על המושקים על המותדים, על כל מקום בורך בְּאֶלֶף
על כל פליטות טופר來自ם, על כל גְּרוּיָה בְּאֶלֶף
והנה פָּנֵיָה יִשְׂרָאֵל, כי השם יִצְרָאֵל
בָּשָׂם בְּנֵתֵי בְּנֵי הָעֵצֶם, וְשֵׁם הַכֹּסֶף עָפָרָם, וְשֵׁם לְהַכֹּסֶף לא בְּאֶלֶף
כֶּל בְּאֶלֶף. בוֹרוּךְ אֲנוֹנָה יִשְׂרָאֵל מַשְׁכִּית וְנָבָיהָ שָׁפָדִים.

ולֹא יִשְׁפֶלֶנָּה עַלָּךְ בְּרָחֵם שֵׁם, וְיִשְׁפֶל הַחָוָה פָּכוּת
וֹבָה, הַבָּר יִשְׁרָאֵל בּוֹקֵר בְּנֵי יִשְׂרָאֵל. וּכְסָא יֶד
סֹּרָה לְחֻבְּרָה הָעֵצֶם. בוֹרוּךְ אֲנוֹנָה יִשְׂרָאֵל יְרַשְּלָם.

אָהֲרֹנִים וּרְדוּ עֵבֶרֶךְ מִחְרָה מִצְפָּה, וְהֶדְרוֹ יִרְוָה יִשְׁמַעָה
כֶּל לַשׁוֹנַנְךָ קָוֹן בָּל יָדוֹ. בוֹרוּךְ אֲנוֹנָה יִשְׂרָאֵל קָוֹן יְשֵׁעָה.

שְׁמָע קָולֵךְ יִשְׂרָאֵל שָׁלֵחַ הָעֵצֶם, וּמְרָו יְשׁוּעָה
בְּנֵרִים נִצְבָּהּ אַחֲרֵי פּוֹלָתָן. כַּאֲלֵי שָׁמְעָא תַּחַלְתָּן
בְּתוֹבִּינים אֲנָהוּ. חֲלוֹפוֹתֵךְ מִכָּלִים רֵיקָם אֶל שָׁמְעָנוּ.

On פַּרְקַשׁ יֵשָׁה•
בָּהָר, יִשְׂרָאֵל שָׁלֵחַ הָעֵצֶם, וּמְרָו יִשְׁמַעָה בְּאֶלֶף. וּכְסָא יֶד,
עָרְבִּי אֲנָהוּ אֲנָהוּ. בְּךָ לְשׁוֹנַנְךָ קָוֹן בָּל בְּאֶלֶף,
מְנַשֶּׁר לַזֶּר אוֹתָךְ. שָׁמְעָא יָדוֹ. הַבָּר יִשְׁמַעָה
שָׁמְעָא יָדוֹ. הַבָּר יִשְׁמַעָה. אֲנָהוּ מָנוֹגָא הַזֶּר רַמְנָא
בִּילָא שָׁמְעָה. בְּךָ שָׁמְעָה. בְּךָ שָׁמְעָה.

כְּאֲלֵי שָׁמְעָה שָׁמְעָה וְאָסֵאֶנָּה שָׁמְעָה. בְּכָל יִשְׂרָאֵל בְּכָל יִשְׂרָאֵל שָׁמְעָה. בְּכָל יִשְׂרָאֵל בְּכָל יִשְׂרָאֵל שָׁמְעָה.

“נהם (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.
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.

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*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’rakah of ‘Shome-a T’filah (the One who listens to prayer)” (Avodah Zarah 8a).*
andez יוהם אל懊ה בשמים יטמעו ובתפלה, והשכ ארה
ותעביד כלביה ביניה, והפושים אתה בצלאל בברacic.
ותחי כלץ טעמים יבזותיכי ישראלי שחק.

