Transliterated Siddur
for weekday mornings

Created by Hazzan Sarah Alexander

This translations and transliterations in this siddur are the original work of the author. As indicated inside, selected Hebrew prayers and English readings from Siddur Sim Shalom have been included courtesy of the Rabbinical Assembly.
As a passionate Conservative Jew, it is my personal mission to make traditional worship accessible and meaningful to everyone, regardless of their background and Hebrew fluency. My hope and prayer is that this siddur will enable its users to gain a greater understanding of and participation in our service of sacred prayer.

I thank God for giving me the strength and inspiration to undertake this project, and I dedicate it to the memory of my son Adam. I would also like to express my gratitude to my mentor, Hazzan Rabbi Shlomo Shuster, and to the many people who proof-read and beta-tested this siddur and its predecessors, particularly Daniel Alexander, Hazzan Elizabeth Berke, Rabbi Dena Bodian, Valerie Brown, Angela Fontes, and Hazzan Rabbi Rob Jury. Their suggestions, insights, and corrections were invaluable. All remaining mistakes are solely my responsibility.

Hazzan Sarah Alexander
3 Kislev, 5776

If you would like a copy of this siddur for your personal use, or would like to utilize it at your synagogue, I will be happy to provide an electronic copy of its text free of charge. I also welcome your comments, suggestions, and/or corrections. Please contact me at HazzanAlexander@yahoo.com.

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Pronunciation guide:

“ai” is an ‘i’ sound, as in "I"
“a” is a short ‘a’, as in “ha”
“ei” is a long ‘a’, as in “reign”
“ch” is a hard ‘h’, as in “Bach”
“u” is a long ‘o’, as in “rumor”
“o” is a short ‘o’, as in “go”
“e” is a short ‘e’, as in “felt”
“i” is a long ‘e’, as in “machine”
Table of Contents - Siddur Sim Shalom

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preliminary prayers (Birchot Hashachar)</td>
<td>2</td>
</tr>
<tr>
<td>P’sukei D’zimra</td>
<td>54</td>
</tr>
<tr>
<td>K’riat Sh’ma</td>
<td>100</td>
</tr>
<tr>
<td>Shacharit Amidah</td>
<td>106</td>
</tr>
<tr>
<td>Avinu Malkeinu</td>
<td>124</td>
</tr>
<tr>
<td>Tachanun</td>
<td>128</td>
</tr>
<tr>
<td>Torah service</td>
<td>138</td>
</tr>
<tr>
<td>Ashrei</td>
<td>152</td>
</tr>
<tr>
<td>Concluding prayers</td>
<td>160</td>
</tr>
<tr>
<td>Hallel</td>
<td>380</td>
</tr>
<tr>
<td>Musaf Amidah for Chol Hamo-ed</td>
<td>456</td>
</tr>
<tr>
<td>Musaf Amidah for Rosh Chodesh</td>
<td>486</td>
</tr>
</tbody>
</table>
Table of Contents - Siddur Sim Shalom for Weekdays

Preliminary prayers (Birchot Hashachar) 1
P’sukei D’zimra 16
K’riet Sh’ma 33
Shacharit Amidah 36
Avinu Malkeinu 56
Tachanun 58
Torah service 64
Ashrei 76
Concluding prayers 81
Hallel 48
Musaf Amidah for Chol Hamo-ed 101
Musaf Amidah for Rosh Chodesh 101
Sundry Explanations:

The Hebrew and its transliteration are printed across from one another, line by line. When they are written in small type:

ברוך אתה יי

the Hebrew is generally chanted by the Hazzan or prayer leader. When they are in large or bold type:

ברוך אתה יי

the congregation generally joins in the prayer.

The name and translation of each prayer segment is printed in bold type:

**Birchot Hashachar (Morning Blessings)**

and a translation is found at the end of each prayer:

Blessed are You, Adonai our God,

Some prayers are more than one paragraph long; in that case, the translations of all paragraphs of that prayer are found at the very end of the prayer.

Some prayers (or portions of prayers), which are generally read to oneself, have been translated rather than reproduced in the Hebrew:

Blessed are You, Adonai our God,

Explanations of prayers and service instructions are found in shaded boxes:

During the Ahavah Rabbah prayer,
Words which are for special occasions are also in shaded boxes. Sometimes these words are an addition to the regular prayer; sometimes they are substituted for the line[s] above the shaded box:

On Chanukah we add:

Page numbers most likely match those in your shul’s siddur. Since this siddur is intended to be an alternative and stepping-stone to several different siddurim, one set of page numbers is at the bottom of the page and one is at the top of the page. Translating and transliterating a prayer may take several pages, so there are often several pages with the same number in this book. Any page number which is repeated is distinguished with a letter appended to the number:

Siddur Sim Shalom 252
Siddur Sim Shalom 252b

While most of the prayers in a Conservative siddur are the same traditional Hebrew prayers which have been used for centuries and even millenia, there have been a few significant textual changes in some recent versions of various siddurim. These changes have been graciously allowed to be included in this work by the Rabbinical Assembly and are noted by each prayer.

The theology and philosophy behind both the traditional prayers and their Conservative counterparts is fascinating - I encourage you to discuss it with your Rabbi or Hazzan.
Modeh Ani (I am Thankful)

Modeh ani l’fanecha,
melech chai v’kayam,
shehechezar’ta bi nish’mati
b’chem’lah rabah emunatecha.

I am thankful to You, living and enduring King, for restoring my soul to me with mercy. Great is Your faithfulness!

Ma Tovu (How Good)

How good are your tents, Jacob, and your dwelling places, Israel. And I, through Your great lovingkindness, will enter Your house. I will prostrate myself in Your sanctuary in awe of You. Adonai, I love Your house, the place where Your glory lives. I will prostrate myself and bow, kneeling before Adonai my Maker. May my prayer to You, Adonai, be at a time of favor. God, in Your great lovingkindness, answer me with truth and deliverance.

Before donning a tallit, it is customary to silently recite the following meditation:

Tallit Meditation

Bless Adonai, O my soul. Adonai my God, You are full of grandeur, magnificence and glory are Your clothing. You are wrapped in light like a garment, and spread out the heavens like a curtain.

Tallit Blessing

Bless Adonai, O my soul. Adonai my God, You are full of grandeur, magnificence and glory are Your clothing. You are wrapped in light like a garment, and spread out the heavens like a curtain.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
asher kid’shanu
b’mitz’votav v’tzivanu
l’hit-ateif batzitzit.

Blessed are You, Lord our God, King of the universe: You make us holy with Your mitzvot, and command us to wrap ourselves in tzitzit.
T’fillin blessings

Before saying this blessing, place the t’fillin shel yad (t’fillin of the arm) on your bicep, tighten the strap, and wrap it until the strap is at your forearm.

Baruch Atah Adonai, Eloheinu melech ha-olam, asher kid’shanu b’mitzvotav v’tzivanu l’hani-ach t’filin.

Blessed are You, Lord our God, King of the universe: You make us holy with Your mitzvot, and command us to put on t’fillin.

Wind the strap seven times around your forearm, then loosely wrap it around your hand. Put on the t’fillin shel rosh (t’fillin of the head) and say the following blessing.

Baruch Atah Adonai, Eloheinu melech ha-olam, asher kid’shanu b’mitzvotav v’tzivnu al mitz’vat t’filin.

Baruch Sheim k’vod malchuto l’olam va-ed.

Blessed are You, Lord our God, King of the universe: You make us holy with Your mitzvot, and command us concerning the mitzvah of t’fillin. Blessed is His Name, Whose glorious kingdom is eternal.

Wind the strap of the t’fillin shel yad around your hand, and then recite the following words as you wind the strap three times around your middle finger.

V’eiras’tich li l’olam.
V’eiras’tich li b’tzedek uv’mishpat uv’chesed uv’rachamim.
V’eiras’tich li be-emunah, v’yada-at et Adonai.

I will betroth you to Me forever. I will betroth you to Me in righteousness, justice, lovingkindness, and mercy. I will betroth you to Me in faithfulness, and you will know Adonai.
Adon Olam (Master of the World)
You are our Eternal God, who reigned before any being had yet been created; when all was done according to Your will, already You were King. And after all ceases to be, still You will rule in solitary majesty. You were, are, and will be in glory. And You are One; none other can compare to or consort with the Eternal One. You are without beginning, without end; to You belong power and dominion. And You are my God, my living redeemer, my rock in times of trouble and distress. You are my banner and my refuge, my benefactor when I call to You. Into Your hands I entrust my spirit, when I sleep and when I wake. And with my spirit my body also; the Eternal is with me, I shall not fear.

Asher Yatzar (Who Formed)
Blessed are You, Adonai our God, King of the universe, Who formed humans with wisdom and created openings and hollows. It is apparent before Your glorious throne that if even one of them were ruptured or blocked, it would be impossible to exist or stand before You. Blessed are You, Adonai, Healer of all flesh Who performs wonders.

Blessings on the study of Torah
Blessed are You, Lord our God, King of the universe: You make us holy with Your mitzvot, and command us to engross ourselves in the words of Torah.

Make pleasant, please, Adonai our God, the words of Your Torah in our mouths and in the mouths of Your people Israel. May we, our descendants, and all the descendents of Your people, the House of Israel, all know Your Name and study Torah for its own sake. Blessed are You, Adonai, Who teaches Torah to His people Israel.

Blessed are You, Lord our God, King of the universe. You chose us from all peoples and gave us Your Torah. Blessed are You, Adonai, Giver of the Torah.

Priestly Benediction (Numbers 6:24-26)
May Adonai bless you and guard you. May Adonai shine Adonai’s countenance upon you and be gracious unto you. May Adonai turn Adonai’s countenance towards you, and grant you peace.
Elu D’varim (These are the Things)

These are precepts for which no fixed measure is given: leaving the corner of the field, the offering of first-fruits, the appearance offering, deeds of kindness, and the study of Torah.

These are precepts, the fruit of which is enjoyed in this world while the principal is preserved for the World to Come. They are: honoring father and mother, deeds of lovingkindness, early attendance in the house of study morning and evening, hospitality to guests, visiting the sick, participating in making a wedding, burying the dead, concentrating on the meaning of prayers, and making peace between others. And the study of Torah is equal to them all.

Elohai N’shamah (My God, the Soul)

My God, the soul which You gave me is pure. You created it, formed it, and breathed it into me; You preserve it within me. You will take it from me and restore it to me in the time to come. As long as my soul is within me, I will give thanks to You, Adonai my God and God of my fathers, Lord of all creatures, Master of all souls. Blessed are You, Adonai, Who restores souls to lifeless bodies.
Birchot Hashachar (Morning Blessings)

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher natan lasech’vi vinah, l’hav’chin bein yom vein lay’lah.

Baruch Atah Adonai, Eloheinu Melech ha-olam, she-asani b’tzalmo.

Baruch Atah Adonai, Eloheinu Melech ha-olam, she-asani Yisra-el.

Baruch Atah Adonai, Eloheinu Melech ha-olam, she-asani ben/bat chorin.

Baruch Atah Adonai, Eloheinu Melech ha-olam, pokei-ach ivrim.

Baruch Atah Adonai, Eloheinu Melech ha-olam, malbish arumim.

Baruch Atah Adonai, Eloheinu Melech ha-olam, matir asurim.
ברוך אתה יהוה
אלהינו מלך העולם
ז誤ך קפואים.

ברוך אתה יהוה
אלהינו מלך העולם
如有侵权 שלם.

ברוך אתה יהוה
אלהינו מלך העולם
שתשה על כל ענרי.

ברוך אתה יהוה
אלהינו מלך העולם
המךין מתעדר גבר.

ברוך אתה יהוה
אלהינו מלך העולם
以為 אשר מברך

ברוך אתה יהוה
אלהינו מלך העולם
ועבר יהוזרא חמארה.

ברוך אתה יהוה
אלהינו מלך העולם
عونש שלישרא חמארה

ברוך אתה יהוה
אלהינו מלך העולם
המוהן ליעץ כנף.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
zokeif k’fufim.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
roka ha-aretz al hamayim.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
she-asah li kol tzorki.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
hameichin mitz’adei gaver.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
ozeir Yisra-eil big’vurah.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
oteir Yisra-eil b’tif’arah.

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
hanotein laya-eif ko-ach.
Blessed are You, Adonai our God, King of the Universe, Who gave the rooster understanding to distinguish between day and night.

...Who made me in Your image.
...Who made me a Jew.
...Who made me free.
...Who gives sight to the blind.
...Who clothes the naked.
...Who releases the imprisoned.
...Who straightens the bent.
...Who spreads the earth over the waters.
...Who provided me with all of my needs.
...Who prepares our steps.
...Who girds Israel with might.
...Who crowns Israel with glory.
...Who gives strength to the weary.

Baruch Atah Adonai,
Eloheinu Melech ha-olam...

Blessed are You, Adonai our God, King of the universe, Who removes sleep from my eyes and slumber from my eyelids. Our God and God of our ancestors, may it be Your will to help us study Torah regularly, and cling to Your mitzvot. Keep us far from sin, transgression, and iniquity; do not cause us to be tested or brought to disgrace. Let our evil inclination not rule us; keep us far from evil people. Help us hold fast to our good inclination, so that we might serve You.

Ut’neinu hayom uv’chol yom, l’chein ul’chesed
ul’rachamim b’einecha, uv’einei chol ro-einu,
v’tig’m’leinu chasadim tovim.
Baruch Atah Adonai,
gomeil chasidim tovim
l’amo Yisra-eil.

Grant us this day and every day favor, kindness, and mercy in Your eyes and in the eyes of all who see us, and grant us bountiful lovingkindness. Blessed are You, Adonai, Who bestows lovingkindness upon His people Israel.
Y’hi ratzon mil’fanicha, Adonai Eloheinu Veilohei avoteinu...

May it be Your will, Adonai my God and God of my ancestors, to protect me today and every day from arrogance in others and in myself, from evil persons, from evil companions, from evil neighbors, from evil mishaps and from destruction. Save me from a difficult judgment and from a difficult opponent, whether a member of the covenant or not.

We should always revere God, privately as well as publicly. We should admit the truth, speak the truth in our hearts, and rise early to proclaim:

Master of all worlds! Not upon our righteousness do we rely in our supplications, but upon Your abundant mercy. What are we? What is our life? What is our piety? What is our righteousness? What is our deliverance? What is our strength, our might? What can we say before You, Adonai our God and God of our ancestors? Compared to You, all the powerful are nothing, the famous, insignificant; the wise lack wisdom, the clever lacking reason. For most of their actions are futile, and the days of their lives are trivial in Your presence. Human superiority over beasts is nil, for all is futile.

We, however, are Your people, children of Your covenant, children of Your beloved Abraham to whom You swore on Mount Moriah. We are the heirs of Isaac, his son, who was bound upon the altar, the community of Jacob, Your firstborn, whom You named Israel and Jeshurun because of Your love for him and delight in him.

Therefore it is our duty to thank You, to praise You, and to glorify You; to bless and sanctify Your Name.
Ashreinu, mah tov chelkeinu,
umah na-im goraleinu,
umah yafah y’rushateinu.
Ashreinu, she-anach’nu
mash’kimim uma-arivim,
erev vavoker,
v’om’rim pa-amayim b’chol yom:
Sh’ma Yisra-eil,
Adonai Eloheinu,
Adonai echad.
Baruch Sheim k’vod mal’chuto
l’olam va-ed.

How fortunate we are! How good is our portion, how pleasant our destiny, how beautiful our heritage. We are fortunate that we rise early and stay late, proclaiming evening and morning, twice each day:

Hear, O Israel: Adonai is our God, Adonai is One!
Praised be God’s Name; God’s glorious Rule is forever and ever!
You existed before the world was created. You exist in this world and in the World to Come.

Sanctify Your Name through those who hallow Your Name, and sanctify Your Name in Your world; through Your deliverance You will uplift us. Blessed are You, Adonai, Sanctifier of Your Name among the multitudes.

Atah Hu Adonai Eloheinu (You are Adonai our God)

You are Adonai our God in the heavens, on the earth, and in the highest heavens. It is true that You are the first and You are the last, and there is no God besides You. Gather those who yearn from You from the four corners of the earth, so that all people will know that You alone are God over the entire earth. You made the heavens, the earth, the seas, and all that is therein. Who among the works of Your hands can say “What are You doing?” Our Father in Heaven, be kind to us, for the sake of Your great Name which You placed on us. Fulfill for us, Adonai our God, what was written: “At that time, I will bring you in, and I will gather you, because I will give you renown and praise among all the peoples of the the earth, when I return you from your captivity before your eyes,” said Adonai.”

Avot d’Rabbi Natan 11a

Once, Rabban Yochanan ben Zakkai was going out from Jerusalem with his student Rabbi Joshua; this was after the destruction of the Temple. Rabbi Joshua said, “Alas, the place where we atoned for the sins of Israel is destroyed!” Rabban Yochanan said to him “My son, do not be afraid. There is another way to make atonement. And what is it? Through deeds of lovingkindness, as it is written ‘For I desire lovingkindness, not sacrifice.’”
Kaddish D’Rabbanan (Scholar’s Kaddish)

Yit’gadal v’yit’kadash
sh’mei raba. [Amein.]
B’alma di v’ra kir’utei,
v’yam’lich malchutei
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisra-eil,
ba-agala uviz’man kariv
v’im’ru Amein.
Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.
Yit’barach v’yishtabach
v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal
Sh’mei d’kud’sha
b’rich Hu
l’eila min kol

From Rosh Hashanah to Yom Kippur substitute:

l’eila ul’eila mikol
bir’chata v’shirata
tushb’chata v’nechemata,
da-amiran b’alma,
v’im’ru
Amein.
Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amen. May God's great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all blessings and hymns, praises and consolations which we utter in the world, and let us say Amen. Upon Israel, on the sages, on their students, on the students of their students, and on all who study Torah in this land and every land, may there be to them and you great peace, favor, kindness, compassion, long life, sustenance and redemption from our Father who is in and on earth, and let us say Amen. May there be great peace from heaven, and life for us and for all Israel, and let us say Amen. May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say Amen.
Psalm 24 (The Psalm for Sunday)

Hayom yom rishon bashabbat,
Shebo hayu hal’viyum om’rim b’veit hamikdash...

Today is the first day of the week, when the Levites used to recite the following in the temple: The earth and its fullness are Adonai’s, the world and all who dwell in it. He established it on the seas and the rivers. Who may go up to the mountain of Adonai, and who can stand in His holy place? Those with clean hands and pure hearts, who have not taken my name in vain or sworn deceitfully. They will be blessed by Adonai and have justice from the God of their deliverance. This is the generation of those who seek Your presence, O God of Jacob. Lift up your heads, O gates, and be raised up, eternal entrances, that the King of Glory might enter. Who is this King of Glory? Adonai, strong and mighty, mighty in battle.

S’u sh’a rim rasheichem, us’u pit’chei olam,
V’yavo Melech hakavod.

Lift up your heads, O gates, and be raised up, eternal entrances, that the King of Glory might enter. Who is this King of Glory? Adonai of hosts - He is the King of Glory.

Psalm 48 (The Psalm for Monday)

Hayom yom sheni bashabbat,
Shebo hayu hal’viyum om’rim b’veit hamikdash...

Today is the second day of the week, when the Levites used to recite the following in the temple: A song by the sons of Korach. Great is Adonai, and greatly to be praised, in the city of our God, the mountain of His sanctuary. Its beautiful vista is the joy of all the earth; the mountain of Zion in the far north, in the city of the great king. In its palaces, God is known as a stronghold. Kings assembled together, passing by; they were astonished, frightened and fled. They were seized by trembling, like a woman in labor. With an east wind you smashed the ships of Tarshish. We saw and heard it in the city of the Lord of Hosts, the city of our God, may God establish it forever. We hope for Your lovingkindness, God, within Your sanctuary. Like Your name, God, is Your praise; to the ends of the earth, Your right hand is filled with righteousness. Mount Zion will rejoice, and the daughters of Judah will exult because of your judgments. Encircle Zion and count her towers; consider her ramparts and raise up her citadels, and tell it to later generations.

Ki zeh Elohim Eloheinu olam va-ed,
Hoa y’nahageinu al mut.

Because God is our God forever and ever, He will lead us beyond death.
Siddur Sim Shalom for Weekdays 85-86

Psalm 82 (The Psalm for Tuesday)

Hayom yom sh'lishi bashvat,
šebo hayu hal'viyim om'rim b'veit hamikdash...

Today is the third day of the week, when the Levites used to recite the following in the temple: A psalm of Asaf. God stands in His congregation, judging in the midst of the judges. Until when will you judge with iniquity, showing favor to the wicked? Give justice to the poor and the orphan, showing righteousness to the needy and the destitute. Rescue the poor and the needy, and save them from the hand of the wicked. They do not know or understand, walking back in forth in the darkness as the foundations of the earth are shaken. I said that you are the sons of the Most High. But you will die like men, like one of the princes you will fall.

Kumah Elohim shof'tah ha-aretz,
ki Atah tin’chal b’chol hagoyim.

Rise up, God, and judge the earth, for You will inherit all the peoples.

Psalm 94, 95:1-3 (The Psalm for Wednesday)

Hayom yom r’vi-i bashvat,
šebo hayu hal’viyim om’rim b’veit hamikdash...

Today is the fourth day of the week, when the Levites used to recite the following in the temple: Appear, Almighty of vengeance, and rise up, Judge of the earth; give the arrogant their reward. Until when will the wicked exult, Adonai? They all speak with arrogance and boastfulness, oppressing Your people and Your heritage. They kill the widow, the stranger, and the orphan, saying, “God does not see, the God of Jacob does not discern it.” Foolish people, when will you become wise? Does not Implanter of the ear hear, the Maker of the eye see? He chastises nations to teach man knowledge. Adonai knows that man’s thoughts are vanity. Happy is the man You chastise, instructing from Your Torah. You give him rest from evil days, until the grave is dug for the wicked. Adonai will not abandon his people or forsake his inheritance. Justice will return to judgments, and those with honest hearts will follow it. Who will rise up for me against the wicked, standing against those who do evil? If Adonai had not helped me, my soul would have dwelt in the grave. When my foot slipped, Adonai upheld me with lovingkindness, consoling my soul. Could an evil tribunal have accord with you, one that makes iniquity into statute? They gang up against the soul of the righteous, condemning the blood of the innocent. Adonai has been my stronghold, my God and my sheltering Rock. He turns their evil on them, Adonai my God destroys them with their own wickedness.

L’chu n’ran’nah Ladonai,
nari-ah l’tzur yish’cinu.
N’kad’mah fanav b’todah, biz’mirot nari-a lo.
Ki Eil gadol Adonai,
 u-Melech gadol al kol elohim.

