name Abraham. And You found his heart faithful before You¹ —

וְכָרַתְּ and You made a Covenant with him to give the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Jebusites and the Girgashites, to give it to his descendants; and You fulfilled Your words, for You are righteous. You saw the affliction of our fathers in Egypt, and heard their cry at the Sea of Reeds. And You performed signs and wonders against Pharaoh and all his servants and all the people of his land, for You knew that they acted wickedly toward them; and You have made a name for Yourself to this day. You split the sea before them, and they went through the midst of the sea on dry land; and You hurled their pursuers into the depths, like a stone into mighty waters.²

וַיִּשַׁעַ And the Lord delivered Israel on that day from the hands of the Egyptians, and Israel saw the Egyptians dead on the seashore. Israel beheld the mighty hand which the Lord wielded against the Egyptians, and the people feared the Lord, and believed in the Lord and in Moses His servant.³

אֲנִי Then Moses and the children of Israel sang this song to the Lord, and they declared, saying: I will sing to the Lord, for He is most exalted; the horse with its rider He cast into the sea. The might and retribution of God was my salvation; this is my God and I will glorify Him, the God of my father and I will exalt Him. The Lord is master of war, the Lord is His Name. He hurled Pharaoh's chariots and his army into the sea; the elite of his officers were drowned in the Sea of Reeds. The deep waters covered them; they dropped into the depths like a stone. Your right hand, O Lord, is adorned with power; Your right hand, O Lord, shatters the enemy. In Your great majesty, You destroy those who rise up against You; You send forth Your fury, it consumes them like straw. At the

יִאכְלָמוּ כְּקֶשׁ: וּבְרוּחַ אַפִּיד נַעֲרָמוּ מִים, נִצְבּוּ כְּמוֹ נֵד
 נְזִלִים, קָפְאוּ תְהִמַּת בִּלְב יָם: אָמַר אוֹיֵב, אֶרְדֵּף אֲשִׁיג
 אֲחִילֵק שָׁלָל, תִּמְלֹאמוּ נַפְשִׁי, אֶרִיק חֲרָבִי, תוֹרִישִׁמוּ
 יָדִי: נִשְׁפֹּת בְּרוּחַךְ כְּסָמוּ יָם, צָלְלוּ כַּעֲוֵפֶרֶת בְּמִים
 אֲדִירִים: מִי כְמִכָּה בְּאֵלֶם יי, מִי כְמִכָּה נֶאֱדָר בְּקֶדֶשׁ,
 נוֹרָא תְהִלָּתָהּ, עֲשֵׂה פֶלֶא: נִטִּיתָ יְמִינְךָ, תִּבְלַעְמוּ אֶרֶץ:
 נָחִיתָ בְּחֶסֶדְךָ עִם זֶה גִּאֲלָתָהּ, גִּהֲלָתָהּ כְּעֶזְרְךָ אֶל גִּוֵּה
 קֶדְשְׁךָ: שָׁמְעוּ עַמִּים יִרְגְּזוּן, חֵיל אֲחִי יֵשְׁבִי פִלִּשְׁתִּי: אֲזִי
 נִבְהָלוּ אֱלֹפֵי אֲדוֹם, אֵילֵי מוֹאָב יֶאֱחָזְמוּ רָעַד, נִמְגְּוּ
 כָּל יֵשְׁבֵי כְנָעַן: תִּפֹּל עֲלֵיהֶם אֵימָתָהּ וּפָחַד, בְּגִדְלָהּ
 זִרְעֶךָ יִדְמוּ כְּאֶבֶן, עַד יַעֲבֹר עִמָּךְ יי, עַד יַעֲבֹר עִם זֶה
 קִנִּיתָ: תִּבְאָמוּ וְתִטְעֲמוּ בְּהַר נִחְלָתְךָ, מִכּוֹן לְשִׁבְתְּךָ
 פְּעֻלָּתָהּ יי, מְקֹדֶשׁ, אֲדָנִי, כּוֹנֵן יְדִידְךָ: יי יִמְלֹךְ לְעֵלֶם
 וְעַד: יי יִמְלֹךְ לְעֵלֶם וְעַד: יי מַלְכוּתָהּ קָאֵם לְעֵלֶם
 וּלְעַלְמֵי עֲלָמֵיָא: כִּי בָּא סוּם פִּרְעָה בְּרַכְּבוֹ וּבְפָרָשָׁיו
 בָּיָם וַיֵּשֶׁב יי עֲלֵהֶם אֶת מִי הַיָּם, וּבָנֵי יִשְׂרָאֵל הִלְכוּ
 בִּיבֶשֶׁת בְּתוֹךְ הַיָּם: כִּי לִי הַמְּלוּכָה וּמוֹשֵׁל בְּגוֹיִם:¹
 וַעֲלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשִׁפְטֵי אֶת הַר עֵשָׂו, וְהִיתָה
 לִי הַמְּלוּכָה:² וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם
 הַהוּא יִהְיֶה יי אֶחָד וְשֵׁמוֹ אֶחָד:³

1. Another interpretation: impoverish. See Rashi, Exodus 15:9. 2. Exodus 15:1-18. 3. This sentence is the paraphrase of the preceding Biblical verse in Targum Onkelos. 4. Ibid. 15:19. 5. Psalms 22:29. 6. Obadiah 1:21. 7. Zechariah 14:9.

blast of Your nostrils the waters piled up, the flowing streams stood erect like a wall; the deep waters were congealed in the heart of the sea. The foe had said: I will pursue them, I will overtake them, I will divide the spoil, my lust shall be sated upon them; I will unsheath my sword, my hand shall annihilate¹ them. You blew with Your wind, the sea enveloped them; they sank like lead in the mighty waters. Who is like You among the supernal beings, O Lord! Who is like You, resplendent in holiness, awesome in praise, performing wonders! You stretched out Your right hand, the earth swallowed them. In Your lovingkindness You led the people whom You redeemed; in Your strength You guided them to Your holy abode. The nations heard it and trembled; pangs of fear gripped the inhabitants of Philistia. Then the chieftains of Edom were terrified; the mighty men of Moab were panic-stricken; all the inhabitants of Canaan melted away. May terror and dread fall upon them; by the great [strength] of Your arm let them be still as a stone—until Your people pass over, O Lord, until the people You acquired pass over. You will bring them and plant them on the mountain of Your inheritance; the place which You, O Lord, have made for Your abode, the Sanctuary which Your hands, O Lord, have established. The Lord will reign forever and ever.² The Lord will reign forever and ever. The sovereignty of the Lord is established forever and to all eternity.³ When the horses of Pharaoh, with his chariots and horsemen, went into the sea, the Lord turned the waters of the sea back on them; and the children of Israel walked on dry land in the midst of the sea.⁴ For sovereignty is the Lord's, and He rules over the nations.⁵ Deliverers will go up to Mount Zion to judge the mount of Esau, and kingship will be the Lord's.⁶ The Lord will be King over the entire earth; on that day the Lord will be One and His Name One.⁷

יִשְׁתַּבַּח שִׁמְךָ לְעַד מְלִכְנוּ, הָאֵל, הַמֶּלֶךְ הַגָּדוֹל
וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ. כִּי לְךָ נָאָה
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד: שִׁיר
וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עֲזוֹ וּמִמְשָׁלָה, נִצָּחַת, גְּדֻלָּה
וּגְבוּרָה, תְּהִלָּה וְתִפְאֶרֶת, קִדְשָׁה וּמַלְכוּת:
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ,
וּמַעֲוֹלָם עַד עוֹלָם אֶתָּה אֵל. בְּרוּךְ אַתָּה יְיָ, אֵל
מֶלֶךְ גָּדוֹל וּמְהֻלָּל בְּתִשְׁבָּחוֹת, אֵל הַהוֹדָאוֹת,
אֲדוֹן הַנִּפְלְאוֹת, בּוֹרֵא כָּל הַנְּשָׁמוֹת, רַבּוֹן כָּל
הַמַּעֲשִׂים, הַבּוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ יְחִיד חַי
הָעוֹלָמִים: Cong. אָמֵן.

From Rosh Hashanah through Yom Kippur, add the following:

שִׁיר הַמַּעֲלוֹת, מִמַּעַמְקוֹם קְרִיאָתְךָ יְיָ: אֲדֹנֵי שְׁמֶעָה בְּקוֹלִי,
תְּהִינָּה אֲזִנֶּיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנֵי: אִם עֲנוּת תִּשְׁמָר יְיָ,
אֲדֹנֵי מִי יַעֲמֹד: כִּי עֲמֹךְ הַפְּלִיחָה, לְמַעַן תִּזְרָא: קִנִּיתִי יְיָ קוֹתָה
נַפְשִׁי, וְלִדְבָרוֹ הוֹחֵלְתִּי: נַפְשִׁי לְאֲדֹנֵי, מִשְׁמָרִים לְפָקֵד שְׂמָרִים
לְבָקֵר: יַחַל יִשְׂרָאֵל אֵל יְיָ, כִּי עִם יְיָ הַחֲסֵד, וְהַרְפָּה עַמּוֹ פְּרוֹת:
וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו: 1

Chazzan recites Half Kaddish. Congregation responds אָמֵן as indicated.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא. (אָמֵן—Cong) בְּעָלְמָא דִּי
בְּרָא בְרִיעוּתָהּ וְיִמְלִיךָ מַלְכוּתָהּ, וְיַצְמַח פּוֹרְקָנָהּ
וְיִקְרַב מְשִׁיחָהּ. (אָמֵן—Cong) בְּתַיִּיכוֹן וּבְיוֹמִיכוֹן וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעָגְלָא וּבְזֶמֶן קָרִיב וְאִמְרוּ אָמֵן:

1. Psalm 130.

ישתבח May Your Name be praised forever, our King, the Almighty God, the great and holy King, in heaven and on earth. For to You, Lord our God and God of our fathers it is fitting to offer forever song and praise, adoration and melody, [to acclaim Your] might and dominion, victory, grandeur and power, glory, splendor, holiness and sovereignty; blessings and thanksgiving to Your great and holy Name; from the highest world to the lowest, You are God. Blessed are You, Lord, Almighty God, great King, extolled with praises, God worthy of thanksgiving, Master of wonders, Creator of all souls, Ruler of all creatures, who takes pleasure in songs of praise; You are the only King, the Life of [all] the worlds. Cong. Amen.

[illegible]

יְתָרָה Exalted and hallowed be His great Name (Cong: Amen.) throughout the world which He has created according to His will. May He establish His kingship, bring forth His redemption and hasten the coming of His Mashiach (Cong: Amen.) in your lifetime and in your days and in the lifetime of the entire House of Israel, speedily and soon, and say, Amen.

(Cong—אמן. יהא שמה רבא מברך לעלם ולעלמי עלמיא,
יתברך.)

יהא שמה רבא מברך לעלם ולעלמי עלמיא. יתברך,
וישתבח, ויתפאר, ויתרום, ויתנשא, ויתהדר, ויתעלה,
ויתהלל, שמה דקודשא בריך הוא. (Cong—אמן) לעלא
מן כל ברכתא ושירתא, תשבתא ונחמתא, דאמין
בעלמא, ואמרו אמן: (Cong—אמן)

Congregation and chazzan bow as chazzan says:

ברכו את יי המברך:

Congregation and chazzan. Bow at בריך, straighten up at יי:

ברוך יי המברך לעולם ועד:

Do not respond אמן.

BLESSINGS OF THE SHEMA

You may be seated.

ברוך אתה יי, אלהינו מלך

העולם, יוצר אור ובורא

חשך, עושה שלום ובורא את הכל:

Touch the hand *tefillin* while saying יוצר אור, and the head *tefillin* at חשך, and touch the fingertips to the lips.

המאיר לארץ ולדירים עליה ברחמים, ובטובו מחדש

בכל יום תמיד מעשה בראשית. מה רבו

מעשיך יי, כלם בחכמה עשית, מלאה הארץ קנייך:

המלך המרום לבדו מאז, המשבח, והמפאר,

והמתנשא מימות עולם. אלהי עולם, ברחמיך הרבים

רחם עלינו, אדון עזנו, צור משגבנו, מגן ישענו, משגב

בעדנו. אל ברוך, גדול דעה, הכין ופעל זהרי חמה,

טוב יצר כבוד לשמו, מאורות נתן סביבות עזו, פנות

צבאו קדושים, רוממי שדי, תמיד מספרים כבוד אל

1. Psalms 104:24.

(Cong: Amen. May His great Name be blessed forever and to all eternity. Blessed.)

May His great Name be blessed forever and to all eternity. Blessed and praised, glorified, exalted and extolled, honored, adored and lauded be the Name of the Holy One, blessed be He, (Cong: Amen.) beyond all the blessings, hymns, praises and consolations that are uttered in the world; and say, Amen. (Cong: Amen.)

Congregation and chazzan bow as chazzan says:

ברכו *Bö-r'chu es adonöy ha-m'voröch.*

Congregation and chazzan. Bow at *Böruch*, straighten up at *adonöy*:

ברוך *Böruch adonöy ha-m'voröch l'olöm vö-ed.*

Do not respond Amen.

BLESSINGS OF THE SHEMA

You may be seated.

Touch the hand *tefillin* while saying *who forms light*, and the head *tefillin* at *and creates darkness*, and touch the fingertips to the lips.

ברוך Blessed are You, Lord our God, King of the universe, who forms light and creates darkness, who makes peace and creates all things.

המאיר In mercy He gives light to the earth and to those who dwell thereon, and in His goodness He renews each day, continuously, the work of Creation. How manifold are Your works, O Lord! You have made them all with wisdom; the earth is full of Your possessions.¹ King, who alone is elevated from aforesaid, extolled, glorified and exalted from the time of Creation; God of the universe, in Your abounding mercies have compassion on us, Master of our strength, Rock of our stronghold, Shield of our deliverance, a Refuge for us. The blessed God, great in knowledge, prepared and made the radiance of the sun; the Beneficent One created glory for His Name; He set the luminaries around His majesty; the chiefs of His hosts are holy beings that exalt the Omnipotent,

ברכו Bless the Lord who is blessed. בריך Blessed be the Lord who is blessed for all eternity.

וְקִדְשָׁתוֹ. תִּתְבָּרֶךְ יְיָ אֱלֹהֵינוּ בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ
מִתַּחַת, עַל כָּל שִׁבְחָה מַעֲשֵׂה יָדֶיךָ, וְעַל מְאֹרֵי אוֹר
שִׁיצְרָתְךָ, יִפְאָרוּךְ סֵלָה:

תִּתְבָּרֶךְ לְנֶצַח צוּרֵנוּ מִלִּפְנֵי וְגֵאֲלֵנוּ בּוֹרָא קְדוֹשִׁים,
יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלִּפְנֵי יוֹצֵר מִשְׁרָתִים,
וְאֲשֶׁר מִשְׁרָתָיו, כָּלֶם עוֹמְדִים בְּרוּם עוֹלָם, וּמִשְׁמִיעִים
בִּירָאָה יַחַד בְּקוֹל, דְּבָרֵי אֱלֹהִים חַיִּים וּמְלֶךְ עוֹלָם. כָּלֶם
אֱהוּבִים, כָּלֶם בְּרוּרִים, כָּלֶם גְּבוּרִים, כָּלֶם קְדוֹשִׁים,
וְכָלֶם עֹשִׂים בְּאֵימָה וּבִירָאָה רְצוֹן קוֹנֵם. וְכָלֶם פּוֹתְחִים
אֶת פִּיהֶם בְּקִדְשָׁה וּבִטְהָרָה, בְּשִׁירָה וּבְזִמְרָה, וּמְבָרְכִים
וּמְשַׁבְּחִים, וּמְפָאֲרִים וּמַעֲרִיצִים, וּמְקַדִּישִׁים וּמְמַלִּיכִים:

אֵת שֵׁם הָאֵל, הַמְּלֶךְ הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, קְדוֹשׁ
הוּא. וְכָלֶם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה
מְזֶה, וְנוֹתְנִים בְּאַהֲבָה רְשׁוֹת זֶה לָזֶה, לְהַקְדִּישׁ לְיוֹצֵרָם
בְּנִחַת רוּחַ, בְּשִׁפְּהַ בְּרוּרָה וּבְנִעִימָה קְדוֹשָׁה. כָּלֶם בְּאֶחָד
עוֹנִים בְּאֵימָה וְאוֹמְרִים בִּירָאָה:

**קְדוֹשׁ אֱלֹהֵינוּ קְדוֹשׁ יְיָ צְבָאוֹת,
מִלֵּא כָּל הָאָרֶץ בְּבוֹדוֹ:**

וְהַאֲוִפִּימִים¹ וְחַיּוֹת הַקִּדְשׁ² בְּרַעֲשׁ גָּדוֹל מִתְנַשְּׂאִים לְעַמַּת
הַשָּׁרָפִים,³ לְעַמַּתָּם מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ בְּבוֹד יְיָ מִמְּקוֹמוֹ:

1. Isaiah 6:2. 2. I.e., angels—see Ezekiel 3:13; Isaiah 6:2. 3. Ezekiel 3:12.

continually recounting the glory of God and His holiness. Be blessed, Lord our God, in the heavens above and on the earth below, for all Your praiseworthy handiwork, and for the light-giving luminaries which You have created; they shall glorify You forever.

