

נְסִיִּים בְּכֹל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
asher natan lasechvi vinah  
l'havchin bein yom uvein lailah.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן לְשִׁכְוִי בִינָה  
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה.

*For awakening*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who has given the mind the ability to distinguish day from night.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
pokei-ach ivrim.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
פוֹקֵחַ עֵוְרִים.

*For vision*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who opens the eyes of the blind.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
matir asurim.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
מַתִּיר אֲסוּרִים.

*For the ability  
to stretch*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who frees the captive.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
zokeif k'fufim.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
זוֹקֵף כְּפוּפִים.

*For rising to the  
new day*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who lifts up the fallen.

נְסִיִּים בְּכֹל יוֹם *Nisim b'chol yom . . . For daily miracles . . .* These morning blessings evoke wonder at awakening to physical life: we open our eyes, clothe our bodies, and walk again with purpose; spiritual life also, we are created in God's image, are free human beings, and as Jews, celebrate the joy and destiny of our people, Israel.

Ashkenazi tradition places the "identity" blessings near the beginning; Maimonides puts them at the end.

Though they are intended literally, we may perceive each blessing spiritually.

*Inspiration for blessings three to five comes from Psalm 146:7–8.*

*leh / Modah*

*Ani*

*Tzitzit*

*T'fillin*

*Mah Tov*

*Asher Yatzar*

*Elohai N'shamah*

*Nisim B'chol Yom*

*Laasok*

*V'haarev Na*

*Eilu D'varim*

*Kaddish*

*D'Rabanan*

IN MY HALF-SLEEP, O God,  
in my yawning confusion,  
I thank you with a croaking voice.

How strange and spectacular  
this body you have granted me  
and fill with awareness each morning.

For tongue, tendon, teeth and skin,  
for all the chemicals and connections  
that make this collection of cells

into a being who can stand and sing,  
who can seek Your love  
and offer love in turn,

for the mechanisms and mysteries  
You have implanted within me  
I will thank You

and set about the task of being human  
as the sun rises  
and my eyes begin to clear.

Religion embraces both faith and action.

The primary quality is action, for it lays the foundation for faith;  
the more we do good, the more readily do we grasp the meaning of duty and life,  
and the more readily do we believe in the Divine from which stems the good.

*Leo Baeck*

נְסִיִּים בְּכָל יוֹם

NISIM B'CHOL YOM — FOR DAILY MIRACLES

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
roka haaretz al hamayim.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
רוֹקֵעַ הָאָרֶץ עַל הַמַּיִם.

*For firm earth to  
stand upon*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who stretches the earth over the waters.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
hameichin mitzadei gaver.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
הַמַּכִּין מִצְעָדֵי גֹבֵר.

*For the gift of  
motion*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who strengthens our steps.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
malbish arumim.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
מַלְבִּישׁ עֲרֻמִּים.

*For cloth-  
the body*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who clothes the naked.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
hanotein laya-eif ko-ach.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
הַנוֹתֵן לַיָּעוֹף כֹּחַ.

*For renewed  
enthusiasm for life*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who gives strength to the weary.

Baruch atah, Adonai  
Eloheinu, Melech haolam,  
hamaavir sheinah mei-einai,  
ut'numah mei-afapai.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
הַמַּעֲבִיר שֵׁנָה מֵעֵינַי,  
וּתְנוּמָה מֵעַפְעָפִי.

*For reawakening*

PRAISE TO YOU, Adonai our God, Sovereign of the universe,  
who removes sleep from the eyes, slumber from the eyelids.

Udeh / Modah

Ani

Tzitzit

T'fillin

Mah Tovu

Asher Yatzar

Elohai N'shamah

Nisim B'chol Yom

Laasok

V'haarev Na

Eilu D'varim

Kaddish

D'Rabanan

AS I AWAKEN, let this be my thought:  
may my day be filled with acts of lovingkindness.  
Let me be drawn to learning and discernment,  
and may my actions be shaped by mitzvot.

Keep me from iniquity, disgrace and sin;  
May I not be overwhelmed by temptation or despair.

Distance me from evil people and false friends.  
Let me cultivate a life of goodness.

May my hands reach out in kindness,  
and I will serve God through acts of righteousness.

Today and every day, may I merit Your mercy,  
by living my life with compassion and love.

Holy One of Blessing, draw me to Your words;  
teach me the art of sacred living.

בְּרוּךְ אַתָּה, יְיָ, הַמְלַמֵּד חֲסָדִים טוֹבִים לְעַמּוֹ יִשְׂרָאֵל.

Baruch atah, Adonai, ham'lameid chasadim tovim l'amo Yisrael.

L'OLAM y'hei adam y'rei shamayim

baseiter uvagalui,

umodeh al ha-emet,

v'doveir emet bil'vavo.

לְעוֹלָם יְהֵא אָדָם יִרֵא שָׁמַיִם

בִּסְתֵר וּבְגִלּוּי,

וּמוֹדֵה עַל הָאֱמֶת,

וְדוֹבֵר אֱמֶת בְּלִבּוֹ.

ALWAYS, may each person revere God  
in private and in public,  
acknowledge the truth aloud,  
and speak it in one's heart.

Character is the architecture of the being. And once you go into inner being, you will find that everything you encompass, in any direction you choose, is your own. *Louise Nevelson*

לְעוֹלָם יְהֵא אָדָם... *L'olam y'hei adam... Always, may each person... Tanna D'vei Eliyahu Rabba, Ch. 21*

*Shodeh / Modah*

*Ani*

*Tzitzit*

*T'fillin*

*Mah Tovu*

*Asher Yatzar*

*Elohai N'shamah*

*Nisim B'chol Yom*

*Laasok*

*V'haarev Na*

*Eilu D'varim*

*Kaddish*

*D'Rabanan*

I AM A JEW because  
the faith of Israel demands no abdication of my mind.

I am a Jew because  
the faith of Israel requires all the devotion of my heart.