Come, let us sing to Adonai, let us shout with joy to the Rock of our salvation. Let us welcome him with thanks, greeting Him with music and shouts of triumph. For Almighty and great is Adonai, a mighty King over all other powers.
Psalm 81 (The Psalm for Thursday)

Hayom yom chamishi bashabbat,
Shebo hayu hal’viyim om’rim b’veit hamikdash...

Today is the fifth day of the week, when the Levites used to recite the following in the temple: To the victorious one, on the gittit, a psalm of Asaf. Sing to the God of our strength, shout with joy to the God of Jacob. Raise up song, sound the drum, the pleasant harp and the lute. Blow the shofar on the new moon, on our festival day, because it is a statute for Israel, a judgment of the God of Jacob. A testimony was ordained for Joseph when he went out over the land of Egypt, where I heard an unfamiliar language. I removed the burden from his shoulder, and his hands I removed from the boiler. When you called out in distress, I released you and I answered you; though you called in secret I answered in thunder. I tested you at the waters of M’rivah. Listen, My people; I will testify to you if you will listen to me. Do not have a strange god within yourself, and do not bow to a foreign god. I am Adonai your God, Who brought you out of the land of Egypt; open wide your mouth and I will fill it. My people did not listen to My voice, Israel did not want me. So I sent them to follow their hearts, to go after their own councils. If only my people would heed Me, if Israel would walk in My ways, I would subdue their enemies and put My hand against their oppressors.

M’san’ei Adonai y’chachashu lo,
Vi’hi itam l’olam.
Vaya-achileihu meicheilev chitah umitzur,
D’vash as’bi-eka.

Those who make hate of Adonai and try to deceive him will be punished forever. But He will feed Israel from the best part of the wheat and from the rock, and will satisfy you with honey.

Psalm 93 (The Psalm for Friday)

Hayom yom shishi bashabbat,
Shebo hayu hal’viyim om’rim b’veit hamikdash...

Today is the sixth day of the week, when the Levites used to recite the following in the temple: Adonai reigns, and has robed Himself in majesty, girded Himself in strength. He established the world so that it cannot be moved. Your throne is from old, You are from eternity. Adonai, the rivers have raised their voice, raised their waves. More than the voices of many waters, more powerful than the breakers of the sea, mighty on high are You, Adonai.

Eidotecha ne-em’nu m’od
L’veit’cha na-avah kodesh Adonai l’orech yamim.

Your testimonies are exceedingly faithful, holiness is becoming to Your House, Adonai, for the length of days.

Siddur Sim Shalom 30-32
Psalm 104 (The Psalm for Rosh Chodesh, the New Moon)

Bar’chi naf’shi et Adonai...

My soul, bless Adonai. Adonai, my God, You are greatly exalted, clothed with beauty and splendor. You are wrapped in light like a garment, spreading out the heavens like a curtain. You cover the upper chambers with water, making clouds Your chariot, walking upon the wings of the wind. You make winds Your messengers, and flaming fires Your servants, and established the earth upon its foundations, so that it shall stand firm forever. You covered the deep with a garment, and the waters stand on the mountains. They retreated at Your shout, hastening away at the sound of Your voice. They go up mountains, down into valleys, to the places You set for them. You made a boundary they may not cross, lest they return to cover the earth. You Who sends springs into streams to flow between the mountains, to give water to all the beasts of the fields, to let the wild animals quench their thirst. The birds of the sky dwell over them, giving voice from among the branches. You water mountains from Your upper chambers, sating the earth from the fruit of Your works. You cause grass to grow for cattle, and vegetation for the work of man, to bring forth bread from the earth, wine to cheer his heart, oil to make his face shine, and bread to sustain his heart. Adonai’s trees are satisfied, the cedars of Lebanon which He planted, where birds make their nest, and the cypresses where storks make their home. The mountains are a refuge for goats, and the rocks for rabbits. You made the moon to set the seasons, and the sun knows its place to set. You make darkness and the night comes, in which all the creatures of the forest stir. The young lions roar for their prey, and seek their food from God. When the sun rises, they gather into their dens and crouch. Man goes out to work, to labor until the evening. How abundant are Your works, Adonai. You made them all with wisdom, and the earth is full of Your possessions. The great, broad seas contain creeping things without number, beasts small and great. Ships travel there, and the Leviathan You formed to sport with. All look to You with expectation, to provide them with food in its time. You give it to them and they gather it in; You open Your hand and satisfy them with goodness. When You hide Your face, they are terrified, and when You gather in their spirit, they perish, and return to their dust. When You forth send Your spirit, they are created; You renew the face of the earth. The glory of Adonai is eternal; Adonai will rejoice with his works. You look toward the earth and it trembles, You touch the mountains and they smoke. I will sing to Adonai while I live, offering praises to my God while I endure.

Ye-erav alav sichi anochi esmach Badonai.
Yitamu chata-im min ha-aretz
Ur’sha-im od einam.
Barchi nafshi et Adonai, hal’luyah.

May my words be sweet to Him; I will rejoice in Adonai. Sin will perish from the earth, and the wicked will be no more. My soul, bless Adonai; praise God.
Psalm 27 (The Psalm for the Season of Repentance)

This Psalm is recited from Rosh Chodesh Elul through Hoshana Rabbah; some congregations recite it through Yom Kippur.

By David. Adonai is my light and my salvation, who shall I fear? Adonai is the strength of my life, of whom shall I be afraid? When evildoers come near to me to devour my flesh, my tormentors and foes stumble and foes stumble and fall. If an army should encamp against me, my heart would not be afraid; if war rose up against me, in this I trust. One thing I ask of Adonai, and that I seek, to dwell in the House of Adonai all the days of my life, to see the pleasantness of Adonai, and to contemplate His Sanctuary. For He will hide me in his Tabernacle on a day of distress, concealing me in the shelter of His tent, and raising me upon a rock. And now my head is lifted high above the enemies around me, and I will give offerings in His tent, sacrifices and trumpets of joy. I will sing and praise Adonai. Adonai, hear my voice when I call; be gracious and answer me. My heart has told me to seek Your presence; Your presence, Adonai, will I seek. Conceal not Your face from me, and do not turn Your servant away in anger. You have always been my help, do not cast me off or abandon me, God of my salvation. Though my father and mother abandon me, Adonai will gather me in. Adonai, teach me Your ways, and lead me in an upright path, because of my watchers. Do not deliver me to the will of my tormentors, for false witnesses have risen against me, breathing violence.

If I had not believed that I would see the goodness of Adonai in the land of the living! Put your hope in Adonai, be strong and have courage in your heart, and hope in Adonai.
Psalm 49 (The Psalm for a House of Mourning)

To the one Who grants victory, a psalm of the sons of Korach. Hear this, all people; listen, all who dwell in the decaying world; sons of Adam and sons of men, rich and poor together. My mouth shall speak wisdom and the meditation of my heart, understanding. I will incline my ear to parable, and will solve my riddle, accompanied by a harp. Why should I fear evil days? The iniquity I trod on surrounds me; those who trust in riches and take pride in their great wealth. A man will not redeem his brother, or give to God his ransom. The redemption of their soul is too dear and it shall cease forever. Shall he then live forever, and never see the grave? For he sees that wise ones die, fools and senseless perish equally and leave their riches to others. They think that their houses will be forever, their families generation after generation, for they have proclaimed their names throughout the lands. But man does not endure in splendor; he is like the silent animals. This is their way, for their folly is with them, but their descendants take pleasure in their speech, selah. Like sheep, they are destined for the grave, and death shall be their shepherd; the upright shall dominate them at morning, and their form will be consumed in the grave, their dwelling-place. But God will redeem my soul from the grave, He will take me, selah. Fear not when a man grows rich, when his house’s glory grows, for when he dies, he shall carry nothing away, and his glory will not go down with him. For while he lived, he blessed his soul, saying that he would be praised for he had done well for himself. He will join his ancestors’ generation; for all eternity they shall not see light.

Adam bikar v’lo yavin,
nim’shal kab’heimot neidmu.

*Man with his splendor, without understanding, is like the silenced animals.*
We rise as the Ark is opened.

Anim z’mirot v’shirim e-erog,
ki eilecha nafshi ta-arog.

Nafshi chamdah b’tzeil yadecha,
lada-at kol raz sodecha.

Midei dab’ri bich’vodecha,
homeh libi el dodecha.

Al kein adabeir b’cha nich’badot,
v’shim’cha achabeir b’shrei y’didot.

Asap’rah ch’vod’cha v’lo r’iticha,
adam’cha achan’cha v’lo y’daticha.

B’yad n’vi-echa b’sod avadecha,
dimita hadar ch’vod hodecha.

G’dulat’cha ug’vuratecha,
kinu l’tokef p’ulatecha.

Dimu ot’cha v’lo ch’fi yesh’cha,
vay’shavucha l’fi ma-asecha.

Him’shilucha b’rov chez’yonot,
hin’cha echad b’chol dim’yonot.

Vaychezu v’cha zik’nah uvacharut,
us’ar rosh’cha b’seivah v’shacharut.

Zich’nah b’yom din uvacharut b’yom k’rav,
k’ish milchamot yadav lo rav.

Chavash kova y’shu-ah b’rosho,
hoshi-a lo y’mino uz’ro-a kod’sho.

Tal’lei orot rosho nimla,
k’vutzotav r’sisei lailah.

Yit’pa-eir bi ki chafeitz bi,
v’Hu yih’yeh li la-ateret tz’vi.
Keter tahor paz d’mut rosho,
v’chak al meitzach ch’vod Sheim kod’ sho.

L’chein ul’chavod tz’vi tif’areh
umatu lo it’rah atarah.

Mach-l’fot rosho k’vimei v’churot,
k’vutzotav tal’talim sh’chorot.

N’vei hatzedek tz’vi tif’arto
ya-aleh na al rosh sim’chato.

S’gulato t’hi na v’yado ateret,
utz’nif m’luchah tz’vi tiferet.

Amusim n’sa-am ateret in’dam,
mei-asher yak’ru vei-einav kib’dam.

P’eiro alai uf’eiri alav,
v’karov eilai b’karov eilav.

Tzach v’adom lil’vusho adom,
purah b’dar’ko b’vo-o mei-edom.

Rotzeh v’-amo anavim y’fa-eir,
yosheiv t’hilot bam l’hit’pa-eir.

Shit hamon shirai na alecha,
v’rinati tik’rav eilecha.

Tikar shirat rash b’einecha,
kashir yushar al kor’banecha.

Birchati ta-aleh l’rosh mash’bir,
m’choleil umolid tzadik kabir.
Uv’virchati t’na-ana li rosh, v’otah kach l’cha kiv’samim rosh.
Ye-erav na sichi alecha, ki nafshi ta-arog eilecha.

The Ark is closed and we are seated.

L’cha Adonai hag’dulah v’hag’vurah
v’hatif’eret v’haneitzach v’hahod,
ki chol bashamayim uva-aretz,
l’cha Adonai hamam’lachah
v’hamit’nasei l’chol l’rosh
mi y’maleil g’vurot Adonai,
yashmi-a kol t’hilato.

I will sing sweet songs to You, because my soul yearns for You. My soul longs for the shelter of Your hand, to understand Your mysteries. I speak of Your glory, and my heart longs for Your love. I will honor Your glories and Your Name with loving songs. Though I see and know You not, I shall speak in metaphor, and describe You. By the hand of the Prophets, You showed us the glory of Your might. They described the might of Your deeds. They allegorized You, but not in Your full reality; they described You by Your works. Though You are described in many and varied ways, You contain them all. They saw you in age and youth, with hair of white or black. Aged on the day of judgment, and young on the day of battle, like a man of war. You put salvation on Your head, Your hand and Your arm. Your head is filled with dew, your hair with the rains of the night. God shall glory in me for He yearns for me; he shall be my crown. The finest gold is upon God’s head, and carved on God’s forehead is His glorious and holy Name. Favor and glory are God’s splendor, God’s people crown Him with prayer. The hair of God’s head is the black ringlets of youth. Zion is God’s splendor; may He raise it up with joy. May God’s treasured people be like a royal crown. God bore them in their infancy, and honored them because they are precious to Him. God showed the knot of His tefillin to Moses; He is near to me when I call. God will raise the humble; He desires them and celebrates with them. Your word is truth from the very beginning; the people who seek You lead the next generation. I beg you to place my songs before you, to bring my joyful song near to you. May my praises be a crown for Your head, and my prayer accepted like incense. Let the song of the poor be as dear in your eyes as the song which was sung over Your offerings. May my praise rise up to you, my Creator, Righteous and Mighty. Incline Your head to me, and accept it like choice incense. May my prayer be sweet before You, for my soul yearns for You.

Yours, Adonai, is the greatness, the might, the glory, the victory, and the beauty; everything in heaven and on earth is Yours. Dominion is Yours, Adonai, and You are uplifted over all rulers. Who can explain Your mighty deeds? Who can declare all of Your praise?
A Psalm of David, a song for the dedication of the Temple. I will exalt You, Adonai, for You have raised me up. You did not let my foes rejoice over me. Adonai, my God, I cried out and You healed me; raising my soul from the depths, You saved me from the pit of death. Sing to Adonai, you faithful, give thanks to God's holy Name. For God's anger lasts a moment, but divine love is lifelong. In the evening, one may retire weeping, but in the morning, there is joy. While at ease I once said that I would never be moved, but Adonai, it was Your will that established my stronghold. When you concealed Your face, I was terrified. To You, Adonai, would I call; before my Master I beseeched. What profit is there if I am silenced? What benefit if I go to my grave? Will the dust praise You? Will it proclaim Your truth? Hear me, Adonai. Be gracious, and be my help.

Hafach’ta mis’p’di l’machol li,
pitach’ta saki vat’az’reini sim’chah.
L’ma-an y’zamer’cha chavod
v’lo yidom,
Adonai Elohai, l’olam odeka.

You have turned my mourning into dancing, my sackcloth into robes of joy, that my soul might sing Your praise unceasingly. Adonai my God, forever will I thank You.
Kaddish Yatom (Mourner’s Kaddish)

Yit’gadal v’yit’kadash
sh’mei raba. [Amein.]
B’alma di v’ra kir’utei,
v’yam’lich malchutei
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisra-eil,
ba-agala uviz’man kariv
v’im’ru Amein.

Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.

From Rosh Hashanah to Yom Kippur substitute:

l’eila min kol

b’rich Hu

Sh’mei d’kud’sha

v’im’ru Amein.

From Rosh Hashanah to Yom Kippur substitute:

b’rich Hu

Sh’mei d’kud’sha

v’im’ru Amein.
Y’heı sh’lama raba
min sh’maya
v’chayim aleinu
v’al kol Yisra-eil
v’im’ru
Amein.

Oseh shalom bim’romav,
Hu ya-aseh shalom aleinu
v’al kol Yisra-eil
v’im’ru
Amein.

Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all

From Rosh Hashanah to Yom Kippur substitute: far above all
blessings and hymns, praises and consolations which we utter in the world, and let us say Amein. May there be great peace from heaven, and life for us and for all Israel, and let us say Amein. May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say Amein.
Baruch She-amar (Blessed is the One Who Spoke)

Baruch she-amar
v’hayah ha-olam,
baruch Hu.

Baruch oseh v’reishit,
baruch omeir v’oseh,
baruch gozeir um’kayeim,
baruch m’racheim al ha-aretz,
baruch m’racheim al hab’riyot,
baruch m’shaleim

sachar tov lirei-av,
baruch chai la-ad
v’kayam lanetzach,
baruch podeh umatzil,
baruch Sh’mo.

Blessed is the One Who spoke, and the world came into being, blessed is God. Blessed is the One Who maintains the creation; blessed is the One Who says and does; blessed is the One Who decrees and fulfills; blessed is the One Who has compassion on the earth; blessed is the One Who has compassion on all creatures, blessed is the One Who rewards well those who fear God; blessed is the One Who lives forever and exists eternally; blessed is the One Who redeems and saves, blessed is God’s Name.
Baruch Atah Adonai,
Eloheinu Melech ha-olam,
ha-Eil ha-Av harachaman,
ham’hulal b’fi amo,
m’shubach um’fo-ar
bil’shon chasidav va-avadav,
uv’shirei David av’decha
n’halel’cha Adonai Eloheinu,
bish’vachot uviz’mirot,
’n’gadel’cha un’shabeichacha
unfa-er’cha
v’naz’kir shim’cha,
v’nam’lich’cha, Malkeinu Eloheinu,
Yachid chei ha-olamim,
Melech m’shubach um’fo-ar
adei ad sh’mo hagadol.
Baruch Atah Adonai,
Melech m’hulal batish’bachot.

Blessed are You, Adonai our God, King of the universe, the Almighty, merciful Father, extolled by Your people, praised by your pious servants through the psalms of Your servant David. We will extol You, Adonai our God, with praises and psalms, we will glorify Your Name, and proclaim You as our King and our God. You are unique, the life of all creation; praised and glorified forever is Your great Name. Blessed are You, Adonai, King who is extolled with songs of praise.
Hodu Ladonai (Give Thanks to God) – 1 Chronicles 16:8-36

Give thanks to Adonai, and proclaim His Name, make His works known among the peoples. Sing and make music to Him; tell of all His wonders. Glorify His holy Name, and let the heart of those who seek Adonai rejoice. Seek out Adonai and His might, always seek His presence. Remember the wonders He performed, His miracles, and the laws from His mouth. O seed of Israel His servant, children of Jacob, His chosen ones: He is Adonai our God, and the whole earth follows His laws. Remember His covenant forever – the word He commanded to a thousand generations – which He made as a covenant with Abraham, an oath to Isaac, a statute for Jacob, and an everlasting covenant for Israel. He said “To you I will give the land of Canaan as your inheritance,” when you were few in number, small, and strangers in it. They wandered from nation to nation, from one kingdom to another. You allowed no one to oppress them, rebuking kings for their sake. “Do not touch my anointed ones, and do not harm my prophets.” Sing to Adonai, all the earth, announce his salvation from day to day. Relate His glory among the nations, and His wonders among all the peoples.

For Adonai is great and greatly to be praised; He is awesome above all other powers. For all the gods of the peoples are idols, but Adonai made the heavens.

Glory and majesty are before Him, strength and joy are in His presence. O families of peoples, render to Adonai the glory due to His Name. Bring an offering and come before Him, bow down before Adonai in the splendor of His holiness. Tremble before Him, everyone on earth, for He established the world so that it cannot be moved. The heavens and the earth will rejoice, proclaiming among the nations “Adonai has reigned!” The sea and its fullness will roar, the field and everything that is in it will exult. Then the trees of the forest will sing joyfully before God, when He comes to judge the earth. Give thanks to Adonai, for He is good, His kindness is forever. And say: “Save us, God of our salvation; gather and rescue us from the nations to give thanks to Your holy Name, to glory in Your praise. Praised is Adonai, the God of Israel, from this world to the World to Come. And all the people said ‘Amein’, and praised Adonai.”

Rom’mu Adonai Eloheinu, v’hishtachavu lahadom rag’lav kadosh Hu.
Rom’mu Adonai Eloheinu v’hishtachavu l’har kod’sho, ki kadosh Adonai Eloheinu.

Exalt Adonai our God, and bow down at His footstool, holy is He. Exalt Adonai our God, and bow down at His holy mountain, for Adonai our God is holy.
V’hu Rachum (God, the Merciful One)

God, the Merciful One, forgives iniquity and does not destroy; He withdraws His anger, not arousing all of his wrath. Adonai, do not withhold Your mercy from me; may Your kindness and truth always protect me. Remember Your mercies and Your kindnesses, Adonai, for they are eternal. Acknowledge might to God; His grandeur is upon Israel and His might is in the heavens. You are awesome, God; from Your sanctuaries, God of Israel, You give might and power to the people. Blessed is God. Adonai of Vengeance, reveal Yourself; arise O Judge of the earth, and render retribution to the arrogant. Deliverance is Adonai’s; upon Your people is Your blessing. Adonai of Hosts is with us, a stronghold for us is the God of Jacob.

Adonai tz’va-ot, ashrei adam botei-ach bach.
Adonai hoshi-ah hamelech ya-aneinu,
v’yom kor’einu.

Adonai of Hosts – happy is the one who trusts in You. Adonai, deliver us! The King will answer us on the day that we call.

Hoshi-ah et Amecha (Save Your People)

Save Your people and bless Your inheritance; tend them and raise them up forever. Our souls yearned for Adonai, Who is our Help and our Shield. For in Him our hearts will rejoice, and in His holy Name we trusted. Adonai, May Your lovingkindness be upon us, for we have waited for You. Show us Your lovingkindness and grant us Your salvation. Arise and come to our aid; redeem us for the sake of Your lovingkindness. I am Adonai, your God, Who brought you up from the land of Egypt; open your mouth wide, and I will fill it. Happy is the one whose lot is this, and happy is the people whose God is Adonai.

In Your lovingkindness I trust. My heart will exult in Your salvation, and I will sing to Adonai, for He has dealt kindly with me.
Psalm 100

A Psalm of thanksgiving. Make a joyful noise to Adonai, all the earth. Serve Adonai with gladness, and come before His presence with singing. Know that the Adonai is God; it is He Who made us, and we belong to Him. We are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise; be thankful to Him, and bless His Name. For Adonai is good, with everlasting lovingkindness, and faithfulness enduring for all generations.
Y’hi Ch’vod (God’s Glory)

This prayer is a collection of 18 verses from Psalms, Chronicles, Exodus, and Proverbs, in which God's Name (יהוה) is mentioned 18 times.

Y’hi ch’vod Adonai l’olam,
Yis’mach Adonai b’ma-asav...

The glory of God will endure forever; let Adonai rejoice in His works. The Name of Adonai will be blessed from this time until eternity. From the rising of the sun to its setting, praised is the Name of Adonai. High above all nations is Adonai; above the heavens is His glory. Adonai, Your Name is forever; Adonai, Your memorial is from generation to generation. Adonai has established His throne in heaven, and His kingdom reigns over all. The heavens will be glad, the earth will rejoice, and they will proclaim among the nations: “Adonai reigned! Adonai is King, Adonai was King, Adonai will be king forever and ever.” Adonai will reign for all eternity, even when nations have vanished from His earth. Adonai annuls the counsel of nations, thwarts the designs of peoples. Many are the designs that are in the heart of man, but only Adonai’s counsel will prevail. The counsel of Adonai will stand forever; the designs of His heart from generation to generation. For He spoke and it came to be; He commanded and it endured. For Adonai has chosen Zion; He desired it for His habitation. For God chose Jacob to be His, Israel as His treasure. For Adonai will not forsake His people, and will not abandon His heritage.

V’hu rachum y’chapeir avon v’lo yash’chit,
v’hir’bah l’hashiv apo, v’lo ya-ir kol chamato.
Adonai hoshi-ah,
Hamelech ya-aneinu v’yom kor’ei-nu.

And He, the Merciful One, atones for iniquity and does not destroy. He frequently withdraws His anger and does not arouse His entire wrath. Adonai, deliver us! May the King answer us on the day we call.
Ashrei (Happy) – Psalms 84:5, 144:15, 145

Ashrei yosh’vei veitecha,
od y’hal’lucha selah.

