We are grateful for the daily renewal of our lives.

Praised are You Adonai our God, who rules the universe, enabling us to distinguish day from night.
Praised are You Adonai our God, who rules the universe, making me in the divine image.
Praised are You Adonai our God, who rules the universe, making me a Jew.
Praised are You Adonai our God, who rules the universe, making me free.
Praised are You Adonai our God, who rules the universe, giving sight to the blind.
Praised are You Adonai our God, who rules the universe, clothing the naked.
Praised are You Adonai our God, who rules the universe, releasing the bound.
Praised are You Adonai our God, who rules the universe, raising the downtrodden.
Praised are You Adonai our God, who rules the universe, creating the heavens and the earth.
Praised are You Adonai our God, who rules the universe, providing for all my needs.
Praised are You Adonai our God, who rules the universe, guiding us on our path.
Praised are You Adonai our God, who rules the universe, strengthening the people Israel with courage.
Praised are You Adonai our God, who rules the universe, crowning the people Israel with glory.
Praised are You Adonai our God, who rules the universe, restoring vigor to the weary.

We pray for God’s compassion.

Praised are You Adonai our God, who rules the universe, removing sleep from my eyes and slumber from my eyelids. May we feel at home with Your Torah, and cling to Your mitzvot. Keep us from error, from sin and transgression. Bring us not to trial or to disgrace; let no evil impulse control us. Keep us far from wicked people and corrupt companions. Strengthen our desire to do good deeds; teach us humility, that we may serve You. May we find grace, love, and compassion in Your sight and in the sight of all who look upon us, this day and every day. Grant us a full measure of lovingkindness. Praised are You Adonai, who bestows great kindness upon His people Israel.
May it be Your will, Adonai, my God and God of my ancestors, to protect me, this day and every day, from insolence in others and from arrogance in myself. Save me from vicious people, from evil neighbors, and from corrupt companions. Preserve me from misfortune and from powers of destruction. Save me from harsh judgments; spare me from ruthless opponents, be they members of the covenant or not:

Personal thoughts and supplications may be added.

We should always revere God, in private as in public. In our hearts we should recognize truth and pursue it faithfully. On arising one should declare:

Master of all worlds! Not upon our merit do we rely in our supplication, but upon Your limitless love. What are we? What is our life? What is our piety? What is our righteousness? What is our attainment, our power, our might? What can we say, 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 lack reason. Our actions, for all their profuseness, are meaningless; the days of our lives, emptiness. Human preeminence over beasts is an illusion when all is seen as futility.

We, however, are Your people, partners to Your covenant, descendants of Your beloved Abraham to whom You made a pledge on Mount Moriah. We are the heirs of Isaac, his son, bound upon the altar. We are Your firstborn people, the congregation of Isaac’s son Jacob, whom You named Israel and Jeshurun because of Your love for him and Your delight in him.

Therefore it is our duty to thank You and praise You, to glorify and sanctify Your name. How good is our portion, how pleasant our lot, how beautiful our heritage. How blessed are we that twice each day, morning and evening, we are privileged to declare:

Hear, O Israel: Adonai is our God, Adonai alone.

Praised be God’s glorious sovereignty throughout all time.
We acclaim God’s holiness.

You are eternal, before Creation and since Creation, in this world and in the world to come. Manifest holiness in Your world through those who hallow You, raising us to dignity and strength. Praised are You Adonai, manifesting Your holiness to all humanity.

You are Adonai, our God on earth and in all the spheres of heaven. Truly You are first and You are last; there is no God but You. From the four corners of the earth, gather those who hope in You under Your protecting presence. All who dwell on earth will acknowledge You alone as God over all the kingdoms of the world. You made the heavens, earth, and sea, and all that they contain. Who among all of Your creatures, in the heavens or on earth, can question You? Our exalted Guardian, be merciful to us for we bear Your great name. Fulfill, Adonai our God, the prophetic promise: “A time will come when I will gather you in, a time when I will bring you home. Renown and praise shall be yours among all the peoples of the earth. This you yourself will see as I bring your captives back home, says Adonai” (Zephaniah 3:20).
RABBINIC TEXTS FOR STUDY

PIRKEI AVOT 1.18
Rabban Shimon ben Gamaliel taught:
The world rests on three principles: On justice, on truth, and on peace — as it is written: “With truth, justice, and peace shall you judge in your gates” (Zephaniah 8:16).

Justice

I YRUSHALMI B’RAKHOT 2.1
Rabbi Shmuel bar Naḥmani said:
The Holy One said to David: “Solomon, your son, is building the Temple. Is this not for the purpose of offering sacrifices there? The justice and righteousness of your actions are more precious to Me than sacrifices.” And how do we know this? “To do what is right and just is more desirable to Adonai than sacrifice” (Proverbs 21:3).

II EXODUS RABBAH 31
Our Sages taught:
Once a man had a case and came before a judge, who ruled in his favor. Upon leaving the court, he said: “There is no judge in the world like this one!” After some time, that man had another case come before the same judge, who now ruled against him. Upon leaving, the man cried: “There is no judge more foolish than he!” People chided him: “Yesterday praiseworthy, and today a fool?” Hence Scripture admonishes: “You shall not revile a judge” (Exodus 22:27).

III DEUTERONOMY RABBAH 5.4
Said Rabbi Yitzhak:
Two things are in God’s hands — the soul and justice. The soul, as it is written: “In God’s hand is every living soul” (Job 12:10).
Justice, as it is written: “My hand lays hold on judgment” (Deuteronomy 32:41). Says the Holy One: “You watch out for justice and I will watch over your souls.”
Rabbi Ishmael says the Torah may be expounded by these thirteen rules of textual interpretation:

1. An inference may be drawn from one premise to another that is more inclusive, or to another that is less inclusive.
2. An inference may be drawn from a similar phrase in two texts.
3. A comprehensive principle may be derived from a single text, or from two related texts.
4. A rule which appears general, but is followed by one or more particulars, is limited to those particulars.
5. A specific term followed by a general rule is expanded to include all that is implied by that rule.
6. A general rule limited by a specific application, then followed by another general principle, must be interpreted in terms of the specific limitation.
7. Rules four and five do not apply if the specifics or generalities are stated only to clarify the language.
8. When a subject included in a general proposition is later treated separately, the same rule applies to all other cases covered by that generalization.
9. A penalty specified for a general legal category, followed by a particular exceptional case, may alleviate, but not aggravate, any penalty.
10. However, a penalty specified for a general legal category, followed by a dissimilar particular case, sometimes may alleviate and sometimes aggravate the penalty.
11. A case logically falling within a general law, but treated separately, remains outside that rule unless specifically included by the text.
12. A text obscure in itself may be clarified by its context or by a subsequent clarifying text.
13. Finally, contradictions between two texts may be reconciled by means of a third mediating text.

Conclude with one of the following meditations:

May it be Your will, Adonai our God and God of our ancestors, to grant us a portion in Your Torah. May we be disciples of Aaron the Kohein, loving peace and pursuing peace, loving our fellow creatures and drawing them near to the Torah.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.
KADDISH D’RABBANAN

After the study of Torah we praise God with the Kaddish, and include in it a prayer for the well-being of teachers and students of Torah, whose learning enhances the world.

Yitgadal v’yitkadesh sh’mei raba, b’alma di v’ra, ki-r’utei, v’yamlikh malkhutei b’hayei khon u-v’yomeikhon u-v’hayei d’khol beit Yisra-el, ba’agala u-vi-z’man kariv, v’imru amen.

Y’hei sh’mey raba m’varakh l’alam u-l’almei almaya.

Yitbarakh v’yishtabah v’yitpa-ar v’yirromam v’yitnasei v’yit-hadar v’yit-aleh v’yit-halal sh’mey d’Kudsha, b’rikh hu *l’ela min kol birkhata v’shirata

*Between Rosh Hashanah and Yom Kippur: l’ela l’ela mi-kol birkhata v’shirata tushb’hata v’nehamata da’amiran b’alma, v’imru amen.

