

## תפילת שחרית לראש השנה ויום כפור

### The Morning Service for Rosh HaShanah and Yom Kippur

#### Kavanot - Spiritual Insights GENERAL INSIGHTS INTO THE HOLY DAYS

##### TO SANCTIFY AND RENDER MEANINGFUL

The Jewish way of life is a pattern, akin to the structure and pattern of a work of art, which is to sanctify and render meaningful the hour and day and year of the Jewish people and preserve that people by differentiating its existence in every phase and at every moment from the idolatrous life. If our form were shattered, we would not be. Whenever our form is shattered, we tend to die. Unless we preserve our form, we cannot survive. Unless we survive, we cannot perform our function in history.

-- Ludwig Lewisohn

##### THE MAHZOR SPEAKS TO US

The High Holy Day Mahzor is a work of grandeur and sublimity. It is more than a source of nostalgic recollection; it speaks to us about matters of importance--of abiding significance. The traditional prayers, though written in other ages and in the context of different times and circumstances, address themselves to perennial human concerns. They aim to effect in us a transformation: from egocentric lives, activated by the caprice of the moment, to lives inspired by an awareness of a loving God, our sovereign and Judge. In these prayers, our ancestors found the courage to embrace life, to surmount its trials, and to persist in hoping for the day when all people "will unite to perform God's will with a perfect heart."

Because the Mahzor reflects historic Judaism's distinctive beliefs about God, humanity, and the universe, it is the most authentic literary source for an understanding of the faith which animates it and of the people that poured its spirit into it.

-- Max Arzt

##### SUMMONED TO RAISE OURSELVES

Rosh HaShanah and Yom Kippur stand alone. They tower over the landscape of the Jewish year, "like lighthouses on the shores of eternity, flashing their messages of holiness." These are the only Jewish festivals which are not connected to particular events in Jewish history or to seasonal events in the agricultural life of our Biblical ancestors; these are the only holy days now referred to as High Holy Days. For this is when we Jews are summoned to raise ourselves to the loftiest spiritual heights, through the intensity of our prayers and the sincerity of our penitence. At once, the most cosmic of confrontations and the most intimate of encounters are enacted in the midst of the congregation, in the deepest recesses of the individual soul.

-- Rachel Anne Rabinowicz

##### THE FIRES ALREADY LIGHTED

We cannot all pray from our own creative resources because we are not all religious geniuses. We cannot all write words such as Shakespeare's, or compose music such as Bach's. But we can still make these our own. We can open our hearts to them and enrich ourselves by sharing and appropriating them. In prayer, too, we can turn to the great religious geniuses, the Isaiahs, the Jeremiahs, and the Psalmists. We can take the visions they have seen, the communion they have established, the messages they have brought back, the words they have spoken, and make them our own. By an act of sympathetic fervor, of loving contagion, we can seek to achieve their glow. This does not mean that all the deepest prayer or all the best poetry and music have already been written; nor does it mean that there is an end to inspiration. The future is open; there is no limitation on the wonder of insight and creation. But each of us, in our own time and place, must conserve the resources already available and warm our hands at the fires already lighted.

-- Henry Slonimsky (adapted)

#### INTO THE TEXTURE OF LIFE

The rites and symbols of religion grow out of the nature of human beings and of religion. Ritual and symbol play a part in every phase of life. Many who oppose ritual in religion are the first to incorporate a great deal of it in other phases of life. Marriage, rings, clothes, pictures of loved ones, the manner of greeting old friends and of introducing new ones - all are rituals and symbols. Ritual is the language of religion. It brings into our daily life the invisible world of the spirit and the unseen presence of God. The lighting of the candles on Friday night suggests the meanings and induces the mood of the Sabbath in a way that no treatise could. Ritual renews and fortifies our sense of linkage with a tradition, and our continuity with a community spanning centuries. Ritual sanctifies life and transposes the mundane act to a higher key of meaning. It seeks to involve our emotions in the service of our ideals. The concept of freedom and the idea of human dignity penetrate into our muscles and bloodstreams through the annual re-enactment, by means of symbols, of the drama of liberation at our Passover tables, as it could never do by intellectual exposition alone.

As our Prophets and Sages never tired of reminding us, ritual should not become a substitute for morality or an escape from principle. Mere observance is not religion. However, it is an invaluable instrument for preserving morality and principle. In an ennobling religion, rituals reinforce ideals, disciplining and refining us, and binding us more closely to God and to humanity. Woven into the daily texture of our life, ritual is a reminder to us of who we are and what our supreme goals and duties are.

-- Morris Adler (adapted)

#### THE PRAYER BOOK

When we Jews are described as "the People of the Book," it is the Bible to which this phrase refers. Yet, if one were to ask, "Which is the Book of the People?" the answer would surely be the Siddur. The Jewish Prayer Book is not only the work of individuals, but rather the expression of the genius of an entire people during its long pilgrimage through time. Every period in Jewish experience and every significant movement in Jewish history has left an impress on its pages.

Through the pages of the Siddur, K'neset Yisrael, "The Congregation of Israel," has carried on its millennial love affair with God. The priest, the prophet, and the psalmist in the Biblical period, the scribe, the sage, and the rabbi in the Talmudic era, the philosopher and the mystic in the Middle Ages, the traditionalist and the innovator in modern days - all have contributed their spirit to the Jewish Prayer Book . . . The Jewish tradition, which is three thousand years old and still growing, is no narrow rivulet; it is a broad stream with many currents, taking on the changing contours of the riverbed and following the shifting outlines of the shore . . . We believe that the Prayer Book has not only a past but also a future; and we are firmly convinced that it will continue to reflect Jewish experiences and aspirations.

-- Siddur Hadash

#### THE BOOK OF LIFE: A METAPHOR

I was once told that nothing complex can be learned without a metaphor. In simple terms, a metaphor is a symbol or a word or a story which leads us somewhere and changes or simplifies our perception. A metaphor is like a mental bridge that lets us go beyond the here and now, beyond actual experiences; it mentally brings us to places, as well as ideas and concepts we might not otherwise be able to "visit," understand, appreciate, or experience directly. For instance, we say that computers have memory and can be infected with viruses. Those metaphors help us better to conceptualize the function or the malfunction of a complex device. Are there really bulls and bears in the stock market? Only metaphorically. Republican and Democrat are political metaphors, and pi is a mathematical metaphor. A religious metaphor, especially appropriate for this time of year, is: "May you be written in the Book of Life for a good year." I trust we all know that this is symbolic language, but it is also meaningful language. How better to describe the process of seeking atonement and repentance and to live a full and meaningful life?

-- Rabbi Raymond Zwerin, The American Rabbi

Kavanot - Spiritual Insights  
PRELUDES TO PRAYER

CREATION IS A KIND OF PRAYER

It is not you alone, or we, or those others who pray; all things pray, all things pour forth their souls. The heavens pray, the earth prays, every creature and every living thing prays. In all life, there is longing. Creation is itself but a longing, a kind of prayer to the Almighty. What are the clouds, the rising and the setting of the sun, the soft radiance of the moon, and the gentleness of the night? What are the flashes of the human mind and the storms of the human heart? They are all prayers - the outpouring of boundless longing for God.  
-- Micah Joseph Berdichevski

PRAYER: THE HEART OF SIGNIFICANT LIVING

Prayer is at the heart, not only of great religion, but of significant living. Without prayer we cannot scale the heights of compassion, or attain the peaks of love for our neighbor of which we are capable. Prayer has been an enduring and universal phenomenon of human life, not because a priesthood ordained it, nor because tradition hallowed it, but because humanity is ever-seeking to probe into its own depths and bring to light its hidden yearnings. Prayer is a stair on which we rise from the self, we are to the self what we wish to be. Prayer affirms the hope that no reality can crush; the aspiration that can never acknowledge defeat. Prayer is not an escape from duty. It is no substitute for the deed. Prayer seeks the power to do wisely, to act generously, to live helpfully. It helps to reinforce the act rather than to replace it. Prayer is the search for silence amidst the noise of life. Prayer takes us beyond the self. Joining our little self to the selfhood of humanity, it gives our wishes the freedom to grow large and broad and inclusive. Our prayers are answered not when we are given what we ask, but when we are challenged to be what we can be.

-- Morris Adler

WHAT PRAYER CAN DO

Prayer cannot mend a broken bridge, rebuild a ruined city, or bring water to parched fields. Prayer can mend a broken heart, lift up a discouraged soul, and strengthen a weakened will.

-- Ferdinand M. Isserman

POINTING TO THE ULTIMATE GOAL

To pray is to turn to God as our Creator whom we praise and thank. To pray is to stand before God as our Judge to whom we address our supplications. To pray is to acknowledge God as the Giver of Torah which we are to study. However, ultimately every Jewish service ends with Aleinu in which we turn to God as Lord of the future, which will see humanity's redemption. Prayer is a gate to our living past. As we probe its enduring meaning, it can become a source of power which points to the ultimate goal of human existence.

-- Ernst Simon (adapted)

THE REWARDS OF PRAYER

Perhaps for saints and truly holy people, fully conscious prayer is really an everyday thing. For the ordinary worshiper, the rewards of a lifetime of faithful praying come at unpredictable times, scattered through the years, when all at once the liturgy glows as with fire. Such an hour may come after a death, or after a birth; it may flood the soul at no marked time, for no marked reason. It comes and one knows why one has prayed all of one's life.

-- Herman Wouk (adapted)

TO BE RELATED TO SOMETHING BIGGER

To pray is so necessary and so hard. Hard not because it requires intellect or knowledge or a big vocabulary, but because it requires humility from us. And that comes, I think, from a profound sense of one's brokenness, and one's need. Not the need that causes us to cry, "Get me out of this trouble, quick!" but the need that one feels every day of one's life, even though one does not acknowledge it to be related to something bigger than one's self, something more alive than one's self, something older and something not yet born, that will endure through time.

-- Lillian Smith

## Introductory Prayers

ATIFAT TALLIT

עטיפת תלית

### WRAPPING OF THE TALLIT

#### Kavanah - Spiritual Insight

As I behold the Tzitzit-fringes, ordained as reminders of God's commandments, I pray that I may remember the Mitzvot at all times and be granted the will and the strength to live by them.

Before putting on the Tallit recite:

I am about to wrap myself in the Tallit, in fulfillment of the commandment of my Creator; as it is written in the Torah: "In every generation they shall put fringes on the corners of their garments."

#### Hadrakha - Instruction

Holding the tallit out in front of you, recite the bracha before placing it upon you. As you wrap yourself in the tallit, completely surround yourself with it, pausing for a moment and reflecting on some of the images from the kavanot on the previous page.

### THE BLESSINGS OVER THE TALLIT

בְּרַכֵי נַפְשִׁי אֶת יְיָ, יְיָ אֱלֹהֵי גְדֻלַּת מְאֹד, הוֹד וְהַדָּר לְבַשְׁתָּ. עֲטָה אֹר כְּשֶׁלְמָה,  
נוֹטָה שָׁמַיִם כְּרִיעָה.

*Barkhi nafshi et Adonai, Adonai elohai gadalta me'od, hod v'hadar lavashta oteh or ka-salmah, noteh shamayim ky-riah.*

Praise Adonai, O my soul. Adonai, my God, You are very great; You are clothed in glory and majesty. You wrap Yourself in a robe of light; You unfold the heavens like a curtain.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַתְעַטֵּף בְּצִיצִית.

*Barukh atah Adonai eloheinu melekh ha'olam asher kidshanu b'mitzvotav, v'tzivanu, l'hitatef batzitzit.*

You are the Source of blessing, Adonai our God, sovereign of the universe, who has taught us the way of holiness through the Mitzvot, and enjoined upon us the wearing of the Tallit.

מֵה יָקָר חֶסֶדְךָ, אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יְחַסְיוּ. יְרוּזוּ מִדְּשֵׁן בֵּיתְךָ, וְנַחַל עֲדְנֶיךָ תִּשְׁקֶם. כִּי עִמָּךְ מְקוֹר חַיִּים, בְּאוֹרְךָ נִרְאָה אֹר. מִשֶּׁךְ חֶסֶדְךָ לְיַדְעֶיךָ, וְצִדְקַתְךָ לְיִשְׁרֵי לֵב.

*Mah yakar chasd'kha, Elohim uvnei adam b'tzel k'nafekha yechesayun. Yirv'yun mideshen beitekha, v'nachal adanekha tashkem. Ki imkha m'kor chayim, b'orkha nireh or. M'shokh chasd'kha l'yodekha, v'tzidkatkha l'yishrei lev.*

How precious is Your lovingkindness, O God! We take shelter under Your wings. We feast on the abundance found in Your house; You give us drink from the river of Your delight. For with You is the fountain of life; by Your light do we see light. Grant Your lovingkindness to those who love You, and Your righteousness to the upright in heart.

Kavanah - Spiritual Insight

We have come into Your house, O Lord, to pray with our fellow Jews in Your sanctuary.  
But if the Heavens are merely Your throne, if the Earth is but Your footstool,  
If the heaven of heavens cannot contain You, how much less this house, built by mere human hands.  
Yet, although Your dwelling place is every place,  
And although You can be sought and found in any place,  
It is to this place that we come most confidently to seek renewal in Your purifying presence.

-- H. J. Matt

MA TOVU

מה טוב

HOW GOOD IT IS TO WORSHIP IN YOUR SANCTUARY

מה טוב אהלך יעקב, משכנתך ישראל. ואני ברב חסדך אבוא ביתך, אשתחוה אל היכל  
קדשך ביראתך. יי אהבתי מעון ביתך, ומקום משכן כבודך. ואני אשתחוה ואכרעה, אברכה  
לפני יי עשי. ואני תפילתי לך יי, עת רצון, אלהים ברב חסדך, ענני באמת ישעך.

*Mah tovu ohalekha Ya'akov mish'k'notekha Yisrael. Va'ani b'rov chas'dekha avo veitekha,  
eshtachaveh el heikhal kodshekha b'yiratekha. Adonai ahavti me'on beitekha, um'kom mish'kan  
k'vodekha. Va'ani esh'tachaveh v'echraah, ev'r'chah lifnei Adonai osi. Va'ani t'filati lekha Adonai,  
et ratzon, elohim b'rov chasdekha aneini be'emet yish'ekha.*

How lovely are Your tents, O Jacob, your dwelling places, O Israel!  
In Your abundant lovingkindness, O God, let me enter Your house, reverently to worship in Your holy  
temple.

Adonai, I love Your house, the place where Your glory dwells. So I would worship with humility; I  
would seek blessing in the presence of God, my Maker.

May my prayer, now, Adonai, find favor before You. In Your great love, O God, answer me with  
Your saving truth.

ברכות השחר  
**BIRKOT HA'SHACHAR**  
The Morning Blessings

ASHER YATZAR

אשר יצר

FOR THE BODY

ברוך אתה יי אלהינו מלך העולם, אשר יצר את האדם בחכמה, וברא בו נקבים נקבים, חלולים חלולים, גלוי וידוע לפני כסא כבודך שאם יפתח אחד מהם, או יסתם אחד מהם, אי אפשר להתקיים ולעמוד לפניך: ברוך אתה יי, רופא כל בשר, ומפליא לעשות:

*Barukh atah Adonai eloheinu melekh ha'olam asher yatzar et ha'adam b'chokmah, uvara vo n'kavim n'kavim, chalulim chalulim, galuyi v'yaduah lif'nei khisei khvodekha she'im yipate'ach echad mehem, o yisatem echad mehem, iy'efshar l'hitkayem v'la'amod l'fanekha. Barukh atah Adonai rofeh khol basar umafla la'asot.*

You are the Source of blessing, Adonai our God, sovereign of the universe, who has fashioned the human body with sublime wisdom, creating an intricate network of veins, arteries, structures, and organs, each of which must function properly for our survival. You are the Source of blessing, Adonai, who heals all creatures and performs wonders.

ELOHAI NESHAMA

אלהי נשמה

FOR THE SOUL

אלהי, נשמה שנתת בי טהורה היא. אתה בראתה, אתה יצרתה, אתה נפתתה בי, ואתה משמרה בקרבי, ואתה עתיד לפלה ממני, ולהחזירה בי לעתיד לבוא. כל זמן שהנשמה בקרבי, מודה (לנקבה מודה) אני לפניך, יי אלהי ואלהי אבותי, רבון כל המעשים, ארון כל הנשמות. ברוך אתה יי, המחזיר נשמות לפגרים מתים.

*Elohai, n'shamah sh'natata bi t'horah hi. Atah b'ratah, atah y'tzartah, atah n'fachtah bi, v'atah m'shamrah b'kirbi, v'atah atid li'tilah mimeni, ul'hachazirah bi le'atid lavo. Kol z'man she'han'shamah v'kirbi modeh ani l'fanekha, Adonai elohai v'Elohei avotai, ribon kol ha'ma'asim, adon kol han'shamot. Barukh atah Adonai, ha'machazir n'shamot lif'garim meitim.*

My God, the soul with which You endowed me is pure. You created it, You formed it, You breathed it into me, and You preserve it within me. A time will come when You will reclaim it from me; but You will return it to me in the life to come. So long as the soul is within me, I thank You, Adonai my God and God of my ancestors, Ruler of all creatures, Master of all souls. You are the Source of blessing, Adonai, who has restored me to a new day of life.

Kavanah - Spiritual Insight

"WHO FASHIONED THE HUMAN BEING WITH WISDOM"

This Hebrew phrase lends itself two interpretations. It can be understood as a thankful recognition of the supreme wisdom of the Creator, reflected in the astonishing complexity and intricacy of the human body. The phrase can also be understood as an expression of gratitude to God for endowing human beings with wisdom, the power of intellect, a gift denied to lower life forms. Through our minds we can understand the world about us and devise ways to improve it. We can entertain new ideas and discover new truths.

-- Mahzor Hadash

NISIM B'KHOL YOM

נסים בכל יום

THE MIRACLES OF DAILY LIFE

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לְשִׁבּוּי בִּינָה, לְהַבְחִין  
בֵּין יוֹם וּבֵין לַיְלָה:

*Barukh atah Adonai eloheinu melekh ha'olam, asher natan la'sechvi v'nah,  
l'havchin bein yom u'vein laylah.*

You are the Source of blessing, Adonai our God, sovereign of the universe, For bestowing the power to distinguish between day and night;

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂנוּ בְּצַלְמוֹ:

*Barukh atah Adonai eloheinu melekh ha'olam, she'asani b'tzalmo.*  
For creating us in Your image;

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂנוּ בֶן-חֹרִין:

*Barukh atah Adonai eloheinu melekh ha'olam she'asani ben chorin.*  
For giving us freedom;

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשִׂנוּ יִשְׂרָאֵל:

*Barukh atah Adonai eloheinu melekh ha'olam, she'asani Yisrael.*  
For making us Jews;

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, פּוֹקֵחַ עֵוְרִים:

*Barukh atah Adonai eloheinu melekh ha'olam po'kei'ach ivrim.*  
For giving us the capacity to see;

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מְלַבֵּשׁ עֲרֻמִּים:

*Barukh atah Adonai eloheinu melekh ha'olam, malbish arumim.*  
For clothing the naked;

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, מַתִּיר אֲסוּרִים:

*Barukh atah Adonai eloheinu melekh ha'olam matir asurim.*  
For releasing the oppressed;

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, זֹקֵף כְּפוּפִים:  
*Barukh atah Adonai eloheinu melekh ha'olam zo'kef k'fufim.*  
For raising up those who are bowed down;

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם:  
*Barukh atah Adonai eloheinu melekh ha'olam roka ha'aretz al ha'mayim.*  
For sustaining the universe;

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֹׁעֵשֶׂה לִּי כָּל צְרֻכֵי:  
*Barukh atah Adonai eloheinu melekh ha'olam, she'asah li kol tzorki.*  
For providing for our daily needs;

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמְכִינ מִצְעָדֵי נֶגֶר:  
*Barukh atah Adonai eloheinu melekh ha'olam, ha'meichin mitz'adei gaver.*  
For giving us guidance for life's path;

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה:  
*Barukh atah Adonai eloheinu melekh ha'olam ozer Yisrael big'vurah.*  
For endowing our people with courage;

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, עוֹטֵר יִשְׂרָאֵל בְּתִפְאַרָה:  
*Barukh atah Adonai eloheinu melekh ha'olam, oter Yisrael b'tifarah.*  
For crowning our people with glory;

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַנּוֹתֵן לַיָּעֵף כֹּחַ:  
*Barukh atah Adonai eloheinu melekh ha'olam ha'noten la'ya'ef koach.*  
For giving strength to those who are weary.

Kavanot - Spiritual Insights  
ONE HUNDRED BLESSINGS

At the beginning of the day, we gratefully acknowledge some of the many blessings which God lavishes upon us regularly - so regularly that we can easily overlook them. (What is constantly granted is too easily taken for granted!) Jewish tradition expects us to recite "one hundred blessings each day".  
(Talmud, Menahot 43a)

From morning to night the mood of thankfulness is nurtured so that we may live each day filled with a sense of gratitude to the Source of all blessings. Gratitude at its highest goes beyond "counting our blessings." It involves sharing our blessings. A thankful sense of dependence upon God leads to an awareness of our duty to all God's children.

-- *Mahzor Hadash*

BLESSINGS

In the time to come, all other Temple sacrifices will cease, but the sacrifice of thanksgiving will not cease. All other prayers will cease, but prayers of thanksgiving will not cease.

- Leviticus Rabbah 9:7



V'YH'EE RATZON

ויהי רצון

MAY IT BE YOUR WILL

ברוך אתה יי אלהינו מלך העולם, המעביר שנה מעיני ותנומה מעפעפי:

*Barukh atah Adonai elohinu melek ha'olam, ha'ma'avir shena m'ei'nai ut'numah me'afapai.*

ויהי רצון מלפניך, יי אלהינו ואלהי אבותינו, שתרגילנו בתורתך ודבקנו במצותיך, ואל תביאנו לא לידי חטא, ולא לידי עבירה ועון, ולא לידי נסיון, ולא לידי בזיון, ואל תשלט בנו יצר הרע. והרחיקנו מאדם רע ומחבר רע. ודבקנו ביצר הטוב ובמעשים טובים, וכוף את יצרנו להשתעבר לך. ותננו היום, ובכל יום, לחן ולחסד ולרחמים בעיניך, ובעיני כל רואנו, ותגמלנו חסדים טובים: ברוך אתה יי, גומל חסדים טובים לעמו ישראל:

You are the Source of blessing, Adonai our God, sovereign of the universe, who removes sleep from my eyes and slumber from my eyelids. May it be Your will, Adonai our God and God of our ancestors, to make us familiar with Your Torah and help us adhere to Your commandments. Keep us from all sin and disgrace; let no evil impulse gain mastery over us. Keep us far from an evil person and a corrupt companion. Help us to cultivate our noble impulses so that we may always perform good deeds and bend our will to do Your service. Grant us, this day and every day, grace, love, and compassion in Your sight and in the sight of all. Grant us an abundant measure of lovingkindness.

You are the Source of blessing, Adonai, who bestows lovingkindness upon Your people, Israel.

לעולם יהא אדם ירא שמים בסתר ובגלוי, ומודה על האמת, ודובר אמת בלבבו, וישכם ויאמר:

*L'olam y'hei adam y'rei shamayim b'seter u'vagalui, u'modeh al ha'emet v'dover emet bil'vavo, v'yashkem va'yomar.*

One should always revere God, in private and in public, acknowledge the truth, and speak the truth which is in one's heart. On arising one should declare:

רבון כל העולמים, לא על צדקותינו, אנהנו מפילים תחנונינו לפניך, כי על רחמיך הרבים. מה אנהנו, מה חיינו, מה חסדנו, מה צדקנו, מה ישועתנו, מה בוחנו, מה גבורתנו. מה נאמר לפניך, יי אלהינו ואלהי אבותינו, הלא כל הגבורים כאין לפניך, ואנשי השם בלא הוי, וחכמים כבלי מדע, וגבונים כבלי השכל. כי רוב מעשיהם תהו, וימי חייהם הכל לפניך, ומותר האדם מן הבחמה אין, כי הכל הכל:

O Ruler of all realms, not upon our righteous deeds do we rely when we bring our prayerful supplications before You, but upon Your abundant compassion.

What are we? What is the value of our lives? What substance is there to our kindness, our righteousness, our helpfulness, our strength, our courage? What can we say before You, Adonai our God and God of our ancestors?

Before You, the mighty are as nothing, the famous as if they had never been; the wise are without wisdom, the clever without reason. For most of their deeds are worthless, and their days are like a breath. Measured against Your perfection, our preeminence over the beast is negligible, for we all are so trivial.

אָבֵל אֲנַחְנוּ עִמָּךְ, בְּנֵי בְרִיתְךָ, בְּנֵי אַבְרָהָם אֱהָבְךָ, שֶׁנִּשְׁפָּעַתָּ לּוֹ בְּהַר הַמֹּרִיָּה, זָרַע יִצְחָק יַחֲדוּ,  
שֶׁנֶּעֱקַד עַל גְּבֵי הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בְּנֵד בְּכוֹרְךָ, שֶׁמֵּאַהֲבִתְךָ שֶׁאַהֲבִתָּ אוֹתוֹ, וּמִשְׁמַחֲתְךָ  
שֶׁשְׂמַחֲתָ בּוֹ, קָרָאתָ אֶת שְׁמוֹ יִשְׂרָאֵל וַיִּשְׁרֹן:

*Aval anachnu amkha, b'nei britekha, b'nei Avraham o'hav'kha, shenishbata lo b'har ha'moriah, zera Yitzhak y'chido, shene'ekad al gabei ha'mizbei'ach, adat Ya'akov binkha b'khorekha, she'me'ahavatkha she'ahavta oto, umi'simchatkha she'samachta bo, karata et shmo Yisrael vi'yshurun.*

But we are Your people, children of Your covenant, descendants of Your beloved Abraham, to whom You made a promise on Mount Moriah. We are the seed of Isaac, his son, who was bound on the altar. We are Your first-born, the congregation of Jacob, whom You named "Israel" and "Jeshurun" because of Your love for him and Your delight in him.

לְפִיכֶךָ אֲנַחְנוּ חַיִּיִּים לְהוֹדוֹת לְךָ, וְלִשְׁבַּחְךָ וְלִפְאֹרְךָ וְלִבְרַךְךָ וְלִקְדֹּשׁ וְלִתַּת שִׁבְחַ וְהוֹדִיָּה לְשִׁמְךָ:

*L'fikhakh anachnu chayavim l'hodot l'kha, ul'shabechakha ul'fa'erkha ul'varekh ul'kadesh v'latet shevach v'hodayah lish'mekha.*

Therefore it is our duty to thank, to praise, to glorify, and to sanctify You.

ASHREINU

אשרינו

WE ARE JOYFUL IN OUR HERITAGE

אֲשֶׁרֵינוּ, מַה טוֹב חֵלְקֵנוּ, וּמַה נְעִים נוֹרְלָנוּ, וּמַה יָפָה יְרֻשָּׁתֵנוּ.

*Ashreinu, mah tov chel'keinu, u'mah na'im goraleinu, u'mah yafah yerushateinu.*

How fortunate are we! How good is our portion! How pleasant our lot!  
How beautiful our heritage!

