

## Shacharit (Morning Service)

*The following passage praises God's creation and majesty.*

**Nishmat Kol Chai- (Siddur Sim Shalom, pages 104-105)**

נְשִׁמַת כָּל חַי, תְּבָרַךְ אֶת שְׁמֶךָ יְיָ אֱלֹהֵינוּ וְרוּחַ כָּל בָּשָׂר

Nishmat kol chai t'va-rech et shim-cha Adonai Elo-heynu v'ruach kol bassar

תְּפָאֵר וּתְרוֹמֵם זְכָרְךָ מִלְּפָנֶיךָ תָּמִיד, מִן הָעוֹלָם וְעַד הָעוֹלָם אֲתָהּ אֵל

T'fa-er u-t'romem zich-r'cha mal-keynu tamid min ha-olam v'ad ha-olam ata el

וּמִבְּלִעְדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ, פּוֹדֶה וּמַצִּיל וּמַפְרִיֵס וּמְרַחֵם

U-mi-bal-adecha eyn lanu melech go-eyl u-moshia podeh u-matzil u-m'farnes u-m'rachem

בְּכֹל עֵת צָרָה וְצוּקָה. אֵין לָנוּ מֶלֶךְ אֱלֹהֵי אֲתָהּ

B'chol eyt tzara v'tzuka eyn lanu melech ela ata

אֱלֹהֵי הָרֵאשׁוֹנִים וְהָאַחֲרוֹנִים, אֱלֹהֵי כָּל בְּרִיּוֹת, אֲדוֹן כָּל תּוֹלְדוֹת

Elohey ha-rishonim v'ha-acharonim eloha kol b'riyot aadon kol toladot

הַמְהַלֵּל בְּרֹב הַתִּשְׁבָּחוֹת, הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד, וּבְרִיּוֹתָיו בְּרַחֲמִים

Ha-m'hulal b'rov ha-tish-bachot ha-m'naheg olamo b'chesed u-v'riyotav b'rachamim

וַיִּי לֹא יָנוּם וְלֹא יִישָׁן, הַמְעוֹרֵר יְשׁוּנִים וְהַמְקִיץ נִרְדָּמִים

Vadonai lo yanum v'lo yishan ha-m'orer y-shey-nim v'-ha-mey-kitz nirdamim

וְהַמְשִׁיחַ אֱלֵמִים, וְהַמְתִּיר אֲסוּרִים, וְהַסּוֹמֵךְ נוֹפְלִים

V'ha-mey-siach il-mim v'ha-matir asurim v'-ha-someych nof-lim

Nishmat Kol Chai/The Soul of All Life

The breath of all that lives praises You, Adonai our God. The force that drives all flesh exalts You, our Sovereign, always. Transcending space and time, You are God. Without You we have no one to rescue and redeem us, to save and sustain us, to show us mercy in disaster and distress. Ruler of all ages, God of all creatures, endlessly extolled, You guide the world with kindness, its creatures with compassion. Adonai, who neither slumbers nor sleeps, You stir the sleeping, give voice to the speechless, free the fettered, support the falling...

וְהִזְקֶךָ כְּפּוֹפִים, לָךְ לְבַדְּךָ אֲנַחְנוּ מוֹדִים. אֵלּוּ פִּינוּ מְלֵא שִׁירָה כִּיִּם

V'ha-zokef k'fufim l'cha l'va-decha anachnu modim ilu finu ma-ley shira keyam

וְלִשְׁוֹנֵנוּ רִנָּה כְּהַמוֹן גָּלִיו, וְשִׁפְתוֹתֵינוּ שֹׁבַח כְּמִרְחָבֵי רְקִיעַ

U-l'shoney-nu rina ka-hamon galav v'sif-to-teynu shevach k'mer-cha-vey rakia

וְעֵינֵינוּ מְאִירוֹת כְּשֶׁמֶשׁ וְכִיָּרֵחַ, וְיָדֵינוּ פְּרוֹשׁוֹת כְּנִשְׂרֵי שָׁמַיִם

V'ey-neynu m'irov ka-shemesh v'cha-ya-rey-ach v'ya-daynu p'ru-sot k'nish-rey shameyim

וְרַגְלֵינוּ קְלוֹת כְּאֵילוֹת, אֵינן אֲנַחְנוּ מִסְפִּיקִים

V'rag-leynu kalot ka-eyalot eyn anachnu mas-pikim

לְהוֹדוֹת לָךְ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

L'hodot l'cha Adonai Elo-heynu vey-lohey avoteynu

וּלְבָרְךָ אֵת שְׁמֶךָ עַל אַחַת מֵאַלְפֵי אֶלְפֵי אֶלְפִים וְרִבֵּי רַבְבוֹת פְּעָמִים

U-l'va-rech et sh'mecha al achat mey-alef elef al-fey alafim v'ri-bey r'avot p'amim

הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מִמִּצְרַיִם גְּאֻלְתָּנוּ יְיָ אֱלֹהֵינוּ

Ha-tovot she-asita im avoteynu v'imanu mi-mitz-reyim g'al-tanu Adonai Elo-heynu

וּמִבֵּית עֲבָדִים פְּדִיתָנוּ, בְּרַעַב זָנַתָּנוּ, וּבְשָׂבַע כָּלְכַלְתָּנוּ

U-mi-beyt avadim p'di-tanu b'ra-av zan-tanu u-v'sava kil-kal-tanu

מִחֶרֶב הִצַּלְתָּנוּ, וּמִדֶּבֶר מִלְטָתָנוּ, וּמִחֲלָיִם רָעִים וּנְאֻמָּנִים דִּלִּיתָנוּ

Mey-cherev hi-tzal-tanu u-mi-dever mi-la-t'tanu u-mey-chala-yim ra-im v'ne-e-manim di-li-tanu

and raise those bowed down. You alone do we acknowledge.

Could song fill our mouth as water fills the sea and could joy flood our tongue like countless waves-

Could our lips utter praise as limitless as the sky and could our eyes match the splendor of the sun-

Could we soar with arms like an eagle's wings and run with gentle trace, as the swiftest deer-

Never could we fully state our gratitude for one ten-thousandth of the lasting love that is Your precious blessing, dearest God, granted to our ancestors and to us.

From Egypt You redeemed us, from the house of bondage You delivered us. In famine You nourished us; in prosperity You sustained us. You rescued us from the sword, protected us from pestilence, and saved us from severe and lingering disease.