I am a Jew because  
in every place where suffering weeps, the Jew weeps.

I am a Jew because  
at every time when despair cries out, the Jew hopes.

I am a Jew because  
the word of Israel is the oldest and the newest.

I am a Jew because  
Israel's promise is the universal promise.

I am a Jew because  
for Israel, the world is not completed; we are completing it.

I am a Jew because  
for Israel, humanity is not created; we are creating it.

I am a Jew because  
Israel places humanity and its unity  
above the nations and above Israel itself.

I am a Jew because, above humanity, image of the divine Unity,  
Israel places the unity which is divine.

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In prayer, "Israel" often refers to the Jewish people.

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
asher kid'shanu b'mitzvotav  
v'tzivanu laasok b'divrei Torah.

בָּרוּךְ אַתָּה, יי  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְעִסוֹק בְּדִבְרֵי תוֹרָה.

יְדָה / מוֹדָה אָנִי  
צִיָּת  
תְּפִלִּין  
מִה־טָבוֹ  
אֲשֶׁר יָצַר  
אֱלֹהֵי נְשָׁמָה  
נְשִׁים בְּכָל יוֹם  
לְעִסוֹק  
וְהַעֲרַבְנָה  
אֵלֵינוּ דְּבָרִים  
קְדִישׁ דְּרַבָּנָן

BLESSED ARE YOU, Adonai our God,  
Sovereign of the universe,  
who hallows us with mitzvot,  
commanding us to engage with words of Torah.

V' HAAREV NA Adonai Eloheinu  
et divrei Torat-cha b'finu,  
uv'fi amcha beit Yisrael,  
v'nih'yeh anachnu v'tze-etza-einu,  
v'tze-etza-ei amcha beit Yisrael,  
kulanu yodei sh'mecha,  
v'lomdei Toratecha lish'mah.  
Baruch atah, Adonai,  
ham'lameid Torah l'amo Yisrael.

וְהַעֲרַבְנָה יי אֱלֹהֵינוּ  
אֶת־דִּבְרֵי תוֹרַתְךָ בְּפִינוּ,  
וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל,  
וְנִהְיֶה אֲנַחְנוּ וְצִאָצְאֵינוּ,  
וְצִאָצְאֵי עַמְּךָ בֵּית יִשְׂרָאֵל,  
כְּלָנוּ יוֹדְעֵי שְׁמֶךָ,  
וְלֹמְדֵי תוֹרַתְךָ לְשִׁמָּה.  
בָּרוּךְ אַתָּה, יי,  
הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

O ADONAI, OUR GOD,  
let the words of Torah be sweet in our mouths,  
and the mouths of Your people Israel,  
so that we, our descendants  
and the descendants of all Your people Israel may know You,  
by studying your Torah for its own sake.  
Blessed are You, Adonai, who teaches Torah to Your people Israel.

בָּרוּךְ אַתָּה, יי, הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.  
Baruch atah Adonai, ham'lameid Torah l'amo Yisrael.

"Descendants" includes all women and men who embrace the Jewish people and faith.

The two blessings above (derived from *B'rachot 11b*) are both Torah blessings and introduce the study which follows on pages 43 [43], 45 [45], 47 [47], and 49 [49].

# פְּסוּקֵי דְזִמְרָה

## P'SUKEI D'ZIMRAH— VERSES OF PRAISE

*This section, through Chatzi Kaddish on page 57 [57], offers no alternative readings.*

BARUCH she-amar v'hayah haolam,

Baruch hu.

Baruch oseh v'reishit,

baruch omeir v'oseh,

baruch gozeir um'kayeim,

baruch m'racheim al haaretz,

baruch m'racheim al hab'riut,

baruch m'shaleim sachar tov lirei-av.

Baruch chai laad v'kayam lanetzach.

Baruch podéh umatzil, baruch sh'mo.

Bish'vachot uviz'mirot n'gadelcha

un'shabeichacha un'fa-ercha v'nazkir

shimcha v'namlich'cha, Malkeinu Eloheinu.

Yachid, chei haolamim, Melech m'shubach

um'fo-ar, adei ad sh'mo hagadol.

Baruch atah, Adonai,

Melech m'hulal batishbachot.

בָּרוּךְ שֶׁאָמַר וְהָיָה הָעוֹלָם,

בָּרוּךְ הוּא.

בָּרוּךְ עוֹשֶׂה בְּרֵאשִׁית,

בָּרוּךְ אוֹמֵר וְעוֹשֶׂה,

בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,

בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,

בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,

בָּרוּךְ מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו.

בָּרוּךְ חַי לְעַד וְקַיָּם לְנֶצַח.

בָּרוּךְ פּוֹדֵה וּמַצִּיל, בָּרוּךְ שְׁמוֹ.

בְּשִׁבְחוֹת וּבְזִמְרוֹת נִגְדְּלֶךָ

וּנְשַׁבַּחְךָ וּנְפָאֵרְךָ וְנִזְכִּיר

שְׁמֶךָ וְנִמְלִיכְךָ, מְלַבְּנוּ אֱלֹהֵינוּ.

יָחִיד, חַי הָעוֹלָמִים, מְלֶךְ מְשֻׁבָּח

וּמְפָאֵר, עַדִּי עַד שְׁמוֹ הַגָּדוֹל.

בָּרוּךְ אַתָּה, יי,

מְלֶךְ מְהֻלָּל בַּתְּשֻׁבָּחוֹת.

BLESSED is the One who spoke and the world came to be. Blessed is the One! Blessed is the One who continually authors creation. Blessed is the One whose word is deed; blessed is the One who decrees and fulfills. Blessed is the One who is compassionate towards the world; blessed is the One who is compassionate towards all creatures. Blessed is the One who rewards the reverent; blessed is the One who exists for all time, ever-enduring. Blessed is the One who redeems and saves; blessed is God's Name! With songs of praise, we extol You and proclaim Your Sovereignty, for You are the Source of life in the universe. One God, Life of the Universe, praised and glorious Ruler, Your Name is Eternal.

