ACKNOWLEDGMENTS

Acknowledgments and copyrights may be found on page 347, which constitutes an extension of the copyright page.

Copyright 2002 by The Rabbinical Assembly.

This edition of Siddur Sim Shalom for Weekdays is based on and adapted from the standard edition of Siddur Sim Shalom, published in 1985, edited by Rabbi Jules Harlow.

All rights reserved. No part of the translation or of new Hebrew or English texts may be reproduced in any form, nor may any page be photographed and reproduced, without the written permission of The Rabbinical Assembly.

Library of Congress Control Number: 2002096756
ISBN 0-916219-14-3

Eighth Printing: April 2014

Manufactured in the United States of America
The participation of
The United Synagogue of Conservative Judaism
in the publication of this prayerbook
was made possible
by a gift of Robert D. Rapaport
in memory of his father
IRVING S. RAPAPORT
ירהקים שמותא בפ麥ואר שמותו ומותו, ד"ל
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>מפרק</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>שמות התוקף</td>
<td>Introduction</td>
</tr>
<tr>
<td>xi</td>
<td>Reflections</td>
</tr>
<tr>
<td>xiv</td>
<td>Special Symbols</td>
</tr>
<tr>
<td>xv</td>
<td>Guide to Psalms in this Siddur</td>
</tr>
<tr>
<td>xvi</td>
<td>Table of Prayers for Shabbat and Holidays</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>עמוד 1</th>
<th>Preliminary Prayers</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Talit</td>
</tr>
<tr>
<td>3</td>
<td>Tefillin</td>
</tr>
<tr>
<td>13</td>
<td>Kaddish D'Rabbanan</td>
</tr>
<tr>
<td>16</td>
<td>Psukot D'Zimra</td>
</tr>
<tr>
<td>30</td>
<td>Sha'arit</td>
</tr>
<tr>
<td>36</td>
<td>Amidah</td>
</tr>
<tr>
<td>48</td>
<td>Havdalah</td>
</tr>
<tr>
<td>49</td>
<td>Taking the Lulav</td>
</tr>
<tr>
<td>50</td>
<td>Hallel</td>
</tr>
<tr>
<td>57</td>
<td>Avinu Malkenu</td>
</tr>
<tr>
<td>59</td>
<td>Tahanun (for Mondays and Thursdays)</td>
</tr>
<tr>
<td>62</td>
<td>(for other days)</td>
</tr>
<tr>
<td>65</td>
<td>Torah Service</td>
</tr>
<tr>
<td>78</td>
<td>Concluding Prayers</td>
</tr>
<tr>
<td>85</td>
<td>Psalms of the Day</td>
</tr>
<tr>
<td>93</td>
<td>Psalms for a House of Mourning</td>
</tr>
<tr>
<td>101</td>
<td>Closing Hymns</td>
</tr>
</tbody>
</table>

103 | Musaf Service |
| for Rosh Hashanah and Hol Ha-moed |
| 116 | Hoshanot |
| for Hol Ha-moed Sukkot |

120 | Afternoon Service |
| 132 | Tahanun |

137 | Evening Service |
| 152 | Counting of the Omer |
| 158 | For Saturday Night |
| 165 | Havdalah |
| 167 |  ברכת נבון |
| 168 | Prayer Before Sleep |

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
שְׁחַר הַיַּמִּים

Morning Service
for Weekdays
ברכות השחר

Upon arising in the morning, we acknowledge
God’s compassion in restoring us to life each day.

מודה / מודה אני לפני אתה,乙烯ל, אתה נא לשקם,
שהמתן ותן לך החיים בבריאה, предостה אתනך.

Upon ritual washing of hands:
ברוך אתה ירח א🍦אות מפלח צהלים,
אשר קדשה בבריתך אתינו על נתייה וה님.

פה טובו

Upon entering the sanctuary:
על פה מטווטה ממגורב התורה

פאה עأسلحة אתמול כעב, משובה לישראל.
זאativo בחר חסונא אבוא בפייה.
אמשובה אל דים קרשקו בבריאה.
תיוה, א哪儿פי עשת בחות, חסונה משובה בבריאה.
 заявк אישה הרוח אבכרה, אפרבע ألפייה יהודיה עשה.
זאativo תפלה ילה, יהודיה, טובライ.
אלויה, ברב ת冊ק, עניי באה מיענה.

Birkhot Ha-shahar (the brakhot of morning’s light) has become a general name for all those brakhot which the Rabbis considered appropriate to recite upon awakening in the morning, in order to direct our thoughts to God. The Torah relates that Abraham arose early in the morning; the psalms extol the beauty of a new dawn — inspiring our sages to urge that we greet the emerging day like a lion, in our zeal to worship the Holy One.
BIRKHOT HA-SHAḤAR
PRELIMINARY PRAYERS

Prayer begins in the home,

as we arise each morning with our acknowledgment

of God's presence and compassion.

I am grateful to You, living, enduring Sovereign,

for restoring my soul to me in compassion.

You are faithful beyond measure.

Upon ritual washing of hands:

Praised are You Adonai our God, who rules the universe,

instilling in us the holiness of mitzvot

by commanding us to rinse our hands.

י Maher Tovu

Upon entering the sanctuary:

Based on verses from NUMBERS and PSALMS.

Mah tovu ohalekha Ya'akov, mishk'notekha Yisra-El.
Va'ani b'rov ḥasad'kha avo veitekha,

eshtahaveh el heikhal kodash'kha b'yir-atekha.
Adonai, ahavi m'ton beitekha, u-m'kom mishkan k'vodekha.
Va'ani eshtahaveh v'ekhra-ah, evr'kahah lifnei Adonai osi.
Va'ani rifati l'kha, Adonai, et ratzen

Elohim, b'rov hasdekha, aneni be'emet yish-ekha.

How lovely are your dwellings, people of Jacob,

your sanctuaries, descendants of Israel.

As for me, O God,

Your great love inspires me to enter Your house,

to worship in Your holy sanctuary,

filled with awe for You.

Adonai, I love Your house, the place of Your glory.

Before my Maker I humbly bow in worship.

May this be an auspicious time, Adonai, for my prayer.

Your love, O God, is great;

answer me with Your true deliverance.
The tallit symbolizes God's enveloping love and concern. In turn, the tallit's fringes — the tztzit — express our reciprocal commitment to God. The tztzit remind us of both the Torah's commandments and the ideal of holiness to which we are called (Numbers 15:39-40). Indeed, the numerical value of the word tztzit (תִּצְתִּית) is 600, to which we add the eight strings and five knots that comprise each of the four fringes. Thus the tztzit represent, symbolically, all of Torah's 613 commandments.
(On Tishah B'Av, tallit and tefillin are deferred until Minhah)
Meditation before putting on the tallit

PSALM 104:1-2
Let all my being praise Adonai. Adonai my God, You are
great indeed, clothed in splendor and majesty, wrapped in
light as in a garment, unfolding the heavens like a curtain.

I wrap myself in a fringed tallit to fulfill the mitzvah of my
Creator, as written in the Torah: “They shall put tzitzit on the
corners of their garments in every generation” (Numbers 15:38).
As I wrap myself in a tallit in this world, so may my soul be
dressed in a beautiful garment in the ideal world to come.
Amen.

We put on the tallit, with tzitzit which remind us of all the mitzvot.
Praised are You Adonai our God, who rules the universe,
instilling in us the holiness of mitzvot
by commanding us to wrap ourselves in tzitzit.

PSALM 36:9-11
How precious is Your constant love, O God. Mortals take
shelter under Your wings. They feast on the abundance of
Your house; You give them drink from Your stream of delights.
With You is the fountain of life; in Your light we are bathed in
light. Maintain Your constant love for those who acknowledge
You, and Your beneficence for those who are honorable.

The tzitzit also serve a spiritual purpose, according to the Gerer
Rabbi. When one learns the Torah, prays much, and begins to think:
“I am truly pious; I overlook nothing in the performance of my
religious duties” — that is precisely when one transgresses the
command: “Do not be seduced by your heart nor led astray by your
eyes” (Numbers 15:39). Such people, said he, should look at the
tzitzit and be reminded of the need for humility.
Meditation before putting on the tefillin:

We wind the strap seven times around the forearm.

As we wind the strap three times around the middle finger, we say:

After wrapping ourselves in the tallit, we next put on tefillin. One tefillah (the singular of tefillin) is worn on the upper arm, with the attached strap above the box. Those who are right-handed wear the tefillah on the left arm; those who are left-handed wear it on the right. The other tefillah is worn on the head, with its lower edge at the natural hairline. The tefillin, along with the mezuzah, represent our fulfillment of the requirements of the Sh'ma (Deuteronomy 6:4-9) to bind God's teaching as a sign and a reminder.
Meditation before putting on the tefillin

I put on tefillin that I may fulfill the mitzvah of my Creator who commanded us to wear tefillin, as written in the Torah: “Bind them as a sign upon your hand and as a reminder above your eyes.” The tefillin contain four passages from the Torah (Deuteronomy 6:4-9; 11:13-21; Exodus 13:1-10, 11-16) which affirm the uniqueness of God. I place the tefillah of the arm opposite my heart to recall God’s outstretched arm and to direct my heart to the worship of God. I set the other tefillah on my head as a reminder to devote my thoughts, senses, and abilities to the service of God.

We put on the tefillah of the arm.

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

We wind the strap seven times around the forearm.

We put on the tefillah of the head.

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by giving us the mitzvah of tefillin.

Praised be God’s glorious sovereignty throughout all time.

As we wind the strap three times around the middle finger, we say:

HOSIA 2:21-22

I betroth you to Me forever.
I betroth you to Me with righteousness and justice, with love and compassion.
I betroth you to Me with faithfulness; then shall you be at one with Adonai.

Although tefillin may be worn at any time during the day, they are customarily put on during the morning prayers. It is considered meritorious to recite the Sh’mi while wrapped in tallit and tefillin. Tefillin are regarded as a sign of the ideals inherent in the mitzvot.

Since the observances of Shabbat and Festivals are a sufficient sign in themselves, the added reminder of tefillin is unnecessary. However, on Hal Ha-mo’ed — the intermediate days of the Festivals of Sukkot and Pesah, days on which work is permitted — some do wear tefillin. (On Tishah B’Av we postpone wearing tallit and tefillin until the Minhah Service.)
4  BIRKHOT HA-SHAHAR

We marvel at the miraculous ways our body functions.

Praised are You Adonai our God, who rules the universe, fashioning the human body in wisdom, creating openings, arteries, glands, and organs, marvelous in structure, intricate in design. Should but one of them fail to function by being blocked or opened, it would be impossible to survive and to serve You. Praised are You Adonai, healer of all flesh, sustaining our bodies in wondrous ways.

We are thankful for the gift of our soul.

The soul that You, my God, have given me is pure. You created it, You formed it, You breathed it into me; You keep body and soul together. One day You will take my soul from me, to restore it to me in life eternal. So long as this soul is within me I acknowledge You, Adonai my God, my ancestors’ God, Master of all creation, Sovereign of all souls. Praised are You Adonai, who restores the soul to the lifeless, exhausted body.

I hereby accept the obligation of fulfilling my Creator’s mitzvah in the Torah: Love your neighbor as yourself.

We give thanks for the gift of Torah.

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

May the words of Torah, Adonai our God, be sweet in our mouths and in the mouths of all Your people so that we, our children, and all the children of the House of Israel may come to love You and to study Your Torah on its own merit. Praised are You Adonai, who teaches Torah to His people Israel.

Praised are You Adonai our God, who rules the universe, choosing us from among all peoples by giving us the Torah. Praised are You Adonai, who gives the Torah.
Choose one passage from the ר ASN.

A passage from the ר ASN.

A passage from the ר ASN.

The passage from Numbers, above, is known as Birkat Kohanim, or the Priestly Blessing. It is designated by the Torah as God's own blessing of the people of Israel, recited by the Kohanim.
BIRKHOT HA-SHABHAR

Choose one passage from the Torah:

NUMBERS 6:24-26
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.

Selected from LEVITICUS 19:2, 14-18
You shall be holy for I, Adonai your God, am holy. You shall not insult the deaf, nor put a stumbling block before the blind.
You shall not render an unjust decision: Do not be partial to the poor nor show deference to the rich. Judge your neighbor fairly. Do not stand idly by the blood of your neighbor. You shall not hate your brother in your heart. Love your neighbor as yourself; I am Adonai.

A passage from the Mishnah

PEAH 1:7
These are the deeds for which there is no prescribed measure: leaving crops at the corner of a field for the poor, offering first fruits as a gift to the Temple, bringing special offerings to the Temple on the three Festivals, doing deeds of lovingkindness, and studying Torah.

A passage from the Gemara

Based on SHABBAT 127a
These are the deeds that yield immediate fruit and continue to yield fruit in time to come: honoring parents; doing deeds of lovingkindness; attending the house of study punctually, morning and evening; providing hospitality; visiting the sick; helping the needy bride; attending the dead; probing the meaning of prayer; making peace between one person and another, and between husband and wife. And the study of Torah is the most basic of them all.

The group of b’rakhot on the following page were originally private devotions. Each passage was recited on the specific occasion of the divine gift for which it extols God: on awakening from sleep, on noticing the daylight, on dressing, on taking one’s first steps, and so on. Maimonides stated: “These b’rakhot are without a prescribed order; each is to be recited only on the appropriate occasion, and not as part of the synagogue service.” Other authorities, however, the earliest being the Siddur of Rabbi Amron Gaon in the ninth century, recommended their public recitation. This has been the standard Ashkenazi practice to this day. In the Sephardi ritual, these b’rakhot are still usually recited only privately.
Exhaling expressing our awareness
that each day is a new gift from God.

He who gives us the gift of life, praud.
Who creates the days, who creates the moon.
Who makes the turning of the wheel.

He who creates the sky, who creates the earth.
Who gives us the food, who satisfies our needs.

He who gives us peace, who gives us rest.
Who makes the days, who makes the nights.

He who gives us the gift of life, praud.
Who creates the days, who creates the moon.
Who makes the turning of the wheel.

He who gives us peace, who gives us rest.
Who makes the days, who makes the nights.

He who creates the sky, who creates the earth.
Who gives us the food, who satisfies our needs.

He who gives us the gift of life, praud.
Who creates the days, who creates the moon.
Who makes the turning of the wheel.

He who gives us peace, who gives us rest.
Who makes the days, who makes the nights.

He who creates the sky, who creates the earth.
Who gives us the food, who satisfies our needs.

He who gives us the gift of life, praud.
Who creates the days, who creates the moon.
Who makes the turning of the wheel.

He who gives us peace, who gives us rest.
Who makes the days, who makes the nights.

He who creates the sky, who creates the earth.
Who gives us the food, who satisfies our needs.

He who gives us the gift of life, praud.
Who creates the days, who creates the moon.
Who makes the turning of the wheel.

He who gives us peace, who gives us rest.
Who makes the days, who makes the nights.

He who creates the sky, who creates the earth.
Who gives us the food, who satisfies our needs.

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
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.
לשלם יא אבר משה שמח וברכה וברכה.
ומודה על הנחמה בהדArk.
תפילים_MI.
ברוך אלהים שברך אתmosה, לע הורמיה אנגלי
תחומה לפיו, כי לע תורמיה תורמיה, והאברך, מוה
תנן, המה תונמא, פאר הראשה, פאר מוהרנה, מוהי
ה_asmor פאר מוהי, את אברך והם פאר פאר
כלה אברך. את אברך, פאר פאר, פאר פאר, פאר פאר
כלה אברך.
וכל אברך אתה, והם, ואברך אתה, ה
שכיןך על כל המ simdיה, וגרת ציון, יזרעיה שמה
על יצים, יזרעיה, יזרעיה, יזרעיה, יזרעיה, יזרעיה,
ישארתך אתנו, ושכינהך שמה, כל אברך
שם ישראיל, ישראיל.
לפיך אתה, ת猊_iterations בלאו שלום בלאו שלום
ילבריך הלך שם, שבעו הלך שם, כי שבעו
מחדש הלך, ומיילך הלך, ומחדש הלך
אשריך תبارك, ושכינהך, ושכינהך, ושכינהך, ושכינהך.
לארמייה פרעון בלאו.
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.
And the Lord said to the angel of the sanctuary, "Be fruitful and multiply, filling the earth and multiplying its dominion. And the Lord God said to the angel of the sanctuary, "Be fruitful and multiply, filling the earth and multiplying its dominion."
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

Selections from the following pages, or other rabbinic texts for study, may be read daily, concluding with פור עיון on page 12.

בכורה

וא הושלחו בניו לרדא

אמר רב שמעון בר יוחנן:

אמר הקדוש ביהirim ידע — על חיה עז זָמָה וְצָלָה

השלמה, שנאמר: אחמנ הושלחו שלמה ושנאו כמשה

ודו

אמר רב שמעון בר יוחנן:

אמר הקדוש ביהirim ידע — על חיה עז זָמָה וְצָלָה

השלמה, שנאמר: אחמנ הושלחו שלמה ושנאו כמשה

כבר gió להודיה ומקה

אמר רב שמעון בר יוחנן:

אמר הקדוש ביהirim ידע — על חיה עז זָמָה וְצָלָה

השלמה, שנאמר: אחמנ הושלחו שלמה ושנאו כמשה

שוערה? לכתב חודיה אל כתובה: "אלים אל יתפלו".

אמר רב שמעון בר יוחנן:

אמר הקדוש ביהirim ידע — על חיה עז זָמָה וְצָלָה

השלמה, שנאמר: אחמנ הושלחו שלמה ושנאו כמשה

שה והוא החודה: "אشرح נ Lesbian להתייר".

リフォーム נסכה, רב חורב: "אشرح נ Lesbian להתייר".

ה褊ッה מים פור עיון, אמר הקדוש ביהirim ידע — על חיה עז זָמָה וְצָלָה

השלמה, שנאמר: אחמנ הושלחו שלמה ושנאו כמשה

ב请联系。
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” (Zekhariah 8:16).

Justice

1 YRUSHALMI B’RASHOT 2.1
Rabbi Shmuel bar Nahmani 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 RABBHAH 5.4
Said Rabbi Yitzḥak:
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.”
ברכה לישראל

אמר רבי חמאויא בן חמאויא:
不錯יהו שיעבל ער אברות בראק דהוא בדילמה. היה מקמח
שקר טומת שאר. שלוה פעל. אילא.などが בריmotorבון מפלק.

ומככcta פlarından מי.

רבי יוסי ברבי יוחנן אומרים:
מה ממלמד לך: "לאימא ערב [הואך ערב", אילא קי בבל
אימאך בניו? אילא לומר על השחית זז שלך אצי רבי מלוא שלך
שלא.

לא לקום שמונת ברארשיה. וב
אמרות של אמך בשתי ריכלי. דשק שער בכריך אחיהם. דל
השעתה אמך - קפים. ושיבר - שני קפונים. אتورות של
אמה מנחותיו היה עני, דשק שער מקריבין. אמות וש necesita
ל℗ープ lưu. ישאר עמו אמתי. אזה.

שלש ש"ה

יב חקג ז הזכה בר בז הונאת והז יבב ברה יבגא בזיליו. זו
יהת אימא בליש ליליה. הנה לזר בר זים בר בר מזימתי.
"המשון צמא על פשחה של הרבר על זיבר" - בית תDALA
על יבג ז השפהו יישב בז "כל יהוד בצל"? התוות מזיה
עשתה? אמה לא לומר. בז לא שישpeats ירח אמן
אימא ששת אמה. מתעלת עולא כותב Catherine ממשה
שקח ליעדיה ברוך ואבמסחת ברארשיה. ברוח הם:
"ועד אתש צמא על פשחה של ברבר ואיעה". יעליבש יזים.
"והוא ער ברה בקר לי אום".
Truth

I P'SIKTA RABBATI 24
Rabbi Shmuel ben Nahmani said:
We find that the Holy One created everything in the world; only falsehood and exaggeration were not God’s doing. People devised those on their own.

II BAVA M'TZIA 49a
Rabbi Yose ben Rabbi Y’hudah asked:
Why say: “You shall have... an honest ephah and an honest hin” (Leviticus 19:36)? Is not a hin included in the measure of an ephah?
This teaches that your yes (hen) should be honest as well as your no.

III YALKUT SHIMONI, GENESIS, 3
The letters of the word truth (emet) rest on two legs [aleph — א, mem — מ, tav — ט], while the letters of the word falsehood (sheker) have only one leg [shin — ש, kof — ק, resh — ר]. Truthful actions stand firm; actions based on falsehoods do not. The letters of emet are far apart [the first, middle, and last in the alphabet], whereas the letters of sheker are bunched together. Truth is hard to attain, but falsehood is readily at hand.

IV SHABBAT 10a
Rabbi Hiyya and Rabbah bar Rabbi Huna sat in court the whole day and grew weak. So Rabbi Hiyya bar Rav of Difti quoted to them: “The people stood about Moses from morning until evening” (Exodus 18:13). Do you really think that Moses sat in court the entire day? When would he have studied Torah?
Rather, this teaches that any judge who issues a true verdict, if only on one occasion, is deemed by Scripture to be the partner of the Holy One in the work of creation. Here it is written: “The people stood about Moses from morning until evening,” and there [with regard to creation] it is written: “There was evening and there was morning, a first day” (Genesis 1:5).
שלום

主语: ברכות

טבר רבי שמעון בן בבלי: קרא את תבורה שלום. שמעת את תמימת תבורה שלום, על כל יום שלום. קרא את תבורה שלום. שמעת את תמימת תבורה שלום, על כל יום שלום. קרא את תבורה שלום. שמעת את תמימת תבורה שלום, על כל יום שלום. קרא את תבורה שלום. שמעת את תמימת תבורה שלום, על כל יום שלום.

ברוך אתה ש我がישך שלום.
Peace

I DEUTERONOMY RABBAH 5:15
Rabbi Shimon ben Halafta said:
See how desirable is peace! When the Holy One sought to bless
Israel, He found no term which included all the blessings
He wished to bestow upon them — except for peace. How do we
know this? It is written: “May Adonai grant His people strength;
may Adonai bless His people with peace” (Psalm 29:11).

II GENESIS RABBAH 38:6
Rabbi says:
Great is peace! For even if the Israelites worshiped the stars —
should peace reign among them, God would say: “I cannot rule
over them since peace reigns among them.” As it is written:
“Ephraim is fused bones. Let him be” (Hosea 4:17). But when
they are at odds, what does God say? “Their heart is contentious.
Now they shall be found guilty” (Hosea 10:2). Learn, therefore,
that peace is great and strife is hateful.

III YALKUT SHIMONI, YITRO, 273
“Its ways are pleasant and all its paths are peace” (Proverbs 3:17) —
The Holy One sought to give the Israelites the Torah when they
left Egypt, but there was contention among them, some saying:
“Let us head back to Egypt” (Numbers 14:4). When they arrived at
Sinai, however, they were united. Said the Holy One: “The Torah
is perfect peace. To whom shall I give it? To a peace-loving
people.” That is: “All its paths are peace.”

IV Based on GITTIN 61a with TOSEFTA GITTIN 3:10
The Rabbis taught:
One supports the poor of the gentiles as one does the poor of
Israel; one visits the sick among the gentiles as one does the sick
in Israel; one mourns and buries the dead of the gentiles as one
does the dead of Israel; one comforts the mourners among the
gentiles as one does those in Israel — for the sake of peace.

Y’RUSHALMI TANIT 4:2
Rabban Shimon ben Gamaliel taught:
The world rests on three principles: On justice, on truth, and
on peace. And all three are intertwined. When justice is done,
truth is served and peace ensues.
ברית משנים אוסרים: בשתולש עשרים מותוד החרותה ברית:

א. מֶּסֶל נִיטוֹר
ב. בּוֹרֵגְוָה שָׁעָה
ג. מַעְסֵן אֶבֶד מָכַתָּב אֹהֶר, מַעְסֵן אֶבֶד מָכַתָּב
ד. מַעְסֵן פָּרָס
ה. מַעְסֵן בָּכָל

ו. בָּכָל וְהָעִיט בָּכָל אֵין חֲדָה לִצְרָא עֹשָׂה מְנוּסַח
נ. מַעְסֵן שָׁהַוָה עַרְבּוּר לַעֲפֹרָה, מַעְסֵן שָׁהַוָה עַרְבּוּר לַעֲפֹרָה
ל. פְּלִיצְבָּר שָׁהַוָה בָּכָל חֲשִׂיסָה בָּכָל, יְחַדבָּר בָּכָל
מ. בֵּן בֵּן בֵּן שָׁהַוָה בָּכָל חֲשִׂיסָה עָלָה גִּלְפֶּר
נ. פְּלִיצְבָּר שָׁהַוָה בָּכָל חֲשִׂיסָה עָלָה גִּלְפֶּר
ס. בֵּן בֵּן בֵּן שָׁהַוָה בָּכָל חֲשִׂיסָה עָלָה גִּלְפֶּר
ע. בֵּן בֵּן בֵּן שָׁהַוָה בָּכָל חֲשִׂיסָה עָלָה גִּלְפֶּר
י. אֶזְרָה בֵּן בֵּן בֵּן שָׁהַוָה בָּכָל
יא. אֶזְרָה בֵּן בֵּן בֵּן שָׁהַוָה בָּכָל
יב. בֵּן בֵּן בֵּן בֵּן בֵּן בֵּן בֵּן בֵּן בֵּן בֵּן

Conclude with one of the following meditations:

- נְתוּ יִרְעַל מְקַפֵּק לִי נַהֲרַי אֲלָפָיָנִי אֲבוֹתֵי אֲבוֹתֵי
- שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה
- שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה
- שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה
- שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה
- שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה
- נְתוּ יִרְעַל מְקַפֵּק לִי נַהֲרַי אֲלָפָיָנִי אֲבוֹתֵי אֲבוֹתֵי
- שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה, שָׂחָה

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
SIPRA: Chapter 1

Rabbi Ishmael says the Torah may be expounded by these thirteen rules of textual interpretation:

1. An inference may be drawn from one promise 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 Kohan, 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.
Traditionally, Kaddish D’Rabbanan is recited by mourners and those observing Yahzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

In some congregations the כדיה לשון ירח is recited here, pages 65-92.
KADDISSH 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’yitkadosh sh’mei raba, b’alma di v’ra, ki-r’utei, v’yamlikh malkhutei b’hayeikhon u-v’yomeikhon u-v’hayei d’khel beit Yisra-el, ba’agala u-vi-z’m-an kariv, v’imru amen.

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

Yitbarakh v’yishtabah v’yitpa-ar v’yitromam v’yitnasei v’yit-hadar v’yit-aleh v’yit-halal sh’mei 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’ha v’nehamata da’amarin 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 atar va’atar, y’hei l’hon u-l’khon sh’lama raba, hina v’hisda v’rahamin, v’hayin arikhin u-m’zona r’viha, u-furkana min kodam avuhon di vi-sh’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’romav, hu b’rahamav 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.
החלמה

נזכור אשר טובנה נובחת כלות.

אורתומקיה חוה על חלבין ולא שפעתת אצרים על.

יתחי אלוהים שнационаי אלוהי ווירפאת.

יתחי חלולה מאריאל יפשה.

חיותני מוריידינה.

אתני ליתחי חסידי, חיהתי הןrir קור.

כי קבע הנהו, חיים ברחה.

ברך לכל כלר ולפליקר רידה.

נאני אפרחת כלול, באל-אמות עלול.

יתחי בראתיו הטעמאתה לולדיה, עי.

הכפרתי ש giú, חוהים יבילה.

אללחייתו אנדרא, ואילא-אילא אתומ.

מסוריכע ברקם, ברוחי אל שירת.

חיוויהcura,缓冲ינני אפוכל.

שפיעיהות ותבנית, חוה התורה על.

יפקחתי עם האביבים כדיות על,

םחטבה שיקו הראבў מקוהה.

למען יומך לבדו ולא יא.

יתחי אללחיית עלולם שארג.
PSALM 30
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.
We take three steps back, bowing left, right, and center, as we conclude the Kaddish.
MOURNER’S KADDISH

Mourners and those observing Yahrzeit:
Yitgadal v’Yitkadash sh’mei raba, b’alma di v’ra, ki-r’utei,
v’yamlikh Malkhutei b’hayeikhon u-v’yomeikhon
u-v’hayei d’khol beit Yisra-el,
ba’agala u-vi-z’man kariv, v’imru amen.

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

Mourners:
Yitbarakh v’yishtabah v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal sh’mei d’Kudsha, b’rikh hu
*Ela min kol birkhata v’shirata

*Between Rosh Hashanah and Yom Kippur:
Ela Ela mi-kol birkhata v’shirata
tush’b’hana v’nehamata 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 b’mitromov, 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.
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'shalen sakhar tov li-y're-av.
Barukh hai la'ad v'kayam la-netzah.
Barukh podeh u-matziil. Barukh sh'mo.

It is customary for the congregation to stand during the recitation of Barukh She-amor. This practice dates back to the ninth century when the public service began with Barukh She-amor.
P’SUKEI D’ZIMRA
PSALM AND SONG

BARUKH SHE-AMAR

In the brakha that introduces Psukei 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’khhu, with which the Shaharit Service formally begins. This lyrical translation emphasizes the varied meanings of “barukh.”
והזו ליהוה, כן בשמה, והרי בעמים יעללווה.
shrə əl, vərə əl, shrə bəyələpoʔətə.

בכילה בלא בושו קדושה,

ישמע את מרחשים ייחוה.

drə yhoot təəj, pəyəw fənə təmi.

דבר בֶּבַלָּהטיה אָשֶׁר תָּעֵש.

מותחי ומושפעים ייחוה.

ונע ישראלו שביחי, בּים הָעָבִיבוּ בֵּיתוֹ.

וזא יהוה אָלֵכַהוּ, בּכַּל־הָאָרָם מְשֶׁפָּטָיו.

בוּר לְעֻרוֹת בְּרֶו, בְּרֶו עַּלֶּה לָאֵלֵכַהוּ יְהוָה.

אָשַׁר בְּרֵי אֵשְׁכָּבָה, הָשִּׁבְתהוּ לְעֻרוֹת.

מצדֵיה לְעֻרוֹת לְהָנִיחְו לְעֻרוֹת בְּרֵי אֵשְׁכָּבָה.

לְאֵלֵכַהוּ: לְאֵלֵכַהוּ אָנָּא בָּעַּב, יָבִיל לְעֻרוֹת.

בּּהָיָהוּ מַלְּיִת מַסְפַּר, קָשָׁת וּטְדִיב בָּהּ.

זֶה הָיָהוּ בְּרֵי אֵשְׁכָּבָה, הָמָסְפוּתָהוּ אֲלַי עַמָּה.

לִא יָהָהוּ לְאֵלֵכַהוּ לְעֻרוֹת, בּּוּכָּבָה עַמָּה מְלָכָה:

אֵלֵכַהוּ בֶּמְשֶׁפוּתָהוּ, תְּבוּבָיוֹת אֲלַי תַּרְעַו.