אֲשֶׁרֵינוּ, שְׁאַנְחָנוּ מִשְׁפִּימִים וּמַעֲרִיבִים, עֶרֶב וּבֹקֵר, וְאוֹמְרִים פְּעַמִּים בְּכָל יוֹם:

*Ashreinu, she'anachnu mashkimim uma'arivim, erev va'voker, v'omrim pa'amayim b'khol yom.*

How fortunate are we that twice each day, morning and evening, we can declare:

שְׁמַע | יִשְׂרָאֵל, יי | אֱלֹהֵינוּ, יי | אֶחָד:

*Shema Yisrael Adonai eloheinu, Adonai echad.*

HEAR, O ISRAEL: ADONAI IS OUR GOD, ADONAI IS ONE.

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד.

*Barukh shem k'vod malkhuto l'olam va'ed.*

Praised be God's glorious sovereignty for ever and ever.

אתה הוא עד שלא נברא העולם, אתה הוא משנברא העולם, אתה הוא בעולם הזה, ואתה הוא לעולם הבא. קדש את שמך על מקדישי שמך, וקדש את שמך בעולמך, ובישועתך תרים ותגבה קרננו: ברוך אתה יי, מקדש את שמך ברבים:

O Eternal God before creation and since creation, You who are in this world and in the world to come, reveal Your holiness through those who sanctify You. Reveal Your holiness throughout the world. Uplift us and exalt us through Your deliverance. You are the Source of blessing, Adonai! You reveal Your holiness before all.

Kavanah - Spiritual Insight  
THE GIFT OF TORAH

Just as a lover may give his or her beloved a token of affection, so, we Jews have always believed, God gave us the Torah as a symbol of Divine love. We, in turn, respond by cherishing this precious gift ... But the Torah is not only a symbol, pointing to a value beyond itself. It possesses supreme intrinsic value; it is sacred. As an inspiration for noble living, Torah is to be studied diligently and applied to our lives. By studying and living Torah, we come to feel God's love, as we strive to make ourselves worthy of it.

-- Siddur Hadash

**BIRKOT HA'TORAH**

**ברכות התורה**

**FOR TORAH**

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו לעסוק בדברי תורה: והערבנא יי אלהינו את דברי תורתך בפנינו, ובפי עמך בית ישראל, ונהיה אנחנו וצאצאינו, וצאצאי עמך בית ישראל, בלגנו יודעי שמך, ולומדי תורתך לשמח: ברוך אתה יי, המלמד תורה לעמו ישראל:

*Barukh atah Adonai eloheinu melek ha'olam, asher kid'shanu b'mitzvotav v'tzivanu la'asok b'divrei torah. V'ha'ar'ev na Adonai eloheinu et divrei toratekha b'finu, u'b'fi amkha beit Yisrael, v'nihyeh anachnu v'tze'etza'einu, v'tze'etza'ei amkha beit Yisrael, kulanu yod'ei sh'mekha, v'lomdei toratekha lish'mah. Barukh atah Adonai, ham'lamed torah l'amo Yisrael.*

You are the Source of blessing, Adonai our God, sovereign of the universe, who has taught us the way of holiness through the Mitzvot, and enjoined upon us the study of Torah. May the words of Your Torah, Adonai our God, be pleasant to us and to Your people, the house of Israel. May we, our children, and all future generations of the house of Israel know You and study Your Torah with devotion. You are the Source of blessing, Adonai, who teaches Torah to Your people Israel.

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנו מכל העמים, ונתת לנו את תורתו: ברוך אתה יי, נותן התורה:

*Barukh atah Adonai eloheinu melekh ha'olam, asher bachar banu mikol ha'amim, v'natan lanu et torato. Barukh atah Adonai, noten ha'torah.*

You are the Source of blessing, Adonai our God, sovereign of the universe!  
You have chosen us of all peoples for Your service by giving us Your Torah.  
You are the Source of blessing, Adonai, Giver of the Torah.

יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ:  
יָאֵר יי פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ:  
יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:

*Yivarekh'kha Adonai v'yishm'rekha.  
Ya'er Adonai panav elekha vi'chuneka.  
Yisa Adonai panav elekha v'yasem l'kha shalom.*

May Adonai bless you and protect you. May Adonai show you kindness and be gracious to you. May Adonai bestow favor upon you and grant you peace.

אלו דברים שאין להם שעור: הפאה והבכורים והראיון וגמילות חסדים ותלמוד תורה:

*Elu d'varim sh'ein lahem shiur: ha'pe'ah, v'habikurim, v'hare'ayon, u'gmilut chasadim,  
v'talmud torah.*

The following are commandments for which there is no prescribed measure:  
the crops on the border of the field to be left for the poor and the stranger, the gift of the first-fruits,  
the pilgrimage offerings brought to the ancient Temple on the three festivals, deeds of lovingkindness,  
and the study of Torah.

אלו דברים שאין להם שעור: שאדם אוכל פרותיהם בעולם הזה והקרן קיימת לו לעולם הבא,  
ואלו הן:

*Elu d'varim sh'ein lahem shiur. She'adam ochel peroteihem ba'olam hazeh v'hakeren kayemet lo  
la'olam habah v'elu hen:*

In fulfilling the following commandments, one enjoys the yield in this world, while the principal remains for all eternity:

כבוד אב ואם, וגמילות חסדים, והשכמת בית המדרש שחרית וערבית, והכנסת אורחים,  
ובקור חולים, והכנסת כלה, והלויית המת, ועיון תפלה, והבאת שלום בין אדם לחברו, ותלמוד  
תורה כנגד כלם.

*Kibud av v'em, u'g'milut chasadim, v'hashkamat beit hamidrash shacharit v'arvit, v'hakhnasat  
orchim, u'vikur cholim, v'hakhnasat kalah, v'halvayat hamet, v'iyun t'filah, v'havaat shalom bein  
adam la'chavero, v'talmud torah k'neged kulam.*

Honoring father and mother, performing deeds of lovingkindness, punctually attending the house of

study morning and evening, showing hospitality to strangers, visiting the sick, helping the needy bride, attending the dead, praying with devotion, and making peace between individuals. And the merit of Torah study is equal to all of these.

<p>Kavanah - Spiritual Insight TORAH STUDY IS EQUAL TO THEM ALL</p> <p>The heart of the Jewish people has always been the Beit Midrash, the house of study. It was the source from which they drew the strength and the inspiration which enabled them to overcome all difficulties and withstand all persecutions. If we want to go on living as a people, we must restore the centrality of the Beit Midrash, and make it once more the living source of Judaism.</p> <p style="text-align: right;">-- Ahad Ha'Am</p>
<p>Minhag - Tradition THE RABBI'S KADDISH</p> <p>Kaddish d'Rabanan is recited after studying a rabbinic text, that is, a talmudic or midrashic passage or the like. Unlike Mourner's Kaddish, it can be recited by anyone, not just a mourner; the only restriction is that a minyan be present. The preliminary part of the Morning Service contains many rabbinic texts and these are followed by the recitation of Kaddish d'Rabanan.</p> <p style="text-align: right;">-- <i>The Structure of the Siddur</i>, p.129</p> <p>Because religious study is so highly revered, those who engage in this sacred endeavor (whether as teachers or students) are held in the highest regard and with the warmest blessings of the community. A special prayer for our scholars and teachers is incorporated into this Kaddish.</p> <p style="text-align: right;">-- Siddur Hadash</p>

For translation of the Kaddish see page 100.

**KADDISH D'RABANAN**

קדיש דרבנן

**KADDISH AFTER STUDY**

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְרָא כִרְעוּתֵיהּ, וְיִמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֻלְמָא וּבְזִמְנָא קָרִיב וְאִמְרוּ אָמֵן:

*Yit'gadal v'yit'kadash sh'mei raba. B'alma di v'ra khirutei, v'yamlikh malkhutei b'chayeikhon  
uv'yomeikhon uv'chayei d'khol beit Yisrael ba'agalah u'vizman kariv v'imru: amen.*

Congregation then Cantor:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵי:

*Y'hei sh'meh raba m'vorakh l'alam ule'almei almaya.*

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְּרִיךְ הוּא  
לְעָלְמָא וְלְעָלְמֵי מְכַל בְּרַכְתָּא וְשִׁירְתָּא, תְּשִׁבְחָתָא וְנִחְמָתָא, דְאִמְרִין בְּעֻלְמָא, וְאִמְרוּ אָמֵן:  
*Yit'barakh v'yish'tabach v'yit'pa'ar v'yit'romam v'yit'naseh v'yit'hadar v'yit'aleh v'yit'halal sh'meh  
d'kudsha b'rikh hu. L'eila u'l'eila mikol birkhata v'shirata tush'bechata v'nechemata da'amiran  
b'alma, vi imru: amen.*

Special addition after Torah Study and for teachers of Torah.

\*על ישראל ועל רבנן, ועל תלמידיהון ועל כל תלמידי תלמידיהון, ועל כל מן דעסקין באורייתא, די באתרא הדין ודי בכל אתר ואתר. יהא להון ולבון שלמא רבא, חנא וחסדא ורחמין, וחיין אריבין, ומזוני רויחי, ופרקנא, מן קדם אבוהון די בשמיא (וארעא) ואמרו אמן. יהא שלמא רבא מן שמיא, וחיים עלינו ועל כל ישראל ואמרו אמן.

*Al Yisrael v'al rabanan, v'al talmideihon v'al kol talmidei talmideihon, v'al kol man d'askin b'oraita, di v'atra haden v'di b'khol atar va'atar Y'hei l'hon u'l'khon sh'lama raba, china v'chisda v'rachamin, v'chayin arikin, u'm'zonei r'vichei, u'furkana, min kadam avuhon di vishmaya (v'ar'a) v'imru: amen.*

*Yehei shlama raba min sh'maya, v'chayim (tovim) aleinu v'al kol Yisrael v'imru: amen.*

עשה שלום במרומוי הוא ברחמיו יעשה שלום עלינו ועל כל ישראל, ואמרו אמן:

*Oseh shalom bim'romav hu ya'aseh shalom aleinu v'al kol Yisrael v'imru amen.*

Upon Israel, upon the teachers, their disciples, and all of the disciples, and upon all those who engage in Torah study, who are here or anywhere else; may they have abundant peace, grace, kindness, and mercy, long life, ample nourishment, and salvation from before their Father who is in heaven. God now respond: Amen.

**PSALMS FOR THE PENTITENTIAL SEASON**

**PSALM 27**

לְדוֹד יְיָ אֲוִרִי וַיִּשְׁעֵי מִמִּי אִירָא, יְיָ מְעוֹז חַיֵּי מִמִּי אֶפְחָד: בִּקְרֹב עָלַי מְרַעִים, לֶאֱכֹל אֶת בִּשְׂרֵי צָרִי וְאִיבִי לִי הִמָּה בְּשָׁלוֹ וּנְפִלוֹ:

*L'David Adonai ori v'yishi mimi ira, Adonai ma'oz chayai mimi ef'chad. Bikrov alai m'rei'im, le'ekhol et b'sari tzarai v'oyevvai li heimah kashlu v'nafalu.*

אם תחנה עלי מחנה לא יירא לבי, אם תקום עלי מלחמה בזאת אני בוטה: אחת שאלתי מאת יי, אותה אבקש שבתי בבית יי, כל ימי חיי לחזות בנעם יי ולבקר בהיכלו: כי יצפנני בספה ביום רעה, יסתרני בסתר אהלו בצור ירוםמני: ועתה ירום ראשי, על איבי סביבותי ואזבחה באהלו ובחי תרועה, אשירה ואזמרה ליי: שמע יי קולי אקרא, וחנני וענני: לך אמר לבי, בקשו פני, את פניך יי אבקש: אל תסתר פניך ממני, אל תט באף עבדך, עזרתי היית, אל תששני ואל תעזבני אלהי ישעי: כי אבי ואמי עזבוני, ויי יאספני:

הֲרִנִי יְיָ דְרַבְּדָה, וְנַחֲנִי בְּאַרְח מִישׁוֹר, לְמַעַן שָׂרְרִי: אֵל תִּתְּנֵנִי בְּנֶפֶשׁ צָרִי, כִּי קָמוּ בִי עַדֵי שִׁקְר וַיִּפַּח חָמָס: לֹלֵא הָאֲמֵנָתִי, לְרֵאוֹת בְּטוֹב יְיָ בְּאַרְצֵי חַיִּים: קוּה אֵל יְיָ, חֹזֵק וַיֵּאֱמַן לְבָד וּקְוָה אֵל יְיָ:

*Horeini Adonai darkekha, u'n'cheini b'orach mishor, l'ma'an shor'rai. Al tit'neni b'nefesh tzarai, ki kamu vi eidei sheker vi'fei'ach chamas. Lulei he'emanti, lirot b'tuv Adonai b'erezt chayim. Kaveh el Adonai, chazak v'ametz libekha v'kaveh el Adonai.*

Adonai is my light and my help; whom shall I fear? Adonai is the strength of my life; whom shall I

dread? Should an army be arrayed against me, I would not fear. Should war beset me, still would I be confident. One thing I ask of Adonai, for this do I yearn: that I may dwell in the house of Adonai all my life to feel the goodness of Adonai in Adonai's sanctuary. On the day of trouble, God will shield me, lifting me to safety; my head will be high above my foes. In God's Tabernacle I will bring offerings of jubilation, with chanting and joyous singing.

Adonai, hear my voice when I call; be gracious to me and answer me. Adonai, I truly seek You. Do not hide Yourself from me; turn not in anger from Your servant. You have always been my help; do not forsake me, O God, my Deliverer. Teach me Your way, Adonai; lead me on a straight path. Deliver me not to the will of my enemies. Trust in Adonai and be strong; take courage and hope in Adonai.

Kavanot - Spiritual Insights

All is foreseen and free will is given. Everything is in the hands of God except reverence for God.

-- Talmud

REFLECTION ON PSALM 30

Severe illness and the threat of imminent death confronted the psalmist with the reality of human frailty. After a long night of prayer and weeping, came the dawn of healing and joy. Now gratefully aware of the blessings of health and life, which previously were taken for granted, the psalmist vows to praise God forever. Our recitation of this psalm is a daily re-affirmation of faith in God's healing power.

-- Mahzor Hadash

PSALM 30

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת לְדָוִד: אֲרוּמִיכָה יי כִּי דִלִיתָנִי, וְלֹא שִׂמַּחְתָּ אֵיבֵי לִי:

*Mizmor shir chanukat ha'bayit l'David. Aromimkha Adonai ki dilítani, v'lo simachta oyvai li.*

יְיָ אֱלֹהֵי, שׁוּעֵתִי אֱלֹהֵי וְתִרְפָּאֵנִי: יי הַעֲלִיתָ מִן שְׂאוֹל נַפְשִׁי, הֵיטִיתָנִי מִיַּרְדֵּי בּוֹר: וּמְרוּ לִי חֲסִידֶיךָ,  
וְהוֹדוּ לְזִכְרֶךָ קְדוֹשׁ: כִּי רָגַע בְּאָפוֹ, חַיִּים בְּרִצּוֹנוֹ, בְּעֶרְבַּי לִי בְּכִי וְלִבְקָר רִנָּה: וְאֲנִי אֶמְרָתִי  
בְּשִׁלּוֹי, כֹּל אֲמוֹט לְעוֹלָם: יי בְּרִצּוֹנְךָ הֵעֲמַדְתָּה לְהַרְרֵי עוֹ, הִסְתַּרְתָּ פְּנֶיךָ, הֵיטִיתָ נִבְהָל: אֱלֹהֵי יי  
אֶקְרָא, וְאֵל אֲדַנִּי אֶתְחַנֵּן: מַה בָּצַע בְּדַמִּי, בְּרַדְתִּי אֶל שַׁחַת, הַיּוֹדֵךְ עֶפֶר הִיגִיד אֲמַתְּךָ:  
שָׁמַע יי וַחֲנִנִי, יי הָיָה עֹזֶר לִי: הִפְכַּתָּ מִסְפְּדֵי לְמַחֹל לִי, פִּתַּחְתָּ שִׁקִּי וְתִאֲזַרְנִי שִׂמַּחְתָּ: לְמַעַן  
יִזְמְרְךָ כְּבוֹד וְלֹא יִדָּם, יי אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ:

*Sh'ma Adonai v'choneini, Adonai he'yeh ozer li. Hafakhta misp'di l'machol li, pitachta saki vat'azreini simcha. L'ma'an yizamerkha khavod v'lo yidom, Adonai elohai l'olam odekha.*

I extol You, Adonai, for You raised me up; You did not allow my enemies to rejoice over me.

I cried to You, Adonai my God, and You healed me; You kept me from the grave, O Adonai, You rescued me from death. Sing to Adonai, O you faithful, and praise God's holy name. God's anger lasts but a moment, God's favor is for a lifetime. Weeping may linger for the night, but joy accompanies the dawn.

I had once thought in my security I could never be shaken. Your favor, Adonai, made me a mountain of strength; when You withdrew Your favor, I was terrified. Then I cried to You, Adonai, I laid my pleas before my God. What is to be gained from my death, from my going down to the grave? Will the dust thank You? Will it declare Your faithfulness? Hear me, Adonai, be gracious to me. Adonai, be my helper.

You turned my mourning into dancing, You changed my sackcloth for robes of joy, so that I may praise You and never be silent. Adonai, my God, I shall praise You forever!

**KADDISH YATOM**

**קדיש יתום**

**MOURNER'S KADDISH**

וְתִגְדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֶלְמָא דִּי בְרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֶנְגְלָא וּבְזִמְנָא קָרִיב וְאִמְרוּ אָמֵן:

*Yit'gadal v'yit'kadash sh'meh raba. B'alma di v'ra khir'utei v'yam'likh mal'khutei b'chayeikhon u'v'yomeikhon u'v'chayei d'khol beit Yisrael ba'agalah u'vizman kariv v'imru: amen,*

Congregation then Cantor:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא:

*Y'hei sh'mei rabah m'vorakh l'olam u'l'olmei ol'maya.*

וְיִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא לְעָלְמָא וְלְעָלְמֵי מְכַל בְּרִכְתָּא וְשִׁירָתָא, תְּשֻׁבְחָתָא וְנִחְמָתָא, דְאִמְרִין בְּעֶלְמָא, וְאִמְרוּ אָמֵן: יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

*Yit'barakh v'yishtabach v'yit'pa'ar v'yit'romam v'yit'naseh v'yit'hadar v'yit'aleh v'yit'halal sh'mei d'kudshah b'rikh hu. L'eila u'l'eila mikol birkhatah v'shiratah tush'bechata v'nechematah da'amiran b'alma v'imru: amen. Y'he sh'lama raba min sh'maya v'chayim aleinu v'al kol Yisrael, v'imru amen.*

עֲשֵׂה שְׁלוֹם בְּמִרְמֵי הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

*Oseh shalom bimromav hu ya'aseh shalom aleinu v'al kol Yisrael, v'imru amen.*

Magnified and sanctified be the great name of God, in the world created according to the Divine will. May God's sovereignty soon be established, in our lifetime and that of the entire house of Israel. And let us say: Amen. May God's great name be praised for all eternity. Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is above all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen. May God grant abundant peace and life to us and to all Israel. And let us say: Amen. May God, who ordains harmony in the universe, grant peace to us and to all of Israel. And let us say: Amen.

**פְּסוּקֵי דְזִמְרָה**



## P'SEUKI D'ZIMRAH Poems of Praise

### Hadrakha - Instruction

*P'seukei d'Zimrah* begins with the recital of *Barukh She'amar*; we rise as we begin our praises of God. During it's recitation, hold the two front tzit-tzit of the tallit in the right hand, and at its conclusion kiss the tzit-tzit and release them. Conversation is not appropriate from this point until after the Amidah except for prayer responses.

All rise

**BARUKH SHE'AMAR**

**ברוך שאמר**

**BLESSED BE THE ONE WHO SPOKE**

ברוך שאמר והיה העולם, ברוך הוא, ברוך עשה בראשית, ברוך אומר ועשה, ברוך גזור ומקיים, ברוך מרחם על הארץ, ברוך מרחם על הבריות, ברוך משלם שכר טוב ליראיו, ברוך חי לעד וקיים לנצח, ברוך פודה ומציל, ברוך שמו.

*Barukh she'amar v'haya ha'olam, barukh hu, barukh oseh v'reshit, barukh omer v'oseh, barukh gozer u'm'kayem, barukh m'rachem al ha'aretz, barukh m'rachem al habriyot, barukh m'shalem sakhar tov l'rei'av, barukh chai la'ad v'kayam la'netzach, barukh po'de u'matzil, barukh sh'mo.*

Praised is the One whose word brought the world into being; to whom praise is due. Praised is the Author of all creation. Praised is the One who fulfills Divine promises. Praised is the One who carries out Divine decrees. Praised is the One who has compassion on the world. Praised is the One who has compassion on all creatures. Praised is the One who rewards those who are truly reverent. Praised is the One who abides for all eternity. Praised is the One who redeems and saves. Praised be God's holy name.

All are seated

ברוך אתה יי אלהינו מלך העולם, האל האב הרחמן, המהלל בפי עמו, משבח ומפאך בלשון חסידיו ועבדיו, ובשירי דוד עבדך. נהללך יי אלהינו בשבחות ובזמרות, נגדך ונשבחך ונפאך ונזכיר שמך, ונמליכה, מלכנו אלהינו, יחיד, חי העולמים, מלך משבח ומפאך עדי עד שמו הגדול: ברוך אתה יי, מלך מהלל בתשבחות:

*Barukh atah Adonai eloheinu melekh ha'olam, ha'el ha'av ha'rachaman, ha'mehulal b'fi amo, m'shubach u'm'foa'ar bilshon chasidav v'avadav, u'v'shrei David av'dekha. N'halel'kha Adonai eloheinu bish'vachot u'vizmirot, n'gadelkha u'n'shabechakha u'n'fa'erkha v'nazkir shim'kha, v'namlikhekha, mal'keinu eloheinu, yachid, chei ha'olamim, melekh meshubach u'm'foar adei ad sh'mo ha'gadol. Barukh atah Adonai melekh mehulal batishbachot.*

You are the Source of blessing, Adonai our God, sovereign of the universe, Merciful God and loving Parent, acclaimed by Your people, lauded and glorified by Your faithful servants. With the songs of Your servant David, we praise You; with hymns and psalms, we exalt and extol You; we glorify You and acclaim Your sovereignty. You alone are the life of the universe; You are the sovereign, whose great name is to be eternally glorified. You are the Source of blessing, Adonai, sovereign adored with praises.

Kavanah - Spiritual Insight

God is not dependent on being glorified by those whom God created . . . it is God's creatures who justify themselves by honoring the Lord!

-- R. Judah Loew

PSALM 19

לְמִנְצַחַת מִזְמוֹר לְדָוִד: הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱלֹהִים וּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ: יוֹם לְיוֹם יִבְיַע אָמֹר  
וְלַיְלָה לְלַיְלָה יַחֲוֶה דָּעַת:

*Lam'natze'ach mizmor l'David. Hashamayim m'saprim k'vod el uma'aseh yadav magid harakia. Yom l'yom yabia omer v'lailah l'lailah y'chave da'at.*

אִין אָמֹר וְאִין דְּבָרִים בְּלִי נִשְׁמָע קוֹלָם: בְּכָל הָאָרֶץ יֵצֵא קוֹם וּבִקְצֵה תִּבְל מְלִיחָם, לְשִׁמְשׁ שָׁם  
אָהֵל בָּהֶם: וְהוּא בְּחֶתֶן יֵצֵא מִחֶפְתּוֹ יִשִּׁישׁ בְּגִבּוֹר לְרוּץ אֶרֶץ: מִקְצֵה הַשָּׁמַיִם מוֹצֵאוֹ וּתְקוּפָתוֹ עַל  
קְצוֹתָם וְאִין נִסְתָּר מִחֶמְתּוֹ: תּוֹרַת יְיָ תְּמַיְמָה מְשִׁיבַת נֶפֶשׁ עֲדוּת יְיָ נִאֲמָנָה מִחֶכְמֵימַת פֶּתִי: פְּקוּדֵי  
יְיָ יִשְׂרָאֵל מְשִׁמְחֵי לֵב מִצִּוּת יְיָ בְּרַחֵם מְאִירַת עֵינָיִם: יִרְאֵת יְיָ מְהֻרָּה עוֹמְדַת לְעַד מִשְׁפָּטֵי יְיָ אֲמַת,  
צְדָקוֹ יַחֲדוּ: הַנְּחַמְדִים מְזַהֵב וּמְפָז רַב וּמְתוֹקִים מְדַבֵּשׁ וְנִפְתַּת צוּפִים: גַּם עֲבָדֶךָ נִזְהָר בָּהֶם  
בְּשִׁמְרָם עֲקֹב רַב: שְׁנִיאֹת מִי יִבִּין מִנְּסֻתָרוֹת נִקְנִי:

גַּם מִזִּדִּים חֲשָׁךְ עֲבָדֶךָ אֵל יִמְשְׁלוּ בִי, אֲזִי אֵיתָם, וְנִקִּיתִי מִפֶּשַׁע רַב: יִהְיוּ לְרָצוֹן אִמְרֵי פִי, וְהִגִּיוּ  
לְבִי לְפָנֶיךָ, יְיָ צוּרִי וְגוֹאֲלִי:

*Gam mizedim chasokh avdekha al yimshlu vi, az eitam, v'nikeiti mi'pesha rav. Yi'hyu l'ratzon imrei fi, v'hegyon libi l'fanekha, Adonai tzuri v'go'ali.*

The heavens declare the glory of God; the sky proclaims God's handiwork. Day after day the word is uttered; night after night the knowledge is revealed. There is no speech, there are no words, yet their voice resounds to the very ends of the world. In the heavens, God has pitched a tent for the sun, which goes forth like a bridegroom from his chamber, like an athlete rejoicing to run the course. It sets out from one end of the sky, and completes its circuit at the other end; nothing is hidden from its warmth. The teaching of Adonai is perfect, reviving the spirit; the testimony of Adonai is trustworthy, teaching wisdom to the simple. The precepts of Adonai are just, rejoicing the heart; the commandment of Adonai is pure, enlightening the eyes. Reverence for Adonai is pure, enduring forever. Judgments of Adonai are true; they are altogether just. They are more precious than gold, even purest gold, they are sweeter than honey, even drops of the honeycomb. Your servant also strives to observe them, for great is the reward in keeping them. Yet who can discern one's own errors? Hold me guiltless, Adonai, for unwitting sins. Also keep me from willful sins; may they have no control over me. Then shall I be blameless, clear of all transgressions. May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer.

Kavanah - Spiritual Insight

To praise God and God's Creation is to celebrate the world into which we have been born; it is to dig beneath its sorrow and injustice to find the beauty which might redeem the ugliness which is too readily apparent. Yet praise of the world as it exists can linger on our lips just so long; arid then we must cry out: there are evils which we shall not accept, there are cruelties and horrors which we shall not let our celebration conceal! And so our praise is not complete until we take the world which our Sabbath vision celebrates, and make of it the text of a new song, shattering the rhythms of the familiar life we know, with a chorus of resolve to wipe out cruelty and ugliness, writing an anthem which all people may sing in a world of justice, love, and peace.