Blessed are You, Adonai, Sovereign who is glorified through praise.

בָּרוּךְ אַתָּה, יי, מְלֶךְ מְהֻלָּל בַּתְּשֻׁבָּחוֹת

Baruch atah, Adonai, Melech m'hulal batishbachot.

פְּסוּקֵי דְזִמְרָה P'sukei D'zimra . . . Verses of Praise, might be viewed as "prayer before prayer." It functions as the warm-up for the morning service, a recognition that prayerfulness cannot be summoned on demand. *Lawrence Hoffman*

שְׁאֵמַר  
מְזִמְרֵי ק'  
אֲשֶׁרֵי  
מְזִמְרֵי קַמ"ה  
מְזִמְרֵי ק"ג  
לְשִׁבְחָה  
חֲצִי קַדִּישׁ

ASHREI yoshvei veitecha,  
od y'hal'lucha selah.

Ashrei haam shekacha lo,  
ashrei haam she-Adonai Elohav.

HAPPY are those who dwell in Your house; they forever praise You!  
Happy the people who have it so; happy the people whose God is Adonai.

DAVID'S PSALM — PSALM 145:1-21

T'HILAH L'DAVID.

Aromim'cha Elohai HaMelech,  
vaavar'chah shimcha l'olam va-ed.

B'chol yom avarcheka,  
vaahal'lah shimcha l'olam va-ed.

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

Dor l'dor y'shabach maasecha,  
ug'vurotecha yagidu.

Hadar k'vod hodecha,  
v'divrei niflotecha asichah.

Ve-ezuz norotecha yomeiru,  
ug'dulat'cha asaprenah.

Zecher rav tuv'cha yabiyu,  
v'tzidkat'cha y'raneinu.

Chanun v'rachum Adonai,  
erech apayim ug'dol chased.

Tov Adonai lakol,  
v'rachamav al kol maasav.

Yoducha Adonai kol maasecha,  
vachasidecha y'var'chuchah.

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ,  
עוֹד יִהְלָלוּךָ סֵלָה.  
אֲשֶׁרִי הָעַם שְׁפָכָה לוֹ,  
אֲשֶׁרִי הָעַם שֶׁיְי אֱלֹהָיו.

תִּהְיֶה לְדָוִד.  
אֲרוֹמַמְךָ אֱלֹהָי הַמֶּלֶךְ,  
וְאֶבְרַכְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל־יוֹם אֶבְרַכְךָ,  
וְאֶהְלָלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְי וּמְהֻלָּל מְאֹד,  
וְלִגְדֻלְתּוֹ אֵין חֵקֶר.

דֹּר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ,  
וְגִבּוֹרֹתֶיךָ יִגְיִדוּ.

הַדָּר כְּבוֹד הוֹדֵךָ,  
וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹ נוֹרְאוֹתֶיךָ יֹאמְרוּ,  
וְגִדְלֹתֶיךָ אֶסְפְּרֶנָּה.

זֵכֶר רַב־טוֹבָךָ יִבְיְעוּ,  
וְצִדְקוֹתֶיךָ יִרְגְּנוּ.

חַנוּן וְרַחוּם יְי,  
אֶרְךָ אַפַּיִם וְגִדְל־חֶסֶד.

טוֹב יְי לְכָל־  
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו.

יִוְדוּךָ יְי כָּל־מַעֲשֵׂיךָ,  
וְחִסְדֵיךָ יִבְרַכּוּךָ.

שְׁאֵמֵר  
מִזְמוֹר ק'  
אֲשֶׁרִי  
מִזְמוֹר קמ"ה  
מִזְמוֹר ק"נ  
לְשִׁתְּבַח  
חֲצִי קִדְיִשׁ

uch Sbe-amar

Psalm 100

Ashrei

Psalm 145

Psalm 150

Yishtabach

Chatzi Kaddish

K'vod malchut'cha yomeiru,  
ug'vurat'cha y'dabeiru.

L'hodi-a liv'nei haadam g'vurotav,  
uch'vod hadar malchuto.

Malchut'cha malchut kol olamim,  
umemshelt'cha b'chol dor vador.

Someich Adonai l'chol hanoffim,  
v'zokeif l'chol hak'fufim.

Einei chol eilecha y'sabeiru,  
v'atah notein lahem et ochlam b'ito.

Potei-ach et yadecha,  
umasbi-a l'chol chai ratzon.

Tzaddik Adonai b'chol d'rachav,  
v'chasid b'chol maasav.

Karov Adonai l'chol korav,  
l'chol asher yikra-uhu ve-emet.

R'tzon y'rei-av yaaseh,  
v'et shavatam yishma v'yoshi-eim.

Shomeir Adonai et kol ohavav,  
v'eit kol harsha-im yashmid.

T'hilat Adonai y'daber pi,  
viy'vareich kol basar shem kodsho,  
l'olam va-ed.

Vaanachnu n'vareich Yah  
mei-atah v'ad olam, ha'l'luyah.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,  
וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרֹתֶיךָ,  
וּכְבוֹד הַדָּר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל-עֲלָמִים,  
וּמְשַׁלֶּתְךָ בְּכָל-דָּר וָדָר.

סוֹמֵךְ יְיָ לְכָל-הַנִּפְלִים,  
וְזוֹקֵף לְכָל-הַכּוֹפִים.

לְעֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ,  
וְאַתָּה נוֹתֵן-לָהֶם אֶת-אֲכָלָם בְּעֵתוֹ.

פּוֹתֵחַ אֶת-יָדְךָ,  
וּמִשְׁפִּיעַ לְכָל-חַי רָצוֹן.

צַדִּיק יְיָ בְּכָל-דְּרָכָיו,  
וְחַסִּיד בְּכָל-מַעֲשָׂיו.

קָרוֹב יְיָ לְכָל-קֹרְאָיו,  
לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת.