תתברך Be eternally blessed, our Rock, our King and our Redeemer, who creates holy beings; praised be Your Name forever, our King, who creates ministering angels, and whose ministering angels all stand in the heights of the universe and proclaim in awe, aloud in unison, the words of the living God and Sovereign of the universe. All of them are beloved, all are pure, all are mighty, all are holy, and all perform the will of their Maker with fear and awe. And all of them open their mouths in holiness and purity, with song and melody, and bless and adore, glorify and revere, hallow and ascribe sovereignty to—

את The Name of the Almighty God, the great, powerful and awe-inspiring King; holy is He. They all take upon themselves the yoke of Heavenly kingship, one from the other, and with love grant permission to each other to sanctify their Maker with joyous spirit, with pure speech and sacred melody; all exclaiming in unison, with awe, and declaring in reverence:

קדוש Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory.¹

והאופנים And the *Ophanim*² and the holy *Chayot*,² with a mighty sound, rise toward the *Seraphim*,² and facing them, offer praise and say:

ברוך Blessed be the glory of the Lord from its place.³

לֵאמֹר בְּרוּךְ נְעִימוֹת יִתְּנוּ, לְמִלְכָּךְ אֵל חַי וְקַיִם, וְזִמְרוֹת
יֹאמְרוּ וְתִשְׁבְּחוּת יִשְׁמִיעוּ, כִּי הוּא לְבָדוֹ מְרוֹם
וְקִדְוֶשׁ, פּוֹעֵל גְּבוּרוֹת, עוֹשֶׂה חֲדָשׁוֹת, בַּעַל מְלַחְמוֹת,
זוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרֵא
תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַמְּחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד
מַעֲשֵׂה בְּרָאשִׁית. כְּאֵמֹר, לַעֲשֵׂה אוֹרִים גְּדִלִים, כִּי
לְעוֹלָם חֲסִדוֹ: בְּרוּךְ אַתָּה יי, יוֹצֵר הַמְּאוֹרוֹת: Cong. נמנ.

אֶהְבֶּת עוֹלָם אֶהְבְּתֵנוּ יי אֱלֹהֵינוּ, חֲמֵלָה גְּדוֹלָה
וַיִּתֶּרָה חֲמֵלָתָ עָלֵינוּ. אֲבִינוּ מְלַכְנוּ, בַּעֲבוּר
שְׁמֶךְ הַגָּדוֹל וּבַעֲבוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בְךָ וַתִּלְמְדֵם
חֻקֵּי חַיִּים לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבָּם שָׁלֵם, כֵּן תַּחֲנֵנוּ
וַתִּלְמְדֵנוּ. אֲבִינוּ אֵב הַרְחֵמֵן הַמְּרַחֵם רַחֵם נָא עָלֵינוּ,
וְתֵן בְּלִבְנוּ בִינָה לְהִבִּין וּלְהַשְׂכִּיל, לִשְׁמַע לִלְמֹד וּלְלַמֵּד
לִשְׁמֹר וּלַעֲשׂוֹת, וּלְקַיֵּם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרָתְךָ
בְּאַהֲבָה. וְהֵאָר עֵינֵינוּ בְּתוֹרָתְךָ, וְדַבֵּק לִבְנוּ בְּמִצְוֹתֶיךָ,
וַיִּחַד לְבָבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךְ, וְלֹא יִבּוֹשׁ
וְלֹא נִפְלֵם וְלֹא נִפְשֵׁל לְעוֹלָם וָעֶד. כִּי בְשֵׁם קִדְשְׁךָ
הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ, נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעָתְךָ.
וְרַחֲמֶיךָ יי אֱלֹהֵינוּ וְחֲסִדֶיךָ הַרְבִּים אֵל יַעֲזֹבֵנוּ נִצַּח
סֵלָה וָעֶד. מִהֵרָ וְהִבָּא עָלֵינוּ בְּרָכָה וְשָׁלוֹם מְהֵרָה,
וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע פְּנֵפוֹת
הָאָרֶץ, וְשִׁבּוֹר עַל הַגּוֹיִם מֵעַל
צוּאֲרָנוּ, וְתוֹלִיכֵנוּ מִהֵרָה קוֹמָמִיּוֹת
לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה, וּבָנוּ בְּחֵרֶת מְכַל

Gather the two front tzitzit into the right hand, then bring the back left tzitzit forward, then the back right tzitzit. Hold all four tzitzit in the left hand near the heart. See illustration, page 641.

שְׁמַחֲלֵם They chant sweet melodies to the blessed God; they utter hymns and sing praises to the King, the living and eternal God. For He alone, exalted and holy, performs mighty deeds and makes new things; He is the master of battle, He sows righteousness, causes deliverance to sprout forth, creates healing; He is awesome in praise, master of wonders, who in His goodness renews each day, continuously, the work of Creation, as it is said: [Give thanks] to Him who makes the great lights, for His kindness is eternal.¹ Blessed are You Lord, who creates the luminaries. Cong. Amen.

אהבת Lord our God, You have loved us with everlasting love; You have bestowed upon us exceedingly abounding mercy. Our Father, our King, for the sake of Your great Name and for the sake of our forefathers who trusted in You, and whom You taught the laws that bring eternal life, to carry out Your will with a perfect heart, be gracious also to us and teach us. Our Father, merciful Father who is compassionate, have mercy on us, and grant our heart understanding to comprehend and to discern, to perceive, to learn and to teach, to observe, to practice, and to fulfill all the teachings of Your Torah with love. Enlighten our eyes in Your Torah, cause our hearts to cleave to Your commandments, and unite our hearts to love and fear Your Name; and may we never be put to shame, disgrace or stumbling. Because we trust in Your holy, great, and awesome Name, may we rejoice and exult in Your salvation. Lord our God, may Your mercy and Your abounding kindness never, ever forsake us. Hasten and speedily bring upon us blessing and

Gather the two front tzitzit into the right hand, then bring the back left tzitzit forward, then the back right tzitzit. Hold all four tzitzit in the left hand near the heart. See illustration, page 641.

peace; bring us in peace from the four corners of the earth, break the yoke of the nations from our neck, and speedily lead us upright to our land. For You are God who performs acts of deliverance, and You have chosen us from among all nations and tongues,

עם ולשון, וקרבתנו מלפניו לשמך הגדול באהבה
להודות לך וליחדך ולאהבה את שמך: ברוך אתה
י, הבורח בעמו ישראל באהבה:

The chazzan concludes this blessing silently. Do not respond אמן.



THE SHEMA

The Shema should be recited with intense concentration, especially the first two verses in which we accept the sovereignty of God. Recite the first verse aloud, with your right hand covering your eyes.

Do not slur over the **n**, but draw it out slightly for the length of time that it takes to affirm God's sovereignty in the seven heavens and on earth—equal to eight, the numerical value of **n**. The **ד** (whose numerical value is four) should be drawn out for the length of time that it takes to reflect that God is alone in His world and that he rules in all four corners of the universe. While reciting the Shema, pause at the commas to convey the following meaning: Hear O Israel (pause), the Lord who is our God (pause) is the one God. See additional laws on page 588.

שמע ישראל, יי אלהינו, יי | אחד:

Recite the following verse in an undertone:

ברוך שם כבוד מלכותו לעולם ועד:
ואהבת את יי אלהיך, בכל | לבבך, ובכל נפשך,
ובכל מאדך: והיו הדברים האלה אשר
אנכי מצוך היום, על | לבבך: ושננתם לבניך ודברת
בם, בשבתך בביתך, ובלכתך בדרך, ובשכבך,
ובקומך: וקשרתם לאות על ידך, ויהיו לטטפת בין עיניך: וכתבתם
על מזוזות ביתך, ובשעריך:

Touch the hand *tefillin* while saying וקשרתם לאות על ידך, and the head *tefillin* at ויהיו לטטפת בין עיניך, and touch the fingertips to the lips.

והיה אם שמע תשמעו אל מצותי אשר אנכי מצוה
אתכם היום, לאהבה את יי אלהיכם ולעבדו,
בכל | לבבכם ובכל נפשכם: ונתתי מטר ארצכם

1. Deuteronomy 6:4. 2. Pesachim 56a; Deuteronomy Rabbah 2:31, 35, 36. 3. Deuteronomy 6:5-9.

and have, in love, brought us near, O our King, to Your great Name, that we may praise You, and proclaim Your Oneness and love Your Name. Blessed are You Lord, who chooses His people Israel with love.

The chazzan concludes this blessing silently. Do not respond Amen.



THE SHEMA

The Shema should be recited with intense concentration, especially the first two verses in which we accept the sovereignty of God. Recite the first verse aloud, with your right hand covering your eyes.

Do not slur over the ה, but draw it out slightly for the length of time that it takes to affirm God's sovereignty in the seven heavens and on earth—equal to eight, the numerical value of ה. The ד (whose numerical value is four) should be drawn out for the length of time that it takes to reflect that God is alone in His world and that he rules in all four corners of the universe. While reciting the Shema, pause at the commas to convey the following meaning: Hear O Israel (pause), the Lord who is our God (pause) is the one God. See additional laws on page 588.

Transliteration, page 624.

שמע Hear, O Israel, the Lord is our God, the Lord is One.¹

Recite the following verse in an undertone:

ברוך Blessed be the name of the glory of His kingdom for ever and ever.²

ואהבת You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you today, shall be upon your heart. You shall teach them thoroughly to your children, and you shall speak of them when you sit in your house and when you walk on the road, when you

Touch the hand *tefillin* while saying *You shall bind...*, and the head *tefillin* at *and they shall be...*, and touch the fingertips to the lips.

lie down and when you rise. You shall bind them as a sign upon your hand, and they shall be for a reminder between your eyes. And you shall write them upon the doorposts of your house and upon your gates.³

והיה And it will be, if you will diligently obey My commandments which I enjoin upon you this day, to love the Lord your God and to serve Him with all your heart and with all your soul: I will give rain for your

בַּעֲתוֹ יוֹרָה וּמִלְקוֹשׁ, וְאִם־פֶּת דִּגְגָךְ וְתִירְשֶׁךְ וַיִּצְהָרְךָ:
 וְנִתַּתִּי עֹשֶׁב | בְּשֹׁרֶךְ לִבְהֶמְתְּךָ, וְאֹכֶלֶת וְשֹׁבַעַת: הַשְׁמְרוּ
 לָכֶם פֶּן יִפְתָּה לְבַבְכֶם, וְסִרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים
 וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה | אִף יי בָּכֶם וְעֶצֶר אֶת
 הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ,
 וְאֲבַדְתֶּם | מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יי נָתַן לָכֶם:
 וְשִׁמַּתֶּם | אֶת דְּבָרֵי אֱלֹהֵי עַל | לְבַבְכֶם וְעַל נַפְשְׁכֶם,
 וְקִשְׁרֶתְכֶם | אִתֶּם לְאוֹת עַל יָדְכֶם
 וְהָיוּ לְטוֹטַפֹּת בֵּין עֵינֵיכֶם: וְלִמְדֶתְכֶם
 אִתֶּם | אֶת בְּנֵיכֶם לְדַבֵּר בָּם,
 בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
 וְכִתְבָתְכֶם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם
 וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יי לְאַבְרָהָם לֵאמֹר
 לָהֶם, בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ:

Touch the hand *tefillin* while saying *על לאות אתם* על *tefillin* at *ידכם*, and the head *tefillin* at *ועל נפשכם*, and *והיו לטוטפות בין עיניכם*, and touch the fingertips to the lips.

At this point the *tzitzit* are to be held also in the right hand and looked at. They should remain so until the words *ונחמדים לעד* on the next page, and then released. At the words marked °, pass the *tzitzit* over the eyes and kiss them.

וַיֹּאמֶר יי אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל
 וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם ° צִיצִית עַל כְּנָפֵי
 בְּגָדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ עַל ° צִיצִית הַכֹּהֵן | פְּתִיל תְּכֵלֶת:
 וְהָיָה לָכֶם ° לְצִיצִית, וּרְאִיתֶם | אֹתוֹ, וְזָכַרְתֶּם | אֶת כָּל
 מִצְוֹת יי, וַעֲשִׂיתֶם | אֹתָם, וְלֹא תִחַדּוּ אַחֲרַי לְבַבְכֶם
 וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר אִתָּם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ
 וַעֲשִׂיתֶם | אֶת כָּל מִצְוֹתַי, וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם:

1. Deuteronomy 11:13-21.

land at the proper time, the early rain and the late rain, and you will gather in your grain, your wine and your oil. And I will give grass in your fields for your cattle, and you will eat and be sated. Take care lest your heart be lured away, and you turn astray and worship alien gods and bow down to them. For then the Lord's wrath will flare up against you, and He will close the heavens so that there will be no rain and the earth will not yield its produce, and you will swiftly perish from the good land which the Lord gives you. Therefore, place these words of Mine upon your heart and upon your soul,

Touch the hand *tefillin* while saying *and bind them*, and the head *tefillin* at *and they shall be...*, and touch the fingertips to the lips.

and bind them for a sign on your hand, and they shall be for a reminder between your eyes. You shall teach them to your children, to speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise. And you shall inscribe them on the doorposts of your house and on your gates—so that your days and the days of your children may be prolonged on the land which the Lord swore to your fathers to give to them for as long as the heavens are above the earth.¹

At this point the *tzitzit* are to be held also in the right hand and looked at. They should remain so until the words *and pleasant, forever* on the next page, and then released. At the starred words, pass the *tzitzit* over the eyes and kiss them.

וַיֹּאמֶר The Lord spoke to Moses, saying: Speak to the children of Israel and tell them to make for themselves fringes* on the corners of their garments throughout their generations, and to attach a thread of blue on the fringe* of each corner. They shall be to you as *tzitzit**, and you shall look upon them and remember all the commandments of the Lord and fulfill them, and you will not follow after your heart and after your eyes by which you go astray—so that you may remember and fulfill all My commandments, and be holy to your God.

אֲנִי יי אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם
לִהְיוֹת לָכֶם לֵאלֹהִים, אֲנִי יי אֱלֹהֵיכֶם

Although the word אַמֶּת belongs to the next paragraph, do not pause between אֱלֹהֵיכֶם and אַמֶּת. When praying without a *minyan*, repeat אֲנִי יי אֱלֹהֵיכֶם and conclude אַמֶּת.

Chazzan concludes silently: אַמֶּת יי אֱלֹהֵיכֶם אַמֶּת, and repeats aloud אַמֶּת יי אֱלֹהֵיכֶם אַמֶּת.