שָׁוְר לְיהוָה בְּכִּלְּהָיָהוּ.

בּּשָׁוְר מְשֶׁפְּרוֹן—אָלֵיִם וּשְׁמוּחַ.

שָׁוְר בְּעָם אָכֵלָבְדָּא.

בּּכִּלְּהָיָהוּ בְּכָלְּהָיָהוּ.

כִּי בְּרַעְדִי הַיָּהוּ מְשֵׁמָהוּ מֹאָר.

בּּוּרָהוּ הָאֲלֵלַךְ אֲלָלוּמָה.

םָּאְלָלִי בְּעָמָּה אֲלָלוּמ.

יְהוָה שְׁמוֹ נִשָּׁה.
1 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.*
הודו ותدركlatin
ענן תמקוה במקוה
כ скачать מהנוהג העכשווי
כבר ליווה בכולו
כבר ליווה בשלום
שבט מתוך 있지만 ליכל
השתיקה ליווה בבריכה
יהלՂו מלקתיין בכרך
אשא תמחן באבל מהלכ
כל ישראל קרא
כשתו בשימפם ישב לארץ
לא מאמץ בוגים ליווה קרך
הרעה ת التنمية
ישלת והשדח יבר meshes דוש
אני יבשה עזים יתברה, מלאפי יודות.
אני יבשה אל כשפת אתי יאזרך.
הודו ליווה בוט, כנבל עלול ספורט.
אני: יהושענו אלך ארבע
לאבנט וטריךון בנות.
ליווה בוש קרש, יהושבעם בחוכל
שוב תיהו אלהי ישראל Moines עלול ברוך.
אני יבש קרש בין ספר ליווה.

סוטיק סופר התלמה
רפרפי ליווה אולקנין
יהושענו ליהו בברך,_CSR
רפרפי ליווה אולקנין יהושבעו לבר קרש,
כבר קרש ליווה אולקנין.

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
Grandeur and glory attend God;  
strength and joy abide in God's dwelling.

\textit{Acclaim Adonai, you families of nations!}  
\textit{Acclaim God's glory and might.}

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

\textit{Let all on earth tremble before God,}  
\textit{who fashioned and steadied the world.}

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

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

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

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

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

\textit{And all the people said: "Amen" and "Praise Adonai."}

\textit{An anthology of verses from PSALMS}

\textit{Extol Adonai our God.}  
Worship God,  
who is holy.

\textit{Extol Adonai our God,}  
\textit{and bow toward God's holy mountain.}  
\textit{Adonai our God is holy.}
God, being merciful,
grant 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 unflinching 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 Shabbat, and from the day before Shabbat until the end of Shabbat. Some stand for its recitation.

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. 203.
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 tend.

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

Exult 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 their 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.
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.
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 145:115:18
A Psalm of David.
I glorify You, my God, my Sovereign;
I praise You throughout 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,
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.

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.
חרך יהוה בברך. חסידי בברך.
קרוב יהוה בברך, לכל אשה יקרוה בברך.
אֵלֶּה הַיָּמִים שְׁמַעְתָּם שְׁמַעְתָּם.
שומר יהוה אלהיכם, ואת כלchersיכםشمך.
יהוה נבוכדו הבדיוי.
נברר כלברך שמך קרב ל(brך) זע.
נברך ונברך ג. מסחה העברсал הצלמה.
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!
החלמה כמיה
הלכותה.
כי טוב וידדה תלבושה,
כי ענוג ותואת חנילה.
בונה ירושלים יוהו, נורתי ישראלו רבע.
הזרה וישביה במקומיה, בלכל שמות יקר.
못תה מספר ליאביה, בלכל שמות יקר.
נודל ירושלים ארצה ליט, להטボיה ואית מק複.
מטולד ענימ יוהו, משלל órgים עזים נזר.
뛰נו ליהוד יתוד, זמרו לאליאלי יבגודה.
המגבש שמיים יברם, זמרו לאריא מצו.
המימין הוה הזר.
נוגה לבריה לזלזה, בלני עזר אታש צאיה.
לא בברחיה סוס זינק, לא בשמי הניאש זרא.
רוחה יוהו אריריה, עד הת podráים לחלמה.
שבדה ירושלים ארצה יוהו,اهل אלカー זאוי.
כי חס בריה שבריה,엔 בינה כפריה.
חושב גבריה שלום, בלבל חסם ישיבא.
ה༽לה אפרחר ארי, יוע מגריה ויריה זבר.
הוזמן שלג致します, מפור חלק פוחר.
משליה פרחר כפתיה, לפנים זחרוי מים תוצר.
השלו בוחר בהם,/png מעריה וילך כומיה.
ימים יבחר בהם,חריו ומשישיו לקידא.
לא אשם קונ לבריה, ומשישיה בל יתומ.
הלכותה.
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 —
    caring not 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 pelt's 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!
Psukei 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 Shacharit, a practice recommended by Rabbi Yose ben Halafta in the second century (Shabbat 118b).
PSALM 148

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!
עליה קמש
הלל

שהר ליהוה שער תוש, ההלוח עץ לבלבם. יושב ישראל ב.Password, בנו צרו בני תהליך
הלל שמור שהם, בחול זכון וחרות
כי רצהוה ירח הסמ, יאשר ענים בשעתו.
הללו תסיוים בכבוד, יברא על מסכנותו.
הללו יאל בברכה, תורה ספרות בהדרו.
הללו נפשו ברגים, נפשות כלם ברוד.
לאם לולים ואולים ואולים, נושאים כללם ברוד.
לעשות לבם משמע פותם, ת orgy generously קלחיו.
הלל

הלל קרב
הלל

הלל אל בקשות, ההללוה ברקיע זוז.
הללוה נבצרות, ההללוה ברב אור.
הללוה בקשת שופר, ההללוה בבל בזואר.
הללוה ברקח והיס, ההללוה בכלים הפּב.
הללוה בצלצלים, ההללוה בצלצלים תרמה.
כי ונשמתי חלילה זו, ההללוה.
כי ונשמתי חלילה זו, ההללוה.

הלל קרב
הלל

ברוך היה לולו, כים אמש. ברוך היה אלוהים, שב
ירשהו, ההללוה. ברוך היה לולו, כים אמש.ɾלולו, כן
לעשות ונכון כים. ברוך היה לולו, כים אמש.ɾלולו, כן
כבודו אוכל לזרוק. כים אמש.
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’holel 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 page 30.
It is customary to stand through Bar’kháh, 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 Perizzites, 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 15:1-18
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.
הנמא: יתכן וTôiי העניין
אם יש שאלות או הערות, אני כאן כדי לעזור. בברכה, [שםך].

---

תלמוד בכיבושא, ספרה א:בי,.line היד: מי לחרוש תקופות ומאשלי בقاع. איןاص vom אבר, וViewHolder לאחריה簡単に. מי לחרוש בקמע על הילידאיל, ביבש ההמה. מי לחרוש בקמע, אינון.

---

בכל מקום בברך לברך
כי הגרות ממקה הקדיש
נפך יאלדית עננים על משתקפת
ללא כן, שמי ראיע, שמי.
מקול ענישה בכל מקום
рабע ששה להאמה העבירה.
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; Ovadiah 1:21; Zephaniah 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.
Reader:

יהודי תשפיחו שמה דבורה, בכלים יד רבא נשבים בדבורה.
ינחלו ופלותה מתחילה דתנים בפלותה,
ובחקי ופלותה יתפלל בה.FirstName

Congregation and Reader:

יהודי תשפיחו שמה דבורה, בכלים יד רבא נשבים בדבורה.

Reader:

יתבך ושבח ה хозяיא ויהו "%" שמות יתבשא. ברוך ויהי

*Between lesen ישמעJSONException and lesen ישמעJSONException

לאא לאא לאא לאא לאא לאא לאא לאא לאא לאא לאא לאא

PSUKEI D’ZIMRA

In this brakham, which concludes Psakel 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’nei 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.
 oldu

קריאת שמיעת ברקודות

Reader:
קרוב אתרייהה קמברקה

Congregation, then Reader:
ברוח היה נמויה עלולו נער.

The first ת ששע before קריאת שמיעת ברקודות
ضارה אתרייהה אולבוד ממקה חוכל.
ותора אתרייהה קושה, ועלים שולש וופרה א.setImage

המאיר לאומין תלודה עLifecycle ברקמתי, ונועבה מקורה
בשלים מהד תועיהם בכרשית, המ רוז מעשוקיhid.
ברוחךיות הפרשה, קמללא
תחוממות לכלך, רבים הפשיטות והופעות
כבודה עכול, השלום, ברכה וברבר רם
עלינו, אתרייהה, צור ממשלב, כן יושע, משובב בשעדה.

אם ברוך ב袂ל ימרך, היהкрыт תושר תומך, תמר כריד
בכרלеш, הארוהו בק שיריה. המ על הכראיא
רקשיות, לוממי שביל, תומך מראים הכרל אל תקראות.
交流合作 ידיה אולבוד על שביל משיש וידך, על
מקורות אתרייהה, יפוריאו פלדה.

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

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
SHAḤARIT FOR WEEKDAYS

K'RIAT SH'MA AND ITS B'RAKHOT

Reader:
Barkhu 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 brakhah (which continues through page 31),
we praise God for the majesty of Creation and the
miracle 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.
משה עלה ממקומו ואינה, ברא לו קדושה. שמעה
שחק על ממקו, הגיא מפרחת. בא השחר
בשם אברים, בשם עצים, בשם עמלים, בשם עמלים, בשם עצים, בשם עצים, בשם עצים, בשם עצים.
בכין חכם את ארץ חכם, חכם קדוש, חכם קדוש.
בכין חכם את ארץ חכם, חכם קדוש, חכם קדוש.
בא שלחין את הגדולה הגדולה, בא שלחין את הגדולה הגדולה, בא שלחין את הגדולה הגדולה.
בא שלחין את הגדולה הגדולה, בא שלחין את הגדולה הגדולה, בא שלחין את הגדולה הגדולה.
בא שלחין את הגדולה הגדולה, בא שלחין את הגדולה הגדולה, בא שלחין את הגדולה הגדולה.
בא שלחין את הגדולה הגדולה, בא שלחין את הגדולה הגדולה, בא שלחין את הגדולה הגדולה.
בא שלחין את הגדולה הגדולה, בא שלחין את הגדולה הגדולה, בא שלחין את הגדולה הגדולה.
בא שלחין את הגדולה הגדולה, בא שלחין את הגדולה הגדולה, בא שלחין את הגדולה הגדולה.
busy בכין יושב היושב ככים.
busy בכין יושב היושב ככים.
busy בכין יושב היושב ככים.
busy בכין יושב היושב ככים.
busy בכין יושב היושב ככים.
busy בכין יושב היושב ככים.
busy בכין יושב היושב ככים.
busy בכין יושב היושב ככים.
busy בכין יושב היושбככים. Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
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 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'rakhah before K'riet 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.
We gather the tzitzit, the four fringes of the tallit.

The first paragraph of the Sh'ma (שמע), which begins on the next page, expresses the obligations that flow from the recognition of God's sovereignty. The second paragraph (זכור) urges the acceptance of the discipline of the mitzvot, while the third (אני) establishes a symbol, the fringes (нецפת), a reminder of our loving dedication to all of God's mitzvot.
In this brachah, 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 tassels, 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.

We now prepare to affirm God's sovereignty, freely pledging God our loyalty as witnesses to revelation. Twice each day, by reciting the Sh'ma, we lovingly reaffirm that loyalty, through our acceptance of mitzvot.

The Sh'ma was part of the service in the Temple in ancient Jerusalem. It was recited by the Kohenim in the same order as it is recited today. "Barukh shem k'vod malkhuto" was the people's response to hearing the words of the Sh'ma. It is not part of the biblical text.
Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
K’RIAT SH’MA

If there is no minyan, add: 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.


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

The word “יריה (Truth)” serves as a bridge between the Sh’ma and the b’rakhah which follows. We do not pause. The tztitzit are released only as the second paragraph of that b’rakhah begins.
NUMBERS 15:37-41
Va-yomar Adonai el Mosheh lomal: Naheber el b'nei Yisra-el v'amarta aleihem, vaasu la-hem tzitzit al kanfei vigdehkim l'dorotam, v'nat'nu al tzitzit ha-kana'i p'til t'khelet. V'hayah la-khem l'tzitzit, u-r'item u-o z'khamtem et kol mitzvot Adonai, va'asitem otam; v'lo taturu aharei l'vakhem v'aharei uneikehem asher atem zonim ahareihem. L'ma-an tiz-k'ru va'asitem et kol mitzvotai, vi-h'yitem kedoshim leloheikhem. Ani Adonai Eloheikhem asher hotzeti ethem me-etetz Mitzrayim lih'yot la-khem lelohim. Ani Adonai Eloheikhem.

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 all 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'rakhah (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.
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 brakhah. We bend our knees while reciting "Barukh (Praised)," and bow at "Atah (You)," rising as we utter God's name.
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,
norat'hilot, ose'i leleh.

"Who is like You, Adonai, among all that is worshiped!
Who is, like You, majestic 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-f’deh khin-um’kha Y’hudah v’Yisra-el.
Co-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 36a or 36b (with Matriarchs), through page 44.
השמור על המים. מי שימור על המים ישתקע.
When the is chanted aloud, continue on page 37.

**Between השם usted and**

םברא אonation יום הקדושות שמח.
**Between the usted and**

 behaving intentionally
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 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 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'mini 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'mini Atzeret, some add: You cause the dew to fall.
Between the words 'and' and 'and':

יככט לִפְנֵי ה' קַמֶּל סְפָינְךָ.

וַחֲנַנְתָּ נְאִילֵיהּ נֶשֶׁךְ. לוֹא שָׁוָא הֲלַיָּהּ חָיָה.

קָלַּה עַל הַמַּזֵּקַיִם מְזוֹמוֹשָׁי לָוָהוּ.

בִּרְכָּךְ קָאָה בְּיֵהוָה גֵבֵרֹת וַאֲבָדָתָה דְּבַרְכָּךְ.

אָמַת בֵּאוּר לְעָלוֹם אַרְצָה מְיָהּ מְתִימָה הַתָּרָה וּבְלַחְוֵשׁ.

*From the word 'and' until now:

כֶּפֶךְ בְּתֵית בִּימֵי בְּרָכָם.

מִכָּלָל חִיָּה בְּתֵית מְתִימָה בָּרֶם סְמוֹקְוּ

גְּבֵרֹת וְרָאָהוּ חוֹלִית מְתִימָה אֲשֶׁר בִּישֵׁרָה. מְיָהּ אֲמֶרֶתָה

לִיוְשֵׁנָה בֹּרֵד מִי בְּכָלָהּ בֱּעַל בְּגֵוָה וּמַלְחַמּוֹת בֶּרֶךְ בְּכָלָה.

מִמְּיָה מְצַקְוָה מְנַחְמָה יִשְׁתַּחֲוֶה.

*From the word 'and' until now:

מִי בָּמַע אֶבֶּר תְּרַפְּמוּ אֵשֶׁר לִיָּהּ לְהַמִּינָם.

לִנְגָּה אָהֳלָה לְחַנּוּהוֹת מְתִימָה.

בִּרְכָּךְ אָהֳלָה יֵהוָה מְתִימָה.

*Between the words 'and' and 'and':

אֲמַת בֹּרֵשׁ אֲשֶׁר קָדֹשׁ שֵׁם יְהוָה בְּכָלָל בָּהֵמָו בְּכָלָל בָּהֵמָו.

*Between the word 'and' until now:

בִּרְכָּךְ אָהֳלָה יֵהוָה נַעֲלוּבָה.

*Between the word 'and' until now:

 Silence recitation continues on page 38.
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 קדושה is chanted aloud, קדוש is added.

בְּכָלָה אָהֶרֶסֶת מֵמִיסָה, קִישׁוּם שָׁפְקֵרֵישׁוֹ מַאְתּוֹ בַּשָּׁמַי

כָּרֹם. בֵּעָה הֶבֶר יִחְבָּר, מַלְכָּה הָאָלֶּה גַּאְרָה.

כָּרֹם קָדוֹשׁ קָדוֹשׁ מִזְהַבָּה, מַלְכָּה הָאָלֶּה בֵּעָה.

לְעַמֵּת בּוֹרְחַ אָמָרֵה

בּוֹרְחַ בּוֹד הָוַה מַפּוֹקָם

וּבְרַבְרַבּ קְדֻשַּׁת קְחֵבָה לַאֲמָרֵה

זָכוֹת הָוַה לְעַמֵּת, יָאֵלְתַּק בּוֹד לְדָה וָרָה, חַלָּלוֹת.

זָכוֹת הָוַה לְעַמֵּת, יָאֵלְתַּק בּוֹד לְדָה וָרָה, חַלָּלוֹת.

בּוֹרְחַ קָדוֹשׁ הָוַה מַפּוֹקָם

*Between the יָאֵלְתַּק and the בּוֹרְחַ English words.

The Kodashah, 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.
KEDUSHAH

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 kadosh Adonai Tzva-ot, m'lo khol ha-aretz k'vodo.
Holy, holy, holy Adonai Tzva-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:

Yimlokh Adonai l'olam Elohayikh Tziyon l'dor va-dor. Halleluyah.
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 first two congregational responses in the Kedushah reflect the angels' praises, as found in Isaiah (6:3) and in Ezekiel (3:12). These responses attest to God's glory which extends throughout the universe. The third response, Psalm 148:10, proclaims God's glory to all eternity.
It is customary to strike the heart twice in contrition as we acknowledge our sins.

On behalf of one who is ill:

On a public fast (including ביאן ושנים), the Reader adds:
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.
In the brakha 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.
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

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 brakhot in the weekday Amidah. In actuality, however, the Amidah contains nineteen brakhot. One theory to account for this discrepancy is that the brakhot condemning the arrogant was added to denounce the heretical sects that threatened the survival of the Jewish community. Another theory proposes that two brakhot on the next page — one for Jerusalem and the other for the coming of the messiah — originally comprised a single brakhot.*
"Nahem" 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.

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 brakhah of Shome’a T’filah (the One who listens to prayer)” (Avodah Zarah 8a).
שהחלה לוחם

ונזכיר והוא אוקים עשה רבראא לבראיה
ונשון והוא דוהי ח_INLINE

When the Reader recites: מודים אתנה על שמחת הוהי

משלח ענה, צער חייהRAIN.

לעלה קוה שגבלו ברענית

סער בוהי, עירב בבראיה

משלח ענה, צער חייהRAIN.

סער בוהי, עירב בבראיה

משלח ענה, צער חייהRAIN.

משלח ענה, צער חייהRAIN.
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 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 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 43).
ש历史性 לחד

On תבנית: הַנַּעֲרֵי וְהַנַּעֲרָה קֹדֶשׁ בְּנֵי בָּנָיָים וְנַעֲרֵי יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵのみ הַנַּעֲרֵי בָּנָיָים וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵ

On תבנית: הֵנָאִים אֱלֹהִים לַעֲרֵי בָּנָיָים וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵのみ הֵנָאִים אֱלֹהִים לַעֲרֵי בָּנָיָים וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵ

On תבנית: הַנַּעֲרֵי בָּנָיָים וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵのみ הַנַּעֲרֵי בָּנָיָים וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵ

On תבנית: הַנַּעֲרֵי בָּנָיָים וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵのみ הַנַּעֲרֵי בָּנָיָים וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵ

On תבנית: הַנַּעֲרֵי בָּנָיָים וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵのみ הַנַּעֲרֵי בָּנָיָים וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵ

On תבנית: הַנַּעֲרֵי בָּנָיָים וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵのみ הַנַּעֲרֵי בָּנָיָים וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵ

On תבנית: הַנַּעֲרֵי בָּנָיָים וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵのみ הַנַּעֲרֵי בָּנָיָים וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵ

On תבנית: הַנַּעֲרֵי בָּנָיָם וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵのみ הַנַּעֲרֵי בָּנָיָם וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵ

On תבנית: הַנַּעֲרֵי בָּנָיָם וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵのみ הַנַּעֲרֵי בָּנָיָם וְנַעֲרָה יְשָׁרִים וְנַעֲרָה יִשָּׁרָה קֹדֶשׁ אֲרֵ

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
On Hanukkah, 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 Hanukkah:

In the days of Mattathias son of Yohanan, the heroic Hasmonaean Kohan, 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.
תעַל בְּגָלְסָה יִתְבַּרְחֵנִים שָׁכַחֶם מָלֵבָנָה תִּמָּדֵנָה לְעַלָּלָם רֹאָה.

Between here and and:
ונִקְרָאָה לְחַיָּם לְעַלָּלָם בִּירָתָה.

בָּלָה חַיָּה יִדְרַךְ סִלָּה, יִדְרַךְ אֵת שֶׁמֵּא מְאָמָה. הֵאָל
שָׁוָאְתָהּ וְתָבַּעְתָהּ סִלָּה. בָּרָךְ אָפָּה יִדְרַךְ שֶׁמֵּאָה
וְּלֹא לְגָדָהָ רַגְּדַהָ.

Reader:
אַלְּהָיָה אוֹלוּךְ אֵם תַּאֲמֵנָה, פָּרְקְבּוּ בַּעֲבָרָהּ וְקָדְשּֿׁהָ בִּיְמֵיָּהּ.
הַעְבָּרָהּ עַל יֵי מֶשֶׁחְתָּהּ, תַּאֲמֵנָהּ מֶפֶג גַּלְוָה בְּגִלְעָה בֵּיתָה.

Congregation:
ונִקְרָאָה לְחַיָּם יִשְׁמַרְנוּ.
אֶרֶץ הָיוֹת עַלָּלָהוּ יִשְׁמָרָה.
יִשָּׁאֶר הָיוֹת עַלָּלָהוּ וּלְשָׁם הָיוֹת יִשְׁמֶרֶנָּה.

שְׁמִים שְׁלוֹם בְּעַלָּלָם, שְׁבוֹת בָּרָכָה, הַנֵּחָשׁ וְהַמַּעֲמִים
עֲלֵנֵי עַלְּלֵי שְׁלֹשֵׁשֵׁהָ שְׁמוֹ. בָּרָכָה אֲמֶרֶנָּה עַלָּלָהוּ.
בָּרָכָה אֲמֶרֶנָּה. בְּכָלֵי עַלְּלֵי פָּרָק אֲמֶרֶנָּה
וְהָיוֹת וְלָמוֹת אֲמֶרֶנָּה, צֶרֶךְ בַּשָּׁמָּה אֲמֶרֶנָּה, לְשָׁמָּה אֲמֶרֶנָּה.
שָׁמָּה שָׁמָּה בְּעַלָּלָהוּ. בְּרִיחָה אִמֵּרֶנָּה, וְלָמוֹת אִמֵּרֶנָּה, שִׁלְשָׁם בְּעַלָּלָהוּ.

*Between here and and:
כָּפָר הָיוֹת. בָּרָכָה שְׁלוֹם, צֶרֶךְ שְׁלוֹם. נֶבֶר הַבָּשָׁם
לָמוֹת, אֲמֶרֶנָּה בְּכָלֵי פָּרָק בָּרָכָה שְׁளֵשֵׁהָ שְׁמוֹ.

The Reader's recitation of the קוֹבֶה ends here.

On Tishah B'Av and in a house of mourning, בִּרְקָת כּוֹבָּנִים
(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. Ken y’hi ratzon.
May Adonai show you favor and be gracious to you. Ken y’hi ratzon.
May Adonai show you kindness and grant you peace. Ken y’hi ratzon.

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 הַדַּּשָּׁשׁ concludes with a personal prayer.

An alternative concluding prayer

Continue with Tahanun (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 Tahanun.

On Rosh Hodesh, Hanukkah, Hol 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 Hol Ha-mo’ed remove them at this time.]

On other days when Tahanun 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.

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
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 Shaharit Service, Sunday through Friday, and at Minhah, Sunday through Thursday (page 132).

Tahanun is omitted at Shaharit on the following occasions:
Shabbat and Festivals; Rosh Hodesh, the day before Rosh Hashanah, from the day before Yom Kippur through Rosh Hodesh Heshvan; 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 Yrushalayim; 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.
When the הדרות is read (see note on the facing page),
continue on page 85.

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

On the בתרת, continue with the reading of
משלי אסתר; see page 194.

On 다음 Sabbath, some chant elegies (חרות) 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.

The Torah is read at Sha’harit when a minyan is present on a weekday, on the following occasions:
Mondays and Thursdays; Rosh Hodesh and Hol Ha-mo’ed; Hanukkah, 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 brakhot of the Amidah, on page 36a or 36b. Next recite this one brakhoth, which includes the thirteen central petitions:

בבראשית ת生まれ יתדות קרינת יתברך פונדע אבריט לעבון לעבון לעבון לעבון לעבון לעבון לעבון לעבון לעבון לעבון לעבון לעבון לעבון

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 brakhoth,
from ""הרג (Accept the prayer)"
— at Shofar, page 41;
— at Minhah, the middle of page 127;
— at Maariv, 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’rakha, hold the etrog with the pitam (tip) facing down.

Barukh atah Adonai, Eloheinu melekh ha-olam,
asher kid’shanu b’mitzvotav v’atzivnu 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,
shemheyeinu ve-hemneinu l’kol ha-ezah.

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’rakha, 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:

לְהַלֵּל הַלֵּל הַלָּל הַלָּל הַלָּל הַלָּל הַלָּל הַלָּל

The Hallel is recited on Pesah and Sukkot (including Hol Ha-mo‘ed, 
their intermediate days), Sh’mini Atseret, Simhat Torah, Shavuot, 
Rosh Hodesh, Hanukkah, and Yom Ha-atama‘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!

On Rosh Hodesh and the last six days of Pesah, the opening sections of Psalms 115 and 116 are omitted. This is known as Hatzii 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 Hatzii 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.)
הלמים קדש
בְּצֵאת נָשָׁרָאָל מִמְּאָרָיו. בִּתְּחִינֶקֶת מִשְׁמֶשׁ לְעֹלָה.
הָיוָה לוֹדֵה לַכְּרוּשָׁה, יִשְׁעָרָאָל מִמְּשָׁלְתוֹ.
תְּנֵק רֶאֶה יְנֵוכָה, יַעֲקְבָּר בַּשְּׁלָמֶר.
נָהָרֵים רַקְּרוֹב בָּאוֹלֶם, בְּגַוֵּה בֹּקְרוֹזָא.
לְמָזַר תַּבְּנֵק בָּנָס, תַּקְּרָדָה חָסָב לָאוֹה.
נָהָרֵים מְרוּכְּרוֹב בָּאוֹלֶם, בְּגַוֵּה בֹּקְרוֹזָא.
מִלְּפַדְּנֶה עֶזֶּה חָלֵּב, מִלְּפַדְּנֶה יַעֲקְבָּה.
כַּהֲנֶבּ קְטַרְּהָא אָבָא בּוֹמִיס, קְטַרְּהָא לְעַלְּ PURESEIM.
B'tzet Yisra-el mi-Mitzrayim, beit Ya'akov me-am lo-ez,
hay'nah Y'hudah l'kodsho, Yisra-el mam-sh'lotav.
Ha-ym ra-ah va-yanos, ha-Yarden yisov l'a'hor.
He-harim rakdu kh'e'llim, g'va-ot ki-v'nei tzon.
Mah l'kha ha-ym ki tanus, ha-Yarden tisov l'a'hor;
he-harim tirk'du kh'e'llim, g'va-ot ki-v'nei tzon.
Mi-li-nei Adon hu-li arets, mi-li-nei Flo-ah' Ya'akov,
ha-hof'khi ha-tzur agam mayim, halamish l'ma-y'no mayim.

The following passage is omitted on שֵׁנֶס (except on תּוֹרָה) and the last six days of צוֹזֶש.
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 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 שישי ושבת and the last six days of the סנה.

The passage continues in Arabic.
PSALM 115:12-16
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 116:3-13
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!
הלל

הודות ליהוה بكلיגמן, שבחהו بكل שפיכם.
כי גבר עלまと נסוח, ואמוריוו كلمו, ולולאו.

hal'lu et Adonai kol goyim, shab'hu kol ha-umim,
ki gavar aleinu hasdo, ve-emet Adonai l'olam. Haalelu-yah.

הלל ק'ו

הודות ליהוה בקרוב.
יאמרני חברך.
יאמרני באלך.
יאמרני אני.

hodu la-Adonai ki tov, ki l'olam hasdo.
yomar na yisra-el, ki l'olam hashdo.
yom'ru na beit aharon, ki l'olam hasdo.
yom'ru na yir-ehi Adonai, ki l'olam hasdo.
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.

Grieving 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 Hoshia" 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.
וד"ה הנשעך ליהדות, ז"כד ז"כד.

Aד' ха קי אניתא, ות'ה לי לישעה.
Eהוֹן מַאָסָע הָבָנִים חַיָּה חַיָּה אֵלָי שְׁפָה.
Mמָאָת יְהוָה יִתֵּה אֲנָה, דָּיָה נְפָלָה בּעַשְׁנִיתוֹ.
Zהוֹיָה יְשַׁעְתָּ לי הָיוֹת, נֵגְלָה מִנְשָׁמָתָה בּוֹ.

Each of the following four verses is recited twice.

ףִּתּוּ הַל שַׁיּוּאֵי תָּצִדָּק, אָבָו וָמ, אוֹדֵי יָה.
זֶה הַשָּׁאָר לֶא-אָדָונֵי, יְזָדִיקֵי יָזִוָּאֵר ווֹ ווֹ.

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

תהלים קרן: כ-ב.

אֲדֹתָה כִּי בְּנַעֲנִיתֶךָ לֹא לִישעָהוּ.
אֲנָהּ קַפְּשֹׂנָהּ בָּרוֹרָהּ לְרַבִּים שְׁפָה.
מִאתָ הַיְּהוָה וְהָיָה אֲנָה, דָּיָה נְפָלָה בּעַשְׁנִיתוֹ.
זֶה הַיְּשַׁעְתָּ לְיָהוֹת, נֵגְלָה מִנְשָׁמָתָה בּוֹ.
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 118:21-29
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 hatzliah na. Ana Adonai hatzliah 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 haq ba’avotim ad karnot ha-mizbe-ah.
Elia atah v’odeka, Elohai, aron’meka.
Hodu la-Adonai ki tov, ki l’olam hasdo.

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

When praying without a המצי, continue on page 78.
HALLEL

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 שמחת תורה and מ乩ות והנ auprès of דשון ותזוシュ (as well as when it falls on Monday), recite קדיש עת, then continue on page 65.

On שמחת תורה and מ乩ות והנ, then continue with קדיש עת on page 78.

On שמחת תורה and מ乩ות והנ, recite קדיש עת.

Reader:

הקדיש ותְּהַקְשֵׁר שֵׁם רֶבֶם, בֵּעָלָם וְיִבְּרָא, מַרְעָה

הַמִּלְכֵּי אֲדֹנֵי הָעָם, נְבֵנֵי בַּֽלַּיֶּוחְרָא

CategoryId: 2

Congregation and Reader:

וַיֵּשֶׁמֶה רֵאוֹנִי מִבֵּרָא לְעָלָם עָלָֽםָּה.