-- Richard Levy (adapted)

PSALM 34

לְדוֹד בְּשִׁנּוֹתַי אֶת טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ, וַיִּגְרָשְׁהוּ וַיִּלְךְ: אֲבָרְכָה אֶת יי בְּכָל עֵת,  
תָּמִיד תְּהִלָּתוֹ בְּפִי:

*L'David b'shanoto et ta'mo lif'nei Avimelekh, va'y'garshehu va'yelakh. Avarkhah et Adonai b'khol et,  
tamid t'hilato b'fi.*

בֵּי תַתְּהַלֵּל נַפְשִׁי, יִשְׁמְעוּ עֲנוּיִם וַיִּשְׁמְחוּ: גִּדְלוּ לִי אֶתִי וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו: דַּרְשֵׁתִי אֶת יי וְעֲנֵנִי  
וּמִכָּל מַגּוּרֹתַי הִצִּילָנִי: הִבִּיטוּ אֵלָיו וְנִהְרוּ, וּפְנִיָהֶם אֵל יַחְפְּרוּ: זֶה עֲנִי קָרָא וַיִּי שָׁמַע, וּמִכָּל  
צָרוֹתַי הוֹשִׁיעוּ: הִנֵּה מִלֶּאדָּה יי סָבִיב לִירְאָיו וַיַּחֲלִצֵם: טַעְמוּ וּרְאוּ כִי טוֹב יי, אֲשֶׁר־יִהְיֶה יַחְסֶה  
בוֹ: יִרְאוּ אֶת יי קֹדְשׁוֹ כִּי אֵין מַחְסוֹר לִירְאָיו: כַּפִּירִים רָשׁוּ וְרַעְבוּ וּדְרִשׁוּ יי לֹא יַחְסְרוּ כָּל טוֹב:  
לְכוּ בָנִים שִׁמְעוּ לִי, יִרְאֵת יי אֱלֹמֶדְכֶם:

מִי הָאִישׁ הַחֲפֵץ חַיִּים, אוֹהֵב יָמִים לְרִאוֹת טוֹב: נִצַּר לְשׁוֹנֵךְ מֵרַע וּשְׁפַתְיֶךָ מִדַּבֵּר מְרִמָּה: סוֹר  
מֵרַע וַעֲשֵׂה טוֹב, בְּקֶשׁ שְׁלוֹם וְרַדְּפֵהוּ:

*Mi ha'ish he'chafetz chayim, o'hev yamim lir'ot tov. N'tzor l'shonkha me'ra us'fatekha midaber  
mir'ma. Sur me'ra va'aseh tov, bakesh shalom v'rad'feihu.*

עֵינַי יי אֵל צַדִּיקִים, וְאֲזַנֵּי אֵל שׁוֹעֲתִים: פָּנֵי יי בְּעֵשִׂי רַע, לְהַכְרִית מֵאָרֶץ זָכָרָם: צַעֲקוּ וַיִּי שָׁמַע  
וּמִכָּל צָרוֹתֵם הִצִּילֵם: קָרוֹב יי לְנִשְׁבְּרֵי לֵב, וְאֵת דַּפְּאֵי רוּחַ יוֹשִׁיעַ: רַבּוֹת רַעוֹת צַדִּיק וּמִכָּל־  
יַצִּילָנוּ יי: שִׁמְרֵם כָּל עֲצָמוֹתַי, אַחַת מֵהֵנָּה לֹא נִשְׁבְּרָה: תְּמוֹתַת רִשְׁעֵי רַעָה, וְשִׁנְאֵי צַדִּיק יִאֲשָׁמוּ:  
פֹּדֶה יי נַפְשׁ עֲבָדָיו, וְלֹא יִאֲשָׁמוּ כָּל הַחֲסִים בוֹ:

*Timotet rasha ra'a, v'sonei tzadik ye'shamu. Pode Adonai nefesh avadav, v'lo yesh'mu kol  
hachosim bo.*

I praise Adonai at all times; God's acclaim is continually on my lips.  
Exalt God with me, and let us extol Adonai together. I sought Adonai, who answered me, saving me from all that I feared. Discover the goodness of Adonai; happy are those who take shelter with God. Come children, listen to me; I will teach you reverence of Adonai. Who is the person who delights in life and loves a long life of goodness?  
Keep your tongue from evil, and your lips from speaking falsehood. Depart from evil and do good; seek peace and pursue it. Adonai is near to the broken-hearted, and helps those who are crushed in spirit. Adonai redeems the lives of the faithful, and those who trust in God shall not feel forsaken.

PSALM 90

תַּפְּלָה לְמֹשֶׁה אִישׁ הָאֱלֹהִים, אֲדֹנָי מְעוֹן אֶתָּה הָיִיתָ לָנוּ בְּדֹר וָדֹר: בְּטֶרֶם הָרִים יִלְדוּ וְתַחֲוִל לֵאמֹר  
אֶרֶץ וְתַבַּל, וּמְעוֹלָם עַד עוֹלָם אֶתָּה אֵל:

*T'filah l'Moshe ish ha'elohim, Adonai ma'on atah hayita lanu b'dor vador. B'terem harim yuladu  
va't'cholel eretz v'tevel, u'me'olam atah el.*

תֵּשֶׁב אָנוּשׁ עַד דָּבָא, וְהִתְאַמֵּר שׁוּבוּ בְּנֵי אָדָם: כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר  
וְאֲשִׁמּוּרָה בְּלִילָה: זְרַמְתָּם, שָׁנָה יְהִיוּ, בְּבִקְרָא כְּחֶצִיר יִחְלַף: בְּבִקְרָא יִצְיִן וְחֶלֶף לְעָרֵב יְמוּלֵל וְיִבֶשׁ:  
כִּי כָלֵינוּ בְּאֶפֶס וּבְחֶמְתָּךְ נִבְהַלְנוּ: שֶׁתָּ עֲזַנְתִּינוּ לְנִגְדָּךְ עֲלַמְנוּ לְמֵאוֹר פְּנִיךָ: כִּי כָל יָמֵינוּ פָּנוּ  
בְּעִבְרַתְךָ כְּלֵינוּ שָׁנֵינוּ כְּמוֹ הַגֵּה: יָמֵי שָׁנוֹתֵינוּ בְּהֵם שְׁבָעִים שָׁנָה, וְאִם בְּגִבּוֹרֵת שְׁמוֹנִים שָׁנָה,  
וְרַבָּם עָמַל וְאֶזְזוּ, כִּי גֹ חֵישׁ וְנִעְפָּה: מִי יוֹדֵעַ עוֹז אֶפֶס, וּכְיִרְאֶתְךָ עִבְרַתְךָ: לְמַגּוֹת יָמֵינוּ בֶּן הַיּוֹדֵעַ  
וְנִבְא לְבַב חֶכְמָה: שׁוּבָה יְיָ עַד מָתֵי וְהִנַּחֵם עַל עִבְרֶיךָ: שְׁבַעֲנוּ בְּבִקְרָא חֲסִדָּךְ, וְנִרְנְנָה וְנִשְׁמָחָה  
בְּכָל יָמֵינוּ: שְׁמַחְנוּ כִּימוֹת עֲנִיתָנוּ שָׁנוֹת רָאִינוּ רָעָה:

יִרְאֶה אֵל עִבְרֶיךָ פְּעִלְךָ וְהִדְרֶךְ עַל בְּנֵיהֶם: וְיְהִי גַעַם אֲדֹנָי אֱלֹהֵינוּ עֲלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָה  
עֲלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָה:

*Yera'eh el avadekha po'olekha va'hadar'kha al b'neihem. Vih no'am Adonai eloheinu aleinu,  
u'ma'aseh yadeinu konenah aleinu, u'ma'aseh yadeinu kon'nehu.*

Adonai, You have been our refuge in every generation. Before the mountains were brought forth,  
before the earth and the world were fashioned, from eternity to eternity, You are God.

A thousand years in Your sight are like a passing day, like a fleeting night watch. You sweep people  
away as if they were but a dream; by morning, they are like the new grass. In the morning, it  
flourishes and grows; in the evening, it fades and withers.

Our years may number three score and ten; if we be granted special vigor, then eighty. But their  
boasting is only trouble and travail; for soon they are gone and we vanish. So teach us to number our  
days, that we may attain a heart of wisdom. Satisfy us each morning with Your love, that we may  
joyously celebrate all of our days.

Help Your servants to behold Your wondrous works, and their children to perceive Your glory. May  
Your favor, Adonai our God, rest upon us. May the work of our hands be established; and establish  
firmly the work of our hands.

Kavanah - Spiritual Insight

ASHREI HA'AM: WHAT IS HAPPINESS?

I agree with George Bernard Shaw who once said that the secret of being miserable is to bother to ask whether you are happy or not. Happiness comes about, not so much by great pieces of good fortune that seldomly really happen, but by little advantages that occur every day. It is always a by-product; it comes by indirection. Like the old man who searched everywhere for the spectacles he thought he had lost before finding them on the end of his nose, we can discover happiness close at hand.

The source of happiness lies within ourselves. It is what we bring to existence that really counts, not what life flings at us. A sincerely happy person is one who has harnessed his abilities, mind and heart, enthusiastically to an unselfish assignment. Only when we concentrate our interests in others, rather than ourselves, can we get a total satisfaction in return.

-- Rabbi Saul I. Teplitz

PSALM 121

שִׁיר לַמַּעְלוֹת אֲשֶׁר עֵינֵי אֵל-הַהָרִים מֵאֵין יבֹא עֲזָרִי: עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ: אֵל-יִתֵּן  
לְמוֹט רַגְלֶךָ אֵל-יָנוּם שֹׁמְרֶךָ:

*Shir la'ma'alot esa einai el he'harim mei'ayin yavo ezri. Ezri me'im Adonai oseh shamayim va'arets.  
Al yiten lamot rag'lekha al yanum shom'rekha.*

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

*Hineh lo yanum v'lo yishan shomer Yisrael.*

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ: יוֹמָם הַשֶּׁמֶשׁ לֹא-יִכְבֶּה וְיָרַח בַּלַּיְלָה: יְהוָה יִשְׁמְרֶךָ מִכָּל-רָע  
וְיִשְׁמֹר אֶת-נַפְשֶׁךָ: יְהוָה יִשְׁמֹר-צִאתְךָ וּבואֶךָ מֵעַתָּה וְעַד-עוֹלָם:

*Adonai shomrekha Adonai tzilkha al yad y'minekha. Yomam hashemesh lo yakeka v'yareakh ba'layla.  
Adonai yishmorkha mikol ra yishmor et nafshekha. Adonai yishmor tzetkha u'voekha me'atah  
v'ad olam.*

A Song of Ascension. I will lift up my eyes to the mountains. From where does my help come? My help comes from Adonai, who made heaven and earth. Adonai will not let your foot be moved; Adonai who watches you will not slumber. Behold, Adonai, who watches Israel shall neither slumber nor sleep. Adonai is your keeper; Adonai is your shade upon your right hand. The sun shall not strike you by day, nor the moon by night. Adonai shall preserve you from all evil; He shall preserve your soul. Adonai shall preserve your going out and your coming in from this time forth, and for evermore.

Kavanah - Spiritual Insight

THE CAPACITY TO WONDER

The capacity to wonder must be constantly kept alive. Since there is a need for daily wonder, there is a need for daily worship. The sense of the "miracles which are daily with us," the sense of the "continual marvels," is the source of prayer. There is no worship, no music, no love, if we take for granted the blessings or defeats of living . . . The profound and perpetual awareness of the wonder of being has become a part of the religious consciousness of the Jew.

-- Abraham J. Heschel

PSALM 122

שִׁיר הַמַּעֲלוֹת לְדָוִד שֶׁמַּחֲתִי בְּאִמְרֵים לִי בֵּית יְהוָה נִלְדָּה: עִמְדוֹת הָיוּ רִגְלֵינוּ בְּשַׁעְרֵיךָ יְרוּשָׁלַם:  
 יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחִבְרָה-לָהּ יַחְדָּו: שְׁשֵׁם עָלוּ שְׁבָטִים שְׁבָטֵי-יְהוָה עָדוֹת לְיִשְׂרָאֵל לְהַדוֹת  
 לְשֵׁם יְהוָה: כִּי שָׁמָּה | יֵשְׁבוּ כְּסֵאוֹת לְמִשְׁפַּט כְּסֵאוֹת לְבֵית דָּוִד: שִׂאֲלוּ שְׁלוֹם יְרוּשָׁלַם יִשְׁלִיו  
 אֶת־כִּיָּךְ: יְהִי-שְׁלוֹם בְּחֵילֶךָ שְׁלֹחַ בְּאַרְמְנוֹתֶיךָ:

לְמַעַן-אֲחִי וְרַעֲי אֲדַבְרָה-נָא שְׁלוֹם בְּךָ: לְמַעַן בֵּית-יְהוָה אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לְךָ:

*L'ma'an achai v'rei'ai adab'rah na shalom bakh. L'ma'an beit Adonai eloheinu  
 avak'sha tov lakh.*

A Song of Ascension of David. I was glad when they said to me, let us go into the house of Adonai. Our feet shall stand inside your gates, O Jerusalem. Jerusalem is built as a city which is bound firmly together; there the tribes go up, the tribes of Adonai, as was decreed for Israel, to give thanks to the name of Adonai. For thrones of judgment were set there, the thrones of the house of David. Pray for the peace of Jerusalem; those who love you shall prosper. Peace be within your walls, and prosperity within your palaces. For my brothers and companions sakes, I will now say, Peace be within you. Because of the house of Adonai our God, I will seek your good.

ASHREI

אשרי

אֲשֶׁרֵי יוֹשְׁבֵי בֵּיתֶךָ, עוֹד יִהְיֶה לְךָ פֶּלֶא: אֲשֶׁרֵי הָעָם שֶׁכְּבָה לּוֹ, אֲשֶׁרֵי הָעָם שִׁי אֱלֹהָיו: תִּהְיֶה  
 לְךָ לְדָוִד, אֲרוֹמִמְךָ אֱלֹהֵי הַמַּלְכָּה, וְאֶבְרַכְךָ שִׁמְךָ לְעוֹלָם וָעֶד: בְּכֹל יוֹם אֶבְרַכְךָ, וְאֶהְלֵלְךָ שִׁמְךָ  
 לְעוֹלָם וָעֶד: גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר: דּוֹר לְדוֹר יִשְׁבַח מַעֲשֵׂיךָ, וְגִבּוֹרֵיךָ יִגִּידוּ:

*Ashrei yoshvei beitekha, od y'halelukha selah. Ashrei ha'am shekacha lo, ashrei ha'am sh'Adonai  
 elohav. T'hilah l'David, aromimkha elohai hamelekh, va'avar'kha shimkha l'olam va'ed. B'khol yom  
 avar'kheka, va'ahalelah shim'kha l'olam va'ed. Gadol Adonai u'm'hulal me'od, v'lig'dulato ein  
 cheker. Dor l'dor yishtabach ma'asekha, u'g'vurotekha yagidu.*

Happy are they who dwell in Your house; forever shall they praise You.  
 Happy is the people so favored; happy is the people whose God is Adonai.  
 I extol You, my God and sovereign; I will praise You for ever and ever. Every day I praise You,  
 glorifying You forever. Great is Adonai, eminently to be praised; God's greatness cannot be  
 fathomed. One generation to another lauds Your works, recounting  
 Your mighty deeds.

הַדָּר כְּבוֹד הַיְדוּדָה, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה: וְעֵזוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ וְגִדְלוֹתֶיךָ אֲסַפְּרָנָה: זִכַּר רַב  
 מִוִּבְךָ יִבְיָעוּ, וְצִדְקָתֶךָ יִרְגְּנוּ: חֲנוּן וְרַחוּם יְיָ, אֶרְךָ אַפָּיִם וְגִדְלֵ חֶסֶד: טוֹב יְיָ לְכֹל, וְרַחֲמָיו עַל כָּל  
 מַעֲשָׂיו: יוֹדוּךָ יְיָ כָּל מַעֲשֵׂיךָ, וְחַסִּדֶיךָ יִבְרַכּוּכָה:

*Hadar k'vod hodekha, v'divrei nif'l'otekha asikha. Ve'ezuz norotekha yomeru ug'dulatkha asap'rena.  
 Zekher rav tuvkhya yabi'u, v'tzidkatkha y'ranenu. Chanun v'rachum Adonai, erech apayim ug'dal  
 chased. Tov Adonai la'kol, v'rachamav al kol ma'asav. Yodukha Adonai kol ma'asekha,  
 v'chasidekha y'var'khukha.*

They speak of the splendor of Your majesty, and of Your glorious works. They tell of Your awesome

acts, declaring Your greatness. They recount Your abundant goodness, celebrating Your righteousness. Adonai is gracious and compassionate, exceedingly patient, abounding in love. Adonai is good to all, God's tenderness embraces all Creation. All Your creatures shall thank You; and Your faithful shall praise You.

כבוד מלכותך יאמרו, ונבורתך ידברו: להודיע לבני האדם נבורתך, וכבוד הדר מלכותך:  
מלכותך מלכות כל עלמים, וממשלתך בכל דור ודור: סומך יי לכל הנפלים, וזוקף לכל  
הכפופים: עיני כל אליך ישברו, ואתה נותן להם את אכלם בעתו: פותח את ידך, ומשביע לכל  
חי רצון: צדיק יי בכל דרכיו, וחסיד בכל מעשיו:

*K'vod malkhutkha yomeru, ug'vuratkha y'daberu. L'hodia livnei ha'adam g'vurotav, ukhvod hadar malkhuto. Malkhutkha malkhut kol olamim, u'memshaltekha b'khol dor va'dor. Somekh Adonai l'khol ha'noflim, v'zokef l'khol ha'k'fufim. Einei khol elekha y'saberu, v'atah noten la'hem et okhlam b'ito. Po'te'ach et yadekha, umasbi'a l'khol chai ratzon. Tzadik Adonai b'khol d'rachav, v'chasid b'khol ma'asav.*

They shall speak of the glory of Your dominion, proclaiming Your power, that all may know of Your might, the splendor of Your sovereignty. Your sovereignty is everlasting, Your dominion endures for all generations. Adonai supports all who stumble, and makes all who are bent stand straight. The eyes of all look hopefully to You; You give them their food when it is due. You open Your hand, You satisfy the needs of all the living. Adonai, how beneficent are Your ways! How loving are Your deeds!

קרוב יי לכל קראיו, לכל אשר יקראהו באמת: רצון יראיו יעשה, ואת שועתם ישמע וישעים:  
שומר יי את כל אהביו, ואת כל הרשעים ישמיד: תהלת יי ידבר פי, ויברך כל בשר שם קדשו,  
לעולם ועד: ואנחנו נברך יה, מעתה ועד עולם, הללויה:

*Karov Adonai l'khol korav, l'khol asher yikre'uhu v'emet. R'tzon y'rei'av ya'aseh, v'et shav'atam yishma v'yoshi'em. Shomer Adonai et kol ohavav, v'et kol ha'r'sha'im yashmid. T'hilat Adonai y'daber pi, vi'varekh kol basar shem kod'sho, l'olam va'ed. Va'anachnu n'varekh ya, me'atah v'ad olam, haleluya.*

Adonai is near to all who call out, to all who call out in truth, fulfilling the desires of those who are reverent, hearing their cry and delivering them. Adonai preserves those who are faithful, but destroys those who are wicked.

My mouth shall speak the praise of Adonai, Whose praise shall be uttered by all, forever. We shall praise God now and evermore. Hallelujah.

Minhag - Tradition

Anyone who recites the opening verses together with Psalm 145 (Ashrei) three times a day is, according to the Talmud, to be assured a place in the world-to-come (Ber. 4b) Why is this Psalm so special as to require recitation three times a day? The reason given in the Talmud is that the Psalm is an alphabetic acrostic and that it celebrates the providential sustenance of God: 'You open your hand, and satisfy every living being' (Ps. 145:16). The alphabetic order would ensure that it would be easy to remember; the central verse expresses our hope that God at least provide for our basic needs, without which we could hardly have the luxury to anticipate that our spiritual needs be met as well - as expressed two verses later: 'Adonai is near to all who call upon Him, to all who call upon him in truth.'

-- Elliot Dorff, *My People's Prayer Book*, p.112

PSALM 146

הַלְלוּיָהּ, הַלְלִי נַפְשִׁי אֶת יְיָ: אֶהְלֵלָהּ יְיָ בְּחַיִּי, אֲזַמְרָהּ לֵאלֹהֵי בְעוֹדִי: אֵל תִּבְטְחוּ בְּגֹדֵי־בַיִם, בְּכֶן אָדָם, שִׂאִין לוֹ תְשׁוּעָה: תֵּצֵא רוּחוֹ יָשֵׁב לְאֲדָמָתוֹ, בַּיּוֹם הַהוּא, אֲבָדוּ עֲשָׂתֶנְתִּיו: אֲשֶׁר־י שְׂאֵל יַעֲקֹב בְּעֶזְרוֹ, שִׁבְרוּ עַל יְיָ אֱלֹהָיו: עֲשֵׂה שָׁמַיִם וָאָרֶץ, אֶת הַיָּם וְאֶת כָּל אֲשֶׁר בָּם הַשֹּׁמֵר אֶמֶת לְעוֹלָם: עֲשֵׂה מִשְׁפָּט לְעֹשִׂיקִים, נָתַן לֶחֶם לְרַעֲבִים, יְיָ מִתִּיר אֲסוּרִים: יְיָ פָקַח עֵינָיו, יְיָ זָקַף כַּפּוּפִים, יְיָ אָהַב צַדִּיקִים: יְיָ שָׁמַר אֶת גֵּרִים, יִתּוֹם וְאֶלְמָנָה יַעֲזֹר, וְדַרְךְ רַשָּׁעִים יַעֲוֶת: יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֵינוּ לְדֹר וָדֹר הַלְלוּיָהּ:

*Haleluya, haleli naf'shi et Adonai.*

Hallelujah! Praise Adonai, O my soul. I will praise Adonai all my life. I will sing to my God as long as I live. Put not your trust in the mighty, in a mere mortal who cannot bring deliverance, whose breath departs, who returns to dust, and whose designs are thus ended.

Happy are those whose help is the God of Jacob, whose hope is Adonai our God, Creator of heaven and earth, the sea and all they contain; who preserves truth eternally, performing justice for the oppressed, and providing food for the hungry.

Adonai frees the captives, and gives sight to those who do not see. Adonai raises up those who are bowed down, loving the righteous, protecting the stranger. Adonai supports the orphan and the widow, but frustrates the designs of the wicked. Adonai shall reign forever; your God, O Zion, through all generations; Halleluyah!

*Yimlokh Adonai l'olam, elohayikh tzion l'dor va'dor haleluya.*

PSALM 150

הַלְלוּיָהּ, הַלְלוּ אֵל בְּקֹדֶשׁוֹ, הַלְלוּהוּ בְּרִקִיעַ עֶזְו: הַלְלוּהוּ בְּגִבּוֹרֹתָיו, הַלְלוּהוּ בְּרֹב גְּדֻלוֹ: הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנִבְּל וּכְנֹר: הַלְלוּהוּ בְּתֹף וּמַחּוֹל, הַלְלוּהוּ בְּמִנִּים וְעֹנֵב: הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְע, הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כָּל הַנְּשָׁמָה תִּהְלֵל יְיָ הַלְלוּיָהּ. כָּל הַנְּשָׁמָה תִּהְלֵל יְיָ הַלְלוּיָהּ:

*Haleluya, halelu el b'kodsho, haleluhu birkia uzo. Haleluhu big'vurotav, haleluhu k'rov gudlo.*

*Haleluhu b'teka shofar, haleluhu b'nevel v'khinor. Haleluhu b'tof umachol, haleluhu b'minim v'ugav. Haleluhu b'tziltzelei shama haleluhu b'tzil'tzelei t'ruah. Kol han'shama t'halel Yah haleluya.*

*Kol han'shama t'halel Yah haleluya.*

Praise God in the sacred sanctuary; Praise God in the mighty heavens. Praise God who is vast in power; Praise God who abounds in greatness. Praise God with the sound of the Shofar, Praise God with lute and lyre. Praise God with drum and dance, Praise God with strings and flute.

Praise God with resounding cymbals, Praise God with clanging cymbals. Praise God for all that breathe. Halleluyah! Praise Adonai!



Kavanah - Spiritual Insight

Let every breath praise God! Halleluyah. The Hebrew word for 'breath,' n'shama, can also mean, 'soul.' Levi Yitzhak of Berditchev, in his Kedushas Levi, understands 'soul' as if it were a breath, a vapor whose natural state is floating upward. He, therefore reminds us, that at every moment our souls effectively want to leave us. Or to put it in a more sobering but accurate way, being alive is not the default position. The natural state of life is death. Without some intervening force, our souls would leave us all. It's almost as if what keeps us alive is that God, as it were, is pressing down on the lid and keeping our soul from escaping from our bodies into the void. Here we have an expression of core spirituality. Every moment is worthy of gratitude and the simple ecstasy of simply being alive.

-- Kushner & Pollen, *My People's Prayer Book*, p.142

**THE GOD OF ZION PERFORMS WONDEROUS DEEDS**

בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יְיָ מִצִּיּוֹן, שֶׁכֵּן יְרוּשָׁלַיִם, הַלְלוּיָהּ. בְּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל,  
עֲשֵׂה נִפְלְאוֹת לְבָדוֹ. וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וְיִמְלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן וְאָמֵן.

*Barukh Adonai l'olam, amen v'amen. Barukh Adonai mitzion, shokhen yerushalayim, haleluya.  
Barukh Adonai elohim elohei Yisrael, oseh nif'laot l'vado. U'varukh shem k'vodo l'olam, v'yimale  
k'vodo et kol ha'aretz, amen v'amen.*

You are the Source of blessing forever. Amen! Amen! You are the Source of blessing from Zion; You are the Source of blessing, who dwells in Jerusalem; Hallelujah. You are the Source of blessing, the God of Israel, Who alone performs wondrous deeds. Praised forever be God's glory, which fills the whole world. Amen! Amen!

Minhag - Tradition

The following prayer was originally included in the Passover Hagadah. The theme is clear: our best poetry fails to capture what God's presence in our lives means. At Passover, that presence is especially experienced as Redemption, but a highly conscious person experiences redemptive moments constantly. The Sages decided to include "Birkat HaShir" (The Blessing of Song) in the Pesukei d'Zimra, the section of our service that is devoted to songs to God, for its sheer beauty and quality of capturing both the yearning to sing to God and our humility in knowing that beyond song, it is perhaps conscious silent breathing that sings to God most well.

-- Mordecai Finley

NISHMAT KOL CHAI

נשמת כל חי

THE BREATH OF ALL THAT LIVES PRAISES GOD

נשמת כל חי, תברך את שמך יי אלהינו. ורוח כל בשר, תפאר ותרומם וקרך מלפנו תמיד,  
מן העולם ועד העולם אתה אל. אין לנו מלך אלא אתה:

*Nishmat kol chai t'varech et shimkha Adonai eloheinu. V'ruach kol basar, t'faer ut'romem zikhrekha  
malkenu tamid, min ha'olam v'ad ha'olam atah el. Ein lanu melekh ela atah.*

May the soul of every living being praise You, Adonai our God, and the spirit of every mortal glorify  
and exalt You always. Your sovereignty extends through all eternity; and besides You we have no  
sovereign who redeems, rescues, and ransoms, who mercifully sustains us in times of trouble and  
distress. We have no sovereign but You.