Al Yisra-el v’al rabanan v’al talmideihon, v’al kol talmidei talmideihon, v’al kol man d’askin b’oraita, di v’atra ha-dein v’di v’khol star va’atar, y’hei l’hon u-l’khon sh’lama raba, hina v’hida v’ra’amin, v’hayin arikhin u-m’zona r’v Fiesta, u-lurkan min kodam avuho di v’ish’maya, v’imru amen.

Grant lasting peace, O God, to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. Let there be peace, grace and kindness, compassion and love, for them and for us all. Grant us fullness of life and sustenance. Save us from all danger and distress. And let us say: Amen.

Y’hei sh’lama raba min sh’maya v’hayim tovim aleinu v’al kol Yisra-el, v’imru amen.

Oseh shalom bi-m’romay, hu b’ra’amav ya’aseh shalom aleinu v’al kol Yisra-el, v’imru amen.

In some congregations the psalm of the day is recited here, pages 85-92.

For translations of the other paragraphs of Kaddish, see page 15.
A Psalm of David, 
a Song for the dedication of the Temple.
I extol You, Adonai, for You raised me up. 
You did not permit foes to rejoice over me.

Adonai, I cried out and You healed me. 
You saved me from the pit of death.

Sing to Adonai, you faithful. 
Acclaim God’s holiness.

For God’s anger lasts a moment; 
divine love is lifelong. 
Tears may linger for a night; 
joy comes with the dawn.

While at ease I once thought: 
Nothing can shake my security. 
Favor me and I am a mountain of strength. 
Hide Your face, Adonai, and I am terrified.

To You, Adonai, would I call; 
before the Eternal would I plead.

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 faithfulness?

Hear me, Adonai. 
Be gracious, be my help.

You transformed my mourning into dancing, 
my sackcloth into robes of joy — 
that I might sing Your praise unceasingly, 
that I might thank You, Adonai my God, forever.
Mourners and those observing Yahrzeit:

Mourners:
Yitbarakh v'yi'shtabah v'yi'tpa-ar v'yi'tromam v'yi'tnasei v'yi't-hadar v'yi't-aleh v'yi't-halal sh'mei d'Kudsha, b'ri'h hu *'ela min kol birkhata v'shirata  
*Between Rosh Hashanah and Yom Kippur:  
'ela le'ela mi-kol birkhata v'shirata  
tushb'ata v'ne'harmata da'amiran b'alma, v'imru amen.

Y'hei sh'lamah raba min sh'maya  
v'Hayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romay, hu ya'aseh shalom aleinu v'al kol Yisra-el, v'imru amen.

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

May God's great name be praised throughout all time.

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

We take three steps back, bowing left, right, and center, as we conclude the Kaddish.
P'SUKEI D'ZIMRA

PSALM AND SONG

BARUKH SHE-AMAR

In the b'rakham that introduces P'sukei D'Zimra, we praise our eternal, compassionate Creator.

Praised is God, whose word created the world.

Sing praise.

Glorified is the Author of Creation.

Laud the One whose word is performance.

Acclaimed is God, whose decree is fulfillment.

Revere the One whose mercy envelops the world.

Adored is God, whose kindness embraces all creatures.

Honor the One who rewards those who revere Him.

Blessed is God, who lives forever, endures eternally.

Celebrate the One who redeems and rescues.

Praised is God's name.

Praised are You Adonai, our God, who rules the universe, compassionate Creator extolled by Your people, glorified by Your faithful servants. We laud You with the psalms of Your servant David. We extol You in song; we celebrate Your fame in melody. We proclaim You Sovereign, singular, eternal God. Praised are You Adonai, Sovereign magnified with songs of praise.

(Some congregations select from among the passages on pages 17-28.)

This group of prayers — beginning with Barukh She-amar, a celebration of God's majesty — consists principally of passages from the Bible. They praise God as the Designer of nature, the Master of justice, the Giver of Torah, and the Guardian of Israel. Together these prayers create a sense of awe leading up to Bar'khu, with which the Shaharit Service formally begins. This lyrical translation emphasizes the varied meanings of "barukh."

Barukh she-amor v'hayah ha-olam. Barukh hu.

Barukh oseh v'reshit. Barukh omer v'oseh.

Barukh gozer u-m'kayem. Barukh m'rahem al ha-aretz.

Barukh m'rahem al ha-b'riyot.

Barukh m'shalom sakhar tov li-y're-av.

Barukh hai la'ad v'kayam la-netzah.

Barukh podeh u-matzil. Barukh sh'mo.

It is customary for the congregation to stand during the recitation of Barukh She-amar. This practice dates back to the ninth century when the public service began with Barukh She-amar.
I CHRONICLES 16:8-36

Acclaim Adonai; invoke God’s name.
Make God’s deeds known among all people.
Praise God in song and in psalm;
recall all of God’s wonders.

Exult in God’s hallowed name;
let God’s seekers rejoice in their hearts.
Seek Adonai and His strength;
seek God’s presence always.

Children of Israel, God’s servant, chosen people of Jacob:
Remember the wonders God has wrought,
God’s marvels and justice.

This is Adonai our God, whose justice fills the earth.
Remember God’s covenant always,
God’s word to a thousand generations —

God’s covenant with Abraham, God’s oath to Isaac,
God’s unchanging compact with Jacob;
the everlasting promise to Israel:
“I will give you the land of Canaan
as your inheritance, your possession.”

You were very few in number,
little more than strangers in the land,
wandering from nation to nation, from kingdom to kingdom.

God would let no one oppress you,
admonishing kings for your sake:
“Touch not My anointed ones, harm not My prophets.”

Sing to Adonai, all the earth;
proclaim God’s triumph day by day.
Announce God’s glory among the nations,
God’s marvels among all peoples.

Great is Adonai, and worthy of praise,
to be revered beyond all gods.
For all the pagan gods are mere idols,
but Adonai created the heavens.
Grandeur and glory attend God;  
strength and joy abide in God's dwelling.

Acclaim Adonai, you families of nations!  
Acclaim God's glory and might.

Come into God's presence with an offering;  
worship Adonai in the splendor of holiness.

Let all on earth tremble before God,  
who fashioned and steadied the world.

Let the heavens rejoice; let the earth be glad.  
Declare to the world: Adonai is sovereign.

Let the sea roar, and all that is in it;  
let the fields exult, and all they contain.
Let field and forest sing for joy —  
Adonai comes to rule the earth.

It is good to acclaim Adonai,  
whose love endures forever.

Cry out: "Save us, God of our salvation!  
Bring us together and deliver us from oppression,  
that we may acknowledge Your holiness,  
that we may take pride in Your praise.

"Praised be Adonai, God of Israel from age to age."

And all the people said: "Amen" and "Praise Adonai."

An anthology of verses from PSALMS

Extol Adonai our God.  
Worship God,  
who is holy.

Extol Adonai our God,  
and how toward God's holy mountain.  
Adonai our God is holy.
God, being merciful, grants atonement for sin and does not destroy.
Time and again God restrains wrath, refusing to let rage be all-consuming.
Adonai, do not withhold Your compassion from me; may Your unfailing love always guard me.
Remember Your compassion, Adonai, and Your lovingkindness — for they are eternal.

Acclaim the power of God, whose pride is in the people Israel, whose majesty is in the heavens.
Awesome is God in His holy place; the God of Israel gives courage and strength to His people.
Praised be God.

God of retribution — Adonai, God of retribution, appear! Judge of the earth, bring the arrogant to judgment.
Triumph is Yours, Adonai; may Your blessing be upon Your people.
Adonai Tz’va-ot, be with us.
God of Jacob, be our protection.
Adonai Tz’va-ot, blessed are those who trust in You.
Adonai, help us.
Answer us, Sovereign, when we call.

Save Your people, bless Your heritage; nurture and sustain them forever.
We wait hopefully for Adonai; God is our help and our shield.
In God our hearts rejoice, in God’s holy name do we trust.
May Your lovingkindness be extended to us, Adonai, for we have placed our hope in You.
Show us Your love; grant us Your saving power.
Arise and come to our help.
Redeem us because of Your love:
“I am Adonai your God, who brought you out of the land of Egypt.
Express your need and I will fulfill it.”
Blessed the people who are so privileged, blessed the people whose God is Adonai.
I have indeed trusted in Your love; may I rejoice in Your saving power.
I shall sing to Adonai.
for God has been bountiful to me.
This psalm is omitted on the day before Yom Kippur, and from the day before Pesah until the end of the Festival.