Ashrei ha-am shekachah lo,
ashrei ha-am she-Adonai Elohav.

T’hilah l’David,
Aromim’cha Elohai ha-Melech,
va-aavar’chah Shim’cha l’olam va-ed.

B’chol yom avar’checha,
va-ahal’lah Shim’cha l’olam va-ed.

Gadol Adonai um’hulal m’od,
v’lig’dulato ein cheiker.

Dor l’dor y’shabach ma-asecha,
ug’vurotecha yagidu.

Hadar k’vod hodecha,
v’div’rei nif’l’otecha asicha.

Ve-ezuz nor’otecha yomeiru,
ug’dulat’cha asap’renah.

Zeicher rav tuv’cha yabi-u,
v’tzid’kat’cha y’raneinu.

Chanun v’rachum Adonai,
erech apayim ug’dol cha-sed.

Tov Adonai lakol,
v’rachamav al kol ma-asav.

Yoducha Adonai kol ma-asecha,
vachasidecha y’var’chuchah.
K’vod malchut’cha yomeiru,
ug’vurat’cha y’dabeiru.
L’hodi-a liv’nei ha-adam g’vurotav,
uch’vod hadar malchuto.
Malchut’cha malchut kol olamim,
umemshalt’cha b’chol dor vador.
Someich Adonai l’chol hanof’lim,
v’zokeif l’chol hak’fufim.
Einei chol eilecha y’sabeiru,
v’atah notein lahem et och’lam b’ito.
Potei-ach et yadecha,
umas’bi-a l’chol chai ratzon.
Tzadik Adonai b’chol d’rachav,
v’chasid b’chol ma-asav.
Karov Adonai l’chol kor’av,
l’chol asher yik’ra-uhu ve-emet.
R’tzon y’rei-av ya-aseh,
v’et shav’atam yish’ma v’yoshi-eim.
Shomeir Adonai et kol ohavav,
v’eit kol har’sha-im yash’mid.
T’hilat Adonai y’dabeir pi,
vivareich kol basar
Sheim kod’sho l’olam va-ed.
Va-anach’nu n’vareich Yah,
mei-atah v’ad olam, hal’luyah.
Fortunate are those who dwell in Your house; may they continue to praise You. Fortunate is the people whose lot is thus; fortunate is the people whose God is Adonai. A Praise by David. I will exalt You, my God, the King; I will bless Your Name forever and ever. Every day I will bless You; I will extol Your Name forever and ever. Adonai is great and highly extolled; His greatness is unfathomable. Your works will be praised by one generation to another; they will declare Your mighty acts. I will tell of the splendor of Your glorious majesty; I will speak the words of Your wonders. Of Your awesome might, they will speak; of Your greatness I will recount. They will tell of your bountifulness; they will joyfully exult in Your righteousness. Adonai is gracious and compassionate; He is slow to anger and great in kindliness. Adonai is good to all; His mercy encompasses all His works. All Your works will thank You, Adonai; Your pious ones will bless You. They will speak of the honor of Your dominion; they will declare Your might. Revealing to men His mighty acts; revealing the glorious splendor of His dominion. Your dominion is the dominion for all times; Your dominion is in every generation. Adonai supports all the fallen; Adonai straightens all the bent. The eyes of all look to You expectantly; You give them their food at its proper time. You open Your hand; you satisfy the desire of every living being. Adonai is just in all His ways; Adonai is benevolent in all His deeds. Adonai is near to all who call upon Him; near to all who call upon Him in truth. The will of those who revere Him He fulfills; He hears their cry and delivers them. Adonai watches over all those who love Him; he will destroy all the wicked. Praise of Adonai, my mouth will declare; all flesh will bless His holy Name forever and ever. And we will bless God from now to eternity. Praise God!
Psalm 146

Praise God! My soul, praise Adonai. I will praise Adonai with my life; I will sing praises to my God as long as I live. Do not put your trust in princes; in man, who cannot deliver. When his spirit departs, he returns to the earth; in that very day his thoughts perish. Happy is he who has the God of Jacob for his help, whose hope is in Adonai his God. He makes heaven and earth, the sea, and all that is in them; and keeps truth for ever. He makes justice for the oppressed, and gives food to the hungry. Adonai frees the prisoners, opens the eyes of the blind, raises those who are bowed down, loves the righteous, protects the strangers, and encourages the orphan and the widow; the way of the wicked He makes crooked.

Adonai shall reign for ever; your God, O Zion, throughout all generations. Praise God!

Psalm 147

Praise God! For it is good to sing praises to our God; for it is pleasant; and praise is befitting. Adonai builds Jerusalem; He gathers together the banished ones of Israel. He heals the broken-hearted, and binds up their wounds. He fixes the number of the stars, calling them all by their names. Great is our Lord, and abundant in power; His understanding is infinite. Adonai lifts up the humble, and casts the wicked down to the ground. Sing to Adonai with thanksgiving; sing to our god with the harp. Who covers the heaven with clouds, preparing rain for the earth; Who makes grass grow upon the mountains. He gives the beast its food, and food to the young ravens which cry out. He does not delight in the power of the horse; He does not take any pleasure in the legs of a man. Adonai takes pleasure in those who fear Him, in those who hope for His lovingkindness. Jerusalem, Praise Adonai; Zion, praise your God. For He has strengthened the bars of your gates, and has blessed your children in your midst. He establishes peace at your borders, and satisfies you with finest wheat. He sends forth His commandment upon the earth; His word races swiftly. He gives snow like fleece; He scatters frost like ashes. He casts forth His ice like morsels; who can withstand His cold? He sends out His word and melts them; He causes His wind to blow, and the waters flow.

He declares His word to Jacob, His statutes and His laws to Israel. He did not do so to any other nation; and as for His laws, they have not known them. Praise God!
Psalm 148

Praise God! Praise Adonai from the heavens; praise Him in the heights. Praise Him, all His angels; praise Him, all His hosts. Praise Him, sun and moon; praise Him, all you stars of light. Praise Him, heavens of heavens, and you waters that are above the heavens. Let them praise the Name of Adonai; for He commanded it and they were created. He established them for all eternity, it is He Who issued a decree which shall not be changed. Praise Adonai from the earth, you crocodiles, and all who dwell in the depths. Fire and hail, snow and vapors; stormy wind, all fulfill His word. The mountains and all the hills, fruit trees and all cedars; wild beasts and all animals, creeping things and winged birds; kings of the earth and all peoples; princes and all judges of the earth; Young men and also maidens; elders and children – they will praise the Name of Adonai, for His Name alone is exalted, and His majesty is over the earth and the heavens.

Psalm 149

Praise God! Sing a new song to Adonai, sing His praise in the assembly of the pious. Let Israel rejoice in its Maker; let the children of Zion be joyful in their King. Let them praise His Name with dance; let them sing praises to Him with the drum and the harp. For Adonai takes pleasure in His people; He will adorn the humble with salvation. The pious will rejoice in glory; they will sing aloud upon their beds. With high praises of God in their throats, and a double-edged sword in their hand, to perform vengeance upon the nations, and chastisement upon the peoples.

To bind their kings with chains, and their nobles with iron fetters, to execute upon them the written judgment – this is an honor to all His pious ones. Praise God!
Praise God. Praise the Almighty in God’s Sanctuary, praise God in the firmament of God’s might. Praise God for God’s mighty deeds, praise God according to the abundance of God’s greatness. Praise God with the blowing of the shofar, praise God with lyre and harp. Praise God with drum and dance, praise God with stringed instruments and flute. Praise God with resounding cymbals, praise God with clanging cymbals. Let every soul praise God - Praise God!
Baruch Adonai L’olam (Blessed is Adonai Forever)

Blessed is Adonai forever, amein and amein. Blessed is Adonai from Zion, Who dwells in Jerusalem, praise God.

Vay’vareich David (And David Blessed) – 1 Chronicles 29:10-13, Nehemiah 9:6-11

At this point it is customary to stand; most congregations remain standing through the end of Shirat Hayam (The Song of the Sea) on p. 103 (upper numbers) / p. 94 (lower numbers).

And David blessed Adonai before all the congregation; and David said: “Praised are You, Lord God of Israel our father, forever and ever. Yours, Adonai, is the greatness, the might, the glory, the victory, and the beauty; everything in heaven and on earth is Yours. Dominion is Yours, Adonai, and You are uplifted over all rulers. Both riches and honor come from You, and You rule over all. In Your hand is power and might, and it is in Your hand to give strength to all. Now therefore, our God, we thank You and praise Your glorious Name.”

You alone are Adonai. You made heaven; the heaven of heavens with all of their host; the earth, and all that is upon it; the seas, and all that is in them; You give life to all of them, and the heavenly hosts prostrate themselves before You.

You are Adonai, the God who chose Avram and brought him out of Ur Kasdim, establishing for him the name of Abraham. You found that his heart was faithful before You.
You made a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, the Perizites, the Jebusites, and the Girgashites, to give it to his seed; You have fulfilled Your words, for You are righteous. You saw the affliction of our ancestors in Egypt, and You heard their cry at the Sea of Reeds. You imposed signs and wonders against Pharaoh, all his servants, and all the people of his land for You knew that they acted malevolently against them. And thus You made a name for Yourself, as it is today.

And You split the sea before them, so that they went through the midst of the sea on dry land; and You hurled their pursuers into the depths, like a stone into mighty waters.

Shirat Hayam (The Song of the Sea) – Exodus 14:30-31, 15:1-18

Thus Adonai delivered Israel that day from the hand of Egypt; and Israel saw the Egyptians dead upon the sea shore.

And Israel saw the great hand which Adonai wielded against the Egyptians, and the people feared Adonai, and they had faith in Adonai, and in Moses His servant.
Az yashir Moshe uv’nei Yisra-eil
et hashirah hazot Ladonai
vayom’ru leimor.
Ashirah Ladonai ki-ga-oh ga-ah,
sus v’roch’vo ramah vayam.
O-zi v’zimrat yah vay’hi-li liy’shu-ah,
zeh Eili v’an’veihu
Elohei avi va-arom’men’hu.
Adonai ish milchamah, Adonai sh’mo.
Mark’vot Par’oh v’cheilo yarah vayam.
Umiv’char shalishav tu-b’u v’yam-suf.
t’homot y’chas’yumu
yar’du vim’tzolot k’mo-aven.
Y’mincha Adonai ne’dari bako-ach
y’mincha Adonai tir’atz oyeiv.
Uv’rov g’on’cha taharos kamecha
t’shalach charon’cha yoch’leimo kakash.
Uv’ru-ach apecha ne-er’mu mayim
nitz’vu ch’mo neid noz’lim,
kaf’u t’homot b’lev yam.
Amar oyeiv
er’do asig achaleik shalal
tim’la-eimo naf’shi,
arih charbi torisheimo yadi.
Nashaf’ta v’ruchacha kisamo yam,
tzal’lu ka-oferet b’mayim adirim.
Then Moses and the Children of Israel sang this song to Adonai, and they said: I will sing to Adonai, for He has triumphed gloriously; the horse and its rider has He thrown into the sea. Adonai is my strength and my song, and He has become my salvation. He is my God, and I will praise Him; the God of my father, and I will exalt Him. Adonai is a master of war; Adonai is His Name. Pharaoh’s chariots and army He has thrown into the sea; his chosen officers were drowned in the Sea of Reeds. The deep waters covered them; they sank to the depths as a stone. Your right hand, Adonai, is glorious in power; Your right hand, Adonai, crushes the enemy. In Your great majesty, You destroyed Your opponents; You sent forth Your anger, which consumed them like straw. And with the blast of Your nostrils the waters were heaped up, the floods stood upright as a wall, and the deep waters were congealed in the heart of the sea. The enemy said: I will pursue, I will overtake, I will divide the plunder; I will satisfy myself upon them; I will draw my sword, my hand shall destroy...
them. You blew with Your wind, and the sea covered them; they sank like lead in the mighty waters. Who is like You among the gods, Adonai! Who is like You, glorious in holiness, awesome in praise, performing wonders? You stretched out Your right hand, the earth swallowed them. In Your mercy, You led forth the people whom You redeemed; You guided them in Your strength to Your holy habitation. The peoples heard and trembled; terror gripped the inhabitants of Philistia. Then the chiefs of Edom were amazed; the mighty men of Moab were seized with trembling; all the inhabitants of Canaan melted away. Terror and dread fell upon them; by the greatness of Your arm they were as still as stone; until Your people pass over, Adonai, until they pass over, the people whom You have acquired. You will bring them in and plant them in the mountain of Your inheritance, in the place for Your dwelling which You, Adonai, have made; in the Sanctuary, my Master, which Your hands have established. Adonai will reign forever and ever. Adonai will reign forever and ever.

Ki Ladonai ham’luchah umoshel bagoyim.
V’alu moshi-im b’har Tziyon
lish’pot et har Eisav,
’uy’ah Ladonai ham’luchah.
V’hayah Adonai l’Melech al kol ha-aretz,
bayom hahu yih’yeh
Adonai echad ush’mo echad.

For sovereignty is Adonai’s, and He rules over nations. Deliverers will ascend Mount Zion, to judge the mountain of Esau, and the kingdom will be Adonai’s. And Adonai will be King over the whole world; on that day, Adonai shall be One and God’s Name One.
In some congregations, it is customary to stand for the *Yishtabach* prayer.

Yish’tabach Shim’cha

la-ad Malkeinu,

ha-Eil ha-Melech

hagadol v’hakadosh

bashamayim uva-aretz.

Ki l’cha na-eh, Adonai Eloheinu

Veilohei avoteinu,

shir u’sh’vachah,

haleil v’zim’rah,

oz umem’shalah,

netzach g’dulah ug’vurah,

t’hilah v’tif’eret,

k’dushah umal’chut.

B’rachot v’hoda-ot

mei-Atah v’ad olam.

Baruch Atah Adonai,

Eil Melech gadol

batish’báchot,

Eil hahoda-ot,

Adon hanif’la-ot,

habocheir b’shirei zim’rah,

Melech, Eil, chei ha-olamim.
Dweller in eternity, exalted and holy is Your Name. As it is written: Rejoice in God, righteous ones, for the upright, praise is fitting. Through the mouth of the upright You are extolled, and with the words of the righteous You are blessed; by the tongues of the pious, You are exalted, and in the midst of the holy ones, You are sanctified.

In the assemblies of Your people, the House of Israel Your Name will be glorified with joyful song, our King, in every generation. For it is the duty of all creatures, Adonai our God and God of our ancestors, to thank, exalt, and praise, to glorify, laud, and honor, to bless, elevate, and acclaim You, even beyond all the words of song and praise of David, Your servant, Your anointed one.

Praised be Your Name for all time, our King. You are Almighty, the great and holy King in heaven and on earth. To You it is fitting that we offer, Adonai our God and God of our ancestors, songs and praise, exaltation and hymns; proclaiming Your strength and authority, victory, splendor, and might, praise and glory, holiness and dominion, blessings and thanksgivings, for all time. Blessed are You, Adonai, mighty King Who is celebrated in praise, to Whom we offer thanksgiving, Master of wonders, Chooser of songs, King, Almighty, Life of all the worlds.

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**Between Rosh Hashanah and Yom Kippur we add the following Psalm:**

**Psalm 130**

שִׁיר הַמַּעֲלוֹת מִמְּמָאָקִים קְרַתָּךְ אֲדֹנָי [Shir hama-alot, mima-amakim k’raticha Adonai...]

Out of the depths have I cried to you, Adonai. My Lord, hear my voice; let your ears attend to the voice of my supplications. If you, Lord, should mark sins, O Lord, who could endure? But there is forgiveness with you, that you may be revered. I wait for Adonai, my soul waits, and in His word I hope. My soul waits for Adonai more than those who watch for the morning. Let Israel hope in Adonai, for with Adonai there is lovingkindness and bountiful redemption. He shall redeem Israel from all iniquities.
Chatzi Kaddish (Half Kaddish)

Yit'gadal v’yit’kadash
sh’mei raba. [Amein.]

B’alma di v’ra kir’utei,
v’yam’lich malchutei

b’chayeichon uv’yomeichon
uv’chayei d’chol Beit Yisra-eil,

ba-agala uviz’man kariv
v’im’ru Amein.

Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.

Yit’barach v’yishtabach
v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal
Sh’mei d’kud’sha

b’rich Hu

l’eila min kol

From Rosh Hashanah to Yom Kippur substitute:

l’eila ul’eila mikol

bir’chata v’shirata

bushb’chata v’nechemata,
da-amiran b’alma,
v’im’ru

Amein.

Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all

blessings and hymns, praises and consolations which we utter in the world, and let us say Amein.
We rise to call one another to worship with the Bar’chu, one of our most ancient prayers, first recited in the Temple in Jerusalem. This prayer is responsive: the Hazzan recites the first phrase, the congregation responds with the second phrase, and the Hazzan repeats the second phrase.

We bow during this prayer. This is done in the following manner: on “Baruch” we bow and on “Adonai” we stand. We always stand upright when saying “Adonai”, as it is written: “The Lord...raises up all those who are bowed down.” (Ps. 145:14)

Bar’chu (Blessed)

Bar’chu et Adonai ham’vorach.

Baruch Adonai ham’vorach

ל’ולמ וע.’

Bless Adonai Who is blessed.
Blessed is Adonai, Who is blessed forever and ever.

Yotzeir Or (Creator of Light)

Baruch Atah Adonai,

Eloheinu Melech ha-olam,

yotzeir or uvorei choshech,

oseh shalom

uvorei et hakol.

Blessed are You, Adonai our God, King of the Universe, Creator of light and Maker of darkness, who makes peace and creates everything.
Hamei-ir La-aretz (You Bring Light to the World)

Hamei-ir la-aretz v’ladarim aleha b’rachamim...

You illuminate the earth and its creatures with compassion; in Your goodness, You renew creation every day. How many are Your works, Adonai; with wisdom You fashioned them all, and the earth is full of Your possessions. You alone have been exalted forever, praised and glorified since earliest time. In Your abundant mercy, eternal God, have compassion on us. Master of our strength, Rock of our stronghold, Shield of our deliverance, protect us.

Blessed God, You are great in knowledge; you prepared the rays of the sun. The Good One created everything for the glory of His Name, setting lights around His throne. The chief of God’s heavenly host continually recount God’s glory and holiness. Be blessed, Adonai our God, for the wondrous works of Your hands, for the lights You have fashioned, the sun and the moon, which will glorify You forever.
Be blessed, our Rock, our King, our Redeemer; Creator of holy beings, You shall be praised forever. You fashion ministering angels; they stand at the height of the Universe, proclaiming with reverence the words of the living God, King of the universe.

Et Sheim ha-Eil, ha-Melech hagadol, hagibor v’hanora Kadosh Hu.

V’chulam pot’chim et pihem
bik’dushah uv’tohorah, b’shirah uv’zim’rah
um’var’chim um’shab’chin,
um’fa-arim uma-aritzim,
unak’dishim umam’lichim.

Kadosh, kadosh, kadosh,
Adonai tz’va-ot,
m’lo chol ha-aretz k’vodo.

V’haofanim v’chayot hakodesh b’ra-ash gadol
mit’nas’im l’umat s’rafim,
I’umatam m’shab’chim v’om’rim:

Baruch k’vod Adonai mim’komo.
All of them are beloved, pure, and mighty; they perform their Creator’s will with awe and reverence. They open their mouths in holiness and purity, with song and music, as they bless, praise, glorify, revere, sanctify, and proclaim the sovereignty of the Name of the Almighty, the Great, Mighty, and Awesome One, Holy is He. They take upon themselves the obligation of Divine sovereignty one from another, giving each other permission to sanctify their Creator with serenity, clearly and sweetly. They proclaim God’s holiness in unison, exclaiming with reverence:

“Holy, holy, holy, Adonai of hosts, the grandeur of the earth is God’s glory.”

The heavenly hosts rise up with a mighty sound, offering praise and saying:

“Praised be the glory of Adonai throughout the universe.”

To the Blessed God they sing; to the living King they utter hymns and praises. For God alone performs mighty deeds, making new things, sowing righteousness, causing deliverance to sprout forth, creating healing. Awesome in praise, Master of wonders, God, in His goodness, renews Creation day after day. So sang the Psalmist: “Praise the Creator of great lights, for God’s kindness is everlasting.”

Shine a new light upon Zion, and may we all soon be privileged to share its radiance. Blessed are You, Adonai, Creator of Lights.
Ahavah Rabbah (Unbounded Love)

Ahavah rabbah ahav’tanu,
Adonai Eloheinu,
chem’lah g’dolah viteirah
chamal’ta aleinu.
Avinu Malkeinu,
ba-avur avoteinu
shebat’chu v’cha
vat’lam’dem chukei chayim,
kein t’choneinu ut’lam’deinu.
Avinu ha-Av Harachaman,
ham’racheim, racheim aleinu,
v’tein b’libeinu l’havin,
ul’has’kil, lish’mo-a,
lil’mod ul’lameid,
lish’mor v’la-asot
ul’kayem et kol div’rei
talmud Toratecha b’ahavah.
V’ha-eir eineinu b’Toratecha,
v’dabeik libeinu b’mitzvotvetcha,
v’yacheid l’vaveinu
l’ahavah ul’yir’ah et Sh’mecha,
v’lo neivosh l’olam va-ed.

Ki v’Sheim kod’sh’cha
hagadol v’hanora batach’nu
nagilah v’nis’m’chah
bishu-atecha.

Vahavi-einu l’shalom
mei-arba kan’fot ha-aretz,
v’tolicheinu kom’miyut
l’artzeinu.

Ki Eil po-eil y’shuot
Atah, uvanu vacharta
mikol am v’lashon.

V’keirav’tanu
l’Shim’cha hagadol
selah be-emet
l’hodot l’cha
ul’yached’cha b’ahavah.
Baruch Atah Adonai,
habocheir b’amo Yisra-eil
b’ahavah.
With great love You have loved us, Adonai our God; with abundant mercy You have had compassion on us. Our Father, our King, for the sake of our ancestors who trusted in You, and to whom You taught the laws of life, be gracious to us and teach us as well. Our Father, Merciful and Compassionate One, have compassion on us and help us to understand and to be wise, to listen, to learn, and to teach, to safeguard, to practice, and to fulfill all the words of Your Torah with love. Enlighten our eyes with Your Torah, make our hearts to hold steadfastly to Your mitzvot, and unify our hearts to love and revere Your Name. May we never be ashamed, for in Your holy, great, and awesome Name we have relied; may we exult and rejoice in Your deliverance. Bring us in peace from the four corners of the earth, and lead us upright to our land. You are the Almighty, Who performs acts of salvation, and You have chosen us from among all peoples and tongues; You have brought us close to Your great Name, that we may give thanks to You forever in truth, and proclaim Your Oneness with love. Blessed are You, Adonai, Who chooses Your people Israel with love.
K’riat Sh’mä (Recitation of the Sh’mä)

The text of the *Sh’mä* comes from the Torah, Deuteronomy 6:4-9. We say “Baruch Sheim k’vod mal’chuto l’olam va-ed” silently or in an undertone, because it is not part of the Torah text. So why do we say it at all? The rabbis teach us that when Jacob, also named Israel, lay dying, he gathered his children around him; he was afraid that after his death they would turn to idol-worship. They said to him, “Hear, O Israel, Adonai is our God, Adonai is One.” Jacob joyfully responded by blessing God’s Name, saying “Praised be God’s Name; God’s glorious Rule is forever and ever.”