עַד הִנֵּה עֲזָרוֹנוּ רַחֲמֶיךָ, וְלֹא עֲזָבוֹנוּ חֶסְדֶיךָ וְאֵל תִּטְשֵׁנוּ יְיָ אֱלֹהֵינוּ לְנֶצַח

Ad hey-na aza-runu racha-mecha v'lo aza-vunu chasa-decha v'al tit-sheynu Adonai Elo-heynu  
la-netzach

עַל כֵּן אֲבָרִים שְׁפִלַּגְתָּ בָנוּ, וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַתָּ בְּאֵפֵינוּ

Al keyn ey-varim she-pilag-ta banu v'ruach u-n'shama she-na-fachta b'a-peynu

וְלִשׁוֹן אֲשֶׁר שִׁמַּתָּ בְּפִינוּ. הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרֻ

V'lashon asher sam-ta b'finu heyn heym yodu vi-var-chu vi-sha-b'chu vi-fa-er

וַיְרוֹמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת שִׁמְךָ מִלְּכָנוּ

Vi-ro-m'mu v'ya-a-ri-tzu v'yak-dishu v'yam-lichu et shim-cha mal-keynu

כִּי כָל פֶּה לְךָ יוֹדֶה, וְכָל לָשׁוֹן לְךָ תִּשְׁבַּע, וְכָל בֶּרֶךְ לְךָ תִּכְרַע

Ki chol peh l'cha yodeh v'chol lashon l'cha ti-shava v'chol berech l'cha tich-ra

וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לְבָבוֹת יִירָאוּךָ

V'chol koma l'fa-necha tish-ta-chaveh v'chol l'va-vot yi-ra-ucha

וְכָל קָרֵב וְכִלְיֹת יִזְמְרוּ לְשִׁמְךָ. כַּדָּבָר שֶׁכָּתוּב

V'chol kerev u-ch'la-yot y'zam-ru li-sh'mecha ka-davar she-katuv

כָּל עֲצָמוֹתַי תֹּאמְרָנָה יְיָ מִי כָמוֹךָ. מַצִּיל עֲנִי מִחֲזַק מִמֶּנּוּ

Kol atz-mo-tai to-marna Adonai mi cha-mocha matzil oni mey-chazak mi-menu

וְעֲנִי וְאֲבִיּוֹן מִגְזֵלוֹ

V'oni v'ev-yon mi-goz-lo

To this day Your compassion has sustained us; Your kindness has not forsaken us. Never abandon us, Adonai, our God.

These limbs that You formed for us, this spirit You breathed into us, this tongue You set in our mouth, must laud, praise, extol, sing, and exalt Your holiness and sovereignty. Every mouth shall extol You, every tongue shall pledge devotion. Every knee shall bend to You, every back shall bow to You, every heart shall revere You, every fiber of our being shall sing of Your glory. As the psalmist sang:

“All of my bones exclaim: Adonai, who is like You, saving the weak from the powerful, the needy from those who would prey on them?”

& מי ידמה לך, ומי ישוה לך ומי יעריך לך

Mi yid-meh lach u-mi yish-veh lach u-mi ya-arach lach

האל הגדול הגבור והנורא, אל עליון קנה שמים וארץ

Ha-eyl ha-gadol ha-gibor v'ha-nora eyl el-yon koneh shameyim va-aretz

נהללך ונשבחך ונפאריך ונברך את שם קדשך

N'ha-lel-cha u-n'sha-bey-cha-cha u-n'fa-ercha u-n'va-rech et sheym kod-shecha

כאמור, לדוד, ברכי נפשי את יי, וכל קרבי את שם קדשו

Ka-amur l'David bar-chi naf-shi et Adonai v'chol k'ra-vai et sheym kod-shi

האל בתעצמות עזך, הגדול בכבוד שמך

Ha-el b'ta-a-tzu-mot u-zecha ha-gadol bi-ch'vod sh'mecha

הגבור לנצח והנורא בנוראותיך. המלך היושב על כסא רם ונשא

Ha-gibor la-netzach v'ha-nora b'nor-o-techa ha-melech ha-yoshev al ki-sey ram v'nisa

*With the recitation of Shocheyn Ad (God inhabits eternity, sacred and exalted), the Shacharit/morning service has begun.*

& שוכן עד, מרום וקדוש שמו: וכתוב, רננו צדיקים ביי

Sho-cheyn ad marom v'kadosh sh'mo v'cha-tuv ra-n'nu tza-dikim ba-donai

לישרים נאווה תהלה. בפיי ישרים תתהלל. ובדברי צדיקים תתברך

La-y'sharim na-va t'hila b'fi y'sharim tit-halal u-v'div-rey tzadikim tit-barach

Who can equal You? Who can be compared to You - great, mighty, awesome, exalted God, Creator of the heavens and the earth? We extol You even as David sang: "Praise Adonai, my soul; let every fiber of my being praise God's holy name."

You are God through the vastness of Your power, great through the glory of Your name, mighty forever, awesome through Your awesome works. You are sovereign, enthroned supreme.

*With the recitation of this passage, the Shacharit/morning service has begun:*

God, sacred and exalted, inhabits eternity.

As the psalmist has written:

"Rejoice in Adonai, you righteous.

It is fitting for the upright to praise God."

By the mouth of the upright are You extolled,  
by the words of the righteous are You praised,

ובלשון חסידים תתרומם. ובקרוב קדושים תתקדש

U-vil-shon chasidim tit-romam u-v'kerev k'doshim tit-kadash

**Siddur Sim Shalom, page 105**

ובמקהלות רבבות עמך בית ישראל, ברנה יתפאר שמך מלכנו

U-v'makalot ri-v'vot am-cha beyt yis-ra-eyl b'rina yit-pa-ar shim-cha mal-keynu

בכל דור ודור, שפן חובת כל היצורים

B'chol dor va-dor she-keyn chovat kol ha-y'tzurim

לפניך יי אלהינו, ואלהי אבותינו

L'fanecha Adonai Elo-heynu vey-lo-hey avo-teynu

& להודות להלל לשבח לפאר לרוימם להדר לברך לעלה ולקלס

L'hodot l'ha-lel l'sha-bey-ach l'fa-er l'ro-meym l'hader l'varech l'aley u-l'ka-les

על כל דברי שירות ותשבחות דוד בן ישי עבדך משיחה

Al kol div-rey shirot v'tish-ba-chot David ben yi-shai av-decha m'shi-che-cha

**RISE (Siddur Sim Shalom, page 106)**

ישתבח שמך לעד מלכנו, האל המלך הגדול והקדוש בשמים ובארץ

Yish-ta-bach shim-cha la-ad mal-keynu ha-eyl ha-melech ha-gadol v'ha-kadosh ba-shameyim  
u-va-aretz

כי לך נאה, יי אלהינו ואלהי אבותינו: שיר ושבחה, הלל וזמרה

Ki l'cha na-eh Adonai Elo-heynu vey-lo-hey avo-teynu shir u-sh'va-cha halel v'zimra

By the tongue of the faithful are You acclaimed,

in the soul of the saintly are You hallowed.