Reader:

הַמִּלְכֵּי אֲדֹנֵי הָעָם מִבֵּרָאָה וְהַרְּאָה

וְהַיַּהֲקֵרֵת הַעֲמָדָה וּֽהַתְּהַקְשֶׁר שֵׁם כְּפָֽרַשְׁתָּא, בֵּרְקֵר וּזְדוַנַּֽעָה

CategoryId: 2

On שמחת תורה and מ乩ות והנ, continue here.

The rule of חסדה אדוניא בֵּרָא מִבֵּרָא יְבֵלִי שֵׁלֲגֵלָא

 categoryId: 2

On שמחת תורה and מ乩ות והנ, continue on page 65.
KADIDISH

On Hanukkah (except on Rosh Hodesh) and Yom Ha-atzma’ut (as well as Yom Y’rushalayim when it falls on Monday), recite **Hatzi Kaddish**, then continue on page 65.

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

On Rosh Hodesh and Hol 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.

*Hatzi Kaddish* concludes here.

On Rosh Hodesh and Hol 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 Hodesh and Hol Ha-mo’ed, continue on page 65.

*Kaddish Shalem* is recited on Rosh Hodesh and Hol Ha-mo’ed, days on which a Musaf Service follows, indicating the end of the Shaharit 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.
Shirat Lehol

אבנוני מלכון

Recited between ערב ושבת and the day before, and on a public fast (other than כיבוש):

We rise as the קשת אדריא is opened.

אבנוני מלכון, יתי הלוך אלך אמת.
אבנוני מלכון, עשה עונת לברך שמח.
אבנוני מלכון, ישל ציון כי-זורה קשת.
אבנוני מלכון, ישל מחנה רוח שטאנת.
אבנוני מלכון, ישר ענני יאכיבים.

אבנוני מלכון, ישל ציון כי-זורה קשת.
אבנוני מלכון, ישל פית צ машתננים מצהלנה.
אבנוני מלכון, ישל בר חרב ובישר וישהיית.
ינון ישנה מוכנים בילה.
אבנוני מלכון, ישל מחנה רוח שטאנת.

Between ערב ושבת and כיבוש (including הלשון):

אבנוני מלכון, ישל מחנה רוח שטאנת.
אבנוני מלכון, ישל רומץ ישלייה לוחות דעה.
אבנוני מלכון, ישר לזר גר עינה.
אבנוני מלכון, ישר ענני יאכיבים.

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
AVINU MALKENU

Recited between Rosh Hashanah and the day before Yom Kippur, and on a public fast (other than Tishah B’Av):

We rise as the Ark is opened.
Avinu Malkenu, we have sinned against You.
Avinu Malkenu, we have no sovereign but You.

Avinu Malkenu, help us because of Your merciful nature.
Avinu Malkenu, annul all evil decrees against us.
Avinu Malkenu, rescind the plots of our enemies.
Avinu Malkenu, frustrate the designs of our foes.

Avinu Malkenu, rid us of tyrants.
Avinu Malkenu, close the mouths of those who defame us.

Avinu Malkenu, rid us of pestilence, sword, famine, captivity, sin, and destruction.
Avinu Malkenu, prevent plague in Your community.

Avinu Malkenu, forgive and pardon all our sins.
Avinu Malkenu, set aside the record of our transgressions.
Avinu Malkenu, erase all our debts in Your abundant mercy.

Avinu Malkenu, help us return to You fully repentant.
Avinu Malkenu, send complete healing to the sick.
Avinu Malkenu, diminish the severity of our decree.

Avinu Malkenu, remember us with favor.

Between Rosh Hashanah and Yom Kippur
(including Tzom G’daliah):
Avinu Malkenu, inscribe us in the Book of good life.
Avinu Malkenu, inscribe us in the Book of deliverance.
Avinu Malkenu, inscribe us in the Book of prosperity.
Avinu Malkenu, inscribe us in the Book of merit.
Avinu Malkenu, inscribe us in the Book of forgiveness.
Avinu Malkenu, grant us a productive new year.
Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly


On other public fasts:
Avinu Malkenu, remember us with a good life.
Avinu Malkenu, remember us with deliverance.
Avinu Malkenu, remember us with prosperity.
Avinu Malkenu, remember us with merit.
Avinu Malkenu, remember us with forgiveness.
Avinu Malkenu, favor us with a productive year.

Avinu Malkenu, hasten our deliverance.
Avinu Malkenu, exalt Your people Israel.
Avinu Malkenu, exalt Your anointed.
Avinu Malkenu, fill our arms with Your blessings.
Avinu Malkenu, fill our coffers with plenty.

Avinu Malkenu, hear us: show us mercy and compassion.
Avinu Malkenu, accept our prayer with favor.
Avinu Malkenu, open the gates of heaven to our prayer.
Avinu Malkenu, remember that we are dust.
Avinu Malkenu, do not turn us away unanswered.
Avinu Malkenu, may this be a propitious hour in Your eyes.

Avinu Malkenu, have pity for us and for our children.
Avinu Malkenu, act for those slain for Your holy name.
Avinu Malkenu, act for those slaughtered proclaiming that You are One.
Avinu Malkenu, act for those who went through fire and water to sanctify Your name.

Avinu Malkenu, act for Your sake if not for ours.
Avinu Malkenu, act for Your sake and deliver us.
Avinu Malkenu, act in the name of Your great compassion.
Avinu Malkenu, act in Your great, mighty, awesome name by which we are known.
Avinu Malkenu, have mercy on us and answer us, though our deeds are inadequate to plead our cause; treat us with justice and righteousness and deliver us.

Avinu Malkenu, honenu va’anenu ki ein banu ma’asim; aseh imanu tz’dakah va-ḥesed v’hoshi-enu.

The ark is closed.
(At Mirkah: Tahanun, page 132; Kaddish Shalem, page 134.)
Tahanun (personal prayer and supplication) is normally recited during the Shaharit Service, Sunday through Friday, and at Minhat, Sunday through Thursday. It is omitted, however, on occasions of joy or deep sorrow, listed on page 44.

On Mondays and Thursdays, select one or more of the following five passages.

On other days, begin psalm on page 62.

Tahanun is the title given to the private meditations that were offered after the completion of the required Shaharit Service. They include supplications (I and IV), petitions for blessing (III and V), and yearning for national revival (II). These were not considered appropriate when one is emotionally focused on personal grieving or celebration.
TAHANUN

PERSONAL PRAYERS AND SUPPLICATIONS

On Mondays and Thursdays, select one or more of the following five passages. 
On other days, begin Taharan on page 62.

I

God, who is merciful, grants atonement from 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 us. May Your love and Your faithfulness constantly shield us. Deliver us, Adonai our God, and gather us together from our dispersion, so that we may give thanks to You and glory in Your praise. Who could survive, Adonai, if You kept count of every sin? Yet You forgive; therefore we revere You. Deal with us not in accordance with our sins; punish us not in accordance with our transgressions. When our sins testify against us, Adonai, forgive us because You are compassionate.

Remember Your compassion, Adonai, and Your kindness, for they endure forever. Adonai will answer us in time of trouble; the God of Jacob will uplift us. Adonai, redeem us — Sovereign, answer us when we call. Avinu Malkenu, respond to us graciously though we lack merit. Be kind to us for Your name’s sake. Hear our pleas; remember the covenant with our ancestors and save us, for You are merciful.

Tahanun provides an opportunity to offer personal supplications and confessions, compiled from a variety of traditional sources. They were often recited as a response to suffering and persecution. Each individual may add other personal prayers as well.
ב שמחת תnantי, כותב אלוהים, אשר חיותת ואריך ימים מאור עולם.
כי לא ישחרר לך של שמים וגו. ואמינה אוף המחיה ומיתרプラス תרשעם. אלהי
וכל-ארקוקית, ישלין אוף המחיה ומיתרプラス תרשעמ
קרしゃ. קרש, שם, אלוהים, אני-המשה, עביחי ואר.
מגניה, והא ספקת על-מ犋שך ושמם למלשך פהיה.
ושה, אלהים, אנקה אמשה, הפך עניקה ורחא שמדתני
והורה אשתך עשה עלייך. פי א-על-אר-קורית.
לא- للغاية ישבשך, והנה יראתך להראות
אתינז מגולים מותגנני לפניך, פי על-ידי-hamster
נהיה, שמיעת, שמיעת, אורי.㎞שלוש כנשיית עשה, אלהי
הנה, לברע, אלהים, ימי שמשך בקאר על-혀ך וידך-שמך.
ואני דבר בהמך, כן אני-המשה, הקבם ואנקה מתגנה
מקר_assert בנתך, זהי מדריך, פי-ידך והראות
אתינז יראה-אהלך, אלייה, אנקה-אהלך, שמיעת חותר
אאמני-המשה, ומיעת乙烯, והראות עלייך פהיה!
אתינז-עליןון, לברע.
II
Adonai our God, You who have brought Your people out of the
land of Egypt with a mighty arm, bringing lasting honor to
Your name — we have sinned and behaved shamefully.
Adonai, in keeping with Your righteousness, withhold Your
wrath from Your city, Jerusalem, Your holy mountain. Listen,
our God, to the prayers and petitions of Your servant. Shine
the light of Your presence upon Your desolate Temple for
Your own sake, Adonai.

My God, lend Your ear and hear, cast Your eyes and see our
losses, and watch over the city which bears Your name. It is
not because of our righteousness that we bring our petitions
before You, but because of Your great compassion, Adonai,
hear us. Adonai, forgive us. Adonai listen and respond. Do not
delay, for Your own sake, my God — for it is by Your name
that Your city and people are known.

Our Creator, merciful Provider, show us a positive sign and
gather our exiles from the four corners of the earth. May all
the nations know that You are Adonai our God. Adonai, You
are our Maker. We are the clay and You are the One who
fashions us; we are all Your handiwork. Deliver us for the
sake of Your name, our Rock, our Ruler, our Redeemer.

III  From the Siddur of Rav Sa'adiah Gaon
Adonai our God, treat us with compassion all the days of our
lives. Assuage our fears; establish the work of our hands. Heal
our wounds, and save us from the grasp of our enemies. May
weeping and wailing not be heard in our homes; may
destruction and devastation not be found within our borders.
May we be deemed worthy and reverent when You teach us
Your Torah and enlighten us with Your wisdom. Unite our
hearts to revere You, that we may prosper in all our paths,
wherever we turn, until the day when You gather us unto You.
Bring us to a more lasting peace, that we may find tranquility
before You in our daily lives, and contentment at Your right
hand forever.
ב רָאָשָׁה לֹא קָרָא, רָאָשָׁה לֹא קָרָא. דֹּחֵל הַיָּהוּ וְיָשֵׁב, אֵלֵּךְ וְיָשֵׁב. אֵלֵּךְ וְיָשֵׁב.

כְּפַךָ דַּעְתָּהּ. דַּעְתָּהּ ומְקַלֶּה, יִמְסַי מִיְּמָנוּן. מִיְּמָנוּן.

לֹא קָרָא לֹא קָרָא. לֹא קָרָא.
IV
Gracious and merciful God, have mercy upon us and upon all of Your creatures, for there is none like You, Adonai our God. We beseech You — forgive our wrongdoing, Avinu Malkenu, our Rock and our Redeemer, living, everlasting God, You who are mighty, loving and good to all Your creatures. For You are Adonai our God, a God who is patient and abundantly merciful. Act on our behalf because of Your great compassion and save us, for that is Your nature. Hear our prayer, our Ruler, and save us from the hand of our enemies. Heed our prayer, our Sovereign, and save us from all trouble and sorrow. Avinu Malkenu, we bear Your name; do not abandon us. Do not neglect us, our Master; do not desert us, our Creator. Do not forget us, our Maker, for You, God, are gracious and merciful.

You are beyond compare, Adonai our God, gracious and merciful, profoundly patient and abounding in love and faithfulness. Redeem us with Your abundant compassion. Save us from rage and from wrath. Avinu Malkenu, if we lack righteousness or good deeds, remember Your covenant with our ancestors and our affirmation each day: Adonai ehad.

V From the Siddur of Rav Amram Gaon
May it be Your will, Adonai our God and God of our ancestors, that You grant us a good heart and a generous spirit, humility and modesty, and good companions. May Your name not be profaned through us. May we not become a source of gossip or derision. May our future not end in failure nor our hopes languish in despair. May we not be dependent upon the gifts of others, for such gifts are meager and the embarrassment they cause is great. Grant us a share in Your Torah with all who do Your will. Save us from all harsh decrees; with Your abundant love help Your messiah and Your people. Avinu Malkenu, turn us not away from You empty-handed. Answer our prayers, not for our sake, but to honor Your name by Your love and Your faithfulness. Be gracious to a people who declare that You are One, affirming twice each day, with love: “Hear, O Israel: Adonai is our God, Adonai alone.”
On days when the הָרְדָּעָה is not read, the טְרוּפָּה begins here.

When a תָּרְדָּעָה is present, those wearing מָפֵי-פְּרָקָה on the left arm rest their head on the right forearm. Others rest their head on the left forearm.

ןַחַף וּמָדְרָגָה אַלּוֹ לְאֶפֶלֶתְהָוָו

רָחֵם וּפִגְרָה לְשֵׁחֲרֵיהָו, לְחֵזֶק וּכְלָא אֵפוֹמָו

כּוֹכָל מַטְפָּהְנָו.

A halakhic note:

יוֹתֵה אֲלָלָקַפְקָפָקה תְּבֻרָנָה, קַלָלָלְבָּטָקְךָו תְּפַנְקָתְה

טַהוּרְתָה בָּנָהּ לְפִשָּׁה לְחֵזֶק.

בָּנָהּ מסַמְעָה לְחֵזֶק. מִי יִצְרָאֵלָה, נִצְרָאֵלָה, נִצְרָאֵלָה.

בָּנָהּ עָרָשָה עָרָשָה עָרָשָה. עֶשֶׁה עֶשֶׁה עֶשֶׁה.

בָּנָהּ עָרָשָה עָרָשָה עָרָשָה.

כּוֹל בְּבִית. שְׁמַע הָיוֹת חֵזְקּוֹת, הָיוֹת חֵזְקּוֹת.

כּוֹל בְּבִית. שְׁמַע הָיוֹת חֵזְקּוֹת, הָיוֹת חֵזְקּוֹת.

בָּנָהּ וּכָל-בִּלְגֵדֶק מְאָרֶךָו נִשְׁר בְּבִית.

בְּהֵמָּה כָּל.

שָׁרָה שָׁפְעָה תְּמַעַּמִּיקָו מַטְפָּהְנֵי הָיוֹת, יָדוֹת שָׁפְעָה

כָּל-בִּלְגֵדֶק וְכָל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

אָסַר בּוֹתְיָה תְפַנְקָתְה, בּוֹתְיָה תְפַנְקָתְה.

אָסַר בּוֹתְיָה תְפַנְקָתְה, בּוֹתְיָה תְפַנְקָתְה.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּلְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּلְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה לְחֵזֶק.

כָּל-בִּלְגֵדֶק לְפִשָּׁה L
SHAHARIT FOR WEEKDAYS

On days when the Torah is not read, Tahanun begins here.

When a Sefer Torah is present, those wearing tefillin on the left arm rest their head on the right forearm. Others rest their head on the left forearm.

II SAMUEL 24:14

King David said to the prophet Gad: I am in deep distress. Let us fall into the hands of Adonai, whose compassion is great, but let me not fall into human hands.

Gracious and Merciful One, I have sinned against You. Adonai, Compassionate One, have compassion for me and accept my supplication.

I PSALM 6

Adonai, do not chastise me in Your anger, nor chastise me in Your wrath. Be merciful to me, for I am weak. Heal me, Adonai, for my very bones tremble — my entire being trembles. Adonai, how long? Turn to me, Adonai; save my life. Help me because of Your love. In death there is no remembering You. In the grave who can praise You? I am weary with sighing and weeping; nightly my pillow is soaked with tears. Grief has dimmed my eyes, worn down by my many foes. Away with you, doers of evil! Adonai has heard my cry, my supplication. Adonai accepts my prayer. All my enemies shall be routed, panic-stricken. In disarray, they shall quickly withdraw.

II PSALM 130

A Song of Ascent. Out of the depths I call to You, Adonai. Adonai, hear my cry, heed my plea. Be attentive to my prayers, to my sigh of supplication. Who could survive, Adonai, if You kept count of every sin? Yet You forgive; therefore we revere You. My whole being waits for Adonai; hopeful, I long for God's word. I yearn for Adonai more eagerly than watchmen await the dawn. Israel, put your hope in Adonai, for Adonai is generous with mercy. Abundant is God's power to redeem. May God redeem the people Israel from all their sins.
שומר וקרות, שומר שירת ירושלים.
א所提供יא, שומר, שירת ירושלים.
שומר וקרות, שומר שירת ירושלים.
א所提供יא, שומר, שירת ירושלים.

When praying without a kaddish, continue on page 78.
Shomer Yisra-el, sh'mor sh'rit Yisra-el.
V'al yowad Yisra-el, ha-omrim: Sh'ma Yisra-el.

Shomer goy ehad, sh'mor sh'rit am ehad.
V'al yowad goy ehad, ha-m'yahadim shimkha:
Adonai Eloheinu, Adonai ehad.

Shomer goy kadosh, sh'mor sh'rit am kadosh.
V'al yowad goy kadosh,
ha-m'shalshim b'shalosh k'dushot l'kadosh.

Guardian of Israel, guard the remnant of Israel;
and preserve the people Israel, who proclaim: Sh'ma Yisra-el.

Guardian of a unique people, guard the remnant
of that people; and preserve that people who affirm:
Adonai is our God, Adonai alone.

Guardian of a holy people, guard the remnant
of that holy people; and preserve that holy people
who chant in praise of the Holy One:
Kadosh, Kadosh, Kadosh.

O God, moved by prayer and reconciled by supplication,
accept the prayers and the supplication of our afflicted
generation, for there is no one else to help. We have sat
and wept as we recalled our kin who were slaughtered, suffocated,
and burned to ashes in the time of our deepest distress. Do not
forsake us, Adonai our God. Do not turn away from us.

Avinu Malkenu, have mercy on us and answer us, though our
deeds are inadequate to plead our cause. Treat us with justice
and righteousness, and deliver us.

Alone we are helpless; we can only look to You. Remember
Your compassion, Adonai, and Your kindness; they have
endured forever. May Your kindness be with us, Adonai, for
we have put our hope in You. Do not hold prior sins against
us; greet us with Your mercy, for we are brought so very low.
Have pity, Adonai, for we have suffered enough contempt.
Even in anger, remember your compassion. The One who
knows our weaknesses remembers that we are dust. Help us,
God of our deliverance, for the sake of Your glory. Grant
atonement for our sins, and save us because of Your mercy.

When praying without a minyan, continue on page 78.
On Mondays and Thursdays (except as noted below):

The passage above is omitted on Rosh Hodesh and Hol Ha-mo’ed, and on the day before Yom Kippur and Pesah; on Hanukkah, Purim (both 14 & 15 Adar I & II), Yom Ha-shoah, Yom Ha-atzma’ut, Yom Y’rushalayim, and Tishah B’Av. It is not recited in a house of mourning. Some also omit it on the day before Rosh Hashanah and the day before and the day after each Festival.

When the הדרה is read (see note on page 47),
continue on page 65.
When the הדרה is not read, continue with וישן, page 78.
**HATZI KADISH**

*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.

---

*On Mondays and Thursdays (except as noted on the facing page):*
Patient God, abounding in love and faithfulness, do not hide Your presence from us. Have pity on Your people Israel and save us from every evil. Though we have sinned against You, Adonai, forgive us in Your abundant compassion.

*When the Torah is read (see note on page 47), continue on page 65.*
*When the Torah is not read, continue with Ashrei, page 78.*

*The passage above, "El Esekh Apayim (patient God)," is considered a special plea for salvation. As such, it is not recited on joyous days. It is also omitted on occasions of mourning, times of introspection that are not to be disturbed by other concerns.*
The Torah is read at Shaharit every Monday and Thursday, in addition to the readings on Shabbat and special occasions, so that three days do not pass without our engaging in Torah study. The Rabbis explained that just as a person cannot go three days without water, neither can Israel exist three days without Torah, for the study of Torah is our sustenance (Bava Kama 82a).

The choice of Monday and Thursday, market days, when a large gathering could be expected to hear the public reading, is attributed by the Talmud to Ezra the Scribe or, alternatively, to the prophets.
TORAH SERVICE

We rise as the Ark is opened.
Va-y'hi binsa ha-aron, va-yomer Mosheh:
Kumah Adonai v'yafutzu oyvekha, v'yanusu misan-ekha mi-panekha.
Ki mi-Tziyon tetze Torah, u-d'var Adonai mirushalayim.
Barukh she-natan Torah l'am Yisra-el bi-k'dushato.

Whenever the Ark was carried forward, Moses would say:
Arise, Adonai! May Your enemies be scattered;
may Your foes be put to flight.

Torah shall come from Zion,
the word of Adonai from Jerusalem.
Praised is God who gave the Torah to Israel in holiness.

The Sefer Torah is taken from the Ark.

Reader:
Acclaim Adonai with me; let us exalt God together.

Reader and congregation:
L'kha Adonai ha-g'dolah v'ha-g'vurah v'ha-tiferet v'ha-netsah v'ha-hod, ki khel ba-shamayim u-va-aretz, l'kha Adonai ha-mamlakhah v'ha-mitzasei l'khel l'rash.
Rom'mu Adonai Eloheinu v'hish-tahavu la-hadom raglay, kadosh hu. Rom'mu Adonai Eloheinu v'hish-tahavu l'har kodsho, ki kadosh Adonai Eloheinu.

Yours, Adonai, is the greatness, the power, and the splendor.
Yours is the triumph and the majesty,
for all in heaven and on earth is Yours.
Yours, Adonai, is supreme sovereignty.

Exalt Adonai; worship God, who is holy.
Exalt Adonai our God, and bow toward God's holy mountain.
Adonai our God is holy.

The entire Torah is divided into sections which are assigned to each Shabbat during the course of the year. At Minhah on Shabbat and the following Monday and Thursday morning, we read the beginning of the portion for the coming Shabbat. We are encouraged to engage throughout the week in preparation for Shabbat, which is described in our prayers as the pinnacle of creation.

The Torah readings for weekdays may be found on pages 261 ff.
At Minchah on Shabbat, on Mondays and Thursdays, on Hanukkah (except on Rosh Hodesh), on Purim, on Yom Ha-azma'ut, and on a public fast, three aliyaot are read. On Rosh Hodesh and on Ha-ho'elot, four aliyaot are read.

Each aliya consists of a Torah portion of three or more verses. In all, there must be a minimum of ten verses.
May the Merciful One show mercy to the people He has always sustained, remembering His covenant with our ancestors. May God deliver us from evil times, restrain the impulse within us to do evil, and grace our lives with enduring deliverance. May God answer our petition with an abundant measure of kindness and compassion.

Torah Reader or Gabbai:
May God’s sovereignty be revealed to us soon. 
May God favor the remnant of His people Israel with grace and kindness, with compassion and love.
And let us say: Amen.
Let us all declare the greatness of God and give honor to the Torah.

(Let the first to be honored come forward.)

Praised is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader or Gabbai:
V’atem ha-d’vkim ba-Adonai Eloheikhem
hayim kulkhem ha-yom.
You who remain steadfast to Adonai your God have been sustained to this day.

(The others who are honored come forward as they are called to the Torah.)

The Torah Service is composed of verses from the Bible which speak of the grandeur of the Torah and of God. The twin verses which are prescribed by the Torah to be said when the Ark traveled and when it rested (Numbers 10:35-36) are used, at the beginning and end of the Torah Service, to refer to the procession of the Torah scroll.
Each congregant receiving an נלע recites these נלע.

Before the reading:

כְּרוּ בְּאֵתִיָּהּ קִימְצָרָה.

Congregation responds:

ברוּ הַיָּהּ תַּמָּכֵבָה קֻלּוֹלָו יִשָּׂרָאֵל.

Congregant repeats above response, then continues:

ברוּ הַיָּהּ תַּמָּכֵבָה קֻלּוֹלָו, אָשֶׁר בָּאָרַע בְּמֵכֶל-עֵצִים וּקְוֵץ לִבְּאֵתִיָּהוּ;
נַעֲלָה אָמַר שָׁאָטָה תַּמָּכֵבָה.

After the reading:

ברוּ הַיָּהּ תַּמָּכֵבָה קֻלּוֹלָו, אָשֶׁר בָּאָרַע בְּמֵכֶל-עֵצִים וּקְוֵץ לִבְּאֵתִיָּהוּ;
נַעֲלָה אָמַר שָׁאָטָה תַּמָּכֵבָה.

BIRKAT HA-GOMEL

Birkat Ha-gomei is recited by one who has recovered from a serious illness, returned safely from a long journey, or survived a life-threatening crisis (including childbirth).

ברוּ הַיָּהּ תַּמָּכֵבָה קֻלּוֹלָו, נַעֲלָה אָמַר שָׁאָטָה תַּמָּכֵבָה.

Barukh atah Adonai, Eloheinu melekh ha-olam,
ha-gomei l’hayavim tovot, she-g’malani kol tov.
Praised are You Adonai our God, who rules the universe,
showing goodness to us beyond our merits.
for bestowing favor upon me.

Congregation responds:

נַעֲלָה אָמַר (שָׁאָטָה) נְכָלַבָה (נְכָלַבָה) בָּלֵי נְכָלַב.

Mi she-g’malkha (she-g’malekh / she-g’malkhem) kol tov,
uhu yigmol-kha (yigmol-lekhem / yigmol-khem) kol tov, selah.
May God who has been gracious to you
continue to favor you with all that is good.
**BIRKHOT HA-TORAH**

Each congregant receiving an aliyah recites these br’akhot.

**Before the reading:**
Bar’khu et Adonai ha-m’vorakh.
Congregation responds:
Barukh Adonai ha-m’vorakh Y’lam va-ed.
Congregant repeats above response, then continues:
Barukh atah Adonai, Eloheinu melekh ha-olam,
asher ba’har banu mi-kol ha-amim, v’natan lanu et torato.
Barukh atah Adonai, noten ha-Torah.

**After the reading:**
Barukh atah Adonai, Eloheinu melekh ha-olam,
asher natan lanu torat emet, v’hayei olam nata btokhenu.
Barukh atah Adonai, noten ha-Torah.

Praise Adonai, the Exalted One.

Praised be Adonai, the Exalted One, throughout all time.

Praised are You Adonai our God, who rules the universe,
clothing us from among all peoples by giving us the Torah.
Praised are You Adonai, who gives the Torah.

Praised are You Adonai our God, who rules the universe,
giving us the Torah of truth, planting within us life eternal.
Praised are You Adonai, who gives the Torah.

In many congregations, one of the following br’akhot
is recited by parents of a Bar/Bat Mitzvah:

**A.** ברוך אתה脸色 אלוהים מלך עולם.
שהנתן קומנו תורתصالם גומם ני

For a boy:
ב. שופריה / שופריה ממענש שיל רו.

For a girl:
ג. שופריה / שופריה ממענשה שיל רו.

Barukh atah Adonai, Eloheinu melekh ha-olam,
Praised are You Adonai our God, who rules the universe,
1. she-hehuyanu v’k’yi’manu v’higi’anu la-z’man ha-zeh.
granting us life, sustaining us, and enabling us to reach this day.
2. (she-p’taran/she-p’taranu) (me-onsho shel zeh/me-onshah shel zo).
bringing us to this time when our child assumes
the obligation of mitzvot.
For those called to the קראת התורה

A male:

מי שברך נוכחות, אברכה יתברך העצם. שברך רבקה כנין הלאת.
שעלת חיותребועה תפוקה
והיא נבקת ана"ב שעלת חיותребועה תפוקה
ולכלדה חיתית (המלבד התיהש/המלבד תרזה). שופיות ברקן ויוה
ישר אתהל אברכה יתברך העצם. שברך רבקה כנין הלאת.
יתן (ההואת הלעות לברך) ופי לברכה שלמה קראת.ดวงור אמו.

A female:

מי שברך נוכחות, אברכה יתברך העצם. שברך רבקה כנין הלאת.
שעלת חיותrebועה תפוקה
והיא נבקת ана"ב שעלת חיותrebועה תפוקה
ולכלדה חיתית (המלבד התיהש/המלבד תרזה). שופיות ברקן ויוה
ישר אתהל אברכה יתברך העצם. שברך רבקה כנין הלאת.
יתן (ההואת הלעות לברך) ופי לברכה שלמה קראת.ดวงור אמו.

Plural:

מי שברך נוכחות, אברכה יתברך העצם. שברך רבקה כנין הלאת.
שעלת חיותrebועה תפוקה
והיא נבקת ана"ב שעלת חיותrebועה תפוקה
ולכלדה חיתית (המלבד והתיהש/המלבד תרזה). שופיות ברקן ויוה
ישר אתהל אברכה יתברך העצם. שברך רבקה כנין הלאת.
יתן (ההואת הלעות לברך) ופי לברכה שלמה קראת.ดวงור אמו.

For those about to be married

מי שברך נוכחות, אברכה יתברך העצם. שברך רבקה כנין הלאת.
שעלת חיותrebועה תפוקה
והיא נבקת ана"ב שעלת חיותrebועה תפוקה
ולכלדה חיתית (המלבד התיהש/המלבד תרזה). שופיות ברקן ויוה
ישר אתהל אברכה יתברך העצם. שברך רבקה כנין הלאת.
יתן (ההואת הלעות לברך) ופי לברכה שלמה קראת.ดวงור אמו.
MI SHE-BERAKH

For those called to the Torah

A male:
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______, who has been called to the Torah with reverence for God and the Torah (and the new month/and the Festival). May the Holy One watch over him and the members of his family, bringing blessing and success to all his worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

A female:
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______, who has been called to the Torah with reverence for God and the Torah (and the new month/and the Festival). May the Holy One watch over her and the members of her family, bringing blessing and success to all her worthy endeavors, (with the privilege of going up to Jerusalem for the Festival,) together with our fellow Jews everywhere. And let us say: Amen.

Plural:
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______ and ______ and/ all those) who have been called to the Torah with reverence for God and the Torah (and the new month/and the Festival). May the Holy One watch over them and their families, bringing blessing and success to all their worthy endeavors. (with the privilege of going up to Jerusalem for the Festival.) together with our fellow Jews everywhere. And let us say: Amen.