When we recite the *Sh’mä*, we cover our eyes so that we can focus on the unity of God.

Sh’mä (Hear) – Deuteronomy 6:4

*Sh’mä Yisra-eil,*

*Adonai Eloheinu*

*Adonai echad.*

*Baruch Sheim k’vod mal’chuto*

*l’olam va-ed.*

Hear, O Israel: Adonai is our God, Adonai is One!
Praised be God’s Name; God’s glorious Rule is forever and ever!

V’ahavta (And You Shall Love) – Deuteronomy 6:5-9

*V’ahavta eit Adonai Elohecha*

*b’chol l’vav’cha uv’chol nafsh’cha*

*uv’chol m’odecha.*

*V’hayu had’varim ha-eileh*

*asher anochi m’tzav’cha*

*hayom al l’vavecha.*

*V’shinantam l’vanecha v’dibarta bam*

*b’shv’t’cha b’veitecha*

*uv’lecht’cha vaderech*

*uv’shoch’b’cha uv’kumecha.*
And you shall love Adonai your God with all your heart and with all your soul and with all your possessions. And these words which I command you today shall be upon your heart. And you shall teach them diligently to your children. And you shall discuss them when you sit in your house, and when you travel on the road, and when you lie down and when you rise up. And you shall bind them for a sign upon your hand, and they shall be a symbol between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

V’hayah (And It Will Be) – Deuteronomy 11:13-21

V’hayah
im shamo-a tishm’u
el mitz’votai
asher anochi
m’tzaveh et’chem hayom
l’ahavah
et Adonai Eloheichem
ul’ovdo
b’chol l’vav’chem
uv’chol naf’sh’chem.
V’natati m’tar artz’chem
b’ito yoreh umalkosh
v’asaf’ta d’ganecha
v’tirosh’cha v’yitz’harecha.
V’natati
eisev b’sad’cha liv’hemtecha
v’achalta v’savata.
Hisham’ru lachem
pen yif’teh l’vav’chem
v’sar’tem va-avad’tem Elohim acheirim
v’hishtachavitem lahem.
V’charah af Adonai bachem
v’atzar et hashamayim
v’lo yih’yeh matar v’ha-adamah
lo titein et y’vulah,
va-avad’tem m’heirah
mei-al ha-aretz hatovah
asher Adonai notein lachem.
V’sam’tem et d’varai eileh
al l’vav’chem v’al naf’sh’chem,
uk’shartem otam l’ot al yed’chem
v’hayu l’totafot bein eineichem.
V’limad’tem otam
et b’neichem l’dabeir bam
b’shiv’t’cha b’veitecha
uv’lech’t’cha vaderech
uvshoch’b’cha uv’kumecha.
Uch’tavtam
al m’zuzot beitecha
uvish’arecha.
L’ma-an yir’bu y’meichem
vimei v’neichem al ha-adamah
asher nish’ba Adonai
la-avoteichem lateit lahem
kimei hashamayim al ha-aretz.
And it will be, if you vigilantly obey My mitzvot which I command you this day, to love Adonai your God, and serve Him with all your heart and with all your soul, that I will give rain for your land in its time, the early rain and the late rain; and you will harvest your grain and your wine and your oil. And I will put grass in your fields for your cattle, and you will eat and be satisfied. Take care, lest your hearts be swayed and you turn astray, and you worship alien gods and bow to them. Then Adonai’s fury will blaze among you, and God will close up the heavens; there will be no rain and the earth will not yield its produce, and you will swiftly perish from the good land which Adonai gives you. Place these words of Mine upon your hearts and upon your souls; bind them for a sign upon your hands, and put them as a symbol between your eyes. You shall teach them diligently to your children, speaking them when you sit in your house, and when you travel on the road, when you lie down and when you rise up. And you shall write them upon the doorposts of your house and upon your gates, in order that your days and the days of your children shall be long upon the land which Adonai swore to your ancestors to give them for as long as the heavens are above the earth.
During *Vayomer Adonai*, we kiss our tzitzit each of the three times that the word “tzitzit” is said. (The tzitzit were gathered in the hand during *Ahavah Rabbah*.) Additionally, we look at our tzitzit during the words “‘and you will look upon it’” (‘ואитесь אלוהים ‘גם אתオリジナルך). The tzitzit are kept in the hand through *Emet V’yatziv*.

**Vayomer Adonai (And God Said) – Numbers 15:37-41**

Vayomer Adonai

el Moshe leimor.

Dabeir el b’nei Yisra-eil

v’amarta aleihem

v’asu lahem tzitzit

al kan’fei

vig’deihem l’dorotam,

v’nat’nu

al tzitzit hakanaf

p’til t’cheilet.

V’hayah lachem l’tzitzit

ur’i-tem oto

uz’chartem

et kol mitzvot Adonai

va-asitem otam,

v’lo taturu

acharei l’vav’chem

v’acharei eineichem

asher atem zonim achareihem.

Siddur Sim Shalom 102c
And Adonai spoke to Moses saying: Speak to the Children of Israel, telling them to make fringes on the corners of their garments in every generation; and to place with the fringes of each corner a thread of blue. And it will be to you for fringes, and you will look at it and you will remember all of the mitzvot of Adonai and perform them; and you will not go after your hearts and after your eyes which lead you astray.

Then you will remember and perform all of My mitzvot; and be holy unto your God. I am Adonai your God, Who brought you out of the land of Egypt to be your God: I am Adonai, your God.

We kiss our tzitzit each time the word “true” ("אמות") is said during this prayer, and a final time during “eternity” (" יציאת העולם"), after which we release our tzitzit.

Emet V’yatziv (True and Firm)

אמות ויציב
v’achuv v’chaviv
v’nor a’adir
v’nech’mad v’na-im
v’nehar v’hebrit
v’ris ha’mekom
v’yashar v’ne-eman
v’nachon v’kayam
v’machar v’mirim
v’nechim v’keli
v’makom v’mitzva
v’hotzei etchom
asher hotzeiti etchem
mei-eretz Mitzrayim
lih’yot lachem Leilohim.
Ani Adonai Eloheichem
asher hotzeiti etchem
mei-eretz Mitzrayim
lih’yot lachem Leilohim.
Ani Adonai Eloheichem.

Siddur Sim Shalom for Weekdays 34b

L’ma-an tiz’k’ru
va-asitem et kol mitz’votai
vih’yitem k’doshim
Leiloheichem.
Ani Adonai Eloheichem
asher hotzei etchom
mei-eretz Mitzrayim
lih’yot lachem Leilohim.
Ani Adonai Eloheichem.
Your teaching is true and and firm, certain and enduring, upright and faithful, beloved and cherished, desired and pleasant, awesome and mighty, good and beautiful for all eternity. It is true that the God of all creation is our King, that the Stronghold of Jacob is the Shield of our deliverance. Throughout all generations God endures and God’s Name endures, God’s throne is steadfast, and God’s sovereignty and faithfulness endure forever. Your words are living and enduring, faithful and desirable for all eternity.
Al avoteinu v’aleinu,
al baneinu v’al doroteinu,
v’al kol dorot zera Yisra-eil avadecha.
Al harishonim v’al ha-acharonim,
davar tov v’kayam l’olam va-ed,
emet v-emunah chok v’lo ya-avor.

Emet sha-atah Hu
Adonai Eloheinu Veilohei avoteinu,
Malkeinu Melech avoteinu,
go-aleinu go-eil avoteinu,
yotz’reinu tzur y’shu-ateinu,
podeinu umatzileinu mei-olam Sh’mecha,
ein elohim zulatecha.

For our ancestors, for us, for our children, and for every generation of the people Israel,
Your servants. From the first to the last, it is true and faithful, a law that will never cease. It
is true that You, Adonai, are our God, as You were the God of our ancestors. Our King and
our ancestors’ King, our Redeemer and our ancestor’s Redeemer, our Creator, Rock of our
deliverance, our Liberator and our Saver is Your Name from old. There is no God but You.
Ezrat avoteinu Atah Hu mei-olam...

You were the help of our ancestors, a Shield and Deliverer for them and their children. You habitation is at the heights of the universe, and Your judgments and Your righteousness extend to the ends of the earth. Happy is the person who heeds Your mitzvot, taking to heart Your Torah and Your word. Truly, You are the Master of Your people, and a mighty King to defend them. It is true that You are first and You are last; we have no King, Redeemer, or Deliverer besides You. You redeemed us from Egypt, liberating us from the house of bondage. The firstborn of the Egyptians You slew, but Your firstborn were saved. You split the Sea of Reeds, drowning the wicked, and causing the faithful to pass through. The waters engulfed Israel’s enemies; not one of them remained alive. Then Your beloved sang hymns of praise, blessings and thanksgivings to the Almighty King, who is living and enduring. You are great and awesome; You humble the proud and raise the lowly, free the captive and redeem the meek, answering Your people when they cry out to You.

Praises to the Most High, blessed is God, and God is blessed. Moses and the Children of Israel sang a song to You with great joy, and together they proclaimed:
Mi Chamocha (Who is Like You?)

Who is like You among the gods, Adonai! Who is like You, glorious in holiness, awesome in praise, performing wonders?

With a new song the redeemed people praised Your Name at the shores of the sea. As one, they gave thanks and proclaimed Your dominion, and said: “Adonai will reign forever and ever.”

Rock of Israel, arise to the aid of Israel, and deliver Judah and Israel as You promised. Our Redeemer, “Adonai of Hosts” is God’s Name, the Holy One of Israel. Blessed are You, Adonai, Redeemer of Israel.
As we begin the Amidah, the central section of our prayer service, we take a moment for reflection by reciting the תְּבִלָּה. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the Avot both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this Amidah section of the prayer service, we bow only during the Avot and Hoda-ah prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

Adonai s’fatai tif’tach
uﬁ yagid t’hilatecha.

Adonai, open my lips and my mouth will declare Your praises.

Avot (Praising the God of our Ancestors)

Baruch Atah Adonai.
Eloheinu Veilohei
avoteinu [v’imoteinu],
Elohei Avraham, Elohei Yitz’chak,
Veilohei Ya-akov,
[ Elohei Sarah, Elohei Rivkah,
Elohei Racheil, Veilohei Lei-ah].
Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob, [God of Sarah, God of Rebecca, God of Rachel, God of Leah]. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children's children, for the sake of Your Name, with love.

On Shabbat Shuvah we add: Remember us for life, O King Who desires life, and inscribe us in the Book of Life, for Your sake, Living God.

King, Helper, Guardian, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham and Guardian of Sarah.
### G’vurot (Mighty One)

Atah gibor l’olam Adonai,

m’chayei meitim Atah,

rav l’hoshi-a.

<table>
<thead>
<tr>
<th>From Sh’mi Atzeret - Pesach:</th>
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<tbody>
<tr>
<td>Mashiv haru-ach</td>
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<tr>
<td>umorid hagashem.</td>
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</table>

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<tr>
<th>From Pesach - Sh’mi Atzeret some add:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morid hatal.</td>
</tr>
</tbody>
</table>
M’chal’keil chayim b’chesed,
m’chayei meitim
b’rachamim rabim,
someich nof’lim,
v’rofei cholim,
umatir asurim,
um’kayeim emunato
lisheini afar,
mi chamocha ba-al g’vurot
umi domeh lach,
Melech meimit um’chayeh
umatz’mi-ach y’shu-ah.

From Rosh Hashanah to Yom Kippur we add:
Mi chamocha Av harachamim,
zacheir y’tzurav
l’chayim b’rachamim.
V’ne-eman Atah
l’hachayot meitim.
Baruch Atah Adonai,
m’chayei hameitim.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From Sh’mini Atzeret - Pesach: You cause the wind to blow and the rain to fall.

You sustain the living with kindliness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth.

From Rosh Hashanah to Yom Kippur we add: Who is like You, merciful Father, Who remembers Your creatures for life in Your mercy?

And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.
This version of the K’dushat ha-Sheim prayer, often referred to as the “Kedushah”, is only recited during the repetition of the Amidah. When the Amidah is recited silently, continue on p. 115 (upper numbers) / p. 358 (lower numbers).

During the K’dushat ha-Sheim prayer, we recite the words in small type to ourselves. They are then repeated by the Hazzan. The words in bold type are either recited responsively (congregation and then Hazzan), or together, depending on the minhag (custom) of the community.

As we recount the prophet’s mystical vision of angels praising God, we reach towards heaven by raising ourselves on our tiptoes on each of the following five words: “Kadosh”, “kadosh”, “kadosh”, “Baruch”, and “Yimloch”.

As we recount the prophet’s vision of the angels speaking one to another, we also acknowledge that we are surrounded by God’s ministering angels. We do this by bowing during the words “zeh el zeh” - to the left during the first “zeh”, to the right during the second “zeh”, and to the center during “v’amar”.

K’dushat ha-Sheim (Holiness of God’s Name)
(spooken version - for when the Amidah is recited aloud)

N’kadeish et Shim’cha ba-olam,
k’Sheim shem’khim oto bish’mei marom,
kakatu al yad n’vi-echa,
v’kara zeh el zeh v’amar:

Kadosh, kadosh, kadosh
Adonai tz’va-ot,
m’lo chol ha-aretz k’vodo.

L’umatam baruch yomeiru:
Baruch k’vod Adonai
mim’komo.

Uv’div’rei kod’sh’cha katuv leimor:

Yimloch Adonai l’olam,
Elohayich Tziyon
l’dor vador
hal’luyah.
L’dor vador nagid god’lecha
ul’neitzach n’tzachim k’dushat’cha nak’dish,
v’shiv’chacha Eloheinu
mipinu lo yamush l’olam va-ed,
Ki Eil Melech gadol v’kadosh Atah.
Baruch Atah Adonai, ha-Eil ha-Kadosh.

We will sanctify Your Name in the world, as it is sanctified in the highest heavens; as is written by the hand of Your prophet, “And they called one to another and said: ‘Holy, holy, holy is Adonai of hosts, the earth is full of God’s glory.’” Facing them, they say, “Blessed.”

“Blessed is the glory of Adonai from its place.”
And the Psalmist wrote:

“Adonai will reign forever; Your God, Zion, throughout all generations. Praise God!”
We will declare Your greatness from generation to generation, we will sanctify Your holiness to all eternity. Your praise, our God, will not depart from our mouths forever and ever, because You are the God and King, Great and Holy. Blessed are You, Adonai, the Almighty, the Holy One.

From Rosh Hashanah to Yom Kippur conclude: the King, the Holy One.
This version of the K’dushat ha-Sheim prayer is only recited during silent prayer.

K’dushat ha-Sheim (Holiness of God’s Name)
(silent version - for when the Amidah is recited silently)

Atah kadosh, v’Shim’cha kadosh
uk’doshim b’chol yom
y’hal’ucha, selah.
Baruch Atah Adonai,
ha-Eil ha-Kadosh.

From Rosh Hashanah to Yom Kippur conclude:
ha-Melech ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

From Rosh Hashanah to Yom Kippur conclude: the King, the Holy One.
**Binah (Knowledge)**

Atah chonein l’adam da-at,
um’lameid le-enosh binah.
Choneinu mei-it’cha dei-ah,
binah v’haskeil.
Baruch Atah Adonai,
chonein hada-at.

You favor humanity with knowledge and teach us understanding.
Grant us from Your perception, understanding, and intellect. Blessed are You, Adonai, Granter of knowledge.

**T’shuvah (Repentance)**

Hashiveinu Avinu l’toratecha,
v’karveinu Malkeinu la-avodatecha,
v’hachazireinu bit’shuvah
sh’leimah l’fanicha.
Baruch Atah Adonai,
horotzeh bit’shuvah.

Cause us to return, our Father, to Your Torah; bring us near, our King, to Your service, and help us return in complete repentance before You. Blessed are You, Adonai, Who desires repentance.
As a way of physically showing our contrition, we beat our heart with our right fist on the words “chatanu” and “fashanu.”

**S’lichah (Forgiveness)**

S’lach lanu, Avinu, ki chatanu,
m’chal lanu, Malkeinu, ki fashanu,
ki mocheil v’solei-ach Atah.
Baruch Atah Adonai,
chanun hamarbeh lish’lo-ach.

Pardon us, our Father, for we have sinned; forgive us, our King, for we have transgressed, for You are the One Who forgives and pardons. Blessed are You, Adonai, Who pardons abundantly.

**G’ulah (Redemption)**

R’eih v’on’yeinu, v’rivah rivenu,
ug’aleinu m’heirah l’ma-an sh’mecha,
ki go-eil chazak Atah.
Baruch Atah Adonai,
Go-eil Yisra-eil.

Look, please, on our affliction, and defend us; redeem us speedily for Your Name’s sake, for You are a mighty redeemer. Blessed are You, Adonai, Redeemer of Israel.
On Fast Days, the Hazzan adds:

**Aneinu (Answer Us)**

Aneinu, Adonai, aneinu,
b’yom tzom ta-aniteinu,
ki v’tzarah g’dolah anachnu.

Al teifen el rish’eINU,
v’al tas’teir panecha mimenu,
v’al tit’alam mit’chinateinu.

Heyei na karov l’shav’ateinu,
y’hi na chas’d’cha l’nachameinu,
terem nik’ra eilecha aneinu,
kadavar shene-emar:

V’hayah terem yik’ra-u va-ani eh-eneh,
od heim m’dab’rim va-ani eshma.

Ki Atah, Adonai, ha-oneh b’eit tzarah,
podeh umatzil b’chol eit
tzarah v’tzukah.

Baruch Atah Adonai,
ha-oneh b’eit tzarah.

*Answer us, Adonai, answer us on our day of fasting, for we are greatly afflicted. Do not regard our wickedness, and do not hide your face from us, and do not ignore our supplications. Please be near to our cries, and console us with Your lovingkindness. Before we call out to you, answer us, as it is said: “It shall come to pass that before they call I will answer, why they are still speaking, I will hear.” Because You, Adonai, answer in times of affliction, and rescue and redeem in all times of affliction and trouble. Blessed are You, Adonai, Who answers at the time of affliction.*
R’fa-einu, Adonai, v’neirafei,
hoshi-einu v’nivashei-ah,
ki t’hilateinu Atah,
v’ha-aleih r’fu-ah sh’leima
l’chol makoteinu.
Ki Eil melech rofei ne-eman
v’rachaman Atah.
Baruch Atah Adonai,
Rofei cholei amo Yisra-eil.

Heal us, Adonai, and we will be healed; deliver us and we will be delivered, for You are our praise. Grant complete healing to all of our wounds, for You are King and God, a faithful and merciful healer. Blessed are You, Adonai, Healer of the sick of His people Israel.
From the evening service on December 4 (on a civil leap year, December 5) until the first day of Pesach, we say “Tal umatar liv’rachah;” from chol hamo-ed Pesach through the afternoon service on December 4 (on a civil leap year, December 5) we say “B’rachah.”

Shanim (Years)

<table>
<thead>
<tr>
<th>Bareich aleinu, Adonai Eloheinu,</th>
<th>Baruch Atah Adonai, m’vareich hashanim.</th>
</tr>
</thead>
<tbody>
<tr>
<td>et hashanah hazot v’et kol minei t’vu-atah l’tovah v’tein</td>
<td>uvareich sh’nateinu kashanim hatovot.</td>
</tr>
<tr>
<td>b’rachah</td>
<td>al p’nei ha-adamah, v’sab’einu mituvecha</td>
</tr>
<tr>
<td>tal umatar liv’rachah</td>
<td>Baruch Atah Adonai, m’vareich hashanim.</td>
</tr>
</tbody>
</table>

Bless for us, Adonai our God, this year and all of its produce for good, and place upon the face of the earth; satisfy us from Your bounty and bless our year like the good years. Blessed are You, Adonai, Blesser of the years.
Kibbutz Galuyot (Gathering the Exiles)

Sound the great shofar for our liberty, and raise a banner to gather our exiles; gather us together from the four corners of the earth. Blessed are You, Adonai, Gatherer of the dispersed of His people Israel.

Mishpat (Justice)

Restore our judges as before, and our counselors as at first; remove from us sorrow and sighing, and rule over us - You, Adonai, alone, with kindliness and mercy, and make us righteous with justice.
Blessed are You, Adonai, King Who loves righteousness and justice.

From Rosh Hashanah to Yom Kippur conclude: Baruch Atah Adonai, ha-Melech ha-Mishpat.
Minim (Heretics)

V’lamal’ shinim al t’hi tik’vah,
v’chol harish’ah k’rega toved,
v’chol oy’vecha m’heirah yikareitu,
v’hazeidim m’heirah
t’akeir ut’shabeir ut’mageir v’tach’ni-a
bim’heirah v’yameinu.

Baruch Atah Adonai,
shoveir oy’vim umach’ni-a zeidim.

Tzadikim (Righteous Ones)

Al hatzadikim v’al hachasidim
v’al zik’nei am’cha beit Yisra-eil,
v’al p’leitat sof’reihem,
v’al geirei hatzedek v’aleinu,
yehemu na rachamecha,
Adonai Eloheinu,
v’tein sachar tov l’chol habot’chim
b’shim’cha be-emet,
v’sim chelkeinu imahem l’olam,
v’lo neivosh ki v’cha batachnu.
Baruch Atah Adonai,
mish’an umiv’tach latzadikim.

Upon the righteous, upon the pious, upon the elders of Your people, the House of Israel, upon the remnant of their scholars, upon the true proselytes, and upon us, may Your mercy be aroused, Adonai our God. Give plentiful reward to all those who trust in Your Name in truth. Place our lot among them forever, and may we never be shamed, for in You have we put our trust. Blessed are You, Adonai, Support and Trust of the righteous.
And to Jerusalem, Your city, may You return in mercy, and dwell there as You have said. Rebuild it soon, in our days, as an eternal construction; establish the throne of David speedily therein. Blessed are You, Adonai, Builder of Jerusalem.

The sprout of David, Your servant, cause swiftly to flourish and exalt his power with Your deliverance. We hope for Your deliverance all day. Blessed are You, Adonai, Who caused the power of deliverance to sprout.
Sh’markoleinu, Adonai Eloheinu,
chus v’racheim aleinu,
v’kabeil b’rachamim uv’ratzon
et t’filateinu,

ki Eil shomei-a
t’filot v’tchananim Atah,

umil‘fanecha, Malkeinu,

reikam al t’shiveinu.