Among assembled throngs of the House of Israel Your name shall be glorified in song, our Sovereign, in every generation. For it is the duty of all creatures, Adonai our God and God of our ancestors, to acclaim, laud, and glorify You- extolling, exalting, to add our own praise to the songs of David, Your annointed servant.

*RISE*

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,

עז ומְשָׁלָה, נְצַח, גְּדֻלָּה וּגְבוּרָה, תְּהִלָּה וְתַפְאֵרֶת, קְדוּשָׁה וּמְלָכוּת  
Oz u-mem-shala netzach g'dula u-g'vura t'hila v'tif-eret k'dusha u-mal-chut

‫& בְּרָכוֹת וְהוֹדָאוֹת מְעַתָּה וְעַד עוֹלָם

B'rachot v'ho-da-ot mey-ata v'ad olam

‫בָּרוּךְ אַתָּה יְיָ, אֵל מֶלֶךְ גָּדוֹל בַּתְּשׁוּבָה, אֵל הַהוֹדָאוֹת

Baruch ata Adonai eyl melech gadol ba-tish-bachot eyl ha-ho-da-ot

‫אֲדוֹן הַנִּפְלְאוֹת, הַבוֹחֵר בְּשִׁירֵי זִמְרָה, מֶלֶךְ, אֵל, חֵי הָעוֹלָמִים

Adon ha-nif-la-ot ha-bocher b'shi-rey zimra melech eyl chey ha-olamim

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.

## Half Kaddish (Chatzi Kaddish)

*The “half-kaddish” serves the purpose of marking a transition in the service.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא כְרַעוּתֵיהּ

Yit-gadal v'yit-kadash sh'mey raba b'ol-ma di-v'ra chi-r'u-tey

וְיַמְלִיךְ מַלְכוּתֵיהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

V'yam-lich mal-chu-tey b'cha-yey-chon u-v'yo-mey-chon u-v'cha-yey d'chol beyt yis-ra-eyl

בְּעֻגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן

Ba-agala u-viz'man kariv v'im-ru amen

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמַיָּא

Y'hey sh'mey raba m'varach l'alam u-l'al-mey al-meya

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא

Yit-barach v'yish-tabach v'yit-pa-ar v'yit-romam v'yit-na-sey

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא

V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha b'rich hu

לְעֻלָּא מִן כּוֹל בִּרְכַתָּא וְשִׁירַתָּא תִּשְׁבַּחְתָּא וְנַחֲמַתָּא, דְאָמִירָן בְּעֻלְמָא, וְאָמְרוּ אָמֵן

L'eyla min kol bir-chata v'shi-rata tush-b'chata v'ne-che-mata da-a-miran b'alma v'imru amen.

## Half Kaddish

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:*

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.

## Barechu- Siddur Sim Shalom, page 107- RISE

*The Barechu is the formal call to prayer. Congregational prayer began with the recitation of Biblical passages and other liturgical poems. But the service makes a transition here to the reading of the Shema and its attendant blessings (what the sages deemed the “required elements” of prayer). This transition is marked by calling the congregation to order with the recitation of the Barechu.*

*The word “Baruch” has been translated as “bless” and “praise.” But it may seem awkward for humans to bless God. Additionally, the Hebrew word for praise is “halel.” Rabbi Elliot Dorph has suggested that “Baruch” can be understood to mean “to acknowledge” or “to affirm”. Some scholars trace the word “Baruch” to “berech,” the Hebrew word for knee. Humans commonly acknowledge the sovereignty of a monarch or of the Divine on bended knee. When we recite a blessing containing the word “Baruch” or “Barechu” we acknowledge the existence of God and affirm the sovereignty of the Divine.*

**Leader recites:**

בְּרַחוּ אֶת יְיָ הַמְּבֹרָךְ:

Bar'chu et Adonai ha-m'vorach

**Congregation responds with these words, which the leader then repeats:**

בְּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch Adonai ha-mevorach l'olam va-ed

## First Blessing Before the Recitation of the Shema

*This blessing, the first of two passages recited before the Shema, praises God for the work of creation and the majesty and beauty of the world. The key to the blessing is the reference to light. Light is the centerpiece of creation and is the first thing created by God. Light is also used as a metaphor for human enlightenment, symbolized by our acceptance of Torah.*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, יוֹצֵר אוֹר, וּבוֹרֵא הַשֶּׁמֶשׁ, עֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת הַכּוֹל:

Baruch ata Adonai Eloheynu melech ha-olam yotser or, u-rovey choshech, oseh shalom u-vorey et ha-kol

*Leader recites:*

Praise the Lord, Source of all blessing.

*Congregation responds with these words, which the leader repeats:*

Praised be the Lord, Source of all blessing, forever.

*First blessing before the recitation of the Shema begins here:*

Praised are You, Lord our God, Ruler of the universe, who forms light and creates darkness, who ordains the harmony of all creation.

הכל יודוך, והכל ישבחוך, והכל יאמרו אין קדוש כִּי?

Ha-kol yo-ducha v'ha-kol y'shab-chu-cha yom-ru eyn kadosh ka-donai

הכל ירוממוך סלה, יוצר הכל: האל הפותח בכל יום דלתות שערי מזרח

Ha-kol y'ro-m'mucha sela yotzer ha-kol ha-eyl ha-po-teyach b'chol yom dal-tot sha-a-rey  
mizrach

ובוקע חלונֵי רקיע מוציא חמה ממקומה, ולבנה ממכון שבתה

U-vo-key-a cha-lo-ney rakia motzi chama mi-m'koma u-l'vana mi-m'chon shiv-ta

ומאיר לעולם כלו וליושביו, שברא במדת הרחמים

U-mey-ir la-olam kulo u-l'yosh-vav she-bara b'midat ha-ra-chamim

המאיר לארץ ולדרים עליה ברחמים

U-mey-ir la-aretz v'la-darim ale-ha b'ra-chamim

ובטובו מחדש בכל יום תמיד מעשה בראשית

U-v'tuvo m'cha-daysh b'chol yom tamid ma-asey v'rey-shit

המלך המרום לבדו מאז. המשבח והמפאר והמתנשא מימות עולם

Ha-melech ha-m'romam l'vado mey-az ha-m'shu-bach v'ha-m'fo-ar v'ha-mit-na-sey mimot  
olam