On whom: אלאנוה ואלאנוה אבתורה, ושעהodka וזכוכית, ורואה לחרית
ישמע, ולקשת זריך וברוטה ומשתרה, וקרית עמודות.
וכחבר משש בחרם שבעה, וחברת חילשלי ליר ענשה.
וכיא רכל עשים בזתCHANי כלני, ולפי שהוא ויטיעה, ולא
לחקש ירחימים, ולאים ולשון, ירו

On whom: ראשו ותחתו חזה.
On whom: יגוד ועלג אפרות חזה.
On whom: שמיי.
פינק זמן עד שלא ברך, והיה שמעון
ב חמשה. וברך עשה את קומימה וחיות ויהושע
והשתויג כאליה ו.testng, כי אם קהל חומת אמת.

ותשובות ענני宝玉ך בלתי ברך הוהי.
ברך אוף יוהו המפרים שבתיון עציון.

When the Reader recites, the congregation continues silently:
מודים אבין לך שאyte הזה
יוהה אלוהים ואלוהים אבותינו
לעלם ועד, זה בניי שמן
ישמע אתיה הוא לזר דורות.
니다ה לך ונספר חילシャ.
על תמים וכוסים בין
ועל נשמהו רבותינוraham
ועלโบราณים ופיכמותך.
ועל נביאי שבצללים עמלון
ועל נביאים ותבוננים.
שהכל עד בכל ברקך.
והם כי לא כלם חסרי.
 cdeclים קנים לך.
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 Ḥodesh and Ḥol 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 Ḥodesh. 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 leader 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 wholeheartedly, 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 anaḥnu lakah (We proclaim)." We then bend our knees and bow once more while reciting the b'rakhah which concludes Modim (at the top of page 43).
שוהיה לוחל

On השירה

ע diferença ובשל嘭, על גבורה, על חישה, עלל
המפלתונות השישיות לאובידן בכסים חמה וផו, נקוה

On השערה

כפיים מחלתיה ונוMgrזיות בן זאלד חשמונאי והב, כפשפדה
מלכותך ונה הישה על שפה שערות לכל אופיין הלילה
לאברכים ומאירה, און אתגרים. בינת אחייתו, בקטן אתגריה, בפקד אתגריה, בט償י, בטמורו.
בשה עררה, באתי בתו, וערי בן י贶. הלילה. Altogether, שפה יש ונה יקהל צפורות谱למה, על הנחת ושירה השעה
גהודה הפרוע פעמים נפש. והיה ביאסי בייקו ונס
אחת ביכת, ואתורה ארכיון, ואחרי ירות צ導ות קשת, ו
ובכתי שמעתי פאני ולעבה, גאלה הלילה, לשקה נקרה.

On השירה

כפיים פרדסי ואספים כלשון תפירה, כשמעי עליה דוק
נרשע, אמרו מקמיה, לכל ארבע ארץ-כלה, חומת
ולפי, סף נשימה, בים אויה במשלחת משער הלילה שים
שירה, והוא חלה אתל, השלום להה. אצל אחרמחי צדב
הark, גאלה אתרצירהו, ואלקלה את-מסותבה, ובשברות ולעופה
בראון, והוליל אתרו, לאור עשה.

On השירה

כפיים שיבת ביגים לבלובל, בצה חקמות עם בקשרパイ, יוצאת
בכור שער צה ארץ-איה פשע אקווה פליפי, יד, ידיבב-דיין
לשפתה עטמים בעלים, ברחים, ימה לבקיה עמק וישאל, אטנה
כתריה תרמיס, יעמודים חום גבות ערכו, בינת עררה, דעם אחרירב, מתן גאלה אריס, חקית את-לאב ומעון, באולמות שרים
לכולפיים立ちית יאבר הצ.getRuntime מבר נראים. פוקרת רבים בוד
מכ صحيفة, והשורי בכר אקווה, דעם שערית שמברד קרחות๛
ולצימן עלرأיל עשתה חישה גדה והפריעה בכסים.
On Ḥanukkah, Purim, and Yom Ha-atzma’ut:
We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

On Ḥanukkah:
In the days of Mattathias son of Yoḥanan, the heroic Hasmonean Kohanim, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

On Purim:
In the days of Mordecai and Esther, in Shushan, the capital of Persia, the wicked Haman rose up against all Jews and plotted their destruction. In a single day, the thirteenth of Adar, the twelfth month of the year, Haman planned to annihilate all Jews, young and old, and to permit the plunder of their property. You, in great mercy, thwarted his designs, frustrated his plot, and visited upon him the evil he planned to bring on others. Haman, together with his sons, was put to death on the gallows he had made for Mordecai.