רָצוֹן-יִרְאֶוּ יַעֲשֶׂה,  
וְאֶת-שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.

שׁוֹמֵר יְיָ אֶת-כָּל-אֲהָבָיו,  
וְאֶת כָּל-הַרְשָׁעִים יִשְׁמִיד.

תְּהִלַּת יְיָ יִדְבַר-פִּי,  
וְיִבְרַךְ כָּל-בָּשָׂר שֵׁם קִדְשׁוֹ  
לְעוֹלָם וָעֶד.

וְאֲנַחְנוּ נִבְרַךְ יְיָ  
מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

וְאֲנַחְנוּ נִבְרַךְ יְיָ Vaanachnu n'vareich Yah . . . and all creatures shall bless . . . Psalm 115:18

*Aruch She-amar*

*Psalm 100*

*Ashrei*

*Psalm 145*

*Psalm 150*

*Yishtabach*

*Chatzi Kaddish*

YITGADAL v'yitkadesh shmeih raba

b'alma di v'ra chiruteih,

v'yamlich malchuteih

b'chayeichon uv'yomeichon

uv'chayei d'chol beit Yisrael,

baagala uviz'man kariv,

v'imru: Amen.

Y'hei sh'meih raba m'varach

l'alam ul'almei almaya.

Yitbarach v'yishtabach v'yitpaar

v'yitromam v'yitnasei,

v'yit'hadar v'yitaleh v'yit'halal

shineih d'kud'sha b'rich hu,

l'eila min kol birchata v'shirata,

tushb'chata v'nechemata,

daamiran b'alma, v'imru: Amen.

יִתְגַּדַּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא

בְּעֵלְמָא דִּי בְּרָא כְרְעוּתָהּ,

וְיַמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב,

וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעֵלְמֵי עֵלְמַיָּא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרֹמֵם וְיִתְנַשֵּׂא,

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא,

לְעֵלְא מִן כָּל בְּרִכְתָּא וְשִׁירְתָּא,

תְּשֻׁבְחָתָא וְנַחֲמָתָא,

דְאָמְרוּ בְּעֵלְמָא, וְאָמְרוּ: אָמֵן.

EXALTED and hallowed be God's great name,  
in the world which God created, according to plan.  
May God's majesty be revealed in the days of our lifetime  
and the life of all Israel — speedily, imminently.  
To which we say: Amen.

Blessed be God's great name to all eternity.

Blessed, praised, honored, exalted,  
extolled, glorified, adored, and lauded  
be the name of the Holy Blessed One,  
beyond all earthly words and songs of blessing, praise, and comfort.  
To which we say: Amen.

Better a few prayers spoken with intention than many words prayed without intention.

*Shulchan Aruch Orach Chayim 1:4*

As we begin the two main sections of our prayer service, we consider: Rabbi Shimon says, Take care when reciting the שְׁמַע *Shema* and the עֲמִידָה *Amidah*. And when you pray, do not make your prayer rote. Rather, it should be filled with mercy and confession before the Almighty, as it is said, "... For God is gracious and compassionate slow to anger, abounding in kindness. ..." (Joel 2:13)"

*Pirkei Avot 2:13*

כו  
יוצר  
אהבה רבה  
שמע  
ואהבה  
למען תזכרו  
לואמר  
אמת וצדק  
מירכמלך

# שְׁמַע וּבְרָכוֹתֶיהָ

SH'MA UVIRCHOTEHA — SH'MA AND ITS BLESSINGS

BAR'CHU et Adonai ham'vorach!

Baruch Adonai ham'vorach

l'olam va-ed!

בְּרָכוּ אֶת יְיָ הַמְּבָרָךְ!  
בְּרוּךְ יְיָ הַמְּבָרָךְ  
לְעוֹלָם וָעֶד!

PRAISE ADONAI to whom praise is due forever!  
Praised be Adonai to whom praise is due,  
now and forever!

All holy acts require summoning.

For those who choose: The prayer leader at the word בְּרָכוּ *Bar'chu* (the call to worship) bends the knees and bows from the waist, and at יְיָ *Adonai* stands straight. בְּרוּךְ *Baruch Adonai* is the communal response, whereupon the community repeats the choreography of the first line.

BARUCH atah, Adonai  
 Eloheinu, Melech haolam,  
 yotzeir or uvorei choshech,  
 oseh shalom uvorei et hakol.  
 Hamei-ir laaretz  
 v'ladarim aleha b'rachamim,  
 uv'tuvo m'chadeish b'chol yom tamid  
 maaseih v'reishit.  
 Mah rabu maasecha, Adonai,  
 kulam b'chochmah asita,  
 mal'ah haaretz kinyanecha.  
 Titbarach, Adonai Eloheinu,  
 al shevach maaseih yadecha  
 v'al m'orei or she-asita,  
 y'faarucha selah.  
 Or chadash al Tzion tair,  
 v'nizkeh chulanu m'heirah l'oro.  
 Baruch atah, Adonai, yotzeir ham'orot.

בָּרוּךְ אַתָּה, יי  
 אֱלֹהֵינוּ, מִלְּדָה הָעוֹלָם,  
 יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ,  
 עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת-הַכּוֹל.  
 הַמַּאִיר לָאָרֶץ  
 וְלִדְרִים עָלֶיהָ בְּרַחֲמִים,  
 וּבְטוֹבוֹ מְחַדֵּשׁ בְּכָל יוֹם תְּמִיד  
 מַעֲשֵׂה בְּרָאשִׁית.  
 מַה רַבּוּ מַעֲשֵׂיךָ, יי,  
 כָּל־סֵם בְּחֻכְמָה עָשִׂיתָ,  
 מְלֵאָה הָאָרֶץ קִינְיָנֶיךָ.  
 תִּתְבָּרַךְ, יי אֱלֹהֵינוּ,  
 עַל שֶׁבַח מַעֲשֵׂה יָדֶיךָ  
 וְעַל מְאֹרֵי אוֹר שֶׁעָשִׂיתָ,  
 יִפְאָרוּךְ סֵלָה.  
 אוֹר חָדָשׁ עַל צִיּוֹן תִּאִיר,  
 וְנִזְכֶּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ.  
 בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאֹרוֹת.