אלהי הראשונים והאחרונים, אלוה כל בריות, ארון כל תולדות, המהלל ברב התשבחות,  
המנהיג עולמו בחסד, ובריותיו ברחמים. ויי לא ינום ולא ישן, המעורר ישנים והמקיץ נרדמים,  
והמשיח אלמים, והמתיר אסורים, והסומך נופלים, והזקף כפופים, לך לבדך אנחנו מודים.

God of all ages and of all creatures, God of all generations, You are extolled in endless praise. You  
guide Your world with kindness, Your creatures with compassion. Adonai neither slumbers nor  
sleeps. You awaken us from sleep to life, You enable the speechless to speak, You free the fettered,  
support the falling, raise all who are bowed down. To You alone we give thanks.

אלו פינו מלא שירה בים, ולשוננו רנה בהמון גליו, ושפתותינו שבה כמרחבי רקיע, ועינינו  
מאירות בשמש וכירת, וידינו פרושות כנשרי שמים, ורגלינו קלות כאילות, אין אנחנו  
מספיקים, להודות לך יי אלהינו ואלהי אבותינו, ולברך את שמך על אחת מאלף אלף אלפי  
אלפים ורבי רבבות פעמים, הטובות שעשית עם אבותינו ועמנו.

If our mouths were filled with song as water fills the sea,  
And our tongues rang with Your praise as tirelessly as the roaring waves;  
If our lips offered adoration as boundless as the sky,  
And our eyes shone in reverence as brightly as the sun;  
If our hands were spread in prayer as wide as eagles' wings,  
And our feet ran to serve You as swiftly as the deer;  
We would still be unable to thank You adequately  
For the smallest fraction of the numberless bounties  
You bestowed upon our ancestors and upon us.

ממצרים גאלתנו יי אלהינו, ומבית עבדים פדיתנו, ברעב זנתנו, ובשבע כלפלתנו, מחרב  
הצלתנו, ומדבר מלמתנו, ומחלים רעים ונאמנים דליתנו: עד הנה עזרנו רחמך, ולא עזבונו  
חסדיך ואל תשגנו יי אלהינו לנצח.

From Egypt You liberated us, from the house of bondage You delivered us;  
in time of hunger, You fed us; in time of plenty, You sustained us.  
From the sword, You rescued us; from a multitude of afflictions, You saved us.

Until now Your compassion has helped us, Your lovingkindness has not abandoned us. Adonai our God, never forsake us.

על בן אכרים שפִּלְגַתָּ בָנוּ, וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיְקַדְּשׁוּ וַיְמַלְּכוּ אֶת שְׁמֶךָ מִלְּכָנוּ, כִּי כָל פֶּה לְךָ יוֹדֶה, וְכָל לִשׁוֹן לְךָ תִּשְׁבַּע, וְכָל בֶּרֶךְ לְךָ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לִבָּבוֹת יִירָאוּךָ, וְכָל קָרֵב וְכָלִיּוֹת יִזְמְרוּ לְשִׁמְךָ. בְּדָבָר שְׂכָתוֹב, כָּל עֲצָמוֹתַי תִּאֲמַרְנָה יְיָ מִי כָמוֹךָ. מִצִּיל עֲנִי מִחֶזֶק מִמְּנוּ, וְעֲנֵי וְאַבְיוֹן מִנִּזְלוֹ:

Therefore, all the powers of body and soul with which You endowed us shall join in thanking and praising You, in declaring Your holiness, and proclaiming Your sovereignty. Every mouth shall thank You, every tongue shall vow allegiance to You, all hearts shall revere You, every fibre of our being shall sing to You, every knee shall bend to You, all shall bow down to You. So the Psalmist sang: "Every bone in my body cries out: Adonai, who can compare to You? You deliver the poor from the hands of the ruthless, the needy from those who would exploit them."

מִי יִדְמָה לְךָ, וּמִי יִשׁוּהָ לְךָ, וּמִי יַעֲרֶךְ לְךָ: הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן קִנְיָה שָׁמַיִם וָאָרֶץ: נְהַלְלֶךָ וְנִשְׁבְּחֶךָ וְנִפְאֲרֶךָ וְנִבְרַךְ אֶת־שֵׁם קְדוֹשֶׁךָ. כְּאֲמֹר, לְדָוִד, בְּרַכֵּי נַפְשִׁי אֶת יְיָ, וְכָל קָרְבִי אֶת שֵׁם קְדוֹשׁוֹ:

Who is like You, who may be compared to You, O great, powerful, revered, and exalted God, supreme in heaven and on earth? We shall praise You and extol You in the words of the Psalmist: "Praise Adonai, O my soul; let my whole being praise God's holy name."

הָאֵל בְּתַעֲצוּמוֹת עֲדָךָ, הַגָּדוֹל בְּכִבּוֹד שְׁמֶךָ. הַגִּבּוֹר לְנִצְחָה וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ.  
*Ha'el b'ta'atzumot uzekha, hagadol bikhvod sh'mekha. Hagibor la'netzach v'hanora b'noreotekha.*

O God, vast in power, exalted in glory, eternal in might, You are awesome through Your majestic deeds.

הַמֶּלֶךְ

הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא:

*HaMelekh hayoshev al kisei ram v'nisa.*

The Sovereign enthroned on high in majesty.

SHOKHEN AD

שוכן עד

GOD ABIDING CONSTANTLY

שוכן עד, מרוב וקדוש שמו: וכתוב, רננו צדיקים בני, לישרים נאווה תהלה.

Shokhen ad, marom v'kadosh sh'mo. V'khatuv, ran'nu tzadikim ba'donai, la'y'sharim na'vah t'hilah.

You who abide forever, magnified and hallowed be Your name. As the Psalmist has declared: "Rejoice in Adonai, you righteous ones; it is fitting for the upright to praise God."

בפי ישרים תתרום, ובדברי צדיקים תתברך, וב לשון חסידים תתקדש, ובקרב קדושים תתהלל.

B'fi y'sharim tit'romam, uv'divrei tzadikim tit'barakh, uv'ilshon chasidim tit'kadash, uv'kerev k'doshim tit'halal.

By the mouth of the upright You are extolled; by the words of the righteous You are praised; by the tongue of the faithful You are hallowed; in the midst of the holy You are lauded.

ובמקהלות רבבות עמד בית ישראל, ברנה ותפאר שמך מלבנו, בכל דור ודור,

Uv'makhalot riv'vot am'kha beit Yisrael, b'rinah yit'pa'ar shim'kha mal'kenu, b'khol dor va'dor,

In the assembled throngs of Your people, the house of Israel, You shall be glorified in song, O our sovereign, in every generation.

שכן חובת כל היצורים, לפניה יי אלהינו, ואלהי אבותינו, להודות להלל לשבח לפאר לרום להדר לברך לעלה ולקלם, על כל דברי שירות ותשבחות דור בן ישי עבדך משיחך:

Sheken chovat kol ha'y'tzurim, l'fanekha Adonai eloheinu, v'Elohei avoteinu, l'hodot l'halel l'shabe'ach l'fa'er. L'romem l'hader l'varekh l'aleh ul'kales, al kol divrei shirot v'tishbachot David ben Yishei avdekha m'shichekha.

For it is the duty of all creatures, Adonai our God and God of our ancestors, to thank and praise, laud and glorify, adore, exalt, and acclaim You, even beyond the psalms of praise of David, the son of Jesse, Your anointed servant.

Kavanah - Spiritual Insight

All is foreseen and free will is given. Everything is in the hands of God except reverence for God.

-- Talmud

Minhag - Tradition

Yishtabach is the concluding blessing of P'seukei d'Zimrah. It does not conclude with the usual formal bracha, blessing, as it is considered the ending part of Barukh She'amar, the opening blessing. Thus, all of P'seukei D'zimrah is considered to be one continuous bracha.

ישַׁתַּבַּח שְׁמֶךָ לְעַד מְלִכְנוּ, הָאֵל הַמְּלִיךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ.

*Yish'tabach shim'khah la'ad mal'keinu ha'el hamelekh hagadol v'hakadosh bashamayim uva'aretz.*

May You be praised forever, O our sovereign, Great and holy God, Ruler in heaven and on earth.

כִּי לָךְ נִאֲדָה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ: שִׁיר וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עֲזוֹ וּמְמִשְׁלָה, נִצְחָה, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתַפְאֵרֶת, קְדוּשָׁה וּמְלָכוּת. בְּרַכּוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.

*Ki l'kha na'eh, Adonai eloheinu v'Elohei avoteinu. Shir ush'vachah, halel v'zimrah, oz umemshalah, netzach, g'dulah ug'vurah, t'hilah v'tiferet, k'dusha umalkhut. B'rakhot v'hoda'ot me'atah v'ad olam.*

To You, Adonai our God and God of our ancestors, it is fitting to sing songs of praise, proclaiming Your might and sovereignty. Victory, grandeur, and strength are Yours, glory, holiness, and dominion. To You we always look for our blessings, to You we always offer our gratitude.

בְּרוּךְ אַתָּה יְיָ, אֵל מְלִיךְ גָּדוֹל בְּתַשְׁבְּחוֹת, אֵל הַהוֹדָאוֹת, אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מְלִיךְ, אֵל, חַי הָעוֹלָמִים.

*Barukh atah Adonai, el melekh ga'dol batishbachot, el hahoda'ot adon hanifla'ot, habocheh b'shinei zim'rah, melekh, el, chei ha'olamim.*

Praised are You, exalted God and sovereign, thanksgiving to You, Author of wonders, Who delights in our hymns of praise, our God and sovereign, life of the universe.

CHATZI KADDISH

חצי קדיש

READER'S KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרֵעוּתָהּ, וְיִמְלִיךְ מְלְכוּתָהּ בְּחַיֵּינוּ וּבְיָמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל. בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן:

*Yit'gadal v'yit'kadash sh'meh raba. B'alma di v'ra khir'utei, v'yamlikh mal'khuteh b'chayekhonn uv'yomeikhonn uv'chayei d'khol beit Yisrael. Ba'agalah uvizman kariv v'imru amen.*

Congregation then Cantor:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא:

*Y'hei sh'meh raba m'vorakh l'alam ul'almei al'maya.*

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא  
לְעֵלְיָא לְעֵלְיָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא, תְּשֻׁבְחָתָא וְנַחֲמָתָא, דְאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן:

*Yit'barakh v'yish'tabach, v'yit'pa'ar v'yit'romam v'yit'naseh v'yit'hadar v'yit'aleh v'yit'halal sh'meh  
d'kudsha b'rikh hu. L'ela l'ela min kol bir'khata v'shirata, tush'bechata v'nechemata, da'amiran  
b'alma, v'imru amen.*

Kavanah - Spiritual Insight

A CHALLENGE

Doctor Viktor E. Frankl, Viennese psychiatrist and survivor of Auschwitz, relates an incident which he refers to as the deepest experience he had at Auschwitz. He had hidden the manuscript of his first book in his coat, which was taken away from him when he arrived at the camp in exchange for an old ragged one belonging to an earlier victim. He found in the pocket of the newly acquired coat a single page torn out of a Hebrew prayer book, containing the words of the Sh'ma. He interpreted this incident as a challenge to live his thoughts instead of merely putting them on paper.

-- Rabbi Morris Shapiro

Minhag - Tradition

A NOTE ON BARKHU

In the ancient Temple in Jerusalem, a Priest would greet the first appearance of the morning sun with the exclamation: "Praise Adonai, Source of all blessing" (Nehemiah 9:5). This formula was later adopted to summon a congregation to worship. The reply of the congregation, "Praised be Adonai, Source of all blessing, forever" (mentioned in early Tannaitic sources), unites the congregation and the leader in the act of worship. In later generations, preliminary prayers were added to the Morning Service, while in the sixteenth century, Psalms for Kabbalat Shabbat and Leha Dodi were introduced prior to the Barchu on Sabbath Eve. Thus, while at these services Barkhu is no longer the first prayer, its brief and stirring summons still evokes a reverent response, and also calls to mind the opening words of the Torah Blessings.

Hadracha - Instruction

BARKHU

The Barkhu is the formal call to prayer requiring a minyan, a quorum of ten Jewish adults. The cantor summons the congregation to join in the forthcoming prayers known as Birkot Kriat Shema.

The Cantor bows at "Barkhu" and straightens at "Adonai", and the congregation repeats this.

ברכו

**BARKHU**  
**The Call To Worship**

All rise  
The Cantor chants:

בְּרַכּוּ אֶת יְיָ הַמְּבַרֵךְ:

*Bar'khu et Adonai ham'vorakh.*  
Praise Adonai, Source of all blessing.

Congregation responds:

בָּרוּךְ יְיָ הַמְּבַרֵךְ לְעוֹלָם וָעֶד:

*Barukh Adonai ham'vorakh l'olam va'ed.*  
Praised be God, Source of all blessing, forever.

The Cantor repeats:

בָּרוּךְ יְיָ הַמְּבַרֵךְ לְעוֹלָם וָעֶד:

*Barukh Adonai ham'vorakh l'olam va'ed.*  
Praised be God, Source of all blessing, forever.

YOTZER OR

יוצר אור

CREATION -- GOD AS THE CREATOR OF LIGHT

On Rosh HaShanah:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר, וּבוֹרֵא הַשֶּׁשֶׁת, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכֹּל: אוֹר  
עוֹלָם בְּאֵצֶר חַיִּים, אוֹרוֹת מְאֹפֵל אָמַר וַיְהִי.

*Barukh atah Adonai eloheinu melek ha'olam, yotzer or uvorei choshekh, oseh shalom uvorei et  
hakol. Or olam b'otzar chayim, orot me'ofel amar vayehi.*

You are the Source of blessing, Adonai our God, sovereign of the universe, who forms light and creates darkness, who ordains the harmony of all creation. The light of the world is found in the Source of life, who spoke, whereupon out of darkness there came light.

On Yom Kippur:

ברוך אתה יי, אלהינו מלך העולם, הפותח לנו שערי רחמים, ומאיר עיני המחכים לסליחתו, יוצר אור, ובורא חשך, עשה שלום ובורא את הכל:

Barukh atah Adonai eloheinu melekh ha'olam, hapote'ach lanu sha'arei rachamim, ume'ir ei'nei ham'chakim lis'lichato, yotzer or, uvorei choshekh, oseh shalom uvorei et hakol.

You are the Source of blessing, Adonai our God, sovereign of the universe, who opens for us the gates of mercy and gives light to those who wait for pardon; who forms light and creates darkness, who ordains the harmony of all creation.

אור עולם באצר חיים, אורות מאפל אמר ויהי.  
Or olam b'otzar chayim, orot me'ofel amar vayehi.

The light of the world is found in the Source of life, who spoke, whereupon out of darkness there came light.

When Rosh HaShanna or Yom Kippur fall on a weekday, continue on **page 119** with *Ha'meir La'aretz*  
When Rosh HaShannah or Yom Kippur fall on Shabbat, continue here:

HA'KOL YODUKHA

הכל יודוך

SPECIAL SABBATH ADDITION TO CREATION PRAYERS:  
ACKNOWLEDGING THE CREATOR

הכל יודוך, והכל ישבחוך, והכל יאמרו אין קדוש כפי: הכל ירוממוך סלה, יוצר הכל: האל הפותח בכל יום דלתות שערי מזרח, ובוקע חלוני רקיע מוציא חמה ממקומה, ולבנה ממכון שבתה, ומאיר לעולם בלו וליושביו, שברא במדת הרחמים:

Hakol yodukha, v'hakol y'shab'chukha, v'hakol yomru ein kadosh ka'donai. Hakol y'rom'mukha selah, yotzer hakol. Ha'el hapote'ach b'khol yom daltot sha'arei mizrach, u'vokei'a chalonei rakia motzi chamah mim'komah, ul'vanah mim'khon shivtah, ume'ir la'olam kulo ul'yoshvav, shebara b'midat ha'rachamim.

All shall thank You, all shall praise You, all shall declare: "None is holy like Adonai." All shall extol You, Creator of everything. Daily You open the gates of the heavens, the windows of the eastern sky, bringing forth the sun from its place, the moon from its abode. You provide light for the world and its inhabitants whom You created in mercy.

המאיר לארץ ולדרים עליה ברחמים. ובטובו מחדש בכל יום תמיד מעשה בראשית: המלך המרומם לבדו מאז. המשבח והמפאך והמתנשא מימות עולם: אלהי עולם, ברחמך הרבים רחם עלינו. אדון ענו צור משגבנו, מגן ישענו, משגב בעדנו:



*Hameir la'arets v'ladarim a'leiha b'rachamim. Uv'tuvo m'chadesh b'khol yom tamid ma'aseh v'reshit. Hamelekh ham'romam l'vado me'az. Ham'shubach v'ham'foar v'hamitnase miymot olam. Elohei olam, b'rachamekha harabim rachem aleinu. Adon u'zenu tzur mis'gabenu, magen yish'einu, misgav ba'adeinu.*

In Your goodness, You renew each day the work of creation.

O our sovereign, You alone are exalted from of old; praised, glorified, and extolled from the beginning of time. Eternal God, in Your abundant mercy, have compassion upon us. You are the sustainer of our strength, Rock of our defense, our saving shield and refuge.

Kavanah - Spiritual Insight

O God, whom we acclaim as Holy, human reason cannot fathom You. Though we strive to sense Your presence, yet You remain ever above and beyond us. Though You reveal Yourself in the marvels of nature, and have manifested Yourself in the glory of Your law, yet these revelations are but as flashes of lightning from the cloud of mystery which ever enshrouds You. In vivid imagery, Prophets and Psalmists of old sought to convey their reverence and awe, drawing visions of You enthroned on high, with hosts of celestial beings singing Your praise. For the words of mortals are so woefully wanting, mere human utterance so sadly inadequate. Our limitations make all praise seem trivial; our impurity sullies even noble speech. So, let angels, pure beyond human attainment, adore You, and imagined seraphim utter their flaming praise. Let our prayer rise to You on their wings, let their mouths give voice to it in heavenly harmonies: "Holy, holy, holy is the Adonai of hosts; the whole world is filled with God's glory."

-- E. Kohn & B. Saul

אין כְּעַרְכְּךָ וְאֵין זִוְלָתְךָ, אִפְסָם בְּלִתְךָ, וּמִי דֹמָה לְךָ: אֵין כְּעַרְכְּךָ יְיָ אֱלֹהֵינוּ, בְּעוֹלָם הַזֶּה, וְאֵין זִוְלָתְךָ מִלְּבָנוּ לְחַיֵּי הָעוֹלָם הַבָּא. אִפְסָם בְּלִתְךָ גּוֹאֲלֵנוּ לְיָמֹת הַמְּשִׁיחַ. וְאֵין דֹּמָה לְךָ מוֹשִׁיעֵנו לְתַחִית הַמֵּתִים:

*Ein k'er'kekha v'ein zulatekha, efes bil'tekha, u'mi domeh lakh. Ein k'erkekha Adonai eloheinu, ba'olam ha'zeh, v'ein zulatekha malkenu l'chayim ha'olam haba. Efes biltekha go'aleinu limot ha'mashiach. V'ein do'meh l'kha moshi'enu lit'chiyat hametim.*

None can compare to You and there is none besides You; there is none but You; and there is none like You. "None can compare to You," Adonai our God, in this world," and there is none besides You," our sovereign, in the world to come. "There is none but You," our Redeemer, to bring the days of the Messiah, and "there is none like You," our Deliverer, to assure immortal life.

EYL ADON

אל אדון

SABBATH ADDITION: ALL CREATION SINGS PRAISE

אל אדון על כל המעשים, ברוך ומבֹרַךְ בְּפִי כָל נִשְׁמָה. נִדְלוּ וְטוּבוּ מְלֵא עוֹלָם, הָעֵת וְתְבוּנָה סְבָבִים אוֹתוֹ: הַמִּתְנַאֵה עַל חַיּוֹת הַקֶּדֶשׁ וְנִהְדָּר בְּכָבוֹד עַל הַמְרַכְבֶּה. זְכוּת וּמִשׁוֹר לְפָנַי כְּסָאוֹ, חֶסֶד וְרַחֲמִים לְפָנַי כְּבוֹדוֹ:

*El adon al kol hama'asim, barukh um'vorakh b'fi kol n'shamah. Godlo v'tuvo malei olam, da'at ut'vunah sov'vim oto. Hamit'ga'ei al chayot hakodesh v'nehdar b'khavod al hamerkavah. Z'khut umishor lifnei khiso, chesed v'rachamim lifnei khvodo.*

God is master of all creation, and praised by every soul; God's greatness and goodness fill the universe; knowledge and wisdom surround God's presence. God is exalted over all celestial beings, adorned in glory above the heavenly chariot. Merit and uprightness stand before God's throne; love and mercy glorify God's presence.

טובים מאורות שברא אלהינו, יצרם בדרעת בבינה ובהשכל. כח ונבורה נתן בהם, להיות מושלים בקרב תבל: מלאים זיו ומפיקים נגה, נאה זיום בכל העולם. שמהים בצאתם וששים בבואם, עשים באימה רצון קונם:

*Tovim m'orot shebara eloheinu, y'tzaram b'da'at b'vinah uv'haskel. Ko'ach ug'vurah natan ba'hem, l'hiyot moshlim b'kerev tevel. M'lei'im ziv um'fikim nogah, na'eh zivam b'khol haolam. S'mechim b'tzeitam v'sasim b'vo'am, osim b'eimah r'tzon ko'nam.*

How goodly are the luminaries created by God, Who fashioned them with knowledge, wisdom, and skill, endowing them with energy and power that they might have dominion over the world. Full of splendor, they sparkle with brightness; beautiful is their radiance throughout the world. They rejoice in their rising and exult in their setting, reverently fulfilling the will of their Creator.

פאר וכבוד נותנים לשמו, צהלה ורנה לזכר מלכותו. קרא לשמש ויזרח אור, ראה, והתקין צורת הלבנה: שבח נותנים לו כל צבא מרום, תפארת וגדלה, שרפים ואופנים וחיות הקדש:

*P'er v'khavod not'nim lishmo, tza'halah v'rinah l'zecher malkhuto. Kara lashemesh vayizrach or, ra'a, v'hitkin tzurat hal'vana. Shevach not'nim lo kol tz'va marom, tiferet u'g'dulah, s'rafim v'ofanim v'chayot ha'kodesh.*

Glory and honor they render to God's name; in joyous song God's rule they acclaim; God called to the sun and it sent forth light; skillfully God fashioned the form of the moon. The heavenly hosts give praise to God, Whose greatness the celestial beings proclaim.

#### CONCLUDING SPECIAL CREATION PRAYER FOR SHABBAT

לאל אשר שבת מכל המעשים, ביום השביעי התעלה, וישב על כסא כבודו, תפארת עמה ליום המנוחה, ענג קרא ליום השבת. זה שבת של יום השביעי, שבו שבת אל מכל מלאכתו,

*La'el asher shavat mikol hama'sim, ba'yom hashvi'i hit'alah, v'yashav al ki'se k'vodo, tiferet atah l'yom ham'nuchah, oneg kara l'yom hashabat. Ze shevach shel yom hashvi'i, shebo shavat El mikol m'lakhto,*

To the God who ceased all deeds, and on the seventh day ascended the Divine throne of glory, and invested the day of rest with beauty, calling the Sabbath a delight. This is the distinction of the seventh day: on this day God ceased the labor of creation.

ויום השביעי משבח ואומר, מזמור שיר ליום השבת, טוב להודות ליי, לפיכך יפארו ויברכו לאל כל יצוריו, שבת יקר וגדלה וכבוד יתנו לאל מלך יוצר כל, המנחיל מנוחה לעמו ישראל בקדשתו, ביום שבת קדש, שמך יי אלהינו יתקדש, וזכרך מלפנו יתפאר, בשמים ממעל ועל הארץ מתחת, תתברך מושיענו על שבת מעשה ידך, ועל מאורי אור שעשית יפארוך סלה.

The seventh day itself utters praises, saying: "A psalm, a song of the Sabbath. It is good to thank Adonai." Therefore, let all God's creatures glorify, praise, and attribute excellence and grandeur to God, the sovereign and Creator of all, who in holiness gave the holy Sabbath as a heritage of rest for the people of Israel. In the heavens above and on earth below, You shall be hallowed and acclaimed, Adonai our God, our sovereign. Be praised, our Deliverer, for Your wondrous works and for the bright luminaries You fashioned, which everlastingly reveal Your glory.

On Shabbat, skip this the following prayer, which is only said on weekdays. Go to **page 120** and continue with "Titbarakh"  
On a weekday continue here:

HA-MEIR LA-ARETZ

המאיר לארץ

THE SOURCE OF LIGHT

הַמְאִיר לְאֶרֶץ וְלַדְרִים עֲלֶיהָ בְּרַחֲמִים. וּבְטוֹבוֹ מִחֲדָשׁ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרֵאשִׁית: מֶה רַבּוֹ מַעֲשֵׂיךָ יְיָ. בְּלֹם בְּחֻכְמָה עֲשִׂיתָ, מְלֶאכֶה הָאֶרֶץ קִנְיָנְךָ: הַמְלֶאךְ הַמְרוֹמֵם לְבָדּוֹ מֵאֵן. הַמְשַׁבַּח וְהַמְפָאֵר וְהַמְתַנַּשֵּׂא מִימֹת עוֹלָם: אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הַרְבִּים רַחֵם עָלֵינוּ, אֲדוֹן עֲנֵנו צוֹר מִשְׁגָּבֵנוּ, מִגֵּן יִשְׁעֵנוּ מִשְׁגָּב בְּעַדְנוּ:

*Hame'ir la'aretz v'ladarim a'le'ha b'rachamim. Uv'tuvo m'chadesh b'khol yom tamid ma'aseh b'reshit. Mah rabu ma'asekha Adonai. Kulam b'chokmah asita, mal'ah ha'aretz kinyanekha. Hamelekh hamromam l'vado me'az. Ham'shubach v'ham'foar v'hamit'nase miy'mot olam. Elohei olam, b'rachamekha ha'rabim rachem aleinu. Adon uzenu tzur misgabenu, magen yish'einu, misgav ba'adeinu.*

You provide light for the world and its inhabitants whom You created in mercy. In Your goodness, You renew each day the work of creation. "How numerous are Your works, O Adonai! In wisdom You made them all; the earth is full of Your creations." O our sovereign, You alone are exalted from old; praised, glorified, and extolled from the beginning of time. Eternal God, in Your abundant mercy, have compassion upon us. You are the sustainer of our strength, Rock of our defense, our saving shield and refuge.

Kavanah - Spiritual Insight  
MEDITATION

We thank You, our merciful Creator, Source of radiance and light, for the heavenly luminaries, which brighten our nights and our days, enabling us to behold the wonders of Your world. We thank You too, for the sacred festivals, days of remembrance and celebration, which elevate our spirits and warm our hearts, bringing us closer to our heritage and to You. Your word is a lamp for our feet and a light by which to walk. For all these lights we thank You and praise Your Holy name.