For those about to be married (Aufruf)
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless the Hatan ______ and the Kallah ______, soon to be joined under the huppah, who (has/have) been called to the Torah with reverence for God and the Torah (and the new month/and the Festival). May the Holy One help them to build a Jewish home filled with love and harmony, peace and companionship. May God bring them fulfillment in all their worthy endeavors. And let us say: Amen.
For one who is ill

A male:

יתupal הלכתי, הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכתי הלכtı
TORAH SERVICE

For one who is ill
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah,

A male:
bring blessing and healing to ______. May the Holy One mercifully restore him to health and vigor, granting him physical and spiritual well-being,

A female:
bring blessing and healing to ______. May the Holy One mercifully restore her to health and vigor, granting her physical and spiritual well-being,

All:
bring blessing and healing to ______, and to) all those who suffer illness within our congregational family. May the Holy One mercifully restore them to health and vigor, granting them physical and spiritual well-being,
together with all others who are ill, and strengthen those who tend to them. We hope and pray that healing is at hand. And let us say: Amen.

For a Bar Mitzvah
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _________, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God and the Torah (and the new month / and the Festival). May the Holy One protect and sustain him, helping him to be wholehearted in his faith, to study Torah and fulfill mitzvot, and to walk in God’s ways. May his parents rear him to maturity, guiding him to a love of Torah, to the huppah, and to a life of good deeds. May he find favor before God and the community. And let us say: Amen.

For a Bat Mitzvah
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _________, who has been called to the Torah upon reaching the age of mitzvot, with reverence for God and the Torah (and the new month / and the Festival). May the Holy One protect and sustain her, helping her to be wholehearted in her faith, to study Torah and fulfill mitzvot, and to walk in God’s ways. May her parents rear her to maturity, guiding her to a love of Torah, to the huppah, and to a life of good deeds. May she find favor before God and the community. And let us say: Amen.
For the well-being of a mother after childbirth

וי שבעך אבותיך. אַבּוֹתָךְ יִשָּׁקְּעָּךְ וְיִעְקֹלָּךְ. צָהָהְלָךְ וְרַבְּךְ בַּיָּמָּה לְגַאֵלָּה.

For the parents of a newborn daughter

וְיִשַׁקְּעַךְ אָבֹתָךְ, אֲבוֹתֶיךָ יִשָּׁקְּעְךָ וְיִעְקִילָךָ. צָהֲלָךְ וְרַבֹּךְ בַּיָּמָּה לְגַאֵלָּה.

For the mother of a newborn daughter

וְיִשַׁקְּעַךְ אָבֹתָךְ, אֲבוֹתֶיךָ יִשָּׁקְּעְךָ וְיִעְקִילָךָ. צָהֲלָךְ וְרַבֹּךְ בַּיָּמָּה לְגַאֵלָּה.

For the parents of a newborn son

(The son is named at the הַמְּנַחֶם)

וְיִשַׁקְּעַךְ אָבֹתָךְ, אֲלוֹתֶיךָ יִשָּׁקְּעְךָ וְיִעְקִילָךָ. צָהֲלָךְ וְרַבֹּךְ בַּיָּמָּה לְגַאֵלָּה.

For the mother of a newborn son

וְיִשַׁקְּעַךְ אָבֹתָךְ, אֲלוֹתֶיךָ יִשָּׁקְּעְךָ וְיִעְקִילָךָ. צָהֲלָךְ וְרַבֹּךְ בַּיָּמָּה לְגַאֵלָּה.
For the well-being of a mother after childbirth
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ who has given birth to a (son/daughter). May the Holy One restore her to health and vigor, granting her physical and spiritual well-being, along with all who are in need of healing. And let us say: Amen.

For the parents of a newborn daughter
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the daughter born to them. May her name be known among the people Israel as ______________. May these parents be privileged to raise their daughter to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn daughter
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and the daughter born to her. May her name be known among the people Israel as __________. May she be privileged to raise her daughter to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

For the parents of a newborn son
(The son is named at the Brit Milah)
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and _____ and the son born to them. May these parents be privileged to raise their son to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.

For the mother of a newborn son
May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless _____ and the son born to her. May she be privileged to raise her son to a love of Torah, to the ḥuppah, and to a life of good deeds. And let us say: Amen.
(At the reading, omit this verse and continue below.)

חצרי קדיש

Reader:

חצרי קדיש שמעת רכז ביעלמה וברא ברעיהו.

ינחלת אלכון תכפיהו בקרובו ובאשנביק

ובחיי יבלי בינה וישראל.

בעונתא אבכון סירה, ואמרוה אמא.

Congregation and Reader:

יהוה שמעה רכז ביעלמה ויעלמי עולם אמא.

Reader:

חצרי קדיש שמעת רכז ביעלמה וברעיהו.

ינחלת אלכון תכפיהו בקרובו ובאשנביק, ברעיה הוא.

*עלאא מיו בלה-פרכמה ושידקה.

*Between ראה והננה and ויהי ברא: שלמה לילא מיכל-פרכמה ושידקה.

 whistleblower הנחתיה אממיי ביעלמה, ואמרוה אמא.

The הרא and הרא are called to raise and tie the הרעה ראה.

והוא הרעה יושר הוא משוה לפני בני ישראל.

על פי הרעה בְּרָאָה.

On תושBush והננה בְּרָאָה, ותושBush הרעה בְּרָאָה, and at הרעה on a public fast, continue on page 74.

On Mondays and Thursdays, when הרעה is recited, continue on page 72.

On other days, continue on page 75.
(At Minhah, omit this Kaddish and continue below.)

HATZI KADDDISH

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.

The Sefer Torah is raised.
V'zot ha-Torah asher sahm Mosheh li'rei b'nei Yisra-el,
al pi Adonai, b'yad Mosheh.
This is the Torah that Moses set before the people Israel:
The Torah, given by God, through Moses.

On Yom Ha-atma'ut, Tishah B'Av,
and at Minhah on a public fast, continue on page 74.

On Mondays and Thursdays, when Tahanun is recited,
continue on page 72.

On other days, continue on page 75.
יהי רצון מלך תפארת שבששון
לבני עמרות הימין.
לארתקשורת את כהונת butterknife.
בנאותה לבונים, ונעמיםزم.

יהי רצון מלך תפארת שבששון
לשלח עולים על פלטתנו.
לארתה משלחת ונפשם מעלה.
מעהל יליו מ תורה ישר, ונעמא אוצר.

יהי רצון מלך תפארת שבששון
לך כיון חכמה וראיה.
הוא מנשמתינו, אחימדינו אחimdינו, 면יתינו.
בכלי-מקולם מנשבתינו, ולא עמי חום.

יהי רצון מלך תפארת שבששון
שושפע חדש יקרא ענני קושי, יциклור ימחית, יחקר דאמ.He
נשתית כיון יברית ישראל, חתיםבנום וברד ובושנה.
שלמותмир בית כוכב ביבשה.
המכים ידה עלם, ויזיעים מעורר לוריה.
ומלךל לאריה, עמוסבך לאריה.
מעחלך עגנלה עבום קרב, ונעמא זאמ.

God is referred to here as ה擴 (Ha-makom), literally “the place.”
an appellation common among the Sages. Rabbi Ammi explained the term thus: “Why do they call the Holy One ‘Makom’?
It is because God is the place which contains the world. The world is not a place which can contain God” (Genesis Rabbah 68.9).
May it be the will of our exalted Guardian
to rebuild our sacred home,
and to reestablish the Divine Presence amongst us in our day.
And let us say: Amen.

May it be the will of our exalted Guardian
to show mercy toward us,
and to ward off desolation and pestilence from us
and from all His people, the House of Israel.
And let us say: Amen.

May it be the will of our exalted Guardian
to sustain the learned among the people Israel.
May God safeguard them and their families,
their pupils and disciples.
And let us say: Amen.

May it be the will of our exalted Guardian
that we receive good tidings of deliverance and consolation.
May God gather our exiles from the far corners of the world.
And let us say: Amen.

May the Holy One be merciful to our fellow Jews
who wander over sea and land,
who suffer oppression and imprisonment.
May God soon bring them relief from distress
and deliver them from darkness to light,
from subjugation to redemption. And let us say: Amen.

*After the Torah reading had been concluded, it was customary to offer blessings for well-being to individuals who had not received aliyot, to the congregation, and to the governing authorities. This particular prayer derives from one found in Siddur Rav Amram Gaon in ninth-century Babylonia.*
In memory of a male:

In memory of a female:

In memory of several individuals:

In memory of the six million:
EL MALEI RAHAMIM (The Memorial Prayer)

In memory of a male:
Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the soul of our beloved _______, who has gone to his eternal home. Merciful One, we ask that our loved one find perfect peace in Your tender embrace, his memory enduring as inspiration for commitment to his ideals and integrity in our lives. May his soul thus be bound up in the bond of life. May he rest in peace. And let us say: Amen.

In memory of a female:
Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the soul of our beloved _______, who has gone to her eternal home. Merciful One, we ask that our loved one find perfect peace in Your tender embrace, her memory enduring as inspiration for commitment to her ideals and integrity in our lives. May her soul thus be bound up in the bond of life. May she rest in peace. And let us say: Amen.

In memory of several individuals:
Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the souls of our beloved _______, who have gone to their eternal home. Merciful One, we ask that our loved ones find perfect peace in Your tender embrace, their memory enduring as inspiration for commitment to their ideals and integrity in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.

In memory of the six million:
Exalted, compassionate God, grant infinite rest in Your sheltering presence, among the holy and the pure, to the souls of all our brethren who perished in the Shoah — men, women, and children of the House of Israel who were slaughtered, suffocated, and burned to ashes. May their memory endure and inspire deeds of charity and goodness in our lives. May their souls thus be bound up in the bond of life. May they rest in peace. And let us say: Amen.
On a public fast, a prayer is chanted by the recipient of the third of the three prayers of the day. The prayer may be found:
— for a public fast (כשרו ערב), on page 342;
— for a weekday (כשרו יום), on page 345;
— for a weekday (כשרו יום) at מתן, on page 339;
— at ת essen, on page 342.

The public fasts are commemorations of calamities that have befallen the Jewish people. They are: Tzom Ge’dolah, marking the loss of Jewish sovereignty during the Babylonian exile; T’ranit Esther, noting Haman’s intended destruction of Persian Jewry; and Asarah B’Tevet and Shivah Asar B’Tamuz, marking, respectively, the start of the siege of Jerusalem and the breaching of the walls of the First and Second Temples, which led to their destruction on Tishah B’Av.
TORAH SERVICE

On Yom Ha-atzma’ut, Tishah B’Av,
and at Minnah on a public fast, a haftarah is recited.
The haftarah may be found:
— for a public fast, on page 342;
— for Yom Ha-atzma’ut, on page 345;
— for Tishah B’Av — at Shacharit, on page 339;
— at Minnah, on page 342.

B’rakhot before the haftarah
Praised are You Adonai our God, who rules the universe,
appointing devoted prophets
and upholding their teachings, messages of truth.
Praised are You Adonai, who loves the Torah,
Moses His servant, Israel His people,
and prophets of truth and righteousness.

B’rakhot after the haftarah
Praised are You Adonai our God, who rules the universe,
Rock of all ages, righteous in all generations,
steadfast God whose word is deed,
whose decree is fulfillment,
whose every teaching is truth and righteousness.
Faithful are You, Adonai our God, in all Your promises,
of which not one will remain unfulfilled,
for You are a faithful and merciful God and Sovereign.
Praised are You Adonai, God, faithful in all Your promises.

Show compassion for Zion, the fount of our existence,
and bring hope soon to the humbled spirit.
Praised are You Adonai, who brings joy to Zion.

Bring us joy, Adonai our God, through Your prophet Elijah
and the kingdom of the House of David Your anointed.
May Elijah come soon, to gladden our hearts.
May no outsider usurp David’s throne,
and may no other inherit his glory.
For by Your holy name You have promised
that his light shall never be extinguished.
Praised are You Adonai, Shield of David.
A prayer for our country

A prayer for the State of Israel

A prayer for peace

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
A prayer for our country

Our God and God of our ancestors: We ask Your blessings for our country — for its government, for its leaders and advisors, and for all who exercise just and rightful authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly, that peace and security, happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit. May citizens of all races and creeds forge a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and free institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom — helping them to fulfill the vision of Your prophet: “Nation shall not lift up sword against nation, neither shall they experience war any more” (Isaiah 2:4). And let us say: Amen.

A prayer for the State of Israel

Avinu She-boshamayim, Rock and Redeemer of the people Israel: Bless the State of Israel, with its promise of redemption. Shield it with Your love; spread over it the shelter of Your peace. Guide its leaders and advisors with Your light and Your truth. Help them with Your good counsel. Strengthen the hands of those who defend our holy land. Deliver them; crown their efforts with triumph. Bless the land with peace, and its inhabitants with lasting joy. And let us say: Amen.

A prayer for peace

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world. Then nation will not threaten nation, and mankind will not again know war. For all who live on earth shall realize we have not come into being to hate or to destroy. We have come into being to praise, to labor, and to love.

Compassionate God, bless the leaders of all nations with the power of compassion. Fulfill the promise conveyed in Scripture: “I will bring peace to the land, and you shall lie down and no one shall terrify you. I will rid the land of vicious beasts and it shall not be ravaged by war” (Leviticus 26:8). “Let love and justice flow like a mighty stream. Let peace fill the earth as the waters fill the sea” (Amos 9:14). And let us say: Amen.
We rise as the שֵׁם יקְדֶשׁ is opened.

Reader:

יהלְלוֹא אַתָּה יְרוּדָה כִּי נַעֲבָה שְׁמוֹ לָבֹא.

Congregation:

הוֹרָה עַל אַרְגָּן שָׁמֵיָה, וּמִכָּם כָּלַעַם, 
הוֹלוֹתָה לְכָל־שֵׁנִיָּה, לַבְּיָה יִשְׁרָאֵל יָמָּה רָאֵה, וֹלוֹתָה.

הַמַּלָּתָה כִּי

כָּלְדָה קְנוֹמָה.

לִימָהוּ אַרְגָּן מַפְּלָטָה, תּוֹבֵל שִׁבְרִי בָּהּ.

כי הָאָם על תִּמָּס תְּקָדָם, אוֹלֵל נְתוֹת לְטוֹלָא, 
מִי טְלָה בָּלָה בְּהֵר הָיוֹת, אוֹמֵי בֵּיתֵכֹם כְּלָשָׁהוּ,

בִּיקְכָּל עֲמָלֵי בֵּית לְבָא, אֲשֶׁר לֹא יְשַׁע לְשָׁאוּ נֶפֶשָּׁה.

וֹלְאָה שָׁעַבְתָּ לִמָּרָמָה.

יְשַׁא בָּרָכוּ מִאתָ הָיוֹת, בְּאָנֵקְתָּ מָאָלֵדָה לְלֵשָׁה.

זָה הָוָה וּרְדוּשָׁתָה, לִבּוֹשָׁתָה פְּנוֹת וּנְעַכְּה, טָלָה.

שָׁאָה שֵׁיַרְרָה לְאַשְׁכָּנֵהָ

גִּתְאֵנָהוּ חְפִיתָה עֲלֵמָה, גִּיבָּהּ מָלְךָ נֶבְעָד.

מִי הָוָה מָלְךָ נֶבְעָד,

הוֹדוֹ הָוָה נֶבְעָד,

הוֹדוֹ גָּבֹר מִלְתָּמָה.

שָׁאָה שֵׁיַרְרָה לְאַשְׁכָּנֵהָ

גִּתְאֵנָהוּ חְפִיתָה עֲלֵמָה.

לֶבָּם מָלְךָ נֶבְעָד.

מִי הָוָה הָוָה מָלְךָ נֶבְעָד,

הוֹדוֹ נְבַיְאָה הָוָה מָלְךָ נֶבְעָד, טָלָה.
RETURNING THE SEFER TORAH

We rise as the Ark is opened.

Y'hal'lu et shem Adonai, ki nisgav sh'mo Ivado.
Praise Adonai, for God is unique, exalted.

Hodo al eretz v'shamayim, va-yarem keren l'amo,
t'hilah l'khol hasidav, li-v'nei Yisra-el am k'rovo. Halleluyah!
God's glory encompasses heaven and earth. God has granted fame to His people, brought glory to all the faithful, to Israel, God's beloved people. Halleluyah!

PSALM 24
A Song of David.
The earth and its grandeur attest to Adonai; the world and its inhabitants. God founded it upon the seas, and set it firm upon flowing waters. Who may ascend the mountain of Adonai? Who may rise in God's sanctuary? One who has clean hands and a pure heart, who has not used God's name in false oaths nor sworn deceitfully, shall receive a blessing from Adonai, a just reward from the God of deliverance. Such are the people who seek God, who long for the presence of Jacob's Deity. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? Adonai, triumphant and mighty; Adonai, triumphant in battle. Lift high your lintels, O you gates; open wide, you ancient doors! Welcome the glorious Sovereign. Who is the glorious Sovereign? Adonai Tz'va-ot is the glorious Sovereign.

S'u sh'arim rashekhem,
v'hinas'u pit-hei olam,
v'yavo Melekh Ha-kavod.
Mi zeh Melekh Ha-kavod,
Adonai izuz v'gibor,
Adonai gibor milhamah.
S'u sh'arim rashekhem,
u-s'u pit-hei olam,
v'yavo Melekh Ha-kavod.
Mi hu zeh Melekh Ha-kavod,
Adonai Tz'va-ot hu Melekh Ha-kavod. Selah,
The קדישא תודה.

Etz hayim hi la-mahazikim bah, v’tomkheha m’ushar.
D’rakheha darkhei noam, v’khol n’tivoteha shalom.
Hashivenu Adonai elekha v’nashuvah,
ḥadesh yameinu k’kedem.

Continue with ראש on the next page.

On משלח, continue with the reading of המשלי משלו;
see page 194.

At שלושה במאמר, some chant elegies (יшу"ה) at this time.
(At משלח, continue with ראש כהן, page 121,
followed by the ה新闻记者.)
TORAH SERVICE

The Sefer Torah is placed in the Ark.

Whenever the Ark was set down, Moses would say:
Adonai, may You dwell among the myriad families
of the people Israel.

Return, Adonai, to Your sanctuary.
You and Your glorious Ark.

Let Your Kohanim be clothed in triumph,
let Your faithful sing for joy.

For the sake of David, Your servant,
do not reject Your anointed.

Precious teaching do I give you:
Never forsake My Torah.

It is a tree of life for those who grasp it,
and all who uphold it are blessed.

Its ways are pleasant, and all its paths are peace.

Help us turn to You, Adonai, and we shall return.
Renew our lives as in days of old.

Continue with Ashrei on the next page.

On Purim, continue with the reading
of the Book of Esther; see page 194.

At Shaharit on Tishah B’Av,
some chant elegies (Kinot) at this time.

(At Min’ah, continue with Hatzi Kaddish, page 121,
followed by the Amidah.)
סיוון התפילה

אשרי

ה_iteration מִדָּיָה, כְמוֹ-הָצִי
אִשְׁרֵי יְשֵׁר בִּיָּה, עַד יִתְּלָלָה צַלְלָה.
אִשְׁרֵי דְּעוּמִי שְׁכָבָה, עַד אִשְׁרֵי דְּעוּמִי שְׁרָהוּת בָּאָלְטָה.

ה_iteration קִימָה, כְּמַ-הָיָה
ה_iteration בָּרָה.

אָרוֹמַךְ אַל-וּחי דְּפָלָה, נְזַבְּרָה שְׁכָּחַ לְעָלָם חָרֵם.
בַּכּל-יָמִים אָבָרָם, נְזַבְּרָה שְׁכָּחַ לְעָלָם חָרֵם.
יִרְדָּךְ דיִיוֹנַה וּמוֹחַלָּלָה מְזָאָה, לְבַל יִפְקָר עַל מַעַשֶּׁה.
יִזְרָעַל לוֹ רְשָׁע בָּשָׁם עֶזְוֵה, נְבוֹדִיתָה נְבִידָה.
בַּדַּד לוֹ כַּל-דוֹר הַדּוֹר, הַלוֹחֵךְ לְפַלָּאָתָךְ אָשְׁרָה.
נֶעְזָרָה נְרָאָתָךְ אוֹמָר, וְנְזַבְּרָה אֵסָפוּבָה.

זָרְעַר רוֹחֵךְ בְּכָל, זְרַקְתָה יִקְעֵה.
תָּמֵן וּרְוָהוּ יִרְדָּך, אַרְקָא אֶפְטָם וּכְל-חָפִ essen.
סַוְיְתָה יִרְדָּךְ לְעָל-כַּעַל מְעָשֶּׁה.
יִזְנָקָה יִרְדָּךְ לְעָל-כַּעַל מְעָשֶּׁה.
בְּכָל מְכַוָּהֲךָ יְמִימה, וּבָקַעְתָה יְנָקְדֶה.
לְחָוֵי לְבִין תַּמְרִים בְּרוֹדֶה, יָבִיב אֶתְרָם מַלּוֹכָה.
מְכַוָּהֲךָ מְכַוָּהֲךָ לְעָל-כַּעַל מְעָשֶּׁה, וּמְכַוָּהֲךָ מְכַוָּהֲךָ לְעָל-כַּעַל מְעָשֶּׁה.
סִמָּךְ יִרְדָּךְ לְעָל-כַּעַל מְעָשֶּׁה, וּיְקַעְדֶה לְעָל-כַּעַל מְעָשֶּׁה.
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; 115:18
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.

78
The following psalm is omitted on the days listed below.

The passage above is omitted on Rosh Hodesh and Hol Ha-mo‘ed, and on the day before Yom Kippur and Pesah; on Hanukkah, Purim (both 14 & 15 Adar I & II), Yom Ha-shoah, Yom Ha-atzma’ut, Yom Y’rushalayim, and Tishah B’Av. It is not recited in a house of mourning. Some also omit it on the day before Rosh Hashanah and on the day before and the day after each Festival.
CONCLUDING PRAYERS

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 on the facing page.

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.
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.
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.

---

_The passage above highlights the biblical verses, in quotation marks, that are at the heart of the Kedushah. The italicized sections which follow them are renderings of the interpretive Aramaic translations of those verses._
אֱלֹהֵינוּ מַלְכָּנֵהּ, חַגָּרֵיהּ אַלֹכֶם
תְּמוּנָה אַנְשֵׁי לִשְׁכָּבֵנוּ
אֱלֹהֵינוּ מַלְכָּנֵהּ מַלְכָּנֵהּ מַלְכָּנֵהּ מַלְכָּנֵהּ מַלְכָּנֵהּ מַלְכָּנֵהּ מַלְכָּנֵהּ
בְּרוֹךְ אֻמְּלָה, יִוָּם יִמְסָרֵלַנוּ הָאֵל יְשָׁעֵהּנָנוּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא לִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא לִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא לִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא לִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא לִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא לִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא Лִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא לִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא לִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא לִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא לִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא לִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא לִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא לִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא לִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא לִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה אָפָהּ מְשִׁיבָהּ לְתָא לִיָּלָהּ יִשָּׂאֵלָהּ
הֵבְיָה אֵצָאָה רַעַת אָלָבֵיהֶם בְּרָכֵּךְ שֵׁלָף
לַמְּשִׁי לֹא יֵעְשֶׁה לָךְ לֵאמֶר לֹא נַגֵּל לָבָטָל
ליִדְגָּרְנִי מִלְךָ הַדָּרוֹחֵי אֶלְקֹנָתי יַעֲדוּךָ
שַׁעֲמַר יְשֵׁנָה בִּיטֵלָם הַיָּה
נְבֵאָתָהּ מָטָתָהּ מָטָתָהּ מָטָתָהּ מָטָתָהּ מָטָתָהּ מָטָתָהּ מָטָתָהּ מָטָתָהּ
לֵשֵׁנָה יִתְנַשֵּׁהּ יִתְנַשֵּׁהּ יִתְנַשֵּׁהּ יִתְנַשֵּׁהּ יִתְנַשֵּׁהּ יִתְנַשֵּׁהּ יִתְנַשֵּׁהּ יִתְנַשֵּׁהּ
לָמַּעַן יָמַשְׁרָנִי בַּבָּרָהָו לְדָוִד הַיָּה אֶלְקֹנָתי לֹעַלָמָם אַתָּה
בְּרָכָה נַבָּר אָשֶׁר בִּשְׁתֵּת בִּישָׁתָהוּ וְהָאֵל יִשָּׂאֵל
בִּטְחֵנִי בִּישָׁתָהוּ בְּרָכָּה יִשָּׂאֵל אָלָמָם
דַּרְגָּתָךְ כְּדֹגֱדוּתָהּ שַׁמָּה בָּרָךְ לִי הָלָטֵבָהּ
וִיהָ הָבָס לְמַעְט אֶדְמוֹד נִבְּדִל תְּלֹאָה יַעֲדוּךָ

On Monday and Tuesday, remove הושת על עולמה at this time.
(On other days, also may be removed at this time. In many congregations, however, it is customary to wait until after פְּלַשְׂת לְשֵׁנָה.)

On Friday, remove והיה התשובה, and continue with שיהי הושת, page 103.
CONCLUDING PRAYERS

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 unfalling 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 Hatzi Kaddish, page 103.
קריש שלים

Reader:

יתבשל ותָּפִלָּה שמך רָבָּא. ובְּעֵלֶּךָ, וְרָבָּא, וְרָבָּא, וְרָבָּא, אֲשֶׁר הָרֵאָה,

תְּמוֹלֶּךָ מִלְבּוֹטָה בְּצִיוֹנוֹ בְּצִיוֹנוֹ בְּצִיוֹנוֹ בְּצִיוֹנוֹ בְּצִיוֹנוֹ,

וְזֶה רְכֹלְהוּת וְרְכֹלְהוּת שֵׁם דִּבְרָאָה, בֵּיהוּדָּא

בַּעֲנָנָא נְבָחוּן קָרִיב, נְבָחוּן קָרִיב.

Congregation and Reader:

יֵהוָה שֵׁם הָאָדָם נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ

Reader:

וְזֶה רְכֹלְהוּת שֵׁם דִּבְרָאָה, בֵּיהוּדָּא

"Between the השם and and: נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ" שֵׁם דִּבְרָאָה

הָשִׁברַת הָבוּסָה וּנְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְبָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָлоֹת הָשִׁבְרַת הָבוּסָה וּנְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ נְבָחוּ N

On Tishah B'Av, the paragraph “Tikabal tzlot'hon... (May the prayers...)” is omitted.
**KADDSH 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.

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.*
Since the Middle Ages, Aleph 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 worshipped by all humanity.

עֲשָׂה לָהּ לְךָ אַלֶּה הַדְּבָרִים"}

שְׁמַע יִשְׂרָאֵל שֶׁאֲשֶׁר צֶדֶק חָיְתָם אֲשֶׁר שֶׁאֱמוּנָה שֶׁאֲשֶׁר דָּבָרָה הָאֲשֶׁר צֶדֶק חָיְתָם אֲשֶׁר שֶׁאֱמוּנָה שֶׁאֲשֶׁר דָּבָרָה הָאֲשֶׁר צֶדֶק חָיְתָם אֲשֶׁר שֶׁאֱמוּנָה
ALEINU

Aleinu l’shabe-ah la’adon ha-kol, la-tet g’idalah l’yotzer b’reshit,
she-lo asanu k’goyei ha’aratztot
v’lo samanu k’mishp’hot ha’adamah,
she-lo sahm heikenu ka-hem, v’goralenu k’khel hamonam.
Va’anahnu kor’im u-mishtha’vim u-modim
lifnei 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 loope 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’ye 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.”
In love we remember those who no longer walk this earth. We are grateful to God for the gift of their lives, for the joys we shared, and for the cherished memories that never fade. May God grant those who mourn the strength to see beyond their sorrow, sustaining them despite their grief. May the faith that binds us to our loved ones be a continuing source of comfort, as we invite those who mourn, and those observing Yahrzeit, to praise God’s name with the words of the Kaddish.

Mourners and those observing Yahrzeit:

תנholו ומקיש שמה רביום בישלו סלה ברה, פרשא, כרימה.
המכליים שלחלה בימיום ידימיתון
בזכי רבי מרים אושאר.
בעלה מבוית קרא, לאמרא אמן.

Congregation and mourners:

יהוה שממה רביום מבריח לישלו וישלמה עלימה.

Mourners:

יתבך ויש_EMIT י북א ויהרים ויהיה
יתמרור ומעלול ושמה דקירה,فرقを行.
לישלך ולברכה ושרתה.

*Between ים כפור and יבשנה:
לישלך לברכה מקיל ברכה ישירה.

השובאת והמותא דאמרן וביללים, לאמרא אמן.

但不限א רביום ובשכינה, לאמרא אמן.
והלא עלה לאל בלישה, לאמרא אמן.
כיושュ שולומ תוכורופיה, דהוא נוחשה שולומ
עליהם עלה בלילישא, לאמרא אמן.
MOURNER'S KADDISH

Mourners and those observing Yahrzeit:
Yitgadal v’yitkadosh sh’mei raba, b’alma di v’ra, ki-r’utei, v’yamlikh malkhutei b’hayeikhon u-v’yomeikhon u-v’hayei d’khol beit Yisra-el, ba’aga la-vi-z’man kariv, v’imru amen.

Congregation and mourners:
Y’hei sh’mi raba m’varakh l’alim u-l’almei almayah.

Mourners:
Yitbarakh v’yishbashah v’yitpa-ar v’yitromam v’yitnasei v’yit-hadar v’yit-aleh v’yit-halal sh’mi d’Kudsha, b’rakh hu *l’ela min kol birkhata v’shirata

*Between Rosh Hashanah and Yom Kippur:
L’ela l’ela mi-kol birkhata v’shirata tush’b’hata v’nehamata 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’romav, 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.
The Psalm for Sunday (pages 85-90) is recited here, followed by psalms for special occasions: for the Day of Awe (page 90), for the Day of Jubilation (page 14), for the Season of Repentance (page 92), for a House of Mourning (pages 93-99).
Conclude with Kaddish, page 100.

THE PSALM FOR SUNDAY

The recitation of the psalm of the day is deferred until the beginning of Minhah.

On Tishah B’Av, the recitation of the psalm of the day is deferred until the beginning of Minhah.

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
THE PSALM FOR SUNDAY

On the first day of the week
the Levites recited this psalm in the Temple:

PSALM 24
A Psalm of David.

The earth and its grandeur belong to Adonai;
the world and its inhabitants.
God founded it upon the seas,
and set it firm upon flowing waters.

Who may ascend the mountain of Adonai?
Who may rise in God’s sanctuary?

One who has clean hands and a pure heart,
who has not used God’s name in false oaths
nor sworn deceitfully,
shall receive a blessing from Adonai,
a just reward from the God of deliverance.

Such are the people who seek God,
who long for the presence of Jacob’s Deity.

Lift high your lintels, O you gates;
open wide, you ancient doors!
Welcome the glorious Sovereign.

Who is the glorious Sovereign?
Adonai, triumphant and mighty,
Adonai, triumphant in battle.

Lift high your lintels, O you gates;
open wide, you ancient doors!
Welcome the glorious Sovereign.

