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!

On Rosh Hodesh and the last six days of Pesah, the opening sections of Psalms 115 and 116 are omitted. This is known as Hatzi Hallel (Partial Hallel). The Talmud permits reciting only a partial Hallel on Rosh Hodesh, since it is by its nature a workday; on Rosh Hodesh Tevet, however, which falls on Hanukkah, the full Hallel is recited. The Talmud also permits a Hatzi 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-amot-im, to acknowledge that God’s mastery encompasses all of nature. (Specific instructions can be found on page 53.)

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הלילה כוהן
בפרטת ישראלי מופטרים. פרט נעל ונשמע עלם.
קרותינו קדושים לכהן, ישראלי פונישלים.
כמים ראה ונטע, תנזור ונשע עולם.
זרויות רוחות כארליס, גבעות כבירנים.
מצילים ת𬴃 לשון כנוח, נופל התל קאזה.
נחורים משקפים כארליס, זעירות כבירנים.
מלכינים ידע חליל אגרות, מלכינים אגולת מבשל.
מלכינים חומרא אוגרניאס, מלכינים למתנירן.

B'tzet 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'ahor;
He-harim rakdu kh'e'ilim, g'va-vot ki-v'nei tzon.
Mah l'kha ha-yam ki tanus, ha-Yarden tisov l'ahor;
he-harim tirk'du kh'e'ilim, g'va-vot ki-v'nei tzon.
Mi-lifnei Adon hu-li aretz, mi-lifnei Elo-ah' Ya'akov,
ha-hol'khi ha-tzur agam mayim, halimish l'ima-y'no mayim.

The following passage is omitted on והמים בקיע: אין בא
[except on והמים] and the last six days of מים.

לא יהיה הלילה, לא יŋט.
כי לשוֹקתוּמָה צים בידָה עַל-לְוסַקֵתָה עַל-אֵלָמָה.
לְפָנֵיי אַנְמֹרֵם הָגִיאָם אִלְּעַלּוֹמָה.
אֵלָלָלָלָלָלָא יֵשָׁמֵךְ, או אֵלָלָלָלָא יִשָּׂמַךְ.
עָצַבְאָיָו עָצַבְאָיָו, מַעַתְּאָיָו עַל אִדָּמָה.
עֶלְּיָא פְדיִין לוֹא, נַעָמָא עָצַבְאָיָו עַל אִדָּמָה.
אָנוֹךְ לוֹא יֵשָׁמֵךְ, או אָנוֹכָה לוֹא יִשָּׂמַךְ.
וַדְּיָא לוֹא יֵשָׁמֵךְ, או אָנוֹכָה לוֹא יִשָּׂמַךְ.
כִּמְמֹכֵיָו יֵשָּׂמֵךְ, או אָנוֹכָה בְּמַעַתְּאָיָו.
וחַלְּיָא בְּמַעַתְּאָיָו בְּבִטָּה, או בְּבִטָּה בְּבִטָּה.
אַטְּמָה אָלְּיָא בְּבִטָּה בְּבִטָּה, או בְּבִטָּה בְּבִטָּה.
זָאָרָה יֵשָׂמֵךְ, או אָנוֹכָה בְּבִטָּה.

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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 Hodesh
(except on Hanukkah) and the last six days of Pesah.

PSALM 115:1-11
Not for us, Adonai, not for us, but for Yourself
will 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 שָׁנָה לָיָן and the last six days of מָזָּה.

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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 116:2-11
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!
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-el 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 Hoshiah" 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.

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