On Yom Ha-atzma’ut:
In the days when Your children were returning to their borders, at the time when our people took root in its land as in days of old, the gates to the land of our ancestors were closed before those who were fleeing the sword. When enemies from within the land, together with seven neighboring nations, sought to annihilate Your people, You, in Your great mercy, stood by them in time of trouble. You defended them and vindicated them. You gave them courage to meet their foes, to open the gates to those seeking refuge, and to free the land of its armed invaders. You delivered the many into the hands of the few, the guilty into the hands of the innocent. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day.
Between ראה והשנה:

התרומתallahשם, רבנו מאמץ, נאות

לשמך הלוח יוחה שכחת קדושה, אף על פי שלדה

ולא התרוםallahשם, רבנו מאמץ, נאות

לשמך הלוח יוחה שכחת קדושה, אף על פי שלדה

The Reader’s recitation of the נמיעת ends here.

On Tishah B’Av and in a house of mourning, Birkat Kohanim (the passage headed “Reader”) is omitted.
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:*

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.

Ken y'hi ratzon.
Ken y'hi ratzon.
Ken y'hi ratzon.
May this be God's will.

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.*
The silent recitation of the ḥeerut concludes with a personal prayer.

An alternative concluding prayer

Continue with Taḥanun (except as noted below):
— on Mondays and Thursdays, page 59;
— on other days, page 62.

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, Hanukkah, Ḥol Ha-mo'ed, and Yom Ha-atzma'ut (and in some congregations, on Yom Y'rushalayim), continue with Hallel, page 50.
(Those who wear tefillin on Ḥol Ha-mo'ed remove them at this time.)

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

We take three steps back, bowing left, right, and center, as we conclude the Amidah, our audience before God.
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.

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

**Tahanun 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 Heshvan; Hanukkah, Tu BiSh’vat, Purim (both 14 & 15 Adar I & II); the entire month of Nisan, Yom Ha-atzma’ut, Pesah Sheni (14 Iyar), Lag Ba-omer, Yom Y’rushalayim; the first eight days of Sivan, Tishah B’Av, 15 Av; and festive days on the civil calendar. Tahanun 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.
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.
May our ancient sense of justice be renewed, our classic sources of wisdom rediscovered. May sorrow and sighing vanish from our midst. May Your tenderness and pity, justice and compassion govern our lives always. We praise You, God of kindness and justice.

May malice abate and ill will perish; may hatred cease and arrogance quickly wither in our lifetime. We praise You, God whose awesome power helps good to triumph over evil.

For the loving and the righteous, for the learned and the wise, for the stranger and for ourselves, may Your mercy appear and Your justice be made manifest. May we never regret having trusted in You. We praise You, God, strength of the just, root of our confidence.

Let Your love once more shine from Jerusalem. Let Your presence abide there as in days of David. Let Zion rebuilt stand firm, the hub of Jewish hope forever. We praise You, God, builder of Jerusalem.

May our people flourish, all of them, soon. Help us to hold our heads high, celebrating Your deliverance and ours. Every day and all day long we yearn for Your deliverance. We praise You, God by whose will we survive and flourish.

When we cry out, hear us with compassion; take our prayers gently and lovingly. Listen to Your people when we reach toward You with love. Turn us not away empty. We praise You, God who cherishes prayer.

May Your people at prayer gain delight in You. Would that we were aflame with the passionate piety of our ancestors' worship. Would that You found our worship acceptable now and forever. If only our eyes could see Your glory renewed in Jerusalem! We praise You, God whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dusk, dawn, and noon. Compassionate One, Your caring is endless, Your love is eternal. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people — with love and mercy, life and goodness for all. Consider us kindly. Bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. Amen.
Revel:  

יהוה שמעה רבא מברך עלים עלים עלם עלם

Revel:  

הלבר ישמעו יחפצו וח الرابם וח חדשה

הלבר ישמעו יחפצו וח חדשה שמעה יעקב אברךHoward

הלבר מ vowels -ブラック אחלאה

*Between them comma and

הלבר עלם עלם ממקל-ברכות אחלאה

השבחת אחלאה וחקירה למים בצלמים, אברך אחרון.