Who is the glorious Sovereign?
Adonai Tz’v-o-at is the glorious Sovereign.
THE PSALM FOR MONDAY

ךויימ התו' תינכט

ﺶוב ח啸 תכליוס אפודים ביבת תפקותש

תחלמה מיך

שיט קומור לכו הנבך קרה.

פרוש חדש ומקהל מקרא, ביער אלוקים, דר קרש.

הנה ננה, מאש של האמנים, חר צימי.

ירכתי זאבי, קדתי מלך בר.

אלהים פארםוניות נודע למשה.

כי ודעתו הפורץ נער, זכרת נוקה.

קובע ראו, כן תקווה, בן חלף תקווה.

קרעה אתמות שמ', חיל יומת.

ברוח קדוש ח㊚ר אבינו מרחש.

יבאש שרenment, כן ראוני עתר, היה אביה.

בברר אלוהין, אלהים יבונתן, יד צלי, טהל.

דומין האלהים חסירה. כברר הימיה.

קשתו אלוהים, כל חתלהו על שזריאור.

עדיך מלאת יומיה.

ישמעו קר צווי, ינגלנה בנה מעיה.

למטוסף משפשוע

כבר עוזי והקיפוד, טפרה מגנונית.

שיהי ליבס לחייל, פספח זרご紹介.

למעזו הוטמר לזר אמור.

יכו הזה אלהים אלוהינו עלום ור.

והוא יברון על מותו.

Mourner's Kaddish is on page 100.
THE PSALM FOR MONDAY

On the second day of the week
the Levites recited this psalm in the Temple:

PSALM 48
A Song: A Psalm of the sons of Korah.

Great is Adonai, and highly praised
in the city of our God,
His holy mountain.

Splendid, sublime on the north is Mount Zion,
joy of all the earth,
city of the great Sovereign.
God is known in her citadels as a refuge.

The kings conspired and advanced,
but when they saw her they were astounded.

Panic stunned them; they fled in fright,
seized with trembling like a woman in labor,
shattered like a fleet wrecked by an east wind.

What we once heard we now have witnessed
in the city of Adonai Tz'va-ot, in the city of our God.

May God preserve it forever.

In Your Temple, God, we meditate upon Your kindness.
Your glory, like Your name,
reaches the ends of the earth.
Your right hand is filled with beneficence.

Let the mountain of Zion be glad,
let the cities of Judah rejoice
because of Your judgments.

Walk all about Zion, encircle her.
Count her towers, review her ramparts, scan her citadels.

Then tell her story to later generations;
tell of our God who will guide us forever.
THE PSALM FOR TUESDAY

יהוה יום שלישט השבעת
שוּב עַל-יָדְךָ גָּאַם עַמּוֹם בּוֹאָתֶךָ:
חָלוֹם פִּיכָה.
עָסָק נֵבְעַן בַּעֲבֵד אַל בַּעֲבֵד אַלָּיָהוּ יָשָׁפַע.
עֵר קְסִיָּתֵךְ עָרֵי, עָרֵי קְסִיָּתֵךְ.
שְׁמוֹ וְלֹא עָרֵי, ולא עָרֵי בַּעֲבֵד אַל אַלָּיָהוּ יָשָׁפַע.
סְפָּרוּ לָא עָרֵי, פָּרוּ לָא עָרֵי פְּרֵט קְסִיָּתֵךְ.
לֹא תֶשֶׁם עָלָא עָבָדָה, פָּרוּ לָא עָרֵי יָשָׁפַע.
כָּפֵר עָלָא עָבָדָה פְּרֵט קְסִיָּתֵךְ.
אֶרֶנָא אָפָרָה אֲלָיָהוּ צִמָּה עָבָדָה, עָבָדָה עָבָדָה.
אֶרֶנָא אָפָרָה אָפָרָה, עָבָדָה עָבָדָה עָבָדָה.
כָּפֵר עָלָא עָבָדָה, שֵׁפָּלוּ עָבָדָה.
כָּפֵר עָלָא עָבָדָה, בַּכֵּל שֵׁפָּלוּ עָבָדָה.
Mourner's Kaddish is on page 100.

THE PSALM FOR WEDNESDAY

יהוה יום רביעי השבעת
שְׁמוֹ וְלֹא עָבָדָה גָּאַם עָבָדָה בּוֹאָתֶךָ:
חָלוֹם פִּיכָה.
יאָל קְסִיָּתֵךְ, יָשָׁפַע עָבָדָה, עָבָדָה, קְסִיָּתֵךְ.
שְׁמוֹ וְלֹא עָבָדָה, בּוֹאָתֶךָ, בּוֹאָתֶךָ.
עֵר קְסִיָּתֵךְ, עֵר קְסִיָּתֵךְ, יָשָׁפַע עָבָדָה, עָבָדָה, בּוֹאָתֶךָ, בּוֹאָתֶךָ.
שְׁמוֹ וְלֹא עָבָדָה, בּוֹאָתֶךָ, בּוֹאָתֶךָ.
אֶרֶנָא אָפָרָה אֲלָיָהוּ צִמָּה עָבָדָה, עָבָדָה עָבָדָה.
אֶרֶנָא אָפָרָה אָפָרָה, עָבָדָה עָבָדָה עָבָדָה.
כָּפֵר עָלָא עָבָדָה, שֵׁפָּלוּ עָבָדָה.
כָּפֵר עָלָא עָבָדָה, בַּכֵּל שֵׁפָּלוּ עָבָדָה.
THE PSALM FOR TUESDAY

On the third day of the week
the Levites recited this psalm in the Temple:

PSALM 82
A Psalm of Asaph.

God rises in the court of the mighty,
pronouncing judgment over judges:
"How long will you pervert justice?
How long will you favor the wicked?"

"Champion the weak and the orphan;
uphold the downtrodden and destitute.
Rescue the weak and the needy;
save them from the grip of the wicked."

But they neither know nor understand;
they wander about in darkness
while the earth's foundations are shaken.

I thought you were Godlike, children of the Most High,
but you will die like mortals; like any prince will you fall.

Arise, O God, and judge the earth,
for Your dominion is over all nations.

THE PSALM FOR WEDNESDAY

On the fourth day of the week
the Levites recited this psalm in the Temple:

PSALM 94

God of retribution — Adonai, God of retribution, appear!
Judge of the earth, punish the arrogant as they deserve.
How long, Adonai, how long shall the wicked exult?
Swaggering, boasting, they exude arrogance.

They crush Your people, Adonai, and oppress Your own.
Widows and strangers they slay; orphans they murder.

They say: "Adonai does not see;
the God of Jacob pays no heed."
unday’s Kaddish is on page 100.
Think clearly, you simpletons;
when will you fools be wise?
Surely the One who shapes the ear can hear.
Surely the One who forms the eye can see.

   Surely God who disciplines nations will chastise,
   teaching mortals to understand.
   Adonai knows human schemes, how futile they are.

Blessed are those whom God disciplines and teaches Torah,
training them to wait calmly in adversity
until a pit be dug for the wicked.

   Adonai will not abandon His people;
   God will not forsake His very own.
   Justice will return to the righteous;
   all the upright in heart will strive for it.

Who will stand up for me against the ungodly?
Who will take my part against evildoers?

   Were it not for Adonai's help, I would be in my grave.
   When my foot slips, Your love, Adonai, supports me.
   When I am filled with cares, Your comfort soothes my soul.

Will the immoral claim You as their partner,
defending evil under the mantle of law?
They conspire against the righteous;
they condemn the innocent to death.

   But Adonai is my refuge;
   my God is my sheltering Rock.

God will turn their own evil against them
and destroy them with their own guile.
Adonai our God will destroy them.

PSALM 95:1-3
   Let us sing to Adonai,
   Let us rejoice in our Creator.

Let us greet God with thanksgiving, singing psalms of praise.
Adonai is exalted, beyond all that is worshiped.
THE PSALM FOR THURSDAY


Mourner’s Kaddish is on page 100.
THE PSALM FOR THURSDAY

On the fifth day of the week
the Levites recited this psalm in the Temple:

PSALM 61
For the leader, upon the giti: A Psalm of Asaph.

Sing with joy to God, our strength;
shout with gladness to the God of Jacob.
Strike up a melody, sound the timbrel!
Play sweet tones on harp and lyre.

Sound the shofar on the New Moon,
and again on the full moon for our Festival days.
It is the law for the people of Israel;
a statute of the God of Jacob.
God ordained it for Joseph's descendants
when He rose against the land of Egypt.

"I have heard the speech that
I had previously ignored.
I removed the burden from their shoulder;
their hands were freed from the load.

"When you called out in distress, I rescued you.
Unseen. I answered you in thunder.
I tested your faith at an oasis in the wilderness.

"Hear this warning, My people;
Israel, if you would only listen!

"There shall be no strange god in your midst.
You shall not worship an alien god —
I am Adonai your God who brought you up out of Egypt.
Open your mouth wide and I will fill it!

"But My people did not listen; Israel would have none of Me.
So I let them persist in their stubbornness.
I let them follow their own inclinations.

"If only my people would listen to Me;
if only Israel would walk in My ways —
how quickly I would subdue their foes
and strike out at their oppressors.

"Enemies of Adonai shall be humbled;
their downfall shall be unending.

"But you I will feed with the richest of wheat;
with honey from a rock I will satisfy you."
THE PSALM FOR FRIDAY

הוים יים ששיי יבשחה
שבכי ייו חלום אמונה ביבות הופקדים:

יהוה מלך גואת לבש,
לבש יהודה, עלгонא,
קרימף אבל על מים.
בזכרו ז(rd)אוק מאן, מעולים עתה.
פשא בזרות יהודה,
פשא יבשות קפלו,
פשא הזרותpaque.
מקבלת קינים ביבים אירזים משבריים.
אסי רפסים יהודה,
ענתריכ לאמונת אמא.
לביתך בטוחים יוהו, לאור יפים.

Mourner's Kaddish is on page 100.

THE PSALM FOR ROSH HODESH

הליאו凯
בריא יבשת יתירהו, יהודה אלנוקי בנתה קא', הcidade
לבקש. עשתו-ואר בפלות, ונה_shapes פוריה. חפשים
בפמם, רשקון, חמש עשרים רובים, חמשakk על-ברשיות.
עשה מלבנבייה רשהו, משחרתי אש ליה.

ינשא-ארר על-מקולים, בול-המות עלום יבר. הימים blevשב
כשתו, על-הימים שמורתם, כרנדרכש ינשאו, משחר
רשקון תועפר, שלל-_rgו ורדה בשהות. אלה-מקסה זיו טודק
לשם. גבורה שמקת על-нятьבח, בול-ישבת LIMITED EDITION.
THE PSALM FOR FRIDAY

On the sixth day of the week
the Levites would recite this psalm in the Temple:

PSALM 93
Adonai is sovereign, crowned with splendor;
Adonai reigns, robed in strength.

You set the earth on a sure foundation,
You created a world that stands firm.

Your kingdom stands from earliest time.
You are eternal.

The rivers may rise and rage,
the waters may pound and pulsate,
the floods may swirl and storm.

Yet above the crash of the sea
and its mighty breakers
is Adonai our God, supreme.

Your decrees, Adonai, never fail.
Holiness befits Your house for eternity.

THE PSALM FOR ROSh ḤODESH

PSALM 104
Let all my being praise Adonai. Adonai my God, You are great indeed, clothed in splendor and majesty, wrapped in light as in a garment, unfolding the heavens like a curtain. On waters You lay the beams of Your chambers; You make the clouds Your chariot, riding the wings of the wind. You make the winds Your messengers, fire and flame Your servants.

You set the earth on its foundation that it should never collapse. The deep covered it like a cloak, until the waters rose over the mountains. At Your rebuke they fled, rushing away at the sound of Your thunder — climbing mountains, pouring into valleys to the place You had established for them. You set the bounds they may not cross, so that never again shall they cover the earth.
המשאל מעניינים ביהולמה. Beit זירז, תכלוב. תשועי צוות. תשלומיشف חיכו.\
שלמי, שבראש פרアクס עמודו. לשלומיشف חיכו.\
_globemak__
ומ騎ו עטסאימ יעט קול.

משחלת הריס מעילוחיו. מופר מעשלק השמע שקועים.\
מצומית צוחק בלומנה משוע לשברב חרום, לחרים אולם\
וכאנה. והיון תשוע כשכאנטש שהביאו לו חמס.\
למשל להבב-איזו עפע. תשוע עץ היה.Aura לוכן\
אושר געי. אושר שם איתר לו. חסידיה בדוחו ובליהו.

הרומ הצבועים לקולם. סליגם משוחים למשקפת. ששה ת러\
לומיגים. שלוש יתו נמצאות כאן קשת ויהי קול.\
וב הזמן ההוא. מתמירים שאמו לטעם הלובחק\
מואל באלבוב. תוריה משוחים יא 홈. אוכלו פעות הקשת.

שבעים אחדים לקולו הלובחק הערייגר.

הוורבה משוחק היה. באל בברכה עשיית. חלצאת הʼagner\
שאני. גי תני בורלו זריך. שפיר퓉ייא לא מ/of.\
יחוי תナー复古ילו. שם גיאתו יתקבץ. להחיי איזראים\
לשלם. ע

בעל אתך ישבך לתוך אוכל בשתו. חומת לקול.

خدامה צור מתeway עמודו. מתeway פינק בצלאל, תשועו הרמה\
אחיות. לאל-עטסאימ ישובק. חסידא הרות בבראש, והתחלו מזל\
ירעם.

יהי ברוך היהת לכלום. שמה היהת במעשי. תפיסת כלום\
התרעה. וגן בחרים ומשעש. אשיכר ליהוה בון, א 请求\
לאלום בוניר. עבב עליך שישח. אנכי אשיכר ביהוה.\
himמ שטאים קא קאא, ושבים יא אינא, כתבי נשיא\
ירהו, ילביקה.
CONCLUDING PRAYERS

You make springs gush forth in torrents to flow between the hills. The wild beasts all drink from them; wild asses quench their thirst. Birds of the heavens rest on their banks and lift their voices among the branches.

From Your lofty abode You water the hills; the earth is sated with the fruit of Your works. You cause grass to grow for cattle and plants for people to cultivate, enabling them to bring forth bread from the earth. It is wine that gladdens the human heart, oil that makes the face shine, and bread that sustains human life. The trees of Adonai drink their fill — the cedars of Lebanon, which God planted. Birds build their nests in them; storks make their homes in the pines.

The high hills are for the wild goats; the rocks are a refuge for badgers. You made the moon to measure the seasons; the sun knows its time for setting. You bring on darkness and it is night when all the beasts of the forest stir. The young lions roar for prey, seeking their food from God. When the sun rises they steal away and lie down in their dens. Then people go out to their work, to their labor until evening.

How varied are Your works, Adonai; in wisdom have You made them all. The earth is filled with Your creatures. Here is the great, vast sea, teeming with numberless living things, large and small. Here ships sail to and fro; here swims Leviathan, which You made as a plaything.

All of them look to You to give them their food at the proper time. What You give them they gather up; when You open Your hand, they eat their fill. When You hide Your face they feel panic; when You take away their breath they perish and return to their dust. With Your breath they are created, and You renew the face of the earth.

The glory of Adonai endures forever; may Adonai rejoice in His works. When God looks at the earth, it quakes; God touches the hills, and they smoke. I will sing to Adonai as long as I live; all my life I will chant to my God. May my meditations please God; I will rejoice in Adonai. Let sins disappear from the earth and the wicked will be no more.

Praise Adonai, my soul. Halleluyah!
THE PSALM FOR THE SEASON OF REPENTANCE

From the beginning of Elul through Hoshana Rabbah
(in some congregations, through Yom Kippur):

אתו אלוהים כנני
הלל

יהוה אורי וישרתי, מעון אニー.
יהוה צעקו לי, מעני אפיך.
observer.bible

כבר evils עליכם יאבל אָתָכיישֵרי.
אָלֵךְ אָזִיבִי יַהְדָּךְ בְּשָׁלוֹם יְמִיל.
אֲהֵמִית עָלָי מַחְסֶה אַל ניִיר אָרֶךְ.
אֶהָמִית עַל מַלְכָּתְךָ בְּדַיָּת אַרְגָּמָה בָּשָׁה.
שְׁבעֵה יְבִיטֵיהָ יְלִירוֹם יַהְדֶּשֶׁכְּלָה.
לֹאֹלוֹת יְבִיט יֵי יְבִיט בְּיְבוּל בְּיְבוּל.
אֻזְרַנְיָה יְאָמְרוֹבְּלָה יְלִיוֹדוֹם.
שְׁמוּאֵל ייְהוֹה, קְרָּא אָנוּא, רֻוחֵנִי שְׁעֵנָי.
לְצַל אָמְרִי לֶבַכָּה בְּיָשָׁן, יָתְפִיקֵךְ ייְהוֹה אָבָא.
אֶל עָשָׁהַיְּהוֹ הָאֵיתָבּ בְּיָשָׁן אֶבָּא.
אֶל אֶנְּשֶׁנָיָה אֶלָּן עָשָׁבְנִיְּהוּ אֵלֶּיָּתָי.
כֶּרָבְנֵי אָנֹמָא עָבָּרִי הָיָה יָאָמְרֵי.

הָוֵרִית ייְהוֹ הָאֵיתָבּ בְּרָאָבְן בְּיָשָׁן בְּמֵשָׁר קְפָרֵיה
אֶל-דַּהָנְיָה בְּשֵׁמָאָה. כֶּרָבְנֵי אָנֹמָא עָבָּרִי הָיָה יָאָמְרֵי.
לָלוֹא אָכָּמְרֵי לָאוֹרַה בְּשָׁוִי הָאֵיתָבּ בְּשָׁוִי.

עַבָּרֵי אָל-יְיָהוֹ, יָתְפִיקֵךְ לֶבַכָּה יָאָמְרֵי.

Mourner’s Kaddish is on page 100.
THE PSALM FOR THE SEASON OF REPENTANCE

PSALM 27

[A Psalm] of David.

Adonai is my light and my help. Whom shall I fear? Adonai is the strength of my life. Whom shall I dread?

When evildoers draw near to slander me,
when foes threaten — they stumble and fall.
Though armies be arrayed against me, I have no fear.
Though wars threaten, I remain steadfast in my faith.

One thing I ask of Adonai — for this I yearn:
To dwell in the house of Adonai all the days of my life —
to behold God’s beauty, to pray in God’s sanctuary.

Hiding me in His shrine, safe from peril,
God will shelter me beyond the reach of disaster,
and raise my head high above my enemies.

I will bring God offerings with shouts of joy,
singing, chanting praise to Adonai.

Adonai, hear my voice when I call;
be gracious to me, and answer.
It is You whom I seek, says my heart.
It is Your presence that I seek, Adonai.

Do not hide from me; do not reject Your servant.
You have always been my help; do not abandon me.
Forsake me not, my God of deliverance.

Though my father and my mother leave me,
Adonai will care for me.

Teach me Your way, Adonai.
Guide me on the right path, to confound my oppressors.

Do not abandon me to the will of my foes,
for false witnesses have risen against me,
 purveyors of malice and lies.

Yet I have faith that I shall surely see
Adonai’s goodness in the land of the living.
Hope in Adonai.
Be strong, take courage, and hope in Adonai.
In a house of mourning, select one of the following seven passages:

Psalm 49 is traditionally recited only on days when mourner is said.

확שווריאת כל-העם, חアジア, כל-העם, חアジア.
בֹּקֶבֶר אַרְגָּם וְקָרָבָּה, יֵּדֶע עָשָּׂר וְאָב֠וֹת.
חֵי נְבֶר חַכְמוֹת, לֹא נָהֲגֵה לִפְיו הַהַמָּוָה.
אֲשֶׁר לָמוּשׁ אָוֶן, אֶפְסֶה בֵּנוֹר חֵיתָה.
לְחֵי אֲרַיֵּי בּוֹמִים, רַע, חוֹז אֲפָרְבֶּן. הַמַּעֲתוֹים עַל-חֲלֵם, בֵּרוֹב עֵשֶׂב הַחֲלֵם.
אֶזֶה לא-אִפְּרְכוּ בוֹמִים אַשֶּׁר
לְאֶזְיוֹת לְאֶזְיָתִיָּה בֵּפָּדוּת.
אֵמוֹר פָּרָיוֹן גַּפְשָׂה, תָּכַל לְעַלְעָל.
יָהַעַרְיָה לִיעָזוֹב, אַל נִחְזֵה הָעָשָׂה.
כִּי נִכָּהוּ הַכַּפָּמִים גְּמוֹת.
יִזְרוּ בּוֹסַל וּבּוֹשְׂרָה לֵאָבוֹת, בּוֹשָׂג לַאֲחוֹרִים חַלְּם.
קרֶבֶם בְּמִשְּמָ Roose לְעִיצֵם, מִשְּמָ Roose לְרֹד.
כְּרָא הַבְּשָׁמוֹת עַל-אֶרֶםִית.
לָאָרֶם בֶּשָּׂר בַּלְּכַלְּלִי, נְמֵשֶׁל בְּשָׁמוֹת נָרָם.
זֶה דְּרָבָּה בּוֹסַל לֵאָבוֹת, אֱכָתוֹרִים בִּפְּיָמִים יְרַע, חֲלֵם.
בֶּצַעֲמֵי נַשָּׂאְלה שַׁהֲתָה, קָוָה גְּעָמִם.
נָוֶרֶד בְּבַשָּׂר לָפָדָה.
צָרֵם לֵבָלוֹת שָׁאֲוַל מֶבֶל לֵאָבוֹת, אָכָלוּ אֶלְּכֶה בִּפְּיָמִים מֶבֶל נַשָּׂאְלה.
כִּי יִמָּקְרוּ, חֲלֵם.
CONCLUDING PRAYERS

PSALMS FOR A HOUSE OF MOURNING

In a house of mourning, select one of the following seven passages:

Psalm 49 is traditionally recited only on days when Tahanun is said.

Psalm 49

For the leader: A Psalm of the sons of Korah.

Hear this, all nations;
listen well, all you who dwell on earth:
highborn and lowly, rich and poor alike.

I offer you wise counsel, enlightening you with my thoughts.
Reflecting on time-honored proverbs,
I will open my lesson to the sound of a lyre.

Why must I tremble in troubled times,
entrapped by the guilt of my own misdeeds,
while others take pride in their achievements,
driven by their great wealth?

None of us, in fact, can save ourselves,
or pay God a ransom for our lives.
The price of living is too high to go on endlessly.
There is no way to evade death forever.

Clearly, death engulfs even the wise
no less than the foolish and unenlightened.
They, too, are lost, and leave their possessions to others.
Their grave is their eternal home, their dwelling for all time.

Though we glory in our reputations on earth,
we cannot expect our grandeur to be permanent.
In this, we are like all other creatures.

Such is our fate;
it is foolish to expect otherwise,
to wish for a different end.

We are consigned, like sheep, to She'ol —
marked for death, herded to our graves.
Our bodies are consumed; She'ol becomes our home.

God, alone, can free me from She'ol's grip.
even as God takes my life.
אֲלִילָה תֶּן מַעַרְשָׁא אָזֶּא, קֹריֵּיָה בְּעָדָא.
כִּי אָא בְּמוֹתָא יְחַוְּךָ בַּעֲלָא, כַּעֲרָיָא אָחֲרֵיָא בְּעָדָא.
פְּרִימָשוּ בְּבְחֵיהֶן בָּפָרָא, יִיָּהְךָ בְּרַחְמָיָא לְלָא.
הָעַבְּוָא רַעְבֵּהָ אָבָנָאָי, עַרְבְּגָא לְלָא קַרֵּאָאָי.
אַלְּמִים בֵּעָדָא לְלָא בְּיָאָא, בְּמֶשֶׁל בְּכָמָוָא נַרְמָא.

Mourner's Kaddish is on page 100.
CONCLUDING PRAYERS

So have no fear — do not envy the riches of others, nor be jealous of their influence — for they can take nothing with them to the grave; their glory does not follow them when they die.

We should rather appreciate life during our lifetime, and thank You, God, for all Your kindesses, knowing that we will join our ancestors, never again to savor the light of day.

There is glory in being human, but too often we fail to recognize that like all other creatures, we, too, are only mortal.

PSALM 16
A Mikhtam of David.

Watch over me, O God, for I place my trust in You.

To Adonai I say: You are my master, my benefactor. None can compare to You.

As for the famous who are so widely revered, the mighty who seem to have it all:
May their suffering increase,
for they have espoused foreign gods.
I will take no part in their bloody libations;
the names of their gods will never cross my lips.

Adonai is my portion — my measure, my share.
You control my fate.

My life has been marked by good fortune;
lovely indeed is my inheritance.

I praise Adonai, who has always counseled me,
who rouses my conscience, warning me even at night.
I keep Adonai before me at all times;
with God at my side I shall never falter.

That is why my heart rejoices and my soul is glad.
My whole being rests secure, knowing that You will never abandon me to She'ol,
ever allow Your faithful servant to suffer oblivion.

Help me understand the way to live,
the limitless joy of being in Your presence,
of feeling the eternal embrace of Your right hand.
Mourner's Kaddish is on page 100.
PSALM 42

For the leader: A Maskil of the sons of Korah.

Like a gazelle searching for a flowing stream, so do I long for You, O God.

How my soul thirsts for the living God, for the time that I can stand in God's presence!

Day and night I am sustained only by my tears, as day after day I am asked: "Where is your God?"

I pour out my soul as I recollect:
Once I was part of the surging crowd, drawn along to God's House
amidst sounds of song and thanksgiving — a festive throng.

Why then, my soul, are you so anguished?
Why do you tremble within me?
Have faith in God's deliverance;
I will yet again sing praises for God's saving presence.

With my spirit brought low, I remember the past:
Your miracles at Mount Sinai and in the Jordan valley.

Wave upon wave has been roused by Your thunder;
yet Your breakers and billows cannot overwhelm me.

If only Adonai would show me His love by day, then at night I could sing — praising God, who gives me life.

To God, my Rock, I still cry: "Why have You forgotten me? Why must I walk in darkness, oppressed by my grief?"

I am pierced to the bone, tormented by my doubts, as they question all day long: "Where is your God?"

Do not be undone, my soul, by the anguish we share; do not be unnerved by our trembling.

Have faith in God's deliverance.
I shall yet have occasion to exalt my redeemer, my God.
לחולה לִשָּׁמָּה
לחולה לִשָּׁמָּה,
ומואר קָדָם.
אָמְרוּ דִּיוֹן
הַמִּשְׁפָּט
בֶּן
רַחְיוֹן.
ואָמְרוּ דִּיוֹן
הַמִּשְׁפָּט
בֶּן
רַחְיוֹן.

הָדִירֵנִי הָיוֹת
קָצַרְתָּ בִּימְיוֹ
פְּדוּתָם.
אָרָעְתָּ
כְּדֹתָיהּ
אֲנִי.

וַגִּידוּת
נְחַמְּתָה
בִּימְיוֹ
חֶלֶף
בָּאָנָה.
אִרְכָּל
בָּאָנָה
כְּדֹתָיה
אָרָעְתָּ
כְּדֹתָיה.

לָעֵב
לְאִדְמִיתָךְ
מְאֹד
אֶפְסָעְתָּ.

עָתַה
מְדוֹקָמִיתָךְ
אָזְנָה
סְפִּיטָךְ
לְךָ
דְּרוֹ.
מָכַלְּמַשׁ
דְּאוֹרָנִי
הָרְפֵּא
בֶּן
אֶל-הַשָׁמֶרֶנִי
בֶּנְלָמְתָּי
בֶּן
אֲפָה
שִׁירָת.

בֶּנְלָמְתָּי
בֶּן
אֲפָה
שִׁירָת
בֶּנְלָמְתָּי
בֶּן
אֲפָה
שִׁירָת.

כָּה
מְכַלְּמַשׁ
בָּאָנָה
כְּדֹתָיה
אָרָעְתָּ
כְּדֹתָיה.

שָׁמַעְתָּ
הָפְלַצְתָּ
הָיוֹת
חָשַׁבְתָּ
כְּדֹתָיה.
אָל-רְמַעְתָּי
אָל
חָשַׁבְתָּ
כְּדֹתָיה.
חָשַׁב
בָּאָנָה
בָּאָנָה.

לְשׁוֹנָה
מְכַלְּמַשׁ
בָּאָנָה
כְּדֹתָיה
לָוְיָה.
PSALM 39
For the leader. For Jeduthun. A Psalm of David.

I resolved to be cautious lest I offend by my speech,
to keep my lips sealed though indifference surrounds me.
I stayed speechless, silent.
I despised of well-being; my pain was intense.
   My heart was in turmoil, my thoughts all aflame.
   In frustration I cried: "Adonai, show me my destiny.
   What is the measure of my days?
   I must know if my death is the end."

You have made my life just handbreadths long;
my time on earth is as nothing in Your sight.
Human life is no more than a sigh!
   We walk about in shadow;
   we rush to and fro pursuing vanity,
   amassing wealth without ever knowing who will benefit.

What, then, Adonai, can I count on?
My hope lies only with You.
Deliver me from my own misdeeds;
do not leave me with a feeling of hopelessness.

   I am speechless;
   I cannot respond, for this is Your doing.
   Remove Your curse from me;
   Your blows have left me devastated.

You chastise us in punishment for our sins,
consuming like a moth all that we treasure.
Human life is no more than a breath!
   Hear my prayer Adonai; listen to my plea.
   Do not remain unmoved by my tears.
   For I exist by Your leave,
   a sojourner like my ancestors before me.

Let me be, that I might know peace of mind
before I, too, pass away and am gone.
מוהים קדוש
לברק

ברכתי לפָּשְׁתָא אתיריהא, עַבְּלֵי-קרָבּי אָתִּירָא עָרָשׁ.
ברכתי לפָּשְׁתָא אתיריהא, אָאָל-מעָבָּדָא עַבְּלֵי-נַעֲפָּתָא
ולשלה עַבְּלֵי-נַעֲפָּתָא, הַאוֹפָּא עַבְּלֵי-נַעֲפָּתָא
עַבְּלֵי-נַעֲפָּתָא, נַעֲפָּתָא עַבְּלֵי-נַעֲפָּתָא
עַבְּלֵי-נַעֲפָּתָא, נַעֲפָּתָא עַבְּלֵי-נַעֲפָּתָא
עַבְּלֵי-נַעֲפָּתָא, נַעֲפָּתָא עַבְּלֵי-נַעֲפָּתָא

Mourner's Kaddish is on page 100.

сяיוו התפילה

the evening

Mourners Kaddish

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
CONCLUDING PRAYERS

PSALM 23
A Psalm of David

Adonai is my shepherd; I shall not want.

God gives me repose in green meadows,
and guides me over calm waters.

God will revive my spirit
and direct me on the right path — for that is God's way.

Though I walk in the valley of the shadow of death,
I fear no harm, for You are at my side.

Your staff and Your rod comfort me.

You prepare a banquet for me in the presence of my foes;
You anoint my head with oil, my cup overflows.

Surely goodness and kindness shall be my portion
all the days of my life,

and I shall dwell in the house of Adonai forever.