-- Anonymous

אֵל בְּרוּךְ גָּדוֹל דָּעָה. הִכִּין וּפָעַל זֹהָרֵי חַמָּה. טוֹב יַצַּר כְּבוֹד לִשְׁמוֹ. מְאֹרוֹת נָתַן סְבִיבוֹת עֵזוֹ, פְּנוֹת צְבָאִיו קְדוּשִׁים, רוֹמְמֵי שָׂדֵי. תָּמִיד מְסַפְּרִים, כְּבוֹד אֵל וּקְדוּשָׁתוֹ: תַּתְּבַרַךְ יְיָ אֱלֹהֵינוּ עַל שְׂבַח מַעֲשֵׂה יְדִיד. וְעַל מְאֹרֵי אוֹר שְׁעֵשִׂית יַפְאָרוֹךְ סְלָה.

*El barukh g'dol de'ah. Heikhin ufa'al zoharei chama. Tov yatzar kavod lishmo. M'orot natan s'vivot uzo, pinot tz'va'av k'doshim, rom'mei Shadai. Tamid m'saprim, k'vod el uk'dushato. Tit'barakh*

*Adonai eloheinu al shevach ma'aseh yadekha. V'al m'orei or she'asita yefa'arukha selah.*

May You be praised, for with infinite wisdom You created the brilliant sun, magnificently reflecting Your splendor. The lights of the heavens radiate Your majesty. The hosts of heaven praise You, Almighty, forever declaring Your glory and holiness. We praise and glorify You, Adonai our God, for Your wondrous works and for the bright luminaries You fashioned, which everlastingly reveal Your glory.

All services, Shabbat and weekday, continue here:

TIT'BARAKH TZUREINU

תתברך צורנו

CONTINUATION OF CREATION BLESSINGS:  
THE ANGELS SINGING TO GOD

תתברך צורנו מלכנו וגאלנו בורא קדושים, ישתבח שמך לעד מלכנו, יוצר משרתים, ואשר  
משרתיו בלם, עומדים ברום עולם, ומשמיעים ביראה יחד בקול, דברי אלהים חיים  
ומלך עולם.

You shall be praised forever, our Rock, our sovereign, our Redeemer, Creator of celestial beings. You are the creator of ministering angels in the firmament on high. With awe they proclaim in chorus the words of the living God, the eternal sovereign.

בלם אהובים, בלם ברורים, בלם גבורים, ובלם עשים באימה וביראה רצון קונם. ובלם פותחים  
את פיהם בקדשה ובטהרה, בשירה ובזמרה, ומברכים ומשבחים, ומפארים ומעריצים,  
ומקדישים וממליכים:

They are all beloved, pure, and mighty, reverently doing the will of the Creator. In holiness and purity, they raise their voices in jubilant song, as they bless, praise, glorify, revere, and acclaim --

את שם האל, המלך הגדול, הגבור והנורא קדוש הוא:  
-- the name of the great, mighty, awe-inspiring Holy God and sovereign.

וכלם מקבלים עליהם על מלכות שמים זה מזה. ונותנים רשות זה לזה,  
*V'khulam m'kablim aleihem 'ol malkhut shamayim zeh mizeh.*  
In mutual acceptance of the yoke of God's sovereignty, they call to one another  
להקדיש ליוצרם בנחת רוח, בשפה ברורה ובנעימה, קדשה בלם כאחד עונים  
ואומרים ביראה:

to hallow their Creator; with clear, gentle, and pure tones, they sing in unison, reverently proclaiming:

קדוש, קדוש, קדוש, יי צבאות, מלא כל הארץ כבודו:  
*Kadosh, kadosh, kadosh, Adonai tz'vaot, m'lo khol ha'aretz k'vodo.*  
"Holy, holy, holy is Adonai of hosts; the whole world is filled with God's glory."

וְהָאוֹפָנִים וְחַיּוֹת הַקּוֹדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשִּׁים לְעִמַּת שְׂרָפִים, לְעִמַּתֶּם מִשְׂבָּחִים וְאוֹמְרִים:  
*V'ha'ofanim v'chayot ha'kodesh b'ra'ash gadol mit'nas'im l'umat s'rafim,  
l'umatam m'shabchim v'omrim.*

Then other celestial beings, soaring on high, lift their voices and respond with a chorus of praise:

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ:

*Barukh k'vod Adonai mim'komo.*

"Praised be the glory of Adonai which fills the universe."

Kavanah - Spiritual Insight

MORE PRECIOUS THAN CHANTS OF ANGELS

Our Sages declared: "For God, worship by human beings takes precedence over worship by angels!" (Hullin 91a) Why? Because, on one hand, human morality is fashioned out of the struggle between our impulses, and on the other hand, because of a heroic exercise of will and decision. Human worship is sweeter to God than even "the chant of the angels" precisely because angels are, by nature, "pure and eager to do God's will," whereas, we mortals must struggle to achieve some measure of virtue and purity (Shabbat 88b). In the tension out of which human morality emerges, the Sages see our potential for nobility.

-- Adina N. Samuelson & Max Arzt

לְאֵל בָּרוּךְ נְעִימוֹת יִתְּנוּ. לְמִלְךָ אֵל חַי וְקַיִם זְמֵרוֹת יֹאמְרוּ וְתִשְׁבְּחוֹת יִשְׁמְעוּ. כִּי הוּא לְבָדוּ פּוֹעֵל  
גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, בַּעַל מְלָחֵמוֹת, זּוֹרֵעַ צְדָקוֹת, מַצְמִיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרֵא  
תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת. הַמְחַדֵּשׁ בְּטוֹבוֹ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית. פְּאֵמֹר לַעֲשֵׂה אוֹרִים  
גְּדֹלִים, כִּי לְעוֹלָם חֶסֶד:

To the hallowed God, they offer sweet song, to the living sovereign, they utter hymns, to the eternal God, they give praise. God alone performs mighty deeds; God's creative power is in all that is new. God is the champion of all just struggles, sowing righteousness, bringing forth deliverance. God's is the power that heals; *adon* of wonders is beyond all praise. With Divine goodness God renews daily the continuing work of creation. Thus the Psalmist sang: "Praise God who continues to create great lights, and whose kindness is ever present."

אוֹר חֲדָשׁ עַל צִיּוֹן תִּאִיר וְנִזְכָּה כָּלֵנוּ מִהֶרָה לְאוֹרוֹ:

Cause a new light to shine on Zion, and may we all be worthy to delight in its splendor.

בָּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת:

*Barukh atah Adonai yotzer ham'orot.*

You are the Source of blessing, Adonai, Creator of the heavenly lights.

AHAVAH RABAH

אהבה רבה

REVELATION: GOD'S GIFTS OF LOVE AND TORAH

אַהֲבָה רַבָּה אֶהְבְּתֵנוּ, יְיָ אֱלֹהֵינוּ, הַמְּלֵא גְדוּלָה וִיתְרָה חֶמְלַת עֲלֵינוּ. אָבִינוּ מִלְּפָנֶיךָ, בְּעֵבוֹר  
אֲבוֹתֵינוּ שִׁבְטָחוּ בְּךָ, וְתִלְמָדֵם חֲקֵי חַיִּים, בֵּן תִּהְיֶנּוּ וְתִלְמָדֵנוּ. אָבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְּרַחֵם,  
רַחֵם עֲלֵינוּ, וְתֵן בְּלַבְּנוּ לְהַבִּין וְלְהַשְׂבִּיל, לְשִׁמְעַת, לְלַמֵּד וְלִלְמַד, לְשָׁמֵר וְלַעֲשׂוֹת וּלְקַיֵּם אֶת כָּל  
דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

*Ahavah rabah ahavtanu, Adonai eloheinu, chemlah g'dolah viterah chamaltah aleinu. Avinu*

*malkeinu, ba'avur avoteinu shebatachu v'kha, vat'lamdeim chukei chayim, ken t'chonenu ut'lamdenu.  
Avinu, ha'av harachaman, ha'mrachem, rachem aleinu, v'ten b'libenu l'havin ul'haskil, lish'moa,  
lil'mod ul'lamed, lish'mor v'la'asot ul'kayem et kol div'rei talmud toratekha b'ahavah.*

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וְיִחַד לִבְנֵינוּ לְאַהֲבָה וְלִירְאָה אֶת שְׁמֶךָ, וְלֹא יָבוֹשׁ  
לְעוֹלָם וָעֶד: כִּי בְשֵׁם קִדְשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּמַחְנוֹ, נִגְלִיהַ וְנִשְׁמָחָה בִּישׁוּעָתְךָ. וְהִבִּיאֵנוּ לְשָׁלוֹם  
מֵאֲרָבַע כַּנְפוֹת הָאָרֶץ, וְתוֹלְכֵנוּ קוֹמָמִיּוֹת לְאֲרָצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָהּ, וּבְנֵנוּ בְּחֶרֶת מְכַל  
עִם וְלָשׁוֹן. וְקִרְבַּתְנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת לְהוֹדוֹת לְךָ וְלִיחְדָּךְ בְּאַהֲבָה. בְּרוּךְ אַתָּה יְיָ,  
הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

*V'ha'er eineinu b'toratekha, v'dabek libenu b'mitzvotekha, v'yached l'avenu l'ahavah ul'yirah et  
sh'mekha, v'lo nevosh l'olam va'ed. Ki v'shem kod'shekha hagadol v'hanora batachnu, nagilah  
v'nism'cha bishuatekha. V'havi'enu l'shalom me'arba kanfot ha'aretz, v'tolikhenu komemiyut  
l'artzenu, ki el po'el y'shuot atah, u'vanu vacharta mikol am v'lashon. V'keravtanu l'shimkha  
hagadol selah be'emet l'hodot l'kha ul'yachedkha b'ahavah. Barukh atah Adonai, habocher b'amo  
Yisrael b'ahavah.*

With abounding love have You loved us, Adonai our God; great and overflowing tenderness have You shown us. Our Divine Parent and sovereign, for the sake of our ancestors who trusted in You, and whom You taught the laws of life, be also gracious to us and teach us. Merciful God, have compassion upon us.

Endow us with understanding and discernment, that we may study Your Torah with devotion. May we heed its words and transmit its precepts; may we follow its instruction and fulfill its teachings in love. Enlighten our eyes in Your Torah and make our hearts cling to Your commandments. Grant us singleness of purpose to love and revere You, so that we may never be brought to shame.

For we trust in Your awesome holiness; may we rejoice and delight in Your deliverance. Gather our people safely from the four corners of the earth, and lead us in dignity to our holy land, for You are the God who brings deliverance. You have called us from among the peoples to be close to You, to praise You in truth, and to proclaim Your oneness in love. You are the Source of blessing, Adonai, who lovingly chose Your people Israel for Your service.

Kavanot - Spiritual Insights

PRAISE TO YOU, O ADONAI

Let us imagine a world without color, without regal red or leafy green, a world that bores the eye with gray. Praise to You, Adonai, for all the colors in the rainbow, for eyes that are made for seeing, and for beauty that is its own excuse for being. Let us imagine a world without sound, a world where deathly silence covers the earth like a shroud. Praise to You, O Adonai, for words that speak to our minds, for songs that lift our spirits, and for all those souls who know how to listen. Let us imagine a world without order, where no one can predict the length of the day or the flow of the tide. Imagine a universe where planets leave their orbits and soar like meteors through the heavens and where the law of gravity is repealed at random. Praise to You, O Adonai, for the marvelous order of nature, from stars in the sky to particles in the atom. Let us imagine a world without love, a world in which the human spirit, incapable of caring, is locked in the prison of the self. Praise to You, O Adonai, for the capacity to feel happiness in another's happiness and pain in another's pain. As the universe whispers of a Oneness behind all that is, the love in the human heart calls on people everywhere to unite in pursuit of those ideals that make us human. As we sing of One God, we rejoice in the wonder of the universe and we pray for that day when all humanity will be one.

-- Henry Cohen

CHILDREN OF THE ONE GOD

The Jewish people were the first to whom the truth was revealed that there is only one God in the world, who is the God of all nations and all people, and who is interested in the welfare and happiness of all people. Israelites and Moabites may be enemies of one another just as fire and water appear to be. But both were created by One God, and one does not have more privileges in the world than the other. What is it that Israelites and Moabites have in common? They are both children of One God.

-- Simon Greenberg

Kavanah - Spiritual Insight/Hadrakha - Instruction

In preparation for saying the Shema, we gather the fringes, symbolic of the commandments, in our left hand, signalling our attaching our strength and passions to the observance of God's teachings. We cover our eyes with our right hand, so that we may concentrate mentally only on our love of God and God's unity. In comprehending the Unity of the Divine, we tap into our capacity to bring Unity to our fragmented lives.

-- Mordecai Finley

**THE SHEMA**

**שמע**

**שְׁמַע | יִשְׂרָאֵל, יי | אֱלֹהֵינוּ, יי | אֶחָד:**

*Shema Yisrael, Adonai eloheinu, Adonai echad.*

**Hear, O Israel: Adonai is our God, Adonai is One.**

On Rosh HaShanah recite silently,  
On Yom Kippur recite aloud,

**בָּרוּךְ שֵׁם כְבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:**

*Barukh shem k'vod mal'khuto l'olam va'ed.*

Praised be God's glorious sovereignty for ever and ever.

**V'AHAVTA - First Paragraph of the Shema**

**ואהבת**

**YOU SHALL LOVE GOD**

The congregation recites together:

**וְאֶהְבֵּת אֶת יי | אֱלֹהֶיךָ, כָּל-לְבָבְךָ, וְכָל-נַפְשְׁךָ, וְכָל-מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר |  
אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל-לְבָבְךָ: וְשִׁנַּנְתָּם לְבְנֶיךָ, וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ, וּבְלֶכְתְּךָ בְּדַרְךָ  
וּבְשֹׁכְבְךָ, וּבְקוּמְךָ. וְקִשְׂרָתָם לְאוֹת | עַל-יָדְךָ, וְהָיוּ לְטַטְפֹּת בֵּין | עֵינֶיךָ, וּכְתַבְתָּם | עַל מְזוֹת בֵּיתְךָ  
וּבְשַׁעְרֶיךָ:**

*V'a'havtah et Adonai elohekha, b'khol l'vav'kha, uv'khol naf'sh'kha, uv'khol m'odekha. V'hayu had'varim ha'eleh, asher anokhi m'tzav'kha hayom, al l'vavekha. V'shinantam l'vanekha, v'dibarta bam b'shivtekha b'veitekha, uv'lekhtekha va'derech uv'shokhb'kha, uv'kumekha. Uk'shartam l'ot al yadekha, v'hayu l'totafot bein einekha, uk'tavtam al mezuzot beitekha uvish'arekha.*

You shall love Adonai your God with all your heart, with all your soul, with all your might. You shall take to heart these words which I command you this day. You shall teach them diligently to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning.

You shall bind them as a sign upon your arm, and they shall be a reminder above your eyes. You shall inscribe them on the doorposts of your homes and on your gates.



## V'HAYA IM SHAMO'A - Second Paragraph of the Shema

והיה אם-שמע

## IF YOU LISTEN

Recited silently:

והיה אם-שמע תשמעו אל-מצותי, אשר | אנכי מצוה | אתכם היום, לאהבה את יי | אלהיכם, ולעבדו בכל-לבבכם ובכל נפשכם. ונתתי מטר-ארצכם בעתו, יורה ומלקוש, ואספת דגןך ותירשך ויצהרך. ונתתי | עשב | בשדה לבהמתך, ואכלת ושבעת. השמרו לכם פן-יפתה לבבכם, וסרתם ועבדתם | אלהים אחרים והשתחיתם להם. והרה | אף-יי בכם, ועצר | את-השמים ולא-יהיה מטר, והאדמה לא תתן את-יבולה ואבדתם | מהרה מעל הארץ הטובה אשר | יי נתן לכם:

If you will faithfully obey the commandments which I command you this day, to love Adonai your God, and to serve Adonai with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring; and you will harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied. Take care not to be lured away to worship other gods. For then the wrath of Adonai will be directed against you: the heavens will close and there will be no rain; the earth will not yield its produce; and you will soon perish from the good land which Adonai gave you.

ושמרתם | את דברי | אלה על-לבבכם ועל-נפשכם וקשרתם | אתם לאות | על-ידיכם, והיו למוטפת בין | עיניכם: ולמדתם | אתם | את-בניכם, לדבר בם, בשבתך בביתך, ובלקיחה בקרך, ובשכרך ובקומך: וכתבתם | על-מוזוזות ביתך ובשעריך: למען | ירבו | ימיכם וימי בניכם על האדמה | אשר נשבע | יי לאבותיכם לתת להם, בימי השמים | על-הארץ:

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which Adonai promised to your ancestors for as long as the heavens remain over the earth.

## VA'YOMER - Third Paragraph of the Shema

ויאמר

## FRINGES -- REMINDERS OF THE COMMANDMENTS

Recited together:

ויאמר | יי | אל-משה לאמר: דבר | אל-בני | ישראל ואמרת אלהם: ועשו להם ציצת על-כנפי בגדיהם לדורתם, ונתנו | על-ציצת הכנף פתיל תכלת. והיה לכם לציצת, וראיתם | אתם | וזכרתם | את-כל-מצות | יי, ועשיתם | אתם, ולא תתורו | אחרי לבבכם ואחרי | עיניכם, אשר-אתם זנים | אחריהם:

Adonai said to Moses: "Speak to the Children of Israel and bid them make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue. When you look upon the fringe you will be reminded of all the commandments of Adonai and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes.

למען תזכרו ועשיתם | את-כל-מצותי, והייתם קדשים לאלהיכם: אני יי | אלהיכם, אשר  
הוצאתי | אתכם | מארץ מצרים, להיות לכם לאלהים, אני יי | אלהיכם:

*L'ma'an tizk'ru va'asitem et khol mitzvotai vihyitem k'doshim le'eloheikhem. Ani Adonai eloheikhem  
asher hotzeiti etkhem me'erezt mitz'rayim l'hiyot lakhem le'Elohim ani Adonai eloheikhem.*

Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am  
Adonai, your God, who brought you out of the land of Egypt to be your God.  
I, Adonai, am your God.”

Kavanah - Spiritual Insight  
THE FRINGES ARE THE SIGN  
In ancient days, a slave would carry the seal of his or her master. "The fringes" are the sign and seal of  
our complete submission to the will of the Holy One, who is to be praised. -- Tosefot, Menahot 43.b

יי אלהיכם אמת  
*Adonai eloheikhem emet.*  
Adonai, our God, is True.

Kavanot - Spiritual Insights  
Creation is not something which happened only once. Creation is an ongoing process. Moreover, our  
Sages taught, the human being is "God's partner in the work of Creation." Both we and God create  
together. There is still much to be done: disease to be conquered, injustice and poverty to be overcome,  
hatred and war to be eliminated. There is truth to be discovered, beauty to be fashioned, freedom to be  
achieved, peace and righteousness to be established. There is a great need to dedicate all the creative  
power which a creating God has given us, so that we may join God in "the continuing work of Creation."  
-- Anonymous  
Whenever your mind is free, make a conscious effort to concentrate on the good that the Almighty has  
bestowed upon you.  
-- Bahya

EMET V'YATZIV

אמת ויציב

REDEMPTION -- THE POWER THAT MAKES FOR FREEDOM

אמת ויציב ונכון וקים וישר ונאמן ואהוב וחביב ונחמד ונעים ונורא ואדיר ומתקן ומקבל וטוב  
ויפה הדבר הזה עלינו לעולם ועד. אמת אלהי עולם מלבנו צור יעקב, מגן ישענו, לדר ודר הוא  
קים, ושמו קים, וכסאו נכון, ומלכותו ואמונתו לעד קימת. ודבריו חיים וקים, נאמנים  
ונחמדים לעד ולעולמי עולמים. על אבותינו ועלינו, על בנים ועל דורותינו, ועל כל הדורות ורע  
ישראל עבדיך.

This teaching is true and enduring; it is established and steadfast; it is beloved and precious, pleasant  
and sweet, revered and glorious; it is good and beautiful, and eternally right.  
Truly, the God of the universe is our sovereign; the Rock of Jacob is our protecting shield who exists  
throughout all generations, whose sovereignty is firmly established, and whose faithfulness endures

forever. God's words live on, faithful and precious. They abide forever - for our ancestors, for us, for our children, and for every generation of the people Israel, God's faithful servants.

על הראשונים ועל האחרונים, דבר טוב וקיים לעולם ועד, אמת ואמונה חק ולא יעבר. אמת שאתה הוא יי אלהינו ואלהי אבותינו, מלכנו מלך אבותינו, גאלנו גאל אבותינו, יוצרנו צור ישועתנו, פורנו ומצילנו מעולם שמה, אין אלהים זולתך.

*Al harishonim v'al ha'achronim, davar tov v'kayam l'olam va'ed, emet v'emunah chok v'lo ya'avor. Emet sha'atah hu Adonai eloheinu v'Elohei avoteinu, malkenu melekh avoteinu, go'alenu go'el avoteinu, yotz'renu tzur y'shuateinu, podenu umatzilenu mei'olam sh'mekha, ein elohim zulatekha.*

As for our ancestors, so for our descendants: God's words will remain a cherished and abiding truth, a law which shall not pass away. Truly, You are Adonai our God and the God of our ancestors, our sovereign and sovereign of our ancestors, our Redeemer and Redeemer of our ancestors, our Creator, Rock of our Deliverance, our Helper and Savior. You are eternal; there is no God but You.

Kavanot - Spiritual Insights  
FOR OUR ANCESTORS, OURSELVES, AND OUR CHILDREN

When we pray, we enter into the highest and most intimate of all encounters: the human soul holding converse with God, the Soul of the Universe. But we are not alone with God. We are part of a mighty company. Present with us in prayer are our ancestors, those who formulated the prayers, those who recited them over the generations, and those whose lives were shaped by them. Present also are those Jews, throughout the world, who recite these words in our own day. Present too, are the generations that will follow us - to whom we will bequeath this rich, expanding legacy of prayer. Through our worship, we seek to commune with God - as we link together, in mystical unity, all of our generations.

-- Siddur Hadash

RECALLING OUR REDEMPTION

We are a people in whom the past endures, with whom the present is inconceivable without moments gone by. The Exodus lasted a moment, a moment enduring forever. What happened once upon a time happens all the time.

-- Abraham J. Heschel

EZRAT AVOTEINU

עזרת אבותינו

GOD OUR SHIELD AND REDEEMER

עזרת אבותינו אתה הוא מעולם, מגן ומושיע לבניהם אחריהם בכל דור ודור. ברום עולם מושבך, ומשפטך וצדקתך עד אפסי ארץ. אשרי איש שישמע למצותיך, ותורתך ודברך וישים על לבו. אמת אתה הוא אדון לעמך, ומלך גבור לריב ריבם. אמת אתה הוא ראשון ואתה הוא אחרון, ומבלעדך אין לנו מלך גואל ומושיע.

*Ezrat avoteinu atah hu me'olam, magen u'moshia liv'neiheim achareihem b'chol dor va'dor. B'rum olam moshavekha, u'mishpatekha v'tzidkatkha ad afsei aretz. Ashrei ish sheyishma l'mitz'votekha, v'toratka ud'varekha yasim al libo. Emet atah hu adon l'amekha, u'melekh gibor la'riv rivam. Emet atah hu rishon v'atah hu acharon, u'mibal'adekha ein lanu melekh go'el u'moshia.*

You have ever been the help of our ancestors, a Shield and a Redeemer to their children in every generation. Though You abide in the heights of the universe, Your laws of righteousness reach to the

ends of the earth. Happy is the person who obeys Your commandments, who takes to heart the words of Your Torah. Truly, You are Adonai of Your people and a mighty sovereign to champion their cause. You are the first and You are the last; besides You we have no sovereign or Redeemer.

מִמִּצְרַיִם גָּאֲלָתָנוּ יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כָּל בְּכוֹרֵיהֶם הִרְגָתָ, וּבְכוֹרֶךָ גָּאֲלָתָ, וַיִּם סוּף  
בְּקַעְתָּ, וַיִּזְדִּים טַבַּעְתָּ, וַיְדִידִים הִעֲבַרְתָּ, וַיִּכְסּוּ מַיִם צַרִיָּהֶם, אֶחָד מֵהֶם לֹא נוֹתַר.

*Mi'mitzrayim g'altanu Adonai eloheinu, umibeit avadim p'ditanu. Kol b'khoreihem haragta, uv'khorkha ga'alta, v'yam suf bakata, v'zedim tibata, viy'didim he'evarta, vay'khasu mayim tzareihem, echad mehem lo notar.*

From Egypt You redeemed us, Adonai our God; from the house of bondage You delivered us. You revealed Your saving power at the Sea, when the Children of Israel passed through in safety.

עַל זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל, וְנָתַנוּ יְדִידִים זְמֵרוֹת שִׁירוֹת וְתִשְׁבָּחוֹת, בְּרִכּוֹת וְהוֹדָאוֹת,  
לְמֶלֶךְ אֵל חַי וְקַיָּם, רָם וְנִשְׂאָ, גָּדוֹל וְנוֹרָא, מִשְׁפִּיל גְּאִים, וּמִגְבִּיָּה שְׁפָלִים, מוֹצִיא אֲסִירִים,  
וּפּוֹדֵה עֲנָוִים, וְעוֹזֵר דְּלִים, וְעוֹנֵה לְעַמּוֹ בְּעֵת שׁוֹעֵם אֱלִיו.

*Al zot shibchu ahuvim v'romemu el, v'natnu y'did'm z'mirot shirot v'tish'bakhot, b'rakhot v'hodaot l'melekh el chai v'kayam, ram v'nisa, ga'dol v'nora, mash'pil ge'im, u'magbiah sh'falim, motzi asirim, u'fodeh anavim, v'oz'er dalim, v'oneh l'amo b'et shav'am elav.*

Therefore they praised and extolled You, they offered You prayers of fervent thanksgiving. They acclaimed You as their ever-living God, Great and revered, exalted in majesty. You humble the haughty and raise up the lowly, You free the captives and redeem the weak. You help those in need, You answer Your people when they cry out to You.

תְּהִלּוֹת לְאֵל עֲלִיוֹן, בְּרוּךְ הוּא וּמְבוֹרָךְ. מוֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה  
וְאָמְרוּ בְּלָם:

*T'hilot l'el elyon, barukh hu um'vorakh. Moshe uv'nei Yisrael l'kha anu shirah b'simcha raba v'amru khulam.*

Give praise to God on high! Ever praised may God be! Moses and the Children of Israel proclaimed in great exultation:

מִי כְמוֹכָה בְּאֵלִים יְיָ, מִי כְמוֹכָה נֶאֱדָר בְּקִנְדָּשׁ, נוֹרָא תְּהִלָּת עֲשֵׂה פְּלֵאָ. שִׁירָה תְּדַשֶּׁה שִׁבְחוּ גְּאִילִים  
לְשִׁמְךָ עַל שְׁפַת הַיָּם, יַחַד בְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

*Mi khamokha ba'eilim Adonai, mi kamokha ne'edar bakodesh, nora t'hilot oseh fe'le. Shirah chadasha shibchu ge'ulim l'shimkha al sefat hayam, yachad kulam hodu v'himlikhu v'amru:*

Who is like You, O Adonai, among the mighty? Who is like You, glorious in holiness, revered in praises, doing wonders?" At the shore of the Sea, which they crossed in safety, the redeemed sang a new song to You. Together they all gratefully proclaimed Your sovereignty:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד:

*Adonai yimlokh l'olam va'ed.*

"Adonai shall reign for ever and ever."