Ki Atah shomei-a
t’filat am’cha Yisra-eil b’rachamim.

Baruch Atah Adonai,

Shomei-a t’filah.

Hear our voice, Adonai our God; spare us with Your mercy, and accept our prayers willingly and with compassion. Because You are God Who hears prayers and supplication, do not turn us away from Your presence, our King, empty-handed, for You hear the prayers of Your people, Israel, with compassion. Blessed are You, Adonai, Hearer of prayers.
Siddur Sim Shalom for Weekdays 41

Avodah (Service)

R’tzei Adonai Eloheinu
b’am’cha Yisra-eil uvit’filatam,
v’hasheiv et ha-avodah
lid’vir beitecha,
ut’filatam
b’ahavah t’kabeil b’ratzon,
ut’hi l’ratzon tamid
avodat Yisra-eil amecha.

On Rosh Chodesh and Chol Ha-mo’eid we add:
Eloheinu Veilohei avoteinu,
yaleh v’yavo,
v’yagi-a, v’yeira-eh,
v’yiratze, v’yishama,
v’yipakeid, v’yizacheir,
zich’roneinu ufik’doneinu,
v’zich’ron avoteinu,
v’zich’ron mashi-ach
ben David av’decha,
v’zich’ron Y’rushalayim
ir kod’shecha,
v’zich’ron kol am’cha
beit Yisra-eil l’fanecha,
lif’leitah, l’tovah,
l’chein ul’chesed ul’rachamim,
l’chayim ul’shalom, b’yom
Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our
service to Your house. Accept their prayer, lovingly and willingly, and may You always find
pleasure with the service of Your people Israel.

On Rosh Chodesh and Chol Ha-mo‘eid we add: Our God and God of our ancestors, may there
ascend to you the remembrance of our ancestors; the remembrance of David, Your servant;
the remembrance of Jerusalem, Your holy city; and the remembrance of Your entire people,
the House of Israel, before You; for favor, life and peace on this day of Rosh Chodesh / the
Festival of Pesach / the Festival of Sukkot. Remember us, Adonai our God, on this day for
good; be mindful of us on this day for blessing; deliver us for life. As You promised salvation
and mercy, be merciful to us and deliver us. Our eyes are directed to You, because You are
the Almighty Who is King, Gracious, and Merciful.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns
His divine presence to Zion.
It is traditional to bow during the Hoda-ah prayer, in the following manner: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the Avot prayer.

**Hoda-ah (Thanksgiving)**

**Modim anachnu lach**

she-Atah Hu, Adonai Eloheinu

Veilohei avoteinu

l’olam va-ed,

tzur chayeinu

magein yish’einu

Atah Hu l’dor vador.

Nodeh l’cha

un’sapeir t’ilatecha

al chayeinu

ham’surim b’yadecha

v’al nish’moteinu

hap’kudot lach,

v’al nisecha

sheb’chol yom imanu

v’al nif’l’otecha v’tovotecha

sheb’chol eit,

erev vavoker v’tzohorayim.

Hatov ki lo chalu rachamecha,

v’ham’racheim ki lo tamu chasadecha,

mei-olam kivinu lach.
On Chanukah and Purim we add:

Al hanissim v’al hapurkan,
v’al hag’vurot, v’al haht’shu-ot,
v’al hamilchamot,
she-asita la-avoteinu
bayamim haheim
baz’man hazeh.

On Chanukah we continue:

Bimei Matit’yahu ben Yochanan
kohein gadol, Chash’mona-i uvanav,
k’she-am’dah malchut Yavan
har’sha-ah al am’cha Yisra-eil
l’hash’kicham Toratecha,
ul’ha-aviram meichukei r’tzonecha,
v’atah b’rachamecha harabim
amad’ta lahem b’eit tzaratam,
rav’ta et rivam, dan’ta et dinam,
nakam’ta et nik’matam,
masar’ta giborim b’yad chalashim,
v’rabim b’yad m’atim,
ut’mei-im b’yad t’horim,
ur’sha-im b’yad tzadikim,
v’zeidim b’yad os’kei Toratecha.
Ul’cha asita Sheim gadol
v’kadosh b’olamecha,
ul’am’cha Yisra-eil asita
t’shu-ah g’dolah ufurkan k’hayom hazeh.
V’achar kein ba-u vanecha
lid’vir beitecha,
ufinu et heichalecha,
v’tiharu et mik’dashecha,
v’hid’liku neirot b’chatz’rot kod’shecha,
v’kav’u sh’monat y’mei chanukah eilu,
l’hodot ul’haleil l’Shim’cha hagadol.

On Purim we continue:
Bimei mord’chai v’Esther
b’Shushan habirah,
k’she-amar aleihem Haman harasha,
bikeish l’hash’mid,
l’harog ul’abeid et kol ha-Y’hudim,
mina-ar v’ad zakein, taf v’nashim,
b’yom echad bish’loshah asar
l’chodesh sh’neim asar,
hu chodesh Adar, ush’lalam lavoz.
V’Atah b’rachamecha harabim
heifar’ta et atzato,
v’kil’kal’ta et machashav’to,
vahtasheivota lo g’mulo b’rosho,
v’talu oto v’et banav al ha-eitz.

V’al kulam
yitbarach v’yitromam
Shim’cha Malkeinu
tamid l’olam va-ed.
From Rosh Hashanah to Yom Kippur we add:

Uch’tov l’chayim tovim

col b’nei v’ritecha.

V’chol hachayim

yoducha selah,

vihal’lu et Shim’cha be-emet,

ha-Eil y’shu-ateinu

v’ezrateinu selah.

Baruch Atah Adonai.

hatov Shim’cha

ul’cha na-eh l’hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindliness never ceases; we have always placed our hope in You.

On Chanukah and Purim we add: For the miracles, the redemptions, the mighty deeds, the deliverances, and the wars that You did for our ancestors in those days at this season.

On Chanukah we continue: In the days of Mattathias, son of Yochanon the Kohen, and in the days of his sons, a cruel kingdom rose up against Your people Israel, demanding that they forget Your Torah and turn away from Your mitzvot. In great mercy, You stood by Your people in time of distress, defending them and avenging their wrongs. You delivered the mighty into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the undefiled, sinners into the hands of those who were faithful to Your Torah. You revealed Your glory and Your holiness to all the world, performing a great deliverance and redemption to this very day. Afterwards, when Your children came into Your shrine, they cleansed Your Temple, purified Your Sanctuary, and kindled lights in Your sacred courts. They designated these eight days as a season to thank and praise Your great Name.

On Purim we continue: In the days of Mordechai and Esther, in Shushan the capital of Persia, the evil Haman rose up against them. He sought to destroy, kill, and annihilate all the Jews - young and old, infants and women, in one day, the thirteenth day of the twelfth month, the month of Adar, and to plunder their wealth. You, in Your great mercy, annulled his counsel, frustrated his intention, and brought his evil plan on his own head; they hanged him and his sons on the gallows.

For all of this, blessed and exalted be Your Name, our King, at all times and forever.

From Rosh Hashanah to Yom Kippur we add: Inscribe all the children of Your covenant for a good life.

And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; “The Beneficent” is Your Name and it is fitting to offer praise to You.
Birkat Shalom (Blessing of Peace)

Our God and God of our ancestors, bless us with the threefold benediction of the Torah, written by the hand of Moses, Your servant, spoken by the mouths of Aaron and his sons, the kohanim, Your holy priests, as it is said:

May Adonai bless you and guard you.

May it be God’s will.

May Adonai shine Adonai’s countenance upon you and be gracious unto you.

May it be God’s will.

May Adonai turn Adonai’s countenance towards you, and grant you peace.

May it be God’s will.

Eloheinu Veilohei avoteinu,
bar’cheinu bab’racha ham’shuleshet ba-Torah
hak’tuvah al y’dei Moshe av’decha,
ha-amurah mipi Aharon uvanav, kohanim,
am k’doshecha, ka-amur:

Y’varech’cha Adonai v’yishm’recha.

Kein y’hi ratzon.

Ya-eir Adonai panav eilecha vichuneka.

Kein y’hi ratzon.

Yisa Adonai panav eilecha
v’yaseim l’cha shalom.

Kein y’hi ratzon.
Sim shalom ba-olam,
tovah uv’rachah,
chein vachesed v’rachamim,
aleinu
v’al kol Yisra-eil amecha.
Bar’cheinu Avinu
kulanu k’echad
b’or panecha,
ki v’or panecha,
natata lanu,
Adonai Eloheinu,
Torat chayim
v’ahavat chesed,
utz’dakah uv’rachah
v’rachamim v’chayim,
v’shalom.
V’tov b’einecha l’vareich
et am’cha Yisra-eil
b’chol eit uv’chol sha-ah
bish’lomecha.

From Rosh Hashanah to Yom Kippur we add:

From Rosh Hashanah to Yom Kippur we add:

B’seifer chayim b’racha v’shalom,
ufar’nasa tovah,
nizacheir v’nikateiv l’fanecha,
anachu v’chol am’cha beit Yisra-eil,
l’chayim tovim ul’shalom.
Baruch Atah Adonai, ham’vareich et amo Yisra-eil bashalom.

From Rosh Hashanah to Yom Kippur conclude:
Baruch Adah Adonai, osei hashalom.

Grant peace, goodness, and blessing, favor, kindness, and compassion, upon us and upon all Israel, Your people. Bless us, our Father, together as one, with the light of Your countenance. For by that light You gave us, Adonai our God, a Torah of life and the love of kindness, righteousness, blessing, mercy, life, and peace. May it be good in Your eyes to bless Your people Israel, at all times and at every moment with Your peace.

From Rosh Hashanah to Yom Kippur we add: In the book of life, blessing, peace, and sustenance, may we be remembered and inscribed before You, we and all Your people, the House of Israel, for a good life and peace.

Blessed are You, Adonai, Who blesses Your people Israel with peace.

From Rosh Hashanah to Yom Kippur conclude: Blessed are You, Adonai, Who makes the peace.
We conclude the Amidah with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

Yih’yu l’ratzon im’rei fi v’heg’yoni libi l’fanecha, Adonai tzuri v’go-ali.
Oseh shalom bim’romav, Hu ya-aseh shalom aleinu
v’al kol Yisra-eil, v’im’ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

On Rosh Chodesh, Chanukah, Chol Hamo-ed, Hoshanah Rabbah, Yom Ha-atzmaut, and Yom Yerushalayim continue with Hallel on p. 49 (upper numbers) / p. 380 (lower numbers).
On days when Tachanun is not recited, we continue with Chatzi Kaddish on p. 47 (upper numbers) / p. 122 (lower numbers).

Siddur Sim Shalom 120d
Chatzi Kaddish (Half Kaddish)

Yit’gal v’yit’kadash
sh’mei raba. [Amein.]
B’alma di v’ra kir’utei,
v’yam’lich malchutei
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisra-eil,
ba-agala uviz’man kariv
v’im’ru Amein.

Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.

Yit’brach v’yishtabach
v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal
Sh’mei d’kud’sha
b’rich Hu
l’eila min kol

From Rosh Hashanah to Yom Kippur substitute:

bir’chata v’shirata
tushb’chata v’nechemata,
da-amiran b’alma,
v’im’ru
Amein.

Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all

From Rosh Hashanah to Yom Kippur substitute: far above all
blessings and hymns, praises and consolations which we utter in the world, and let us say Amein.

When the Torah is not read, we continue with Ashrei on p. 76 (upper numbers) / p. 152 (lower numbers)
On fast days, and between *Rosh Hashanah* and *Yom Kippur*, we add the following prayer. The ark is opened and we rise.

### Avinu Malkeinu (Our Father, Our King)

Avinu Malkeinu, chatanu l’fanecha.
Avinu Malkeinu, ein lanu melech ela
Atah.
Avinu Malkeinu, asei imanu l’ma-an sh’mecha.

Avinu Malkeinu, bateil mei-aleinu kol g’zeirut kashot.
Avinu Malkeinu, bateil mach’sh’vot son’einu.
Avinu Malkeinu, hafeir atzat oy’veinu.
Avinu Malkeinu, kalei kol tzar umas’tein mei-aleinu.
Avinu Malkeinu, kalei dever v’cherev v’ra-av ush’vi umash’chit v’avon ush’mad mib’nei v’ritecha.

Avinu Malkeinu, s’lach um’chal l’chol avonoteinu.
Avinu malkeinu, m’chei v’ha-aveir p’sha-einu v’chatoteinu mineged einecha.
Avinu Malkeinu, hachazireinu bit’shuvah sh’leimah l’fanecha.
Avinu Malkeinu, sh’lach r’fu-ah sh’leimah l’cholei amecha.
Avinu Malkeinu, zoch’reinu b’tikaron tov l’fanecha.
Between Rosh Hashanah and Yom Kippur:

Avinu Malkeinu, kot’veinu b’seifer chayim tovim
Avinu Malkeinu, kot’veinu b’seifer g’ulah vishu-ah.
Avinu Malkeinu, kot’veinu b’seifer parnasah v’chal’kalah.
Avinu Malkeinu, kot’veinu b’seifer z’chuyot.
Avinu Malkeinu, chadeish aleinu shanah tovah.

On fast days:

Avinu Malkeinu, zochreinu l’chayim tovim.
Avinu Malkeinu, zochreinu lig’ulah vishu-ah.
Avinu Malkeinu, zochreinu l’far’nasah v’chal’kalah.
Avinu Malkeinu, zochreinu lis’lichah um’chilah.
Avinu Malkeinu, bareich aleinu shanah tovah.
We continue on all days (fast days and between Rosh Hashanah and Yom Kippur):

Avinu Malkeinu, hatz’mach lanu y’shu-ah b’karov.
Avinu Malkeinu, hareim keren Yisra-eil amecha.
Avinu Malkeinu, sh’ma koleinu chus v’racheim aleinu.
Avinu Malkeinu, kabeil b’rachamim uv’ratzon et t’filateinu.
Avinu Malkeinu, na al t’shiveinu reikam mil’fanecha.
Avinu Malkeinu, z’chor ki afar anachnu.
Avinu Malkeinu, chamol aleinu v’al olaleinu v’tapeinu.
Avinu Malkeinu, asei l’ma-an harugim al Sheim kod’shecha.
Avinu Malkeinu, asei l’ma-an t’vuchim al yichudecha.
Avinu Malkeinu, asei l’ma-an ba-ei va-eish uvmayim al kidush Sh’mecha.
Avinu Malkeinu, asei l’ma-an’cha im lo l’ma-aneinu.

Avinu Malkeinu, choneinu va-aneinu, ki ein banu ma-asim, asei imanu tz’dakah vachesed v’hoshi-einu.

The ark is closed and we are seated.
### Our Father, Our King

- **Weekdays**: 
  - Have sinned before You. 
  - Have no King except You. 
  - Act kindly towards us for the sake of Your Name.

- **Weekdays**: 
  - Cancel all harsh decrees concerning us. 
  - Cancel the designs of those who hate us. 
  - Thwart the plans of our enemies. 
  - Rid us of all oppressors and adversaries. 
  - Remove pestilence, sword, famine, captivity, destruction, and iniquity from the members of Your covenant.

- **Weekdays**: 
  - Forgive and pardon all of our iniquities. 
  - Blot out and remove our transgressions and sins from before Your eyes. 
  - Bring us back in wholehearted repentance before You. 
  - Send complete healing to the sick among Your people.

#### Between Rosh Hashanah and Yom Kippur:

- Inscribe us in the book of life and goodness. 
- Inscribe us in the book of redemption and salvation. 
- Inscribe us in the book of livelihood and sustenance. 
- Inscribe us in the book of merits. 
- Inscribe us in the book of pardon and forgiveness.

#### On Fast Days:

- Remember us for life and goodness. 
- Remember us for redemption and salvation. 
- Remember us for livelihood and sustenance. 
- Remember us for merits. 
- Remember us for pardon and forgiveness.

#### We continue on all days (fast days and between Rosh Hashanah and Yom Kippur):

- Cause deliverance to spring forth for us. 
- Raise up the might of Your people Israel. 
- Hear our voices and have mercy upon us. 
- Accept our prayers with mercy and favor. 
- Please do not turn us away empty-handed from before You. 
- Have compassion on us, our children, and our babies. 
- Do this for the sake of those who were slain for Your holy Name. 
- Do this for the sake of those who were killed for Your Oneness. 
- Do this for the sake of those who went through fire and water for Your holy Name. 
- Do this for Your sake if not for ours.

- Show us favor and answer us, though we have no good deeds; deal with us justly and kindly and redeem us.
Tachanun is not said on certain days, since it includes confession of sin and supplication. It is not recited on: Shabbat, Festivals (Pesach, Shavuot, Sukkot), Rosh Chodesh (the new moon), the day before Rosh Hashanah, from the day before Yom Kippur until after Rosh Chodesh Cheshvan, Chanukah, Tu BiSh’vat (the new year of trees), Purim and Shushan Purim, the entire month of Nisan, Yom Ha-atzmaut (Israel Independence Day), Pesach Sheni (second Pesach - the 14th of Iyar), Lag B’omer (the 33rd day of the Omer) Yom Yerushalayim (Jerusalem Day), Rosh Chodesh Sivan through the 8th of Sivan, Tisha B’av, and Tu B’av.

It is also omitted at the mincha service prior to each of these days.

We also omit Tachanun on the day of a bris if a parent, sandek, or mohel is present, during the week following a wedding if the bride or groom is present, and in a house of mourning.

On Monday and Thursday, Tachanun begins here. On other days, we begin on p. 61 (upper numbers) / p. 132 (lower numbers)

Tachanun (Supplications)

V’hu rachum y’chapeir avon
v’lo yashchit,
v’hirba l’hashiv apo
v’lo ya-ir kol chamato.
Atah, Adonai, lo tich’la
rachamecha mimenu,
chas’d’cha va-amit’cha tamid yitz’runu.
Hoshi-einu, Adonai Eloheinu,
v’kab’tzeinu min hagoyim,
l’hodot l’sheim kod’shecha,
l’hish’tabei-ach bit’hilatecha.

And He, the Merciful One, forgives iniquity and does not destroy, withdrawing His anger and not arousing all of His rage. You, Adonai, do not keep Your mercy from us, and may Your kindness and truth always protect us. Deliver us, Adonai our God, and gather us from among the nations to give thanks to Your holy Name and to be extolled with Your praise.
If You, God my Master, should remember sin, who could survive? But with You there is forgiveness, that You may be revered. Do not deal with us in accordance with our sins, or repay us for our iniquities, but though they testify against us act for Your Name’s sake.

On days other than Monday and Thursday, Tachanun begins here.

When reciting this series of prayers in the presence of a Torah scroll, our distress is so great that we cannot hold up our heads. Rest your head on your left forearm unless you are wearing tefillin on that arm, in which case rest your head on your right forearm.

And David said to Gad: “My distress is great. Let us fall into the hand of Adonai for His mercy is great, but do not let me fall into the hand of man.”

Merciful and gracious One, I have sinned before You. Adonai, full of mercy, have mercy on me and accept my entreaties.
Adonai, do not chastise me with Your anger or rebuke me with Your rage. Be gracious to me, Adonai, for I am desolate; heal me, Adonai, for I am terrified to my bones. My soul is terrified also; and You, Adonai, how long? Return, Adonai, and free my soul; deliver me for the sake of Your lovingkindness. In death there is no remembrance of You, and who will thank you in the lower world? I am worn out with sighing, and I cause my bed to float every night with my tears, melting my couch. My eye is dimmed with anger, aged because of my tormentors. Depart from me, all evil ones, for Adonai has heard my weeping voice. Adonai has heard my entreaty, and will accept my prayer. All my adversaries will be ashamed and terrified; they will return and be instantly ashamed.
Guardian of Israel, guard the remnant of Israel, and do not let perish those who say “Hear, O Israel.”

Guardian of the unique nation, guard the remnant of the unique people and do not let perish those who proclaim Your Unity: “Adonai is our God, Adonai is One.”

Guardian of the holy nation, guard the remnant of the holy people and do not let perish those who repeat the threefold sanctification of Your holiness.

Be appeased by our pleas for mercy and our supplications; be appeased and conciliated to this afflicted generation, as there is no one else to help.
And as for us, we do not know what to do, but our eyes are on You. Remember Your mercies, Adonai, and Your kindness from the beginning of the world. May Your kindness be upon us as we have waited for You. Remember not the sins of our ancestors. Come swiftly to us with mercy, for we have been brought very low. Be gracious to us, Adonai, be gracious to us for we are full of humiliation. In anger remember to have compassion, for You know how we are made, and are mindful that we are dust. Help us, God of our deliverance, for the sake of Your Glorious Name. Save us and atone for our sins, for the sake of Your Name.
Chatzi Kaddish (Half Kaddish)

Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say  

Amein. May God’s great Name be blessed forever and for all time.

Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all

blessings and hymns, praises and consolations which we utter in the world, and let us say  

Amein.
On Monday and Thursday, when *Tachanun* is recited, we add:

<table>
<thead>
<tr>
<th>Hebrew Text</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>אֵל אִרָךְ אֵפִים וּרְבָּ חֵסֶד וַאֲמֶת, אֵל בַּאֲפֶק תְּחִכִּינוּ.</td>
<td>Almighty, Who is slow to anger and full of kindness and truth, do not chastise us in Your anger.</td>
</tr>
<tr>
<td>חֶשְׁבָּה יְהוָה עֲלֵי עֹמֶךָ, וֹרְשֵׁיָבֵנוּ מָכֵל רֵצִים.</td>
<td>Adonai, spare Your people and deliver us from all evil.</td>
</tr>
<tr>
<td>חַטָּאנוּ לְךָ אֲדֹנָי, שֶׁלַח נָא קוֹרֵב רַחֲמֵךְ, אֵל.</td>
<td>We have sinned against You, Master. Forgive, please, with Your great mercy, Almighty.</td>
</tr>
</tbody>
</table>

| Eil Erech apayim v’rav chesed ve-emet, al b’ap’cha tochicheinu. | Almighty, Who is slow to anger and full of kindness and truth, do not chastise us in Your anger. |
| Chusah Adonai al amecha, v’hoshi-einu mikol ra. | Adonai, spare Your people and deliver us from all evil. |
| Chatanu l’cha Adon, s’lach na k’rov rachamecha, Eil. | We have sinned against You, Master. Forgive, please, with Your great mercy, Almighty. |
Vay’hi Bin’so-a (When the Ark Traveled)

Whenever the Ark traveled, Moses would say: “Rise, Adonai, and let Your enemies be scattered, and may those who hate You flee before You.” For from Zion the Torah will go forth, and the word of Adonai from Jerusalem. Blessed is God Who gave the Torah to God’s people Israel in holiness.

The Hazzan continues.
We face the Ark and bow on “Gad’lu”, standing again at “Ladonai”.