When the {תורה} is read (see note on the facing page), continue on page 65.

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

On {תורה}, continue with the reading of {פואת}; see page 194.

On {תורה}, some chant elegies (קשת) at this time.
**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'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.

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**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; Ḥanukkah, Purim, Yom Ha-atzma'ut, and Tishah B'Av; and on a public fast.
HAVINENU

AN ABRIDGED AMIDAH FOR WEEKDAYS

Constraints of time or circumstance may require an abridged Amidah. Begin with the opening br’akhah of the Amidah, on page 36a or 36b. Next recite this one br’akhah, which includes the thirteen central petitions:

Grant us understanding, Adonai our God, that we may know Your ways; open our hearts to revere You. Despite our sins, redeem us. Keep us far from pain, awash in the bounty of Your world. Gather our scattered from the corners of the earth. May Your judgment reign and Your hand control the wicked; may the righteous rejoice in the rebuilding of Your city and Your sanctuary, and in the offspring of David, in the scion of the son of Jesse Your anointed. Answer us before we call. Praised are You Adonai, who listens to prayer.

Conclude with the closing br’akhot, from “ורָאֵי (Accept the prayer)”:  
— at Shaharit, page 41;  
— at Minnah, the middle of page 127;  
— at Ma’ariv, the middle of page 145.

If further abridgment is necessary, the following prayer may be recited in lieu of the Amidah, which should be recited later:

The needs of Your people Israel are many but their ingenuity falls short. May it be Your will, Adonai our God and God of our ancestors, that You grant each of us our sustenance and each body what it lacks. Do that which is proper in Your eyes. Praised are You Adonai, who listens to prayer.
Taking the Lulav

For Sukkot when it falls on a weekday.
(The lulav and etrog are not used on Shabbat.)

"...you shall take the fruit of goodly trees, branches of palm trees, boughs of leafy trees and willows of the brook, and you shall rejoice before Adonai your God seven days" (Leviticus 23:40).

The four varieties specified in this verse are known, in order, as etrog (citron), lulav (palm), hadas (myrtle), and aravah (willow). These last two are bound together with the lulav, which you hold with the spine facing you — with three hadasim to the right and two aravot to the left. These three varieties, bound together, are referred to as lulav, the palm being the tallest and most prominent of the three.

Stand holding the lulav in the right hand, the etrog in the left, with your hands close together. When reciting the b’rakah, hold the etrog with the pitam (tip) facing down.

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher kid’shanu b’mitzvotav v’tzivanu al n’tilat lulav.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to take the Lulav.

Each year, the following is recited upon taking the lulav for the first time:

Barukh atah Adonai, Eloheinu melekh ha-olam,
she-heheyanu v’kiy’manu v’higi-anu la-z’man ha-zeh.

Praised are You Adonai our God, who rules the universe, granting us life, sustaining us, and enabling us to reach this day.

After the b’rakhah, turn the etrog over, and hold it so the pitam faces up. Shake the lulav three times in each direction: to the front, to the right, behind you (over your right shoulder), to the left, then upward, then down.
On Sukkot, when a lulav and etrog are available, begin with the blessings on taking the lulav, page 49.

Reader, then congregation:

בֹּרָאת אַתָּה יהוה אֲלֹהֵינוּ מלֵךְ עָלִיצָלָה, אֶשְׁרָה קַרְשֵׁנִי מַמְצוּתֵיָּהוּ, נְפָשְׁטֵי בָּנָי אֵת הַמָּטָאָה.

תְּהַלֵּל יהוה, נְפָשְׁטֵי בָּנָי אֵת הַמָּטָאָה. נְפָשְׁטֵי בָּנָי אֵת הַמָּטָאָה. נְפָשְׁטֵי בָּנָי אֵת הַמָּטָאָה.