PSALM 100
A Psalm of Praise.

Acclaim Adonai, all people on earth. Worship Adonai in gladness; come before God with joyous song.

Know that Adonai is God who fashioned us. We are God's people, the flock that He tends.

Enter God's gates with gratitude, Adonai's courts with adoration.

Exalt Adonai and praise His name. For Adonai is good — God's love is eternal. God's faithfulness endures for all generations.

Verses from PSALMS, PROVERBS, EXODUS, and CHRONICLES
Adonai's glory endures forever; may Adonai rejoice in His creatures. Praised be Adonai now and forever; praised from East to West. Adonai is exalted beyond all nations; God's glory extends beyond the heavens. Your glory, Adonai, endures forever. Your fame throughout all generations. Adonai established His throne in heaven; God's sovereignty encompasses all. The heavens rejoice and the earth is glad; the nations declare: “Adonai is Sovereign.” Adonai reigns, Adonai has reigned, Adonai shall reign throughout all time. Adonai shall reign forever and ever. Those who embody evil shall vanish from God's land. Adonai thwart's designs, foiling the desires of such people. Many plans rise in human hearts, but Adonai's designs are fulfilled. Adonai's designs shall endure forever; the intentions of God's heart shall live on. For when God spoke it came to be; God issued a command and the world took form. Adonai has chosen Zion, desiring it for His dwelling place. God has chosen Jacob for His own, the people Israel as His treasure. Adonai will not abandon His people; God will not forsake His heritage. God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Save us, Adonai. Answer us, Sovereign, when we call.

Psalm 100 is omitted on those occasions when the thanksgiving offering was not brought at the Temple in Jerusalem.

On Hoshana Rabbah, the psalms for a Festival are recited (Siddur Sim Shalom for Shabbat and Festivals, pages 87-95). Some add these psalms, as well, on Yom Ha-atzma’ut and Yom Y’rushalayim.

The service for Hoshana Rabbah is best followed in Siddur Sim Shalom for Shabbat and Festivals. Detailed instructions are found there, p. 205.
Blessed are they who dwell in Your house; 
they shall praise You forever.

Blessed the people who are so favored; 
blessed the people whose God is Adonai.

PSALM 145: 115:18
A Psalm of David.
I glorify You, my God, my Sovereign; 
I praise You through all time.

Every day do I praise You, exalting Your glory forever.

Great is Adonai, and praiseworthy; 
God’s greatness exceeds definition.

One generation lauds Your works to another; 
calling Your mighty deeds.

They tell of Your wonders and Your glorious splendor. 
They speak of Your greatness and Your awesome power.

They recall Your goodness; they sing of Your faithfulness.

Adonai is gracious and compassionate; 
patient, and abounding in love.

Adonai is good to all; God’s compassion embraces all.

All of Your creatures shall praise You; 
the faithful shall continually bless You,

recounting Your glorious sovereignty, 
telling tales of Your might.

And everyone will know of Your power, 
the awesome radiance of Your dominion.

Your sovereignty is everlasting; 
Your dominion endures for all generations.

Adonai supports all who stumble, 
and uplifts all who are bowed down.

The eyes of all look hopefully to You, 
and You provide their food in due time.

You open Your hand; Your favor sustains all the living.

Psalm 145 was uniquely treasured by the Rabbis. 
Traditionally, it is the only psalm recited three times each day. Its verses extol God’s providence, 
which embraces all creatures, and the grandeur of God’s work, which surpasses our comprehension.
Adonai is just in all His ways, loving in all His deeds.

Adonai is near to all who call, to all who call to God with integrity.

God fulfills the desire of those who are faithful; God hears their cry and delivers them.

Adonai preserves all who love Him, while marking the wicked for destruction.

My mouth shall praise Adonai.
Let all flesh praise God’s name throughout all time.

We shall praise Adonai now and always. Halleluyah!

PSALM 146
Halleluyah! Let my soul praise Adonai.
I will praise Adonai all my life, and sing to my God with all my being.

Put no trust in the powerful, in mortals who cannot save.
Their breath departs, they return to dust, and that is the end of their grand designs.

Blessed are those whose help is Jacob’s God, whose hope is Adonai, our God,

Maker of the heavens and the earth, the seas and all they contain.

God keeps faith forever, brings justice to the oppressed, and provides food for the hungry.

Adonai frees the bound, Adonai gives sight to the blind; Adonai raises those bowed down, and loves the just.

Adonai protects the stranger and supports the orphan and widow, but frustrates the designs of the wicked.

Adonai shall reign through all generations. Your God, Zion, shall reign forever. Halleluyah!
PSALM 147
Halleluyah! It is good to sing psalms to our God.
How pleasant it is to praise God.

Adonai rebuilds Jerusalem, gathers Israel’s dispersed,
heals the brokenhearted, binds up their wounds,
and numbers the stars, giving each one a name.

Great is our Ruler, vast God’s power;
beyond measure is God’s wisdom.
Adonai heartens the humble,
but casts evildoers to the ground.

Lift your voice in thanks to Adonai.
Sound the harp in praise of our God.

God covers the sky with clouds, provides rain for the earth,
and makes grass grow upon the hills.

God gives the beasts their food,
and the ravens that for which they call —
not caring for the power of horses,
nor delighting in vaunted human strength.

Adonai delights in those who revere Him,
in those who yearn for God’s love.

Jerusalem, praise Adonai.
Zion, sing to Your God, who has fortified your gates
and blessed your children within —
bringing peace to your borders,
satisfying you with choice wheat.

God gives His command to the earth;
swiftly God’s word issues forth
sending down snow white as wool
and scattering frost thick as ashes.

God pelts the earth with a storm of ice.
Who can withstand God’s wintry blasts?
At God’s command the ice melts;
the wind is stirred, and the waters flow.

God makes His word known to Jacob,
His statutes and decrees to the people Israel.
This God has not done for other nations,
nor has God taught them His laws. Halleluyah!
PSALM 146
Halleluyah!
Praise Adonai from the heavens.
Praise God, angels on high.

Praise God, sun and moon, and all shining stars.
Praise God, highest heavens.

Let them all praise the glory of Adonai
at whose command they were created,
by whose decree they endure forever,
and by whose laws nature abides.

Praise Adonai, all who share the earth:
all sea monsters and ocean depths,
fire and hail, snow and smoke,
storms that obey God’s command;

all mountains and hills,
all fruit trees and cedars,
all beasts, wild and tame,
creeping creatures, winged birds;

earthly rulers, all the nations,
officers and mortal judges,
men and women, young and old.

Let all praise Adonai’s glory,
for God alone is sublime,
more magnificent than the earth and the heavens.

God has granted fame to His people,
bringing glory to all the faithful,
to Israel, God’s beloved people.
Halleluyah!

P’sukei D’Zimra includes the final few psalms in the Book of Psalms, on pages 21-25, so that we might all “complete” that book of praise every day before Shaḥarit, a practice recommended by Rabbi Yose ben Ḥalafta in the second century (Shabbat 118b).
PSALM 149
Halleluyah! Sing a new song to Adonai.
Where the faithful gather, let God be praised.

Let the people Israel rejoice in their Maker;
let the people of Zion delight in their Sovereign.

Let them dance in praise of God;
let them celebrate with drum and harp.
For Adonai cherishes His people,
and crowns the humble with triumph.

Let God’s faithful sing exultantly
and rejoice both night and day.
Let praise of God be on their lips,
and a double-edged sword in their hands
to execute judgment on the godless:

To bring punishment upon the nations,
to bind their kings in chains
and put their princes in irons —
carrying out the judgment decreed against them.

This is glory for all of God’s faithful. Halleluyah!

PSALM 150
Halleluyah! Praise God in His sanctuary;
praise God in His awesome heaven.

Praise God for His mighty deeds, for His infinite greatness.
Praise God with trumpet calls, with harp and lyre.