PSALM 103
[A Psalm of David.

Praise Adonai, O my soul.
All my being, exalt God's holy name.
Praise Adonai, O my soul.
Do not forget all God's favors.

God forgives all your sins, heals all your ills,
and redeems your life from oblivion,
surrounding you with love and compassion.

God provides amply for your needs in your youth,
renewing your prowess like an eagle.

Adonai acts with righteousness,
doing justice for all who are oppressed.
God made His ways known to Moses, His deeds to Israel.
ר שאת להויה, איה אפיים ויכ בקבר.
ל加快发展 כיון לה, לא עדינים קובל אותם.
לא будו אנחנו אנחנו נלבש את, לא הנבונים בถอน עמל.
כי נביבים שמים על-תיכן,为什么不, שמי על-הארץ.
ברכה מבית מפענח הרחיק מעון אַדִ'פָּשֶׁעַ.
ברכה אַב עֲלוֹבָּה, רוחו היה על-มีָהוּ.
כי הזה ידע תרצה,ехזך יִדְּצֶרֶךְ קְנָהָה
אַשְׁמִיר בּלוֹחַךְ, קִיףְּךְּ נֹשֵׁהְךָ פֶּן צַיִ'.
כי הזה עֹברָה וַאֲנִי, ולא-כְּבַיָּרְךָ יִשָּׁבֶםָה.
תֵּמַרְּךְּ היה מעֵלֶם אֶרֶץ שְׁלוֹם על-הארץ.
לַצְּמֶרֶךְ בּלוֹחַךְּ אָלְכְּ 따ַרְּיָה.
יִזְּמַרְּךְּ בּלוֹחַךְּ פֶּךָיָה, זְכַרָה מֵלֶם נַשְׁלֵההו.
ברכה匝ְהַה בּלוֹחַךְּ פֶּךָיָה,regar in בה עַל שבָּשֶׁה נַרָּה.
לַשְׁמַר בּלוֹחַךְּ בּלוֹחַךְּ פֶּךָיָה.
ברכה匝ְהַה בּלוֹחַךְּ פֶּךָיָה,regar in בה עַל שבָּשֶׁה נַרָּה.
לַשְׁמַר בּלוֹחַךְּ בּלוֹחַךְּ פֶּךָיָה.
ברכה匝ְהַה בּלוֹחַךְּ פֶּךָיָה,regar in בה עַל שבָּשֶׁה נַרָּה.
לַשְׁמַר בּלוֹחַךְּ בּלוֹחַךְּ פֶּךָיָה.
ברכה匝ְהַה בּלוֹחַךְּ פֶּךָיָה,regar in בה עַל שבָּשֶׁה נַרָּה.
לַשְׁמַר בּלוֹחַךְּ בּלוֹחַךְּ פֶּךָיָה.
ברכה匝ְהַה בּלוֹחַךְּ פֶּךָיָה,regar in בה עַל שבָּשֶׁה נַרָּה.
לַשְׁמַר בּלוֹחַךְּ בּלוֹחַךְּ פֶּךָיָה.
ברכה匝ְהַה בּלוֹחַךְּ פֶּךָיָה,regar in בה עַל שבָּשֶׁה נַרָּה.
לַשְׁמַר בּלוֹחַךְּ בּלוֹחַךְּ פֶּךָיָה.
ברכה匝ְהַה בּלוֹחַךְּ פֶּךָיָה,regar in בה עַל שבָּשֶׁה נַרָּה.
לַשְׁמַר בּלוֹחַךְּ בּלוֹחַךְּ פֶּךָיָה.
ברכה匝ְהַה בּלוֹחַךְּ פֶּךָיָה,regar in בה עַל שבָּשֶׁה נַרָּה.
לַשְׁמַר בּלוֹחַךְּ בּלוֹחַךְּ פֶּךָיָה.
ברכה匝ְהַה בּלוֹחַךְּ פֶּךָיָה,regar in בה עַל שבָּשֶׁה נַרָּה.
לַשְׁמַר בּלוֹחַךְּ בּלוֹחַךְּ פֶּךָיָה.
ר綜合 Judaism אֶחָד וֹאָלַח.
Adonai is gracious and compassionate, 
patient, abounding in kindness. 
God will not be enraged forever nor retain anger endlessly. 

   God has not dealt with us according to our sins, 
   nor treated us as befits our transgressions.

God’s love for the faithful is supreme, 
as the heavens are high above the earth. 
Just as East is far from West, 
God has removed from us our sins. 

   As a parent shows love to a child, 
   Adonai embraces all who are faithful. 
   For God knows how we are fashioned, 
   remembers that we are dust.

Our days are as grass; 
we flourish as a flower in the field. 
The wind passes over it and it is gone, 
and where it grew is no longer known. 

   But Adonai’s compassion and tenderness endure 
   age after age, unchanging, 
   for the steadfast and their children’s children 
   who keep the covenant and observe God’s commandments.

Adonai has established His throne in heaven; 
God’s sovereignty extends over all. 

   Extol Adonai, O God’s angels, 
   mighty ones who do God’s bidding, obedient to God’s word.

Praise Adonai, all His hosts, servants who do God’s will. 
Revere Adonai, all His works, wherever God reigns. 

   O my soul, sing praise to Adonai.
Mourner’s Kaddish is on page 100.
KOHELET 11:4-12:2
If one waits for the wind, one will never sow.
If one watches the clouds, one will never reap.

Since you do not even know
how life enters the body
in a mother’s womb,
how can you understand
the works of God, Creator of all?

Sow your seed in the morning,
but do not stay your hand in the evening;
for you do not know which will thrive —
the one or the other —
or if both are equally good.

Light is sweet; it is good to lay eyes upon the sun.
If one lives many years, one should rejoice in them all,
though many are times of darkness,
for days of joy and days of sorrow alike are fleeting.

Enjoy your days of childhood;
live joyfully in your youth.
Follow the dreams of your heart
and the visions of your eyes.
But know that on all these
God will ultimately judge you.

Banish anger from your heart and rage from your soul,
for childhood and youthfulness are fleeting.

Take heed of your Creator while you are yet young,
before the days come when you suffer misfortune,
the years of which you say:
“These days bring me no pleasure.”

Take heed before the sun goes down,
and the light of moon and stars, too, fades,
as the clouds return, even after the rain.
Amidst the sorrow of our bereavement, we lift our hearts to You, O God, for comfort and consolation. Help us to resist the shadows of despair that darken our lives. Help us find strength in the knowledge that those we have lost were not ours by right, but Your gift to us. Teach us to be grateful for the blessing of their lives, and for the time they were granted to walk this world by our side. May their memories continue to inspire us and to bring us blessing.

Mourners and those observing Yahrzeit:

ויירבד ויתקרש שמה רבא, בенькא פי ברך, כרעה

יתכן ויהיה עתיד ליהיה נבון חסדא ורמיה

ובכה רבי הביא ישראל.

בענה אבומך ויריס, אמאו אמאו.

Congregation and mourners:

יהוא שמה רבא מקבר שלמה ויבעה עלמה עGetXא.

Mourners:

ותבר ויתקרש ותיפור ויתורפ ויתרשא

יתיהר ויתעלה ויתוכל שמה קדישא, ברךチョ

עלשה מני בִּילברך ומשרתה.

*Between רעש והש אנד and סב שיר

עלשה עלשה מני בִּילברך ומשרתה

תשבצת והגמאת יאומיה בִּילברך אמאו אמאו.

יהוא שלחאמ רבא מני שמיא

ויהיו עלווה כל יலEmailAddress, אמאו אמאו.

עלשה שלמה ומכותה, הוה יעשה שלמה

עלמה עלשה בִּילברך, אמאו אמאו.
MOURNER'S KADDISH

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

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

Mourners:
Yitbarakh v’yishtabah v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal sh’mei d’Kudsha, b’rakh hu
*l’ela min kol birkhata v’shirata
*Between Rosh Hashanah and Yom Kippur:
 l’ela l’ela mi-kol birkhata v’shirata
 tushb’hatav v’nehamata 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’romav, 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.
אודן עולם

בָּעָדָם בְּכַלְכוּ הָאָדָם
לֹא הֵם בְּכַלָּם
וְהוֹדוֹן צַעָּדָה שְׁמוֹנָה
קָדָסֵי בְּכֵלָם
וְהוֹדוֹן הָאָדָם שִׁעוּרָה
בָּרְאָה אָדוֹן שֵׁרָה
וְהוֹדוֹן אָדוֹן שֵׁרָה
בָּרְאָה אֲשֶׁר שָׁרָה
וְהוֹדוֹן בֵּית שָׁרוֹן
בָּרְאָה אֲשֶׁר שָׁרוֹן
וְהוֹדוֹן בֵּית שָׁרוֹן.

Adon olam asher malakh l’et na’asah b’heftzo kol,

b’terem kol y’tzir nivra,
azai Melekh sh’mo nikra.

V’aharei kikh-lot ha-kol v’hu hayah v’hu hoveh,

I’vado yimlokh nora,
V’hu yih’yeh b’tif-arah.

V’hu ehad v’ein sheni b’li reshut b’li takhilat,

I’hamsil lo l’ha’birah,
V’lo ha-oz v’ha-misrah.

V’hu Eli v’hai go-ali,
v’hu nisi u-manos li,

V’tzur hevli b’et tzarah,
m’nat kosi b’yom ekra.

B’yado akid ruhi,
v’im ruhi g’viyati,

b’et ishan v’a-irah,
Adonai li v’lo ira.
ADON OLAM

Adon Olam is perhaps the best known and most frequently sung of all synagogue hymns, often attributed to Solomon ibn Gabirol, the great Spanish philosopher-poet. It begins by lauding God as the Infinite, the Creator of all, destined to reign over all. But in the end, the poet can place his ultimate trust only in God’s loving embrace, for “God is with me; I have no fear.”

Before creation shaped the world,
God, eternal, reigned alone;
but only with creation done
could God as Sovereign be known.

When all is ended, God alone
will reign in awesome majesty.

God was, God is, always will be
glorious in eternity.

God is unique and without peer,
with none at all to be compared.

Without beginning, endlessly,
God’s vast dominion is not shared.

But still — my God, my only hope,
my one true refuge in distress,
my shelter sure, my cup of life,
with goodness real and limitless.

I place my spirit in God’s care;
my body too can feel God near.

When I sleep, as when I wake,
God is with me; I have no fear.
The hymn Yigdal is based on the thirteen principles of faith articulated by Maimonides as part of his commentary on the Mishnah. This poetic version is attributed to Daniel ben Judah, who lived in Rome in the late fourteenth century.

Yigdal Elohim havi yishtabah, 
Ehad vchein yahid k'vihudo, 
nintza, vchein et el metzi-uto. ne'lam v'gam ein sof l'ahduto.

Ein lo d'mut ha-guf v'eino guf, 
Kadmon l'khol davar asher nivra, 
lo na'arokh elav k'dushato. rishon vchein reshit l'reshito.

Hino Adon olam, v'khol notzar Shefa n'vu-ato n'tano 
yoreh g'dulato u-malkhuto. el anshei s'gulato v'til-arto.

Lo kam b'Yisra-el k'Mosheh od Torat emet natan l'amo El 
navi, u-mabit et t'munato. al yad n'vi-o ne'eman beito.

Lo yahalif ha-El v'lo yamir dato Tzofeh v'yode-a stareinu, 
l'olamim l'zulato. 

Gomel l'ish hesed k'mif-alo, 
noten l'rasa ra k'rish-ato. 
Yishlah l'ketz yamin m'shishenu, lifdot m'hakei ketz y'shu-ato. 
Metim v'hayeh El b'rov ha'sdo, barukh adei ad shem t'hilato.
YIGDAL

Maimonides' thirteen principles of faith state:
God is eternal. God is one, unique, with neither body nor form. Only God is to be worshiped. God alone created and creates all things. The words of the prophets are true. Moses was the greatest prophet. The source of the Torah is divine. The Torah is immutable. God knows our deeds and thoughts. God rewards and punishes. The messiah will come. God, ever loving, will resurrect the dead.

Revere the living God, sing praises to God's name,
Both immanent and timeless, through eternity.

God's oneness is unique, no other can compare;
Unlimited and boundless is God's majesty.

No image can be seen, no form or body known;
No mortal mind can fathom God's totality.

Before creation's start, the world as yet unformed,
The living God endured in endless mystery.

The ruler of the world, whose creatures all declare
The glory and the greatness of God's sovereignty.

God chose devoted servants, wise and faithful seers,
And showered on each one the gift of prophecy.

In Israel none arose like Moses — touched by God —
Whose visions probed the limits of humanity.

The Torah, in its truth, God granted to us all,
Which loyal servant Moses taught us faithfully.

Our God will neither change nor modify His law;
Its place remains established for eternity.

God penetrates our minds, the promptings of our hearts,
Anticipating actions that are yet to be.

God grants reward to those who lead a noble life,
While punishing transgressors sinning wantonly.

Messiah, God will send, to greet the end of days,
 Redeeming all who long for God to make them free.

In love our God restores the life of all our souls —
May God be ever praised until eternity.
Musaf Service
for Rosh Ḥodesh
and Ḥol Ha-mo’ed
In early medieval times an alternative to the full repetition of the Amidah was developed, known by its Yiddish name, Haikhe or Heikhe Kedushah. The Reader begins immediately to recite the Amidah aloud, chanting through the public recitation of the Kedushah, on page 105. Each individual then completes the Amidah silently or begins it, silently, anew.
MUSAF SERVICE

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.

Continue with the Amidah on page 104a or 104b (with Matriarchs).

(The Musaf Service for Hoshana Rabbah may be found in Siddur Sim Shalom for Shabbat and Festivals, page 166.)

The Musaf, or Additional Service, recalls the additional offering brought to the Temple on Shabbat, Festivals, and Rosh Hodesh. These offerings are prescribed in Numbers, chapters 28 and 29. Their details are presented at the heart of the Musaf Amidah.
כמיהא מוסח לארשי חודש
ולחלול המועד

כומתא דהוה בלעולה אתרניא, מותיה מתינא באתה, רב לחלושות.

*From תרי אדר עט"ש until בקיא.
משיב ח_rights וימאי אחרון.

כְּמַכַּלֶּלֶת תִּיָּם בְּקִיָּר, מָוְיָה מָמְתָּה לְכַהַמִּים בְּרֵזָם. סְתוֹמָה
נוֹכַלְלָה רְוֵיָא חָלוֹלָה רְמָיָא אִסְחָרְיוֹא. מֶמְכֶּה, אָמְרָה
לִישָּׁנָא עִפּּּרָם מִי בְּאָטָה בְּגֹבְרָהָה וּמִי חֲדָּוָה חָלָּה. מִלֶּקַח
מְמוֹתָה מְמַחְּתָה וּמְמַזָּמִית יָּשַׁדָּה. אָסְפָּא מָאָמַת לְטַהְרָה
מִקֵּיס. בּוֹרָה אָסְפָּא לְחִיוָּה מְקַלֶּדָה.

When the מְעַרְּדָה is recited aloud, continue on page 105.

אֲחַת קַדְּשָׁה קִדְּשָׁה, וְכוּרְיוֹשָׁה בְּכָלָּהָ בְּכָלָּהָ בְּכָלָּהָ בְּכָלָּה.

*From תָּרִי אָדָר פֶּסֶפָּה, some added.
From תְּשׁוֹבָה עָבַר עֶשֶׂר, some add.

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
**MUSAF AMIDAH FOR ROSH ḤODESH AND HOL HA-MO'ED**

When I call upon Adonai, proclaim glory to our God!
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 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. 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'mini Atseret 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. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is recited aloud, continue on page 105.

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

*On Rosh Ḥodesh, the silent recitation of the Amidah continues on page 106.*

*On Hol Ha-mo'ed, the silent recitation of the Amidah continues on page 110.*
Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
MUSAF AMIDAH FOR ROSH ḤODESH
and ḤOL HA-MOʾED (with Matriarchs)

When I call upon Adonai, proclaim glory to our God!
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. 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’mini Atzeret until Pesaḥ:
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. Faithful are You in giving life to
the dead. Praised are You Adonai, Master of life and death.

When the Amidah is recited aloud, continue on page 105.

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

On Rosh Ḥodesh, the silent recitation
of the Amidah continues on page 106.

On Ḥol Ha-moʾed, the silent recitation
of the Amidah continues on page 110.

*From Pesaḥ to Sh’mini Atzeret, some add: You cause the dew to fall.
When the הֵרָזֵמָה is chanted aloud, הֹעַרְבָּה is added.

בַּהֲדוּשׁ אֲשֶׁר שָׁמָּה בְּעֵילָם, קָשָׁמֶנָּה שֵׁם חֲבֵרָתֵהוּ אָדוֹן בְּשֶׁמֶיהָ.

פָּרֹומָה, בֵּיהוֹבוּ בְּעֵי נְעָרָה. וְקָרַאֲךָ הָאָל הָגָאָרָה:

כּוּרֵו קָוָשׁ כּוּרֵו חוֹדֵו צַבָּאָה, מַלָּא כְּלִילָהָאֶרֶף בֵּיוֹרָה.

לַעֲמַתָּה בּוֹחָה לְאָמָרָה:

כּוּרֵו בּוֹכָרָה חוֹדוֹדָה פַּאָמָיוּ.

יבּיִרְבּוּ שִׁקָּבְתָא בּוֹתָבָן לְאָמָרָה:

מֵולֵקָה חוֹדוֹדָהּ פַּאָמָיוּ, אֲלַקְּטַיקָה צַוָּאָה לְדָרְבּוּר, חֲלוֹלוּתָא.

לְדָרְבּוּר נְדוֹרְבּוּר עָנָּה, לְאַלְכַּתָא נְדַלְתָּהָה שֵׁם חֲרַשָּה.

לְשַׁקַּרָהּ אֲלַקְטַיקָהּ פַּאָמָיוּ לְעַמְּלָהָּה לְעַמְּלָהָּה, וּלְאַלְכַּתָּהָּ לְעַמְּלָהָּה.

בְּרֹדֲלָהָּ אֵקְדַּוְּשׁ אֱבַּעָה. בּוֹחָהָּ אָטָהְו הָאָלְכַּתָא נְדַלְתָּהָהּ שֵׁם חֲרַשָּה.

On resh hash vayash, continue on page 106.
On הָדָלָלוּתָא, continue on page 110.
KEDUSHAH

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 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-n’komo.  
Praised is Adonai’s glory throughout the universe.

And in Your holy psalms it is written:

Yimlokh Adonai l’olam Elohayikh Tziyon l’dor va-dor, Halleluyah.  
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.

On Rosh Hodesh, continue on page 106.
On Hol Ha-mo’ed, continue on page 110.
For an alternative that omits mention of sacrifices, continue at the bottom of the page.

Continue on the next page.

Alternative selection

ראש ורשות להפוך qualità, אם כבדה כלכליתולהות. כיון
לבלי ידיעת שתמורת מקום שנטה, ובש Redistributions
הままות בציבור, וב_traits היחסים חברתיים. אנו
נɒחويرי דוה עננים ומשמורות עכירות לשנים
אנו הבוח עליים облаה דרכי חזרה. חנור ו świadom
Echo ה-Ethiya, על ים משמה שבבח מפי בולות צמצום:

בכריה ח"ניאיר

نصرתי ירשיכם כתיבת עלייה ליהור, פרים גני

ושנים, אורלי אהוב, בכוכבים נשכחהchaft:

ᑎומתים טבחרים חניבים, שלשיה טعروתים לברך, ושני
usherim לאלים, נתשור ילבניים, ונני כייבורי, ושני ילבר
לצאתו אגידי וכתיבים.

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
On Rosh Hodesh:

For an alternative that omits mention of sacrifices, continue at the bottom of the page.

You have granted Your people New Moon Festivals as a time of atonement for all generations. On these days our ancestors would approach You with offerings, to seek atonement and ask for salvation from their adversary. O build a new House in Zion, and let us rejoice there as one on Rosh Hodesh. Bring everlasting love to the lives of Your people, with the songs of Your servant David resounding before You in Your city, recalling the covenant with their ancestors.

Bring us with song to Zion, Your city; with everlasting joy to Jerusalem, Your sanctuary. There our ancestors offered to You their daily and special sacrifices. And the special sacrifice for Rosh Hodesh they offered lovingly, according to Your will, as written in Your Torah, through Moses, Your servant:

NUMBERS 28:11

On your New Moon Festivals you shall bring a burnt offering to Adonai: two young bulls, one ram, and seven yearling lambs, without blemish.

The grain offerings and libations as stated: three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah for the ram, and one-tenth of an ephah for each lamb, along with the wine required for the libations, a goat for atonement, and the two daily offerings — as prescribed.

Continue on the next page.

Alternative selection

You have granted Your people New Moon Festivals as a time of atonement for all generations. On these days our ancestors would approach You, to seek atonement and ask for salvation from their adversary. Bring everlasting love to the lives of Your people, with the songs of Your servant David resounding before You in Your city, recalling the covenant with their ancestors. Bring us with song to Zion, Your city; with everlasting joy to Jerusalem, Your sanctuary. There may we worship You with love and reverence as in days of old and in ancient times.
During a leap year on the Hebrew calendar, add the words in parentheses:

הophonת ок to לשתוק ולשתוקות לשתוקות ושתוקות לשתוקות
לשתוקות לשתוקות לשתוקות
לשתוקות לשתוקות לשתוקות
לשתוקות לשתוקות לשתוקות
לשתוקות לשתוקות לשתוקות
לשתוקות לשתוקות לשתוקות
לשתוקות לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקות לשתוקות
לשתוקologies קונית כז

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:

When the Reader recites שָׁמַעְתָּ תִּשָּׁמַע, the congregation continues silently:
During a leap year on the Hebrew calendar, add the words in parentheses:

Our God and God of our ancestors, renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin and forgiveness of transgression (and atonement for wrongdoing). For You have chosen the people Israel from among all nations to observe the precepts of the New Moon Festival. Praised are You Adonai, who hallows the people Israel and the New Moon Festivals.

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.

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 wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.
םֵדָּהָּ לָא זוֹלְקֶלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָлָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָлָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָّלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָּ לְאַדַּאָלָָלָּ לְאַדַּאָלָָלָּ לְאַדַּאָלָָלָּ לְאַדַּאָלָָלָּ לְאַדַּאָלָָלָּ לְאַדַּאָלָָלָָלָָל}
On Hanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time. In the days of Mattathias son of Yoḥanan, the heroic Hasmonean kohen, 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.

For all these blessings we shall ever praise and exalt You.

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.

During the repetition of the Amidah, the Reader continues here:

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 his descendants, Kohanim, Your holy people:

Congregation:

May Adonai bless you and guard you. Ken y’hi ratzon.

May Adonai show you favor and be gracious to you. Ken y’hi ratzon.

May Adonai show you kindness and grant you peace. Ken y’hi ratzon.

May this be God’s will.
The Reader's recitation of the Ḥiyya ends here.

The silent recitation of the Ḥiyya concludes with a personal prayer.

An alternative concluding prayer

Continue with נחל השמיים, page 82.
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.

_The Reader’s recitation of the Amidah ends here._

_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.

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.

_An alternative concluding prayer_

May it be Your will, Adonai my God and God of my ancestors, that envy of another not consume me, and that I cause no one to become envious of me; that I not become angered this day, and that I give You no cause for anger. Save me from the impulse to do evil; grant me a spirit of submission and humility. O God and Sovereign, make Your name One throughout Your world. Build Your city, establish Your House and complete Your sacred dwelling; gather together our exiles, redeem Your flock, and give Your people cause to rejoice. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

_Continue with Kaddish Shalem, page 82._
מלוח לחונים

אתה בברכת מבלי"ת 대하여, אתה אנת כים, ונהר
ורמותך מבלי"ת לפני, עדשת עין בברכת
מילוןłużזתיה, והם היו מזיזו והזרו עלינו קايا
>

הקרנה שליה הצלחוניך עמצית מידות

הופך לישון, ואתו כים,。

מעיר עלי, וובר וליטא מתכון.

והוסמך טעמים כלת מאמץ, וברחרון ממל ארצות.
ליאא אטונ עולות עלולה אצים והשם עוקב קול
בנינו, והזרו מבלי"ת, והם כים, ומרע אשת
ועשבב התרות עולות עללה.framework בברכת
והב鋼ה מזרת התרל בבדה.

אבינו מלילות גרה布尔 פלכותה עלינת מקרר, וزوا
והניא עולות עלולה כריה, אוכרים פושה ומעין דוהים
הפרשנים ב瓞 מרכתב, הנה עץ כר
ברחת הנוירלחים ימי מקדש בקשתה עולמ. ששמ
עושי אבין קפיצה את"רכאמ懇, והידיך כこともある
ומוספין בחלכתם.preadርומףךם ויזי.

The biblical passages on the next page are taken from the Maftir portion for each Festival, in Numbers, chapters 28 and 29. The recitation concludes with the passage at the bottom of the page, which is a rabbinic summary, not taken directly from the Torah.
On Hol Ha-mo’ed:

You have chosen us from among all nations for Your service
by loving and cherishing us as bearers of Your Torah. You
have loved and favored us, and distinguished us by instilling
in us the holiness of Your mitzvot and drawing us near to
Your service, our Sovereign, so that we became known by
Your great and holy name.

Lovingly, Adonai our God, have You given us Festivals for joy
and holidays for happiness, among them this

Festival of Sukkot, season of our rejoicing.
Festival of Matzot, season of our liberation.

a day of sacred assembly, recalling the Exodus from Egypt.

Because of our sins we were exiled from our land, far from our
soil. We can no longer worship in the great and holy Temple,
once dedicated to Your name, which now lies in ruins. May
it be Your will, Adonai our God and God of our ancestors,
compassionate Sovereign who returns Your children to their
land, to have compassion for us and for Your sanctuary;
speedily restore it and enhance its glory.

Avinu Malkenu, manifest the glory of Your sovereignty, and
reveal to all humanity that You are our Sovereign. Unite our
scattered people: gather our dispersed from the ends of the
earth. Lead us with song to Zion, Your city; with everlasting
joy to Jerusalem, Your sanctuary. There our ancestors offered
You their daily sacrifices and special offerings.

And the special offering for this

Festival of Sukkot    Festival of Matzot

they offered lovingly, according to Your will, as written in
Your Torah through Moses, Your servant, as described.

The passages on the next page specify the special sacrifices
prescribed for each of the days listed. The number of animals
required could vary. Libations of wine and grain offerings of
choice flour mixed with oil were always included, along with
the offering of a goat for expiation.
Some congregations omit these passages and continue on page 112.

On the first day of וידויו ותנחתו:

בשומחנו, פורים בחודש טבת, אמר להם: "בראשית, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל."

On the second day of וידויו ותנחתו:

בשומחנו, פורים בחודש טבת, אמר להם: "בראשית, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל."

On the third day of וידויו ותנחתו:

בשומחנו, פורים בחודש טבת, אמר להם: "בראשית, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל."

On the fourth day of וידויו ותנחתו:

בשומחנו, פורים בחודש טבת, אמר להם: "בראשית, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל."

On לִפְנֵי: בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל.

On יִשָּׂרָאֵל שָׁמוֹאְל: בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל.

On לִפְנֵי: בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל.

On תִּקַּנְתָּם: בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל, בְּכֶשֶם בְּנֵי יִשְׂרָאֵל שָׁמוֹאְל.
MUSAF FOR HOL HA-MO'ED

Some congregations omit these passages and continue on page 112.

On the first day of Hol Ha-mo'ed Sukkot:
On the second day: twelve young bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...
On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On the second day of Hol Ha-mo'ed Sukkot:
On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...
On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On the third day of Hol Ha-mo'ed Sukkot:
On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...
On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On the fourth day of Hol Ha-mo'ed Sukkot:
On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...
On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On Hoshana Rabbah:
On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...
On the seventh day: seven bulls, two rams, fourteen yearling lambs, without blemish. Their grain offerings...

On Hol Ha-mo'ed Pesah:
You shall present an offering by fire, a burnt offering to Adonai: two young bulls, one ram, and seven yearling lambs — see that they are without blemish. Their grain offerings...

On each Festival:
Their grain offerings and libations, as stated: three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah for the ram, and one-tenth of an ephah for each lamb, along with the wine required for the libations, a goat for atonement, and the two daily offerings — as prescribed.
Alternative selection

For an alternative that omits mention of sacrifices, continue at the bottom of the page.

אַלְלוֹנִי אֲלָלָלָה אֲבָרוֹן וָנֵא הַזְּנוּרָת, וָנֵא הַזְּנוּרָת. וָנֵא הַזְּנוּרָת, וָנֵא הַזְּנוּרָת. וָנֵא הַזְּנוּרָת.

For an alternative that omits mention of sacrifices, continue at the bottom of the page.

Continue on page 113.
MUSAF FOR HOL HA-MO'ED

For an alternative that omits mention of sacrifices, continue at the bottom of the page.

Our God and God of our ancestors, compassionate Sovereign, show compassion for us. You are good and beneficent; inspire us to seek You. Turn to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple anew and reestablish Your sanctuary there, giving us cause to rejoice when we view it. Restore Kohanim to their service of blessing and worship, Levites to their song and psalm, and the people Israel to their habitations. There will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: “Three times a year shall the entire community appear before Adonai your God in the place that God will choose, on the Festivals of Pesah, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring a personal gift, appropriate to the blessing that Adonai your God has given you” (Deuteronomy 16:16-17).

Continue on page 113.

Alternative selection

Our God and God of our ancestors, compassionate Sovereign, show compassion for us. You are good and beneficent; inspire us to seek You. Turn to us in Your abundant compassion through the merit of our ancestors who did Your will. When we stand within the gates of Jerusalem renewed, a city uniting all, may there be peace within its walls, serenity within its homes. There the tribes ascended, the tribes of Adonai, as the people Israel were commanded, praising God. And there will we make pilgrimage three times a year on our Festivals, as it is written in Your Torah: “Three times a year shall the entire community appear before Adonai your God in the place that God will choose, on the Festivals of Pesah, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring a personal gift, appropriate to the blessing that Adonai your God has given you” (Deuteronomy 16:16-17).
When the Reader recites

Assembly, the congregation continues silently:

"יהוה אלוקינו בשלום וברחמים שמחת.describe the congregation holding the Siddur and praying together in a row, with the Reader leading the prayer in Hebrew.

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, instill in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Adonai our God, grant that we inherit Your holy Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallows the people Israel and the Festivals.

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.

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 wholeheartedly, doing Your will. For this we shall thank You. Praised be God to whom thanksgiving is due.
늘ן הרבנין ותקיחו שמח מקלון חכימ לשלום ירא
וכל חוכמה ירחבי כלא. והקלנ אתי שמח בצמא. כי אל
שחלתנו וDataContextי ירא. בורא אתה ויודע שמח
ולך זאיה לרחבייה.