יו  
 יוצר  
 אהבה רבה  
 שמע  
 ואהבת  
 למען תזכרו  
 ולאמר יי  
 אמת ונציב  
 מירמכה

PRAISED ARE YOU, Adonai our God, Sovereign of the universe,  
 Creator of light and darkness, who makes peace and fashions all things.  
 In mercy, You illumine the world and those who live upon it.  
 In Your goodness You daily renew creation.  
 How numerous are Your works, Adonai!  
 In wisdom, You formed them all, filling the earth with Your creatures.  
 Be praised, Adonai our God, for the excellent work of Your hands,  
 and for the lights You created; may they glorify You.  
 Shine a new light upon Zion, that we all may swiftly merit its radiance.  
 Praised are You, Adonai, Creator of all heavenly lights.

בָּרוּךְ אַתָּה, יי, יוֹצֵר הַמְּאֹרוֹת.  
 Baruch atah, Adonai, yotzeir ham'orot.

אוֹר חָדָשׁ עַל צִיּוֹן תִּאִיר *Or chadash al Tzion ta-ir . . . Shine a new light upon Zion . . .*  
 Classical Reform prayerbook authors in the Diaspora consistently omitted this line with its  
 mention of Zion from the liturgy because of their opposition to Jewish nationalism. With the  
 restoration of this passage to *Mishkan T'filah*, our movement consciously affirms its devotion to  
 the modern State of Israel and signals its recognition of the religious significance of the reborn  
 Jewish commonwealth. *David Ellenson*

בָּרוּךְ אַתָּה, יי . . . יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ . . . *Baruch atah, Adonai . . . yotzeir or uvorei choshech . . .*  
*Praised are You, Adonai . . . Creator of light and darkness . . .* Isaiah 45:7

מַה רַבּוּ *Mah rabu . . . How numerous . . .* Psalm 104:24

AHAVAH rabbah ahavtanu, Adonai Eloheinu,  
chemlah g'dolah viteirah chamalta aleinu.  
Baavur avoteinu v'imoteinu shebat'chu v'cha  
vat'lamdeim chukei chayim, kein t'choneinu  
ut'lamdeinu. Ham'racheim, racheim aleinu,  
v'tein b'libeinu l'havin ul'haskil, lishmo-a,  
lilmod ul'lameid, lishmor v'laasot ul'kayeim  
et kol divrei talmud Toratecha b'ahavah.

אַהֲבָה רַבָּה אַהֲבַתְּנוּ, יי אֱלֹהֵינוּ,  
חֲמַלְתָּ גְדוֹלָה וַיִּתְּרָה חֲמַלְתָּ עָלֵינוּ.  
בְּעִבּוּר אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ שֶׁבְּטָחוּ בְךָ  
וַתִּלְמַדְם חֻקֵי חַיִּים, כֵּן תִּחְנֶנּוּ  
וַתִּלְמַדְנוּ. הַמְּרַחֵם, רַחֵם עָלֵינוּ,  
וְתוּן בְּלִבֵּנוּ לְהַבִּיחַ וּלְהַשְׁפִּיל, לְשִׁמְעַ,  
לְלַמֵּד וּלְלַמֵּיד, לְשִׁמּוֹר וּלְעֲשׂוֹת וּלְקַיֵּם  
אֶת-כָּל-דִּבְרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה.

HOW DEEPLY You have loved us Adonai, our God, gracing us with surpassing  
compassion! On account of our forebears whose trust led You to teach them the laws  
of life, be gracious to us, teaching us as well. O Merciful One, have mercy on us  
by making us able to understand and discern, to heed, learn, and teach, and, lovingly,  
to observe, perform, and fulfill all that is in Your Torah.

V'ha-eir eineinu b'Toratecha,  
v'dabeik libeinu b'mitzvotcha,  
v'yacheid l'vaveinu l'ahavah  
ul'yirah et sh'mecha,  
v'lo neivosh v'lo nikaleim,  
v'lo nikasheil l'olam va-ed.  
Ki v'sheim kodsh'cha hagadol v'hanora  
batachnu, nagilah v'nism'chah bishuatecha.  
Vahavi-einu l'shalom mei-arba kanfot  
haaretz, v'tolicheinu kom'miyut l'artzeinu.  
Ki El po-eil y'shuot atah, uvanu vacharta  
v'keiravtanu l'shimcha hagadol selah be-emet,  
l'hodot l'cha ul'yachedcha b'ahavah.  
Baruch atah, Adonai,  
habocheir b'amo Yisrael b'ahavah.

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ,  
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,  
וַיַּחַד לִבֵּנוּ לְאַהֲבָה  
וּלְיִרְאָה אֶת-שְׁמֶךָ,  
וְלֹא יִבוֹשׁ וְלֹא יִכָּלֵם,  
וְלֹא יִכָּשֵׁל לְעוֹלָם וָעֶד.  
כִּי בְשֵׁם קֹדֶשְׁךָ הַגְּדוֹל וְהַנּוֹרָא  
בְּטַחְנוּ, נִגִּילָה וְנִשְׁמַחָה בִּישׁוּעַתְךָ.  
וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת  
הָאָרֶץ, וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.  
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה, וּבָנוּ בְּחַרְתָּ  
וְקִרְבַּתְנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמֶּת,  
לְהוֹדוֹת לְךָ וּלְיַחֲדֶךָ בְּאַהֲבָה.  
בְּרוּךְ אַתָּה, יי,  
הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Enlighten our eyes with Your Torah, focus our minds on Your mitzvot, unite our  
hearts in love and reverence for Your Name. Then we will never feel shame, never  
deserve rebuke, and never stumble. Having trusted in Your great and awesome  
holiness, we shall celebrate Your salvation with joy.