Praise God with drum and dance, with flute and strings.
Praise God with clashing cymbals;
with resounding cymbals sing praises.

Let every breath of life praise God. Halleluyah!

Hal’luhu b’tzitz’lei shama, hal’luhu b’tzitz’lei t’ru-ah.
Kol ha-n’shamah t’halel Yah. Halleluyah.

PSALM 89:53; 135:21; 72:18-19
Praised be Adonai forever. Amen! Amen! Praised from Zion be Adonai who abides in Jerusalem. Halleluyah! Praised be Adonai, God of the people Israel, who alone works wonders. Praised be God’s glory throughout all time. May God’s glory fill the whole world. Amen! Amen!
It is customary to stand through Bar’khru, page 30.

I CHRONICLES 29:10-13
David praised Adonai in the presence of all the assembled, saying: Praised are You Adonai, God of our father Israel, from the past to the future. Yours, Adonai, are greatness and power, glory and splendor and majesty — for everything in the heavens and on earth is Yours. Sovereignty is Yours; You are exalted as Ruler of all. You are the source of wealth and honor. Dominion over all the earth is Yours. Might and courage come from You; greatness and strength are Your gifts. We praise You now, our God, and we extol Your glory.

NEHEMIAH 9:6-11
You alone are Adonai. You created the heavens, the high heavens and all their array, the land and all that is on it, the seas and all they contain. You sustain them all; the hosts of the heavens revere You. You are Adonai, the God who chose Abram and brought him out of Ur of the Chaldees; You named him Abraham, and found in him a faithful servant.

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 his descendants; and You kept Your promise, for You are just. You saw the suffering of our ancestors in Egypt; You heard their cry at the Sea of Reeds. With signs and wonders You confronted Pharaoh, all of his servants, and all the people of his land, because You knew of their shameless treatment of our ancestors; and You gained for Yourself a name that lives on to this day. You divided the sea for our ancestors, and they passed through it as if on dry land. But their pursuers You cast into the depths, like a stone into turbulent waters.
EXODUS 14:30-31
Thus Adonai saved the people Israel from the Egyptians on that day; Israel saw the Egyptians lying dead on the shore of the sea. When the people Israel witnessed the great power that Adonai wielded against the Egyptians, the people feared Adonai; but they had trust in Adonai and His servant Moses.

EXODUS 15:1-16
Then Moses and the people Israel sang this song to Adonai:
I will sing to Adonai, mighty in majestic triumph!
Horse and driver God has hurled into the sea.
Adonai is my strength and my might; God is my deliverance.
This is my God, to whom I give glory — my ancestor’s God, whom I exalt.
Adonai is a warrior; Adonai is God’s name.
Pharaoh’s chariots and army God has cast into the sea;
Pharaoh’s choicest captains have drowned in the Sea of Reeds.
The depths covered them; they sank in the deep like a stone.

Your right hand, Adonai, singular in strength —
Your right hand, Adonai, shatters the enemy.
With Your majestic might You crush Your foes;
You let loose Your fury, to consume them like straw.
In the rush of Your rage the waters were raised;
the sea stood motionless, the great deep congealed.

The enemy said: “I will pursue and plunder!
I will devour them; I will draw my sword.
With my bare hands I will dispatch them.”
You loosed the wind — the sea covered them.
Like lead they sank in the swelling waters.

Who is like You, Adonai, among all that is worshiped?
Who is, like You, majestic in holiness,
awesome in splendor, working wonders?

You stretched out Your hand — the earth swallowed them.
In Your love You lead the people You redeemed;
with Your strength You guide them to Your holy habitation.
Nations take note and tremble; panic grips the dwellers of Philistia. Edom's chieftains are chilled with terror; trembling seizes the mighty of Moab. All the citizens of Canaan are confused; dread and dismay descend upon them. Your overwhelming power makes them still as stone, while Your people, Adonai — the people whom You have redeemed — pass peacefully over.

Lead them to Your lofty mountain; let them lodge there in Your abode, the sanctuary, Adonai, that You have established. Adonai shall reign throughout all time. Adonai shall reign throughout all time.

PSALM 22:29; OVAHIAH 1:21; ZEKCHARYAH 14:9
For sovereignty belongs to Adonai, who rules the nations. Deliverers shall arise on Mount Zion to judge the mountain of Esau, and Adonai shall be supreme. Adonai shall be sovereign over all the earth. On that day Adonai shall be One and His name One.

This short poem by Judah Halevi, composed in twelfth-century Spain, evokes the songs of God's creations above and of the faithful below, as they rise each morning.

To You the stars of morning sing for their lights from Your lights spring. Day and night the mighty angels praises to Your great name bring. So Your holy people: Every dawn their songs from Your house ring.
In this br'akhah, which concludes P'sukei D'Zimra, we affirm that God, our exalted Sovereign, merits eternal praise.

You shall ever be praised in heaven and on earth, our Sovereign, the great and holy God. Songs of praise and psalms of adoration become You, Adonai our God and God of our ancestors — praises that acknowledge Your grandeur, Your glory, Your might, Your magnificence, Your strength, Your sanctity, and Your sovereignty. Now and forever, acclaim and honor are Yours. Praised are You Adonai, Sovereign of wonders, crowned with adoration, delighting in our songs and psalms, exalted Ruler, Eternal Life of the universe.

Between Rosh Hashanah and Yom Kippur, Psalm 130 (page 62) may be added.

**HATZI KADDISH**

Reader:
May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
Y'hei sh'mei raba m'varakh l'al'ma u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.
SHAḤARIT FOR WEEKDAYS

K’RIAT SH’MA AND ITS B’RAKHOT

Reader:
Bar’khu et Adonai ha-m’vorakh.
Praise Adonai, the Exalted One.

Congregation, then Reader:
Barukh Adonai ha-m’vorakh l’olam va-ed.
Praised be Adonai, the Exalted One, throughout all time.

In this b’rakhah (which continues through page 31),
we praise God for the majesty of Creation and the mirror of God’s artistry in designing the universe.

Praised are You Adonai our God, who rules the universe,
creating light and fashioning darkness,
ordaining the order of all creation.

You illumine the earth and its creatures with mercy; in Your goodness, day after day You renew creation. How manifold Your works, Adonai; with wisdom You fashioned them all. The earth abounds with Your creations. Sovereign, uniquely exalted since earliest time, enthroned amidst praise and prominence since the world began, eternal God, continue to love us with Your abundant mercy, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold.

Our praiseworthy God, of vast understanding, fashioned the rays of the sun. The good light God created reflects His splendor; radiant lights surround God’s throne. God’s heavenly servants in holiness exalt the Almighty, constantly recounting God’s sacred glory. Praise shall be Yours, Adonai our God: For Your wondrous works, for the lights You have fashioned — the sun and the moon, which reflect Your glory.

Bar’khu, the formal call to public worship, requires a minyan. It opens the central portion of the morning service, which consists of the Sh’ma, along with its accompanying b’rakhot, and the Amidah. The Reader bows at “Bar’khu”; the congregation bows for the response, “Barukh,” rising as God’s name is recited.

30

30
Our Rock, our Sovereign, our Redeemer — Creator of holy beings — You shall be praised forever. You fashion angelic spirits to serve You in the highest heavens. In chorus they reverently chant words of the living God, the eternal Sovereign. Adoring, beloved, and choice are they all, in awe fulfilling their Creator’s will. In purity and sanctity they raise their voices in song and psalm, praising, extolling, and exalting, declaring the power, holiness, and majesty of God, the great, mighty, awesome Sovereign, the Holy One. One to another they vow loyalty to God’s sovereignty; one with another they join to hallow their Creator with serenity, pure speech, and sacred song, reverently chanting in unison:

Kadosh kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.
Holy, holy, holy, Adonai Tz’va-ot;
the grandeur of the world is God’s glory.

As in the prophet’s vision, soaring celestial creatures exclaim, responding with a chorus of adoration:

Barukh k’vod Adonai mi-m’komo.
Praised is the glory of Adonai throughout the universe.