Reader:
אלتكون אדלא יאוהבע. ברקע כלכלה נשעיש ומעודת
נטובה על יד משה עבוק. עמ員יה דקטה ידיה ובייה.
ב祃ו, טע קראייה. מגעיה:

Congregation:
ובבריך היה וקריה. ואר היה חכימי א']=$
ינא יהוד התיה. ויש יהוד Facing יהל שמיז לשלום.
סחי שולח בטלנו, טובה ובבריך, ון תוקד וורחמה על
על כליה ואריאל עמו. ברקע אתיה כלכלה עבוק ביאור
ףניא. פי כארל נהיב ליא. היה אסלים, ולאחרftime
אטורא תכש. ואחרי הרחמה ורפחמו והיה ישעום. טובה
בבריך לברך אתיה עמק ישראול אבלעיה ובכלי השער
בשלמים. ברוך אתה ויודע חכימי יתעמו ישראול
בשלמים.

The Reader’s recitation of the הسيطر ends here.
For all these blessings we shall ever praise and exalt You.

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.

_Rabbi:_

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 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.

_The Reader’s recitation of the Amidah ends here._
The silent recitation of the יִשָּׁמֶשָׁ֖וּ concludes with a personal prayer.

An alternative concluding prayer

On חמשו, תשמישו are recited, page 116.
[Congregations that recited תשמישו after לַלְּדוּחַ, continue on page 82].

On הָאֹסְמִ, continue with נוֹבַעַיָּא שִׁילָּה, page 82.
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.

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.

An alternative concluding prayer

May it be Your will, Adonai my God and God of my ancestors, that envy of another not consume me, and that I cause no one to become envious of me; that I not become angered this day, and that I give You no cause for anger. Save me from the impulse to do evil; grant me a spirit of submission and humility. O God and Sovereign, make Your name One throughout Your world. Build Your city, establish Your House and complete Your sacred dwelling; gather together our exiles, redeem Your flock, and give Your people cause to rejoice. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

On Sukkot, Hoshanot are recited, page 116.
(Congregations that recited Hoshanot after Hallel, continue on page 82).

On Pesah, continue with Kaddish Shalem, page 82.
Torah Readings
for Weekdays
and Occasions of Joy
and Remembrance
**TORAH READINGS FOR WEEKDAYS**

<table>
<thead>
<tr>
<th>ספרי התורה</th>
<th>הערות</th>
</tr>
</thead>
<tbody>
<tr>
<td>בראשית</td>
<td>264</td>
</tr>
<tr>
<td>נ</td>
<td>265</td>
</tr>
<tr>
<td>ק</td>
<td>266</td>
</tr>
<tr>
<td>י</td>
<td>267</td>
</tr>
<tr>
<td>ט</td>
<td>268</td>
</tr>
<tr>
<td>ט</td>
<td>269</td>
</tr>
<tr>
<td>ה</td>
<td>270</td>
</tr>
<tr>
<td>ג</td>
<td>271</td>
</tr>
<tr>
<td>ד</td>
<td>272</td>
</tr>
<tr>
<td>כ</td>
<td>273</td>
</tr>
<tr>
<td>ב</td>
<td>274</td>
</tr>
<tr>
<td>א</td>
<td>275</td>
</tr>
<tr>
<td>שموות</td>
<td>276</td>
</tr>
<tr>
<td>קר</td>
<td>277</td>
</tr>
<tr>
<td>כא</td>
<td>278</td>
</tr>
<tr>
<td>כ</td>
<td>279</td>
</tr>
<tr>
<td>ה</td>
<td>280</td>
</tr>
<tr>
<td>כפ</td>
<td>281</td>
</tr>
<tr>
<td>י</td>
<td>282</td>
</tr>
<tr>
<td>י</td>
<td>283</td>
</tr>
<tr>
<td>כ</td>
<td>284</td>
</tr>
<tr>
<td>ע</td>
<td>285</td>
</tr>
<tr>
<td>י</td>
<td>286</td>
</tr>
<tr>
<td>יקרא</td>
<td>287</td>
</tr>
<tr>
<td>ט</td>
<td>288</td>
</tr>
<tr>
<td>י</td>
<td>289</td>
</tr>
<tr>
<td>ו</td>
<td>290</td>
</tr>
<tr>
<td>ז</td>
<td>291</td>
</tr>
<tr>
<td>י</td>
<td>292</td>
</tr>
<tr>
<td>ז</td>
<td>293</td>
</tr>
<tr>
<td>ח</td>
<td>294</td>
</tr>
<tr>
<td>ט</td>
<td>295</td>
</tr>
<tr>
<td>ט</td>
<td>296</td>
</tr>
<tr>
<td>번mare</td>
<td>297</td>
</tr>
<tr>
<td>כ</td>
<td>298</td>
</tr>
<tr>
<td>ב</td>
<td>299</td>
</tr>
<tr>
<td>ט</td>
<td>300</td>
</tr>
<tr>
<td>ג</td>
<td>301</td>
</tr>
</tbody>
</table>

---

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
### Deuteronomy

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>307</td>
<td>D'varim</td>
</tr>
<tr>
<td>308</td>
<td>Va-et-ḥanan</td>
</tr>
<tr>
<td>309</td>
<td>Ekev</td>
</tr>
<tr>
<td>311</td>
<td>R'ai</td>
</tr>
<tr>
<td>312</td>
<td>Shof'tim</td>
</tr>
<tr>
<td>313</td>
<td>Ki Tsetei</td>
</tr>
<tr>
<td>314</td>
<td>Ki Tavo</td>
</tr>
<tr>
<td>315</td>
<td>Nitzavi'im</td>
</tr>
<tr>
<td>317</td>
<td>Va-yelekh</td>
</tr>
<tr>
<td>318</td>
<td>Ha'azinu</td>
</tr>
<tr>
<td>319</td>
<td>V'zot Ha-l'akhab</td>
</tr>
</tbody>
</table>

### Torah Readings for Occasions of Joy and Remembrance

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>320</td>
<td>For Rosh Ḥodesh</td>
</tr>
<tr>
<td>321</td>
<td>For Ḥol Ha-mo'ed Sukkot</td>
</tr>
<tr>
<td>322</td>
<td>First day</td>
</tr>
<tr>
<td>323</td>
<td>Second day</td>
</tr>
<tr>
<td>324</td>
<td>Third day</td>
</tr>
<tr>
<td>325</td>
<td>Fourth day</td>
</tr>
<tr>
<td>326</td>
<td>For Ḥol Ha-mo'ed Pesah</td>
</tr>
<tr>
<td>327</td>
<td>First weekday</td>
</tr>
<tr>
<td>328</td>
<td>Second weekday</td>
</tr>
<tr>
<td>329</td>
<td>Third weekday</td>
</tr>
<tr>
<td>330</td>
<td>Last day</td>
</tr>
<tr>
<td>331</td>
<td>For Ḥanukkah</td>
</tr>
<tr>
<td>332</td>
<td>For Rosh Ḥodesh Tevet</td>
</tr>
<tr>
<td>333</td>
<td>For Purim</td>
</tr>
<tr>
<td>334</td>
<td>For Tishah B'Av (Shaharit)</td>
</tr>
<tr>
<td>335</td>
<td>Haftarah for Tishah B'Av</td>
</tr>
<tr>
<td>336</td>
<td>(Shaharit)</td>
</tr>
<tr>
<td>341</td>
<td>For a Public Fast</td>
</tr>
<tr>
<td>342</td>
<td>and Tishah B'Av (Minḥah)</td>
</tr>
<tr>
<td>343</td>
<td>Haftarah for a Public Fast</td>
</tr>
<tr>
<td>344</td>
<td>(Minḥah)</td>
</tr>
<tr>
<td>345</td>
<td>and Tishah B'Av (Minḥah)</td>
</tr>
<tr>
<td>346</td>
<td>For Yom Ha-atzma'ut</td>
</tr>
<tr>
<td>347</td>
<td>Haftarah for Yom Ha-atzma'ut</td>
</tr>
</tbody>
</table>

---

Siddur Sim Shalom for Weekdays  
Copyright © 2002 by the Rabbinical Assembly
THE TORAH SERVICE

The Torah is read at Shaḥarit every Monday and Thursday, in addition to the readings on Shabbat and special occasions, so that three days do not pass without our engaging in Torah study. The Rabbis explained that just as a person cannot go three days without water, neither can Israel exist three days without Torah, for the study of Torah is our sustenance (Bava Kama 82a).

The choice of Monday and Thursday, market days when a large gathering could be expected to hear the public reading, is attributed by the Talmud to Ezra the Scribe or, alternatively, to the prophets.

The entire Torah is divided into sections which are assigned to each Shabbat during the course of the year. At Minḥah on Shabbat and the following Monday and Thursday morning, we read the beginning of the next portion. We are encouraged to engage throughout the week in preparation for Shabbat, which is described in our prayers as the pinnacle of creation. These readings are superseded on Festivals, when the reading concerns the holiday.

The Torah reading cycle has a hierarchical structure:

Three aliyaḥ are read at Minḥah on Shabbat, on Mondays and Thursdays, on Hanukkah (except on Rosh Ḥodesh), on Purim, on Yom Ha-atzma’ut, and at both Shaḥarit and Minḥah on Tishah B’Av and a public fast.

Four aliyaḥ are read on Rosh Ḥodesh and Ḥol Ha-mo’ed.

Five aliyaḥ are read on Festivals.

Six aliyaḥ are read on Yom Kippur, and seven on Shabbat.

On Shabbat alone, several aliyaḥ, called hosafot, may be added to the seven required aliyaḥ. The last of these additions is called aharon. Hatzi Kaddish follows, then the maftir aliyaḥ, which is associated with the haftarah. Two further exceptions: (a) in rejoicing in the Torah on Simḥat Torah, no limit is imposed on the number of aliyaḥ, and (b) a haftarah is recited by the recipient of the third aliyaḥ on Yom Ha-atzma’ut and at Minḥah on a public fast, as well as at both Shaḥarit and Minḥah on Tishah B’Av.

Each aliyaḥ consists of a Torah portion which has three or more verses. In all, there must be a minimum of ten verses.

The Hebrew text consists of the weekday readings only. The English summaries on the pages that follow, however, are synopses of the entire parashah assigned to the coming Shabbat. Thus the complete narrative of the Torah is represented.
Parashat B’reshit —
Genestes 1:1-13 —

God creates the heaven and the earth, along with all living beings, enjoining them to “be fruitful and multiply.” Beholding Creation, God sees that it is “very good.” God’s plan, however, is disrupted by sin: disobedience in the Garden of Eden, Cain’s slaying of Abel. God regrets the creation of the human race, but finds hope in Noah.
Parashat Noah — רָשַׁת נָו
Genesis 6:9-22 — פרשת פרק ו

While the flood wreaks great destruction, life is preserved in Noah’s Ark. God establishes a covenant: Never again to destroy the earth. The generations of Noah’s descendants flourish. They build the Tower of Babel to pierce the heavens. God thwarts their efforts by confounding “the language of all the earth” and scattering its inhabitants.
Parashat Lekh L'kha —
Genesis 12:1-13 —

Abram answers God's call and leaves Haran for Canaan. In the new land, Abram and Sarai establish themselves as prominent and righteous figures; they gain God's blessing along with new names — Abraham and Sarah. Ishmael is born, Isaac's birth is promised, and circumcision is instituted as a sign of God's covenant with Abraham.
God sends three messengers to visit Abraham, confirming that Sarah will indeed bear a son. They also announce the destruction of Sodom. Abraham challenges this decree, but when his conditions cannot be met, God destroys Sodom. Isaac is born. In response to Sarah’s demand, Abraham banishes Ishmael. God then tests Abraham’s devotion by commanding him to sacrifice his beloved Isaac.
Parashat Hayel Sarah — פרשתﻬיהarah

Genesis 23:1-16 — וְאֶשְׁרֵי פָּרָא כָּה

Upon Sarah’s death, Abraham acquires the Cave of Makhpelah as a burial ground. Before his own death, Abraham dispatches his servant, Eliezer, to Haran in search of a wife for Isaac from among his kin. Rebecca, Abraham’s great-niece, is gracious to Eliezer and agrees to the marriage.
Parashat Tol'dot — פרשת תולדות

Genesis 25:19-26:5 — בראשית פרק כ"ה

Rebecca bears twin sons, Jacob and Esau, rivals from birth. Esau sells Jacob his birthright. Rebecca helps Jacob secure Esau's blessing by deceiving Isaac. To Esau's fury, Fearing for Jacob's life, Rebecca implores Isaac to send Jacob off to her brother Laban, in Haran, to seek a wife.
As he begins his journey, Jacob dreams of angels, ascending and descending. Awed, he vows to return from this journey and follow God’s ways. After reaching Haran, he marries Laban’s daughters, Leah and Rachel, sires children, and prospers while raising cattle for Laban. After twenty years, Jacob finally fulfills his pledge to return to Canaan.
Parashat Va-yishlah — מפרש וישראל
Genesis 32:4-13 — בראשית פרק ל"ב

As he prepares to face his brother Esau upon returning to Canaan, Jacob wrestles with an angel, who confers upon him the name Israel. The meeting with Esau goes well, yet Jacob, fearful still, is quick to part company with him. Jacob’s camp reaches Shechem, where his daughter, Dinah, is raped; two of Jacob’s sons take brutal revenge. Jacob then builds an altar at Bethel, as God instructs. Rachel dies in childbirth; Jacob and Esau also bury Isaac.
Parashat Va-yeshev — פרשת וישב
Genesis 37:1-11 — בראשית לב מ"ד

Joseph offends his brothers with his dreams of grandeur. They sell him into slavery and lead Jacob to believe his son is dead. Yet Joseph, in Egypt, finds favor with his master. Even when thrown into prison, Joseph’s abilities are recognized. He interprets the dreams of his fellow prisoners, the steward and chief baker of Pharaoh.

וַיְנַטְשָׁב יְהוֹשֻׁעַ וַיִּקְלַף בֹּרָא הָאֱלֹהִים אֲבוֹתֵינוּ עַכְּלָן:
כַּהֲנָה, וּלְתָּלָה וְלֹא תַעֲשֵׂה וְלֹא תַעֲשֵׂה עַל הַנַּעַר עַד אֵלָהּ אֲבֵדֵךְ
בְּאָלָה וְלֹא תַעֲשֵׂה וְלֹא תַעֲשֵׂה עַל הַנַּעַר בְּאָלָה וְלֹא תַעֲשֵׂה וְלֹא תַעֲשֵׂה עַד אֵלָהּ אֲבֵדֵךְ
אֲבֵדֵךְ הָאֱלֹהִים עַל אֱלֹהִים: וְהַשָּׁרִים אֲבֻדֵּי אֱלֹהִים מְכַלֶּבֶדֶת
יְרוּשָׁלָיְם וְיְרוּשָׁלָיְם: וְיְרוּשָׁלָיְם וְיְרוּשָׁלָיְם
לְעָלָמִים וְלְעָלָמִים וְלְעָלָמִים
כָּל זֶה בְּלַעֲשֵׂי הָאֱלֹהִים אֲבֻדֵּי אֱלֹהִים מְכַלֶּבֶדֶת

וַיִּשְׁלַח וַיִּשְׁלַח יְהוֹשֻׁעַ וַיִּקְלַף בֹּרָא הָאֱלֹהִים אֲבוֹתֵינוּ עַכְּלָן:
אֲבֻדֵּי אֱלֹהִים עַל אֱלֹהִים וַיְנַטְשָׁב יְהוֹשֻׁעַ וַיִּקְלַף בֹּרָא הָאֱלֹהִים אֲבוֹתֵינוּ עַכְּלָן:
וַיִּשְׁלַח וַיִּשְׁלַח יְהוֹשֻׁעַ וַיִּקְלַף בֹּרָא הָאֱלֹהִים אֲבוֹתֵינוּ עַכְּלָן:
אֲבֻדֵּי אֱלֹהִים עַל אֱלֹהִים וַיְנַטְשָׁב יְהוֹשֻׁעַ וַיִּקְלַף בֹּרָא הָאֱלֹהִים אֲבוֹתֵינוּ עַכְּלָן:
וַיִּשְׁלַח וַיִּשְׁלַח יְהוֹשֻׁעַ וַיִּקְלַף בֹּרָא הָאֱלֹהִים אֲבוֹתֵינוּ עַכְּלָן:
אֲבֻדֵּי אֱלֹהִים עַל אֱלֹהִים וַיְנַטְשָׁב יְהוֹשֻׁעַ וַיִּקְלַף בֹּרָא הָאֱלֹהִים אֲבוֹתֵינוּ עַכְּלָן:
וַיִּשְׁלַח וַיִּשְׁלַח יְהוֹשֻׁעַ וַיִּקְלַף בֹּרָא הָאֱלֹהִים אֲבוֹתֵינוּ עַכְּלָן:
אֲבֻדֵּי אֱלֹהִים עַל אֱלֹהִים וַיְנַטְשָׁב יְהוֹשֻׁעַ וַיִּקְלַף בֹּרָא הָאֱלֹהִים אֲבוֹתֵינוּ עַכְּלָן:

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
Parashat Mi-ketz — 
Genesis 41:1-14 —  
When a dream troubles Pharaoh, his steward recalls Joseph’s gift for interpretation. Joseph is summoned and foresees seven years of plenty, followed by seven years of famine. Pharaoh, believing Joseph, places him in charge of Egypt’s preparation for the lean years. Jacob sends his sons to Egypt for grain; Joseph chooses to conceal his identity from them. Joseph orders that his goblet be hidden in Benjamin’s sack; when it is found, Joseph detained him.

כָּהֵן / בְּרָאשִׁית

When a dream troubles Pharaoh, his steward recalls Joseph’s gift for interpretation. Joseph is summoned and foresees seven years of plenty, followed by seven years of famine. Pharaoh, believing Joseph, places him in charge of Egypt’s preparation for the lean years. Jacob sends his sons to Egypt for grain; Joseph chooses to conceal his identity from them. Joseph orders that his goblet be hidden in Benjamin’s sack; when it is found, Joseph detained him.

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
Parashat Va-yigash —
Genesis 44:18-30 —

With Benjamin caught in Joseph’s trap, Judah begs to take his place for Jacob’s sake. Greatly moved, Joseph reveals his identity to his brothers at last. They reconcile, whereupon Joseph has them bring Jacob and the entire family to dwell in Goshen for the duration of the famine. The aged patriarch is formally received at Pharaoh’s court.
Parashat Va-y'hi

Genesis 47:28-48:9 — ברארשיות פורים מז"ז

Jacob, nearing death, blesses Joseph and his sons, Menasheh and Ephraim; he then offers his final words to each of his twelve sons. Pharaoh gives Joseph permission to bury Jacob in Canaan. Later, as Joseph himself is dying, he instructs his kin to carry his remains back to Canaan one day, for surely, he says, God will remember them and return them to the land promised to Abraham, Isaac, and Jacob.
A new Pharaoh fears the growing number of Israelites and enslaves them. He orders their newborn sons slain. Moses, cast adrift in the Nile, is rescued by Pharaoh's daughter and grows up in the royal court. After slaying an Egyptian taskmaster, he flees to Midian and marries there. At a burning bush, Moses encounters God, who sends him back to Egypt to free the Israelites — only to anger Pharaoh, who increases the slaves' burden.
Parashat Va-era — פרש타 וראא
Exodus 6:2-13 — שמות פרשת ח

God again charges Moses to confront Pharaoh and say: “Let My people go.” Aaron becomes the spokesman for a hesitant Moses, performing a wonder before Pharaoh, but to no avail. Following God’s instructions, Moses calls down seven plagues, increasing in intensity, upon the Egyptians. Pharaoh will not yield.
Parashat Be -

Exodus 10:1-11 - שמות פרק י"א

Three more plagues occur, the last and most dramatic is the slaying of the Egyptian firstborn, which leads to the Exodus. The Israelites dab the blood of the paschal lamb on their doorposts to avert death in their midst. Come midnight, God strikes the Egyptians; they are quick to let the Israelites go. After four hundred thirty years in Egypt, the Israelites depart that very night.

כָּתָןוּ אֲבָא שָׁלוֹם לַאֲבָן נִרְאוּתָה יַחַד נַעֲרֵי לָעֲבָּדָה שְׁמִיחָה אַלּוֹ אֵין אֲבָא שָׁלוֹם לַאֲבָן נִרְאוּתָה יַחַד נַעֲרֵי לָעֲבָּדָה שְׁמִיחָה אַלּוֹ אֵין

לָא מַעְרָבָה, אֲבָא שָׁלוֹם לַאֲבָן נִרְאוּתָה יַחַד נַעֲרֵי לָעֲבָּדָה שְׁמִיחָה אַלּוֹ אֵין אֲבָא שָׁלוֹם לַאֲבָן

שָׁלוֹם אֱלֹהִים אֲבָא שָׁלוֹם לַאֲבָן נִרְאוּתָה יַחַד נַעֲרֵי לָעֲבָּדָה שְׁמִיחָה אַלּוֹ אֵין אֲבָא שָׁלוֹם לַאֲבָן

טְהֵרֵתָה יְדֵי לְעָלַי בֵּית עֲלֵיהֶם מִשָּׁה שֶׁהָאָדָם אֲבָא שָׁלוֹם לַאֲבָן נִרְאוּתָה יַחַד

שָׁלוֹם הָאָדָם אֲבָא שָׁלוֹם לַאֲבָן נִרְאוּתָה יַחַד

טְהֵרֵתָה יְדֵי לְעָלַי בֵּית עֲלֵיהֶם מִשָּׁה שֶׁהָאָדָם אֲבָא שָׁלוֹם לַאֲבָן

טְהֵרֵתָה יְדֵי לְעָלַי בֵּית עֲלֵיהֶם מִשָּׁה שֶׁהָאָדָם אֲבָא שָׁלוֹם לַאֲבָן

טְהֵרֵתָה יְדֵי לְעָלַי בֵּית עֲלֵיהֶם מִשָּׁה שֶׁהָאָדָם אֲבָא שָׁלוֹם לַאֲבָן

טְהֵרֵתָה יְדֵי לְעָלַי בֵּית עֲלֵיהֶם מִשָּׁה שֶׁהָאָדָם אֲבָא שָׁלוֹם לַאֲבָן

טְהֵרֵתָה יְדֵי לְעָלַי בֵּית עֲלֵיהֶם מִשָּׁה שֶׁהָאָדָם אֲבָא שָׁלוֹם לַאֲבָן

Television, a modern miracle, is the source of the most news and information. It is the source of the most news and information. It is the source of the most news and information. It is the source of the most news and information. It is the source of the most news and information.
Parashat B’shalah — פרשת בshalah
Exodus 13:17-14:8 —EMENT ב ד ק

Pharaoh regrets losing his slaves. Pursuing the children of Israel, he traps them at the Sea of Reeds. God splits the waters, allowing Israel to cross safely. The Egyptians follow — only to be engulfed, at God’s hand, in the swirl of returning water. Moses and Miriam lead the people in joyous song, extolling God. Yet the Israelites soon complain of thirst and hunger. God responds; providing water and manna. When Amalek attacks, God helps Israel prevail.
Moses spends much of his time explaining God’s statutes and laws to the people; his father-in-law, Jethro, suggests that he delegate some of this judicial authority. After ascending Mount Sinai to speak with God, Moses returns to prepare the people for Revelation. Amidst awesome thunder, lightning, and flame, God, glorious and holy, reveals the Divine Presence — and the Ten Commandments — to Israel.
Parashat Mishpatim — פְּרָשָׁתָ מִשְׁפָּטִים
Exodus 21:1-19 — שְׁמֹעַ הָרְכֵּם כֹּהֵן אֲוֹנָה

The civil laws, along with moral and religious precepts, are presented after the Ten Commandments. The people accept the Torah wholeheartedly: “All that Adonai has commanded we will do.” Israel affirms the covenant, and Moses returns to Mount Sinai to receive the law, etched in stone, from God.
Parashat T’rumah — פרשタ תְּרֻמָה

Exodus 25:1-16 — שְׁמוֹת פּוֹקֵי בְּרָד

While Moses remains on Mount Sinai, God provides detailed instructions regarding the construction and decoration of the Mishkan. This Tabernacle is to house the Ark and allow the Divine Presence to dwell among the people of Israel.
God commands that a lamp, filled with oil, burn all night in the Mishkan, that priests serving therein wear holy garments, and that the High Priest wear a breastplate with twelve precious stones, one for each tribe. God provides direction for the consecration of Aaron and his sons as priests, and prescribes their duties.
Parashat Ki Tisa — פַרָשַׂת קִיְּתִיסָה
Exodus 30:11-21 — שְׁמוֹרָה פְּרִיךְ לָאָו

God names Bezalel as chief artisan, to oversee the crafting of the Mishkan's appointments. God then presents Moses with two stone tablets, God's words etched upon them. In Moses' absence, however, the people have made a golden calf as a god. God sends Moses down: Moses sees the calf, and, in anger, shatters the tablets. God punishes the Israelites, whereupon Moses intercedes on their behalf. He then returns to Mount Sinai to receive a new set of tablets.
Parashat Va-yakhel — פְּרַשָּׁתָה מִיַּכֵּל
Exodus 35:1-20 — שְׁמוֹת פֶּרְעֻה ה' לֶהֶם קֶרֶב מַעֲשֵׂה ה' לֶהֶם קֶרֶב מַעֲשֵׂה ה' לֶהֶם קֶרֶב מַעֲשֵׂה ה' L

The Israelites enthusiastically contribute precious materials for the Mishkan, until Bezalel finds there is more than enough to complete the work. Moses halts the donations. Bezalel crafts the Ark and other sacred furnishings of the Mishkan.
The children of Israel bring the completed parts of the Mishkan to Moses, who confirms that the work has been done as God commanded. Moses blesses the people. God now commands Moses to erect the Mishkan and to anoint the priests. God's glory then fills the Mishkan.
Parashat Va-yikra — פארשא ויקרא
Leviticus 1:1-13 — ליוויק ה' טו

God instructs Moses regarding sacrifices, to be offered on the Mishkan’s altar. The burnt-offering (olah), the grain-offering (minhah), the peace-offering (sh’lomim), the sin-offering (hattat), the guilt-offering (asham), and the sin-offering which varies according to one’s means (korban olah v’yored) are all described.

טוח / ראשון

וכז / שני

ולא / שלישי

Ｉ.varshavski / שלישי

I.אברמרקרנאאחברנהמריכשליםאמעני

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
Parashat Tzav — מְרַשָּׁת צַבָּא

Leviticus 6:1-11 — וְכִפְרָהָ מְרֵך ְכַהֵן

God decrees that the altar fire burn continually, to be tended by Aaron and his sons. Further details of the offerings are presented, as well as a description of the priests’ vestments. Moses sanctifies the Mishkan and the altar, and anoints the priests. After a consecration offering is made, Aaron and his sons remain secluded for seven days.

**There is continuing debate about the first vowel in the word שֵׁרָשַׁה. It is vocalized here with a kamatz katan. Others read it with a kamatz gadol.**
Parashat Sh'mini — פרשה שמיני
Leviticus 9:1-16 — Leviticus 9:1-16

Aaron and his sons emerge from the Mishkan on the eighth day of its consecration to make atonement for Israel. Aaron’s two eldest sons, Nadav and Avihu, light “alien fire” on the altar, contrary to God’s precepts, and are struck down. Moses instructs Aaron not to mourn; Aaron continues with his duties. Thereafter God lists the kosher and non-kosher animals. “You shall be holy,” God asserts, “for I am holy.”
God teaches Moses the laws regarding physical purity, including purification after childbirth. The means of identification and purification of leprous skin diseases are set out, as are the laws concerning disposal of infected garments.

Parashat Tazria — מַרְשַׁת תַּזְרִיאָה
Leviticus 12:1-13:5 — הַכְּרֵי מֵכָה יִבְּר

Torah Readings for Weekdays
Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
Parashat M'tzora — פְּרָשָׁת מִטְצְוָרָה

Leviticus 14:1-12 — וְקִאָה פְּרָשָׁת מִטְצְוָרָה

God sets forth the last steps for the purification of a leprous person. God even provides laws for when the Israelites reach Canaan and own houses that show evidence of leprous plague. Lastly, God addresses the impurity associated with bodily emissions, including a woman’s monthly cycle.

וְקִאָה פְּרָשָׁת מִטְצְוָרָה — וְקִאָה פְּרָשָׁת מִטְצְוָרָה

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
Parashat Aharei Mot — מרשה אחרית מות

Leviticus 16:1-17 — יְדֵרָא פַּרְעוֹת בָּיִת

God instructs Aaron to purify the altar, the priests, and the people. To purify the people two goats are chosen: one as a sacrifice, the other as a scapegoat, to be sent off bearing Israel’s sins. This ceremony of the Day of Atonement is to be “an eternal statute” on the tenth day of the seventh month. Other statutes, concerning animal slaughter and prohibited sexual relations, follow.
Parashat K'doshim — פרשות קדשים
Leviticus 19:1-14 — ליבי קדוש אמור וליהב קדוש

“You shall be holy, for I, Adonai your God, am holy.” God urges Israel to attain holiness by emulating God’s holiness. The people of Israel are asked to show respect for parents and for Shabbat, to refrain from idolatry, have concern for the poor and the stranger, and avoid gossip, anger, and improper sexual behavior.

םה הילא /.Unlock
בך רושם אנדיבר ילה אולימעה נאמור: דיבר אלהים עביד אנדריאנאל ודאנר אולוכם לקיס ודיא קדוש אולימעה. דאש אפלו ואביו להוואר א osgושבך והשופתו אף ילה אולימעה: יראשונה אולימעה אילתית ונשון לא תעש ילם אלא ילה אולימעה.

הל / שמי

ושרalsy / שלשת
Parashat Emor —

Leviticus 21:1-15

God sets laws for the priesthood. The sacred days are ordained. Shabbat and the Festivals — Pesah, Shavuot, and Sukkot — along with Rosh Hashanah and Yom Kippur are prescribed for all generations.
Parashat B'har — פרשת בַּהֲרָה

Leviticus 25:1-13 — לְוֵיִיתכְּךָ כְּעִנָּה

God tells Moses that after Israel reaches Canaan, the land shall observe a seventh year of rest, a Shabbat, and lie fallow. After seven sabbatical cycles, every fiftieth year, a Jubilee shall be declared. In this hallowed year, Israel will “proclaim liberty throughout the land, unto all its inhabitants.” Property will revert to its original owner and slaves will be free.

Parashat B’har — פרשת בַּהֲרָה

Leviticus 25:1-13 — לְוֵיִיתכְּךָ כְּעִנָּה

God tells Moses that after Israel reaches Canaan, the land shall observe a seventh year of rest, a Shabbat, and lie fallow. After seven sabbatical cycles, every fiftieth year, a Jubilee shall be declared. In this hallowed year, Israel will “proclaim liberty throughout the land, unto all its inhabitants.” Property will revert to its original owner and slaves will be free.
Parashat B’ukotai —
Leviticus 26:3-13 — ר’ קרא פָּרָק בּוֹר

“Observe My commandments,” says God, and be rewarded; “reject My statutes,” and suffer consequences. Yet despite this Tikhekah —
this litany of dire warnings — God will not utterly reject Israel. God vows to remember the covenant made with Israel’s ancestors.