Gather us in peace from the four corners of the earth and lead us upright to our land.  
For You, O God, work wonders. You chose us. Truly, you drew us near to Your  
Great Name, that we might acknowledge You, declaring You One in love.  
Praised be You, Adonai, who chooses Your people Israel in love.

בְּרוּךְ אַתָּה, יי, הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

Baruch atah, Adonai, habocheir b'amo Yisrael b'ahavah.

י  
יִצְר  
אַהֲבָה רַבָּה  
שְׁמַע  
וְאַהֲבָה  
לְמַעַן תִּזְכְּרוּ  
וְיִאֱמָרוּ יי  
אַמֶּת וְיִצְיֵב  
מִי־כִמְכָח

---

שְׁמַע יִשְׂרָאֵל יְהוָה

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

Hear, O Israel, Adonai is our God, Adonai is One!

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שְׁמַע יִשְׂרָאֵל *Sh'ma Yisrael . . . Hear, O Israel . . . Deuteronomy 6:4*

אֱלֹהֵינוּ יְהוָה אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is God's glorious majesty forever and ever.

The enlarged *ayin* at the end of *שמע Sh'ma* (Hear) and the enlarged *dalet* at the end of *אחד echad* (one) combine to spell *עד eid* (witness). We recite the *Sh'ma* to bear witness to the Oneness of God.

V'AHAVTA et Adonai Elohecha,  
 b'chol l'vav'cha, uv'chol nafsh'cha, uv'chol  
 m'odecha. V'hayu had'varim ha-eileh  
 asher anochi m'tzav'cha hayom al  
 l'vavecha. V'shinantam l'vanecha v'dibarta  
 bam b'shivt'cha b'veitecha, uv'lecht'cha  
 vaderech uv'shochb'cha uv'kumecha.  
 Uk'shartam l'ot al yadecha v'hayu  
 l'totafot bein einecha. Uch'tavtam  
 al m'zuzot beitecha, uvish'arecha.

וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ  
 בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-  
 מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה  
 אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם עֲלֶיךָ  
 לְבַבְךָ: וְשִׁנַּנְתֶּם לְבַבְיֶיךָ וּדְבַרְתֶּם  
 בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ  
 בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:  
 וְקִשַּׁרְתֶּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ  
 לְטֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתֶּם  
 עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

יוצר  
 אהבה רבה  
 שמע  
 ואהבה  
 למען תזכרו  
 ולאמר יי  
 אמת ונציב  
 מי-כמכה

YOU SHALL LOVE Adonai your God with all your heart,  
 with all your soul, and with all your might.  
 Take to heart these instructions with which I charge you this day.  
 Impress them upon your children.  
 Recite them when you stay at home and when you are away,  
 when you lie down and when you get up.  
 Bind them as a sign on your hand and let them serve as a symbol on your forehead;  
 inscribe them on the doorposts of your house and on your gates.

*Continue or turn to pages 68–69 [68–69].*

L'maan tizk'ru, vaasitem et  
 kol mitzvotai vih'yitem k'doshim  
 l'Eloheichem. Ani Adonai Eloheichem asher  
 hotzeiti et-chem mei-eretz  
 Mitzrayim lih'yot lachem l'Elohim  
 ani Adonai Eloheichem.

לְמַעַן תִּזְכְּרוּ וְעִשִּׂיתֶם אֶת-  
 כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים  
 לֵאלֹהֵיכֶם: אֲנִי יְיָ אֱלֹהֵיכֶם אֲשֶׁר  
 הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
 מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים  
 אֲנִי יְיָ אֱלֹהֵיכֶם:

Thus you shall remember to observe all My commandments  
 and to be holy to 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.

יְיָ אֱלֹהֵיכֶם אֱמֶת.  
 Adonai Eloheichem EMET.

*Turn to pages 70–71 [70-71].*

For those who choose: At the end of the שמע *Sh'ma*, after the words אֱלֹהֵיכֶם *Adonai Eloheichem*, the word אֱמֶת *emet* (“true”) is added as an immediate affirmation of its truth.

וְאַהַבְתָּ *V'ahavta* . . . *You shall love* . . . Deuteronomy 6:5–9  
 לְמַעַן תִּזְכְּרוּ *L'maan tizk'ru* . . . *Thus you shall remember* . . . Numbers 15:40–41

MI CHAMOCHAH ba-cilim, Adonai!

Mi kamochah nedar bakodesh,  
nora t'hilot, oseh fele!

Shirah chadashah shib'chu g'ulim

l'shimcha al s'fat hayam.

Yachad kulam hodu v'himlichu v'amru:

Adonai yimloch l'olam va-ed.

Tzur Yisrael, kumah b'ezrat Yisrael

uf'deih chinumecha Y'hudah v'Yisrael.

Go-aleinu Adonai Tz'vaot sh'mo,

k'dosh Yisrael.

Baruch atah, Adonai, gaal Yisrael.

מִי־כְמוֹכָה בָּאֵלִים, יְיָ!  
מִי כְמוֹכָה נֹאדָר בְּקֹדֶשׁ,  
נֹרָא תְהִלָּת, עֹשֶׂה פִּלְאִי!

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִּים  
לְשִׁמְךָ עַל שִׁפְתֵי הַיָּם.

יַחַד כְּלָם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:  
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל  
וּפְדֵה כְּנָאמְךָ יְהוּדָה וְיִשְׂרָאֵל.

גְּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ,  
קְדוֹשׁ יִשְׂרָאֵל.

בָּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.

יָי  
יִצְר  
אֶתְבָּה רַבָּה  
שְׁמַע  
וְאֶתְבָּה  
לְמַעַן תִּזְכְּרוּ  
וְאָמְרוּ יְיָ  
אֶמֶת וְיִצִּיב  
מִי־כְמוֹכָה

WHO IS LIKE YOU, O God,  
among the gods that are worshipped?  
Who is like You, majestic in holiness,  
awesome in splendor, working wonders?