אֶמֶת וַיְצִיב, וְנִכּוֹן, וְקַיָּם, וַיִּשָּׁר, וְנֶאֱמַן; וְאֶהוּב וְחָבִיב,
וְנֶחְמַד וְנָעִים, וְנוֹרָא וְאֲדִיר, וְמִתְקֵן וּמְקַבֵּל, וְטוֹב
וְיָפֵה, הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד: אַמֶּת, אֱלֹהֵי עוֹלָם
מְלַכְנוּ, צוּר יַעֲקֹב מִגֵּן יִשְׁעָנוּ, לְדֹר וָדֹר הוּא קַיָּם, וְשִׁמּוֹ קַיָּם,
וְכִסְאוֹ נָכוֹן, וּמַלְכוּתוֹ וְאִמּוּנָתוֹ לְעֶד ¹קִיָּמָה. וְדִבְרֵיו חַיִּים
וְקִיָּמִים, נֶאֱמָנִים וְנֶחְמָדִים ²לְעֶד וּלְעוֹלָמֵי עוֹלָמִים, עַל
אֲבוֹתֵינוּ וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת זֶרַע
יִשְׂרָאֵל עַבְדֶּיךָ. עַל הָרָאשׁוֹנִים וְעַל הָאַחֲרוֹנִים דְּבַר טוֹב וְקַיָּם
בְּאֶמֶת וּבְאִמּוּנָה, חוֹק וְלֹא יַעֲבוּר. אַמֶּת, שְׁאֵתָהּ הוּא יי
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלַכְנוּ מֶלֶךְ אֲבוֹתֵינוּ, גּוֹאֲלֵנוּ גּוֹאֵל
אֲבוֹתֵינוּ, צוּר צוּר יִשׁוּעָתָנוּ, פּוֹדֵנוּ וּמַצִּילֵנוּ מֵעוֹלָם הוּא
שְׁמֶךָ, וְאֵין לָנוּ עוֹד אֱלֹהִים זולָתְךָ סֵלָה:

עֲזָרָת אֲבוֹתֵינוּ אַתָּה הוּא מְעוֹלָם, מִגֵּן וּמוֹשִׁיעַ לָהֶם
וּלְבָנֵיהֶם אַחֲרֵיהֶם בְּכָל דּוֹר וָדוֹר. בְּרוּם עוֹלָם
מוֹשְׁבֶךָ, וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ עַד אֶפְסֵי אֶרֶץ. אַמֶּת, אֲשֶׁרִי
אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ, וְתוֹרָתְךָ וְדִבְרֶיךָ יֵשִׁים עַל לְבוֹ. אַמֶּת,
אַתָּה הוּא אֲדוֹן לְעַמְּךָ, וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבָם לְאֲבוֹת וּבָנִים.
אַמֶּת, אַתָּה הוּא רֹאשׁוֹן, וְאַתָּה הוּא אַחֲרוֹן, וּמַפְלְעֲדֶיךָ אֵין
לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ. אַמֶּת, מִמִּצְרַיִם גְּאֻלָּתָנוּ יי אֱלֹהֵינוּ,
וּמִבֵּית עַבְדִּים פְּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם הִרְגָּתָ, וּבְכוֹרְךָ יִשְׂרָאֵל
גְּאֻלָּתָ, וַיֵּם סוּף לָהֶם בְּקַעֲתָ, וְזֵדִים טִבַּעֲתָ, וַיִּדְּרִים הָעֶבְרִיתָ,
וַיִּכְסּוּ מַיִם צָרִיהֶם, אַחַד מֵהֶם לֹא נוֹתַר ³עַל זֹאת שִׁבְחוּ

1. Numbers 15:37-41. 2. That which we have affirmed in the Shema. 3. Psalms 106:11.

I am the Lord your God who brought you out of the land of Egypt to be your God; I, the Lord, am your God.¹

Although the word *True* belongs to the next paragraph, do not pause between *your God* and *True*.

אמת True* and certain, established and enduring, right and faithful, beloved and cherished, delightful and sweet, awesome and mighty, correct and acceptable, good and beautiful is this² to us for all eternity. Truly, the God of the universe is our King; the Stronghold of Jacob is the shield of our deliverance. He endures and His Name endures throughout all generations; His throne is firmly established, and His sovereignty and His truth abide* forever. His words are living and eternal, faithful and pleasant, forever* and to all eternity, for our fathers, for us, for our children and our descendants, and for all the generations of the progeny of Israel Your servants. From the first to the last generations, [Your] Word is good and eternal in truth and trustworthiness, a Law that will never be abrogated. Truly, You are the Lord our God and the God of our fathers, our King, the King of our fathers, our Redeemer, the Redeemer of our fathers, our Stronghold, the Stronghold of our salvation, our Deliverer and Rescuer which is Your name from of old; we have no other God besides You, ever.

עזרת You have always been the help of our fathers, a shield and a deliverer to them and to their children after them in every generation. Your habitation is in the heights of the universe, and Your judgments and justice extend to the ends of the earth. Truly, happy is the man who heeds Your commandments, and takes to heart Your Torah and Your Word. Truly, You are the Master of Your people, and a mighty King to wage their battle, for the fathers and sons. Truly, You are the first and You are the last, and besides You we have no King, Redeemer, and Deliverer. Truly, You redeemed us from Egypt, Lord our God; You freed us from the house of bondage, You slew all their firstborn, but You redeemed Israel Your firstborn; You split for them the Sea of Reeds, drowned the wicked, and took Your beloved people across; the waters engulfed their adversaries, not one of them remained.³

אֱהוּבִים, וְרוֹמְמוֹ לְאֵל, וְנִתְּנוּ יָדִידִים וְמִירוֹת שִׁירוֹת
וְתִשְׁבְּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם. רָם וְנִשָּׂא
גָדוֹל וְנוֹרָא, מְשֻׁפָּל גָּאִים עַדִּי אֶרֶץ, וּמִגְבִּיהַ שְׁפָלִים עַד
מָרוֹם, מוֹצִיא אֲסִירִים, פּוֹדֶה עֲנָוִים, עוֹזֵר דָּלִים, הָעוֹנֶה לְעַמּוֹ
יִשְׂרָאֵל בְּעֵת שׁוּעָם אֱלֹיו. תְּהִלּוֹת לְאֵל
עֲלִיּוֹן גָּאֵלָם, בְּרוּךְ הוּא וּמְבָרֵךְ, מִשֶּׁה
וּבְנֵי יִשְׂרָאֵל לֵךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם: מִי
כַמְכָּה בָּאֵלֶם יי, מִי כַמְכָּה נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְהִלַּת עֲשֵׂה
פְּלֵא:

Rise for the Amidah when
reciting the words לְאֵל
עֲלִיּוֹן.

It is best to conclude the words גָּאֵל יִשְׂרָאֵל along with the chazzan.

שִׁירָה חֲדָשָׁה שֶׁבָּחוּ גְּאוּלִּים לְשִׁמְךָ הַגָּדוֹל עַל שְׁפַת
הַיָּם, יַחַד כָּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ: יי יִמְלֹךְ
לְעֹלָם וָעֶד.² וְנֶאֱמַר: גָּאֵלָנוּ יי צְבָאוֹת שְׁמוֹ קְדוֹשׁ יִשְׂרָאֵל.³
בְּרוּךְ אַתָּה יי, גָּאֵל יִשְׂרָאֵל: אָמֵן. Do not respond



THE AMIDAH

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 54, interruptions of any form are forbidden. See additional laws on page 589.

אֲדֹנֵי, שִׁפְתֵי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:⁴

Bend knees at בְּרוּךְ; bow at אַתָּה; straighten up at יי.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים מְרִיבִים, קוֹנֵה הַכֶּלֶל,
וְזוֹכֵר חֲסֵדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם, לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

1. Exodus 15:11. 2. Ibid. 15:18. 3. Isaiah 47:4. 4. Psalms 51:17.

For this, the cherished people praised and exalted God; the beloved ones offered hymns, songs and praises, blessings and thanksgiving to the King, the living and eternal God. He is lofty and exalted, great and awesome; He humbles the haughty to the ground, and raises the lowly to supreme heights; He frees the captives, redeems the humble, helps the needy; it is He who answers His people Israel when they cry out to Him. They offered

Rise for the Amidah when reciting the words *They offered praises.*

praises to the sublime God, their Redeemer, blessed be He and He is blessed;

Moses and the children of Israel with great joy raised their voices in song to You, and they all proclaimed: Who is like You among the supernal beings, O Lord! Who is like You, resplendent in holiness, awesome in praise, performing wonders!¹

It is best to conclude the words *who delivered Israel* along with the chazzan.

שירה With a new song, the redeemed people extolled Your great Name at the seashore; all of them in unison gave thanks and acclaimed Your sovereignty, and said: The Lord shall reign forever and ever.² And it is said: Our Redeemer, the Lord of hosts is His Name, the Holy One of Israel.³ Blessed are You, Lord, who delivered Israel. Do not respond Amen.



THE AMIDAH

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 54, interruptions of any form are forbidden. See additional laws on page 589.

אדני My Lord, open my lips, and my mouth shall declare Your praise.⁴

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

ברוך Blessed are You, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and awesome God, exalted God, who bestows bountiful kindness, who creates all things, who remembers the piety of the Patriarchs, and who, in love, brings a redeemer to their children's children, for the sake of His Name.

From Rosh Hashanah through Yom Kippur, add the following. (If omitted, it is not necessary to repeat the Amidah. See additional laws on page 589.)

וְכָרְנוּ לְחַיִּים, מִלֶּךְ חַפֵּץ בְּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן
אֱלֹהִים חַיִּים:

Bend knees at כָּרַע; bow at אָתָּה; straighten up at יֵי.

מִלֶּךְ עֶזְרָה וּמוֹשִׁיעַ וּמַגֵּן. כָּרוּךְ אַתָּה יֵי, מִגֵּן אֲבֹרָהִם:
אַתָּה גְבוּר לְעוֹלָם אֲדֹנֵי, מְחַיֶּה מֵתִים אַתָּה, רַב
לְהוֹשִׁיעַ.

During the winter (from Musaf of Shemini Atzeret to Shacharit of the first day of Pesach), say מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם. During the summer (from Musaf of the first day of Pesach through Shacharit of Shemini Atzeret), say מוֹרִיד הַטֶּל. If, in error, one said מוֹרִיד הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם during the summer, it must be corrected, and it may be necessary to repeat the Amidah (for additional laws, see page 589). However, if, in error, one said מוֹרִיד הַטֶּל during the winter, it is not necessary to go back and correct it.

Winter:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

Summer:

מוֹרִיד הַטֶּל:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקִים אֲמוּנָתוֹ
לְיִשְׁרָאֵל עַד. מִי כְמוֹךָ בַּעַל גְּבוּרֹת, וּמִי דוֹמֶה לָךְ, מִלֶּךְ
מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:

From Rosh Hashanah through Yom Kippur, add the following. (If omitted, it is not necessary to repeat the Amidah. See additional laws on page 589.)

מִי כְמוֹךָ אֵל הַרְחֵקֵנוּ זֶכֶר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים:

וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים. כָּרוּךְ אַתָּה יֵי, מְחַיֶּה
הַמֵּתִים:

From Rosh Hashanah through Yom Kippur, add the following. (If omitted, it is not necessary to repeat the Amidah. See additional laws on page 589.)

זכורנו Remember us for life, King who desires life; inscribe us in the Book of Life, for Your sake, O living God.

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

O King, [You are] a helper, a savior and a shield. Blessed are You, Lord, Shield of Abraham.

אתה You are mighty forever, my Lord; You resurrect the dead; You are powerful to save.

During the winter (from Musaf of Shemini Atzeret to Shacharit of the first day of Pesach), say *He causes the wind to blow and the rain to fall*. During the summer (from Musaf of the first day of Pesach through Shacharit of Shemini Atzeret), say *He causes the dew to descend*. If, in error, one said *He causes the wind to blow and the rain to fall* during the summer, it must be corrected, and it may be necessary to repeat the Amidah (for additional laws see page 589). However, if, in error, one said *He causes the dew to descend* during the winter, it is not necessary to go back and correct it.

Summer:

He causes the dew to descend.

Winter:

He causes the wind to blow
and the rain to fall.

מכלכל He sustains the living with lovingkindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfills His trust to those who sleep in the dust. Who is like You, mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth!

From Rosh Hashanah through Yom Kippur add the following. (If omitted, it is not necessary to repeat the Amidah. See additional laws on page 589.)

מי Who is like You, merciful Father, who in compassion remembers His creatures for life.

ונאמן You are trustworthy to revive the dead. Blessed are You, Lord, who revives the dead.

KEDUSHAH

During the chazzan's repetition of the Amidah, Kedushah is recited. Stand with feet together, and avoid any interruption. Rise on the toes at the words קדוש, קדוש, קדוש, ברוך, and ימלך.

נִקְדִּישְׁךָ וְנַעֲרִיעְךָ בְּנֶעֱמִים שִׁית סוּד שְׁרָפִי קֹדֶשׁ — Cong. then chazzan

הַמְשַׁלְשִׁים לְךָ קֹדֶשָׁה, בִּפְתוּב עַל יָד נְבִיאָךְ,
וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ
כְּבוֹדוֹ: — Cong. then chazzan

לְעֲמֻתָּם מְשֻׁבָּחִים וְאוֹמְרִים: — Chazzan

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ: — Cong. then chazzan

וּבְדַבְרֵי קֹדֶשׁ בְּתוֹב לֵאמֹר: — Chazzan

יְמִלֶּךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ: — Cong. then chazzan

Remain standing with feet together until the chazzan concludes the following blessing.

From Rosh Hashanah through Yom Kippur, substitute תְּפִלָּה תְּקוּשָׁה for תְּהִלָּה תְּקוּשָׁה. (If omitted, it is necessary to repeat the Amidah. See additional laws on page 590.)

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ
סֵלָה. בְּרוּךְ אַתָּה יְיָ, (הַמְלִיךְ הַקְדוֹשׁ) הָאֵל הַקְדוֹשׁ:
אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנּוּשׁ בִּינָה. חֲנֻנוּ
מֵאַתָּה חֲכָמָה בִּינָה וְדַעַת. בְּרוּךְ אַתָּה יְיָ,
חוֹנֵן הַדַּעַת:

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ, וְקִרְבָנוּ מִלִּבְנוּ לְעִבּוּדְךָ,
וְהַחֲזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ
אַתָּה יְיָ, הַרוֹצֶה בְּתִשׁוּבָה:

On days when Tachnun is said,⁴ gently strike the left side of your chest (over the heart) with a closed fist at the words תְּקַנְנוּ and תְּשַׁנְנוּ.

סֵלַח לָנוּ אֲבִינוּ, כִּי חָטָאנוּ, מְחוּל לָנוּ מִלִּבְנוּ, כִּי

1. Isaiah 6:3. 2. Ezekiel 3:12. 3. Psalms 146:10. 4. See page 592.

Lord of hosts; the whole earth is full of His glory.” ברוך “Blessed be the glory of the Lord from its place.” ימלך The Lord shall reign forever; your God, O Zion, throughout all generations. Praise the Lord.

KEDUSHAH

During the chazzan's repetition of the Amidah, Kedushah is recited. Stand with feet together, and avoid any interruption. Rise on the toes at the words *Ködosh, ködosh, ködosh; Böruch; and Yimloch*.

Cong. then chazzan: נקדישך *Nak-dishöch v'na-aritzöch k'no-am si-ach sod sar'fay kodesh ha-m'shal'shim l'chö k'dushö, ka-kösuv al yad n'vi-echö v'körö ze el ze v'ömar,*

Cong. then chazzan: קדוש *Ködosh, ködosh, ködosh, adonöy tz'vö-os, m'lo chöl hö-öretz k'vodo.*¹

Chazzan: Those facing them offer praise and say,

Cong. then chazzan: ברוך *Böruch k'vod adonöy mi-m'komo.*²

Chazzan: And in Your holy Scriptures it is written thus:

Cong. then chazzan: ימלך *Yimloch adonöy l'olöm eloha-yich tziyon l'dor vö-dor ha-l'luyöh.*³

Remain standing with feet together until the chazzan concludes the following blessing.

From Rosh Hashanah through Yom Kippur, substitute *the holy King for the holy God*. (If omitted, it is necessary to repeat the Amidah. See additional laws on page 590.)

אתה You are holy and Your Name is holy, and holy beings praise You daily for all eternity. Blessed are You Lord, (the holy King.) the holy God.

אתה You graciously bestow knowledge upon man, and teach mortals understanding. Graciously bestow upon us from You wisdom, understanding, and knowledge. Blessed are You, Lord, who graciously bestows knowledge.