צור ישראל, קומה בעזרת ישראל, ופדה כנאמך יהודה וישראל. גאלנו יי צבאות שמו, קדוש  
ישראל. ברוך אתה יי גאל ישראל:

*Tzur Yisrael, kuma b'ezrat Yisrael, uf'deh khinumekha Yehudah v'Yisrael. Go'aleinu Adonai tz'vaot  
sh'mo, k'dosh Yisrael. Barukh atah Adonai ga'al Yisrael.*

Rock of Israel, **arise** to the help of Israel. Fulfill Your promise to deliver Judah and Israel. "Our Redeemer, Adonai of hosts, the Holy One of Israel."  
You are the Source of blessing, Adonai, Redeemer of Israel.

Kavanah - Spiritual Insight  
THE AMIDAH  
OUR GOD AND GOD OF OUR ANCESTORS

Why do we say, "Our God and God of our ancestors?" There are two kinds of people who believe in God. One believes by virtue of taking over the faith of parents; the other has arrived at faith through thinking and studying. The difference between them is this: The advantage of the first is that, no matter what arguments may be brought against it, the faith cannot be shaken; it is firm because it was taken over from one's parents. But there is one flaw in it: it is faith only in response to a human command, acquired without studying and thinking for one's self. The advantage of the second is that, because God has been found through much thinking, the believer has arrived at a personal faith, independently. But here, too, there is a flaw: it is easy to shake this faith by refuting it through evidence. But the person who unites both kinds of faith is invincible. And so we say "Our God" with reference to our studies, and "God of our ancestors" with an eye to tradition. The same interpretation has been given to our saying, "God of Abraham, God of Isaac, and God of Jacob" and not "God of Abraham, Isaac, and Jacob," for this indicates that Isaac and Jacob did not merely take over the tradition of Abraham; they themselves searched for God.

-- Baal Shem Tov, retold by Martin Buber (adapted)

Kavanot - Spiritual Insights  
THE FOCUS OF PRAYER

The focus of prayer is not the self. Prayer comes to pass in a complete turning of the heart toward God, toward God's goodness and power. It is the momentary disregard of our personal concerns, the absence of self-centered thoughts, which constitute the art of prayer. Feeling becomes prayer in the moment in which we forget ourselves and become aware of God. Prayer is an invitation to God to intervene in our lives, to let God's will prevail in our affairs; it is the opening of a window to God in our will, an effort to make God the Lord of our soul.

-- Abraham Joshua Heschel

THE REWARDS OF PRAYER

Perhaps for saints and truly holy people, fully conscious prayer is really an everyday thing. For the ordinary worshiper, the rewards of a lifetime of faithful praying come at unpredictable times, scattered through the years, when all at once the liturgy glows as with fire. Such an hour may come after a death, or after a birth; it may flood the soul at no marked time, for no marked reason. It comes; and one knows why one has prayed all of one's life.

-- Herman Wouk (adapted)

PURIFY OUR HEARTS

Every Jewish prayer is a small Yom Kippur. It challenges us to examine our hearts and thoughts. It demands that we ask ourselves, have we been silent when we should have spoken out? Have we been selfish when we should have been responsive to the needs of others? Have we been thoughtless when we should have been sensitive? Have we pursued that which is hollow when we should have reached for that which can hallow our life? In this kind of prayer, we do not ask God to do our will. We accept the challenge to fulfill God's will. We confess our guilt and ask God for strength to purify ourselves.

-- Ernst Simon (adapted)

THE EFFORT IS PRECIOUS

Make every effort to pray from the heart. Even if you do not succeed, the effort is precious in the eyes of Adonai.

-- Nahman of Bratslav

WE ARE GOD'S PARTNERS

The phrase *Kumah Bezrat Yisrael* ("arise to the help of Israel") could also be translated "arise with the help of Israel." This suggests that redemption requires our working with God, not passively relying on God alone. "We are God's partners in both Creation and Redemption."

-- A.S.

Hadrakha - Instruction

The Amidah is the pinnacle of the Tefilah/Prayer experience. Though it may appear to be rigid and highly choreographed, it is only so to provide a structure for ongoing, thrice daily, individual and communal prayer. To begin, we take three steps backwards and three steps forwards. These step spiritually symbolize our willingness to leave behind our physical world, for a time, and to enter into communion with God.

All rise

## עמידה

### THE AMIDAH

אֲדֹנָי שִׁפְתַי תִּפְתַּח וּפִי יַגִּיד תְּהִלָּתְךָ:

*Adonai s'fatai tiftach ufi yagid t'hilatekha.*

"Adonai, open my lips that my mouth may declare Your praise."

AVOT

אבות

#### FIRST BLESSING OF THE AMIDAH -- GOD OF ALL GENERATIONS

Bend the knees at *Baruch*, bow at *Atah*, and straighten at *Adonai*.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם וְשָׂרָה, אֱלֹהֵי יִצְחָק וְרִבְקָה, וְאֱלֹהֵי יַעֲקֹב וְרַחֵל וְלֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכּוֹל, וְזוֹכֵר חַסְדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:

*Barukh atah Adonai eloheinu v'lohei avoteinu, elohei Avraham v'Sarah, elohei Yitzchak v'Rivkah, v'Elohei Ya'akov v'Rachel v'Leah, ha'el hagadol hagibor v'hanora, el elyon, gomel chasadim tovim, v'koneh hakol, v'zokher chasdei avot, umevi go'el livnei v'neihem l'ma'an sh'mo b'ahava.*

You are the Source of blessing, Adonai, our God and God of our ancestors, God of Abraham and Sarah, God of Isaac and Rebecca, and God of Jacob and Rachel and Leah; great, mighty, awesome God, supreme over all. You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You lovingly bring redemption to their children's children.

#### Kavanah - Spiritual Insight

Our whole way of life, proclaimed by the Torah has but one objective: to reveal the enlightenment that comes from aspiration after divine ideals.

-- Abraham Isaac Kook

#### Minhag - Tradition

The following short petition, known as Zokhraynu L'chayim, is inserted into the Amidah only during the Ten Days of Repentance. Originally there was an objection to its insertion here, as the first three and last three benedictions in the Amidah are never supposed to be for one's own personal requirements. The first and last benedictions are reserved for the collective welfare of *klal Yisrael*, the community of Israel, and it is only in the middle blessings, and at the very end, that one prays for one's personal needs. Eventually Zokhraynu was permitted here as the majority of authorities ruled that since this is a petition for collective welfare and not personal needs, it should be allowed to be included.

-- Nulman, The Encyclopedia of Jewish Prayer, p.390 (adapted)

Bend the knees at *Baruch*, bow at *Atah*, and straighten at *Adonai*.

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.  
מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן: בְּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם וְשָׂרָה:

*Zokhrenu l'chayim, melekh chafetz b'chayim, v'khotvenu b'sefer hachayim, l'ma'ankha elohim  
chayim. Melekh ozer umoshia umagen. Barukh atah Adonai magen Avraham v'Sara.*

Remember us for life, O sovereign who delights in life; inscribe us in the book of life, for Your sake, O God of life. You are our sovereign who helps, redeems, and protects. You are the Source of blessing, Adonai, Shield of Abraham and Sarah.

**GEVUROT**

**גְבוּרוֹת**

**SECOND BLESSING OF THE AMIDAH -- GOD'S POWER**

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ: מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים  
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרָי, מִי  
כְמוֹךָ בְּעַל גְבוּרוֹת וּמִי דוֹמֶה לָךְ, מֶלֶךְ מַמְיֵת וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה:

*Atah gibor l'olam Adonai, m'chayeh metim atah, rav l'hoshiah. Mekhalkel chayim b'chesed,  
m'chayeh metim b'rachamim rabim, somekh nof'lim v'rofeh cholim, umatir asurim, um'kayem  
emunato lishnei afar. Mi khamokha ba'al g'vurot umi domeh lakh, melech mei'mit um'chayeh  
umatzmiach y'shuah.*

Adonai, mighty for all eternity, with Your saving power You grant immortal life. You sustain the living with lovingkindness, and, with great mercy, You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust. Who is like You, almighty God? Who can be compared to You, Ruler over life and death, Source of redemption?

מִי כְמוֹךָ אֵב הַרַחֲמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים: וְנִאֶמֶן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ,  
מְחַיֶּה הַמֵּתִים:

*Mi khamokha av ha'rachamim zokher y'tsurav l'chayim b'rachamim. V'ne'eman atah l'hachayot  
metim. Barukh atah Adonai m'chayei ha'metim.*

Who is like You, compassionate God? Mercifully You remember Your creatures for life. You are faithful in granting eternal life to the departed. You are the Source of blessing, Adonai, who grants immortality to the departed.



Kavanot - Spiritual Insights

*Supporting the fallen... healing the sick*, While the ability to determine life and death may be the most dramatic evidence of God's power, we recognize it also in more common occurrences, like supporting the fallen and healing the sick. In all such areas, we are called to imitate God.

-- Elliot Dorff, My People's Prayer Book, vol. 2, p.72

*You are forever mighty*, The first blessing talks about the past, God's special relationship with the progenitors of the Jewish People. The second tries to gain God's attention in the present with an eye on the activities that we expect of God in the future.

-- Judith Hauptman, My People's Prayer Book, vol. 2, p.72

*Giving life to the dead*, When we pray, we are able to activate the creative Divine power residing in the letters and the words of the prayer. In just this way, we are able to bring those who seem to be hopelessly lost, spiritually dead, "back to life." We begin with the purity of intention and focus on ourselves, we then shift our attention to the letters themselves, awakening the power latent within them. Finally, we share this life-giving energy with "sleepers in the dust." We become agents of the Divine in spreading God's life-giving power in and through the letters. "Blessed are You, O God, who gives life to those who have died

-- Lawrence Kushner and Nehemia Pollen, ibid. p.79

SPECIAL HIGH HOLY DAY ADDITION TO THE SECOND BLESSING OF THE AMIDAH

UNETANEH TOKEF

ונתנה תקף

WE PROCLAIM THE SANCTITY OF THIS DAY

ובכין וליך תעלה קדשה, כי אתה אלהינו מלך.

*Uv'khen ul'kha ta'aleh k'dushah, ki atah eloheinu melekh.*

So now, Holiness shall ascend to You, for You, our God, are King.

Congregation:

ונתנה תקף קדשת היום, כי הוא נורא ואיום: ובו תנשא מלכותך, ויכון בחדר פסאך, ותשב עליו באמת. אמת כי אתה הוא דין ומוכיח, ויודע ועד, וכותב וחותם, וסופר ומונה, ותזכור כל הנשכחות: ותפתח את ספר הזכרונות, ומאליו יקרא, וחיתם יד כל אדם בו.

*Un'taneh tokef k'dushat hayom ki hu norah v'ayom. Uvo tinaseh malkhutecha v'yikon b'chesed kisecha v'teshev alav be'emet. Emet ki atah hu dayan u'mokhiach, v'yodea va'ed, v'khotev, v'chotem, v'sofer u'moneh, v'tizkor kol hanishkachot. V'tiftach et sefer hazikhronot, ume'eilav yikare, v'chotam yad kol adam bo.*

We proclaim the great sanctity of this day, a day filled with awe and trembling. On this day, Adonai, we sense Your dominion, as we envision You on the throne of judgment, judging us in truth, but with compassion. You, indeed, judge and admonish, discerning our motives, and witnessing our actions. You record and seal, count and measure; You remember even what we have forgotten. You open the Book of Remembrance, and the record speaks for itself, for each of us has signed it with deeds.

ובשופר גדול יתקע, וקול דממה דקה ישמע: ומלאכים יחפזון, וחיל ורעדה יאחזון, ויאמרו הנה

יום הדין, לפקוד על צבא מרום בדין, כי לא יזכו בעיניך בדין. וכל באי עולם יעברון לפניך כבני מרון. כבקרת רועה עדרו, מעביר צאנו תחת שבטו, בן תעביר ותספור ותמנה, ותפקוד נפש כל חי, ותחתוך קצבה לכל בריה, ותכתוב את גזר דינם.

*Uv'shofar gadol yitaka, v'kol d'mamah dakah yishama. Umalakhim yechafezun v'chil ura'adah yochezun, v'yomru hineh yom hadin, lif'kod al tz'vah marom badin, ki lo yizku v'einecha ba'din. V'khol ba'ei olam ya'avrun l'fanekha kiv'nei maron. K'vakarat ro'eh edro, ma'avir tzone tachat shivto ken ta'avir v'tispor v'timneh v'tif'kod n'fesh kol chai, v'tachtokh kitzvah l'khol b'riyah v'tiktov et g'zar dinam.*

The great Shofar is sounded; a still small voice is heard. Even the angels are dismayed; in fear and trembling they cry out: "The Day of judgment has arrived!" For even the heavenly hosts feel they are judged and sense that they are not without fault.

On this day we all pass before You, one by one, like a flock of sheep. As a shepherd counts his sheep, making each of them pass under his staff, so You review every living being, measuring the years and decreeing the destiny of every creature.

בראש השנה יכתבון, וביום צום כפור יחתמו, *B'rosh hashanah yikatevun, uve yom tzom kippur yechateimun,*

כמה יעברון, וכמה יבראון: מי יחיה, ומי ימות: מי בקצו, ומי לא בקצו: מי באש, ומי במים: מי בתרב, ומי בחיה: מי ברעב, ומי בצמא: מי ברעש, ומי במגפה: מי בתניקה, ומי בסקילה: מי ינוח, ומי ינוע: מי ישקט, ומי יטרף: מי ישלו, ומי יתסר: מי יעני, ומי יעשר: מי ישפל, ומי ירום.

*Kama ya'avrun v'khamah yibarei'un. Mi yichyeh, umi yamut. Mi v'kitzo, umi lo v'kitzo. Mi va'esh, umi va'mayim. Mi va'cherev, umi va'chayah. Mi va'ra'av, umi va'tzamah. Mi va'ra'ash, umi va'mageifah. Mi vachanikah, umi v'skilah. Mi yanuah, umi yanuah. Mi yishaket, umi yitaref. Mi yishalev, umi yit'yasar. Mi ye'ani, umi ye'asher. Mi yishafel, umi yarum.*

How many shall leave this world, and how many shall be born;  
who shall live and who shall die, who in the fullness of years and who before;  
who shall perish by fire and who by water, who by sword and who by a wild beast; who by famine  
and who by thirst, who by earthquake and who by plague;  
who by strangling and who by stoning, who shall rest and who shall wander;  
who shall be serene and who disturbed, who shall be at ease and who afflicted;  
who shall be impoverished and who enriched, who shall be humbled and who exalted.

ותשובה ותפלה וצדקה  
מעבירין את רע הגזרה.

*Ut'shuvah ut'filah utz'dakah ma'avirin et ro'a hag'zerah.*

BUT REPENTANCE, PRAYER, AND TSEDAKAH CAN REMOVE  
THE SEVERITY OF THE DECREE.

כי פשמד בן תהלתך, קשה לבעוס ונוח לרצות: כי לא תחפזן במות המת, כי אם בשובו מדרך וחייה. ועד יום מותו תחכה לו, אם ישוב מיד תקבלו. אמת כי אתה הוא יוצרם, ואתה

יִדְעֵי יִצְרָם, כִּי הֵם בְּשָׂר וְדָם.

*Ki k'shimkha ken t'hilatekha, kasheh likhos v'noach lirtzot. Ki lo tachpotz b'mot hamet, ki im b'shuvo midarko v'chayah. Va'ad yom moto techakeh lo, im yashuv miyad t'kablo. Emet ki atah hu yotzram, v'ata yode'ah yitzram, ki hem basar vadam.*

We offer praises to You, for You are slow to anger, ready to forgive. You do not wish that the sinner die; You would have the sinner repent and live. You wait for us to return to You, even until our final day. You welcome us, O our Creator, whenever we repent, knowing the weaknesses of Your creatures; for we are mere flesh and blood.

אָדָם יְסוּדוֹ מֵעָפָר וְסוּפוֹ לְעָפָר: בְּנַפְשׁוֹ יָבִיא לְחַמוֹ: מְשׁוּל כְּחֶרֶם הַנֶּשֶׁבֶר, כְּחֶצִיר יָבֵשׁ, וּכְצִיץ נוֹבֵל, כְּצֵל עוֹבֵר, וּכְעָנָן כָּלָה, וּכְרוּחַ נוֹשָׁבֶת, וּכְאָבָק פּוֹרֵת, וּכְחֵלוֹם יְעוּף. וְאַתָּה הוּא מִלְּךְ אֵל חַי וְקַיִם.

*Adam y'sodo me'afar v'sofu l'afar. B'nafsho yavi lachmo. Mashul k'cheres hanishbar, k'chatzir yavesh, u'khetzitz novel, ketzel over, ukh'anan kalah, ukh'ruach noshavet ukh'avak pore'ach v'khachalom ya'uf. V'atah hu melekh el chai v'kayam.*

Our origin is dust and our end is dust. At the hazard of our life we earn our bread. We are like a fragile vessel, like the grass that withers, the flower that fades, the shadow that passes, the cloud that vanishes, the wind that blows, the dust that floats, the dream that flies away. But You, sovereign of all, are the living and everlasting God.

Minhag - Tradition  
KEDUSHA

During the prayer reader's repetition of the Amidah, the *Kedusha* is recited with great intention to fulfill the Torah command, *V'nikdashiti*, 'I shall be sanctified among the children of Israel (Lev. 22:32). This mitzvah, uniquely Israel's, is perhaps the greatest of communal commandments and is fulfilled here by the recital of the *Kedusha*.

Hadrakha - Instruction:

The congregation says the *Kedusha* while standing with feet together and eyes heavenward.

- 1) *Nekadesh*...The congregation recites this introductory section, through *v'kara zeh el zeh v'amar* followed by the cantor.
- 2)The congregation responds with *Kadosh Kadosh Kadosh to m'lo kol ha'arets kvodo*, again followed by the cantor. At each mention of *Kadosh* everyone rises up on their tip toes.
- 3)The cantor and congregation alternate, with the congregation concluding the end of each section that the cantor says: ie. *Barukh k'vod Adonai mimkomo* and *Yimlokh Adonai l'olam...haleluyah*. The three congregational responses (*Kadosh*., *Barukh k'vod*..., and *Yimlokh*...) are said in a loud voice with great enthusiasm. The cantor joins in with an equal, but not dominant, voice.

-- Daniel Landes, *My People's Prayer Book*, p.91

KEDUSHAH

קְדוּשָׁה

THIRD BLESSING OF THE AMIDAH -- SANCTIFICATION

נִקְדַּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם, בְּכַתּוּב עַל יַד נְבִיאָךְ:  
וְקָרָא זֶה אֵל זֶה וְאָמַר:

*N'kadesh et shimkha ba'olam keshem shemakdishim oto bishmei marom kakatuv al yad n'viekha:  
v'kara zeh el zeh v'amar.*

We sanctify Your name on earth as it is sanctified in the heavenly heights. We chant the words which angels sang, in the mystic vision of Your prophet:

קְדוּשׁ, קְדוּשׁ, קְדוּשׁ יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

*Kadosh, kadosh, kadosh Adonai tz'vaot, melo khol ha'aretz k'vodo.*

"Holy, holy, holy is God of the myriads; the whole world is filled with God's glory."

אִז בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחֶזֶק מִשְׁמִיעִים קוֹל, מִתְנַשְּׂאִים לְעֹמֵת שְׂרָפִים, לְעֹמֵתָם בְּרוּךְ יֵאמְרוּ:

*Az bekol ra'ash gadol adir v'chazak mashmi'im kol, mitnasaim l'umat serafim,  
l'umatam barukh yomeru.*

Then their heavenly voices thunder forth in a resounding majestic chorus, and, rising toward the Seraphim, they respond in blessing, saying:

בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

*Barukh k'vod Adonai mimkomo.*

"Praised be the glory of Adonai which fills the universe."

מִמְּקוֹמְךָ מְלַכְנּוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנַחְנוּ לָךְ. מָתִי תִמְלֹךְ בְּצִיּוֹן, בְּקִרְוֵב בְּיָמֵינוּ,  
לְעוֹלָם וָעֶד תִּשְׁבּוֹן. תִּתְגַּדֵּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ, לְדוֹר וָדוֹר וּלְנֹצֵחַ נְצָחִים. וְעֵינֵינוּ  
תִּרְאֶינָה מְלֻכּוֹתֶיךָ, בְּדַבַּר הָאֱמוּנָה בְּשִׁירֵי עֵדָה, עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָה:

*Mimkomkha malkeinuu tofia, v'timlokh aleinu, ki m'chakim anachnu lakh. Matai timlokh b'tzion,  
b'karov b'yameinu, l'olam va'ed tishkon. Tit'gadal v'tit'kadash b'tokh yerushalayim irkha, l'dor  
va'dor ul'netzach netzachim. V'ei'nenu tir'ena malkhutkha, kadavar ha'amur b'shinei u'zekha, al  
y'dei David mashiach tzidkekha.*

O our sovereign, reveal Yourself throughout the universe and establish Your rule over us; for we await You. When, Adonai, will Your sovereignty be established in Zion? May it be soon, in our day, and for all time. May You be magnified and sanctified in Jerusalem, Your city, for all generations. May we soon behold the establishment of Your rule, as promised in the Psalms of David, Your righteous anointed king:

יְמֻלֶךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הַלְלוּיָהּ.

*Yimlokh Adonai l'olam elohaiyikh tzion l'dor va'dor haleluya.*

"Adonai shall reign forever; Your God, O Zion, through all generations; Hallelujah!"

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנֹצֵחַ נְצָחִים קְדֻשַׁתְךָ נִקְדִּישׁ, וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם

וְעַד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

*L'dor vador nagid godlekha, ul'netzach netzachim k'dushatkha nakdish, v'shivchakha eloheinu mipinu lo yamush l'olam va'ed, ki el melekh ga'dol v'kadosh atah.*

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and sovereign.

**UV'KHEN -  
SPECIAL HIGH HOLY DAY ADDITION TO THE THIRD BLESSING OF THE AMIDAH**

Kavanah - Spiritual Insight  
Uvkhen

Our messianic vision is the subject of the famous insertion in the High Holy Day Tefila called *Uv'khen*. The word *uv'khen* means “therefore”, so that the insertion constitutes a sort of a threefold summary judgement on what the covenantal relationship with God implies.

-- Gates of Understanding 2 (adapted)

וּבְכֵן תִּזְכָּר יְיָ אֱלֹהֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאֵימַתְךָ עַל כָּל מַה שֶּׁבָרָאתָ, וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים  
וַיִּשְׁתַּחֲוּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וַיַּעֲשׂוּ כָּלֵם אֲנָדָה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבֵי שָׁלֵם, כְּמוֹ שֶׁיְדַעְנוּ יְיָ  
אֱלֹהֵינוּ, שֶׁהַשְּׁלֵטָן לְפָנֶיךָ, עוֹ בְיָדְךָ וּגְבוּרָה בִּימִינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבָרָאתָ.

*Uv'khen ten pachd'kha Adonai eloheinu, v'eimatkha al kol ma shebarata, v'yira'ukha kol hama'asim  
v'yishatchavu l'fanekha kol hab'ru'im, v'ye'asu kulam agudah achat la'asot r'tzonkha b'levav  
shalem, k'mo sheyadanu Adonai eloheinu, sheha'shaltan l'fanekha, oz b'yadkha ug'vurah biminekha,  
v'shimkha nora al kol ma shebarata.*

And therefore, Adonai our God, imbue all Your creatures with reverence for You, and fill all that You have created with awe of You. May they all bow before You and unite in one fellowship to do Your will wholeheartedly. May they all acknowledge, as we do, that sovereignty is Yours, that Yours is the power and the majesty, and that You reign supreme over all You have created.

וּבְכֵן תִּזְכָּר יְיָ לְעַמְּךָ, תְּהִלָּה לִירֵאִיךָ וְתִקְוָה מוֹבָה לְדוֹרְשֵׁיךָ, וּפְתִחוֹן פֶּה לְמִיַּחֲלִים לָךְ,  
שִׂמְחָה לְאַרְצְךָ וְשִׂשׂוֹן לְעִירְךָ, וְצִמְחַת קֶרֶן לְדוֹד עַבְדְּךָ, וְעֵרִיבַת נֵר לְבֶן־יִשְׂרָאֵל מְשִׁיחֶךָ, בְּמִתְרָה  
בְּיָמֵינוּ.

*Uv'khen ten kavod, Adonai l'amekha, t'hilah lire'ekha v'tikvah l'dorshekha, ufitchon peh  
lam'yachalim lakh, simcha l'artzekha v'sason l'irekha, utz'michat keren l'David avdehkha, va'arikhat  
ner l'ven Yishai m'shichekha, bimhera v'yameinu.*

And therefore, grant honor, Adonai, to Your people, glory to those who revere You, hope to those who seek You, and confidence to those who trust in You. Grant joy to Your land and gladness to Your holy city, speedily in our own days.

וּבְכֵן צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ, וַיִּשְׂרִים יַעֲלֹזוּ, וְחַסִּידִים בְּרַנָּה יִגִּילוּ, וְעוֹלָתָה תִקְפֹּץ־פִּיָּהּ, וְכָל  
הָרִשָּׁעָה בְּלָהּ כְּעֵשֶׂן תִּכְלָהּ, כִּי תַעֲבִיר מִמִּשְׁלַת זְרוֹן מִן הָאָרֶץ. וְתִמְלֹךְ, אַתָּה יְיָ לְבַדְּךָ, עַל כָּל  
מַעֲשֵׂיךָ, בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וּבִירוּשָׁלַיִם עִיר קִדְשְׁךָ, בְּכַתוּב בְּדַבְרֵי קִדְשְׁךָ:

*Uv'khen tzadikim yiru v'yis'machu, visharim ya'alozu v'chasedim b'rinah yagilu, v'olatah tikpatz pi'ha, v'khol harish'ah kulah k'ashan tikhleh, ki ta'avir memshelet zadon min ha'arets. V'timlokh, atah Adonai l'vadekha, al kol ma'a'sekha, b'har tzion mishkan k'vodekha, uvirushalyim ir kodshekha, kakatuv b'divrei kodshekah.*

And therefore, the righteous will see and be glad, the upright will exult, and the pious will rejoice in song. Wickedness will be silenced, and all evil will vanish like smoke when You remove the dominion of tyranny from the earth. Then You alone, Adonai, will rule over all Your works, from Mount Zion, the dwelling place of Your presence, from Jerusalem, Your holy city. As it is written in Your holy words:

**קָדוֹשׁ אַתָּה וְנוֹרָא שְׁמֶךָ, וְאֵין אֱלֹהִים מִבְּלַעַדְיָךְ, כְּכַתוּב:**  
*Kadosh atah v'norah sh'mekha, v'ein eloha mibal'adekha kakatuv:*  
You are holy, Your name is awe-inspiring, and there is no God but You.  
As it is written:

**וַיִּגְבַּהּ יְיָ צְבָאוֹת בְּמִשְׁפָּט, וְהֵאֵל הַקְּדוֹשׁ נִקְדַּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה, יְיָ, הַמְלִיךְ הַקְּדוֹשׁ.**  
*Va'yigbah Adonai tz'vaot bamishpat v'ha'el ha'kadosh nikdash bitz'dakah.*  
*Barukh atah Adonai hamelekh hakadosh.*

Adonai of the myriads is exalted by justice and the holy God is sanctified through righteousness."