Declare the greatness of Adonai with me, and let us exalt God’s Name together.
The Torah is taken on a *hakkafah*, a circuit of the room. We touch the Torah with our tzitzit or prayerbooks and then kiss them, as a sign of our respect and love for God’s teachings.

L’cha Adonai hag’dulah
v’hag’vurah v’hatif’eret
v’haneitzach v’hahod,
ki chol bashamayim uva-aretz,
l’cha Adonai hamam’lachah
v’hamit’nasei l’chol l’rosh.

Rom’mu Adonai Eloheinu
v’hish’tachavu
lahadom rag’lav, kadosh Hu.
Rom’mu Adonai Eloheinu,
v’hish’tachavu
l’har kod’sho,
ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the might, the glory, the victory, and the beauty; everything in heaven and on earth is Yours. Dominion is Yours, Adonai, and You are uplifted over all rulers. Exalt Adonai our God, and prostrate yourselves at God’s footstool, for God is holy. Exalt Adonai our God, and prostrate yourselves at God’s holy mountain, for Adonai our God is holy.

The Torah scroll finishes its circuit and is laid down. We are seated.
Before the Torah is read, the gabbai or Torah reader recites:

Merciful Father, have compassion on the people You have borne. Remember the covenant with the patriarchs, and save our souls from evil times. Rebucre the evil inclination from those You have borne, grant us eternal survival, and in Your goodness, fulfill our requests for deliverance and mercy.

V’tigaleh v’teira-eh malchuto aleinu
biz’man karov,
v’yachon p’leitateinu uf’leitat amo beit Yisra-eil
l’chein ul’chesed, ul’rachamim ul’ratzon,
v’nomar: Amein.

Hakol havu godel leiloheinu,
ut’nu chavod latorah.

(Kohein, k’rav:
y’a-amod ____ ben ____ hakohein.):

Baruch shenatan Torah l’amo Yisra-eil
bik’dushato.

The congregation recites together with the gabbai or Torah reader:

V’atem had’veikim Badonai Eloheichem,
chayim kul’chem hayom.

May God’s sovereignty be revealed to us soon, and may He be gracious to the remnant of His people, the House of Israel, with favor, kindness, compassion, and mercy, and let us say Amein. Let us attribute greatness to our God, and give honor to the Torah. (Kohein, come forward. Arise, ____ son of ____ the Kohein.) Blessed is the One Who gave the Torah to His people Israel in holiness.

And you who cling to Adonai your God are alive, all of you, today.
Birchot Ha-Torah (Torah blessings)

Before the Torah is read, the person honored with an aliyah recites:

<table>
<thead>
<tr>
<th>Baruch Atah ha-Kohen</th>
<th>Baruch Adonai Ham‘vorach</th>
</tr>
</thead>
<tbody>
<tr>
<td>v’al tishkachechu</td>
<td>l’olam va-ed.</td>
</tr>
</tbody>
</table>

The congregation responds:

| Baruch Adonai Ham‘vorach | l’olam va-ed. |

The honoree repeats:

| Baruch Adonai Ham‘vorach | l’olam va-ed. |

The honoree continues:

<table>
<thead>
<tr>
<th>Baruch Atah Adonai,</th>
<th>Eloheinu Melech ha-olam,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asher bachar banu</td>
<td>Mikol ha-amim,</td>
</tr>
<tr>
<td>V’natan lanu et Torato.</td>
<td>Notein ha-Torah.</td>
</tr>
</tbody>
</table>

Bless Adonai, Who is blessed.
Blessed is Adonai, Who is blessed forever and ever.
Blessed are You, Adonai our God, King of the Universe, Who chose us from among all peoples and gave us Your Torah. Blessed are You, Adonai, Giver of the Torah.
Following the Torah reading, the honoree recites:

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
asher natan lanu Torat emet,
v’chayei olam nata b’tocheinu.
Baruch Atah Adonai,
notein ha-Torah.

Blessed are You, Adonai our God, King of the Universe, Who gave us the Torah of truth, and planted eternal life within us. Blessed are You, Adonai, Giver of the Torah.

The Birkat ha-Gomel prayer is recited by those who have survived a life-threatening event, including serious illness, overseas trip, childbirth, etc.

Birkat ha-Gomel

The following is recited by the gomel.

Baruch Atah Adonai,
Eloheinu Melech Ha-olam
hagomeil l’chayavim tovot,
sheg’malani kol tov.

Blessed are You, Adonai our God, King of the universe, Who bestows goodness upon the undeserving, Who has bestowed every goodness upon me.

The entire congregation makes this response with one voice. When there are different Hebrew word options, the first one is for a man and (the one in parentheses is for a woman).

Mi sheg’malcha/(sheg’maleich)
kol tov

Ho sheg’maleich/(gimalech)
kol tov selah.

May God Who has bestowed goodness on you, continue to give you every goodness.
Chatzi Kaddish (Half Kaddish)

Yit'gadal v'yit'kadash
sh’mei raba. [Amein.]

B’alma di v’ra kir’utei,
v’yam’lich malchutei

b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisra-eil,

ba-agala uviz’man kariv
v’im’ru Amein.

Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.

Yit’barach v’yishtabach
v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal
Sh’mei d’kud’sha b’rich Hu
l’eila min kol

b’rich Hu
l’eila ul’eila mikol

bir’chata v’shirata
tushb’chata v’nechemata,
da-amiran b’alma,
v’im’ru
Amein.

Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all

blessings and hymns, praises and consolations which we utter in the world, and let us say Amein.
V’zot Ha-Torah (This is the Torah)

V’zot ha-Torah,
asher sahm Moshe,
lf’nei b’nei Yisra-eil
al pi Adonai b’yad Moshe.

This is the Torah which Moses placed before the Children of Israel; from the mouth of Adonai with the hand of Moses.

Z’mirot (songs) for Torah dressing

Torah, Torah, Torah,
Torah, Torah, Torah,
Torah tzivah lanu Moshe.

Morasha k’hilat Ya-akov.

Eitz chayim hi
lamachazikim bah,
v’tom’cheha m’ushar.
D’racheha dar’chei no-am,
v’chol n’tivoteha shalom.
B’rachah Lifnei Ha-Haftarah (Blessing Before the Haftarah)

Baruch Atah Adonai
Eloheinu Melech ha-olam,
asher bachar
bin’vi-im tovim,
’ratzah v’div’reihem,
hane-emarim be-emet,
baruch Atah Adonai,
habocheir ba-Torah
uv’Moshe av’do,
uv’Yisra-eil amo,
uv’in’-ei ha-emet vatzedek.

Blessed are You, Adonai our God, King of the Universe, Who chose good prophets and was pleased with their words, which were spoken in truth. Blessed are You, Adonai, Who chooses the Torah and Moses, Your servant, and Israel, Your people, and the prophets of truth and righteousness.
B’rachot Acharei Ha-Haftarah (Blessings After the Haftarah)

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
tzur kol ha-olamim,
tzadik b’chol hadorot,
ha-Eil hane-eman
ha-omeir v’oseh,
ham’dabeir um’kayeim,
shekol d’varav emet vatzedek.

Ne-eman Atah Hu
Adonai Eloheinu,
v’ne-emanim d’varecha,
v’davar echad mid’varecha
achor lo yashuv reikam,
ki Eil Melech
ne-eman v’rachaman Atah.
Baruch Atah Adonai,
ha-Eil hane-eman
b’chol d’varav.

Racheim al Tziyon
ki hi beit chayeinu,
v’la-aluvat nefesh toshi-a
bim’heirah v’yameinu.
Baruch Atah Adonai,
m’samei-ach Tziyon b’vaneha.
Siddur Sim Shalom for Weekdays 73c

Blessed are You, Adonai our God, King of the Universe, Rock of all the worlds, Righteous in all generations, Almighty and faithful, Who says and does, Who speaks and fulfills, for all of Your words are true and righteous.

Reliable are You, Adonai our God, and reliable are Your words. Not one of them is ever retracted unfulfilled, for You are Almighty, King Who is dependable and merciful. Blessed are You, Adonai, the Almighty Who is reliable in all of His words.

Have compassion on Zion, the home of our life. Deliver the one whose soul is humiliated speedily, in our days. Blessed are You, Adonai, Who causes Zion to rejoice with her children.

Cause us to rejoice, Adonai our God, with Elijah the prophet, your servant, and with the kingdom of the House of David, Your anointed. May may he come swiftly, causing our hearts to exult. No stranger shall sit upon his throne, and no others will inherit his honor, for by Your holy Name, You swore to him that his light would never be extinguished. Blessed are You, Adonai, Shield of David.
Y’hal’lu - Hodo (They Will Praise - God’s Glory)

Praise the Name of Adonai, for God’s Name alone is exalted.

God’s glory is over the earth and the skies. God will raise the might of God’s people, which is praise for God’s faithful, for the children of Israel, for the people near to God. Praise God!

Psalm 24

L’david mizmor.

Ladonai ha-aretz um’lo-ah,

Ki Hu al yamim y’sadah

v’al n’harot y’chon’neha.

Mi ya-aleh v’har Adonai,

umi yakum bim’kom kod’ sho.

N’ki chapayim uvar leivav,

asher lo nasa lashav naf’shi

v’lo nishba l’mirna.

Yisa v’racha me’eit Adonai,

utz’daakah mei-Elohei yish’o.

Zeh dor dor’ shav,

m’vak’shei fanecha

Ya-akov, selah.
SIDDUR SIM SHALOM

Siddur Sim Shalom for Weekdays 74b

ויהיה על הגרדנים בראשיכם,
ויהיה על כל הארץ,
מי יש ה.sound תבריא,
יירש תבריא
ויהיה עוז וגבורה.

S’u sh’arim rasheichem,
v’hanas’u pit’chei olam,
v’yavo Melech hakavod.
Mi zeh Melech hakavod,
Adonai izuz v’gibor
Adonai gibor mil’chamah.
S’u sh’arim rasheichem,
us’u pit’chei olam,
v’yavo Melech hakavod.
Mi Hu zeh Melech hakavod,
Adonai tz’va-ot Hu Melech hakavod,
Selah.

David’s psalm. The earth and its splendor are Adonai’s; the world and its inhabitants. God founded it upon the seas, and set it firm upon flowing waters. Who may ascend the mountain of Adonai, and who may pray in God’s Sanctuary? Those of clean hands and pure hearts, who have not used God’s Name vainly, who have not sworn deceitfully, shall receive a blessing from Adonai, a just reward from the God of deliverance. Such are the people who seek Him, who long for the presence of Jacob’s God. Lift high your lintels, O you gates; open wide, you ancient doors, to welcome the glorious King. Who is the glorious King? Adonai, triumphant and mighty, Adonai, triumphant in battle. Lift high your lintels, O you gates; open wide, you ancient doors, to welcome the glorious King. Who is the glorious King? Adonai of hosts is the glorious King!
Whenever the Ark rested, Moses would say: “Return, Adonai, to the hosts of Israel. Arise, Adonai, unto Your place of rest, You and the Ark of Your strength. May Your priests be clothed in righteousness, and Your faithful sing for joy. For the sake of your servant David, do not reject Your anointed. A precious teaching I have given you; never forsake My Torah.

It is a tree of life to those who grasp it, and those who uphold it are fortunate. Its ways are pleasant and all of its paths are peace. Help us to return to You, Adonai, and we shall return; renew our days as of old.

The Torah scroll is returned to the Ark. The Ark is closed and we are seated.
Ashrei yosh’vei veitecha,
od y’hal’lucha selah.

Ashrei ha-am shekachah lo,
ashrei ha-am she-Adonai Elohayv.

T’hilah l’David,
Aromim’cha Elohai ha-Melech,
va-avar’chah Shim’cha l’olam va-ed.

B’chol yom avar’cheke,
va-ahal’lah Shim’cha l’olam va-ed.

Gadol Adonai um’hulal m’od,
v’lig’dulato ein cheiker.

Dor l’dor y’shabach ma-asecha,
ug’vurotecha yagidu.

Hadar k’vod hodecha,
v’div’rei nif’l’otecha asicha.

Ve-ezuz nor’otecha yomeiru,
ug’dulat’cha asap’renah.

Zeicher rav tuv’cha yabi-u,
v’tzid’kat’cha y’raneinu.

Chanun v’rachum Adonai,
erech apayim ug’dol cha-sed.

Tov Adonai lakol,
v’rachamav al kol ma-asav.

Yoducha Adonai kol ma-asecha,
vachasidecha y’var’chuchah.
K’vod malchut’cha yomeiru,
ug’vurat’cha y’dabeiru.

L’hodi-a liv’nei ha-adam g’vurotav,
uch’vod hadar malchuto.

Malchut’cha malchut kol olamim,
uemshalt’cha b’chol dor vador.

Someich Adonai l’chol hanof’lim,
v’zokeif l’chol hak’fufim.

Einei chol eilecha y’sabeiru,
v’atah notein lahem et och’lam b’ito.

Potei-ach et yadecha,
umas’bi-a l’chol chai ratzon.

Tzadik Adonai b’chol d’rachav,
v’chasid b’chol ma-asav.

Karov Adonai l’chol kor’av,
l’chol asher yik’ra-uhu ve-emet.

R’tzon y’rei-av ya-aseh,
v’et shav’atam yish’ma v’yoshi-eim.

Shomeir Adonai et kol ohavav,
v’eit kol har’sha-im yash’mid.

T’hilat Adonai y’dabeir pi,
vivareich kol basar

Sheim kod’sho l’olam va-ed.

Va-anach’nu n’vareich Yah,
mei-atah v’ad olam, hal’luyah.
Fortunate are those who dwell in Your house; may they continue to praise You.
Fortunate is the people whose lot is thus; fortunate is the people whose God is Adonai.
A Praise by David. I will exalt You, my God, the King; I will bless Your Name forever and ever.
Every day I will bless You; I will extol Your Name forever and ever.
Adonai is great and highly extolled; His greatness is unfathomable.
Your works will be praised by one generation to another; they will declare Your mighty acts.
I will tell of the splendor of Your glorious majesty; I will speak the words of Your wonders.
Of Your awesome might, they will speak; of Your greatness I will recount.
They will tell of your bountifulness; they will joyfully exult in Your righteousness.
Adonai is gracious and compassionate; He is slow to anger and great in kindliness.
Adonai is good to all; His mercy encompasses all His works.
All Your works will thank You, Adonai; Your pious ones will bless You.
They will speak of the honor of Your dominion; they will declare Your might.
Revealing to men His mighty acts; revealing the glorious splendor of His dominion.
Your dominion is the dominion for all times; Your dominion is in every generation.
Adonai supports all the fallen; Adonai straightens all the bent.
The eyes of all look to You expectantly; You give them their food at its proper time.
You open Your hand; you satisfy the desire of every living being.
Adonai is just in all His ways; Adonai is benevolent in all His deeds.
Adonai is near to all who call upon Him; near to all who call upon Him in truth.
The will of those who revere Him He fulfills; He hears their cry and delivers them.
Adonai watches over all those who love Him; he will destroy all the wicked.
Praise of Adonai, my mouth will declare; all flesh will bless His holy Name forever and ever.
And we will bless God from now to eternity. Praise God!
Psalm 20

לֶמֶנֶץַיָּהוּ מִזְמוֹר לְדָוִד...  

To the One who grants victory: a psalm of David. May Adonai answer you on your day of distress, may the Name of Jacob’s god give your strength. May He send you help from the Sanctuary, and support from Zion. May He remember your meal offerings and accept your sacrifices. May He grant you what your heart desires, and fulfill all of your plans. We will sing at Your salvation, and raise our banners in the Name of our God. May Adonai fulfill all of your desires. Now I know that Adonai has redeemed his anointed one, and will answer him from His holy heavens with the deliverance of His mighty right hand. Some count on chariots and horses, but as for us, we will call on the Name of Adonai, our God. They have bowed down and fallen, but we have arisen and stand firm.

יהוה הושיענו,  

haMelech ya-aneinu v’yom kor’einu.

Adonai, deliver us; the King will answer us on the day that we call.
And the Redeemer will come to Zion, to the ones of Jacob who repent, says Adonai. And for me, this is my covenant with them, said Adonai. My spirit is on you, and my words are in your mouth. They shall not leave your mouth, or the mouths of your children or your children’s children, from now to forever, said Adonai. You, Holy One, are enthroned on the praises of Israel. The angels call to each other, saying: “Holy, Holy, Holy is the Lord of Hosts, all the earth is full of His glory.” They give each other permission to say: “The highest heaven is holy, the house of His Spirit; holy on earth are His powerful works; holy now and forever is the Lord of Hosts, the whole earth is full of His glory.” A wind lifted me, and behind me I heard a great rushing sound: “Blessed is the glory of Adonai from His place.” “A wind lifted me, and behind me I heard a great rushing sound of those uttering praises, saying: “Blessed is the glory of Adonai from the house of His Spirit.” Adonai will reign forever and ever. Adonai’s kingdom is forever and ever. Adonai, God of Abraham, Isaac, and Israel, our ancestors, guard this forever as the intention of Your people’s hearts; direct their hearts to You. And He, the Merciful One, forgives iniquity and does not destroy, withdrawing His anger and not arousing all of His rage. For You, my Master, are good and forgive, and You show great kindness to all who call on You. Your righteousness is forever and Your Torah is true. You will grant truth to Jacob, kindliness to Abraham, as you swore to our ancestors from days of old. Blessed is my Master by day, He loads us each day, the Almighty Who is our deliverance, selah. The Lord of Hosts is with us, the God of Jacob is our fortress, selah. Happy is the man who trusts in you, Lord of Hosts. Adonai, deliver us; the King will answer us on the day we call. Blessed is He, our God, Who made us for His glory, separating us from those who stray, giving us the Torah of truth, and implanting in us eternal life. May He open our heart to His Torah, placing in our hearts love and fear of Him, to do His will and serve him with a perfect heart, so that our labors will not be in vain and we will not be dismayed. May it be Your will, Adonai our God and God of our ancestors, that we keep Your statues in this world, and that we are able to inherit the goodness and blessing of the days of the Messiah and life in the world to come. In order that I will sing of Your glory, and not be still, Adonai my God, I will thank You forever. Blessed is the one who trusts Adonai, for whom Adonai is his security. Trust in Adonai until the end of days, because in Adonai is eternal strength.

And those who know Your name trust You, for You have never forsaken those who sought you, Adonai. Adonai longed, because of His righteousness, to make the Torah great and glorious.

On Rosh Chodesh and Chol Hamo-ed, we continue with Chatzi Kaddish on p. 101 (upper numbers) / p. 428 (lower numbers).
Kaddish Shaleim (Full Kaddish)

Yit'gadal v’yit’kadash
sh’mei raba. [Amein.]
B’alma di v’ra kir’utei,
v’yam’lich malchutei
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisra-eil,
ba-agala uviz’man kariv
v’im’ru Amein.

Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.

Yit’barach v’yishtabach
v’yitpa-ar v’yitnomam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal
Sh’mei d’kud’sha
b’rich Hu

l’eila min kol
From Rosh Hashanah to Yom Kippur substitute:

l’ela l’tula melk
bir’chata v’shirata
tushb’chata v’nechemata,
da-amiran b’alma,
v’im’ru
Amein.

From Rosh Hashanah to Yom Kippur substitute:
l’ela ul’eila mikol
Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time.

Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all blessings and hymns, praises and consolations which we utter in the world, and let us say Amein. May there be acceptance of the prayers and supplications of the entire House of Israel before their Father in heaven, and let us say Amein. May there be great peace from heaven, and life for us and for all Israel, and let us say Amein. May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say Amein.
Please rise for the *Aleinu* prayer. During this prayer, we bow during "Kor’im umishtachavim umodim, lif’nei Melech" ("kor’im umishtachavim umodim, lif’nei Melech") in the following manner: during "Kor’im" bend your knees, during "umish’tachavim umodim" bow from the waist, and stand upright again during "lif’nei Melech".

**Aleinu (We will Praise)**

Aleinu l’shabei-ach  
la-Adon hakol,  
lateit g’duleah  
I’yotzeir b’reishit,  
shelo asanu  
k’goyei ha-aratzot  
v’lo samanu  
k’mishp’chot ha-adamah,  
shelo sam chelkeinu kahem,  
v’goraleinu k’chol hamonam.

Va-anach’nu kor’im  
umishtachavim umodim  
lif’nei Melech,  
mal’chei ham’lachim,  
ha-Kadosh baruch Hu.

Shehu noteh shamayim  
v’yoseid aretz,  
umoshav y’karo  
bashamayim mima-al,  
ush’chinat uzo  
b’gov’hei m’romim,
Siddur Sim Shalom for Weekdays 81b

Hu Eloheinu, ein od.
Emet Malkeinu, efes zulato,
kakatuv b’Torato:
v’yadata hayom
vahasheivota el l’vavecha,
ki Adonai, Hu ha-Elohim,
bashamayim mima-al,
v’al ha-aretz
mitachat, ein od.

Al kein n’kaveh l’cha Adonai Eloheinu,
lir’ot m’heira b’tif’eret uzecha,
l’ha-avir gilulim min ha-aretz
v’ha-elilim karot yikareitun,
l’takein olam b’malchut Shaddai,
v’chol b’nei vasar yik’r’u viSh’mecha,
l’haf’not eilecha kol rish’ei aretz.
Yakiru v’yeid’u kol yoshvei teivel
ki l’cha tichra kol berech,
tishava kol lashon.
L’faneca Adonai Eloheinu
yik’r’u v’yipolu.
V’lich’vod Shim’cha y’kar yiteinu,
vikab’lu chulam
et ol malchutecha
v’tim’loch aleihem m’heirah
l’olam va-ed,
We must praise the God of all, the Maker of heaven and earth, Who has set us apart from the other families of the earth, giving us a destiny unique among the nations. Therefore we bow in awe and thanksgiving before the One who is King over all, the Holy and Blessed One.

You spread out the heavens and established the earth; You are our God; there is none else. In truth You alone are our Sovereign God, as it is written: “Know then this day and take it to heart: Adonai is God in the heavens above and on the earth below; there is none else.”

We therefore put our hope in You, Adonai our God, to soon see the glory of Your might in banishing idolatry from the earth, and the false gods will be completely exterminated, to perfect the world as the dominion of God. And all people will invoke Your Name, to turn back to You, all the wicked of the earth. They will realize and know, all who live in the world, that to You, every knee must bend, every tongue must swear allegiance. Before You, Adonai our God, they will bow and prostrate themselves, and give honor to the glory of Your Name. And they will all accept the yoke of Your sovereignty, and You will reign over them, soon, forever and ever. For sovereignty is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: “Adonai will reign forever and ever.”

As it is said: “And Adonai will be King over the whole world; on that day, Adonai shall be One and God’s Name One.”
Kaddish Yatom (Mourner’s Kaddish)

Yit’gad al v’yit’kadash
sh’mei raba. [Amein.]