With new song, inspired,  
at the shore of the Sea, the redeemed sang Your praise.  
In unison they all offered thanks.  
Acknowledging Your Sovereignty, they said:  
"Adonai will reign forever!"

Rock of Israel, rise in support of Israel  
and redeem Judah and Israel as You promised.  
Our redeemer, *Adonai Tz'vaot* is Your Name.  
Blessed are You, Adonai, who redeems Israel.

בָּרוּךְ אַתָּה, יְיָ, גֹּאֵל יִשְׂרָאֵל.  
Baruch atah, Adonai, gaal Yisrael.

For those who choose: When the prayer leader recites the word קוּמָה *kumah* ("rise"), the congregation rises for the עֲמִידָה *Amidah*, the *Standing Prayer*.

מִי־כְמוֹכָה *Mi chamochah* . . . *Who is like You?* . . . Exodus 15:11

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד *Adonai yimloch l'olam va-ed* . . . *Adonai will reign forever* . . . Exodus 15:18

זת ואמהות.

גבורות

קדשה

בינה

תשובה

סליחה

גאולה

רפואה

ברכת השנים

חרות

משפט

על הרשעה

צדיקים

יהושלים

ישועה

יומץ תפלה

עבודה

הודאה

שלום

תפלת הלב

# תַּפִּילָה

T'FILAH

ADONAI, s'fatai tiftach,  
ufi yagid t'hilatecha.

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח,  
וּפִי יגיד תְּהִלָּתְךָ.

ADONAI, open up my lips,  
that my mouth may declare Your praise.

For those who choose: Before reciting the תַּפִּילָה *T'filah*, one takes three steps forward.

“Adonai, open my lips that my mouth may declare Your praise; for You have no delight in sacrifice. If I were to give a burnt offering, You would not be pleased.” According to the Midrash, Israel said to God, “We are impoverished now that we cannot offer sacrifices.” God answered, “I seek words from you now, as it is written, ‘Take words with you when you return to your God’ (Hosea 14:3).” *Midrash Sh'mot Rabbah* 38:4

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח *Adonai, s'fatai tiftach* . . . *Adonai, open up my lips* . . . Psalm 51:17

**BARUCH** atah, Adonai Eloheinu  
 v'Elohei avoteinu v'imoteinu, Elohei  
 Avraham, Elohei Yitzchak v'Elohei Yaakov,  
 Elohei Sarah, Elohei Rivkah, Elohei  
 Rachel v'Elohei Lei-ah. Ha-El hagadol  
 hagibor v'hanora, El elyon, gomeil  
 chasadim tovim, v'koneih hakol, v'zocheir  
 chasdei avot v'imahot, umeivi g'ulah  
 liv'nei v'neihem l'maan sh'mo b'ahavah.

BETWEEN ROSH HASHANAH AND  
 YOM KIPPUR — Zochreinu l'chayim,  
 Melech chafeitz bachayim,  
 v'chotveinu b'sefer hachayim,  
 l'maancha Elohim chayim.

Melech ozeir umoshia umagein.  
 Baruch atah, Adonai,  
 magein Avraham v'ezrat Sarah.

**בָּרוּךְ** אַתָּה, יי אֱלֹהֵינוּ  
 ואלהי אבותינו ואמותינו, אלהי  
 אברהם, אלהי יצחק ואלהי יעקב,  
 אלהי שרה, אלהי רבקה, אלהי  
 רחל ואלהי לאה. האל הגדול  
 הגבור והנורא, אל עליון, גומל  
 חסדים טובים, וקונה הכל, וזוכר  
 חסדי אבות ואמהות, ומביא גאולה  
 לבני בניהם למען שמו באהבה.

BETWEEN ROSH HASHANAH AND  
 YOM KIPPUR — זָכְרֵנוּ לְחַיִּים,  
 מֶלֶךְ חַפֵּץ בַּחַיִּים,  
 וְכוֹתֵבֵנוּ בְּסֵפֶר הַחַיִּים,  
 לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּין.  
**בָּרוּךְ** אַתָּה, יי,  
 מִגֵּן אַבְרָהָם וְעֵזְרַת שָׂרָה.

זֵאת וְאִמָּהוֹת  
 גְּבוּרוֹת  
 קְדוּשָׁה  
 בִּינָה  
 תְּשׁוּבָה  
 סְלִיחָה  
 גְּאֻלָּה  
 רַפּוּאָה  
 בְּרַפְתְּ הַשָּׁנִים  
 חֲרוּת  
 מִשְׁפָּט  
 עַל הַרְשָׁעָה  
 צְדִיקִים  
 יְרוּשָׁלַיִם  
 יִשׁוּעָה  
 שׁוֹמֵעַ תְּפִלָּה

**BLESSED ARE YOU**, Adonai, our God,  
 God of our fathers and mothers,  
 God of Abraham, God of Isaac, and God of Jacob,  
 God of Sarah, God of Rebecca, God of Rachel, and God of Leah,  
 the great, mighty and awesome God, transcendent God  
 who bestows lovingkindness, creates everything out of love,  
 remembers the love of our fathers and mothers,  
 and brings redemption to their children's children for the sake of the  
 Divine Name.

BETWEEN ROSH HASHANAH AND YOM KIPPUR —  
 Remember us for life, O Sovereign who delights in life,  
 and inscribe us in the Book of Life, for Your sake, Living God.

Sovereign, Deliverer, Helper and Shield,  
 Blessed are You, Adonai, Sarah's Helper, Abraham's Shield.

**בָּרוּךְ** אַתָּה, יי, מִגֵּן אַבְרָהָם וְעֵזְרַת שָׂרָה.  
 Baruch atah, Adonai, magein Avraham v'ezrat Sarah.

עֲבוּדָה  
 הוֹדָאָה  
 שְׁלוֹם  
 תְּפִלַּת הַלֵּב

For those who choose: At the beginning and end of the blessing, one bends the knees and bows from the waist at the word **בָּרוּךְ** *Baruch* and stands straight at the word יי *Adonai*.