נְפָשְׁטֵי בָּנָי אֵת הַמָּטָאָה, נְפָשְׁטֵי בָּנָי אֵת הַמָּטָאָה. נְפָשְׁטֵי בָּנָי אֵת הַמָּטָאָה.

נְפָשְׁטֵי בָּנָי אֵת הַמָּטָאָה, נְפָשְׁטֵי בָּנָי אֵת הַמָּטָאָה. נְפָשְׁטֵי בָּנָי אֵת הַמָּטָאָה.

נְפָשְׁטֵי בָּנָי אֵת הַמָּטָאָה. נְפָשְׁטֵי בָּנָי אֵת הַמָּטָאָה.

נְפָשְׁטֵי בָּנָי אֵת הַמָּטָאָה.


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Hallel is recited on Pesah and Sukkot (including Ḥol Ha-mo’ed, their intermediate days), Sh’mini Atzeret, Simhat Torah, Shavuot, Rosh Ḥodesh, Hanukkah, and Yom Ha-atzma’ut, and also, in some congregations, on Yom Y’rushalayim.

The Hallel psalms recall the celebration of the Festivals in the Temple. It is likely that they were recited together, as a unit, since biblical times. Through them we express our gratitude and joy for divine providence. God’s concern for us is reflected in our past redemption and deliverance, inspiring us to express our faith in the future.
HALLEL

On Sukkot, when a lulav and etrog are available, begin with the blessings on taking the lulav, page 49.

Reader, then congregation:
Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to recite Hallel.

PSALM 113
Halleluyah! Praise Adonai.

Sing praises, you servants of Adonai.
Let Adonai be praised now and forever.

From East to West, praised is Adonai.
God is exalted above all nations;
God's glory extends beyond the heavens.

Who is like Adonai our God, enthroned on high, concerned with all below on earth and in the heavens?

God lifts the poor out of the dust, raises the needy from the rubbish heap, and seats them with the powerful, with the powerful of His people.

God settles a barren woman in her home, as a mother, happy with children. Halleluyah!

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On Rosh Hodesh and the last six days of Pesah, the opening sections of Psalms 115 and 116 are omitted. This is known as Ḥatzi Hallel (Partial Hallel). The Talmud permits reciting only a partial Hallel on Rosh Ḥodesh, since it is by its nature a workday; on Rosh Ḥodesh Tevet, however, which falls on Hanukkah, the full Hallel is recited. The Talmud also permits a Ḥatzi Hallel on the latter days of Pesah, because no new offering is brought. Since the Torah specifies that a different offering be brought on each day of Sukkot, however, a full Hallel is recited.

Also on Sukkot, as Hallel is recited, the lulav and etrog are held (see page 49). They are used, in a unique waving ceremony called na-anu-im, to acknowledge that God's mastery encompasses all of nature. (Specific instructions can be found on page 53.)
ha-halim kikdash
be'tzat Yisra-el mi-Mitzrayim, beit Ya'akov me-am lo-ez,
hay'tah Y'hudah l'kodsho, Yisra-el mam-sh'lotav.
Ha-yam ra-ah va-yanos, ha-Yarden yisov l'a'hor.
He-harim rakdu khe'ilim, g'va-ot ki-v'nei tzon.
Mah l'kha ha-yam ki tanus, ha-Yarden tisov l'a'hor;
he-harim tirk'du khe'ilim, g'va-ot ki-v'nei tzon.
Mi-lifnei Adon hu-li aretz, mi-lifnei Elo-ah' Ya'akov,
ha-hof'khi ha-tzur agam mayim, ha'amish I'ma-y'no mayim.

The following passage is omitted on
(except on וְעָשָׂה) and the last six days of הָשָׁבָע.
PSALM 114
When Israel left the land of Egypt,
when the House of Jacob left an alien people,
Judah became God's sacred possession
and the people of Israel God's domain.

The sea retreated at the sight; the Jordan turned and fled.
The mountains romped like rams; the hills leaped like lambs.

O sea, why did you run? Jordan, why did you turn and flee?
Why, mountains, did you romp like rams?
Why, hills, did you leap like lambs?

Yes, tremble, earth, before your Master,
at the presence of the God of Jacob
who turns rocks into pools of water, flint into flowing streams.