This passage, which concludes the first b’rakah before Kriat Sh’ma, celebrates the miracle of God’s ongoing work of creation.

To praiseworthy God seraphim sweetly sing; to the Sovereign — the living, enduring God — they offer psalms and songs.

For God is unique — doing mighty deeds, creating new life, championing justice, sowing righteousness, reaping victory, bringing healing.

Awesome in praise, Sovereign of wonders, God, in His goodness, renews Creation day after day. So sang the psalmist: “Praise the Creator of great lights, for God’s love endures forever” (Psalm 136:7).

Cause a new light to illumine Zion.
May we all soon share a portion of its radiance.
Praised are You Adonai, Creator of lights.
In this b'rrakah, we praise God for the gift of Torah, sign of God's love, and commit ourselves to its study.

Deep is Your love for us, Adonai our God, boundless Your tender compassion.

Avinu Malkenu, You taught our ancestors life-giving laws. They trusted in You; for their sake graciously teach us.

Our Maker, merciful Provider, show us mercy; grant us understanding and discernment.

Then will we study Your Torah, heed its words, teach its precepts, and follow its instruction, lovingly fulfilling all its teachings.

Open our eyes to Your Torah; help our hearts cleave to Your mitzvot.

Focus all our thoughts so that we may love and revere You. Then we will never be brought to shame, for we trust in Your awesome holiness, and will delight in Your deliverance.

We gather the tzitzit, the four fringes of the tallit.

Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the Source of deliverance.

You have called us from among all peoples and tongues, constantly drawing us nearer to You, that we may offer You praise, and lovingly proclaim that You are One.

Praised are You Adonai, who loves the people Israel.

The first paragraph of the Sh'ma (עברית), which begins on the next page, expresses the obligations that flow from the recognition of God's sovereignty. The second paragraph (עברית) urges the acceptance of the discipline of the mitzvot, while the third (עברית) establishes a symbol, the fringes (עברית), a reminder of our loving dedication to all of God's mitzvot.
K'RIAT SH'MA

If there is no minyan, odd: God is a faithful sovereign.

DEUTERONOMY 6:4-9
Sh'ma Yisra-el, Adonai Eloheinu, Adonai Ehad
Hear, O Israel: Adonai is our God, Adonai alone.

Silently:
Praised be God's glorious sovereignty throughout all time.

V'ahavta et Adonai Eloheka b'khol l'vav'kaa u-v'khol na'ash'kha u-v'khol m'dekha. V'hayu ha-d'varim ha-eleb asher anokhi m'tzav'kha ha-yom al l'vakeka. V'shinantam l'veneka v'dibarta bam b'shiv'tkha b'veitekha u-v'lekhtkha va-derekh u-v'shokh-b'kha u-v'kumekha. U-k'shartam l'ot al yadeka v'hayu l'totafot bein einekha. U-kh'tavtam al mi'zuzot beitekha u-vi-sh'arekha.

You shall love Adonai your God with all your heart, with all your soul, with all your might. And these words, which I command you this day, you shall take to heart. Teach them, diligently, to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

DEUTERONOMY 11:13-21
If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring, and you will have an ample harvest of grain, wine, and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to stray, and to worship false gods. For then Adonai's wrath will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you. Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand; let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, night and day. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.
Adonai said to Moses: Instruct the people Israel that in every generation they shall put tzitzit on the corners of their garments and bind a thread of blue to the tzitzit, the fringe on each corner. Look upon these tzitzit — and you will be reminded of all the mitzvot of Adonai and will fulfill them, and not be seduced by your heart nor led astray by your eyes. Then you will remember and observe My mitzvot and be holy before 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, who is Truth.

In this b’rakham (which ends at the bottom of page 35), we praise God as the eternal Redeemer of Israel — at the time of the Exodus and in every generation.

Your teaching is true and enduring. Your words are established forever. Awesome and revered are they, unceasingly right; well-ordered are they, always acceptable. They are eloquent, majestic and pleasant, our precious, everlasting legacy. True it is that eternal God is our Sovereign, that the Rock of Jacob is our protecting shield. God is eternal and eternally glorious, our God for all generations. God’s sovereign throne stands firm; God’s faithfulness endures for all time.

God’s teachings are precious and abiding; they live forever. For our ancestors, for us, for our children, for every generation of the people Israel, for all ages from the first to the last, God’s teachings are true, everlasting. It is true that You are Adonai our God, even as You were the God of our ancestors. Our Sovereign and our ancestors’ Sovereign, our Redeemer and our ancestors’ Redeemer, our Creator, our victorious Stronghold: You have always helped us and saved us. Your name endures forever. There is no God but You.

It is customary, during the recitation of the third paragraph of the Sh’ma (肇巿), to kiss the tzitzit at each mention of the word “El” as a formal expression of our love.

The word “El” (Truth) serves as a bridge between the Sh’ma and the b’rakham which follows. We do not pause. The tzitzit are released only as the second paragraph of that b’rakham begins.
You were always the help of our ancestors, a shield for them and their children, our deliverer in every generation. Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth. Happy the one who obeys Your mitzvot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. In truth, You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, Adonai our God, and redeemed us from the house of bondage. The firstborn of the Egyptians were slain; Your firstborn were saved. You split the waters of the sea. The faithful You rescued; the wicked drowned. The waters engulfed Israel’s enemies; not one of the arrogant remained alive. Then Your beloved sang hymns of acclamation, extolling You with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the ever-living God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people’s call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to You (Exodus 15):

Mi khamokha ba-elim Adonai, mi kamokha ne’dar ba-kodesh, nora t’hilot, osei feleh.

Who is like You, Adonai, among all that is worshiped!
Who is like You, majestie in holiness, awesome in splendor, working wonders!”

The redeemed sang a new song to You. They sang in chorus at the shore of the sea, acclaiming Your sovereignty:

Adonai yimlokh l’olam va-ed.

“Adonai shall reign throughout all time.”

Tzur Yisra-el, kumah b’ezrat Yisra-el, u’d’deh khan-um’kha Y’hudah v’Yisra-el.

Go-alenu Adonai Tz’va-ot sh’mo, k’dosh Yisra-el.

Barukh atah Adonai, ga-al Yisra-el.

Rock of Israel, arise in defense of Israel. Fulfill Your promise to deliver Judah and Israel. Our Redeemer, Adonai Tz’va-ot, is the Holy One of Israel. Praised are You Adonai, Redeemer of the people Israel.

Continue on page 36c or 36b (with Matriarchs), through page 44.

To begin the Amidah we take three steps forward to approach God’s presence, then stand humbly, at attention. It is customary to bow at the opening and closing words of the first b’rakha. We bend our knees while reciting “Barukh [Praise],” and bow at “Atah [You],” rising as we utter God’s name.
AMIDAH FOR WEEKDAY SHAḤARIT

Adonai, open my lips, so I may speak Your praise.
Praised are You Adonai, our God and God of our ancestors, 
God of Abraham, God of Isaac, and God of Jacob, great, 
mighty, awesome, exalted God who bestows loving-kindness, 
Creator of all. You remember the pious deeds of our ancestors 
and will send a redeemer to their children’s children because 
of Your loving nature.

Between Rosh Hashanah and Yom Kippur:
Remember us that we may live, O Sovereign who delights in life. 
Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields. 
Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; 
great is Your saving power.

*From Sh’mīni Atzeret until Pesah:
You cause the wind to blow and the rain to fall.

Your love sustains the living, Your great mercies give life to the 
dead. You support the falling, heal the ailing, free the 
fettered. You keep Your faith with those who sleep in dust. 
Whose power can compare with Yours? You are Master of life 
and death and deliverance.

Between Rosh Hashanah and Yom Kippur:
Whose mercy can compare with Yours, Source of compassion? 
In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead. 
Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 37.

Holy are You and holy is Your name. Holy are those who 
praise You each day. **Praised are You Adonai, holy God.