ATAH gibor l'olam, Adonai,  
m'chayeh hakol (meitim) atah,  
rav l'hoshia.

\*WINTER — Mashiv haruach  
umorid hagashem.

\*SUMMER — Morid hatal.

M'chalkeil chayim b'chesed,  
m'chayeh hakol (meitim)  
b'rachamim rabim, someich noflim,  
v'rofei cholim, umatir asurim,  
um'kayeim emunato lisheinei afar.  
Mi chamocho baal g'vurot  
umi domeh lach, melech meimit  
um'chayeh umatzmiach y'shuah.

BETWEEN ROSH HASHANAH AND

YOM KIPPUR — Mi chamocho Av harachamim,  
zocheir y'tzurav l'chayim b'rachamim.

V'ne-eman atah l'hachayot hakol (meitim).  
Baruch atah, Adonai, m'chayeh hakol (hameitim).

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי,  
מְחַיֶּה הַכּוֹל (מֵתִים) אַתָּה,  
רַב לְהוֹשִׁיעַ.

\*WINTER — מְשִׁיב הַרוּחַ

וּמוֹרִיד הַגֶּשֶׁם.

\*SUMMER — מוֹרִיד הַטַּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
מְחַיֶּה הַכּוֹל (מֵתִים)  
בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים,  
וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,  
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.  
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת  
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית  
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

BETWEEN ROSH HASHANAH AND

YOM KIPPUR — מִי כְמוֹךָ אֵב הַרַחֲמִים,  
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת הַכּוֹל (מֵתִים).  
בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכּוֹל (הַמֵּתִים).

YOU ARE FOREVER MIGHTY, Adonai; You give life to all (revive the dead).

\*WINTER — You cause the wind to shift and rain to fall.

\*SUMMER — You rain dew upon us.

You sustain life through love, giving life to all (reviving the dead) through great compassion, supporting the fallen, healing the sick, freeing the captive, keeping faith with those who sleep in the dust. Who is like You, Source of mighty acts? Who resembles You, a Sovereign who takes and gives life, causing deliverance to spring up and faithfully giving life to all (reviving that which is dead)?

BETWEEN ROSH HASHANAH AND YOM KIPPUR — Who is like You, Compassionate God, who mercifully remembers Your creatures for life?

Blessed are You, Adonai, who gives life to all (revives the dead).

בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכּוֹל (הַמֵּתִים).

Baruch atah, Adonai, m'chayeh hakol (hameitim).

For Morning or Afternoon K'dushah, turn to pages 82–83 [82–83].

אַתָּה גִּבּוֹר לְעוֹלָם Atah gibor l'olam . . . You are forever mighty . . . Is there nothing beyond God's ability? Historically, the G'vurot confronts the mystery of death in the face of God's power. God can reverse death. So it concludes, בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַמֵּתִים Baruch atah, Adonai, m'chayeh hameitim, Blessed are You, Adonai, who revives the dead. Our Reform tradition emphasizes life, and God's power to direct it in any way. בָּרוּךְ אַתָּה, יי, מְחַיֶּה הַכּוֹל Baruch atah, Adonai, m'chayeh hakol, Blessed are You, Adonai, who gives life to all.

ות ואמחות  
גבורות  
קדושה  
בינה  
תשובה  
סליחה  
גאולה  
רפואה  
ברכת השנים  
חרות  
משפט  
על הרשעה  
צדיקים  
ירושלים  
ייעוץ  
שומע תפלה  
עבודה  
הודאה  
שלום  
תפלת הלב

HAVU GODEL l'Eloheinu  
ut'nu chavod laTorah.

הָבוּ גֹדֵל לֵאלֹהֵינוּ,  
וְתִנוּ כְבוֹד לַתּוֹרָה.

את התורה  
השקה  
ברכות התורה  
מי שברך  
הקב"ה  
ברכת הגומל  
התורה התורה

LET US DECLARE the greatness of our God and give honor to the Torah.

ONE WHO MAKES AN ALIYAH MIGHT OFFER:

ADONAI imachem. MAY GOD be with you! יְיָ עִמָּכֶם.

*Congregation responds:*

Y'varech'cha Adonai. MAY GOD bless you! יְבָרְכֶךָ יְיָ.

BLESSING BEFORE THE READING OF THE TORAH

BAR'CHU et Adonai ham'vorach.  
Baruch Adonai ham'vorach l'olam va-ed.  
Baruch atah, Adonai  
Eloheinu, Melech haolam,  
asher bachar banu mikol haamim,  
v'natan lanu et Torato.  
Baruch atah, Adonai, notein haTorah.

בְּרַכּוּ אֶת יְיָ הַמְבָרָךְ.  
בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד.  
בְּרוּךְ אַתָּה, יְיָ  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים,  
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.  
בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

BLESS ADONAI who is blessed.

Blessed is Adonai who is blessed now and forever.

Blessed are You, Adonai our God, Sovereign of the universe, who has chosen us from among the peoples, and given us the Torah. Blessed are You, Adonai, who gives the Torah.

BLESSING AFTER THE READING OF THE TORAH

BARUCH atah, Adonai  
Eloheinu, Melech haolam,  
asher natan lanu Torat emet,  
v'chayei olam nata b'tocheinu.  
Baruch atah, Adonai, notein haTorah.

בְּרוּךְ אַתָּה, יְיָ  
אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,  
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.  
בְּרוּךְ אַתָּה, יְיָ, נוֹתֵן הַתּוֹרָה.

BLESSED ARE YOU, Adonai our God, Sovereign of the universe,  
who has given us a Torah of truth, implanting within us eternal life.

Blessed are You, Adonai, who gives the Torah.