אלהי עולם, ברחמיה הרבים רחם עלינו. אדון עזנו צור משגבנו

Elo-hey olam b'ra-cha-mecha ha-rabim rachem aleynu adon u-zeynu tzur mis-ga-beynu

מגן ישענו, משגב בעדנו אין כערךך ואין זולתך

Ma-geyn yis-eynu mis-gav ba-a-daynu eyn k'er-kecha v'eyn zula-techa

All creatures praise You; all declare: “There is none holy as Adonai.” All exalt You, Creator of all, God who daily opens the gates of the heavens, the casements of the eastern sky- bringing forth the sun from its dwelling place, the moon from its abode, illumining the whole world and its inhabitants whom You created with mercy. You illumine the earth and its creatures with mercy; in Your goodness, day after day, You renew creation. Uniquely exalted since earliest time, enthroned amidst praise and prominence since the world began- eternal God, with Your manifold mercies continue to love us, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold. Incomparable, inimitable, peerless and singular, Adonai our God, You are our sovereign-

אָפּס בּלְתֵךְ, וּמִי דּוֹמֵה לָךְ: אֵין כְּעֶרְכֶךָ יְיָ אֱלֹהֵינוּ, בְּעוֹלָם הַזֶּה

Efes bil-techa u-mi domeh lach eyn k'er-kecha Adonai Elo-heynu ba-olam ha-zeh

וְאֵין זוּלַתְךָ מְלַכְנוּ לְחַיֵי הָעוֹלָם הַבָּא

V'eyn zulat-cha mal-keynu l'cha-yey ha-olam ha-ba

& אָפּס בּלְתֵךְ גּוֹאֲלֵנוּ לִימּוֹת הַמְּשִׁיחַ. וְאֵין דּוֹמֵה לָךְ מוֹשִׁיעֵנוּ לְתַחֲיַת הַמֵּתִים

Efes bil-t'cha go-a-leynu limot ha-ma-shiach v'eyn domeh l'cha mo-shi-eynu li-t'chayat ha-meytim

### El Adon- Siddur Sim Shalom, page 108

*El Adon, also an alphabetic acrostic poem, continues the theme of praising God for the gift of creation. The prayer refers to the brilliance of the sun, moon and stars and attributes to God mercy, love, glory and splendor for having created such a world.*

אֵל אֲדוֹן עַל כָּל הַמַּעֲשִׂים, בְּרוּךְ וּמְבָרָךְ בְּפִי כָּל נִשְׁמָה

El adon al kol ha-ma'asim, baruch u-mevorach b'fi kol neshama

גְּדֹלוֹ וְטוּבוֹ מְלֵא עוֹלָם, דַּעַת וְתְבוּנָה סְבִיבֵי אוֹתוֹ

Godlo ve-tuvo maley olam, da'at u-t'vuna sov'vim oto

הַמְתַּגָּאָה עַל חַיּוֹת הַקֹּדֶשׁ וְנִהְדָּר בְּכַבּוֹד עַל הַמְרַכְבָּה

Ha-mitga-eh al cheyot ha-kodesh ve-nedar be-chavod al ha-merkava

זְכוּת וּמִישׁוֹר לְפָנַי כְּסָאוֹ, חֶסֶד וְרַחֲמִים לְפָנַי כְּבוֹדוֹ

Zechut u-mishor lifney chiso, chesed ve-rachamim lifney che-vodo

טוֹבִים מְאוּרוֹת שֶׁבָּרָא אֱלֹהֵינוּ, יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁכֵּל

Tovim me-orot she-bara eloheynu, ye-tzaram be-da'at be-vina u-v'haskel

incomparable in this world, inimitable in the world to come, peerless Redeemer  
in the days of the Messiah, singular in assuring life immortal.

**El Adon- Siddur Sim Shalom, page 108**

God is Lord of all creation,

And praised by every soul;

God's greatness and goodness fill the universe;

Knowledge and wisdom surround God's presence.

God is exalted over all celestial beings,

Adorned in glory above the heavenly chariot.

Equity and uprightness stand before God's throne;

Love and mercy glorify God's presence.

How goodly are the luminaries created by God,

Who fashioned them with knowledge, wisdom, and skill,

כַּח וּגְבוּרָה נָתַן בָּהֶם, לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תְּבִיל

Koach u-g'vura natan bahem, lih'yot moshlim be-kerev teyvel

מְלֵאִים זִיו וּמְפִיקִים נֹגָה, נֶאֱחָה זִיוֹם בְּכֹל הָעוֹלָם

Me-ley'im ziv u-mefikim noga, na-eh zivam be-chol ha-olam

שְׂמֵחִים בְּצֵאתָם וְשָׁשִׁים בְּבוֹאָם, עֹשִׂים בְּאֵימָה רִצּוֹן קוֹנָם

S'mey-chim be-tzey-tam v'sasim b'vo-am, osim b'eyma r'tzon konam

פָּאֵר וְכָבוֹד נֹתְנִים לְשִׁמּוֹ, צְהֵלָה וְרִנָּה לְזִכָּר מַלְכוּתוֹ

P'er v'chavod not-nim lishmo, tzo-hala v'rina l'zey-cher malchuto

קָרָא לְשֶׁמֶשׁ וַיִּזְרַח אֹר, רָאָה, וְהִתְקִין צוּרַת הַלְּבָנָה

Kara la-shemesh va-yizrach or, ra-a v-hit-kin tzurat ha-l'vana

שִׁבַּח נֹתְנִים לוֹ כָּל צְבָא מְרוֹם

Shevach notnim lo kol tz'va marom

תְּפִאֶרֶת וְגִדְלָה, שְׂרָפִים וְאוֹפָנִים וְחִיּוֹת הַקֹּדֶשׁ

Tiferet u-g'dula, serafim v'ofanim v'cheyot ha-kodesh

Endowing them with energy and power,

That they might have dominion over the world.

Full of splendor, they sparkle with brightness;

Beautiful is their radiance throughout the world.

They rejoice in their rising and exult in their setting.

Reverently fulfilling the will of their Creator.

Glory and honor they render to God's name;

In joyous song God's rule they acclaim;

God called to the sun and it sent forth light;

Skillfully God fashioned the form of the moon.