The following passage is omitted on Rosh Ḥodesh
(except on Ḥanukkah) and the last six days of Pesah.

PSALM 115:1-11
Not for us, Adonai, not for us, but for Yourself
win praise through Your love and faithfulness.

Why should the nations say: "Where is their God?"
Our God is in heaven, doing whatever He wills.

Their idols are silver and gold, made by human hands.
They have a mouth and cannot speak, eyes and cannot see.

They have ears and cannot hear, a nose and cannot smell.
They have hands and cannot feel, feet and cannot walk.

They cannot make a sound in their throat.
Their makers, all who trust in them, shall become like them.

Let the House of Israel trust in Adonai;
God is their help and their shield.

Let the House of Aaron trust in Adonai;
God is their help and their shield.

Let those who revere God trust in Adonai;
God is their help and their shield.
The following passage is omitted on שemoth and the last six days of סופי.

The previous page's text continues as follows:

Adonai z'kharanu y'varekh.
Y'varekh et beit Yisra-el, y'varekh et beit Aharon.
Y'varekh yir-ei Adonai, ha-k'tanim im ha-g'dolim.
Yosef Adonai aleikhem, aleikhem v'al b'neikhem.
B'rukhim etem la-Adonai, oseh shamayim va-aretz.
Ha-shamayim shamayim la-Adonai, v'ha-aretz natan li-v'nei adam.
Lo ha-metim y'hal'lu Yah, v'lo kol yordei dumah.
Va'anahnu n'varekh Yah me-atah v'ad olam. Halleluyah.
PSALM 115:12-18
Adonai remembers us with blessing;
God will bless the House of Israel.

God will bless the House of Aaron,
and all those who revere Adonai, young and old alike.

May Adonai increase your blessings,
yours and your children’s.
May you be blessed by Adonai,
Maker of heaven and earth.

The heavens belong to Adonai;
the earth God has entrusted to mortals.

The dead cannot praise Adonai,
nor can those who go down into silence.

But we shall praise Adonai now and forever.
Halleluyah!

The following passage is omitted on Rosh Hodesh
(except on Hanukkah) and the last six days of Pesah.

PSALM 116:1-11
I love knowing that Adonai listens to my cry of supplication.
Because God does hear me,
I will call on God in days of need.

The cords of death encompassed me;
the grave held me in its grip.
I found myself in distress and despair.

I called on Adonai;
I prayed that God would save me.

Gracious is Adonai, and kind.
Our God is compassionate.

Adonai protects the simple;
I was brought low and God saved me.

Be at ease once again, my soul,
for Adonai has dealt kindly with you.

God has delivered me from death,
my eyes from tears, my feet from stumbling.
I shall walk before Adonai in the land of the living.

I kept my faith even when greatly afflicted,
even when, in anguish, I cried out: Mortals cannot be trusted!
ה תהלה קה"ט: יב-כ"ס

" قوله אלוהים ליהוה לכל-睇וניות עלי.
" כ匏 נוהוגת אשה, ובשם יהוה אקרה.
" שנים ליהוה אשלפ קדידה עלנן-עומ.
" יואר בעין יהוה סמואלה להקריחי.
" נביא יהוה כרנץ עברק.
"图案ך- RouterModule equitable פצחת לומסי.
" קאנאוף בין חוה ובשם יהוה אקרה.
" נברת ליהוה אשלפ נברתה עלנן-עומ.
" בוחרת כיית יהוה בחרך להשלמה.
" הלליה.

ה תהלה קה"ז

הלל ליהוה לכל-גיה, שבחווה לכל-אמים.
כי בבר עלינו תוחם, ואמתיהוה לכל-ולט, חלמה.

Hal’lu et Adonai kol goyim, shab’hu kol ha-umim, 
ki gavar aleinu ḥasdo, ve-emet Adonai l’olam. Halleluyah.

ה תהלה כ"ח: א-כ

" אלה ליהוה כי טוב.
" יאמר-אין שיאל.
" יאמר-אין ידו יבר.
" יאמר-אין יד-ידיה.
" יאמר-אין ערא יהוה.