**Between Rosh Hashanah and Yom Kippur:
Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 38.

*From Pesah to Sh’mīni Atzeret, some add: You cause the dew to fall.
AMIDAH FOR WEEKDAY SHAḤARIT
(with Matriarchs)

Adonai, open my lips, so I may speak Your praise.
Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

Between Rosh Hashanah and Yom Kippur:
Remember us that we may live, O Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.
You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*From Sh’mi Atzeret until Pesah:
You cause the wind to blow and the rain to fall.
Your love sustains the living. Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

Between Rosh Hashanah and Yom Kippur:
Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life.
Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 37.
Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

**Between Rosh Hashanah and Yom Kippur:
Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 38.

*From Pesah to Sh’mi Atzeret, some add: You cause the dew to fall.
When the Amidah is chanted aloud, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. As recorded by Your prophet: The angels call one to another:

Kadosh kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.
Holy, holy, holy Adonai Tz’va-ot;
the grandeur of the world is God’s glory.

Heavenly voices respond with praise:

Barukh k’vod Adonai mi-m’komo.
Praised is Adonai’s glory throughout the universe.

And in Your holy psalms it is written:

Adonai shall reign through all generations;
Zion, your God shall reign forever. Halleluyah.

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

*Praised are You Adonai, holy God.

*Between Rosh Hashanah and Yom Kippur:
Praised are You Adonai, holy Sovereign.

The Kedushah, one of the most exalted prayers of the service, requires a minyan. We are to imagine ourselves in God’s most intimate circle, joining the ministering angels in chanting the most precious of praises.

It is customary to rise on one’s toes during the three repetitions of “Kadosh (Holy),” symbolically lifting our praise toward heaven.
You graciously endow mortals with intelligence, teaching us wisdom. Grant us knowledge, wisdom, and discernment. Praised are You Adonai, who graciously grants us intelligence.

Return us, our Teacher, to Your Torah. Draw us near, our Sovereign, to Your service. Bring us back to You in true repentance. Praised are You Adonai, who welcomes repentance.

It is customary to strike the heart twice in contrition as we acknowledge our sins.

Forgive us, our Guide, for we have sinned. Pardon us, our Ruler, for we have transgressed; for You forgive and pardon. Praised are You Adonai, gracious and forgiving.

Behold our adversity and deliver us. Redeem us soon because of Your mercy, for You are the mighty Redeemer. Praised are You Adonai, Redeemer of the people Israel.°

Heal us, Adonai, and we shall be healed. Help us and save us, for You are our glory. Grant perfect healing for all our afflictions.

On behalf of one who is ill:
and may it be Your will, Adonai our God and God of our ancestors, to send complete healing of body and soul, to ________, along with all others who are stricken, and strengthen those who tend to them, for You are the faithful and merciful God of healing. Praised are You Adonai, Healer of His people Israel.

°On a public fast (including Tishah B'Av), the Reader adds:
Answer us, Adonai; answer us on our fast day, for we are in great distress. Overlook our faults; turn not away from us. Be mindful of our plea and receptive to our supplication. Your love is our comfort; answer us before we call. This is the promise uttered by Your prophet: “I shall answer before they call, I shall respond while they yet deliberate” (Isaiah 65:24). You, Adonai, respond in time of trouble; You rescue and redeem in a time of dire distress. Praised are You Adonai, who answers in a time of trouble.

םהל לוג אבניא ב' חטבניא, מקול לוג מלכון ב' פשענה.
מי מוהל יתולה יאתה, ברוך אתה יהוה יתוק אתרה.

ראיה אג' בעוניא, ורבעה רבע, נאצות מקריה למש שקה.
כי גואלה תפך אנתה, ברוך אתה יהוה גואלי שךראא"ו.

לפאת יוהו, ונכ'ה' והשעוה והשתעה, כי מתולות אנתה.
מותת רפואת invokes כל מוכתני.

On behalf of one who is ill:
כ אלי מקל רועא נאם' רון יאתה. ברוך אתה יהוה.
תפיא יתול ימע' שריא'.
Shaharit for Weekdays

Adonai our God, make this a blessed year. May its varied produce bring us happiness.

From Pesah to December 4th
(December 5th in a Hebrew year divisible by four):
Grant blessing

From December 5th to Pesah
(December 6th in a Hebrew year divisible by four):
Grant dew and rain for blessing

upon the earth, satisfy us with its abundance, and bless our year as the best of years. Praised are You Adonai, who blesses the years.

Sound the great shofar to herald our freedom; raise high the banner to gather all exiles. Gather the dispersed from the ends of the earth. Praised are You Adonai, who gathers the dispersed of the people Israel.

Restore our judges as in days of old; restore our counselors as in former times. Remove sorrow and anguish from our lives. Reign over us, Adonai, You alone, with lovingkindness and mercy; with justice sustain our cause. *Praised are You Adonai, Sovereign who loves justice with compassion.

*Between Rosh Hashanah and Yom Kippur:
Praised are You Adonai, Sovereign of judgment.

Frustrate the hopes of all those who malign us. Let all evil soon disappear; let all Your enemies soon be destroyed. May You quickly uproot and crush the arrogant; may You subdue and humble them in our time. Praised are You Adonai, who humbles the arrogant.

Another name for the Amidah is the Sh’moneh Esreh, which means "the eighteen," a reference to the number of b’rakhot in the weekday Amidah. In actuality, however, the Amidah contains nineteen b’rakhot. One theory to account for this discrepancy is that the b’rakhah condemning the arrogant was added to denounce the heretical sects that threatened the survival of the Jewish community. Another theory proposes that two b’rakhot on the next page — one for Jerusalem and the other for the coming of the messiah — originally comprised a single b’rakhah.

In the b’rakhah for abundance, the dates seem to correlate with the secular rather than the Jewish calendar. In fact, the correlation is not to the secular calendar but to the winter solstice. The Talmud (Ta’anit 10a) reports that Babylonian authorities chose a date that reflected their own seasonal need of rain. In Israel, this request is made in accordance with the Jewish calendar, on the seventh of Heshvan, which marks the onset of Israel’s rainy season.
Let Your tender mercies, Adonai our God, be stirred for the righteous, the pious, the elders of the House of Israel and its remaining scholars, for faithful proselytes, and for us. Reward all who fully trust in You, and cast our lot with them. May we never despair, for our trust is in You. Praised are You Adonai, who supports and sustains the righteous.

Have mercy and return to Jerusalem, Your city. May Your presence dwell there as You have promised. Build it now, in our day and for all time. Reestablish there the majesty of David, Your servant. Praised are You Adonai, who builds Jerusalem.

Cause the offspring of Your servant David to flourish, and hasten the coming of messianic deliverance. We constantly hope for Your redemption. Praised are You Adonai, who assures our redemption.

Hear our voice, Adonai our God. Have compassion upon us, pity us. Accept our prayer with loving favor. You listen to entreaty and prayer. Do not turn us away unanswered, our Sovereign.

On Yom Ha-shoah:

Adonai, our God, comfort the remnant of Your people Israel, a brand plucked from the fire. For a cruel enemy arose to destroy us — to murder every Jew, young and old, women and children, saying: “Come, let us annihilate them, so that the name of Israel might no longer be uttered.” The waters engulfed us; our tormentors fed us bitter poison. Alas, we are undone, for our Source of comfort is yet far off. Recalling these things, I weep. But You will not forget us eternally.

for You mercifully heed Your people’s supplication. Praised are You Adonai, who listens to prayer.

Personal petitions may be inserted here, as we have done with the prayer for Yom Ha-shoah. As the Sages said: “One should seek one’s needs during the b’rakhab of Shome-a T’filah (the One who listens to prayer)” (Avodah Zarah 8a).

“Shem (nahem — grant comfort)” is the primary word with which Jewish liturgical tradition confronts tragedy and mourning. We have added a nahem prayer to be said on Yom Ha-shoah, as a response to the Holocaust.
Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

On Rosh Hodesh and Hol Ha-mo’ed:
Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David, Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace, on this
Rosh Hodesh. Festival of Sukkot. Festival of Matzot.
Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

MODIM
We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Reader recites Modim, the congregation continues silently:
We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You whole-heartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.

When we recite Modim (the prayer of thanksgiving), we bow — without bending our knees — in gratitude to God, while saying "Modim anahnu lakh (We proclaim).” We then bend our knees and bow once more while reciting the b’rakhah which concludes Modim (at the top of page 41).
For all these blessings we shall ever praise and exalt You.