The heavenly hosts give praise to God,

Whose greatness the celestial beings proclaim.

(Siddur Sim Shalom, page 109) *The expression of gratitude for God's creation continues:*

לְאֵל אֲשֶׁר שָׁבַת מִכָּל הַמַּעֲשִׂים, בַּיּוֹם הַשְּׁבִיעִי הַתְּעֵלָה

La-eyl asher shavat mi-kol ha-ma-asim beyom ha-sh'vi-i hit-ala

וַיֵּשֶׁב עַל כִּסֵּא כְבוֹדוֹ, תִּפְאֶרֶת עֲטָה לְיוֹם הַמְּנוּחָה

V'yashav al ki-sey ch'vodo tif-eret ata l'yom ha-m'nucha

עֲנֵג קָרָא לְיוֹם הַשַּׁבָּת. זֶה שֶׁבַח שֶׁל יוֹם הַשְּׁבִיעִי

Oneg kara l'yom ha-shabat zeh she-vach shel yom ha-sh'vi-i

שֶׁבוּ שָׁבַת אֵל מִכָּל מְלֹאכְתּוֹ, וַיּוֹם הַשְּׁבִיעִי מִשַּׁבַּח וְאוֹמֵר

She-bo shavat eyl mi-kol m'lach-to v'yom ha-sh'vi-i m'sha-bey-ach v'omer

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, טוֹב לְהוֹדוֹת לַיְי

Mizmor shir l'yom ha-shabat tov l'hodot ladonai

לְפִיכֶן יִפְאָרוּ וַיְבָרְכוּ לְאֵל כָּל יִצְוֵרָיו

L'fi-chach y'fa-a-ru vi-var-chu la-eyl kol y'tzu-rav

שֶׁבַח יְקָר וְגִדְלָה וְכְבוֹד יִתְּנוּ לְאֵל מֶלֶךְ יוֹצֵר כָּל

Shevach y'kar u-g'dula v'chavod yit-nu la-eyl melech yotzer kol

הַמְּנַחֵל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקֹדֶשְׁתּוֹ, בַּיּוֹם שַׁבַּת קֹדֶשׁ

Ha-man-chil m'nu-cha l'amo yis-ra-eyl bi-k'dushato b'yom shabat kodesh

שִׁמְךָ יי אֱלֹהֵינוּ יִתְקַדֵּשׁ, וְזִכְרֶךָ מִלְּכֵנוּ יִתְפָּאֵר

Shim-cha Adonai Elo-heyenu yit-ka-dash v'zich-r'cha mal-keynu yit-pa-ar

*The expression of gratitude for God's creation continues:*

To God, who completed the work of creation on the seventh day and ascended His glorious throne. God robed the day of rest in beauty, calling Shabbat a delight. God ceased all His labors on Shabbat; that is its distinction. The seventh day itself hymns praise to God: "A Song for Shabbat: It is good to acclaim Adonai."

Let all God's creatures likewise sing His praise. Let them honor their Sovereign, Creator of all, who in holiness grants rest and repose for His people Israel on the holy Shabbat. In the heavens above and on earth below shall Your name be hallowed and acclaimed, Adonai our God.

בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת

Ba-shameyim mi-ma-al v'al ha-aretz mi-tachat

תִּתְּבָרַךְ מוֹשִׁיעֵנוּ עַל שִׁבְחַ מַּעֲשֵׂה יְדֵיךָ

Tit-barach mo-shi-eynu al shevach ma-a-sey yadecha

וְעַל מְאֹרֵי אֹר שְׁעֵשִׂית יִפְאָרוּךְ סֵלָה

V'al m'orey or she-asi-ta y'fa-arucha sela

**Siddur Sim Shalom, page 110:**

תִּתְּבָרַךְ צוּרֵנוּ מִלְּכָנוּ וְגֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים

Tit-barach tzu-reynu mal-keynu v'go-a-leynu bo-rey k'do-shim

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְּכָנוּ, יוֹצֵר מְשֻׁרְתִּים

Yish-ta-bach shim-cha la-ad mal-keynu yo-tzer m'shar-tim

וְאֲשֶׁר מְשֻׁרְתָיו כָּלָם, עוֹמְדִים בְּרוּם עוֹלָם, וּמְשֻׁמֵּיעִים בִּירְאָה יַחַד בְּקוֹל

Va-asher m'shar-tav kulam omdim b'rum olam u-mash-mi-im b'yir-a yachad b'kol

דְּבַרֵי אֱלֹהִים חַיִּים וּמְלֶךְ עוֹלָם. כָּלָם אֱהוּבִים

Div-rey Elo-him cheyim u-melech olam kulam a-huvim

כָּלָם בְּרוּרִים, כָּלָם גְּבוּרִים, וְכָלָם עֹשִׂים בְּאֵימָה וּבִירְאָה רְצוֹן קוֹנָם

Kulam b'ru-rim kulam giborim v'chulam osim b'ey-ma u-v'yir-a r'tzon konam

Praise shall be Yours, our Deliverer: For Your wondrous works, for the lights You have fashioned- the sun and the moon, which reflect Your glory. Our Rock, our Redeemer, our Sovereign- Creator of holy beings- You shall be praised forever. You fashion angelic spirits to serve You; beyond the heavens they all await Your command. 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.

וְכֻלָּם פּוֹתְחִים אֶת פִּיהֶם בְּקִדְשָׁהּ וּבְטָהֳרָהּ, בְּשִׁירָהּ וּבְזִמְרָהּ

V'chulam pot-chim et pi-hem bi-k'dusha u-v'to-hara b'shira u-v'zimra

וּמְבָרְכִים וּמְשַׁבְּחִים, וּמְפָאֲרִים וּמְעֲרִיצִים, וּמְקַדִּישִׁים וּמְמַלְיָכִים

U-m'var-chim u-m'shab-chim u-m'fa-arim u-ma-a-ritzim u-mak-dishim u-mam-li-chim

אֶת שֵׁם הָאֵל, הַמֶּלֶךְ הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא קְדוֹשׁ הוּא

Et shem ha-eyl ha-melech ha-gadol ha-gibor v'ha-nora kadosh hu

& וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה

V'chulam m'kab-lim a-ley-hem ol mal-chut shameyim zeh mi-zeh

וְנוֹתְנִים רְשׁוּת זֶה לְזֶה, לְהַקְדִּישׁ לְיוֹצְרָם

V'not-nim r'shut zeh la-zeh l'hak-dish l'yotz-ram

בְּנַחַת רוּחַ, בְּשָׁפָה בְּרוּרָה וּבְנִעִימָה, קְדֻשָּׁה כָּלָם כְּאֶחָד עוֹנִים וְאוֹמְרִים בְּיִרְאָה