השיבנו Cause us to return, our Father, to Your Torah; draw us near, our King, to Your service; and bring us back to You in whole-hearted repentance. Blessed are You, Lord, who desires penitence.

On days when Tachnun is said,⁴ gently strike the left side of your chest (over the heart) with a closed fist at the words *sinned* and *transgressed*.

סלח Pardon us, our Father, for we have sinned; forgive us, our King, for we have transgressed; for You are a

נקדישך We will hallow and adore You as the sweet words of the assembly of the holy Seraphim who thrice repeat "holy" unto You, as it is written by Your prophet: And they call one to another and say, קדוש "Holy, holy, holy is the

פָּשַׁעְנוּ, כִּי אֵל טוֹב וְסֶלַח אָתָּה. בְּרוּךְ אַתָּה יי, חַנוּן,
הַמְרַבֵּה לְסֶלַח:

רֵאָה נָא בְּעֵינֵינוּ וּרְיֵבָה רִיבֵנוּ, וְגֵאלֵנוּ מִהֲרָה לְמַעַן
שְׁמֶךָ, כִּי אֵל גּוֹאֵל חֶזֶק אָתָּה. בְּרוּךְ אַתָּה יי,
גּוֹאֵל יִשְׂרָאֵל:

On a public fast day, the chazzan adds this blessing during the repetition. If omitted, see Laws on page 616.

עֲנֵנוּ יי עֲנֵנוּ בַּיּוֹם צוֹם תַּעֲנוּתֵנוּ, כִּי בָּעֵדָה גְּדוּלָּה אָנֹכִנוּ, אֵל
תָּפֶן אֵל רִשְׁעֵנוּ, וְאֵל תִּסְתֹּר פְּגִיד מִפְּנֵינוּ, וְאֵל תַּחֲעֲלֵם
מִתְחַנְּתֵנוּ, הֵיחָ נָא קְרוֹב לְשׁוֹעֲתֵנוּ, יְהִי נָא תִסְדֵּד לְנַחֲמֵנוּ, טָרִם
נִקְרָא אֵלֶיךָ עֲנֵנוּ, בְּדִבְרֵי שְׁמִימָה וְהִיא טָרִם יִקְרָאוּ וְאֵנִי אֲעֲטָה,
עוֹד הֵם מְדַפְּרִים וְאֵנִי אֲשַׁמְעֵם, כִּי אָתָּה יי הַעוֹנָה בְּעֵת צָרָה,
פּוֹדֶה וּמַצִּיל כָּל עַם צָרָה וְעוֹקֵד. בְּרוּךְ אַתָּה יי, הַעוֹנָה לְעַמּוֹ
יִשְׂרָאֵל בְּעֵת צָרָה:

רַפֵּאֵנוּ יי וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תַהֲלִתֵּנוּ
אָתָּה,² וְהַעֲלֵה אֲרוּכָה וּרְפוּאָה שְׁלֵמָה לְכָל
מִכּוֹתֵינוּ, כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אָתָּה. בְּרוּךְ
אַתָּה יי, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל:

During the winter (from Maariv of the evening before the 5th of December [in the year preceding a civil leap year, the 6th of December], through Minchah of Erev Pesach), say ותן טל ומטר לברכה. During the summer (the rest of the year), say ברכה. In case of error, see Laws on page 590.

בִּרְךָ עֲלֵינוּ יי אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת, וְאֵת כָּל מִינֵי
תְּבוּאָתָה³ לְטוֹבָה, וְתֵן

Winter:

טל ומטר לְבִרְכָּה

Summer:

בִּרְכָּה

עַל פְּנֵי הָאֲדָמָה, וְשִׁבְעֵנוּ מִטּוֹבָךָ, וּבִרְךָ שְׁנֵתֵנוּ בִּשְׁנֵים
הַטּוֹבוֹת לְבִרְכָּה, כִּי אֵל טוֹב וּמְטִיב אָתָּה וּמְבָרֵךְ
הַשָּׁנִים. בְּרוּךְ אַתָּה יי, מְבָרֵךְ הַשָּׁנִים:

1. Isaiah 65:24. 2. Cf. Jeremiah 17:14. 3. One should have in mind wheat for *matzah*, the *etrog*, and wine for Kiddush.

good and forgiving God. Blessed are You, Lord, gracious One who pardons abundantly.

ראה Behold our affliction and wage our battle; redeem us speedily for the sake of Your Name, for You, God, are the mighty redeemer. Blessed are You, Lord, Redeemer of Israel.

On a public fast day, the chazzan adds this blessing during the repetition. If omitted, see Laws on page 616.

ענו Answer us, O Lord, answer us on our fast day, for we are in great distress. Do not turn to our wickedness, do not conceal Your countenance from us, and do not disregard our supplications. Be near to our cry; let Your lovingkindness console us; answer us even before we call to You, as it is said: And it shall be that before they call, I will answer; while they are yet speaking, I will hear.¹ For You, Lord, are He who answers in time of distress, who redeems and rescues in all times of distress and tribulation. Blessed are You, Lord, who answers His people Israel in time of distress.

רפאנו Heal us, O Lord, and we will be healed; help us and we will be saved, for You are our praise.² Grant complete cure and healing to all our wounds, for You, Almighty King, are a faithful and merciful healer. Blessed are You, Lord, who heals the sick of His people Israel.

During the winter (from Maariv of the evening before the 5th of December [in the year preceding a civil leap year, the 6th of December], through Minchah of Erev Pesach), say *dew and rain for blessing*. During the summer (the rest of the year), say *blessing*. In case of error, see Laws on page 590.

ברך Bless for us, Lord our God, this year and all the varieties of its produce³ for good; and bestow

Summer:
blessing

Winter:
dew and rain for blessing

upon the face of the earth. Satisfy us from Your bounty and bless our year like other good years, for blessing; for You are a generous God who bestows goodness and blesses the years. Blessed are You, Lord, who blesses the years.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֲרוֹתָנוּ, וְשָׂא גַם לְקַבֵּץ גְּלוּתֵינוּ,
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע פְּנֵּי הָאָרֶץ לְאַרְצֵנוּ.
בְּרוּךְ אַתָּה יי, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל:

מִלֹּד אוֹהֵב צְדָקָה for תְּמִלֹּד הַמִּשְׁפָּט Between Rosh Hashanah and Yom Kippur, substitute
הַמִּשְׁפָּט. In case of error, see Laws on page 590.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה, וְיוֹעֲצֵנוּ כְּבַתְחִלָּה,
וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה
יי לְבִדּוֹךְ בְּחֶסֶד וּבְרַחֲמִים, בְּצֶדֶק וּבְמִשְׁפָּט. בְּרוּךְ אַתָּה
יי, (הַמִּלֹּךְ הַמִּשְׁפָּט) מִלֹּךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט:
וְלִמְלָשִׁינִים אַל תְּהִי תִקְוָה, וְכָל הַמֵּינִים וְכָל הַיָּדִים
כִּרְגֵעַ יֶאֱבְדוּ, וְכָל אִיבֵי עֲמֻךְ מִהֲרָה
יִפְרְתּוּ, וּמַלְכוּת הָרָשָׁעָה מִהֲרָה תִעָקֵר וּתִשָּׁבֵר וּתִמָּגַר,
וְתִכְנִיעַ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יי, שֹׁבֵר אִיבִים
וּמִכְנִיעַ יָדִים:

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זְקֵנֵי עַמְּךָ בֵּית
יִשְׂרָאֵל, וְעַל פְּלִיטַת בֵּית סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק
וְעָלֵינוּ, יִהְיוּ נָא רַחֲמֶיךָ יי אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב
לְכָל הַבּוֹטָחִים בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים חֶלְקֵנוּ עִמָּהֶם,
וְלַעוֹלָם לֹא יִבּוֹשׁ כִּי כָד בְּמַחְנוּ. בְּרוּךְ אַתָּה יי, מַשְׁעֵן
וּמִבְטָח לַצַּדִּיקִים:

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ
בְּאִשֶּׁר דִּבַּרְתָּ, וְכִסֵּא דָוִד עֲבֹדְךָ מִהֲרָה
בְּתוֹכָהּ תִּכְּוֵן, וּבִנְיָה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בְּגֵן עוֹלָם.
בְּרוּךְ אַתָּה יי, בּוֹנֵה יְרוּשָׁלַיִם:

1. Cf. Isaiah 1:26.

תקע Sound the great shofar for our freedom, raise a banner to gather our exiles, and bring us together from the four corners of the earth into our land. Blessed are You, Lord, who gathers the dispersed of His people Israel.

Between Rosh Hashanah and Yom Kippur, substitute *the King of Judgment for King who loves righteousness and justice*. In case of error, see Laws on page 590.

השיבה Restore our judges as in former times, and our counselors as of yore;¹ remove from us sorrow and sighing; and reign over us, You alone, O Lord, with kindness and compassion, with righteousness and justice. Blessed are You, Lord, (the King of Judgment.) King who loves righteousness and justice.

ולמלשינים Let there be no hope for informers, and may all the heretics and all the wicked instantly perish; may all the enemies of Your people be speedily extirpated; and may You swiftly uproot, break, crush, and subdue the reign of wickedness speedily in our days. Blessed are You, Lord, who crushes enemies and subdues the wicked.

על May Your mercies be aroused, Lord our God, upon the righteous, upon the pious, upon the elders of Your people the House of Israel, upon the remnant of their sages, upon the righteous proselytes, and upon us. Grant ample reward to all who truly trust in Your Name, and place our lot among them; may we never be disgraced, for we have put our trust in You. Blessed are You, Lord, the support and security of the righteous.

ולירושלים Return in mercy to Jerusalem Your city, and dwell therein as You have promised; speedily establish therein the throne of David Your servant; and rebuild it, soon in our days, as an everlasting edifice. Blessed are You, Lord, who rebuilds Jerusalem.

רָצָה יי אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּלְתַפְלָתָם שְׁעָה,
וְהָשִׁב הָעֲבוּדָה לְדָבִיר בִּיתְךָ, וְאֲשִׁי יִשְׂרָאֵל
וּתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתִהְיֶי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמְּךָ:

אֶלְחִינוּ וְאֵלֵּהּ אֲבוֹתֵינוּ, יַעֲלֶה וְיִבְרָא וְיִשַּׁע, וְיִרְאֶה וְיִדְרֶה וְיִשְׁמַע,
וְיַסְפֵּד וְיִזְכֵּר וְיִבְרָכֵנוּ וְיַסְפְּדֵנוּ, חֲכָרוֹן אֲבוֹתֵינוּ, חֲכָרוֹן
מִשִּׁית בֶּן דָּוִד עֲבָדֶךָ, חֲכָרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ, חֲכָרוֹן כָּל עַמְּךָ
בֵּית יִשְׂרָאֵל לִפְנֶיךָ, לְעֹלָמָה לְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים וּלְחַיִּים
טוֹבִים וְלִשְׁלוֹם, כּוּיִם

On Sukkot:

On Pesach:

On Rosh Chodesh:

： 市 政 局 公 告

תג המאות תר"ה:

החלטת הוועדה:

וְכָרְנוּ יי אֶלְהֵינוּ בּוֹ לְטוֹבָה (אָמֵן), וּמִקְדָּנוּ בּוֹ לְחַיִּים (אָמֵן),
וְהוֹשִׁיעֵנו בּוֹ לְחַיִּים טוֹבִים (אָמֵן), וּבְכֹכֵד יְשׁוּעָה וְדַחֲסִים חַיִּים
וְחַנּוּן, וְדַחֲסִים עָלֵינוּ וְהוֹשִׁיעֵנו, כִּי אֵלֶּיךָ עֲצִינוּ, כִּי אֵל מִלֵּךְ חַנּוּן
וְדַחֲסִים אֵת:

נח Speedily cause the scion of David Your servant to flourish, and increase his power by Your salvation, for we hope for Your salvation all day. Blessed are You, Lord, who causes the power of salvation to flourish.

שמע Hear our voice, Lord our God; merciful Father, have compassion upon us and accept our prayers in mercy and favor, for You are God who hears prayers and supplications; do not turn us away empty-handed from You, our King, for You hear the prayer of everyone. Blessed are You, Lord, who hears prayer.

רצה Look with favor, Lord our God, on Your people Israel, and pay heed to their prayer; restore the service to Your Sanctuary, and accept with love and favor Israel's fire-offerings and prayer; and may the service of Your people Israel always find favor.

On Rosh Chodesh or Chol Hamoed, add the following. (If omitted, it is necessary to correct it, and it may be necessary to repeat the Amidah. See Laws on page 605.) During the chazzan's repetition of the Amidah, the congregation responds Amen as indicated.

אליהו Our God and God of our fathers, may there ascend, come, and reach; be seen, accepted, and heard; recalled and remembered before You the remembrance and recollection of us, the remembrance of our fathers, the remembrance of Mashiach the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this day of

On Rosh Chodesh:

Rosh Chodesh.

On Pesach:

the festival
of Matzot.

On Sukkot:

the festival
of Sukkot.

Remember us on this [day], Lord our God, for good (Amen.); be mindful of us on this [day] for blessing (Amen.); help us on this [day] for good life (Amen.). With the promise of deliverance and compassion, spare us and be gracious to us, and have mercy upon us and deliver us, for our eyes are directed to You; for You, God, are a gracious and merciful King.

וּתְחַזִּינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
יְי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

Bow at מוֹדִים; straighten up at יְי.

MODIM D'RABBANAN

During the repetition of the Amidah, while the chazzan recites מוֹדִים, the congregation recites the following, while bowing:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל
בָּשָׂר, יוֹצֵרֵנוּ, יוֹצֵר
בְּרָאשִׁית, בְּרָכוֹת וְחוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ, עַל
שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ, כֵּן
תַּחֲנוּנוּ וְתַקְלֵמֵנוּ, וְתַאֲסֹף
גְּלוּתֵנוּ לְחֻצוֹת קֹדֶשְׁךָ,
וְנִשׁוּב אֵלֶיךָ לְשִׁמּוֹר חַסְדְּךָ,
וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ
בְּלִבְּךָ שְׁלֵם, עַל שֶׁאֵנוּ
מוֹדִים לָךְ, בְּרוּךְ אַתָּה
הַחוֹדָאוֹת:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם
וָעֶד, צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר,
נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת
לָךְ, וְעַל נַפְשֵׁךָ שֶׁכָּכָל יוֹם
עֲמָנוּ, וְעַל נַפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁכָּכָל עֵת, עֲרַב
וּבִקֵּר וְצַהֲרִים, הַטּוֹב, כִּי
לֹא כָלוּ רַחֲמֶיךָ, הַמְּרַחֵם,
כִּי לֹא תָמוּ חַסְדֶּיךָ, כִּי
מַעֲוֹלָם קוִיָּנוּ לָךְ:

On Chanukah and Purim, add the following: (If omitted, it is not necessary to repeat the Amidah. If, however, one became aware of the omission before saying יְי in the blessing תְּפִלַּת שְׁמוֹנֶה עָשָׂר (on the following page), it is said then.)

וְעַל חֲנוּכָּה וְעַל פֻּרִים וְעַל חֲנוּכָּה וְעַל פֻּרִים וְעַל חֲנוּכָּה וְעַל פֻּרִים
וְעַל חֲנוּכָּה וְעַל פֻּרִים וְעַל חֲנוּכָּה וְעַל פֻּרִים וְעַל חֲנוּכָּה וְעַל פֻּרִים

For Purim:

בִּימֵי מָדִיכֵי וְאַסְתֵּר
בְּעִשְׂרֵן הַבֵּדָה,
בְּשַׁעֲמֵד עֲלֵיתָם הָמוֹן
הָרָשָׁע, בָּקֵשׁ לְהַשְׁמִיד

For Chanukah:

בִּימֵי מַתְּנֵי כֶּן יִתֵּן כֶּן נִזְכֹּר,
חֲסִידֵינוּ וְהָיָה חֲסִידֵינוּ מְלֻכּוֹת
יְי הַקְּדוֹשׁ עַל עַמּוֹ יִשְׂרָאֵל לְהַשְׁמִיד
תְּהִלָּתְךָ וְלַעֲבֹדְךָ מִתְּקֵי רְצוֹנְךָ, וְאַתָּה

ותחזינה May our eyes behold Your return to Zion in mercy. Blessed are You, Lord, who restores His Divine Presence to Zion.