B’alma di v’ra kir’utei,
v’yam’lich malchutei
b’chayeichon uv’yomeichon
uv’chaye i d’chol beit Yisra-eil,
ba-agala uviz’man kariv
v’im’ru Amein.

Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.

Yit’bara ch v’yish tabach
v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal
Sh’mei d’kud’sha

b’rich Hu

l’eila min kol

From Rosh Hashanah to Yom Kippur substitute:

l’eila ul’eila mikol

bir’chata v’shirata
tushb’chata v’nechemata,
da-amiran b’alma,
v’im’ru

Amein.
Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all blessings and hymns, praises and consolations which we utter in the world, and let us say Amein. May there be great peace from heaven, and life for us and for all Israel, and let us say Amein. May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say Amein.
During Sukkot, except on Shabbat, we bless the lulav before beginning the recitation of Hallel. This is customarily done in the following manner:

The entire lulav (palm branch, myrtles, and willows) is held in the right hand with the spine facing you, two willows on the left, and three myrtles on the right.

The etrog is held in the left hand, touching the lulav, with the pitam (not the stem, the protrusion on the other end) down.

After the blessing is said, the etrog is reversed so that the pitam is facing up, and the two are shaken together (keeping them touching one another).

We shake them three times in each direction, in this order: East, South, West, North, towards Heaven, and towards the Earth.

We praise You, Eternal God, King of the universe: You make us holy with Your mitzvot, and command us concerning the taking of the lulav.

On the first day of Sukkot, we add the Shehecheyanu blessing:

Blessed are You, Adonai our God, King of the Universe, Who has kept us alive, sustained us, and brought us to this season.

These “four species” are often described as representing the people Israel – those with learning and good deeds, those with learning alone, those with good deeds alone, and those with neither. Without one of the parts of the lulav, we could not shake it; without every one of the Children of Israel, we are incomplete.
Hallel (Thanksgiving)

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
asher kid’shanu
b’mitz’votav v’tzivanu
lik’ro et ha-haleil.

We praise You, Eternal God, King of the universe: You make us holy with Your mitzvot, and command us to recite the Hallel.

Psalm 113

Hal’luyah hal’lu
av’dei Adonai,
hal’lu et Sheim Adonai.
Y’hi Sheim Adonai m’vorach
mei-Atah v’ad olam.
Mimiz’rach shemesh
ad m’vo-o
m’hulal Sheim Adonai.
Ram al kol goyim Adonai,
al hashamayim k’vodo.
Mi Kadonai Eloheinu,
hamag’bahi lashavet,
hamash’pili lir’ot,
bashamayim uva-aretz.
Praise God! Praise, you servants of Adonai, praise the Name of Adonai. The Name of God will be blessed from now until forever. From the rising of the sun to its setting, the Name of Adonai will be praised. Adonai is high above all nations, God’s glory is above the heavens. Who is like Adonai, our God, dwelling on high yet looking down so low in the heavens and upon the earth? God raises up the poor from the dust, from the dunghills God lifts up the needy, seating them with the nobles of God’s people. God returns the barren woman to her home as a joyful mother of children. Praise God!

Psalm 114

B’tzeit Yisra-eil mi-Mitz’rayim,
beit Ya-akov mei-am lo-eiz.
Hay’tah Y’hudah l’kod’sho,
Yisra-eil mam’sh’lotav.
Hayam ra-ah vayanos,
ha-Yardein yisov l’achor.
Heharim rak’du
ch’eilim,
g’va-ot
civ’nei tzon.
Mah l’cha hayam
ki tanus
ha-Yardein
tisov l’achor.
Heharim tir’k’du
ch’eilim,
g’va-ot
kiv’nei tzon.
Milif’nei adon
chuli aretz,
milif’nei
Elo-ah Ya-akov.
Ha-hof’chi hatzur
agam mayim,
chalamish
I’ma’y’no mayim.

When Israel went out of Egypt, the house of Jacob from an alien people, Judah became God’s holy nation, and Israel, God’s domain. The sea saw them and fled, the Jordan turned back in its course; the mountains skipped like rams, and the hills like lambs. What troubles you, sea, that you flee; Jordan, that you turn backwards? Mountains, that you skip like rams; hills, like lambs? Tremble, O earth, before your Master, before the God of Jacob, Who turns the rock into a pool of water, the flintstone into a fountain.
Psalm 115:1-11

Lo lanu Adonai, lo lanu....

Not for our sake, Adonai, not for our sake, but for the sake of Your Name give honor, for the sake of Your lovingkindness and truth. Why should the nations be able to say, “Where now is their God?” Our God is in heaven, doing whatever He wills. Their idols are silver and gold, the products of human hands. They have a mouth but cannot speak, eyes but cannot see, ears but cannot hear, a nose but cannot smell, hands but cannot feel, feet but cannot walk, they cannot make a sound in their throat. Their makers, and all who trust in them, shall become like them.

Yisra-eil b’tach Badonai,
ezram umaginam Hu.
Beit Aharon bit’chu Vadonai,
ezram umaginam Hu.
Yir’ei Adonai bit’chu Vadonai,
ezram umaginam Hu.

Let Israel trust in Adonai, for God is their help and their shield. Let the House of Aaron trust in Adonai, for God is their help and their shield. Let those who fear God trust in Adonai, for God is their help and their shield.
Adonai, will remember us and bless us: God will bless the House of Israel, God will bless the House of Aaron, and God will bless those who fear God, the small ones along with the great. May Adonai increase your blessings, you and your children. Blessed are you unto Adonai, Creator of heaven and earth. The heaven is the heaven of Adonai, but the earth God gave to us. The dead do not praise God, neither do those who go down into silence. But we will bless God from now until forever. Praise God!

There are three groups of people listed in this psalm - the House of Israel, the House of Aaron (priests), and “those who fear God”. Who is in this third group? The rabbis teach us that this refers to converts – those who have chosen a Jewish life out of reverence for and awe of God.
Psalm 116:1-11

Ahav’ti ki yish’ma Adonai, et koli tachanunai...

I love knowing that Adonai hears my voice, my prayers. Because God hears me, I will call on Him throughout my days. The cords of death surrounded me; the grave held me in its grip, I encounter trouble and sorrow. I called on the Name of Adonai, “I beseech You, Adonai, save my soul.” God is gracious, righteous, and compassionate, protecting the simple – I was brought low and God delivered me. Be at ease once again, my soul, for Adonai has rewarded you bountifully. God has delivered me from death, my eye from tears, my foot from stumbling.

Et’haleich lifnei Adonai, b’artzot hachayim.

I shall walk before Adonai in the land of the living. I kept my faith even when when I said, “I suffer greatly.” I said in my haste, “All people are deceitful.”

Psalm 116:12-19

Mah ashiv Ladonai, kol tag’mulohi alai...

How can I repay Adonai for all the rewards He has given to me? I will raise the cup of deliverance and call upon the Name of Adonai. I will fulfill my vows to Adonai in the presence of all His people. Grievous is the death of the pious in Adonai’s sight. I beseech You, Adonai, for I am Your servant, the son of Your maidservant; You have loosed my bonds.

L’cha ezbach zevach todah uv’Sheim Adonai ekra.

To You will I bring an offering of thanksgiving, and call upon the Name of Adonai. I will fulfill my vows to Adonai in the presence of all God’s people, in the courtyard of the House of God, in the midst of Jerusalem. Praise God!
Psalm 117

Praise Adonai, all nations; extol God, all peoples. God’s kindness has overwhelmed us; God’s truth endures forever. Halleluyah!

During Sukkot, we wave the lulav during the beginning and middle of Psalm 118. The lulav and etrog are held as in the first shaking, and shaken three times in the specified direction during the following words:

- "Hodu" (East), "Ki" (South), "Tov" (West), "Ki" (North), "L’olam" (Up) "Chasdo" (Down);
- "Yomar" (E), "Yisra-eil" (S&W), "Ki" (N), "L’olam" (Up) "Chasdo" (Down);
- The lulav is never shaken on the word “Adonai”.

Psalm 118:1-20

Hodu Ladonai ki tov,
ki l’olam chasdo.
Yomar na Yisra-eil,
ki l’olam chasdo.
Yom’ru na veit Aharon,
ki l’olam chasdo.
Yom’ru na yir’ei Adonai,
ki l’olam chasdo.
Min hameitzar karati Yah,
anani vamer’chav Yah.
Anani vamer’chav Yah.
Adonai li lo ira,
mah ya-aseh li adam.
Adonai li b’oz’rai,
va-ani er’eh v’son’ai.
Tov lachasot Badonai,
mib’to-ach ba-adam.
Tov lachasot Badonai,
mib’to-ach bin’divim.
Kol goyim s’vavuni
b’Sheim Adonai ki amilam.
Sabuni gam s’vavuni
b’Sheim Adonai ki amilam.
Sabuni chid’vorim
do-achu k’eish kotzim,
b’Sheim Adonai amilam.
Dacho d’chitani lin’pol,
Vadonai azarani.
Ozi v’zim’rat Yah,
vay’hi li lishu-ah.
Kol rinah vishu-ah
b’ohalei tzadikim,
y’min Adonai osah chayil.
Y’min Adonai romeimah,
y’min Adonai osah chayil.
Lo amut ki ech’yeh,
va-asapeir ma-asei Yah.
Yasor yis’rani Yah,
v’lamavet lo n’tanani.
Praise Adonai, for God is good: God’s love endures forever. Let the House of Israel declare: God’s love endures forever. Let the House of Aaron declare: God’s love endures forever. Let those who revere Adonai declare: God’s love endures forever.

In distress I called to Adonai, Who answered and set me free. Since Adonai is with me, I shall not fear, for what can mortals do to me? With Adonai at my side to help me, I will see my enemies’ defeat. It is better to take refuge on Adonai than to trust in mortals, to take refuge in Adonai than to trust in the powerful. Though all nations surrounded me, in Adonai’s Name I cut them down. Though they surrounded me like bees, like a thorn fire they were extinguished; in Adonai’s Name I cut them down. I was pushed again and again to fall, but Adonai helped me. God’s strength and might was my deliverance. Joyous song and deliverance sound from the tents of the righteous; the hand of Adonai performs mighty deeds. I shall not die, but live, to recount the deeds of Adonai. Adonai has severely chastised me, but did not condemn me to death.

Open for me the gates of righteousness; I will enter them to praise Adonai. This is the gate of Adonai; the righteous shall enter it.
During Sukkot, we wave the lulav during the beginning and middle of Psalm 118. The lulav and etrog are held as in the first shaking, and shaken three times in the specified direction during the following words: “Ana” (E), “Hoshi-a” (S & W), “Ana” (N), “Hoshi-a” (Up & Down).

The lulav is never shaken on the word “Adonai”.

**Psalm 118:21-29**

Each of the following four verses is recited twice.

Od’cha ki anitani,
vat’hi li lishu-ah.
Eh-ven ma-asu habonim,
hay’ta l’rosh pinah.
Mei-eit Adonai hay’ta zot,
hi nif’lat b’eineinu.
Zeh hayom asah Adonai,
nagilah v’nis’m’cha vo.

I praise You for having answered me; You have been my deliverance. The stone that the builders rejected has become the cornerstone. This is the Adonai’s doing; it is marvelous in our eyes. This is the day that Adonai has made; let us exult and rejoice in it.

The Hazzan chants each phrase, which is then repeated by the congregation.

Ana Adonai hoshi-ah na.
Ana Adonai hoshi-ah na.
Ana Adonai hazi’lichah na.
Ana Adonai hazi’lichah na.

We beseech you, Adonai, deliver us.
We beseech you, Adonai, deliver us.
We beseech you, Adonai, help us prosper.
We beseech you, Adonai, help us prosper.
Each sentence in this portion of Psalm 118 is recited twice.

Baruch haba b’Sheim Adonai,
beirach’nuchem mibeit Adonai.

Eil Adonai vaya-er lanu,
is’ru chag ba-avotim
ad karnot hamiz’bei-ach.

Eli Atah v’odeka
Elohai arom’meka.

Hodu Ladonai ki tov,
ki l’olam chasdo.

Blessed is the one who comes in the Name of Adonai; we bless you from the house of God. Almighty God gave us light; bind the sacrifices and bring them to the corners of the Altar. You are my God, and I will give thanks to You; My God, I will exalt You. Give thanks to God for God is good; God’s lovingkindness lasts forever.

You will be praised, Adonai our God, by all Your works, Your pious ones, the righteous who do Your will, and all of Your people, the House of Israel. They will thank and bless you, praise and exalt Your Name, our King.

Ki l’cha tov l’hodot ul’Shim’cha na-eh l’zameir,
ki mei-olam v’ad olam Atah Eil.

Baruch Atah Adonai,
Melech m’hulal batishbachot.

To You it is good to give thanks; to Your Name it is fitting to sing praises. You are God, from this world to the next. Blessed are You, Adonai, King Who is exalted with songs of praise.


On Chanukah (except for Rosh Chodesh Tevet), Yom Ha-atzmaut, and Yom Yerushalayim, continue with Chatzi Kaddish on p. 63 (upper numbers) / p. 390 (lower numbers).
Chatzi Kaddish (Half Kaddish)

Yit'gadal v’yit’kadash
sh’mei raba. [Amein.]

B’alma di v’ra kir’utei,
v’yam’lich malchutei

b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisra-eil,

ba-agala uviz’man kariv

v’im’ru Amein.

Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.

Yit’barach v’yishtabach
v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal

Sh’mei d’kud’sha

b’rich Hu
l’eila min kol
bir’cha v’shirata
tushb’cha v’necemata,

da-amiran b’alma,

v’im’ru

Amein.

Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all blessings and hymns, praises and consolations which we utter in the world, and let us say Amein.

On Chanukah and Yom Haatzma-ut, the Torah service begins on p. 64 (upper numbers) / p. 138 (lower numbers). On Yom Yerushalayim, we continue with Ashrei on p. 76 (upper numbers) / p. 152 (lower numbers).
Kaddish Shaleim (Full Kaddish)

Yit'gadal v’yit’kadash
sh’mei raba. [Amein.]

B’alma di v’ra kir’utei,
v’yam’lich malchutei
b’chayeichon uv’yomeichon
uv’chayei d’chol b’iteh Yisra-eil,
ba-agala uv’iz’man kariv
v’im’ru Amein.

Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.

Yit’barach v’yishtabach
v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal
Sh’mei d’kud’sha
b’rich Hu

l’eila min kol
bir’chata v’shirata
tushb’chata v’nechemata,
da-amiran b’alma,
v’im’ru
Amein.
Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all blessings and hymns, praises and consolations which we utter in the world, and let us say Amein. May there be acceptance of the prayers and supplications of the entire House of Israel before their Father in heaven, and let us say Amein. May there be great peace from heaven, and life for us and for all Israel, and let us say Amein. May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say Amein.
Chatzi Kaddish (Half Kaddish)

Yit'gadal v’yit’kadash
sh’mei raba. [Amein.]
B’alma di v’ra kir’utei,
v’yam’lich malchutei
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisra-eil,
ba-agala uviz’man kariv
v’im’ru Amein.

Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.
Yit’barach v’yishtabach
v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal
Sh’mei d’kud’sha
b’rich Hu
l’eila min kol
bir’chata v’shirata
tushb’chata v’nechemata,
da-amiran b’alma,
v’im’ru
Amein.

Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all blessings and hymns, praises and consolations which we utter in the world, and let us say Amein.
As we begin the Amidah, the central section of our prayer service, we take a moment for reflection by reciting the אבות. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the Avot both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this Amidah section of the prayer service, we bow only during the Avot and Hoda-ah prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

Preparatory meditation (said silently)

When I call upon Adonai, proclaim glory to our God! Adonai, open my lips and my mouth will declare Your praises.

Avot (Praising the God of our Ancestors)

ברוך אתה יהוה
אלהינו וראיתיך
אמותינו [ואמותן],
אלהי אברם, אלהי יצחק,
ואלהי יעקב,
אלוהי שרה, אלהי רבקה,
אלהי רחל, אלהי לאה.

Baruch Atah Adonai,
Eloheinu Veilohei
avoteinu [v’imoteinu],
Elohei Avraham, Elohei Yitz’chak,
Veilohei Yaakov,
[Elohei Sarah, Elohei Rivkah,
Elohei Racheil, Veilohei Leiah].
Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob, [God of Sarah, God of Rebecca, God of Rachel, God of Leah]. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children’s children, for the sake of Your Name, with love. King, Helper, Guardian, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham and Guardian of Sarah.

G’vurot (Mighty One)

Atah gibor l’olam Adonai,
m’chayei meitim Atah,
rav l’hoshi-a.

From Sh’mini Atzeret - Pesach:

משיב חורית
ומוריד הגשם.

From Pesach - Sh’mini Atzeret some add:

מוריד גשם.
Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From Pesach - Sh’mini Atzeret some add: You bring the dew.

You sustain the living with kindliness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth. And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.
This version of the *K’dushat ha-Sheim* prayer, often referred to as the “*Kedushah*”, is only recited during the repetition of the *Amidah*. When the *Amidah* is recited silently, continue on p. 156 (upper numbers) / p. 434 (lower numbers).

During the *K’dushat ha-Sheim* prayer, we recite the words in small type to ourselves. They are then repeated by the *Hazzan*. The words in bold type are either recited responsively (congregation and then *Hazzan*), or together, depending on the *minhag* (custom) of the community.

As we recount the prophet’s mystical vision of angels praising God, we reach towards heaven by raising ourselves on our tiptoes on each of the following five words: “Kadosh”, “kadosh”, “kadosh”, “Baruch”, and “Yimloch”.

As we recount the prophet’s vision of the angels speaking one to another, we also acknowledge that we are surrounded by God’s ministering angels. We do this by bowing during the words “zeh el zeh” - to the left during the first “zeh”, to the right during the second “zeh”, and to the center during “v’amar”.

### K’dushat ha-Sheim (Holiness of God’s Name)
(spoken version - for when the Amidah is recited aloud)

| N’kadeish et Shim’cha ba-olam, | N’kadeish et Shim’cha ba-olam, |
| N’kadeish et Shim’cha ba-olam, | N’kadeish et Shim’cha ba-olam, |
| k’Sheim shemak’dishim oto bish’mei marom, | k’Sheim shemak’dishim oto bish’mei marom, |
| kakatuva yad n’vi-echa, | kakatuva yad n’vi-echa, |
| v’kara zeh el zeh v’amar: | v’kara zeh el zeh v’amar: |
| **Kadosh, kadosh, kadosh** | **Kadosh, kadosh, kadosh** |
| Adonai tz’va-ot, | Adonai tz’va-ot, |
| m’lo chol ha-aretz k’vodo. | m’lo chol ha-aretz k’vodo. |
| L’umatam baruch yomeiru: | L’umatam baruch yomeiru: |
| **Baruch k’vod Adonai** | **Baruch k’vod Adonai** |
| mim’komo. | mim’komo. |
| Uv’div’rei kod’shecha katuv leimor: | Uv’div’rei kod’shecha katuv leimor: |
| **Yimloch Adonai i’olam,** | **Yimloch Adonai i’olam,** |
| Elohayich Tziyon | Elohayich Tziyon |
| l’dor vador | l’dor vador |
| hal’luyah. | hal’luyah. |
L’dor vador nagid god’lecha
ul’neitzach n’tzachim k’dushat’cha nak’dish,
v’shiv’chacha Eloheinu
mipinu lo yamush l’olam va-ed,
Ki Eil Melech gadol v’kadosh Atah.
Baruch Atah Adonai, ha-Eil ha-Kadosh.

We will sanctify Your Name in the world, as it is sanctified in the highest heavens; as is written by the hand of Your prophet, “And they called one to another and said: ‘Holy, holy, holy is Adonai of hosts, the earth is full of God’s glory.’”

Facing them, they say, “Blessed.”

“Blessed is the glory of Adonai from its place.”

And the Psalmist wrote:

“Adonai will reign forever; Your God, Zion, throughout all generations. Praise God!”

We will declare Your greatness from generation to generation, we will sanctify Your holiness to all eternity. Your praise, our God, will not depart from our mouths forever and ever, because You are the God and King, Great and Holy. Blessed are You, Adonai, the Almighty, the Holy One.
This version of the *K’dushat ha-Sheim* prayer is only recited during silent prayer.

### K’dushat ha- Sheim (Holiness of God’s Name)
(silent version - for when the Amidah is recited silently)

Atah kadosh, v’Shim’cha kadosh

ɡוkr’doshm` ɪɡn’ ɡv’mk’dosh

uk’doshim b’chol yom

y’hal’ucha, selah.

Baruch Atah Adonai

ɡv’vuv’ot k’v’k’doshf.

ɡv’vuv’ot ha-Eil ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.
K’dushat Hayom (Holiness of the Day)

You have chosen us from among all nations for Your service. You loved us and took pleasure in us, raising us up above all tongues and making us holy with Your mitzvot. You brought us near to Your service, our King, and to Your great and holy Name.

You gave us, Adonai our God, in love festivals for rejoicing, holidays for happiness, and this

On Pesach: Festival of Matzot, season of our liberation,
On Shavuot: Festival of Shavuot, season of the giving of the Torah,
On Sukkot: Festival of Sukkot, season of our rejoicing,
On Simchat Torah and Sh’mini Atzeret: Festival of Sh’mini Atzeret, season of our rejoicing,
On all days: a day of holy assembly, remembering the exodus from Egypt.
Because of our sins we were exiled from our land, and driven far away from our soil. May it be Your will, Adonai our God and God of our ancestors, to once again have mercy on us, and on Your Sanctuary; rebuild it soon and enhance its glory.
Avinu Malkeinu,
galei k’vod mal’chut’cha
aleinu m’heirah,
v’hofa v’hinasei
aleinu l’einei kol chai,
v’kareiv p’zureinu mibein hagoyim
un’futzoteinu kaneis miyar’k’tei aretz.
Va-havi-einu l’Tziyon ir’cha b’rinah
v’lirushalayim beit mik’dash’cha
b’sim’chat olam,
shesham asu avoteinu l’fanecha
et korb’noteichem,
t’midim k’sid’ram
umusafim k’hilchatam.
V’et musaf yom

On Pesach:
chang hamatzot hazeh,

On Shavuot:
chang hashavu-ot hazeh,

On Sukkot:
chang hasukkot hazeh,

On Sh’mini Atzeret and Simchat Torah:
hash’mini, chang ha-atzeret hazeh,
asu v’hik’rivu l’fanecha b’ahavah
k’mitz’vat r’tzonecha
kakatu b’Toratecha,
al y’dei Moshe av’decha
mipi ch’vodecha ka-amur:
Our Father, our King, reveal the glory of Your dominion upon us soon, appear and be uplifted over us before the eyes of all living beings. Bring near our scattered people from among the nations; gather our dispersed from the ends of the earth. Bring us with joyous song and everlasting joy to Zion, Your city, to Jerusalem, house of Your Sanctuary. There they offered to You our daily sacrifices and special services. And the special offering for this

On **Pesach**: Festival of Matzot,
On **Shavuot**: Festival of Shavuot,
On **Sukkot**: Festival of Sukkot,
On **Simchat Torah and Sh’mini Atzeret**: Festival of Sh’mini Atzeret,
Continue on all days: they offered lovingly, according to Your will, as it is written in Your Torah through Moses, Your servant.