B'nachat ruach b'safa v'rura u-vi-n'ima k'dusha kulam k'echad onim v'om-rim b'yir-a

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְיָ צְבָאוֹת, מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ

Kadosh kadosh kadosh Adonai tz'va-ot m'lo chol ha-aretz k'vodo

& וְהָאוֹפָנִים וְחֵיוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מִתְנַשְׂאִים לְעַמַּת שְׂרָפִים

V'ha-ofanim v'cheyot ha-kodesh b'ra-ash gadol mit-nas-im l'umat s'rafim

לְעַמַּתָּם מְשַׁבְּחִים וְאוֹמְרִים

L'u-matam m'shab-chim v'omrim

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, in unison chanting with reverence:

HOLY HOLY HOLY, the Lord of Hosts;

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:

בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ

Baruch k'vod Adonai mi-m'komo

לְאֵל בְּרוּךְ נְעִימוֹת יִתְּנוּ. לְמֶלֶךְ אֵל חַי וְקַיִם זְמֵרוֹת יֹאמְרוּ וְתִשְׁבַּחֹת יִשְׁמִיעוּ

L'eyl baruch n'imot yi-teynu l'melech eyl chai v'keyam z'mirot yomeiru v'tishbachot yashmiu

כִּי הוּא לְבָדוֹ פּוֹעֵל גְּבוּרוֹת, עֹשֶׂה חֲדָשׁוֹת, בְּעַל מְלַחְמוֹת, זוֹרֵעַ צְדָקוֹת

Ki hu l'vado po-eyl g'vurot oseh chada-shot ba-al mil-chamot zo-rey-a tz'dakot

מְצַמִּיחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת, נוֹרָא תְהִלוֹת, אֲדוֹן הַנִּפְלְאוֹת

Matz-mi-ach y'shu-ot bo-rey r'fu-ot nora t'hilot adon ha-nif-la-ot

הַמְּחַדָּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית. כְּאָמַר

Ha-m'cha-daysh b'tuvo b'chol yom tamid ma-aseh v'-rey-shit ka-amur

לְעֹשֶׂה אוֹרִים גְּדוֹלִים, כִּי לְעוֹלָם חֲסֵדוֹ

L'oseh orim g'dolim ki l'olam chas-do

& אוֹר חֲדָשׁ עַל צִיּוֹן תְּאִיר וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאוֹרוֹ

Or chadash al tzi-yon ta-ir v'niz-keh chu-lanu m'heyra l'oro

בְּרוּךְ אַתָּה יְיָ יוֹצֵר הַמְּאוֹרוֹת

Baruch ata Adonai yo-tzeyr ha-m'orot

Praised is the glory of Adonai throughout the universe.

To the hallowed God, they offer sweet song,

To the living Sovereign, they utter hymns,

To the eternal God, they give praise.

God alone performs mighty deeds;

God's creative power is in all that is new.

God is the champion of all just struggles,

Sowing righteousness, bringing forth deliverance.

God's is the power that heals;

The Lord of wonders is beyond all praise.

With Divine goodness God renews daily

The continuing work of Creation.

Thus the Psalmist sang:

“Praise God who continues to create great lights,

And whose kindness is ever present.”

Cause a new light to shine on Zion,

And may we all be worthy to delight in its splendor,

Praised are You, O Lord, Creator of the heavenly lights.

**Second Blessing Before the Recitation of the Shema  
Siddur Sim Shalom, page 111**

*This blessing speaks of God's love for Israel. The symbol of God's love is the Torah, which we vow to study and cherish. During this passage, at the words "Va-ha-vi-eynu l'shalom mey-arba kanfor ha-aretz," those wearing a Tallit gather the tsi-tsit from the corners of the garment in preparation for saying Shema Yis-ra-eyl.*

אַהֲבָה רַבָּה אַהֲבַתָּנוּ, יְיָ אֱלֹהֵינוּ, חֲמֵלָה גְדוֹלָה וַיִּתְּרָה חֲמֵלָתְךָ עָלֵינוּ

Ahava raba ahav-tanu Adonai elo-heynu chem-la g'dola vi-teyra cha-malta aleynu

אָבִינוּ מִלְּכֵנוּ, בְּעִבּוּר אָבוֹתֵינוּ שֶׁבָּטְחוּ בְּךָ

Avinu mal-keynu ba-avur avo-teynu she-bat-chu v'cha

וְתִלְמָדִים חֲקֵי חַיִּים כֵּן תִּחַנְּנוּ וְתִלְמָדֵנוּ

Va-t'lam-daym chukey cheyim keyn t'cha-neynu u-t'lam-daynu

אָבִינוּ, הָאֵב הַרְחֵמֵנוּ, הַמְּרַחֵם, רַחֵם עָלֵינוּ, וְתֵן בְּלִבֵּנוּ

Avinu ha-av ha-rachaman ha-m'racheym racheym aleynu v'teyn b'libeynu

לְהַבִּין וְלְהַשְׁכִּיל לְשִׁמְעָה, לְלַמֵּד וְלִלְמַד

L'havin u-l'haskil lish-moa lil-mod u-l'lamed

לְשׁוֹר וְלַעֲשׂוֹת וְלִקְיָם אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה

Lish-mor v'la-asot u-l'keyem et kol div-rey talmud tora-techa b'ahava

וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ, וַיַּחַד לְבָבֵנוּ

V'ha-eyr ey-neynu b'tora-techa v'dabek li-beynu b'mitz-votecha v'ya-ched l'va-veynu

With abounding love have You loved us, Lord our God; great and overflowing tenderness have You shown us. *Avinu Malkaynu*, for the sake of our ancestors who trusted in You, and whom You taught the laws of life, be also gracious to us and teach us. Merciful God, have compassion upon us. Endow us with understanding and discernment, that we may study Your Torah with devotion. May we heed its words and transmit its precepts; may we follow its instruction and fulfill its teachings in love. Enlighten our eyes in Your Torah and make our hearts cling to Your commandments.

לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ, וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד

L'ahava u-l'yir-a et sh'mecha v'lo ney-vosh l'olam va-ed

כִּי בְשֵׁם קְדוֹשְׁךָ הַגָּדוֹל וְהַנּוֹרָא בְּטַחְנוּ, נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ

Ki v'shem kod-sh'cha ha-gadol v'ha-nora batach-nu nagila v'nis-m'cha bi-shu-atecha

*Gather the tsi-tsit (fringes) from the four corners of the Tallit and hold them together until the conclusion of the recitation of the Shema:*

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ

Va-havi-eynu l'shalom mey-arba kanfot ha-aretz

וְתוֹלְכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ, כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אֲתָהּ

V'toli-cheynu ko-m'miyut l'ar-tzeynu ki eyl po-eyl y'shu-ot ata

וּבְנוּ בְּחֵרֶת מְכַל עַם וְלָשׁוֹן

U-vanu vacharta mi-kol am v'lashon

& וְקִרְבַּתָּנוּ לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאֵמֶת לְהוֹדוֹת לְךָ וּלְיַחֲדֶךָ בְּאַהֲבָה

V'key-ravtanu l'shim-cha ha-gadol sela be-emet l'hodot l'cha u-l'yached-cha b'ahava

בְּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה

Baruch ata Adonai ha-bocheyr b'amo yis-ra-eyl b'ahava

Grant us singleness of purpose to love and revere You, so that we may never be brought to shame. For we trust in Your awesome holiness; may we rejoice and delight in Your deliverance.

*Gather tsi-tsit from the four corners of the Tallit and hold them together until the conclusion of the recitation of the Shema:*

Gather our people in peace, O Lord, from the four corners of the earth; and lead us, in dignity, to our holy land, O God of great deliverance. For You have called us from among the peoples, and have drawn us near unto You, that we may serve You and praise You in truth, proclaiming Your Unity in love. Praised are You, O Lord, who lovingly chose Your people Israel for Your service.

*The recitation of the Shema is one of the fundamental obligations of Jewish worship. The core of the prayer, six words found originally in the Torah (Deuteronomy) are perhaps the most familiar words in all of Jewish liturgy. The sages included in the recitation of the Shema a one line phrase that affirms the sovereignty of the Divine (said in an undertone except on Yom Kippur), the passage known as "V'ahavta," a passage from Deuteronomy about the rewards of faith, and a passage from Numbers detailing the commandment to place fringes on our garments. This collection of Biblical passages is to be recited twice daily, in the evening and the morning. Additional passages surround the "reading of the Shema," forming what the sages called "Matbea shel Tefila" (the essence of prayer).*

## שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד

Sh'ma Yisra-eyl Adonai Eloheynu Adonai Echad

*In an undertone:*

בָּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד

Baruch shem k'vod mal'chuto l'olam va-ed

וְאַהֲבַתְּ אֵת יְיָ אֱלֹהֶיךָ, בְּכָל לְבָבְךָ, וּבְכָל נַפְשְׁךָ, וּבְכָל מְאֹדְךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה,

V'ahavta et Adonai elohecha b'chol l'vav'cha u-v'chol naf-sh'cha u-v'chol m'odecha v'heyu  
ha-d'varim ha-eyleh

אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם, עַל לְבָבְךָ: וְשָׁנַנְתָּם לְבָנֶיךָ, וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ,

Asher anochi m'tzav'cha heyom al l'va-vecha v'shi-nan-tam l'vanecha v'dibarta bam  
b'shiv't'cha b'vey-techa

וּבְלַכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ, וּבְקוּמְךָ. וְקִשְׁרְתָם לְאוֹת עַל יָדְךָ, וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ,

U-v'lech't'cha va-derech u-v'shoch-b'cha u-v'kumecha u-k'shartam l'ot al yadecha v'heyu  
l'tota-fot beyn eynecha

וּכְתַבְתָּם עַל מְזוֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ:

U-ch'tavtam al m'zuzot bey-techa u-vi-sh'arecha

Hear, O Israel: the Lord is our God, the Lord is One.

*In an undertone:*

Praised be God's glorious sovereignty for ever and ever.

You shall love the Lord your God with all your heart, with all your soul, with all your might. You shall take to heart these words which I command you this day. You shall teach them diligently to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. You shall bind them as a sign upon your arm, and they shall be a reminder above your eyes. You shall inscribe them on the doorposts of your homes and on your gates.

**Siddur Sim Shalom, page 112**

*This passage from Deuteronomy, the second major selection in the recitation of the Shema, speaks of the doctrine of reward and punishment. Although the theory that the God rewards good people and punishes the wicked is unsupported by our common experience in life, the sages nevertheless upheld the doctrine. Some modern Jews have attempted to interpret the passage as a metaphor that teaches about the consequences of our actions.*

וְהָיָה אִם שָׁמַעַתְּ שְׁמֵעוּ אֶל מִצְוֹתַי, אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם

V'heya im shamoat tish-m'u el mitz-vo-tai asher anochi m'tza-veh etchem heyom

לְאֵהָבָה אֶת יְיָ אֱלֹהֵיכֶם, וְלַעֲבֹדוֹ בְּכֹל לְבַבְכֶם וּבְכֹל נַפְשְׁכֶם

L'ahava et Adonai elo-heychem u-l'ov-do b'chol l'vav-chem u-v'chol naf-sh'chem

וְנָתַתִּי מְטָר אֶרְצְכֶם בְּעֵתוֹ, יוֹרֵה וּמְלִקוֹשׁ, וְאֶסְפַּתְּ דְגַנְךָ וְתִירֹשְׁךָ וַיִּצְהַרְךָ

V'natati m'tar ar-tz'chem b'ito yoreh u-mal-kosh v'asafta d'ga-necha v'tirosh-cha v'yitz-ha-recha

וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ, וְאָכַלְתָּ וּשְׂבַעְתָּ. הַשְּׁמְרוּ לְכֶם

V'natati ey-sev b'sad-cha liv-hem-techa v'achalta v'savata hi-shamru lachem

פֶּן יִפְתָּה לְבַבְכֶם, וְסָרְתֶם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם

Pen yif-teh l'vav-chem v'sartem va-ava-d'tem elohim achey-rim v'hish-tacha-vitem lahem

וְחָרָה אַף יְיָ בְּכֶם, וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מְטָר

V'chara af Adonai bachem v'atzar et ha-shameyim v'lo yih-yeh matar

וְהִאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ וְאֲבֹדְתֶם מִהֲרָה מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר יְיָ נָתַן לְכֶם

V'ha-adama lo titeyn et y'vula va-ava-d'tem m'hey-ra mey-al ha-arets ha-tova asher Adonai noteyn lachem

If you will faithfully obey the commandments which I command you this day, to love the Lord your God and to serve the Lord 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 harvest your grain and wine and oil. I will give grass in the fields for your cattle. You will eat and be satisfied.