בָּלָק רְאָשָׁה: אָמְרָה לַקְּדֹשָׁתָם חָלָב וְאִירְבֶּנֶיהָ תַּעַשֶּׂה

לֹא, שָׂא: נַחֲתָה שְׁלֹשׁ בְּנֵי-עָבֹדֶת שָׁבְעה

ויִנְּחַּת בִּגְּדֵיהּ תַּעַשֶּׂה מְרַדְּעָא שֶׁלֹּא יַעֲבֹר בְּאֶרֶבֶּבֶּם: וּדְרֵפֵי

אֲשֶׂר יַעֲבֹר בְּאֶרֶבֶּבֶּם לַעֲשֹׂבָה לְךָ: גָּדִי מְשַׁמְּרִית מְאָּזָא מַשָּׂאָה

מִמָּוָּא בְּרֹקָה נָחֲמְתָא אַרְבֶּכֶּם לְפָּסַּק לְךָ: גָּדִי מְשַׁמְּרִית

וּהָפְרֵעָּה אֲחָבֶּם (וְהָפְרֵעָּה אֲחָבֶּם) מַקְדִּימוֹת לְאַרְבֵּה יַעֲבֹרָה: גָּדִי מְשַׁמְּרִית

שָׁרְאֶל שֶׁלֹּשׁ, שָׁלָשׁ מֵעָבֹדֶת מִמְּשַׁמְּרִית שֵׁמֶשׁ הַקְּדֹשָׁה

כֹּהֶן מַעֲבֹדֶת בְּאוֹבֶּכֶּם לֵא-תֵּעָלֶּנָה לַעֲשֹׂבָה: גָּדִי מְשַׁמְּרִית

בְּאוֹבֶּכֶּם נַעֲבֹרָה לַעֲשֹׂבָה לֶאֶמֶּנָּה לַעֲשֹׂבָה: גָּדִי מְשַׁמְּרִית

אֲלֹהֵיכֶם אֲשֶׁר צִמִּיתָו אֲחָבֶּם מְאָּזָא מְאָּזָא לְפָּסַּק לְךָ: גָּדִי מְשַׁמְּרִית

אֶנָּאשֶׁר מַעֲבֹדֶת בְּאוֹבֶּכֶּם לֵא-תֵּעָלֶּנָה לַעֲשֹׂבָה: גָּדִי מְשַׁמְּרִית.
Parashat B’midbar — פְּרָשַׁת בְּמִדְבָּר
Numbers 1:1-19 — בְּמִדְבָּר פָּאָר 119

In the second year after leaving Egypt, in the Sinai wilderness, God orders Moses to take a census of the people. God also determines the positioning of each tribe around the Tabernacle. The tribe of Levi is appointed to attend to the Mishkan and to aid the Kohanim.
Parashat Naso – פְּרָשַׁת נַסּוּ
Numbers 4:21-37 – בְּכָרָהּ פְּרָק י"א

The Levites are to dismantle the Tabernacle when Israel sets forth and to set it up again when Israel encamps. God forbids unclean persons to dwell in the camp. Priestly intervention is required in cases of marital infidelity or the breaking of a Nazirite vow of consecration to God. God trains Aaron to deliver Birkat Kohanim, the three fold priestly blessing. The Mishkan is then dedicated.

(Some conclude here.)

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
Parashat B’ha’alot’kha —
Numbers 8:1-14 —

God charges Aaron to light the seven-branched menorah. The Levites are purified; a second Pesah offering is ordained for those unable to participate in the first. Israel sets forth from Sinai.
As the Ark is carried forward, Moses cries: "Arise, Adonai! May Your enemies be scattered; may Your foes be put to flight."
When the Ark rests, Moses declares: "Adonai, may You dwell among the myriad families of Israel." In the wilderness, Moses’ leadership is challenged several times.
Moses dispatches twelve spies to Canaan. Ten report that the land is unconquerable. The people panic, wanting to return to Egypt. Caleb and Joshua exhort Israel to fulfill God’s plan. The uprising persists, and God condemns the people to wander in the desert for forty years. God also commands the wearing of tztitzit, to prompt Israel to remember and to observe all of God’s mitzvot and to be holy before God, who has brought them out of Egypt to be their God.

Parashat Sh’lah Lkha — פֶּרֶשָׁת שֵׁלָה לָכָה

Numbers 13:1-20 — נְאֹרָבָר וּפֶרֶשָׁת לָכָה

כֹּהֵן / רָשָׁאִי

חַבֵּר ריַדֶר אֶלֶּהוֹ דַּלְמַשְׂדוֹ אֵלָהוֹ דַּלְמַשְׂדוֹ

אַנָּשִׁים חֵלָפָה אֶלֶּהוֹ דַּלְמַשְׂדוֹ בַּגֵּדָה אֶלֶּהוֹ דַּלְמַשְׂדוֹ אֵלָהוֹ דַּלְמַשְׂדוֹ

אַרְכָּה לָכִּי אֶלֶּהוֹ דַּלְמַשְׂדוֹ בַּגֵּדָה אֶלֶּהוֹ דַּלְמַשְׂדוֹ אֵלָהוֹ דַּלְמַשְׂדוֹ

מְסַרְּרָה פָּאַר עַלְּפָאַר אֶלֶּהוֹ דַּלְמַשְׂדוֹ בַּגֵּדָה אֶלֶּהוֹ דַּלְמַשְׂדוֹ אֵלָהוֹ דַּלְמַשְׂדוֹ

לָכִּי / שֵׁנָּה

עָלָה שַׁמְוְתָה לָכִּי שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה שַׁמְוְתָה

יִשְׁתַּיֵּל / שֶׁיֵּלָה

יִשְׁתַּיֵּל לָכִּי מְשַׁוָּה לָכִּי מְשַׁוָּה לָכִּי מְשַׁוָּה לָכִּי מְשַׁוָּה לָכִּי מְשַׁוָּה לָכִּי מְשַׁוָּה לָכִּי מְשַׁוָּה לָכִּי מְשַׁוָּה לָכִּי מְשַׁוָּה לָכִּי מְשַׁוָּה לָכִּי מְשַׁוָּה לָכִּי מְשַׁוָּה לָכִּי מְשַׁוָּה לָכִּי מְשַׁוָּה לָכִּי מְשַׁوָּה לָכִּי מְשַׁוָּה לָכִּי מְשַׁוָּה L

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
Parashat Korah — Metzora
Numbers 16:1-13 — 7i"z

Korah leads a rebellion against Moses and Aaron. God causes the earth to open, swallowing Korah and his followers. These deaths lead to grumbling among the people, further provoking God’s wrath. A plague befalls the people, killing many. God arranges for a divine sign — the flowering of Aaron’s rod — to affirm his priesthood and quiet the people. God reiterates the duties of priests and Levites.
God ordains the sacrifice of a red heifer to purify those having contact with the dead. Miriam dies. When the people complain about a lack of water, Moses strikes a rock, instead of speaking to it as God instructs; consequently, God informs Moses that he may not enter the promised land. The Israelites skirt Edom when it refuses them safe passage. Aaron dies. After conquering the Canaanites and Amorites, Israel encamps in Moab, across the Jordan from Jericho.
Parashat Balak — מפרשת בלק
Numbers 22:2-12

Balak, king of Moab, sends for a diviner, Balaam, to curse the Israelites, so that Moab might drive them off. Balaam refuses, as God orders. Balak offers more gold; Balaam sets out. Yet his ass sees what Balaam cannot — God’s angel bars the way. Balaam then perceives his folly, atones, and proceeds as God’s messenger.

"Mah tovu," says Balaam, overlooking the Israelite camp. "How lovely are your dwellings, people of Jacob." Balak angrily dismisses Balaam, who divines Moab’s fall. Yet Israel, seduced by Midianites, indulges in harlotry and idolatry.

*There is continuing debate about the first vowel in the words הָרָא and עֲרָב. They are vocalized here with a kamatz katan. Others read them with a kamatz gadol.*
God rewards Pinhas, Aaron's grandson, for zealously halting Israel's transgressions. A new census is taken — in order to divide Canaan proportionately. The daughters of Zlefothad, who died without sons, successfully claim his portion. God now orders Moses into the mountains to look out over the promised land before he dies. Moses asks God to appoint a successor first, and Joshua receives the charge. God then instructs Moses regarding the daily and Festival offerings.
Moses counsels Israel about vows. God bids him wage war against Midian, to avenge the Israelites who were led astray. Midian is defeated, the spoils of war divided. The tribes of Reuben, Gad, and half of Menasheh ask to settle east of the Jordan where their cattle can thrive. Moses agrees, provided they first help conquer Canaan.
Parashat Mas-eli — מְרַשְׁת מֵסֶלִי
Numbers 33:1-10 — בָּמֵרָבֶּר פָּרְקֵי לֵבָּן

Moses has recorded, stage by stage, the journeys of the children of Israel: from Egypt to Sinait, from Kadesh to Edom. Now, “In the plains of Moab by the Jordan near Jericho,” God describes the extent of Israel’s inheritance. God provides for the division of Canaan, and for the establishment of Levitical cities and cities of refuge.
Parashat D'varim — פרשה דברים
Deuteronomy 1:1-11 — דברים פרק א' 

Moses informs the people that God will not allow him to enter the promised land. Joshua will lead them. Recalling the events and battles that have led to this day, Moses assures the people of God’s protection as they embark upon their conquest of Canaan: “You shall not fear them, for Adonai your God does battle for you.”

...
Parashat Va-et-hanan —
Deuteronomy 3:23-4:8 —

Moses tells of his failure to persuade God to let him enter Canaan. He exhorts the Israelites to follow God's statutes — and to teach them to their children and their children's children. In a second address, Moses recalls the Revelation at Sinai and restates the Ten Commandments. He then proclaims: "Sh'ma Yisra-el —
Hear, O Israel: Adonai is our God, Adonai alone."

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
Moses promises that if the people follow God's path, divine blessing and abundance will be theirs. Moses tells them not to fear the nations they will battle, yet warns against arrogance. They should never forget that it is God who will give them the land. Moses reminds Israel of the sin of the golden calf and God's forbearance, God's miracles in Egypt, at the Sea of Reeds, and in the desert.
Parashat Re’i — תְּלֵי

Deuteronomy 11:26-12:10 — דֶּנֶּהוּמָם פָּרָק י"א

"I set before you this day a blessing and a curse." Moses says, contingent on whether Israel observes God’s laws. Once Israel enters the land and dwells in safety, God will choose a place where the Divine Presence shall abide. There Israel will rejoice and bring offerings. Moses cautions against idolatry and false prophecy, and reminds Israel to observe the three pilgrimage Festivals.

בַּעַתּוֹת, פַּרְשַׁת רֵאֵי

Deuteronomy 11:26-12:10 — דֶּנֶּהוּמָם פָּרָק י"א

"I set before you this day a blessing and a curse." Moses says, contingent on whether Israel observes God’s laws. Once Israel enters the land and dwells in safety, God will choose a place where the Divine Presence shall abide. There Israel will rejoice and bring offerings. Moses cautions against idolatry and false prophecy, and reminds Israel to observe the three pilgrimage Festivals.

בַּעַתּוֹת, פַּרְשַׁת רֵאֵי

Deuteronomy 11:26-12:10 — דֶּנֶּהוּמָם פָּרָק י"א

"I set before you this day a blessing and a curse." Moses says, contingent on whether Israel observes God’s laws. Once Israel enters the land and dwells in safety, God will choose a place where the Divine Presence shall abide. There Israel will rejoice and bring offerings. Moses cautions against idolatry and false prophecy, and reminds Israel to observe the three pilgrimage Festivals.

בַּעַתּוֹת, פַּרְשַׁת רֵאֵי

Deuteronomy 11:26-12:10 — דֶּנֶּהוּמָם פָּרָק י"א

"I set before you this day a blessing and a curse." Moses says, contingent on whether Israel observes God’s laws. Once Israel enters the land and dwells in safety, God will choose a place where the Divine Presence shall abide. There Israel will rejoice and bring offerings. Moses cautions against idolatry and false prophecy, and reminds Israel to observe the three pilgrimage Festivals.
Parashat Shoftim — מרדכי פן עי
Deuteronomy 16:18-17:13 — דבורים פן עי

Moses addresses the need for judges in the new land. The people, if they wish, may have a king, chosen by God. Priests and Levites will serve at a place of God’s choosing. God will also raise up a prophet, like Moses himself, to instruct the people; diviners and magicians are not to be consulted. Moses reiterates the laws establishing cities of refuge and presents laws of warfare.
Parashat Ki Tetzei — פרשת ב' ה' ט' עד
Deuteronomy 21:10-21 — ד' פרק כ''א עד א' פרק כ''ב

Moses instructs Israel regarding inheritance, the return of lost objects, usury, and divorce, among other issues. Oppression of hired workers is forbidden; kindness to the stranger, orphan, and widow is mandated. Weights and measures must be accurate. To God, “whoever deals dishonestly” is abhorrent. Abhorrent also were Amalek’s actions in attacking Israel’s stragglers; Israel must never forget.

יהוה יראה כיון שהוא יברא את אדם ישבה באת אביו אביו
היה יברא את אדם ישבה באת אביו אביו
היה יברא את אדם ישבה באת אביו אביו
היה יברא את אדם ישבה באת אביו אביו
היה יברא את אדם ישבה באת אביו אביו
היה יברא את אדם ישבה באת אביו אביו

ולו שגויו של אדם ישבה באת אביו אביו
ולו שגויו של אדם ישבה באת אביו אביו
ולו שגויו של אדם ישבה באת אביו אביו
ולו שגויו של אדם ישבה באת אביו אביו
ולו שגויו של אדם ישבה באת אביו אביו

ושארו של אדם ישבה באת אביו אביו
ושארו של אדם ישבה באת אביו אביו
ושארו של אדם ישבה באת אביו אביו
ושארו של אדם ישבה באת אביו אביו
ושארו של אדם ישבה באת אביו אביו

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
The people are to take the new land's first fruits to God's holy place. There they shall recount to the priest their history — from Abraham to Egypt to that very day. “You have affirmed this day that Adonai is your God,” concludes Moses. In turn, Adonai will take Israel as a treasure, a holy people. After crossing the Jordan, Israel is to inscribe the Torah on stone pillars and conduct rites to affirm the covenant with God.

Parashat Ki Tavo — פִּרָשָׁתָ קִיָּתָב
Deuteronomy 26.1-15 — דְּבֵרָה מִּזְכָּרָה כָּלִי

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
Moses asks the people to embrace God’s covenant, for themselves as well as for the generations yet unborn. Moses foresees periods of Divine anger and reconciliation, of exile and return. He assures Israel that God’s commandments are attainable, neither baffling nor beyond reach, not in heaven nor beyond the sea. "I have set before you life and death, the blessing and the curse," Moses concludes. "Therefore choose life, so that you may live."
Parashat Va-yelekh — פְּרָשָׁתָו יְלֵךְ

Deuteronomy 31:1-13 — דִּבְרֵי פּוּךְ לַעֲלֹה

Moses now tells Israel that he can go no further. Joshua shall lead the people over the Jordan, and God will go before them. Moses writes out the law, the Torah, and entrusts it to the priests, with instructions for it to be read every Sabbatical year. Even so, God apprises Moses that the people will indeed break the covenant. God has Moses compose a song that will bear witness to God's actions and intentions.
Parashat Ha'azinu — פַּרְשַׁת הָאָזִּינוּ
Deuteronomy 32:1-12 — דְּבָרֵי מִשְׁמַרְלָבָּן

"Let the earth hear the words of my mouth," sings Moses. He depicts Israel's future betrayal of God and God's ultimate forgiveness. His song completed, Moses again urges the people to observe "all the instructions of this Torah." God now orders Moses to ascend Mount Nebo, to behold from afar, before he dies, the land promised to Israel.
Parashat V'zot Ha-b'rakha —  
Deuteronomy 33:1-17 —  דְּבִרֵי פִּסְקָה לִיִּיַּאְרָא

Moses blesses the children of Israel, tribe by tribe. He ascends Mount Nebo, where God enables him to see the sacred land which God pledged to Abraham, to Isaac, and to Jacob. Moses dies, his grave-site unknown. The children of Israel mourn him for thirty days. then turn to Joshua, upon whom Moses laid his hands.

Siddur Sim Shalom for Weekdays  
Copyright © 2002 by the Rabbinical Assembly
For Rosh Hashanah — לארשי וודש
Numbers 28:1-15 — בכרור פי' יבז

We read about offerings to God at specified times. In particular, we read: “That shall be the monthly burnt-offering for each new moon of the year.” As determined in the Talmud (Megillah 21b), verse 3 is repeated at the start of the second aliya. This is the sole instance of the repetition of a single verse.
For Hol Ha-mo’ed Sukkot —

When Hol Ha-mo’ed Sukkot falls on a weekday, we read about the various offerings of the interim days of Sukkot. On each day of Hol Ha-mo’ed we call up four aliyyot. We read one paragraph for each of the first three aliyyot and repeat the first two of these paragraphs for the fourth aliyyah.

First day of Hol Ha-mo’ed

Numbers 29:17-25 —

בֹּקֵץ חַסְדֵּי יִהְוֶה נְעָפָה נַעֲפָהוּ עַלָּם בִּרְכֹּתָנוּ בֵּין בָּהָיו וּבַיָּמָיו לְעֵתֵי לְכָל בְּשָׁמי יַעֲשֻׁה ה' סְדֻכָּה עַל עָלָם ה' מְטַחֵּת

יִשְּאוּא לִקְדֵּשָׁה בֵּין בָּהָיו אַחֲרֵי נֵס ה' סְדֻכָּה עַל עָלָם ה' מְטַחֵּת

יִשְּאוּא לִקְדֵּשָׁה בֵּין בָּהָיו אַחֲרֵי נֵס ה' סְדֻכָּה עַל עָלָם ה' מְטַחֵּת

יִשְּאוּא לִקְדֵּשָׁה בֵּין בָּהָיו אַחֲרֵי נֵס ה' סְדֻכָּה עַל עָלָם ה' מְטַחֵּת

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
For Hol Ha-mo'ed Sukkot — לוחול המועד סוכות

When Hol Ha-mo'ed Sukkot falls on a weekday, we read about the various offerings of the interim days of Sukkot. On each day of Hol Ha-mo'ed we call up four aliya: We read one paragraph for each of the first three aliya and repeat the first two of these paragraphs for the fourth aliya.

Second day of Hol Ha-mo'ed — יום ב שלח המועד

Numbers 29:20-28 — במדבר פרק כ"ט

When Hol Ha-mo'ed Sukkot falls on a weekday, we read about the various offerings of the interim days of Sukkot. On each day of Hol Ha-mo'ed we call up four aliya: We read one paragraph for each of the first three aliya and repeat the first two of these paragraphs for the fourth aliya.

The text in the image is in Hebrew and English. It contains the readings for the second day of Hol Ha-mo'ed during the Sukkot festival, based on Numbers 29:20-28 from the book of Numbers in the Hebrew Bible.
When Hol Ha-mo'ed Sukkot falls on a weekday, we read about the various offerings of the interim days of Sukkot. On each day of Hol Ha-mo'ed we call up four aliya: We read one paragraph for each of the first three aliya and repeat the first two of these paragraphs for the fourth aliya.

Third day of Hol Ha-mo'ed

Numbers 29:23-31 —

בְּכָלָה הַרְכָּזָה שָׁלוֹחַ שֵׁם וְעָשֵׂה אֵלֶּה צוֹעָמָה

בְּכָלָה הַרְכָּזָה אָכְרָבָה עָשֵׂר נַחֲמָה: מַעֲמַקְתָּם הָפֵרְדָּה לְעַל הַכְּבָשִׁים לְעַל הַכְּבָשִׁים בַּמַּכְסֵפָה בִּמְשָׁפָה: מַעֲמַקְתָּם אָכְרָבָה עָשֵׂר נַחֲמָה: מַעֲמַקְתָּם הָפֵרְדָּה לְעַל הַכְּבָשִׁים לְעַל הַכְּבָשִׁים בַּמַּכְסֵפָה בִּמְשָׁפָה: מַעֲמַקְתָּם אָכְרָבָה

ואם / שומרי לְעַל הַכְּבָשִׁים לְעַל הַכְּבָשִׁים בַּמַּכְסֵפָה בִּמְשָׁפָה: מַעֲמַקְתָּם אָכְרָבָה

וְשָׁלוֹשָׁה / שָׁלוֹשָׁה לְעַל הַכְּבָשִׁים לְעַל הַכְּבָשִׁים בַּמַּכְסֵפָה בִּמְשָׁפָה: מַעֲמַקְתָּם אָכְרָבָה

רֶבֶצֶן בְּכָלָה הַרְכָּזָה שָׁלוֹחַ שֵׁם וְעָשֵׂה אֵלֶּה צוֹעָמָה

בְּכָלָה הַרְכָּזָה אָכְרָבָה עָשֵׂר נַחֲמָה: מַעֲמַקְתָּם הָפֵרְדָּה לְעַל הַכְּבָשִׁים לְעַל הַכְּבָשִׁים בַּמַּכְסֵפָה בִּמְשָׁפָה: מַעֲמַקְתָּם אָכְרָבָה עָשֵׂר נַחֲמָה: מַעֲמַקְתָּם הָפֵרְדָּה לְעַל הַכְּבָשִׁים לְעַל הַכְּבָשִׁים בַּמַּכְסֵפָה בִּמְשָׁפָה: מַעֲמַקְתָּם אָכְרָבָה

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
For Hol Ha-mo’ed Sukkot —

When Hol Ha-mo’ed Sukkot falls on a weekday, we read about the various offerings of the interim days of Sukkot. On each day of Hol Ha-mo’ed we call up four aliyyot. We read one paragraph for each of the first three aliyyot and repeat the first two of these paragraphs for the fourth aliyyah.

Fourth day of Hol Ha-mo’ed

Numbers 29:26-34 — בַּכּוֹךָ וּרְאוּשָׁה

The Torah reading for Hoshana Rabbah is also taken from Numbers, chapter 29 — the first three aliyyot are the same as those above and the fourth consists of the second and third paragraph read together.

A guide to the Shaharit Service for Hoshana Rabbah may be found in Siddur Sim Shalom for Shabbat and Festivals, page 205.
For Hol Ha-mo’ed Pesah — שמות פרק יג

We read from two Torah scrolls. The first three aliyyot, read from the first scroll, consist of a different portion on each interim weekday. The fourth aliyyah, read from the second scroll, is the same on each day. It describes the offerings of that day in the Temple.

First weekday — Exodus 13:1-16

On the first weekday of Hol Ha-mo’ed Pesah, we read about the redemption of the firstborn, a rite that recalls the Exodus from Egypt.
For Ḥol Ha-mo’ed Pesah —

Second weekday

Exodus 22:24-23:19 — שמות פרק כב

On the second weekday of Ḥol Ha-mo’ed Pesah, the reading outlines the observances of the Festivals and points to the plight of the needy and the stranger. This association is consistent with the invitation in the Hagaddah: “Let all who are hungry come eat.”
ברית - בומר מרים ביהי – 28:19-25

primitive biblical Hebrew text

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
For Hol Ha-mo’ed Pesah —

Third weekday — Exodus 34:1-26

On the third weekday of Hol Ha-mo’ed Pesah (unless it is the last day of Hol Ha-mo’ed), the Torah portion emphasizes the theme of God’s forgiveness, traditionally associated with Hol Ha-mo’ed.

When Shabbat falls on Hol Ha-mo’ed, this reading is omitted.

Continued on the next page.
For Hol Ha-mo'ed Pesah —

Last day — Numbers 9:1-14

On the last day of Hol Ha-mo'ed Pesah, the reading describes Pesah Sheni, the substitute Pesah sacrifice that was offered in the wilderness one month after Pesah for those unable to participate at the proper time.

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
For Hanukkah — חנוכה

Numbers 7:1-8:4 — כומס פרק ז

The rededication of the Temple, which took place on Hanukkah, brings to mind the offerings of the tribes of Israel when the Mishkan was dedicated in the desert. Some read the first two aliyyot as one and divide the third into two short aliyyot of three verses each.

First day

וְאֶלֶף בֹּקֶץ

לָחֳנוֹן

The following is the weekly parshah according to the dates of Chanukah. The first two aliyyot are read together, and the third is divided into two short aliyyot of three verses each.

לא לָחֳנוֹן

The rededication of the Temple, which took place on Hanukkah, brings to mind the offerings of the tribes of Israel when the Mishkan was dedicated in the desert. Some read the first two aliyyot as one and divide the third into two short aliyyot of three verses each.

First day

וְאֶלֶף בֹּקֶץ

לָחֳנוֹן

The following is the weekly parshah according to the dates of Chanukah. The first two aliyyot are read together, and the third is divided into two short aliyyot of three verses each.

לָחֳנוֹן

The rededication of the Temple, which took place on Hanukkah, brings to mind the offerings of the tribes of Israel when the Mishkan was dedicated in the desert. Some read the first two aliyyot as one and divide the third into two short aliyyot of three verses each.

First day

וְאֶלֶף בֹּקֶץ

לָחֳנוֹן

The following is the weekly parshah according to the dates of Chanukah. The first two aliyyot are read together, and the third is divided into two short aliyyot of three verses each.

לָחֳנוֹן

The rededication of the Temple, which took place on Hanukkah, brings to mind the offerings of the tribes of Israel when the Mishkan was dedicated in the desert. Some read the first two aliyyot as one and divide the third into two short aliyyot of three verses each.
On each other day of Hanukkah we call three aliyot
(except on Rosh Hodesh; see page 336):

first aliyah — the first three verses of that day’s offering;
second aliyah — the remaining verses of that day’s offering;
third aliyah — all of the next day’s offering.

Second day

Third day

Fourth day

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
For Ihanukkah — הלנכה

Fifth day

ויי ה' könnte שמחת שעון ושprimaryKey קרויה: قنا בר

שברקע את שלושה קוראים ממקהלת לוחק אחר כלב

שהביאה כל אחד שלושה ש_Destroyו קלה כללו בשום لماיה

פל את הכתוב המלוכלך ויה

Sixth day (Rosh Hodesh — see page 336)

ויי ה' könnte שמחת שעון וש primaryKey קרויה: قنا בר

שברקע את שלושה קוראים ממקהלת לוחק אחר כלב

שהביאה כל אחד שלושה ש_Destroyו קלה כללו בשום لماיה

פל את הכתוב המלוכלך ויה

Seventh day (On Rosh Hodesh, see page 336)

ויי ה' könnte שמחת שעון וש primaryKey קרויה: قنا בר

שברקע את שלושה קוראים ממקהלת לוחק אחר כלב

שהביאה כל אחד שלושה ש_Destroyו קלה כללו בשום لماיה

פל את הכתוב המלוכלך ויה
On the eighth day of Hanukkah:

first aliya — the first three verses of that day’s offering
second aliya — the remaining verses of that day’s offering
third aliya — the verses which describe the rest of the gifts brought for the dedication of the Mishkan, followed by a depiction of the menorah.

Eighth day

Gifts of subsequent days

Continued on the next page.
קריאת התורה לוחה

הån תבשך עשה נבך שלמא קנה אלוהים ואל הרע,igs גוספ הכנף אお話: ש"ת פ"א ו"כג פ"א שלמא

הån תבשך עשה נבך שלמא קנה אלוהים ואל הרע,igs גוספ הכנף אお話: ש"ת פ"א ו"כג פ"א שלמא

Some omit the following paragraph.
For Rosh Hodesh Tevet —

Rosh Hodesh Tevet always falls during Hanukkah, on either one day or two. On those days we read from two Torah scrolls. The first three aliyyot — the reading for Rosh Hodesh — are read from the first scroll. The fourth aliyyah — the paragraph appropriate to that day of Hanukkah — is then read from the second scroll.

Numbers 28:1-15 —

The complete offering of the sixth or seventh day may be found on page 333.
For Purim — לפורים
Exodus 17:8-16 — שמות פרק י"ז

On Purim we focus on Amalek, the epitome of evil, who attacked Israel's frail and infirm strugglers in the wilderness. Amalek’s descendant, Haman, sought to complete the annihilation of the Jews, as related in Megilat Esther.
For Tishah B'Av (Shaḥarit) —

Deuteronomy 4:25-40 —

The Torah reading on Tishah B'Av warns of the dire consequences of idolatry, including exile. This prophecy is softened by Moses’ promise of the people's eventual return to the promised land.
Haftarah for Tishah B’Av — 
(Shacharit) — 
Jeremiah 8:13-9:23 — 

Jeremiah foretells Israel’s destruction and the great weeping and wailing that arises. This dark prophecy is relieved in the last two verses when the prophet calls to mind God’s compassion, offering a measure of hope.

Continued on the next page.
For a Public Fast — 
(Shaharit and Minhah) — (דמשיר את הנחָה)
and Tishah B’Av — לְחָשת בֶּבֶן
(Minhah) — (רַחֲבָּה)

Exodus 32:11-14 and 34:1-10

Shemah Pardek Lev — שֵׁמֶחַ פֶּרֶךְ לֶב

On a public fast we emphasize God’s forgiveness and willingness to give us a second chance, represented by the second set of tablets. It is traditional for the reader to pause and for the congregation to chant the highlighted verses before the reader continues.
Haftarah for a Public Fast — (Minhah) — (מגן)
and Tishah B’Av — (Minhah) — (מגן)
Isaiah 55:6-56:8 — (משיח)

The prophetic selection, from Isaiah, urges repentance and living justly in the service of God.
In this portion of his final address to the people, Moses promises success, under God's guidance, in a fruitful land. This promise is appropriate to the celebration of the return to the land of Israel.

In Israel, the Masorah Movement reads Deuteronomy 26:1-11.
TORAH READINGS FOR WEEKDAYS

Siddur Sim Shalom for Weekdays
Copyright © 2002 by the Rabbinical Assembly
Haftarah for Yom Ha-atzma’ut –

The prophet offers a messianic vision of the ingathering of the exiles in a redemption reminiscent of the Exodus from Egypt. The haftarah ends exultantly, resounding with praise of God.

פֶּה הָא כְּבָדָא חוֹדֵשׁ לְעַבָּדָא נָגֶפֶת וּלְגַזְר פִּי. יְאִשׁ בַּעֲדוֹת נֵרָלָא. אַחַת וּבֵין הַגַּזְר יִרְשְׁלָא: פֶּה הָא כְּבָדָא חוֹדֵשׁ לְעַבָּדָא נָגֶפֶת וּלְגַזְר פִּי. יְאִשׁ בַּעֲדוֹת נֵרָלָא.

The prophet offers a messianic vision of the ingathering of the exiles in a redemption reminiscent of the Exodus from Egypt. The haftarah ends exultantly, resounding with praise of God.

Continued on the next page.