Bow at We thankfully acknowledge; straighten up at Lord.

מודים We thankfully acknowledge that You are the Lord our God and God of our fathers forever. You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for Your miracles which are with us daily, and for Your continual wonders and beneficences. You are the Beneficent One, for Your mercies never cease; the Merciful One, for Your kindnesses never end; for we always place our hope in You.

MODIM D'RABBANAN

During the repetition of the Amidah, while the chazzan recites *Modim*, the congregation recites the following, while bowing:

Transliteration, page 624.

מודים We thankfully acknowledge that You are the Lord our God and God of our fathers, the God of all flesh, our Creator and the Creator of all existence. We offer blessings and thanks to Your great and holy Name, for You have given us life and sustained us; so may You continue to grant us life and sustain us—gather our dispersed to the courtyards of Your Sanctuary, and we shall return to You to keep Your Laws, to do Your will, and to serve You with a perfect heart—for we thankfully acknowledge You. Blessed is God, who is worthy of thanks.

On Chanukah and Purim, add the following: (If omitted, it is not necessary to repeat the Amidah. If, however, one became aware of the omission before saying *Lord* in the blessing *Beneficent is Your Name* [on the following page], it is said then.)

וְעַתָּה And [we thank You] for the miracles, for the redemption, for the mighty deeds, for the saving acts, and for the wonders which You have wrought for our ancestors in those days, at this time—

For Chanukah:

כִּי In the days of Matityahu, the son of Yochanan the High Priest, the Hasmonean and his sons, when the wicked Hellenic government rose up against Your people Israel to make them forget Your Torah and

For Purim:

כִּי In the days of Mordechai and Esther, in Shushan the capital, when the wicked Haman rose up against

ברחמיך הרבים, שמדת ליהם בעת צרתם.
 רבת את ריבם, רנת את דינם, נקמת את
 נקמתם, ספרת גבורים ביד חלשים, ורבים
 ביד מעטים, וטמאים ביד מהורים,
 ורשעים ביד צדיקים, וזדים ביד עוסקי
 תורתך. ולך עשית שם גדול וקדוש
 בעולמך, ולעמך ישראל עשית חשועה
 גדולה ופרקן פהיום הזה. ואחר כך באו
 בניך לביר ביתך, ופנו את היכלך, ושמרו
 את מקדשך, והדליקו נרות בחצרות
 קדשך. וקבעו שמונת ימי חגכה אלו,
 להודות ולהלל לשמך הגדול:
 לחרג ולאבד את כל
 היהודים, מנער ועד זקן,
 טף ונשים, ביום אחד,
 בשלשה עשר לחדש
 שנים עשר, הוא חדש
 אדר, ושללם לבזוי.
 ואתה ברחמיך הרבים
 הפרת את עצתו,
 וקלקלת את מחשבתו,
 והשבות לו גמולו
 בראשו. וחלו אותו ואת
 בניו על העז:

ועל כלם יתברך ויתרומם ויתגשא שמך מלכנו תמיד
 לעולם ועד:

From Rosh Hashanah through Yom Kippur, add the following. (If omitted, it is not necessary to repeat the Amidah. See Laws, page 589.) During the repetition of the Amidah, the chazzan pauses for the congregation to say this line, and then repeats it.

וכתוב לחיים טובים כל בני ברכתך:

וכל החיים יודוך סלה, ויהללו שמך הגדול לעולם פי
 טוב, האל ישועתנו ועזרתנו סלה, האל הטוב.

Bend knees at ברוך; bow at אתה; straighten up at יי.

ברוך אתה יי, הטוב שמך ולך נאה להודות:

During the repetition of the Amidah, the chazzan recites the Priestly Blessing.² Congregation responds וימי as indicated.

אברכיני ואליך אבותינו, מרכנו בברכה השלשה בתורה
 השתובת על ידי משה עבדך, האמונה מפי אהרן ובניו,
 פהנים עם קדשך, כאמור: וברך יי ושמך: (אמן) ואר יי פניו
 אליך, ויהלל: (אמן) וישא יי פניו אליך, וישם לך שלום: (אמן)

1. Esther 3:13. 2. On Tishah b'Av, and in the house of a mourner, this is omitted. 3. Numbers 6:24-26.

violate the decrees of Your will. But You, in Your abounding mercies, stood by them in the time of their distress. You waged their battles, defended their rights, and avenged the wrong done to them. You delivered the mighty into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the wanton sinners into the hands of those who occupy themselves with Your Torah. You made a great and holy name for Yourself in Your world, and effected a great deliverance and redemption for Your people Israel to this very day. Then Your children entered the shrine of Your House, cleansed Your Temple, purified Your Sanctuary, kindled lights in Your holy courtyards, and instituted these eight days of Chanukah to give thanks and praise to Your great Name.

them, and sought to destroy, slaughter and annihilate all the Jews, young and old, infants and women, in one day, on the thirteenth day of the twelfth month, the month of Adar, and to take their spoil for plunder.¹ But You, in Your abounding mercies, foiled his counsel and frustrated his intention, and caused the evil he planned to recoil on his own head; and they hanged him and his sons upon the gallows.

ועל And for all these, may Your Name, our King, be continually blessed, exalted, and extolled forever and all time.

From Rosh Hashanah through Yom Kippur, add the following. (If omitted, it is not necessary to repeat the Amidah. See Laws, page 589.) During the repetition of the Amidah, the chazzan pauses for the congregation to say this line, and then repeats it.

וְכָתוּב Inscribe all the children of Your Covenant for a good life.

וְכָל And all living things shall forever thank You, and praise Your great Name eternally, for You are good. God, You are our everlasting salvation and help, O benevolent God.

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

Blessed are You, Lord, Beneficent is Your Name, and to You it is fitting to offer thanks.

During the repetition of the Amidah, the chazzan recites the Priestly Blessing.² Congregation responds Amen as indicated.

וְשָׁמַע Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Moses Your servant, and pronounced by Aaron and his sons the Kohanim, Your consecrated people, as it is said: The Lord bless you and guard you. (Amen) The Lord make His countenance shine upon you and be gracious to you. (Amen) The Lord turn His countenance toward you and grant you peace.³ (Amen)

שָׁלֹם, טוֹבָה וּבְרָכָה, חַיִּים חֵן וְחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמּוֹךְ. בְּרַכְנוּ אֲבִינוּ כְּלָנוּ
בְּאַחַד בָּאוֹר פְּנִיךָ, כִּי בָאוֹר פְּנִיךָ נָתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים
וְשָׁלֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמּוֹךְ יִשְׂרָאֵל בְּכָל עֵת
וּבְכָל שָׁעָה בְּשִׁלּוּמֶךָ.

From Rosh Hashanah through Yom Kippur, add the following. (If omitted, it is not necessary to repeat the Amidah. See Laws, page 589.) During the repetition of the Amidah, the chazzan pauses for the congregation to say this paragraph, and then repeats it.

וּבְפֶסֶד חַיִּים בְּרָכָה וְשָׁלֹם וּפְתִיחָה טוֹבָה, יְשׁוּעָה וְנִפְתָּח וְנִזְרוֹת
מוֹסֶט, נִכְרַ וְנִשְׁתַּחֲוֶה לְפָנֶיךָ, אֲנִיחָה וְכָל טָמֵךְ בֵּית יִשְׂרָאֵל,
לְחַיִּים טוֹבִים וְשָׁלֹם.

בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלֹם:

[During the repetition of the Amidah, the chazzan recites the following verse silently.]

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְיָ צוּרִי וְגֹאֲלִי:

[The chazzan's repetition of the Amidah ends here.]

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתַי מִדְּבַר מִרְמָה,²
וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעָפָר לְכָל
תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי,
וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל
מַחֲשַׁבְתָּם. יְהִיו כְּמֵץ לִפְנֵי רוּחַ וּמִלֶּאךָ יְיָ דָּחָה.³ לְמַעַן
יִחַלְצוֹן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.⁴ עֲשֵׂה לְמַעַן
שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ, עֲשֵׂה
לְמַעַן קִדְשָׁתְךָ.⁵ יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי:

1. Psalms 19:15. 2. Cf. ibid. 34:14. 3. Ibid. 35:5. 4. Ibid. 60:7; 108:7. 5. It is customary to recite a verse in which the first and last letters correspond to the first and last letters of one's own Hebrew name. For a list of verses, see page 582.

שִׁים Bestow peace, goodness, and blessing, life, graciousness, kindness, and mercy, upon us and upon all Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for by the light of Your countenance You gave us, Lord our God, the Torah of life and loving-kindness, righteousness, blessing, mercy, life and peace. May it be favorable in Your eyes to bless Your people Israel, at all times and at every moment, with Your peace.

From Rosh Hashanah through Yom Kippur, add the following. (If omitted, it is not necessary to repeat the Amidah. See Laws, page 285.) During the repetition of the Amidah, the chazzan pauses for the congregation to say this paragraph, and then repeats it.

וְהָאֵלֹהִים And in the book of life, blessing, peace, and prosperity, deliverance, consolation, and favorable decrees, may we and all Your people the House of Israel be remembered and inscribed before You for a happy life and for peace.

Blessed are You, Lord, who blesses His people Israel with peace.

[During the repetition of the Amidah, the chazzan recites the following verse silently.]

יְהִי May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.¹

[The chazzan's repetition of the Amidah ends here.]

אֱלֹהֵי My God, guard my tongue from evil, and my lips from speaking deceitfully.² Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of the Lord thrust them away.³ That Your beloved ones may be delivered, help with Your right hand and answer me.⁴ Do it for the sake of Your Name; do it for the sake of Your right hand; do it for the sake of Your Torah; do it for the sake of Your holiness.⁵ May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.¹



HALLEL

On the following days (outside of Eretz Yisrael), Complete Hallel is recited: the first two days and nights of Pesach, the two days of Shavuot, the nine days of Sukkot (including Shemini Atzeret and Simchat Torah), and the eight days of Chanukah. On Rosh Chodesh and the last six days of Pesach, Half Hallel is recited (as indicated).

The chazzan recites the following blessing. **When reciting Complete Hallel**, the congregation responds אמן as indicated and repeats the blessing. **When reciting Half Hallel**, only the chazzan recites the blessing,¹ bearing in mind that he is reciting the blessing on behalf of the congregation. The congregation responds אמן as indicated, bearing in mind that the chazzan is reciting the blessing on their behalf.

Uttering any word—other than prayer—is prohibited from this point until after the concluding blessing of Hallel on page 311. (Regarding prayer responses, see chart inside back cover.)

On Sukkot, hold the *lulav* in the right hand during Hallel. The *etrog* should be held only when waving the *lulav*. On Hoshana Rabbah, the two rings on the upper section of the *lulav* are removed before reciting Hallel.

Stand while reciting Hallel.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ לְקַרֵּא אֶת הַהֵלֵל:

Cong. אמן.

הַלְלוּיָהּ, הַלְלוּ עֲבָדֵי יְיָ, הַלְלוּ אֶת שֵׁם יְיָ: יְהִי שֵׁם
יְיָ מְבֹרָךְ, מֵעַתָּה וְעַד עוֹלָם: מִמְּזֶרֶח שֶׁשֶׁשׁ
עַד מְבֹאֵז, מִהַלֵּל שֵׁם יְיָ: רֵם עַל כָּל גּוֹיִם יְיָ, עַל
הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִּי אֱלֹהֵינוּ, הַמְּגַבִּיהוּ לְשֹׁכֵת:
הַמְּשִׁפִּילִי לְדָאוֹת, בְּשָׁמַיִם וּבָאָרֶץ: מְקִימֵי מַעַרְכֵי דָל,
מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן: לְהוֹשִׁיבֵי עַם נְדִיבִים, עַם נְדִיבֵי
עַמּוֹ: מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם הַבָּנִים שִׂמְחָה,
הַלְלוּיָהּ:

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לְעוֹ:
הִיְתָה יְהוּדָה לְקָדְשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלֹּתָיו:
הֵימָּה רָאָה וַיִּגַּם, הִירְדֵּן יִסַּב לְאַחֹר: הֶהָרִים רָקְדוּ
כְּאֵילִים, גְּבְעוֹת כְּבָנֵי צֶאֱזָן: מָה לָּךְ הֵימָּה כִּי תִנוּם,
הִירְדֵּן תִּסַּב לְאַחֹר: הֶהָרִים תִּרְקְדוּ כְּאֵילִים, גְּבְעוֹת

1. When praying alone, recite the blessing. 2. Psalm 113.



HALLEL

On the following days (outside of Eretz Yisrael), Complete Hallel is recited: the first two days and nights of Pesach, the two days of Shavuot, the nine days of Sukkot (including Shemini Atzeret and Simchat Torah), and the eight days of Chanukah. On Rosh Chodesh and the last six days of Pesach, Half Hallel is recited (as indicated).

The chazzan recites the following blessing. **When reciting Complete Hallel**, the congregation responds **אמן** as indicated and repeats the blessing. **When reciting Half Hallel**, only the chazzan recites the blessing,¹ bearing in mind that he is reciting the blessing on behalf of the congregation. The congregation responds Amen as indicated, bearing in mind that the chazzan is reciting the blessing on their behalf.

Uttering any word—other than prayer—is prohibited from this point until after the concluding blessing of Hallel on page 311. (Regarding prayer responses, see chart inside back cover.)

On Sukkot, hold the *lulav* in the right hand during Hallel. The *etrog* should be held only when waving the *lulav*. On Hoshana Rabbah, the two rings on the upper section of the *lulav* are removed before reciting Hallel.

Stand while reciting Hallel.

ברוך Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to recite the Hallel. Cong. Amen.

הללויה Praise the Lord. Offer praise, you servants of the Lord; praise the Name of the Lord. May the Name of the Lord be blessed from now and to all eternity. From the rising of the sun to its setting, the Name of the Lord is praised. The Lord is high above all nations; His glory transcends the heavens. Who is like the Lord our God, who dwells on high [yet] looks down so low upon heaven and earth! He raises the poor from the dust, lifts the destitute from the dunghill, to seat them with nobles, with the nobles of His people. He transforms the barren woman into a household, into a joyful mother of children. Praise the Lord.²

¹Transliteration, page 635.

בצאת When Israel went out of Egypt, the House of Jacob from a people of a foreign tongue, Judah became His holy [nation], Israel, His domain. The sea saw and fled, the Jordan turned backward. The mountains skipped like rams, the hills like young sheep. What is the matter with you, O sea, that you flee; Jordan, that you turn backward; mountains, that you skip like rams; hills, like young sheep? [We

כִּבְּנֵי צֶאֱן: מִלִּפְנֵי אֲדוֹן חוּלֵי אֶרֶץ, מִלִּפְנֵי אֱלֹהֵי יַעֲקֹב:
הַהֶפְכִי הַצּוֹר אֲגַם מַיִם, חֲלָמִישׁ לְמַעֲיָנו מַיִם:

On Rosh Chodesh and the last six days of Pesach, omit the following paragraph.