You are the Source of blessing, Adonai, the holy sovereign.

Kavanot - Spiritual Insights  
MORE PRECIOUS THAN CHANTS OF ANGELS

Our Sages declared: "For God, worship by human beings takes precedence over worship by angels!" (Hullin 91a) Why? Because, on one hand, human morality is fashioned out of the struggle between our impulses, and on the other hand, because of a heroic exercise of will and decision. Human worship is sweeter to God than even "the chant of the angels" precisely because angels are, by nature, "pure and eager to do God's will," whereas, we mortals must struggle to achieve some measure of virtue and purity (Shabbat 88b). In the tension out of which human morality emerges, the Sages see our potential for nobility.

-- Adina N. Samuelson & Max Arzt

**KADOSH KADOSH KADOSH**

"Holy, Holy, Holy," according to Keter N'hora, Levi Yitzak of Berditchtev (1740-1810), the recitation of the K'dusha is to be accompanied by a meditative and bodily sacred choreography. We should first of all, intend to fulfill the injunction "And I (God) shall be sanctified among the children of Israel." And during the prayer leaders repetition we should close our eyes. Everything in the blessing should be spoken quietly except for "Kadosh Kadosh Kadosh," which should be pronounced in a loud voice. And while doing so, we should look upward but with eyes closed!

-- Kushner & Polen, My People's Prayer Book, vol. 2, p.85

**KEDUSHAT HA'YOM**

**קְדוּשַׁת הַיּוֹם**

**FOURTH BLESSING OF THE AMIDAH -- THE HOLINESS OF THIS DAY**

**אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת, וְקִדְשְׁתָּנוּ**

בְּמִצְוֹתֶיךָ, וְקִרְבָּתְנוּ מִלְּפָנֶיךָ לְעִבּוּדְךָ, וְשִׂמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

*Atah v'chartanu mikol ha'amim, ahavta otanu v'ratzita banu, v'ro'mamtanu mikol hal'shonot, v'kidashtanu b'mitzvotekha, v'keravtanu malkenu la'avodatekha, v'shimkha hagadol v'hakadosh aleinu karata.*

You have chosen us of all peoples for Your service; and, in Your gracious love, You have exalted us by teaching us the way of holiness through Your Mitzvot. Thus You have linked us with Your great and holy name.

Kavanah - Spiritual Insight

Holiness does not battle against self-love, which is deeply rooted in every loving being. But it places us on so high a level that the more we love ourselves the more will the good within us reach out to embrace the whole environment, the whole world, all existence.

-- Abraham Isaac Kook

ON ROSH HASHANAH RECITE

On Shabbat add the words in brackets.

וַתִּתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשְּׁבֵת הַזֶּה וְאֶת יוֹם) הַזְּכוֹרֹן הַזֶּה, יוֹם (זְכוֹרֹן) תְּרוּעָה (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זִכָּר לִיציאת מצרים.

*Vatiten lanu, Adonai eloheinu, b'ahavah et yom (hashabat hazeh v'et yom) ha'zikaron hazeh, yom (zikhron) teruah (b'ahavah) mikra kodesh, zekher litziat mitzrayim.*

In love have You given us, Adonai our God, [this Sabbath day, and] this Day of Remembrance, a day for [recalling in love] the sounding of the Shofar, a holy convocation, commemorating the Exodus from Egypt.

ON YOM KIPPUR RECITE

On Shabbat add the words in brackets

וַתִּתֵּן לָנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה אֶת יוֹם (הַשְּׁבֵת הַזֶּה וְאֶת יוֹם) הַכְּפוּרִים הַזֶּה, לְמַחֲלָה וְלִסְלִיחָה וְלִכְפָּרָה, וְלִמְחֹל-בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זִכָּר לִיציאת מצרים.

*V'titen lanu, Adonai eloheinu, b'ahavah et yom (ha'shabat hazeh v'et yom) ha'kipurim hazeh, limchila v'lislichah, ulkhapara, v'limchol bo et kol avonoteinu (b'ahava) mikra kodesh, zekher li'ytziat mitzrayim.*

In love have You given us, Adonai our God, (this Sabbath day, and) this Day of Atonement, for pardoning and forgiveness and atonement, to attain pardoning for all our vices, (in love) a holy convocation, commemorating the Exodus from Egypt.

SPECIAL HOLIDAY ADDITION TO FOURTH BLESSING OF THE AMIDAH

YA'ALEH V'YAVO

יעלה ויבא

MAY GOD BE MINDFUL OF US

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיִבְאֵ, וְיִגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר וְיִפְקְדֵנוּ וְיִפְקְדֵנוּנוּ,

וּזְכְרוֹן אֲבוֹתֵינוּ, וּזְכְרוֹן מְשִׁיחַ בְּיָדוֹ עֲבָדְךָ, וּזְכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָׁה, וּזְכְרוֹן כָּל עַמֶּךָ בֵּית  
יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה וּלְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם הַזְכָּרוֹן הַזֶּה. וְזָכְרָנוּ,  
יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים וּבְדַבַּר יְשׁוּעָה וּרְחֻמִּים חוּס וְחַנּוּן,  
וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶךְ חַנּוּן וְרַחוּם אַתָּה.

*Eloheinu v'Elohei avoteinu, ya'aleh v'yavo, v'yagia v'yera'e, v'yeratze v'yishama, v'yipaked,  
v'yizakher zikhronenu ufikdonenu, v'zikhron avoteinu, v'zikhron mashiach ben David avdekha,  
v'zikhron yerushalyim ir kodshekha, v'zikhron kol amkha beit Yisrael l'fanekha lifleitah ul'tovah,  
l'chen ul'chesed ul'rachamim, l'chayim ul'shalom, b'yom hazikaron hazeh. Zohkheinu, Adonai  
eloheinu vo l'tovah Ufokdeno bo livrakha. V'hoshieno vo l'chayim Uvid'var y'shuah v'rachamim  
chus v'chonenu, v'rachem aleinu v'hoshi'enu, ki elekha ei'neinu, ki el melekh chanun v'rachum atah.*

Our God and God of our ancestors, we recall and invoke the remembrance of our ancestors, the piety of their prayers for Messianic deliverance, the glory of Jerusalem, Your holy city, and the destiny of the entire household of Israel. As we seek Your love and mercy, we pray for deliverance and for life, for happiness and for peace, on this Day of Remembrance. Remember us, Adonai; bless us with all that is good. Recall Your promise of merciful redemption; spare us, have compassion upon us, and graciously save us. To You we lift our eyes in hope; for You, our sovereign, are a gracious and merciful God.

Kavanah - Spiritual Insight

People should put all their strength into the words, proceeding from letter to letter with such concentration that they lose awareness of their bodily selves. It then seems to them that the letters themselves are flowing into one another, and they enter into union with spirit. In this there is no greater joy!  
-- Keter Shem Tov

SPECIAL ROSH HA-SHANAH CONCLUSION TO FOURTH BLESSING OF AMIDAH

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוֹ בְּכַבּוּדְךָ, וְהַנְּשֵׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ, וְהוֹפֵעַ  
בְּהַרְרָ גָּאוֹן עֲזָךְ, עַל כָּל יוֹשְׁבֵי תְּבֵל אֲרֻצֶּיךָ, וְיַדַּע כָּל פֶּעוּל כִּי אַתָּה פִּעַלְתָּנוּ, וְיִבִּין כָּל יְצוּר כִּי  
אַתָּה יְצַרְתָּנוּ, וַיֹּאמֶר כָּל אִישׁ נִשְׁמָה בְּאָפוֹ, יְיָ אֱלֹהֵי יִשְׂרָאֵל מְלֶךְ, וּמְלִכּוֹתוֹ בְּכָל מְשָׁלָה.

Our God and God of our ancestors, establish Your glorious sovereignty over all the world and Your glorious majesty over all the earth. Show all who dwell on earth the splendor of Your power. Then every creature will know that You created it; every living thing will recognize that You fashioned it; and everything that breathes will declare: Adonai, our God of Israel, is the sovereign whose dominion extends over all creation.

SPECIAL YOM KIPPUR CONCLUSION TO FOURTH BLESSING OF AMIDAH

On Shabbat add words in brackets.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, מְחַל לְעוֹנוֹתֵינוּ בְּיוֹם (הַשְּׁבֵת הַזֶּה וּבְיוֹם) הַכַּפָּרִים הַזֶּה. מְחַה וְהַעֲבֵר  
פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, כְּאָמֹר: אֲנָכִי אֲנָכִי הוּא מְחַה פְּשָׁעֶיךָ לְמַעַנִּי, וְחַטָּאתֶיךָ לֹא  
אֲזָכֵר. וְנֹאמֵר: מְחִיתִי כָּעַב פְּשָׁעֶיךָ וְכַעֲנֵן חַטָּאתֶיךָ, שׁוֹבָה אֵלַי כִּי גֹאֲלֶתִיךָ וְנֹאמֵר: כִּי בְיוֹם הַזֶּה  
יִכַּפֵּר עֲלֵיכֶם לְמַחַר אֲתָכֶם, מִכָּל חַטָּאתֵיכֶם לְפָנַי יְיָ תִּטְהָרוּ.



*Eloheinu v'Elohei avoteinu, m'chal la'avonoteinu b'yom (ha'shabbat hazeh uv'yom) hakipurim hazeh, m'che v'ha'aver p'shaeinu v'chatoteinu mi'neged eineikha. Ka'amur anokhi anokhi hu mo'che f'sh'eikha l'ma'a'nee v'cha'totekha lo ezkor. V'ne'e'mar machiti ka'av pa'shekha v'khe'anan cha'to'tekha elai ki g'altikha ki vayom hazeh y'kaper aleikhem l'taher etkhem mi'kol chatoteikhem lifnei Adonai tit'haru.*

Our God and God of our ancestors, forgive our sins (on this Sabbath day and) on this Day of Atonement. Blot out and remove our sins and transgressions as Isaiah promised in Your name: "I blot out your transgressions, for My own sake; and your sins I do not recall." You promised further: "I have blotted out your transgressions like a cloud, your sins like a mist. Return to Me for I have redeemed you." And in the Torah it is written: "For on this day atonement shall be made for you to cleanse you; of all your sins shall you be clean before Adonai."

On both Rosh HaShannah and Yom Kippur we conclude the fourth blessing here:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, (רְצֵה בְּמִצְוֹתֵינוּ) קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתֶךָ, שְׂבַעֲנוּ מִטּוֹבֶיךָ וְשִׂמְחָנוּ בִּישׁוּעֶתֶךָ (וְהִנְחִילֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן שֶׁבֶת קִדְּשָׁךָ, וְיִנּוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶיךָ) וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת, וְדַבְּרֶךָ אֱמֶת וְקַיִם לְעַד..

*Eloheinu v'Elohei avoteinu, (r'tzeh bim'nuchateinu) kad'shenu b'mitzvothekha v'ten chelkeinu b'torahtekha. Sab'einu mituvekha v'samcheinu bi'shuatekha (v'hanchilenu, Adonai eloheinu, b'ahavah uv'ratzon shabat kod'shekhah, v'yanuchu va Yisrael m'kad'shei sh'mekha) v'taher libenu l'avdekha be'emet, ki atah elohim emet, ud'var'kha emet v'kayam la'ad.*

Our God and God of our ancestors, [may our Sabbath rest be acceptable to You;] may Your Mitzvot lead us to holiness; and may we be among those who devote themselves to Your Torah. May we find contentment in Your blessings, and joy in Your sustaining power. [Help us to enjoy, in love and favor, the heritage of Your holy Sabbath. May Your people Israel, who hallow Your name, find rest on this day.] Purify our hearts to serve You in truth, For You are the God of truth; Your word is truth, and endures forever.

On Rosh HaShanah:

ברוך אתה, יי, מלך על כל הארץ, מקדש (השבת ו) ישראל ויום הזכרון

*Barukh atah, Adonai, melek al kol ha'aretz, m'kadesh (ha'shabat v') Yisrael v'yom ha'zikaron*  
You are the Source of blessing, Adonai, sovereign over all the earth, who hallows [the Sabbath,]  
Israel, and this Day of Remembrance.

On Yom Kippur:

ברוך אתה, יי, מלך על כל הארץ, מקדש (השבת ו) ישראל ויום הכפרים.

*Barukh atah, Adonai, melek al kol ha'aretz, m'kadesh (ha'shabat v') Yisrael v'yom ha'kipurim.*  
You are the Source of blessing, Adonai, sovereign over all the earth, who hallows [the Sabbath,]  
Israel, and this Day of Atonement.

Kavanah - Spiritual Insight

People who truly daven must seek to go beyond the material world. They should speak the words simply, and devote all their attention to the holy letters and to the meaning of the prayer. It is this true devotion that will bring them to the love and the awe of God - and will really set their hearts aflame.

-- Pitgamin Kaddishin

AVODAH

עבודה

THE FIFTH BLESSING OF THE AMIDAH --  
MAY OUR WORSHIP BE ACCEPTABLE

רצה, יי אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ואשי ישראל,  
ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך. ותחזינה עינינו בשוכך  
לציון ברחמים. ברוך אתה יי, המחזיר שכינתו לציון.

*Retzeh, Adonai eloheinu, b'amkha Yisrael u'vit'filatam, v'hashev et ha'avoda lidvir beitekha, v'ishei*  
*Yisrael, ut'filatam b'ahavah t'kabel b'ratzon, ut'hi l'ratzon tamid avodat Yisrael amekha.*  
*V'tekhhezana ei'neinu b'shuvkha l'tzion b'rachamim. Barukh atah Adonai ha'machazir*  
*sh'khinato l'tzion.*

Be gracious to Your people Israel, Adonai our God, and lovingly accept their prayers. May our  
worship ever be acceptable to You. May our eyes behold Your merciful return to Zion. Praise to You,  
Adonai, who restores the Divine Presence to Zion.

Bow at *Modim* (we thankfully acknowledge)  
and straighten at *Adonai*.

HODA'AH

הודאה

THE SIXTH BLESSING OF THE AMIDAH -- THANKSGIVING

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר גּוֹדֵה לָךְ וְנִסְפָּר תְּהַלֵּתֵךְ. עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ, וְעַל נְשְׁמוֹתֵינוּ הַמְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבִכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבִכָל עֵת, עֶרֶב וּבֹקֶר וְצַהֲרַיִם, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תִמוּ חֲסִדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ.

We thankfully acknowledge You, Adonai our God and God of our ancestors, God of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation. We thank You and proclaim Your praise for our lives which are in Your hands, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times -- morning, noon, and night.

Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

Again, bend the knees at *Baruch*, bow at *Atah*, and straighten at *Adonai*.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ מִלְכָּנוּ תְּמִיד לְעוֹלָם וָעֶד. וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ. וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת, הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

For all Your blessings we shall praise and exalt You, O our sovereign, forever. Inscribe all the children of Your covenant for a good life. May all living creatures always thank You and praise You in truth. O God, You are our deliverance and our help.

You are the Source of blessing, beneficent Adonai, to whom all praise is due.

Kavanah - Spiritual Insight

Life surrounds us on all sides. When we rise, everything rises with us; when we decline, everything declines with us. When our own essence is elevated, then all life's expressions, wherever they may be, are elevated. The ascent toward Godliness, to the extent that it becomes manifest, raises with it whatever is related to us, no matter how distant the relationship.

--Abraham Isaac Kook

**BIRKAT HA'SHALOM**

**ברכת שלום**

**THE SEVENTH BLESSING OF THE AMIDAH -- BLESS US WITH PEACE**

שִׁים שְׁלוֹם טוֹבָה וּבִרְכָה חַן וְחֶסֶד וְרַחֲמִים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ, כְּלָנוּ כְּאֶחָד  
בְּאוֹר פְּנֵיךָ, כִּי בְּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבִרְכָה  
וְרַחֲמִים וְחַיִּים וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל, בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשָׁלוֹמְךָ. וְטוֹב  
בְּעֵינֶיךָ לְבָרֶךְ אֶת עַמָּךְ יִשְׂרָאֵל, בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשָׁלוֹמְךָ.

*Sim shalom tova uvrakha chein vachessed v'rachamim aleinu v'al kol yisrael amekha. Barkheinu Avinu, kulanu k'echad b'or panekha, ki b'or panekha natata lanu, Adonai Eloheinu, torat chayim v'ahavat chesed, utz'daka uv'rakhah v'rachamim v'chayim v'shalom. V'tov b'einekha l'varekh et amkhah Yisrael b'khol et uv'khol sha'ah bish'lomekha.*

May it please You to bless Your people, Israel, in every season and at every hour,  
with Your peace.

בְּסֵפֶר חַיִּים, בְּרַכָּה וְשְׁלוֹם וּפְרֻסָּה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל,  
לְחַיִּים טוֹבִים וְשְׁלוֹם. בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְּׁלוֹם

*B'sefer chayim b'rakha v'shalom ufar'nasa tovah ni'zakher v'ni'khatav l'fanekha anachnu v'khol amkha beit Yisrael l'chayim tovim ul'shalom. Barukh atah Adonai oseh ha'shalom.*

In the book of life and blessing, peace and prosperity, may we and all Your people, the house of Israel, be inscribed for a good and peaceful life. You are the Source of blessing, Adonai, Source of peace.

**Kavanot -Spiritual Insights  
"SEEK PEACE AND PURSUE IT"**

Rabbi Simeon ben Gamliel taught: By bringing peace into one's own home, a person is regarded by Scripture as having brought peace to each and every person. But by bringing jealousy and strife into one's home, a person is regarded by Scripture as having brought jealousy and strife into the entire House of Israel.

--Avot d'Rabbi Natan

**PURIFY OUR HEARTS**

Every Jewish prayer is a small Yom Kippur. It challenges us to examine our hearts and thoughts. It demands that we ask ourselves - have we been silent when we should have spoken out? Have we been selfish when we should have been responsive to the needs of others? Have we been thoughtless when we should have been sensitive? Have we pursued that which is hollow when we should have reached for that which can hallow our life? In this kind of prayer, we do not ask God to do our will. We accept the challenge to fulfill God's will. We confess our guilt and ask God for strength to purify ourselves.

-- Ernst Simon (adapted)

On Rosh HaShanah continue on **page 153** with *Elohai N'tzor*  
On Yom Kippur continue here.

SPECIAL ADDITIONS FOR YOM KIPPUR

SHEMA KOLEINU

שמע קולנו

HEAR OUR VOICE

שמע קולנו, יי אלהינו, חוס ורחם עלינו, וקבל ברחמים וברצון את תפלתנו. השיבנו יי אליך ונשובה, חדש ימינו בקדם. אל תשליכנו מלפניך, ורוח קדשך אל תקח ממנו. אל תשליכנו לעת זקנה, ככלות כחנו אל תעזבנו. אל תעזבנו, יי אלהינו, אל תרחק ממנו.

*Sh'ma kolenu, Adonai eloheinu, chus v'rachem aleinu, v'kabel b'rachamim uv'ratzon et t'filatenu. Ha'shivenu Adonai elekha v'nashuvah, chadesh yameinu k'kedem. Al tashlikheinu milfanekha, v'ruach kod'sh'kha al tikach mimenu. Al tashlikhenu l'et ziknah, kikhlot kochenu, al ta'azvenu. Al ta'azvenu Adonai eloheinu, al tirschak mimenu.*

Hear our voice, Adonai our God; spare us, pity us, accept our prayer in Your gracious love. Turn us to You, Adonai, and we shall return; renew our days as of old. Do not banish us from Your presence; do not deprive us of Your holy spirit. Do not cast us off in old age; when our strength declines, do not forsake us. Do not forsake us, Adonai our God; do not make Yourself distant from us.

Kavanah - Spiritual Insight  
THE BASIS FOR A NEW LIFE  
There are crucial moments in life which may be properly designated as "religious experiences" in the particular sense. They are generally moments of teshuvah ("turning" or "returning"), the moment when the contrite self (the "broken heart"), sick of its pretensions, gives up its struggle for self-sufficiency and opens itself to the inflow of divine grace. I do not think that there has ever lived any human being who has not had some such moments. The question is: What is done with the "religious experience"? Is it made the basis for a new life - or is it suppressed and obscured in order to enable the self to reassert its pretensions?  
-- Will Herberg, *Conservative Judaism*

AL TA'AZ'VENU

אל תעזבנו

DO NOT FORSAKE US

אלהינו ואלהי אבותינו, אל תעזבנו ואל תטשנו, ואל תכלימנו ואל תפר בריתך אתנו. קרבנו לתורתך, למדנו מצותיך, הורנו דרכיך, הט לבנו ליראה את שמך, ומול את לבנו לאהבתך, ונשוב אליך באמת ובלב שלם. ולמען שמך הגדול תמחל ותסלח לעוננו, כפתוב בדרךי קדשך: למען שמך יי, וסלחת לעוני כי רב הוא.

*Eloheinu v'Elohei avoteinu, al ta'azvenu v'al tit'shenu, v'al takh'limenu v'al ta'fer b'ritkha itanu. Karvenu l'toratekha, lam'denu mitz'votekha, horenu d'rakhekha, hat libenu l'yir'ah et sh'mekha, u'mol et l'avenu l'avavatekha, v'nashuv elekha be'emet uv'lev shalem. Ul'ma'an shimkha hagadol timchal v'tislach la'avonenu, kakatuv b'divrei kodshekha. L'ma'an shimkha Adonai, v'salachta*

*la'avoni ki rav hu.*

Our God and God of our ancestors, do not abandon or forsake us; do not shame us; do not break Your covenant with us. Bring us closer to Your Torah; teach us Your commandments; show us Your ways. Incline our hearts to revere You; purify our hearts to love You so that we return to You sincerely and wholeheartedly. Forgive and pardon our iniquities, as it is written in Your Holy Scriptures:

"For Your own sake, Adonai, pardon my sin though it is great."

Kavanot - Spiritual Insights

People should put all their strength into the words, proceeding from letter to letter with such concentration that they lose awareness of their bodily selves. It then seems to them that the letters themselves are flowing into one another, and they enter into union with spirit. In this there is no greater joy!  
-- Keter Shem Tov

God is present in the words of Torah. Enter into the words, speak them with all your strength. Your soul will then meet God - that soul which is itself a part of God. This is true union: the Divine within you joined together with HaShem, the Ineffable Source of all Being.  
-- Or Ha-Emet

KI ANU AMECHA

כי אנו עמך

WE ARE YOUR PEOPLE, YOU ARE OUR GOD

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סְלַח לָנוּ מִחַל לָנוּ, כַּפֵּר לָנוּ.

*Eloheinu v'Elohei avoteinu, s'lach lanu m'chal lanu, kaper lanu.*

Our God and God of our ancestors, forgive us, pardon us, grant us atonement.

אָנוּ בְנֵיךָ וְאַתָּה אֲבִינוּ.	כִּי אָנוּ עַמֶּךָ, וְאַתָּה אֱלֹהֵינוּ;
אָנוּ קְהִלָּה, וְאַתָּה חֶלְקֵנוּ.	אָנוּ עַבְדֶּיךָ, וְאַתָּה אֲדוֹנֵנוּ;
אָנוּ צֹאנֶךָ, וְאַתָּה רוֹעֵנוּ.	אָנוּ נֶחֱלֶתֶךָ, וְאַתָּה גֹרְלָנוּ;
אָנוּ פִּעֻלֶתֶךָ, וְאַתָּה יוֹצְרֵנוּ.	אָנוּ כְרֵמֶךָ, וְאַתָּה נוֹטְרֵנוּ;
אָנוּ סִגְלֶתֶךָ, וְאַתָּה קְרוֹבֵנוּ.	אָנוּ רְעִיתֶךָ, וְאַתָּה דוֹרְנוּ;
אָנוּ מַאֲמִירֶיךָ, וְאַתָּה מַאֲמִירֵנוּ.	אָנוּ עַמֶּךָ, וְאַתָּה מַלְכֵנוּ;

*Ki anu amekha, v'atah eloheinu; anu vanekha v'atah avinu.  
Anu avadekha, v'atah adonenu; anu k'halekha, v'atah chelkenu.  
Anu nach'latekha, v'atah goralenu; anu tzonekha, v'atah ro'enu.  
Anu khar'mekha, v'atah notrenu; anu f'ulatekha, v'atah yotzrenu.  
Anu ra'ayatekha, v'atah dodenu; anu s'gulatekha, v'atah k'rovenu.  
Anu amekha, v'atah malkenu; anu ma'amirekha, v'atah ma'amirenu.*

For we are Your people, and You are our God. We are Your children, and You are our Parent. We are Your servants, and You are our Master. We are Your congregation, and You are our Heritage. We are Your possession, and You are our Destiny. We are Your flock, and You are our Shepherd. We are Your vineyard, and You are our Guardian. We are Your creatures, and You are our Creator. We are Your faithful, and You are our Beloved. We are Your treasure, and You are our Protector. We are Your subjects, and You are our Ruler. We are Your chosen ones, and You are our Chosen One.

אָנוּ עַיִ פְּנִים, וְאַתָּה רַחוּם וְחַנוּן; אָנוּ קָשִׁי עֲרַף וְאַתָּה אֲרֵךְ אַפַּיִם; אָנוּ מְלֵאֵי עוֹן, וְאַתָּה מְלֵא

רחמים; אנו ימינו כצל עובר, ואתה הוא ושנותיך לא יתמו.

*Anu azei fanim, v'atah rachum v'chanun; anu k'shei oref v'atah erekh apayim; anu m'le'ei avon, v'atah ma'lei rachamim; anu yameinu k'tzel over, v'atah hu ushnotekha lo yitamu.*

We are arrogant; but You are merciful. We are obstinate; but You are patient. We are laden with sin; but You abound in compassion. We are as a passing shadow; but You are eternal.

Hadrakha - Instruction

During the recitation of the Vidui-Confession, one should stand with head and body slightly bowed, in submissive contrition. Strike the left side of the chest while reciting each of the sins of the following confession litany.

VIDUI

וידוי

CONFESSION OF SIN

אלהינו ואלהי אבותינו, תבא לפניך תפלתנו, ואל תתעלם מתחנונו, שאין אנו עזי פנים וקשי ערף, לומר לפניך יי אלהינו ואלהי אבותינו, צדיקים אנחנו ולא חטאנו, אבל אנחנו ואבותינו חטאנו.