Hodu la-Adonai ki tov, ki l’olam ḥasdo.
Yomar na Yisra-el, ki l’olam ḥasdo.
Yom’ru na beit Aharon, ki l’olam ḥasdo.
Yom’ru na yir-ε Adonai, ki l’olam ḥasdo.
PSALM 116:12-19
How can I repay Adonai for all His gifts to me?

I will raise the cup of deliverance and invoke Adonai by name.
I will honor my vows to Adonai in the presence of all His people.

Grievous in Adonai’s sight is the death of the faithful.

I am Your servant, born of Your maidservant;
You have released me from bondage.
To You will I bring an offering, and invoke Adonai by name.

I will honor my vows to Adonai in the presence of all His people,
in the courts of the House of Adonai, in the midst of Jerusalem. Halleluyah!

PSALM 117
Praise Adonai, all nations; laud God, all peoples.
God’s love has overwhelmed us; God’s faithfulness endures forever. Halleluyah!

PSALM 118:1-20
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.

During the chanting of “Hodu” (above), and “Ana” and “Hodu” (page 55), the lulav and etrog are waved (forward, right, back, left, up, and down), first by the Reader, then by the congregation.
ﺣﻼل

Fil Yeimatem Yehudat yit, yenam Yamorhot.
yehudat lela Yitna, maotem meishuva lela
yehudat lela Betziyad, necham Eretzesh beyalot.

sof leites vesheh metukh beyaero.
sof leites vesheh metukh benekim.

pelagei yemekim, beisms yehudat yit ameile.
sheitun geyzekim, beisms yehudat yit ameile.
sheitun Gebel yom, teuma lansh yozim.
beisms yehudat yit ameile.

yehudat yehudat bepil, yehudat yagwe.

za pongat yehudat, nechoi eishel.

Kol nezah vesheh eishel, zechiim.

Yimne yehudat eishel.

Bimne yehudat mesha, bimne yehudat eishel yiml.

La'azemut yir'ashah, elshef mesha yit.

Nef Yiskrap yeh, elshef la'azeh.

فاق לויל, יшуרי זי'וק, יבארר בים, יאקוף.

Yor ne'asher on levad, zechiim be'ela be.

Pit-hu li sha'arei tzedek, avo vam, odeh Yah.
Zeh ha-sha'ar la-Adonai, tzadikim yavo-u vo.

Each of the following four verses is recited twice.

וזי'ה יסח: צי-מט

אנדך כענני לעתיד ילוישעה.
אנק מאנספ ב/fwlinkים יהיה לארש פינה.
מאא ייהו עבירה גמא, היר בבלאılır בצעינה.
וזי'רה ישב ייהו, ג'עילה ובצמאיה ב.

Od'kha ki anitani, va-t'i li lishua.
Ehven ma'asu ha-bonim hay'tah I'rash pinah.
Me-et Adonai hay'tah zot, hi niflat b'ei'enu.
Zeh ha-yom asah Adonai, nagilah v'nism'ah vo.
In distress I called to Adonai
who answered by setting me free.
Adonai is with me, I shall not fear; what can mortals do to me?

With Adonai at my side, best help of all,
I will yet see the fall of my foes.

Better to depend on Adonai than to trust in mortals.
Better to depend on Adonai than to trust in the powerful.

Though all nations surrounded me,
in Adonai’s name I overcame them.

Though they surrounded and encircled me,
in Adonai’s name I overcame them.

Though they surrounded me like bees,
like burning stingers they were smothered.
In Adonai’s name I overcame them.
Hard pressed was I and tottering, but Adonai stood by me.

Adonai is my strength, my might, my deliverance.

The homes of the righteous echo with songs of deliverance:
“The might of Adonai is triumphant.
The might of Adonai is supreme;
the might of Adonai is triumphant.”

I shall not die, but live to recount the deeds of Adonai.
Adonai severely chastened me,
but did not condemn me to death.

Open for me the gates of triumph,
that I may enter to praise Adonai.

This is the gateway of Adonai.
The righteous shall enter therein.

Each of the following four verses is recited twice.

PSALM 110:21-20
I praise You for having answered me;
You have become my deliverance.