לֹא לָנוּ יי, לֹא לָנוּ, כִּי לְשִׁמְךָ תֵּן כְּבוֹד, עַל חֲסִדְךָ עַל
אֲמִתְּךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם, אִיֶּה נָא אֱלֹהֵיהֶם:
וְאֱלֹהֵינוּ בִּשְׁמַיִם, כֹּל אֲשֶׁר חָפֵץ עָשָׂה: עֲצִיבֵיהֶם כֶּסֶף וְזָהָב,
מַעֲשֵׂה יְדֵי אָדָם: פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינִים לָהֶם וְלֹא
יֵרְאוּ: אָזְנוֹת לָהֶם וְלֹא יִשְׁמְעוּ, אֶף לָהֶם וְלֹא יִרְחוּ: יְדֵיהֶם
וְלֹא יִמְשֹׁן, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ בְּגָרוֹנָם: כְּמוֹתָם
יִהְיוּ עֹשִׂיהֶם, כֹּל אֲשֶׁר בָּטַח בָּהֶם: יִשְׂרָאֵל בָּטַח בְּיי, עֶזְרָם
וּמִגֹּנָם הוּא: בֵּית אֶהְרֹן בָּטְחוּ בְּיי, עֶזְרָם וּמִגֹּנָם הוּא: יֵרְאִי
יי בָּטְחוּ בְּיי, עֶזְרָם וּמִגֹּנָם הוּא:

יי זְכַרְנוּ יְבָרֶךְ, יְבָרֶךְ אֶת בֵּית יִשְׂרָאֵל, יְבָרֶךְ אֶת בֵּית
אֶהְרֹן: יְבָרֶךְ יֵרְאִי יי, הַקְטָנִים עִם הַגְּדֹלִים: יִסֵּף יי
עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם: בְּרוּכִים אַתֶּם ליי, עֲשֵׂה
שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם שָׁמַיִם ליי, וְהָאָרֶץ נָתַן לָנוּ
אָדָם: לֹא הַמָּתִים יִהְלְלוּ יי, וְלֹא כֹל יְרֵדֵי דוֹמָה:
וְאִנְחָנוּ נְכַרְךָ יי, מַעֲתָה וְעַד עוֹלָם, הַלְלוּ יי:

On Rosh Chodesh and the last six days of Pesach, omit the following paragraph.

אֶהְבֶּתִּי, כִּי יִשְׁמַע יי אֶת קוֹלִי תַחֲנוּנִי: כִּי הִטָּה אָזְנוֹ לִי,
וּבְיָמֵי אֶקְרָא: אֶפְפוּנִי חֲבִלֵי מוֹת, וּמִצְרֵי שְׂאוֹל
מִצְאוּנִי, צָרָה וַיְגוֹן אֶמְצָא: וּבִשְׁם יי אֶקְרָא, אָנָּה יי מַלְטָה
נַפְשִׁי: חֲנוּן יי וְצַדִּיק, וְאֱלֹהֵינוּ מְרַחֵם: שְׁמֵר פְּתָאִים יי,
דִּלְתֵּי וְלִי יְהוֹשִׁיעַ: שׁוּבִי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יי גָּמַל עָלַיִכִּי:
כִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת, אֶת עֵינֵי מִן דְּמָעָה, אֶת רַגְלֵי מִדְּחִי:

1. Psalm 114. 2. Ibid. 115:1-11. 3. Ibid. 115:12-18.

do so] before the Master, the Creator of the earth, before the God of Jacob, who turns the rock into a pool of water, the flint-stone into a water fountain.¹

On Rosh Chodesh and the last six days of Pesach, omit the following paragraph.

נ Not for our sake, Lord, not for our sake, but for the sake of Your Name bestow glory, because of Your kindness and Your truth. Why should the nations say, "Where, now, is their God?" Indeed, our God is in heaven, whatever He desires, He does. Their idols are of silver and gold, the product of human hands. They have a mouth, but cannot speak; they have eyes, but cannot see; they have ears, but cannot hear; they have a nose, but cannot smell; their hands cannot touch; their feet cannot walk; they can make no sound in their throat. Those who make them will become like them—all who put their trust in them. Israel, trust in the Lord; He is their help and their shield. House of Aaron, trust in the Lord; He is their help and their shield. You who fear the Lord, trust in the Lord; He is their help and their shield.²

Transliteration, page 636.

” The Lord who is ever mindful of us, may He bless: May He bless the House of Israel; may He bless the House of Aaron; may He bless those who fear the Lord, the small with the great. May the Lord increase [blessing] upon you, upon you and upon your children. You are blessed by the Lord, the Maker of heaven and earth. The heavens are the Lord’s heavens, but the earth He gave to the children of man. The dead cannot praise the Lord, nor any who descends into the silence [of the grave]. But we will bless the Lord from now to eternity. Praise the Lord.¹

On Rosh Chodesh and the last six days of Pesach, omit the following paragraph.

אֲהַבְתִּי I would love if the Lord would listen to my voice, to my supplications; if He would turn His ear to me on the days when I call. The pangs of death encompassed me, and the misery of the grave came upon me; I encounter trouble and sorrow. I invoke the Name of the Lord, “Lord, I implore you, deliver my soul!” The Lord is gracious and righteous; our God is compassionate. The Lord watches over the simpletons; I was brought low and He saved me. Return, my soul, to your tranquility, for the Lord has bestowed goodness upon you. For You have delivered my soul from death, my eyes from tears, my feet from stumbling. I shall

אֶתְהַלֵּךְ לִפְנֵי יי, בְּאַרְצוֹת הַחַיִּים: הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי
עָנִיתִי מְאֹד: אֲנִי אָמַרְתִּי בְחָפוּז, כָּל הָאָדָם כֹּזֵב:

מָה אָשִׁיב לַיי, כָּל תַּגְמוּלוֹהִי עָלַי: כּוֹס יִשׁוּעוֹת
אֵשָׂא, וּבִשְׁם יי אֶקְרָא: נִדְרֵי לַיי אֲשַׁלֵּם, נִגְדָה
נָא לְכָל עַמּוֹ: יִקָּר בְּעֵינֵי יי, הַמּוֹתָה לַחֲסִידָיו: אָנָּה יי
כִּי אֲנִי עַבְדְּךָ, אֲנִי עַבְדְּךָ בֶּן אֲמִתָּךְ, פִּתְחָתָ לְמוֹסְרֵי:
לֶךְ אֲזַבַּח זֶבַח תּוֹדָה, וּבִשְׁם יי אֶקְרָא: נִדְרֵי לַיי אֲשַׁלֵּם,
נִגְדָה נָא לְכָל עַמּוֹ: בַּחֲצֹרוֹת בֵּית יי, בְּתוֹכִי
יְרוּשָׁלַיִם, הִלְלוּיָהּ:

הִלְלוּ אֶת יי כָּל גּוֹיִם, שִׁבְחוּהוּ כָּל הָאֲמִים: כִּי גִבּוֹר
עָלֵינוּ חֶסֶדּוֹ, וְאַמֶּת יי לְעוֹלָם, הִלְלוּיָהּ:

The four verses in larger type are recited aloud by the chazzan. After each verse, the congregation responds *הודו ליי כי טוב כי לעולם חסדו* and then recites the subsequent verse in an undertone as indicated. When praying without a *minyan* recite only the verses in smaller type. (The chazzan recites *הודו* after each of the last three verses.)

Chazzan—הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ:

Cong.—הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ:

יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֶסֶדּוֹ:

Chazzan—יֹאמֶר נָא יִשְׂרָאֵל, כִּי לְעוֹלָם חֶסֶדּוֹ:

Cong.—הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ:

יֹאמְרוּ נָא בֵּית אֶהְרֹן, כִּי לְעוֹלָם חֶסֶדּוֹ:

Chazzan—יֹאמְרוּ נָא בֵּית אֶהְרֹן, כִּי לְעוֹלָם חֶסֶדּוֹ:

Cong.—הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֶסֶדּוֹ:

יֹאמְרוּ נָא יִרְאֵי יי, כִּי לְעוֹלָם חֶסֶדּוֹ:

1. Psalms 116:1-11. 2. Ibid. 116:12-19. 3. Ibid. 117. 4. On Sukkot, face east and wave the *lulav* and *etrog* three times in each direction while saying the words: הוֹדוּ—southeast, כִּי—northeast, טוֹב—east, כִּי—upward, לְעוֹלָם—downward, חֶסֶדּוֹ—twice southwest and once due west.

walk before the Lord in the lands of the living. I had faith even when I declared, "I am greatly afflicted"; [even when] I said in my haste, "All men are deceitful."¹

מה What can I tender to the Lord for all His beneficences to me? I will raise the cup of deliverance and proclaim the Name of the Lord. I will pay my vows to the Lord, now, in the presence of all His people. Grievous in the eyes of the Lord is the death of His pious ones. I thank you, Lord, that since I am Your servant, I am Your servant the son of Your maidservant, You have loosened my bonds. To You I will bring an offering of thanksgiving, and proclaim the Name of the Lord. I will pay my vows to the Lord, now, in the presence of all His people, in the courtyards of the House of the Lord, in the midst of Jerusalem. Praise the Lord.²

Transliteration, page 636.

הללו Praise the Lord, all you nations; extol Him, all you peoples. For His kindness was mighty over us, and the truth of the Lord is everlasting. Praise the Lord.³

The four verses in larger type are recited aloud by the chazzan. After each verse, the congregation responds *Offer praise to the Lord for He is good, for His kindness is everlasting*, and then recites the subsequent verse in an undertone as indicated. When praying without a *minyan* recite only the verses in smaller type. (The chazzan recites *Offer praise* after each of the last three verses.)

Transliteration, page 636.

Chazzan—**הודו** ⁴**Offer praise to the Lord for He is good, for His kindness is everlasting.**

Cong.—**הודו** ⁴Offer praise to the Lord for He is good, for His kindness is everlasting.

יאמר Let Israel declare that His kindness is everlasting.

Chazzan—**יאמר** Let Israel declare that His kindness is everlasting.

Cong.—Offer praise to the Lord for He is good, for His kindness is everlasting.

יאמרו Let the House of Aaron declare that His kindness is everlasting.

Chazzan—**יאמרו** Let the House of Aaron declare that His kindness is everlasting.

Cong.—Offer praise to the Lord for He is good, for His kindness is everlasting.

יאמרו Let those who fear the Lord declare that His kindness is everlasting.

—Chazzan יאמרו נא יראי יי, כי לעולם חסדו:
 —Cong. הודו ליי כי טוב, כי לעולם חסדו:

מן המצר קראתי יה, ענני במרחב יה: יי לי לא
 אירא, מה יעשה לי אדם: יי לי בעזרי, ואני
 אראה בשנאי: טוב לחסות ביי, מפמח פאדם:
 טוב לחסות ביי, מפמח בנדיבים: כל גוים סבבני,
 בשם יי כי אמילם: סבוני גם סבבני, בשם יי כי
 אמילם: סבוני כדברים דעכו פאש קוצים, בשם
 יי כי אמילם: דחה דחיתני לנפל, ויי עזרני: עזי
 וזמרת יה, ויהי לי לישועה: קול רנה וישועה
 באהלי צדיקים, ימין יי עשה חיל: ימין יי רוממה,
 ימין יי עשה חיל: לא אמות כי אחיה, ואספר
 מעשי יה: יסר יסרני יה, ולמות לא נתנני: פתחו
 לי שערי צדק, אבא בם אודה יה: זה השער ליי,
 צדיקים יבאו בו: אודך כי עניתני, ותהי לי
 לישועה: אודך כי עניתני, ותהי לי לישועה: אבן
 מאסו הבונים, היתה לראש פנה: אבן מאסו
 הבונים, היתה לראש פנה: מאת יי היתה זאת,
 היא נפלאת בעינינו: מאת יי היתה זאת, היא
 נפלאת בעינינו: זה היום עשה יי, נגילה ונשמחה
 בו: זה היום עשה יי, נגילה ונשמחה בו:

Chazzan—**יְהוָה יִשְׁמַח** Let those who fear the Lord declare that His kindness is everlasting.

Cong.—Offer praise to the Lord for He is good, for His kindness is everlasting.

מִן From out of distress I called to God; with abounding relief, God answered me. The Lord is with me, I do not fear—what can man do to me? The Lord is with me among my helpers, and I will see [the downfall of] my enemies. It is better to rely on the Lord than to trust in man. It is better to rely on the Lord than to trust in nobles. All the nations surrounded me, but in the Name of the Lord I will cut them down. They surrounded me, they encompassed me, but in the Name of the Lord I will cut them down. They surrounded me like bees, yet they shall be extinguished like fiery thorns; in the Name of the Lord I will cut them down. You [my foes] repeatedly pushed me to fall, but the Lord helped me. God is my strength and song, and He has been a help to me. The sound of rejoicing and deliverance reverberates in the tents of the righteous, “The right hand of the Lord performs deeds of valor. The right hand of the Lord is exalted; the right hand of the Lord performs deeds of valor!” I shall not die, but I shall live and recount the deeds of God. God has indeed chastised me, but He did not give me up to death. Open for me the gates of righteousness; I will enter them and praise God. This is the gate of the Lord; the righteous will enter it. I offer thanks to You, for You have answered me, and You have been my deliverance. I offer thanks to You, for You have answered me, and You have been my deliverance. The stone which the builders scorned has become the chief cornerstone. The stone which the builders scorned has become the chief cornerstone. From the Lord has this come about; it is wondrous in our eyes. From the Lord has this come about; it is wondrous in our eyes. This is the day which the Lord has made; let us be glad and rejoice on it. This is the day which the Lord has made; let us be glad and rejoice on it.

Transliteration,
page 636.

Each of the following lines is recited aloud by the chazzan, followed by the congregation.

¹ אָנָּא יי הוֹשִׁיעָה נָּא:

² אָנָּא יי הוֹשִׁיעָה נָּא:

אָנָּא יי תְּצַלִּיחָה נָּא:

אָנָּא יי תְּצַלִּיחָה נָּא:

בְּרוּךְ הָבָא בְּשֵׁם יי, בְּרַכְנוּכֶם מִבֵּית יי: בְּרוּךְ הָבָא
בְּשֵׁם יי, בְּרַכְנוּכֶם מִבֵּית יי: אֵל יי וַיֵּאָר לָנוּ,
אֲסֹרוּ חַג בַּעֲבָתִים, עַד קִרְנוֹת הַמִּזְבֵּחַ: אֵל יי וַיֵּאָר
לָנוּ, אֲסֹרוּ חַג בַּעֲבָתִים, עַד קִרְנוֹת הַמִּזְבֵּחַ: אֵלֵינוּ אֵתָהּ
וְאוֹרְךָ, אֱלֹהֵי אֲרוֹמָמְךָ: אֵלֵינוּ אֵתָהּ וְאוֹרְךָ, אֱלֹהֵי
אֲרוֹמָמְךָ: הוֹדוּ לֵי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ: הוֹדוּ
לֵי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ:

יְחַלְלוּךָ יי אֱלֹהֵינוּ (על) כָּל מַעֲשֶׂיךָ, וְחֲסִידֶיךָ צְדִיקִים
עוֹשֵׂי רְצוֹנְךָ, וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל, בְּרַנָּה
יִדְּוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיְפָאֲרוּ, וַיְרַמְּמוּ וַיַּעֲרִיצוּ, וַיְקַדְּשׁוּ
וַיְמַלִּיכוּ אֶת שְׁמֶךָ מִלְּפָנֶיךָ. כִּי לָךְ טוֹב לְהוֹדוֹת, וּלְשַׁמֵּךְ
נֶאֱמָה לְזִמְרָה, כִּי מֵעוֹלָם וְעַד עוֹלָם אֵתָהּ אֵל:

When saying Half Hallel, only the chazzan concludes the blessing with the following:⁵
congregation responds אָמֵן as indicated, having in mind that the chazzan is reciting the
blessing on their behalf.

בְּרוּךְ אַתָּה יי, מֶלֶךְ מְהֻלָּל בַּתְּשַׁבְּחוֹת: אָמֵן. Cong.

1. On Sukkot, face east and wave the *lulav* and *etrog* three times in each direction while saying the words: אָנָּא—southeast and northeast, הוֹשִׁיעָה—east and upward, נָּא—downward, and twice southwest and once due west. 2. Wave the *lulav* as indicated in the previous footnote. One, however, who recited the blessing over the *lulav* immediately prior to Hallel, does not wave the *lulav* at this point. 3. On Sukkot, face east and wave the *lulav* and *etrog* three times in each direction while saying the words: הוֹדוּ—southeast, כִּי—northeast, טוֹב—east, כִּי—upward, לְעוֹלָם—downward, חֲסִדוֹ—twice southwest and once due west. 4. Psalm 118. 5. When praying alone, recite this blessing.

Each of the following lines is recited aloud by the chazzan, followed by the congregation.
Transliteration, page 636.

אנא ¹We implore You, Lord, deliver us now.

אנא ²We implore You, Lord, deliver us now.

אנא We implore You, Lord, grant us success now.

אנא We implore You, Lord, grant us success now.