*Between Rosh Hashanah and Yom Kippur:

Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Reader:

Bless us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant (Numbers 6:24-26), pronounced by Aaron and by his descendants, Kohanim, Your holy people.

Congregation:

Ken y’hi ratzon.

May Adonai bless you and guard you.

May Adonai show you favor and be gracious to you.

May Adonai show you kindness and grant you peace.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

*Between Rosh Hashanah and Yom Kippur:

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The Reader’s recitation of the Amidah ends here.

On Tishah B’Av and in a house of mourning, Birkaat Kohanim (the passage headed “Reader”) is omitted.
The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

May it be Your will, Adonai my God and God of my ancestors, that Your compassion prevail over Your wrath, and that You turn to us with love. Look kindly upon me and upon all my family; help us avoid heartlessness. Lead me along a righteous path. Keep me from deceitfulness and from false perceptions. Open my eyes to the wonders of Your Torah. Enlighten me with Your wisdom so that I may merit kindness, compassion, and love from You and from all who know me. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

Continue as instructed on the facing page.

Taḥanun (personal prayer and supplication) is normally recited during the Shaḥarit Service, Sunday through Friday, and at Minḥah, Sunday through Thursday (page 132).

Taḥanun is omitted at Shaḥarit on the following occasions:
Shabbat and Festivals, Rosh Ḥodesh, the day before Rosh Hashanah, from the day before Yom Kippur through Rosh Ḥodesh Hashvan; Hanukkah, Tu Bishvat, Purim (both 14 & 15 Adar I & II); the entire month of Nisan, Yom Ha-atzma’ut, Pesah Sheni (14 Iyar), Lag Ba-omer, Yom Yirushalayim; the first eight days of Sivan, Tishah B’Av, 15 Av; and festive days on the civil calendar. Taḥanun is also omitted on the day of a Brit Milah or a baby-naming (if one or both parents is present), at the celebration of a Bar or Bat Mitzvah, during the week following a wedding (if the bride or groom is present), and in a house of mourning.

Between Rosh Hashanah and the day before Yom Kippur and on a public fast (excluding Tishah B’Av), continue with Avinu Malkenu, page 57, followed by Taḥanun.

On Rosh Ḥodesh, Ḥanukkah, Hol Ha-mo’ed, and Yom Ha-atzma’ut (and in some congregations, on Yom Yirushalayim), continue with Hallel, page 50. (Those who wear tefillin on Hol Ha-mo’ed remove them at this time.)

On other days when Taḥanun is omitted, (see facing page), continue with Hatzi Kaddish, page 47.

We take three steps back, bowing left, right, and center, as we conclude the Amidah, our audience before God.
MEDITATION ON THE AMIDAH FOR WEEKDAYS

Help me, O God, to pray.

Our ancestors worshiped You, Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah stood in awe before You. We too reach for You, infinite, awesome, transcendent God, source of all being, whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham and Sarah.

Your power sustains the universe, You breathe life into dead matter. With compassion You care for those who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death, Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

The mind is Your gift, wisdom a spark from You. May we grow in knowledge, insight, and understanding. We praise You, God, gracious giver of awareness.

Help us to find our way to Your truth again, to obey You with trusting faith, to attain wholeness in Your presence. We praise You, God who is always ready to help us start anew.

Forgive our failures with a parent's love, overlook our shortcomings with regal generosity, for You are gentle and gracious. We praise You, God of mercy and forgiveness.

See our suffering, sustain us in our struggles, save us soon. We praise You, God, our people's hope of redemption.

Heal us, O God, and keep us in health. Help us, that we might help ourselves, praising You always. Send true healing for all our pains, for You are the source of healing and compassion. We praise You, God from whom all healing comes.

Bless this year for us with prosperity. May the wealth of the earth and the rhythms of the seasons yield us a good harvest. We praise You, God whose blessings are as certain as the seasons.

Let freedom resound like a mighty ram's horn. Let our spirits soar, sustained by Your promise. May the scattered Jewish people find renewal in You. We praise You, God who brings home the lost Jew.
HATZI KADDISH

Reader:
May God’s name be exalted and hallowed throughout the world that He created, as is God’s wish. May God’s sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
Y’hei sh’mei raba m’yvarakh l’alam u-l’almei almaya.
May God’s great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

When the Torah is read (see note below), continue on page 65.

When the Torah is not read, continue on page 78 (except as noted below).

On Purim, continue with the reading of the Book of Esther; see page 194.
On Tishah B’Av, some chant elegies (Kinot) at this time.

The Torah is read at Shaḥarit when a minyan is present on a weekday, on the following occasions:
Mondays and Thursdays; Rosh Ḥodesh and Ḥol Ha-mo’ed; Hanukkah, Purim, Yom Ha-atzma’ut, and Tishah B’Av; and on a public fast.
CONCLUDING PRAYERS

ASHREI

PSALM 84:5; 144:15
Blessed are they who dwell in Your house;
they shall praise You forever.
Blessed the people who are so favored;
blessed the people whose God is Adonai.

PSALM 145:11-12
A Psalm of David.
I glorify You, my God, my Sovereign;
I praise You throughout all time.
Every day I praise You, exalting Your glory forever.

Great is Adonai, and praiseworthy;
God's greatness exceeds definition.
One generation lauds Your works to another,
acclaiming Your mighty deeds.

They tell of Your wonders and Your glorious splendor.
They speak of Your greatness and Your awesome power.
They recall Your goodness; they sing of Your faithfulness.

Adonai is gracious and compassionate;
patient, and abounding in love.
Adonai is good to all; God's compassion embraces all.

All of Your creatures shall praise You;
the faithful shall continually bless You,
recounting Your glorious sovereignty,
telling tales of Your might.
And everyone will know of Your power,
the awesome radiance of Your dominion.
Your sovereignty is everlasting;
Your dominion endures for all generations.

Adonai supports all who stumble,
and uplifts all who are bowed down.

---

Simha Hapallel

שתילمو פרי ח', כֶמַד מָיָי.
אָשָׁר יְשַׁבֵּי בֵיתָךְ, עָרָי יִהלְכֵתָךְ שֵׁלָה.
אָשָׁר יְהַעֲבָרֵךְ שֶׁכֶּבַּה, וָאֶשְׁכָּר יְשָׁוִי שִׁיוֹת הָאָלָהִי.

שתילמו כַּמָּה, כִּי תְזוּ יְזַו.
נְתוֹלְךָ לוֹרֵד.

יאָרְמַמְךָ אֵלֵֽוָהְךָ שְׁמֵלָה, יְאַבְּרֶבֶךָ שְׁמַה לֲעָלֶם לָדָה.
בַּכְּלַיִם אִמְרָבֵךְ, נְנֹתְלָה שְׁמַה לְעָלֶם נָרָל.
נְוָר לוֹרֵד וּשְׁבַעְתָּ אֵשֶׁטָה, וְנְבָאְתָה לְשַׁדֵּד.

נָוֶר בָּבֶֽרֶדְה בָּלָדָה, בָּוֶֽרֶבֶךְ יְפַלְּאַתִּיךָ אָסַיְתָה.
נְעָזְּוַ הַנְּאָרִואֲנָה יֵנָאַתְּךָ, יֵנָאָלְתָה אֶסַּפְּרְתָה.

נְבָר בִּרְשֵׁכֵת בְּיָשָׂרְתָּ קִנָּה.
נִחוֹם יִתְוַדֵּי, וָאֶכָּלְיָם מִנְיָסָךְ.

שָׁבַר יָשָׂרְתָּ לְאָלֵֽוָהְךָ, נְרָבָּה עַל-בָּל-פְּשִׁיתָה.
נִזּוֹקֵה יָשָׂרְתָּ בְּלָי-פְּשִׁיתָה, נְסָפִירֵךְ נְבָאְתָּה.