*Eloheinu v'Elohei avoteinu, tavo l'fanekha t'filatenu, v'al tit'alem mit'chinateinu, sh'ei anu azei fanim u'k'shei oref, lomar l'fanekha Adonai eloheinu v'Elohei avoteinu, tzadikim anachnu v'lo chatanu, aval anachnu va'avoteinu chatanu.*

Our God and God of our ancestors, may our prayers come before You and may You not ignore our pleas. We are neither so arrogant nor so stubborn as to declare that we are righteous and have not sinned; for, indeed, we have sinned.

SHORT CONFESSION -- WE HAVE TRESPASSED

אשמונו, בנדנו, גזלנו, דברנו דפי. העוינו, והרשענו, ודנו, חמסנו, טפלנו שקר. יעצנו רע, בזבנו, לצנו, מרדנו, נאצנו, סרדנו, עוינו, פשענו, צרדנו, קשינו ערף. רשענו, שחתנו, תעבנו, תעינו, תעתענו.

*Ashamnu, bagadnu, gazalnu, dibarnu dofi. He'evinu, v'hirshanu, zadnu, chamasnu, tafalnu sheker. Ya'atznu rah, kizavnu, latznu, maradnu, ni'atznu, sararnu, avinu, pashanu, tzararnu, kishinu oref. Rashanu, shichatnu, ti'avnu, ta'inu, ti'tanu.*

We have trespassed; we have dealt treacherously; we have robbed; we have spoken slander; we have acted perversely; we have done wrong; we have acted presumptuously; we have done violence; we have practiced deceit; we have counseled evil; we have spoken falsehood; we have scoffed; we have revolted; we have blasphemed; we have rebelled; we have committed iniquity; we have transgressed; we have oppressed; we have been stiff-necked; we have acted wickedly; we have dealt corruptly; we have committed abomination; we have gone astray; we have led others astray.

קרנו ממצותיך וממשפטיך הטובים, ולא שוה לנו. ואתה צדיק על כל הפא עלינו, פי אמת עשית ואנחנו הרשענו.

*Sarnu mimitzvotekha umimishpatekha hatovim, v'lo shavah lanu. V'atah tzadik al kol haba aleinu, ki emet asita v'anachnu hirshanu.*

We have turned away from Your Mitzvot and Your goodly laws, and we are poorer for our disobedience. You are just in all that has come upon us. You have been faithful; yet, we have done evil.

Kavanah - Spiritual Insight

George Bernard Shaw once said, "The only person who really knows me is my tailor. When I go to get a new suit, he measures me from scratch, taking a new measurement each time. Maybe I changed since I was there last."

-- Author unknown

S'LACH U'M'CHAL

סלח ומחל

FORGIVE OUR SINS

On Shabbat add the words in brackets.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, סְלַח וּמַחַל לְעֹנֹוֹתֵינוּ בְּיוֹם (הַשְּׁבֹת הַזֶּה וּבְיוֹם) הַכַּפּוּרִים הַזֶּה. מְחַח וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטָּאתֵינוּ מִנֶּגֶד עֵינֶיךָ, וּכְפָר אֶת יַצְרָנוּ לְהַשְׁתַּעֲבֹד-לָךְ, וְהַכִּנֵּעַ עַרְפָּנוּ לְשׁוּב אֵלֶיךָ, וְחַדֵּשׁ כְּלִיֹּתֵינוּ לְשִׁמּוֹר פְּקֻדֶיךָ; וּמוֹל אֶת לְבַבְנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, כַּכְתוּב בְּתוֹרָתְךָ: וְכֹל יְיָ אֱלֹהֶיךָ אֶת לְבַבְךָ, וְאֶת לֵבב זַרְעֶךָ, לְאַהֲבָה אֶת יְיָ אֱלֹהֶיךָ בְּכֹל לְבַבְךָ וּבְכֹל נַפְשְׁךָ לְמַעַן חַיֶּיךָ.

*Eloheinu v'Elohei avoteinu, s'lach um'chal la'avonoteinu b'yom (hashabat hazeh uv'yom) hakipurim hazeh. M'chah v'ha'aver p'sha'einu v'chatoteinu mineged einekha, v'khof et yitzrenu l'hishta'abed lakh, v'hakhna orpenu lashuv elekha, v'chadesh kil'yoteinu lishmor pikudekha, umol et l'avenu l'ahavah ul'yirah et sh'mekha, kakatuv b'toratekha. Umal Adonai elohekha et levavkha, v'et l'avav zarekha, l'ahavah et Adonai elohekha b'khol l'avav'kha uv'khol nafsh'kha l'ma'an chayekha.*

Our God and God of our ancestors, forgive and pardon our sins [on this Sabbath day and] on this Day of Atonement. Answer our prayers; blot out and remove our transgressions from Your sight. Direct our impulses that we may serve You, and humble our pride that we may return to You. Renew our inner being so that we may observe Your commandments, and open our hearts so that we may love and revere You; as it is written in Your Torah: "Adonai your God will open your heart and the heart of your children, so that you will love Adonai with all your heart and with all your soul, that you may live."



הַזְדוּנוֹת וְהַשְּׁגָנוֹת אֶתְּךָ מִכִּיר, הַרְצוֹן וְהָאָנֶס, הַגְּלוּיִם וְהַנְּסֻתָּרִים; לְפָנֶיךָ הֵם גְּלוּיִם וְיָדוּעִים. מָה אֲנוּ, מָה חַיֵּינוּ, מָה חֲסָדֵנוּ, מָה צְדָקָנוּ, מָה יִשְׁעֵנוּ, מָה כְּחֵנוּ, מָה גְבוּרָתֵנוּ. מָה נֹאמֵר לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הֲלֹא כָּל הַגְּבוּרִים כְּאִין לְפָנֶיךָ, וְאִנְשֵׁי הַשָּׁם כְּלֹא הִיוּ, וְחַכְמַיִם כְּבָלִי מִדָּע, וְנְבוֹנִים כְּבָלִי הַשֶּׁבֶל, כִּי רַב מַעֲשֵׂיהֶם תְּהוּ, וַיְמִי תַיִיהֶם הִבֵּל לְפָנֶיךָ; וּמוֹתֵר הָאָדָם מִן הַבְּהֵמָה אֵין, כִּי הִכַּל הִבֵּל.

You are aware of our sins, whether committed consciously or unconsciously, willingly or unwillingly, in public or in private; they are all clearly known to You. What are we? What is the value of our lives? What substance is there to our kindness, our righteousness, our helpfulness, our strength, our courage?

What can we say before You, Adonai our God and God of our ancestors?

Before You, the mighty are as nothing, the famous as if they had never been; the wise are without wisdom, the clever without reason. For most of their deeds are worthless, and their days are like a breath. Measured against Your perfection, our preeminence over the beast is negligible, for we all are so trivial.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּסַלַּח לָנוּ עַל כָּל חַטֹּאתֵינוּ, וְתִמְחַל לָנוּ עַל כָּל עֲוֹנוֹתֵינוּ, וְתִכְפֹּר לָנוּ עַל כָּל פְּשָׁעֵינוּ.

*Y'hi ratzon mil'fanekha, Adonai eloheinu v'Elohei avoteinu, she'tislach lanu al kol chatoteinu, v'timchal lanu al kol avonoteinu, ut'khaber lanu al kol p'sha'einu.*

Therefore, may it be Your will, Adonai our God and God of our ancestors, to forgive all our sins, to pardon all our iniquities, and to grant us atonement for all our transgressions.

#### Kavanot - Spiritual Insights

The mark of a civilized man is his willingness to re-examine his most cherished beliefs.

-- Justice Oliver Wendell Holmes

Every human being is endowed by his Maker with two eyes. With one he is expected to look at his neighbor, fastening his gaze on his virtues, his excellences, his desirable qualities. With the other eye, he is to turn inward to see his own shortcomings, in order to correct them.

-- Rabbi Israel Salanter

The unexamined life is not worth living.

-- Socrates

Going on means going far; going far means return.

-- Tao Te Tching

There are no mistakes, only lessons.

-- Anonymous

Experience is the name we give to our mistakes.

-- Mark Twain

#### Hadrakha - Instruction

During the recitation of *Al Cheit* one should stand with head and body slightly bowed, in submissive contrition. Strike the left side of the chest while reciting each of the sins of the following confession litany:

AL CHET

על חטא

THE MULTITUDE OF OUR SINS

על חטא שחטאנו לפניך באנס ובכרצון, ועל חטא שחטאנו לפניך באמוץ הלב.

*Al chet shechatanu l'fanekha b'ohnes uv'ratzon, v'al chet shechatanu l'fanekha b'imutz ha'lev.*

We have sinned against you willingly and unwillingly; and we have sinned against You by hardening our hearts.

על חטא שחטאנו לפניך בבלי דעת, ועל חטא שחטאנו לפניך בבטוי שפתים.

*Al chet shechatanu l'fanekha biv'li da'at, v'al chet shechatanu l'fanekha b'vituy s'fatayim*

We have sinned against You by acting without thinking; and we have sinned against You by speaking perversely.

על חטא שחטאנו לפניך בגלוי עריות, ועל חטא שחטאנו לפניך בגלוי ובסתר.

*Al chet shechatanu l'fanekha b'giluy arayot, v'al chet shechatanu l'fanekha bagaluy uvasater.*

We have sinned against You through sexual immorality; and we have sinned against You publicly and privately.

על חטא שחטאנו לפניך בדרעת ובמרמה, ועל חטא שחטאנו לפניך בבור פה.

*Al chet shechatanu l'fanekha b'da'at uv'mirmah, v'al chet shechatanu l'fanekha b'dibur peh.*

We have sinned against You knowingly and deceitfully; and we have sinned against You by corrupt speech.

על חטא שחטאנו לפניך בהונאת רע, ועל חטא שחטאנו לפניך בהרהור הלב.

*Al chet shechatanu l'fanekha b'hona'at re'a, v'al chet shechatanu l'fanekha b'hirhur halev.*

We have sinned against You by wronging others; and we have sinned against You by evil thoughts.

על חטא שחטאנו לפניך בויעדת זנות, ועל חטא שחטאנו לפניך בודוי פה.

*Al chet shechatanu l'fanekha biv'idat z'nut, v'al chet shechatanu l'fanekha b'viduy peh.*

We have sinned against You by licentiousness; and we have sinned against You by insincere confession.

על חטא שחטאנו לפניך בזלזול הורים ומורים, ועל חטא שחטאנו לפניך בזדון ובשגגה.

*Al chet shechatanu l'fanekha b'zilzul horim u'morim, v'al chet shechatanu l'fanekha b'zadon uvish'gagah.*

We have sinned against You by disrespecting parents and teachers; and we have sinned against You intentionally and unintentionally.

על חטא שחטאנו לפניך בחזק יד, ועל חטא שחטאנו לפניך בחלול השם.

*Al chet shechatanu l'fanekha b'chozek yad, v'al chet shechatanu l'fanekha b'chilul ha'shem.*

We have sinned against You by violence; and we have sinned against You by desecrating Your name.

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטַמְאָת שְׂפָתַיִם, וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּטַפְשׁוֹת פֶּה.  
*Al chet shechatanu l'fanekha b'tum'at s'fatayim, v'al chet shechatanu l'fanekha b'tif'shut peh.*  
We have sinned against You by foul speech; and we have sinned against You by foolish talk.

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיִצְרַר הָרַע, וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּיֹדְעִים וּבְלֹא יוֹדְעִים.  
*Al chet shechatanu l'fanekha b'yetzer hara, v'al chet shechatanu l'fanekha b'yod'im uv'lo yod'im.*  
We have sinned against You through the inclination to evil; and we have sinned against You knowingly and unknowingly.

The Congregation sings together:

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר-לָנוּ.  
*V'al kulam, eloha s'lichot, s'lach lanu, m'chal lanu, kaper lanu.*  
For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּכַחַשׁ וּבְכַזָּב, וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּכַפַּת שָׂחַד.  
*Al chet shechatanu l'fanekha b'khachash uv'chazav, v'al chet shechatanu l'fanekha b'khatpat shochoad.*  
We have sinned against You by fraud and falsehood; and we have sinned against You by bribery.

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּלִצּוֹן, וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע.  
*Al chet shechatanu l'fanekha b'latzon, v'al chet shechatanu l'fanekha bilshon hara.*  
We have sinned against You by mocking; and we have sinned against You by slander.

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּמַשָּׂא וּבְמַתָּן, וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּמֵאֲכָל וּבְמִשְׁתֶּה.  
*Al chet shechatanu l'fanekha b'masa uv'matan, v'al chet shechatanu l'fanekha b'ma'akhal uv'mishteh.*  
We have sinned against You in our business affairs; and we have sinned against You in eating and drinking.

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּנִשְׁבָּה וּבְמַרְבִּית, וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן.  
*Al chet shechatanu l'fanekha b'neshekh uv'marbit, v'al chet shechatanu l'fanekha bin'tiyat garon.*  
We have sinned against You by usury and extortion; and we have sinned against You by false pride.

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁיחַ שְׂפָתוֹתֵינוּ, וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּשִׁקּוֹר עֵינַיִם.  
*Al chet shechatanu l'fanekha b'si'ach sif'toteinu, v'al chet shechatanu l'fanekha b'shikur ayin.*  
We have sinned against You by idle gossip; and we have sinned against You by wanton glances.

עַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּעֵינַיִם רַמוֹת, וְעַל חַטָּא שְׁחַטְאָנוּ לְפָנֶיךָ בְּעִזּוֹת מִצַּח.  
*Al chet shechatanu b'einayim ramot, v'al chet shechatanu l'fanekha b'azut metzach.*  
We have sinned against You by haughtiness; and we have sinned against You by effrontery.

The Congregation sings together:

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר-לָנוּ.

*V'al kulam, eloha s'lichot, s'lach lanu, m'chal lanu, kaper lanu.*

For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּפִרְיַת עַל, וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּפִלְלוֹת.

*Al chet shechatanu l'fanekha bif'rikat ol, v'al chet shechatanu l'fanekha bif'lilut.*

We have sinned against You by rejecting Your commandments; and we have sinned against You by perverting justice.

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּצַדִּית רַע, וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּצָרוֹת עֵינַי.

*Al chet shechatanu l'fanekha b'tz'diyat rea, v'al chet shechatanu l'fanekha b'tzarut ayin.*

We have sinned against You by betraying others; and we have sinned against You by envy.

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּקָלוֹת רֹאשׁ, וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּקִשְׁיוֹת עֲרֵף.

*Al chet shechatanu l'fanekha b'kalut rosh, v'al chet shechatanu l'fanekha b'kashyut oref.*

We have sinned against You by being irreverent; and we have sinned against You by being stubborn.

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּרִיצַת רַגְלִים לְהָרַע, וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּרַכִּילוֹת.

*Al chet shechatanu l'fanekha b'ritzat raglayim l'hara, v'al chet shechatanu l'fanekha bir'khilut.*

We have sinned against You by running to do evil; and we have sinned against You by talebearing.

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשָׁבוּעַת שָׁוְא, וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּשִׁנְאֵת חֲנָם.

*Al chet shechatanu l'fanekha bish'vuat shav, v'al chet shechatanu l'fanekha b'sinat chinam.*

We have sinned against You by swearing falsely; and we have sinned against You by causeless hatred.

עַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּתִשּׁוּמַת-יָד, וְעַל חַטָּא שְׁחַטְאֵנוּ לְפָנֶיךָ בְּתַמְהוֹן לְבָב.

*Al chet shechatanu l'fanekha bit'sumet yad, v'al chet shechatanu l'fanekha b'tim'hon le'vav.*

We have sinned against You by breach of trust; and we have sinned against You by confusion of values.

The Congregation sings together:

וְעַל כָּלֵם, אֱלֹהֵי סְלִיחוֹת, סְלַח לָנוּ, מַחַל לָנוּ, כַּפֵּר-לָנוּ.

*V'al kulam, elohah s'lichot, s'lach lanu, m'chal lanu, kaper lanu.*

For all these sins, O God of forgiveness, forgive us, pardon us, grant us atonement.

On both Rosh HaShanah and Yom Kippur we resume here:

Kavanah - Spiritual Insight  
SEEK PEACE AND PURSUE IT

Rabbi Simeon ben Gamliel taught: By bringing peace into one's own home, a person is regarded by Scripture as having brought peace to each and every person. But by bringing jealousy and strife into one's home, a person is regarded by Scripture as having brought jealousy and strife into the entire House of Israel.

-- Avot d'Rabbi Natan

ELOHAI N'TZOR

אלהי נצור

SILENT PRAYER

אלהי, נצור לשוני מרע. וישפתי מדבר מרמה: ולמקלי נפשי תדם, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי. וכל החושבים עלי רעה, מהרה הפך עצתם וקלקל מחשבתם. עשה למען שמך, עשה למען ימינך, עשה למען קדשתך. עשה למען תורתך. למען יחלצון ידיך, הושיעה ימינך וענני. יהיו לרצון אמרי פי והגיון לבי לפניך, יי צורי וגואלי.

*Elohai, n'tzor l'shoni meira. Us'fatai midaber mirmah. V'limkal'lai nafshi tidom, v'naf'shi ke'afar lakol tihyeh. P'takh libi b'toratekha, uv'mitzvotekha tirdof nafshi. V'khol hachoshvim alai ra'ah, m'herah hafer atzatom v'kalkel machashavtam. Aseh l'ma'an toratekha, l'ma'an yechaltzun y'didekha, hoshiah y'minekha va'aneini. Yihiyu l'ratzon imrei fi v'hegyon libi l'fanekha Adonai tzuri v'go'ali.*

Adonai, guard my tongue from evil and my lips from speaking falsehood. Help me to ignore those who slander me and to be humble and forgiving to all. Open my heart to Your Torah, that I may know Your teachings and eagerly do Your will. Frustrate the plans of those who wish me ill, that I may praise Your power, Your holiness, and Your Law. Save Your loved ones, Adonai; answer me with Your redeeming power. May the words of my mouth and the meditation of my heart find favor before You, my Rock and my Redeemer.

Bow and take three steps back. As we do this, we bow to the left, to the right, and to the center, both acknowledging God's presence all around us, as well as formally exiting the prayer as we had begun.

עשה שלום במרומו, הוא יעשה שלום עלינו, ועל כל ישראל ואמרו: אמן.

*Oseh shalom bim'romav, hu ya'aseh shalom aleinu, v'al kol Yisrael v'imru amen.*

O Maker of harmony in the universe, grant peace to us, to Israel, and to all people everywhere. Amen.

Kavanot - Spiritual Insights

THE WORDS WE PRAY AND SPEAK

Levi Yitzhak of Berdichev taught: The words we utter to God can elevate the words we later speak to those around us. Thus it is when we conclude the Amidah, and move three steps backward, bowing, and saying, "Guard my tongue from evil and my lips from speaking guile . . ." This prayer may well keep us from frivolous or evil speech afterward. For later we will think: "Just a moment ago I uttered these words of purity and truth before the great and awesome One; and soon I will pray again to God 'Whose glory fills the world.' How dare this very same mouth speak offensive words now?"

GUARD MY TONGUE

Our Sages denounced the sin of slander and malicious gossip as a loathsome moral disease. They taught that "lashon ha-ra" (evil speech) kills three people: the person who speaks it, the person who listens to it, and the person about whom it is spoken. According to one authority, a person who spreads evil gossip is as blameworthy as one who has violated all five books of the Torah. Jewish tradition repeatedly underscores the Biblical teaching that life itself is "in the power of the tongue" (see Proverbs 18:21). Words possess awesome power, for good and for evil. Therefore we pray three times each day: "O Lord, guard my tongue from evil!"

-- Mahzor Hadash

Minhag - Tradition

*Avinu Malkenu* is a liturgical highlight of the Days of Awe. It is traditionally said during the Rosh Hashanah Evening Service, and then four additional times before the closing blast of the shofar at the end of the Yom Kippur Ne'ila service. For many, it would hardly be Rosh HaShanah or Yom Kippur without *Avinu Malkenu*.

*Avinu Malkenu*, though a simple folk prayer that grew through the ages, contains a great deal. One idea which stands out is the very repetitive use of *Avinu* (our Father) and *Malkenu* (our King). These two divine epithets, current from early times onward, represent two opposite, yet complementary attributes of God. God is the merciful Parent, and at the same time, the just Ruler. The world is balanced, says the Midrash, between absolute compassion and rigorous application of justice.

-- Gates of Understanding 2 (adapted)

The Congregation resumes together here and the Ark is opened.

AVINU MALKENU

אבינו מלכנו

OUR FATHER, OUR KING

אָבִינוּ מַלְכֵינוּ שְׁמַע קוֹלֵנוּ.

*Avinu Malkeinu sh'ma koleinu.*  
Avinu Malkeinu, hear our voice.

אָבִינוּ מַלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ.

*Avinu Malkeinu chatanu l'fanekha.*  
Avinu Malkeinu, we have sinned against You.

אָבִינוּ מַלְכֵנוּ חָמוּל עָלֵינוּ וְעַל עוֹלָלֵנוּ וְטַפֵּינוּ.

*Avinu Malkeinu chamol aleinu v'al olaleinu v'tapeinu.*  
Avinu Malkeinu, have compassion on us and on our children.

אָבִינוּ מַלְכֵנוּ כְּלֵה דְבַר וְחָרֵב וְרָעַב מֵעֲלֵינוּ.  
*Avinu Malkeinu kale dever v'cherev v'ra'av me'aleinu.*  
Avinu Malkeinu, make an end to sickness, war and famine.

אָבִינוּ מַלְכֵנוּ כְּלֵה כָּל צָר וּמִשְׁטֵיִן מֵעֲלֵינוּ.  
*Avinu Malkeinu kale kol tzar umastin me'aleinu.*  
Avinu Malkeinu, make an end to all oppression.

אָבִינוּ מַלְכֵנוּ כְּתַבֵּנוּ בְּסֵפֶר חַיִּים טוֹבִים.  
*Avinu Malkeinu kotveinu b'sefer chayim tovim.*  
Avinu Malkeinu, inscribe us into the Book of Life.

אָבִינוּ מַלְכֵנוּ חֲדָשׁ עֲלֵינוּ שָׁנָה טוֹבָה.  
*Avinu Malkeinu chadesh aleinu shanah tovah.*  
Avinu Malkeinu, let the new year be a good year for us.

אָבִינוּ מַלְכֵנוּ הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ.  
*Avinu Malkeinu harem keren Yisrael amekha.*  
Avinu Malkeinu, give strength to Your people Israel.

אָבִינוּ מַלְכֵנוּ חַנּוּן וְעַנּוּן, כִּי אֵין בָּנוּ מַעֲשִׂים, עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.  
*Avinu Malkeinu choneinu va'aneinu ki ain banu ma'asim, aseh imanu tz'dakah vachessed v'hoshenu.*  
Avinu Malkeinu, be gracious and answer us, for we have little merit. Treat us generously and with kindness, and be our help.

The Ark is closed.

All are seated.

KADDISH SHALEM

קָדִישׁ שָׁלֵם

### THE COMPLETE KADDISH

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֵלְמָא דִּי בְּרָא כְרְעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיָמֵיכוֹן וּבְחַיֵּי  
דְּכָל בֵּית יִשְׂרָאֵל. בְּעַנְגָּלָא וּבְזִמְנָן קָרִיב וְאִמְרוּ אָמֵן:

*Yitgadal v'yitkadash sh'meh raba. Be'alma di v'ra kir'utei, v'yamlikh malkhutei b'chayeikhon  
uv'yomeikhon uv'chayei d'khol beit Yisrael. Ba'agala u'vizman kariv v'imru amen.*

Magnified and sanctified be the great name of God, in the world created according to the Divine will.  
May God's sovereignty soon be established in our lifetime and in that of the entire house of Israel.  
And let us say: Amen.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֲלְמַיָּא:  
*Y'hei sh'meh raba m'vorakh l'alam ul'almei almaya.*  
May God's great name be praised to all eternity.

יְתַבְרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר וְיִתְרַומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא בְּרִיךְ הוּא

לְעֵלָא וּלְעֵלָא מְכַל בְּרַכְתָּא וְשִׁירָתָא, תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן:

*Yitbarakh v'yishtabach v'yitpa'ar v'yitromam v'yitnaseh v'yithadar v'yitaleh v'yithalal sh'meh  
d'kudsha b'rikh hu. L'eila ul'eila mikol birkhatah v'shiratah tush'bechatah v'nechematah da'amiran  
b'alma, v'imru amen.*

Hallowed and honored, extolled and exalted, adored and acclaimed be the name of the blessed Holy One, whose glory is infinitely beyond all the praises, hymns, and songs of adoration which human beings can utter. And let us say: Amen.

תְּתַקַּבֵּל עֲלוֹתֵהוֹן וּבְעוֹתֵהוֹן דְּכָל (בֵּית) יִשְׂרָאֵל כְּדָם אֲבוֹהוֹן דִּי בְּשָׂמְיָא וְאִמְרוּ אָמֵן: יְהֵא שְׁלָמָא  
רַבָּא מִן שְׂמְיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן: עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

*Tit'kabel tzelot'hon d'khol (beit) Yisrael kadam avuhon di vishmayah v'imru amen. Y'hei shlama raba  
min sh'maya v'chayim aleinu val kol Yisrael, v'imru amen.  
Oseh shalom bimromav, hu ya'aseh shalom aleinu v'al kol Yisrael, v'imru, amen.*

#### Kavanot - Spiritual Insights

##### GOD IS HOLDING YOUR HAND

Recently I saw the following poem from a twelve-year-old girl who wrote her thoughts about peace for a book I helped put together, *Children as Teachers of Peace*, published in 1982. I was reminded of the importance of clarity and simplicity. This young girl said in one sentence what I have taken a whole book trying to say. Her statement is so important to me that I have devoted this entire chapter to it. When I grow up, I hope I can be like her. At the times when I am able to take her statement to heart, I have only perfect trust, and I have no fight with God. I believe that if each of us would make her teaching a prayer for every moment of our lives, the universe would be filled with peace and love. "Peace is when You know that God is holding your hand every step of the way."

-- Gerold Jampolsky, M.D., *Out of Darkness into Light*

##### GOD'S WORLD

Lord of the Universe, in this startling age, when we probe into the mechanics of our being, and try to change the order of Your works, like our primeval ancestors, we cry aloud to know what mystic force You are. Our scientists daily explore the cosmos and discover forces and states of matter even more confounding than our ancestors ever imagined. Science has not tamed the universe, rather it has revealed it to be still more awesome and overwhelming. And so, we yearn to know the nature of Your ways. Though we may contemplate the vast silence of space, we know that we cannot conceive of You, the One who makes order of all of this. And yet we yearn for You. For without You, our existence has no purpose. When we extinguish Your species, Your wrath can be felt. Each time a grove of trees shrivels from the smog, each time a thousand fish lie gasping on a bank, suffocated, Your sovereignty is demonstrated. When we tamper with Your order, we know that You are there, and our faith in You is renewed. Teach us Your ways so that life will not perish from the earth. Teach us Your ways, so that we may participate in bringing to the earth the Kingdom of God.

-- Unknown