ברוך Blessed is he who comes in the Name of the Lord; we bless you from the House of the Lord. Blessed is he who comes in the Name of the Lord; we bless you from the House of the Lord. The Lord is a benevolent God and He has given us light; bind the festival offering with cords until [you bring it to] the horns of the altar. The Lord is a benevolent God and He has given us light; bind the festival offering with cords until [you bring it to] the horns of the altar. You are my God and I will praise You, my God—and I will exalt You. You are my God and I will praise You, my God—and I will exalt You. ³Praise the Lord for He is good, for His kindness is everlasting. ⁴Praise the Lord for He is good, for His kindness is everlasting.

יהללך Lord our God, all Your works will praise You; and Your pious ones, the righteous who carry out Your will, and all Your people, the House of Israel, with joyous song will praise and bless, extol and glorify, exalt and adore, hallow and proclaim the sovereignty of Your Name, our King. For it is good to praise You, and fitting to sing to Your Name, for from the highest world to the lowest You are God.

When saying Half Hallel, only the chazzan concludes the blessing with the following:⁵ congregation responds Amen as indicated, having in mind that the chazzan is reciting the blessing on their behalf.

Blessed are You Lord, King who is extolled with praises.

Cong. Amen.

During the seven days of Sukkot (except Shabbat), Hoshanot, page 368, are recited at this point.

On Rosh Chodesh, it is customary to say the following paragraph three times.

וַאֲבָרְהֶם זָקֵן בָּא בַּיָּמִים, וַיִּי בָרַךְ אֶת אַבְרָהָם כָּל־לַיְלָה זְבֻדָּהּ
יִשְׁמְרֵנִי וַיְחַיֵּנִי, כֵּן יִהְיֶה רְצוֹן מִלְּפָנֶיךָ, אֱלֹהִים חַיִּים
וּמִלֵּךְ עוֹלָם אֲשֶׁר בִּידוֹ נֶפֶשׁ כָּל חַי, אָמֵן:

Chazzan recites Kaddish. Congregation responds אָמֵן as indicated.

יִתְגַּדֵּל וַיְתַקְדָּשׁ שְׁמֵהּ רַבָּא. (אָמֵן—Cong) בְּעֶלְמָא דִּי
בְּרָא כְרֻעֵיתָהּ וַיְמַלִּיד מִלְכוּתָהּ, וַיַּצְמַח פּוֹרְקָנָהּ
וַיִּקְרַב מְשִׁיחָהּ. (אָמֵן—Cong) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמֶן קָרִיב וְאִמְרוּ אָמֵן:
(אָמֵן—Cong) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא,
(יְתַבְרַךְ).

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא. יְתַבְרַךְ,
וַיִּשְׁתַּבַּח, וַיְתַפָּאֵר, וַיְתַרְוֹמֵם, וַיְתַנְשָׂא, וַיְתַהַדֵּר וַיְתַעֲלֶה,
וַיְתַהַלֵּל, שְׁמֵהּ דְּקוֹדֶשׁא בְּרִידָהּ הוּא. (אָמֵן—Cong) לְעָלְמָא
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְּאִמְרִין
בְּעֶלְמָא, וְאִמְרוּ אָמֵן: (אָמֵן—Cong)

On Chanukah (except on Shabbat or Rosh Chodesh), continue with the Reading of the Torah on page 61. On all other days the chazzan continues:

תִּתְקַבֵּל צְלוֹתָהּ וּבְעוֹתָהּ דְּכָל בֵּית יִשְׂרָאֵל, קָדָם
אֲבוּהוֹן דִּי בְשִׁמְיָא, וְאִמְרוּ אָמֵן: (אָמֵן—Cong) יְהֵא שְׁלָמָא
רַבָּא מִן שְׁמַיָּא וְחַיִּים טוֹבִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן: (אָמֵן—Cong)

Take three steps back, then bow right saying עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, bow forward saying וְעַל כָּל יִשְׂרָאֵל, bow left saying יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, and bow forward saying וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ אָמֵן: (אָמֵן—Cong)

During Shacharit: continue with the Song of the Day, page 71. On Shabbat, page 218.

On the first night of Pesach, continue with עֲלֵינוּ, page 174. When the first night of Pesach occurs on Friday night, continue with מְזִמּוֹר, page 173.

On the second night of Pesach, continue with the counting of the Omer, page 136.

During the seven days of Sukkot (except Shabbat), Hoshanot, page 368, are recited at this point.

On Rosh Chodesh it is customary to say the following paragraph three times.

ואברהם And Abraham was old, advanced in years, and the Lord blessed Abraham in all things.¹ May *Zevadyah* protect me and grant me life. So may it be Your will, living God and eternal King, in whose hand is the soul of every living thing. Amen.

Chazzan recites Kaddish. Congregation responds Amen as indicated.

יתגדל Exalted and hallowed be His great Name (Cong: Amen.) throughout the world which He has created according to His will. May He establish His kingship, bring forth His redemption and hasten the coming of His Mashiach (Cong: Amen.) in your lifetime and in your days and in the lifetime of the entire House of Israel, speedily and soon, and say, Amen.

(Cong: Amen. May His great Name be blessed forever and to all eternity. Blessed.)

May His great Name be blessed forever and to all eternity. Blessed and praised, glorified, exalted and extolled, honored, adored and lauded be the Name of the Holy One, blessed be He, (Cong: Amen.) beyond all the blessings, hymns, praises and consolations that are uttered in the world; and say, Amen. (Cong: Amen.)

On Chanukah (except on Shabbat or Rosh Chodesh), continue with the Reading of the Torah on page 61. On all other days the chazzan continues:

May the prayers and supplications of the entire House of Israel be accepted before their Father in heaven; and say, Amen. (Cong: Amen.) May there be abundant peace from heaven, and a good life for us and for all Israel; and say, Amen. (Cong: Amen.)

Take three steps back, then bow right saying *He who makes peace in His Heavens*, bow forward saying *may He*, bow left saying *make peace for us*, and bow forward saying *and for all Israel; and say, Amen*.

He who makes peace in His heavens, may He make peace for us and for all Israel; and say, Amen. (Cong: Amen.)

During Shacharit: continue with the Song of the Day, page 71. On Shabbat, page 218.

On the first night of Pesach, continue with *Aleinu*, page 174. When the first night of Pesach occurs on Friday night, continue with *Mizmor*, page 173.

On the second night of Pesach, continue with the counting of the Omer, page 136.



MUSAF AMIDAH FOR WEEKDAY ROSH CHODESH

Chazzan recites a chapter of Psalms, then begins Half Kaddish.
Congregation responds אמן as indicated.

יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אמן—Cong) בְּעֶלְמָא דִּי
בְּרָא כְרַעוּתָהּ וַיִּמְלִיד מַלְכוּתָהּ, וַיַּצְמַח פּוֹדָקָנָהּ
וַיִּקְרַב מְשִׁיחָהּ. (אמן—Cong) בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל
בֵּית יִשְׂרָאֵל, בְּעֶגְלָא וּבְזֶמֶן קָרִיב וְאִמְרוּ אָמֵן:

(Cong—אמן) יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא,
(יְתַבְרַךְ).

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא. יְתַבְרַךְ,
וַיִּשְׁתַּבַּח, וַיִּתְפָּאֵר, וַיִּתְרוֹמֵם, וַיִּתְנַשֵּׂא, וַיִּתְהַדָּר, וַיִּתְעַלֶּה,
וַיִּתְהַלָּל, שְׁמֵהּ דְּקוֹדֶשׁא בְּרִידָא הוּא. (אמן—Cong) לְעֵלָא
מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְּאִמְרִין
בְּעֶלְמָא, וְאִמְרוּ אָמֵן: (אמן—Cong)

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 319, interruptions of any form are forbidden.

אֲדִנִּי, שִׁפְתֵי תִפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

Bend knees at בְּרִיד; bow at אַתָּה; straighten up at יִי.

בְּרִיד אַתָּה יִי, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֶלְיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, קוֹנֵה הַכֹּל,
זוֹכֵר חֲסָדֵי אֲבוֹת, וּמַבְיֵא גּוֹאֵל לִבְנֵי בְּנֵיהֶם, לְמַעַן
שְׁמוֹ בְּאַהֲבָה:

Bend knees at בְּרִיד; bow at אַתָּה; straighten up at יִי.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרִיד אַתָּה יִי, מַגֵּן אַבְרָהָם:

1. Psalms 51:17.



MUSAF AMIDAH FOR WEEKDAY ROSH CHODESH

Chazzan recites a chapter of Psalms, then begins Half Kaddish.
Congregation responds Amen as indicated.

יְתַגַּדֵּל Exalted and hallowed be His great Name (Cong: Amen.) throughout the world which He has created according to His will. May He establish His kingship, bring forth His redemption and hasten the coming of His Mashiach (Cong: Amen.) in your lifetime and in your days and in the lifetime of the entire House of Israel, speedily and soon, and say, Amen.

(Cong: Amen. May His great Name be blessed forever and to all eternity. Blessed.)

May His great Name be blessed forever and to all eternity. Blessed and praised, glorified, exalted and extolled, honored, adored and lauded be the Name of the Holy One, blessed be He, (Cong: Amen.) beyond all the blessings, hymns, praises and consolations that are uttered in the world; and say, Amen. (Cong: Amen.)

While praying, concentrate on the meaning of the words. Remember that you stand before the Divine Presence. Remove any distracting thoughts, allowing the mind to remain focused on prayer. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly—but audibly—while standing with feet together. Throughout the Amidah, ending on page 319, interruptions of any form are forbidden.

אֲדֹנָי My Lord, open my lips, and my mouth shall declare Your praise.¹

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

בָּרוּךְ Blessed are You, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and awesome God, exalted God, who bestows bountiful kindness, who creates all things, who remembers the piety of the Patriarchs, and who, in love, brings a redeemer to their children's children, for the sake of His Name.

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

O King, [You are] a helper, a savior and a shield.
Blessed are You, Lord, Shield of Abraham.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי, מַחֲיָה מֵתִים אֶתָּה, רַב לְהוֹשִׁיעַ.

During the winter (from Musaf of Shemini Atzeret to Shacharit of the first day of Pesach), say מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם. During the summer (from Musaf of the first day of Pesach through Shacharit of Shemini Atzeret), say מוֹרִיד הַטֵּל. If, in error, one said מוֹרִיד הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם during the summer, it must be corrected, and it may be necessary to repeat the Amidah (for additional laws, see page 589). However, if, in error, one said מוֹרִיד הַטֵּל during the winter, it is not necessary to go back and correct it.

Winter:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם:

Summer:

מוֹרִיד הַטֵּל:

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לִישְׁנֵי עֶפְרָה. מִי כְמוֹךָ בַּעַל גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מְלֹךְ
מִמִּית וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה: וְנֶאֱמָן אֶתָּה לְהַחְיֹת
מֵתִים. בְּרוּךְ אַתָּה יי, מַחֲיָה הַמֵּתִים:

KEDUSHAH

During the chazzan's repetition of the Amidah, Kedushah is recited. Stand with feet together, and avoid any interruption. Rise on the toes at the words קדוש, קדוש, קדוש; and ברוך, ברוך, ברוך.

בְּתָר יִתְּנוּ לָךְ יי אֱלֹהֵינוּ מְלָאכִים הַמּוֹנִי מַעֲלָה, — Cong. then chazzan

וְעֹמֵד יִשְׂרָאֵל קְבוּצֵי מִפְּנֵי, יָחַד בָּלֵם קִדְשָׁה לָךְ

יִשְׁלָשׁוּ, בְּפִתּוֹב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֵל זֶה

וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יי צְבָאוֹת, מְלֵא כָּל הָאָרֶץ — Cong. then chazzan

בְּבוֹדוֹ:

לְעִמְתָּם מִשְׁבָּחִים וְאוֹמְרִים: — Chazzan

בְּרוּךְ כְּבוֹד יי מִמְּקוֹמוֹ: — Cong. then chazzan

וְכִרְבֵּי קִדְשְׁךָ נְחוּב לְאֹמֵר: — Chazzan

יְמִלֵּךְ יי לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּהָ: — Cong. then chazzan

Remain standing with feet together until the chazzan concludes the following blessing.

1. Isaiah 6:3. 2. Ezekiel 3:12. 3. Psalms 146:10.

יְמִלֵּךְ "Blessed be the glory of the Lord from its place." בְּרוּךְ
The Lord shall reign forever; your God, O Zion, throughout all generations.
Praise the Lord.

אתה You are mighty forever, my Lord; You resurrect the dead; You are powerful to save.

During the winter (from Musaf of Shemini Atzeret to Shacharit of the first day of Pesach), say *He causes the wind to blow and the rain to fall*. During the summer (from Musaf of the first day of Pesach through Shacharit of Shemini Atzeret), say *He causes the dew to descend*. If, in error, one said *He causes the wind to blow and the rain to fall* during the summer, it must be corrected, and it may be necessary to repeat the Amidah (for additional laws see page 589). However, if, in error, one said *He causes the dew to descend* during the winter, it is not necessary to go back and correct it.

Summer:	Winter:
He causes the dew to descend.	He causes the wind to blow and the rain to fall.

מכלכל He sustains the living with lovingkindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfills His trust to those who sleep in the dust. Who is like You, mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth! You are trustworthy to revive the dead. Blessed are You, Lord, who revives the dead.

KEDUSHAH

During the chazzan's repetition of the Amidah, Kedushah is recited. Stand with feet together, and avoid any interruption. Rise on the toes at the words *Ködosh, ködosh, ködosh; Böruch; and Yimloch*.

Cong. then chazzan: **כתר** *Keser yi-t'nu l'chö adonöy elohaynu
mal-öchim ha-monay ma-lö v'am'chö
yisrö-ayl k'vutzay matö yachad kulöm
k'dushö l'chö y'sha-layshu ka-kösuv al yad
n'vi-echö v'körö ze el ze v'ömar,*

Cong. then chazzan: **קדוש** *Ködosh, ködosh, ködosh, adonöy
tz'vö-os, m'lo chöl hö-öretz k'vodo.¹*

Chazzan: Those facing them offer praise and say,

Cong. then chazzan: **ברוך** *Böruch k'vod adonöy mi-m'komo.²*

Chazzan: And in Your holy Scriptures it is written thus:

Cong. then chazzan: **ימלך** *Yimloch adonöy l'olöm eloha-yich
tziyon l'dor vö-dor ha-l'luyöh.³*

Remain standing with feet together until the chazzan concludes the following blessing.