On the first day of **Chol Hamo-ed Sukkot** (Numbers 29:17, 20):

On the second day of **Chol Hamo-ed Sukkot** (Numbers 29:20, 23):

On the third day of **Chol Hamo-ed Sukkot** (Numbers 29:23, 26):

On the fourth day of **Chol Hamo-ed Sukkot**: (Numbers 29:26, 29):
On *Hoshanah Rabbah* (Numbers 29:29, 32):

ב׃י מְשַׁאֵר פַּרְיָם לְעַלָּדָיו בֵּין שְׁנֵי עַשֵּׁר שֶׁנִּשְׁתַּחַז אֲרַבְּעָה עַשְׁרָה אָרְבָּעָה עַשְׁרָה.

On all *Chol Hamo-ed Pesach* (Numbers 28:19):

ו׃י קְרָבָהּ אֲשֶׁר עַלָּדָיו פַּרְיָם בֵּין-בָּהֶר בֵּין שְׁנֵי עַשְׁרָה אֲרַבְּעָה עַשְׁרָה אֲרַבְּעָה שֶׁנִּשְׁתַּחַז אֲרַבְּעָה שֶׁנִּשְׁתַּחַז.

Added on each festival:

מְנַחֵם פְּסֵפֵה מִמְּדָרוֹ תֶלֶת הַשֵּׁת לֶכֶר הַשֵּׁת לֶכֶר עֵשָּׂרָה לֶכֶר עֵשָּׂרָה לֶכֶר.

*Verses from Bamidbar (Numbers) relating the sacrifices offered on each holy day.*
Beneficent One, come within our reach, return to us in Your abundant mercy, for the sake of our ancestors who did Your will. Rebuild Your house as before, and establish Your Sanctuary on its site; let us witness its rebuilding and rejoice in its restoration. Restore the priests to their service, the Levites to their song, and Israel to their dwelling places. And there we will go up and appear, prostrating ourselves before You, at the three seasons of our pilgrimage, as it is written in the Torah:

“Three times a year shall all your people appear before Adonai your God in the places that God will choose: on the festivals of Pesach, Shavuot, and Sukkot. They shall not appear before the face of Adonai empty-handed. Each shall bring their own gift, appropriate to the blessing that Adonai your God has given you.”
V’hasi-einu Adonai Eloheinu
et birkat mo-adecha
l’chayim ul’shalom, l’sim’chah ul’sason,
ka-asher ratzita v’amar’ta l’var’cheinu.
Kad’sheinu b’mitz’votecha
v’tein chelkeinu b’Toratecha,
sab’einu mituvecha,
v’sam’cheinu bishu-atecha,
v’taheir libeinu
l’ovd’cha be-emet,
v’hanchileinu Adonai Eloheinu
b’sim’chah uv’sason
mo-adei kod’shecha,
v’yism’chu v’cha Yisra-ail
m’kad’shei Sh’mecha.
Baruch Atah Adonai,
m’kadeish
Yisra-ail v’haz’manim.

Adonai our God, gift us with the blessing of Your Festivals, for life and peace, for joy and happiness, as You have promised. Our God and God of our ancestors, Make us holy with Your commandments and give us a share in Your Torah, satisfy us with Your goodness and gladden us with Your salvation. Purify our hearts to serve You in truth. And give us as our inheritance, Adonai our God, in joy and in happiness the holy Festivals, and may Israel, who sanctify Your Name, rejoice in You. Blessed are You, Adonai, Sanctifier of the people Israel and the festivals.
Avodah (Service)

R’tzei Adonai Eloheinu
b’am’cha Yisra-eil uvit’filatam,
v’hasheiv et ha-avodah
lid’vir beitecha,
ut’filatam
b’ahavah t’kabeil b’ratzon,
ut’hi l’ratzon tamid
avodat Yisra-eil amecha.
V’tchezenah eineinu
b’shuv’cha l’Tziyon b’rachamim.
Baruch Atah Adonai,
hamachazir sh’chinato l’Tziyon.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.
May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.
Hoda-ah (Thanksgiving)

It is traditional to bow in the following manner during the Hoda-ah prayer: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the Avot prayer.

Hoda-ah (Thanksgiving)


Modim anachnu lach

she-Atah Hu, Adonai Eloheinu

Veilohei avoteinu

l’olam va-ed,

tzur chayeinu

magein yish’enu

Atah Hu l’dor vador.

Nodeh l’cha

un’sapeir t’hilatecha

al chayeinu

ham’surim b’yadecha

v’al nish’omeinu

hap’kudot lach,

v’al nisecha

sheb’chol yom imanu

v’al nif’l’otecha v’tovotecha

sheb’chol eit,

erev vavoker v’tzohorayim.

Hatov ki lo chalu rachamecha,

v’ham’racheim ki lo

tamu chasadecha,

mei-olam kivnu lach.

Siddur Sim Shalom 472
We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindliness never ceases; we have always placed our hope in You.

For all of this, blessed and exalted be Your Name, our King, at all times and forever. And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; “The Beneficent” is Your Name and it is fitting to offer praise to You.
This first section of Birkat Shalom is only recited during the Hazzan’s repetition of the Amidah. Silent prayers continue with Sim Shalom.

Birkat Shalom (Blessing of Peace)

Eloheinu Veilohei avoteinu,
bar’cheinu bab’racha ham’shuleshet ba-Torah
hak’tuvah al y’dei Moshe av’decha,
ha-amurah mipi Aharon uvanav, kohenim,
am k’doshecha, ka-amur:

Y’varech’cha Adonai v’yishm’recha.

Kein y’hi ratzon.

Ya-eir Adonai panav eilecha vichuneka.

Kein y’hi ratzon.

Yisa Adonai panav eilecha
v’yaseim l’cha shalom.

Kein y’hi ratzon.

Our God and God of our ancestors, bless us with the threefold benediction of the Torah, written by the hand of Moses, Your servant, spoken by the mouths of Aaron and his sons, the kohanim, Your holy priests, as it is said:
May Adonai bless you and guard you.

May it be God’s will.
May Adonai shine Adonai’s countenance upon you and be gracious unto you.

May it be God’s will.
May Adonai turn Adonai’s countenance towards you, and grant you peace.

May it be God’s will.
Sim shalom ba-olam, tovah uv’rachah,
chein vachesed v’rachamim,
aleinu
v’al kol Yisra-eil amecha.
Bar’cheinu Avinu
kulanu k’echad
b’or panecha,
ki v’or panecha,
natata lanu,
Adonai Eloheinu,
Torat chayim
v’ahavat chesed,
utz’dakah uv’rachah
v’rachamim v’chayim,
v’shalom.
V’tov b’einecha l’vareich
et am’cha Yisra-eil
b’chol eit uv’chol sha-ah
bish’lomecha.
Baruch Atah Adonai,
ham’vareich et amo Yisra-eil bashalom.

Grant peace, goodness, and blessing, favor, kindness, and compassion, upon us and upon all Israel, Your people. Bless us, our Father, together as one, with the light of Your countenance. For by that light You gave us, Adonai our God, a Torah of life and the love of kindness, righteousness, blessing, mercy, life, and peace. May it be good in Your eyes to bless Your people Israel, at all times and at every moment with Your peace.
We conclude the Amidah with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

Yih’yu l’ratzon im’rei fi
v’heg’yoni libi l’fanecha,
Adonai tzuri v’go-ali.
Oseh shalom bim’romav,
Hu ya-aseh shalom aleinu
v’al kol Yisra-eil, v’im’ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

Continue with Kaddish Shaleim on p. 80 (upper numbers) / p. 506 (lower numbers).
As we begin the Amidah, the central section of our prayer service, we take a moment for reflection by reciting the א"תס פ"ת. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the *Avot* both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this Amidah section of the prayer service, we bow only during the *Avot* and *Hoda-ah* prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

**Preparatory meditation (said silently)**

When I call upon Adonai, proclaim glory to our God! Adonai, open my lips and my mouth will declare Your praises.

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**Avot (Praising the God of our Ancestors)**

בָּרוּךְ אָתָּה יְהוָה<br>אֲלֹהֵינוּ וַעֲלֹהֵי<br>אֲבוֹתֵינוּ (וְאֲמוֹתֵינוּ),<br>אֲלֹהֵי אָבָרָהָם, אֲלֹהֵי יִצְחָק,<br>וַעֲלוֹהֵי לֵיהָּה,<br>[אֲלֹהֵי שֶרֶץ, אֲלֹהֵי רְבָכָה,<br>אֲלֹהֵי רֵחל, אֲלֹהֵי לָאָה].

 ברוּךְ אֲתָה אֲדֹנָי<br>אֱלֹהֵינוּ וַעֲלֹהֵי<br>אֲבוֹתֵינוּ (וְאֲמוֹתֵינוּ),<br>אֲלֹהֵי אָבָרָהָם, אֲלֹהֵי יִצְחָק,<br>וַעֲלוֹהֵי לֵיהָּה,<br>[אֲלֹהֵי שֶרֶץ, אֲלֹהֵי רְבָכָה,<br>אֲלֹהֵי רֵחל, אֲלֹהֵי לָאָה].
### Siddur Sim Shalom for Weekdays 102b

Ha-Eil hagadol hagibor v’hanora,
Eil elyon,
gomeil chasadim tovim v’konei hakol,
v’zocheir chas’dei avot [v’imahot],
umeivi go-eil liv’nei v’neihem
l’ma-an Sh’mo b’ahavah.

Melech ozeir [ufokeid]
umoshi-a umagein.

Baruch Atah Adonai,
magein Avraham [ufokeid Sarah].

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob, [God of Sarah, God of Rebecca, God of Rachel, God of Leah]. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children’s children, for the sake of Your Name, with love. King, Helper, Guardian, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham and Guardian of Sarah.

### G’vurot (Mighty One)

Atah gibor l’olam Adonai,
m’chayei meitim Atah,
rav l’hoshi-a.

<table>
<thead>
<tr>
<th>From Sh’mini Atzeret - Pesach:</th>
<th>From Sh’mini Atzeret - Pesach:</th>
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<tbody>
<tr>
<td>משיב הארוח מפניך,</td>
<td>Mashiv haru-ach</td>
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<td>וمورיד הגשם.</td>
<td>umorid hagashem.</td>
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<tr>
<th>From Pesach - Sh’mini Atzeret some add:</th>
<th>From Pesach - Sh’mini Atzeret some add:</th>
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<tbody>
<tr>
<td>מפניך גשם.</td>
<td>Morid hatal.</td>
</tr>
</tbody>
</table>

Siddur Sim Shalom 486b
Adonai, You are mighty forever; You are the Resurrecter of the dead, and are powerful to deliver us.

From Sh’mini Atzeret – Pesach: You cause the wind to blow and the rain to fall.

From Pesach – Sh’mini Atzeret some add: You bring the dew.

You sustain the living with kindliness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth. And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.
This version of the K’dushat ha-Sheim prayer, often referred to as the “Kedushah”, is only recited during the repetition of the Amidah. When the Amidah is recited silently, continue on p. 156 (upper numbers) / p. 434 (lower numbers).

During the K’dushat ha-Sheim prayer, we recite the words in small type to ourselves. They are then repeated by the Hazzan. The words in bold type are either recited responsively (congregation and then Hazzan), or together, depending on the minhag (custom) of the community.

As we recount the prophet’s mystical vision of angels praising God, we reach towards heaven by raising ourselves on our tiptoes on each of the following five words: “Kadosh”, “kadosh”, “kadosh”, “Baruch”, and “Yimloch”.

As we recount the prophet’s vision of the angels speaking one to another, we also acknowledge that we are surrounded by God’s ministering angels. We do this by bowing during the words “zeh el zeh” - to the left during the first “zeh”, to the right during the second “zeh”, and to the center during “v’amar”.

K’dushat ha-Sheim (Holiness of God’s Name)
(spooken version - for when the Amidah is recited aloud)

N’kadeish et Shim’cha ba-olam,
k’Sheim shemak’dishim oto bish’mei marom,
kakatu v yad n’vi-echa,
v’kara zeh el zeh v’amar:

Kadosh, kadosh, kadosh

Adonai tz’va-ot,
m’lo chol ha-aretz k’vodo.
L’umatam baruch yomeiru:
Baruch k’vod Adonai
mim’komo.

Uv’div’rei kod’sh’cha katuv leimor:

Yimloch Adonai l’olam,
Elohayich Tziyon
l’dor vador
hal’luyah.
L’dor vador nagid god’lecha
ul’neitzach n’tzachim k’dush’cha nak’dish,
v’shiv’cha Eloheinu
mipinu lo yamush l’olam va-ed,
Ki Eil Melech gadol v’kadosh Atah.
Baruch Atah Adonai, ha-Eil ha-Kadosh.

We will sanctify Your Name in the world, as it is sanctified in the highest heavens; as is written by the hand of Your prophet, “And they called one to another and said: ‘Holy, holy, holy is Adonai of hosts, the earth is full of God’s glory.’”
Facing them, they say, “Blessed.”
“Blessed is the glory of Adonai from its place.”
And the Psalmist wrote:
“Adonai will reign forever; Your God, Zion, throughout all generations. Praise God!”
We will declare Your greatness from generation to generation, we will sanctify Your holiness to all eternity. Your praise, our God, will not depart from our mouths forever and ever, because You are the God and King, Great and Holy. Blessed are You, Adonai, the Almighty, the Holy One.

From Rosh Hashanah to Yom Kippur conclude: the King, the Holy One.
This version of the *K’dushat ha-Sheim* prayer is only recited during silent prayer.

**K’dushat ha-Sheim (Holiness of God’s Name)**
(silent version - for when the Amidah is recited silently)

Atah kadosh, v’Shim’cha kadosh
uk’doshim b’chol yom
y’hal’ucha, selah.
Baruch Atah Adonai,
ha-Eil ha-Kadosh.

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.
K’dushat Hayom (Holiness of the Day)

Rashei chodashim l’am’cha natata,

z’man kaparah l’chol tol’dotam.

Bih’yotam mak’rivim l’fanecha ziv’chei ratzon,

us’irim chatat l’chapeir ba-adam.

Zikaron l’chulam yih’yu,

ut’shu-at naf’sham miyad shonei.

Ahavat olam tavi lahem,

uv’rit avot labanim tiz’kor.

New moons You gave to Your people; a time of atonement for all their generations, when they brought You free-will offerings and he-goats for sin-offerings to atone for them. These were a memorial for all of them, and the deliverance of their soul from the hand of the enemy. Place eternal love on them, and remember the covenant of their fathers to their children.
Bring us up to Zion Your city with song, and to Jerusalem, the house of Your sanctuary, with eternal joy. There our ancestors prepared before You our offerings: the daily burnt-offerings and the additional offerings according to their law. And the additional offering of this New Moon day they brought before You with love, according to Your commandment written in Your Torah by the hands of Moses Your servant, from Your glorious mouth, as it is said: “And on Your Rosh Chodesh days you shall bring a burnt offering to Adonai, two young bulls and one ram, and seven male yearling lambs without blemish.” And their meal-offerings and libations as directed: three-tenths of an epha of flour for each bull, two-tenths for the ram, and one-tenth for each lamb, and wine according to each; also a he-goat for atonement, and the two daily burnt offerings according to their law.
Our God and God of our fathers, renew for us this month for goodness and blessing, rejoicing and delight, deliverance and comfort, livelihood and sustenance, life and peace, the forgiveness of sin and the pardoning of iniquity.

For You have chosen Your people Israel from among all the peoples, and the laws of Rosh Chodesh You have set for them. Blessed are You, Adonai, Sanctifier of Israel and Rosh Chodesh.
Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel. May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.
It is traditional to bow in the following manner during the Hoda-ah prayer: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the Avot prayer.

**Hoda-ah (Thanksgiving)**

Modim anachnu lach
she-Atah Hu, Adonai Eloheinu
Veilohei avoteinu
l’olam va-ed,
tzur chayeinu
magein yish’einu
Atah Hu l’dor vador.
Nodeh l’cha
un’sapeir t’hilatecha
al chayeinu
ham’surim b’yadecha
v’al nish’oteinu
hap’kudot lach,
v’al nisecha
sheb’chol yom imanu
v’al nif’l’otecha v’tovotecha
sheb’chol eit,
erev vavoker v’tzohorayim.
Hatov ki lo chalu rachamecha,
v’ham’rachem ki lo
tamu chasadecha,
mei-olam kivinu lach.
On Chanukah we add:

Al hanissim v’al hapurkan,
v’al hag’vurot,
v’al hat’shu-ot,
v’al hamilchamot;
she-asita la-avoteinu
bayamim haheim
baz’man hazeh.

Bimei Matit’yahu ben Yochanan
kohein gadol, Chash’mona-i uvanav,
k’she-am’dah malchut Yavan
har’sha-ah al am’cha Yisra-eil
l’hash’kicham Toratecha,
ul’ha-aviram meichukei r’tzonecha,
v’atah b’rachamecha harabim
amad’ta lahem b’eit tzaratam,
rav’ta et rivam, dan’ta et dinam,
nakam’ta et nik’matam,
masar’ta giborim b’yad chalashim
v’rabim b’yad m’atim,
ut’mei-im b’yad t’horim,
ur’sha-im b’yad tzadikim,
v’zeidim b’yad os’kei Toratecha.
Ul’cha asita Sheim gadol
v’kadosh b’olamecha,
ul’am’cha Yisra-eil asita
t’shu-ah g’dolah ufurkan k’hayom hazeh.
V’achar kach ba-u vanecha
lid’vir beitecha,
ufinu et heichalecha,
v’tiharu et mik’dashecha,
v’hid’liku neirot b’chatz’rot kod’shecha,
v’kav’u sh’monat y’mei chanukah eilu,
l’hodot ul’haleil l’Shim’cha hagadol.

V’al kulam
yitbarach v’ytromam
Shim’cha Malkeinu
tamid l’olam va-ed.
V’chol hachayim
yoducha selah,
vihal’lu et Shim’cha be-emet,
ha-Eil y’shu-ateinu
v’ezrateinu selah.
Baruch Atah Adonai,
hatov Shim’cha
ul’cha na-eh l’hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for Your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindliness never ceases; we have always placed our hope in You.

On Chanukah we add: For the miracles, the redemptions, the mighty deeds, the deliverances, and the wars that You did for our ancestors in those days at this season.

In the days of Mattathias, son of Yochanon the Kohen, and in the days of his sons, a cruel kingdom rose up against Your people Israel, demanding that they forget Your Torah and turn away from Your mitzvot. In great mercy, You stood by Your people in time of distress, defending them and avenging their wrongs. You delivered the mighty into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the undefiled, sinners into the hands of those who were faithful to Your Torah.
You revealed Your glory and Your holiness to all the world, performing a great deliverance and redemption to this very day. Afterwards, when Your children came into Your shrine, they cleansed Your Temple, purified Your Sanctuary, and kindled lights in Your sacred courts. They designated these eight days as a season to thank and praise Your great Name.

For all of this, blessed and exalted be Your Name, our King, at all times and forever. And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; “The Beneficent” is Your Name and it is fitting to offer praise to You.

This first section of Birkat Shalom is only recited during the Hazzan’s repetition of the Amidah. Silent prayers continue with Sim Shalom.

Birkat Shalom (Blessing of Peace)

Eloheinu Veilohei avoteinu,
bar’cheinu bab’racha ham’shuveshet ba-Torah
hak’tuvah al y’dei Moshe av’decha,
ha-amurah mipi Aharon uvanav, kohanim,
am k’doshecha, ka-amur:

Y’varech’cha Adonai v’yishm’recha.
Kein y’hi ratzon.

Ya-eir Adonai panav eilecha vichuneka.
Kein y’hi ratzon.

Yisa Adonai panav eilecha v’yaseim l’cha shalom.
Kein y’hi ratzon.

Our God and God of our ancestors, bless us with the threefold benediction of the Torah, written by the hand of Moses, Your servant, spoken by the mouths of Aaron and his sons, the kohanim, Your holy priests, as it is said:
May Adonai bless you and guard you.
May it be God’s will.
May Adonai shine Adonai’s countenance upon you and be gracious unto you.
May it be God’s will.
May Adonai turn Adonai’s countenance towards you, and grant you peace.
May it be God’s will.
Sim shalom ba-olam,
tovah uv’rachah,
chein vachesed v’rachamim,
aleinu
v’al kol Yisra-eil amecha.
Bar’cheinu Avinu
kulanu k’echad
b’or panecha,
ki v’or panecha,
natata lanu,
Adonai Eloheinu,
Torat chayim
v’ahavat chesed,
utz’dakah uv’rachah
v’rachamim v’chayim,
v’shalom.
V’tov b’einecha l’vareich
et am’cha Yisra-eil
b’chol eit uv’chol sha-ah
bish’lomecha.
Baruch Atah Adonai,
ham’vareich et amo Yisra-eil bashalom.

Grant peace, goodness, and blessing, favor, kindness, and compassion, upon us and upon all Israel, Your people. Bless us, our Father, together as one, with the light of Your countenance. For by that light You gave us, Adonai our God, a Torah of life and the love of kindness, righteousness, blessing, mercy, life, and peace. May it be good in Your eyes to bless Your people Israel, at all times and at every moment with Your peace.
We conclude the Amidah with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

Concluding meditation

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.

Yih’yu l’ratzon im’rei fi v’heg’yoni l’fanecha, Adonai tzuri v’go-ali.
Oseh shalom bim’romav, Hu ya-aseh shalom aleinu
v’al kol Yisra-eil, v’im’ru Amein.

May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

Continue with Kaddish Shaleim on p. 80 (upper numbers) / p. 506 (lower numbers).
Kaddish Shaleim (Full Kaddish)

Yit’gadal v’yit’kadash
sh’mei raba. [Amein.]

B’alma di v’ra kir’utei,
v’yam’lich malchutei
b’chayeichon uv’yomeichon
uv’chayei d’cholbeit Yisra-eil,
ba-agala uviz’man kariv
v’im’ru Amein.

Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.

Yit’barach v’yishtabach
v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal
Sh’mei d’kud’sha
b’rich Hu

l’eila min kol
bir’chata v’shirata
tushb’chata v’nechemata,
da-amiran b’alma,
v’im’ru

Amein.
Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all blessings and hymns, praises and consolations which we utter in the world, and let us say Amein. May there be acceptance of the prayers and supplications of the entire House of Israel before their Father in heaven, and let us say Amein. May there be great peace from heaven, and life for us and for all Israel, and let us say Amein. May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say Amein.

We turn back to Aleinu, p. 81 (upper numbers) / p. 160 (lower numbers).