The stone rejected by the builders
has become the cornerstone.

This is the doing of Adonai;
it is marvelous in our sight.

This is the day Adonai has made;
let us exult and rejoice in it.
The Reader chants each phrase, which is then repeated by the congregation.

Ana Adonai hatzliḥah na. Ana Adonai hatzliḥah na.

Each of the following four verses is recited twice.

Barukh ha-ba b’shem Adonai, berakhnuhem mi-beit Adonai.
El Adonai va-ya-er lanu,
isru ḥag ba’avotim ad karnot ha-mizbe-ah.
Eli atah v’odeka, Elohai, arome’meka.
Hodu la-Adonai ki tov, ki l’olam ḥasdo.

On מִשְׁמַר, congregations that include מִשְׁמַר here continue on page 116.

When praying without a מִשְׁמַר, continue on page 78.
The Reader chants each phrase, which is then repeated by the congregation.

Deliver us, Adonai, we implore You.
Prosper us, Adonai, we implore You.

Each of the following four verses is recited twice.

Blessed are all who come in the name of Adonai; we bless you from the House of Adonai.

Adonai is God who has given us light; wreathe the festive procession with myrtle as it proceeds to the corners of the altar.

You are my God, and I praise You;
You are my God, and I exalt You.

Acclaim Adonai, for God is good;
God’s love endures forever.

May all creation praise You, Adonai our God.
May the pious, the righteous who do Your will, and all Your people, the House of Israel, join in acclaiming You with joyous song.
May they praise, revere, adore, extol, exalt, and sanctify Your glory, our Sovereign.
To You it is good to chant praise; to Your glory it is fitting to sing.
You are God, from age to age, everlastingly.
Praised are You Adonai, Sovereign acclaimed with songs of praise.

On Sukkot, congregations that include Hoshanot here continue on page 116.

When praying without a minyan, continue on page 78.
On כל שבוע (except on ווטש ובראש), recite קדיש then continue on page 65.

On כל שבוע (except on Monday), recite קדיש then continue with יאש on page 78.

On כל שבוע, recite קדיש ובראש.

Reader:

יהוה עליון ויקדש שמה רבא, בכממים כי בראש, הפרטיות.

יהוה מלכותו עתים צפיים וניוקים,

והם על עולם ישרואל,

בעגלת יבשה קרב, עもらって הך.

Congregation and Reader:

יהוה שמה רבאIconButton מברך על לנו ועלまとיה עולמי.

Reader:

יהוה המל הכהן אחת ויחד ואיתרומים ותרנושא

והמתיר את עולם שמה יתברותא, עבירה זיא.

לצל על עולם מברכת שחריתא

*Between ו罰 על עולם מברכת שחריתא

ועשניהן ובתיהםbecca ראש אכלא, אבודה צא.

On this concludes here.

On כל שבוע (except on ווטש ובראש), continue here.

ה💕בכת עליון ויקדש שמה יברך עולם ישרואל.

יהוה שמה רבא_SD נבופה

והם עולם ועל עולם ישרואל, אבודה צא.

On כל שבוע (except on Monday), recite קדיש then continue on page 65.
On Ḥanukkah (except on Rosh Ḥodesh) and Yom Ha-atzma’ut (as well as Yom Y’rushalayim when it falls on Monday), recite Ḥatzi Kaddish, then continue on page 65.

On Yom Y’rushalayim (except on Monday), recite Ḥatzi Kaddish, then continue with Ashrei on page 78.

On Rosh Ḥodesh and Ḥol Ha-mo’ed, recite the entire Kaddish Shalem.

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’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.

Ḥatzi Kaddish concludes here.

On Rosh Ḥodesh and Ḥol Ha-mo’ed, continue here.
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.

On Rosh Ḥodesh and Ḥol Ha-mo’ed, continue on page 65.

*Kaddish Shalem is recited on Rosh Ḥodesh and Ḥol Ha-mo’ed, days on which a Musaf Service follows, indicating the end of the Shaḥarit Service. No Torah reading has been assigned to Yom Y’rushalayim. It may fall on Monday, when the Torah is read, but it never falls on Thursday.*