פָּרֹב מְלָכֵתָךְ זַיְמַר, זַנְוָרְתָּךְ לְבִיר.
לֶעָזְוַ הַנְּאָרִואֲנָה לְאָלֵֽוָהְךָ, נְנֹתְלָה בְּרֵר מְלָכָה.
מְלָכֵתָךְ מְלָכֵת בְּלָי-פְּשִׁיתָה, נְסָפִירֵךְ בְּלָי-פְּשִׁיתָה.
סָמָךְ יִתְוַדֵּי יִתְוַדֵּי, נִזּוֹקֵה לְאָלֵֽוָהְךָ.
The eyes of all look hopefully to You, and You provide their food in due time.

You open Your hand; Your favor sustains all the living. 

Adonai is just in all His ways, loving in all His deeds.

Adonai is near to all who call, to all who call to God with integrity. 

God fulfills the desire of those who are faithful; God hears their cry and delivers them. 

Adonai preserves all who love Him, while marking the wicked for destruction. 

My mouth shall praise Adonai. 

Let all flesh praise God’s name throughout all time.

We shall praise Adonai now and always. Halleluyah!

The following psalm is omitted on the days listed below.

Psalm 20
A Psalm of David.

May Adonai answer you in time of trouble; may the God of Jacob be your strength. May God send you help from the holy sanctuary, sustaining you from Zion. May God remember all your offerings and accept your sacrifices — granting your heart’s desires, fulfilling all your hopes. We shall sing of Your deliverance; we shall acclaim the glory of our God, for Adonai fulfills all that you ask. Now I know that Adonai will deliver His anointed. God will answer him from His heavenly abode, bringing victory with mighty deeds. Some trust in chariots, others in horses — but we honor the name of Adonai our God. They stumble and fall, but we rise and stand firm. Adonai, deliver us. Our Sovereign will answer us when we call.

Psalm 20, like “El Erekh Apayim (patient God)” on page 64, is not recited when one is focused on festivity or occupied by introspection and mourning.
Adonai has assured a redeemer for Zion, for those of the House of Jacob who turn from sin.

The following paragraph is omitted on Tishah B'Av and in a house of mourning.

Adonai has said: “This is My covenant with them: My spirit shall remain with you and with your descendants. My words shall be upon your lips and upon the lips of your children and your children’s children, now and forever.”

You are holy, enthroned upon the praises of Israel. “The angels on high called out one to another:

Holy, holy, holy Adonai Tz’va-ot;
the grandeur of the world is God’s glory.”

They receive sanction from one another, saying: “Adonai Tz’va-ot is holy in the highest heavens, holy on the earth, and holy forever, throughout all time;
the radiance of God’s glory fills the whole world.”

“Then a wind lifted me up and I heard the sound of a great rushing behind me, saying:
‘Praised be Adonai’s glory throughout the universe.’”

Then a wind lifted me up and I heard the sound of a great rushing behind me, the voice of those who utter praise, saying:

“Praised be Adonai’s glory wherever the Sh’khinah abides.”

“Adonai shall reign through all generations.”

The sovereignty of Adonai endures forever, beyond all time.

Adonai our God and God of our ancestors, impress this forever upon Your people, and direct our hearts toward You:

God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming.

You, Adonai, are kind and forgiving, loving to all who call upon You.

This passage, known as Kedushah D’Sidra, was added to the daily morning service to conclude on a note of holiness, with study of Torah.
Your righteousness is everlasting, Your Torah is truth. You will be faithful to Jacob and merciful to Abraham, fulfilling the promise You made to our ancestors. Praised is Adonai, the God of our deliverance, who sustains us day after day. Adonai Tz’va-ot is with us; the God of Jacob is our Refuge. Adonai Tz’va-ot, blessed is the one who trusts in You. Adonai, deliver us; our Sovereign will answer us when we call. Praised is our God who created us for His glory, setting us apart from those who go astray, giving us the Torah, which is truth, and planting within us life eternal. May God open our hearts to His Torah, inspiring us to love, revere, and wholeheartedly to serve God. Thus shall we not labor in vain, nor shall our children suffer confusion. Adonai our God and God of our ancestors, may we fulfill Your precepts in this world, to be worthy of happiness and blessing in the messianic era and in the world to come. Thus I will sing Your praise unceasingly; thus I will exalt You, Adonai my God, forever. Blessed are those who trust in Adonai; Adonai is the source of their security. Trust in Adonai forever and ever; Adonai is an unfailing stronghold. Those who love You trust in You; You never forsake those who seek You, Adonai. Adonai, through divine righteousness, exalts the Torah with greatness and glory.

On Rosh Hodesh, remove tefillin at this time.
(On other days, tefillin may also be removed at this time. In many congregations, however, it is customary to wait until after Mourner’s Kaddish.)

On Rosh Hodesh and Hol Ha-mo’ed, continue with Hotsi Kaddish, page 103.
Reader:
May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
Y'hei sh'me raba m'varakh l'alum u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

---

We take three steps back, bowing left, right, and center, as we conclude the Kaddish.

---

On Tishah B'Av, the paragraph “Titkabal tzlot’hon... (May the prayers...)” is omitted.
ALEINU

Aleinu l’shabe-ah la’adon ha-kol, la-tet g’dulah l’yotzer b’reshit,
she-lo asanu k’goeye ha’aratot
v’lo samanu k’misph’hot ha’adamah,
she-lo sahm h kelenu ka-hem, v’goralenu k’khel hamonam.
Va’anahnu kor’im u-mish’tzavim u-modim
l’nei Melekh malkhei ha-m’lakhim, ha-Kadosh barukh hu.

We are called to praise the Master of all, to acclaim the Creator, for God made our lot unlike that of other peoples, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: “Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other” (Deuteronomy 4:39).

And so we hope in You, Adonai our God, soon to see Your splendor: That You will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth’s wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: “Adonai reigns for ever and ever” (Exodus 15:18). Such is the prophetic assurance: “Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One” (Zekhariah 14:9).

V’ne-emar, v’hayah Adonai l’melekh al kol ha-aretz,
ba-yom ha-hu yih’yeh Adonai ehad u-sh’mo ehad.

---

The authorship of Aleinu has been ascribed to Rav, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed centuries earlier, and was already part of the ritual in the Second Temple.

Aleinu is recited standing, so that one may bend the knee and bow at “Va’anahnu,” rising at “lifnei Melekh.”

Since the Middle Ages, Aleinu has been included in every daily service throughout the year, although it was originally composed for the Rosh Hashanah liturgy. It contains two complementary ideas. The first paragraph celebrates the distinctiveness of the Jewish people, and its unique faith in God. The second speaks eloquently of our hope that someday God will be worshiped by all humanity.
Mourners and those observing Yahrzeit:
Yitgadal v’yitkadosh sh’mei raba, b’alma di v’ra, ki-r’utei,
v’yamilkh malkhutei b’ha’yakeikhon u-v’yomeikhon
u-v’ha’yakhi d’khok beit Yisra-el,
ba’agala u-vi-z’man kariy, v’imru amen.

Congregation and mourners:
Y’hei sh’mei raba m’varakh l’alam u-l’almei almaya.

Mourners:
Yitbarakh v’yishtabaх v’yirpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal sh’mei d’Kudsha, b’rikh hu
*lera min kol birkhata v’shirata
*Between Rosh Hashanah and Yom Kippur:
lera l’ela mi-kol birkhata v’shirata
tushb’hata v’ne’amata da’amiran b’alma, v’imru amen.

Y’hei sh’lama raba min sh’maya
v’hayim aleinu v’al kol Yisra-el, v’imru amen.
Oseh shalom bi-m’romay, hu ya’aseh shalom
aleinu v’al kol Yisra-el, v’imru amen.

May God’s name be exalted and hallowed throughout
the world that He created, as is God’s wish. May God’s sovereignty
soon be accepted, during our life and the life of all Israel.
And let us say: Amen.

May God’s great name be praised throughout all time.
Glorified and celebrated, lauded and worshiped, exalted and honored,
extolled and acclaimed may the Holy One be,
praised beyond all song and psalm, beyond all tributes that
mortals can utter. And let us say: Amen.

Let there be abundant peace from heaven, with life’s goodness
for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace
to us and to all Israel. And let us say: Amen.

*We take three steps back, bowing left, right, and center, as we conclude the Kaddish.