כתר A crown is given to You, Lord our God, by the angels, the supernal multitudes, and by Your people Israel who assemble below. All of them together thrice repeat "holy" unto You, as it is written by Your prophet: And they call one to another and say, **קדוש** "Holy, holy, holy is the Lord of hosts; the whole earth

**אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ, וְקָדוֹשִׁים בְּכָל יוֹם יִהְיֶה לְךָ
סֵלָה. בָּרוּךְ אַתָּה יי, הָאֵל הַקָּדוֹשׁ:**

**רֵאשֵׁי חֳדָשִׁים לַעֲמֹךְ נָתַתָּ, זִמְנָה כַּפָּרָה לְכָל
תּוֹלְדוֹתֵם. בְּהִיוֹתָם מִקְרִיבִים לִפְנֵיךָ זִבְחֵי
רִצּוֹן, וְשַׁעֲרֵי חַטָּאוֹת לְכַפֵּר בַּעֲדָם, וּפְרוֹן לְכָלֶם יִהְיֶה,
וְתִשׁוּעַת נַפְשָׁם מִיַּד שׁוֹנֵא. מִזְבֵּחַ חֲדָשׁ בְּצִיּוֹן תִּכְיֶן,
וְעוֹלַת רֹאשׁ חֲדָשׁ נַעֲלֶה עָלֶיךָ, וְשַׁעֲרֵי עֲוֹנוֹת נַעֲשֶׂה
בְּרִצּוֹן, וּבַעֲבֹדַת בֵּית הַמִּקְדָּשׁ נִשְׁמַח כְּלָנוּ, וּבְשִׁירֵי דָוִד
עֲבֹדְךָ הַנְּשַׁמְעִים בְּעִירְךָ, הָאֲמֹרִים לִפְנֵי מִזְבְּחֶךָ,
אֶהְיֶה עוֹלָם תִּבְיֵא לָהֶם, וּבְרִית אָבוֹת לִבְנִים תִּזְכּוֹר.
וְהִבֵּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה, וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ
בְּשִׁמְחַת עוֹלָם, וְשֵׁם נַעֲשֶׂה לִפְנֵיךָ אֶת קַרְבָּנוֹת
חוֹבוֹתֵינוּ, תִּמְיִדִים בְּסִדְרָם, וּמוֹסָפִים בְּהִלְכָתָם. וְאֵת
מוֹסֵף יוֹם רֹאשׁ הַחֲדָשׁ הַזֶּה, נַעֲשֶׂה וְנִקְרִיב לִפְנֵיךָ
בְּאַהֲבָה, כְּמִצְוַת רִצּוֹנְךָ, כְּמוֹ שֶׁפָּתַכְתָּ עֲלֵינוּ בְּתוֹרָתְךָ,
עַל יְדֵי מֹשֶׁה עֲבֹדְךָ מִפִּי כְבוֹדְךָ כְּאֲמֹר:**

**וּבְרֵאשֵׁי חֳדָשֵׁיכֶם תִּקְרִיבוּ עֹלָה לַיי, פָּרִים בְּנֵי בָקָר
שְׁנַיִם וְאֵיל אֶחָד, כְּבָשִׂים בְּנֵי שָׁנָה שִׁבְעָה,
תְּמִימִם:**

**וּמִנְחָתָם וְנִסְפֵיהֶם כְּמִדְּבַר: שְׁלֹשָׁה עֶשְׂרִים לָפָר,
וּשְׁנַיִם עֶשְׂרִים לְאֵיל, וְעֶשְׂרוֹן לְכֶבֶשׂ, וַיִּזֵּן
בְּנִסְכּוֹ, וְשַׁעֲרֵי לְכַפֵּר, וּשְׁנַיִם תְּמִיִּדִים בְּהִלְכָתָם:**²

1. Numbers 28:11. 2. V. ibid. 28:12-15; Rashi, loc. cit. verse 15.

אתה You are holy and Your Name is holy, and holy beings praise You daily for all eternity. Blessed are You Lord, the holy God.

ראשי You have given Rosh Chodesh days to Your people, a time of atonement for all their descendants, when they brought before You offerings of goodwill and goats for sin-offerings to atone for them. It is to be a remembrance of them all, and a deliverance of their soul from the hand of the adversary. May You set up a new altar in Zion, and on it we will bring the burnt-offering of Rosh Chodesh, and willingly offer [sacrificial] goats; we will all rejoice in the service of the Bet Hamikdash and in the songs of David Your servant which will be heard in Your city, which will be chanted before Your altar. Bestow upon them everlasting love, and the covenant of the fathers remember for the descendants. Bring us with song to Zion Your city, and with everlasting joy to Jerusalem Your Sanctuary. There we will offer to You our obligatory sacrifices, the daily burnt-offerings according to their order and the *musaf* offerings according to their rule; and the *musaf* offering of this Rosh Chodesh day we will prepare and offer to You with love in accordance with the command of Your will, as You have prescribed for us in Your Torah, through Moses Your servant in Your glorious Name, as it is stated:

ובראשי And on your Rosh Chodesh days you shall bring a burnt-offering to the Lord—two young bullocks, one ram, seven yearling male lambs, unblemished.¹

ומנחתם And their meal-offerings and libations as prescribed—three-tenths [of an *ephah* of fine flour] for each bullock, two-tenths for the ram, one-tenth for each lamb, and wine in accordance with each one's wine-offering; as well as a male goat for atonement, and two daily burnt-offerings according to their rule.²

During the repetition of the Amidah, the congregation responds אמן as indicated.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, חֲדָשׁ עָלֵינוּ אֶת הַחֲדָשׁ
הַזֶּה, לְטוֹבָה וּלְבִרְכָּה (אָמֵן), לְשִׁשּׁוֹן
וּלְשִׁמְחָה (אָמֵן), לְיִשׁוּעָה וּלְנַחֲמָה (אָמֵן), לְפִרְנָסָה
וּלְכִלְכָּלָה (אָמֵן), לְחַיִּים טוֹבִים וּלְשָׁלוֹם (אָמֵן), לְמַחֲלֵילַת
חַטָּא וּלְסְלִיחַת עוֹן (אָמֵן). כִּי בַעֲמֻךְ יִשְׂרָאֵל בְּחֶרֶת מִכָּל
הָאֲמוֹת, וְחָקִי רֵאשִׁי חֲדָשִׁים לָהֶם קִבַּעַת. בְּרוּךְ אַתָּה
יְי, מְקַדֵּשׁ יִשְׂרָאֵל וְרֵאשִׁי חֲדָשִׁים:

רִצָּה יְי אֱלֹהֵינוּ בַּעֲמֻךְ יִשְׂרָאֵל וּלְתַפְלָתָם שְׁעָה,
וְהֵשֵׁב הָעֲבוּדָה לְדָבִיר בִּיתְךָ, וְרֵאשִׁי יִשְׂרָאֵל
וּתְפַלְתֵּם בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹכֵךְ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה
יְי, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן:

Bow at מוֹדִים; straighten up at יְי.

MODIM D'RABBANAN

During the repetition of the Amidah, while the chazzan recites מוֹדִים, the congregation recites the following, while bowing:

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי כָל
כֶּשֶׁר, יוֹצֵרֵנוּ, יוֹצֵר
בְּרָאשִׁית, בְּרִכּוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקְדוֹשׁ, עַל
שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ, כֵּן
תַּחֲזִינוּ וְתִקְיָמֵנוּ, וְתַאֲסֹף
גְּלוּתֵנוּ לְחֵצְרוֹת קִדְשְׁךָ,

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם
וָעֶד, צוּר חַיִּינוּ, מְגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר,
נֹדֶה לָךְ וְנִסְפָּר תְּהִלָּתְךָ,
עַל חַיִּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל גְּשָׁמוֹתֵינוּ הַפְּקוּדוֹת
לָךְ, וְעַל גְּסִיד שְׂכָכְל יוֹם
עִמָּנוּ, וְעַל גְּפִלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שְׂכָכְל עֵת, עֶרֶב

During the repetition of the Amidah the congregation responds Amen as indicated.

אלהינו Our God and God of our fathers, renew for us this month for good and for blessing (Amen), for gladness and for joy (Amen), for deliverance and for consolation (Amen), for livelihood and for sustenance (Amen), for good life and for peace (Amen), for the forgiving of sin and the pardoning of wrongdoing (Amen); for You have chosen Your people Israel from all the nations, and established for them the statutes for Rosh Chodesh days. Blessed are You, Lord, who sanctifies Israel and the Rosh Chodesh days.

רצה Look with favor, Lord our God, on Your people Israel, and pay heed to their prayer; restore the service to Your Sanctuary, and accept with love and favor Israel's fire-offerings and prayer; and may the service of Your people Israel always find favor.

ותחזינה May our eyes behold Your return to Zion in mercy. Blessed are You, Lord, who restores His Divine Presence to Zion.

Bow at *We thankfully acknowledge*; straighten up at *Lord*.

מודים We thankfully acknowledge that You are the Lord our God and God of our fathers forever. You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for Your miracles which are with us daily, and for Your continual wonders and beneficences. You

MODIM D'RABBANAN

During the repetition of the Amidah, while the chazzan recites *Modim*, the congregation recites the following, while bowing:

Transliteration, page 624.

מודים We thankfully acknowledge that You are the Lord our God and God of our fathers, the God of all flesh, our Creator and the Creator of all existence. We offer blessings and thanks to Your great and holy Name, for You have given us life and sustained us; so may You continue to grant us life and sustain us—gather our dispersed to the courtyards of Your Sanctuary, and

וְנָשׁוּב אֱלֹדִי לְשִׁמּוֹר חֲקִידִי,
וְלַעֲשׂוֹת רְצוֹנִי, וְלַעֲבֹדִי
בְּלִבְבִּי שָׁלֵם, עַל שְׁאֵנוּ מוֹדִים
לָךְ, בְּרוּךְ אַתָּה ה' הַהוֹדְאוֹת:
וּבְקָר וְצִהְרִים, הַטּוֹב, כִּי
לֹא כָלוּ רַחֲמֶיךָ, וְהַמְרָחֵם,
כִּי לֹא תָמוּ חֲסָדֶיךָ, כִּי
מַעֲוֹלָם קִוִּינוּ לָךְ:

On Chanukah, add the following: (If omitted, it is not necessary to repeat the Amidah. If, however, one became aware of the omission before saying יי in the blessing שמך (below), it is said then.)

וְעַל הַנְּסִים וְעַל הַפְּרָקָן וְעַל הַנְּבִירוֹת וְעַל הַתְּשׁוּעוֹת וְעַל
הַנִּפְלְאוֹת שֶׁעָשִׂיתָ לְאַבְוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה:

בַּיָּמִי מִתְחַדָּה בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשִׁמוֹנָאִי וּבְנָיו, כְּשֶׁעָמְדָה
מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל, לְהַשְׁפִּיחֵם
תּוֹרַתְךָ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנִי, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים,
עָמַדְתָּ לָהֶם בַּעַת צָרָתָם. רַבְתָּ אֶת רִיבָם, דִּנְתָּ אֶת דִּינָם,
נִקְמָתָ אֶת נַלְמָתָם, מִסַּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד
מַעֲטִים, וּמִמָּאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזָדִים
בְּיַד עוֹסְקֵי תּוֹרָתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ,
וְלַעֲמֹךְ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כְּהִיּוֹם הַזֶּה. וְאַחֵר
כִּד בָּאוּ בְּגִיד לְדָבִיד בֵּיתְךָ, וּפָנוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת
מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בְּחִצּוֹת קֹדֶשְׁךָ. וְקִבְּעוּ שְׁמוֹנֶת יָמֵי
חֲנֻכָּה אֵלֶיךָ, לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל:

וְעַל כָּלֶם יִתְבָּרֵךְ וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא שְׁמֶךָ מִלִּפְנֵינוּ
תָּמִיד לְעוֹלָם וָעֶד:

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וַיְהִלְלוּ שְׁמֶךָ הַגָּדוֹל לְעוֹלָם כִּי
טוֹב, הָאֵל יִשׁוּעָתָנוּ וְעִזְרָתָנוּ סֶלָה, הָאֵל הַטּוֹב.

Bend knees at בָּרִיד; bow at אָתָּה; straighten up at יי.

בְּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ וְלָךְ נָאֶה לְהוֹדוֹת:

are the Beneficent One, for Your mercies never cease; and the Merciful One, for Your kindnesses never end; for we always place our hope in You.

we shall return to You to keep Your Laws, to do Your will, and to serve You with a perfect heart—for we thankfully acknowledge You. Blessed is God, who is worthy of thanks.

On Chanukah, add the following: (If omitted, it is not necessary to repeat the Amidah. If, however, one became aware of the omission before saying *Lord* in the blessing *Beneficent is Your Name* [below], it is said then.)

וְעַל And [we thank You] for the miracles, for the redemption, for the mighty deeds, for the saving acts, and for the wonders which You have wrought for our ancestors in those days, at this time—
בְּיָמֵי In the days of Matityahu, the son of Yochanan the High Priest, the Hasmonean and his sons, when the wicked Hellenic government rose up against Your people Israel to make them forget Your Torah and violate the decrees of Your will. But You, in Your abounding mercies, stood by them in the time of their distress. You waged their battles, defended their rights, and avenged the wrong done to them. You delivered the mighty into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the wanton sinners into the hands of those who occupy themselves with Your Torah. You made a great and holy name for Yourself in Your world, and effected a great deliverance and redemption for Your people Israel to this very day. Then Your children entered the shrine of Your House, cleansed Your Temple, purified Your Sanctuary, kindled lights in Your holy courtyards, and instituted these eight days of Chanukah to give thanks and praise to Your great Name.

וְעַל And for all these, may Your Name, our King, be continually blessed, exalted, and extolled forever and all time.

וְכָל And all living things shall forever thank You, and praise Your great Name eternally, for You are good. God, You are our everlasting salvation and help, O benevolent God.

Bend knees at *Blessed*; bow at *You*; straighten up at *Lord*.

Blessed are You, Lord, Beneficent is Your Name, and to You it is fitting to offer thanks.

During the repetition of the Amidah, the chazzan recites the Priestly Blessing. Congregation responds אמן as indicated.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בִּרְכֵנוּ בְּבִרְכַּהּ הַמְשַׁלֶּשֶׁת בְּתוֹרָה
הַפְתּוּבָה עַל יְדֵי מֹשֶׁה עֲבֹדְךָ, הָאֲמוּרָה מִפִּי אֱהֲרֹן וּבְנָיו,
בְּהַנִּים עִם קְדוּשָׁתְךָ, בְּאָמֹר: יְבָרְכְךָ יי וְיִשְׁמְרֶךָ: (אמן) יָאֵר יי פְּנֵי
אֱלֹהֵי, וְיַחַדְךָ: (אמן) יֵשֶׁא יי פְּנֵי אֱלֹהֵי, וְיֵשֶׁם לְךָ שְׁלוֹם: (אמן)

שֵׁיִם שְׁלוֹם, טוֹבָה וּבִרְכָּה, חַיִּים חֵן וְחֶסֶד וְרַחֲמִים,
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ. בִּרְכֵנוּ אֲבוֹתֵינוּ כְּלָנוּ
בְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתַּת לָנוּ יי אֱלֹהֵינוּ
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבִרְכָּה וְרַחֲמִים
וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ. בְּרוּךְ אַתָּה יי, הַמְּבָרֵךְ
אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם:

[During the repetition of the Amidah, the chazzan recites the following verse silently.]

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יי צוּרִי וְגֹאֲלִי:

[The chazzan's repetition of the Amidah ends here.]

אֱלֹהֵי, נִצַּר לְשׁוֹנֵי מַרְעַ, וְשִׁפְתֵי מְדַבֵּר מִרְמָה,
וְלִמְקַלְלֵי נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כַּעֲפָר לְכָל
תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי,
וְכָל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקַלְקַל
מַחֲשַׁבְתָּם. יְהִיו כְּמִזְן לִפְנֵי רוּחַ וּמִלֶּאךָ יי דְּחָה. לְמַעַן
יִחַלְצוֹן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. עֲשֵׂה לְמַעַן
שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ, עֲשֵׂה
לְמַעַן קְדוּשָׁתְךָ. יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ,
יי צוּרִי וְגֹאֲלִי:

1. Numbers 6:24-26. 2. Psalms 19:15. 3. Cf. ibid. 34:14. 4. Ibid 35:5. 5. Ibid. 60:7; 108:7.
6. It is customary to recite a verse in which the first and last letter correspond to the first and last letters of one's own Hebrew name. For a list of verses, see page 582.

During the repetition of the Amidah, the chazzan recites the Priestly Blessing. Congregation responds Amen as indicated.

אֱלֹהֵינוּ Our God and God of our fathers, bless us with the threefold blessing written in the Torah by Moses Your servant, and pronounced by Aaron and his sons the Kohanim, Your consecrated people, as it is said: The Lord bless you and guard you. (Amen) The Lord make His countenance shine upon you and be gracious to you. (Amen) The Lord turn His countenance toward you and grant you peace.¹ (Amen)

שִׁמְךָ Bestow peace, goodness, and blessing, life, graciousness, kindness, and mercy, upon us and upon all Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for by the light of Your countenance You gave us, Lord our God, the Torah of life and loving-kindness, righteousness, blessing, mercy, life and peace. May it be favorable in Your eyes to bless Your people Israel, at all times and at every moment, with Your peace. Blessed are You, Lord, who blesses His people Israel with peace.

[During the repetition of the Amidah, the chazzan recites the following verse silently.]

יְהוֹי May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.²

[The chazzan's repetition of the Amidah ends here.]

אֱלֹהֵי My God, guard my tongue from evil, and my lips from speaking deceitfully.³ Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of the Lord thrust them away.⁴ That Your beloved ones may be delivered, help with Your right hand and answer me.⁵ Do it for the sake of Your Name; do it for the sake of Your right hand; do it for the sake of Your Torah; do it for the sake of Your holiness.⁶ May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Strength and my Redeemer.²