Take care not to be lured away to worship other gods. For then the wrath of the Lord will be directed against you; The heavens will close and there will be no rain; the earth will not yield its produce; and you will soon perish from the good land which the Lord gave you.

וּשְׁמַתֶּם אֶת דְּבַרֵי אֱלֹהֵי עַל לְכַבְּכֶם וְעַל נַפְשֵׁיכֶם

V'sam-tem et d'va-rai ey-leh al l'vav-chem v'al naf-sh'chem

וּקְשַׁרְתֶּם אִתְּם לְאוֹת עַל יְדֵיכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם

U-k'shartem otam l'ot al yed-chem v'heyu l'tota-fot beyn ey-neychem

וְלִמַּדְתֶּם אִתְּם אֶת בְּנֵיכֶם, לְדַבֵּר בָּם, בְּשִׁבְתְּךָ בְּבֵיתְךָ

V'li-ma-d'tem otam et b'ney-chem l'da-ber bam b'shiv-t'cha b'vey-techa

וּבְלִכְתְּךָ בְּדַרְךָ, וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכִתְּבֶתְם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ

U-v'lech-techa va-derech u-v'shoch-b'cha u-v'kumecha u-ch'tavtam al m'zuzot bey-techa  
u-vi-sh'arecha

לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְיָ לְאַבְרָהָם

L'ma-an yir-bu y'meychem vi-mey v'neychem al ha-adama asher nish-ba Adonai  
la-avo-teychem

לְתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ

La-teyt lahem ki-mey ha-shameyim al ha-aretz

Therefore, keep these words of Mine in your heart and in your soul. Bind them as a sign upon your arm, and let them be a reminder above your eyes. Teach them to your children, speaking of them when you are at home and when you are away, when you lie down at night and when you rise up in the morning. Write them upon the doorposts of your homes and upon your gates. Thus your days and the days of your children will be multiplied on the land which the Lord promised to your ancestors for as long as the heavens remain over the earth.

(Siddur Sim Shalom, page 113)

וַיֹּאמֶר יְיָ אֵל-מֹשֶׁה לְאמֹר דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם

Va-yomer Adonai el moshe ley-mor da-ber el b'ney yis-ra-eyl v'amartz a-ley-hem

וְעָשׂוּ לָהֶם צִיצִית עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם

V'asu lahem TSI-TSIT al kan-fey vig-day-hem l'dorotam

וְנָתַנּוּ עַל צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית

V'nat-nu al TSI-TSIT ha-kanaf p'til t'chey-let v'heya lachem l'TSI-TSIT

וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וְעָשִׂיתֶם אֹתָם

U-r'item oto u-z'chartem et kol mitz-vot Adonai va-asitem otam

וְלֹא תִתּוּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם

V'lo ta-turu a-cha-rey l'av-chem v'a-cha-rey ey-neychem asher atem zonim a-cha-reyhem

לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם אֶת כָּל מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם

L'ma-an tiz-k'ru va-asitem et kol mitz-vo-tai vih-yi-tem k'doshim ley-lo-heychem

אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם

Ani Adonai elo-heychem asher ho-tzey-ti etchem mey-eretz mitz-reyim

לְהִיוֹת לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם

Lih-yot lachem ley-lo-him ani Adonai elo-heychem

יְיָ אֱלֹהֵיכֶם אָמֵת

Adonai Elo-hey-chem emet

*The third passage in the reading of the Shema, taken from the Book of Numbers, tells of the commandment to place tsi-tsit (specially tied fringes) on the corners of our garments. The passage is especially important because the tsi-tsit symbolize God's commandments and bids us to remember our obligation to perform them. It is customary to wrap the fringes around one or two fingers and kiss them gently each time the word "tsi-tsit" is spoken.*

The Lord said to Moses: "Speak to the Children of Israel, and bid them to make **fringes** in the corners of their garments throughout their generations, putting upon the **fringe** of each corner a thread of blue.

"When you look upon the **fringe** you will be reminded of all the commandments of the Lord and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes. "Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am the Lord your God who brought you out of the land of Egypt to be your God. I, the Lord, am your God."

**Blessing After the Recitation of the Shema  
Siddur Sim Shalom, page 113 (second paragraph)**

*This blessing follows the recitation of the Shema. The theme of the passage is God's redemptive acts throughout history, most notably the rescue of the ancient Israelites from the pursuing Egyptian army at the Red Sea. The passage praises God for his power and glory and thanks God for using that power to aid the people of Israel. Most of the passage is recited individually, while the congregation generally sings "Mi chamocha" aloud together.*

אֱמֶת וַיִּצִיב וְנִכּוֹן וְקַיָּם וַיִּשָּׁר וְנֶאֱמַן וְאֱהוּב וְחַבִּיב וְנַחֲמָד

Emet v'ya-tziv v'nachon v'keyam v'yashar v'ne-eman v'ahuv v'chaviv v'nechmad

וְנַעֲיִם וְנוֹרָא וְאֲדִיר וּמְתַקֵּן וּמְקַבֵּל וְטוֹב וַיַּפֶּה הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד

V'na-im v'nora v'adir u-m'tukan u-m'kubal v'tov v'yafeh ha-davar ha-zeh aleynu l'olam va-ed

אֱמֶת אֱלֹהֵי עוֹלָם מְלַכְנוּ צוּר יַעֲקֹב, מָגֵן יִשְׁעֵנוּ

Emet Elo-hey olam mal-keynu tzur ya-akov magen yish-ey-nu

& לְדוֹר וָדוֹר הוּא קַיָּם, וְשִׁמוֹ קַיָּם, וְכִסָּאוֹ נִכּוֹן, וּמְלֻכוֹתוֹ וְאַמוּנָתוֹ לְעַד קַיָּמֶת

L'dor va-dor hu keyam u-sh'mo keyam v'chiso nachon u-mal-chuto ve-e-munato la-ad ka-yamet

וְדַבְּרֵי חַיִּים וְקַיָּמִים, נְאֻמָּנִים וְנַחֲמָדִים לְעַד וּלְעוֹלָמֵי עוֹלָמִים

U-d'varav cheyim v'ka-yamim ne-e-manim v'ne-che-madim la-ad u-l'ol-mey olamim

עַל אַבוֹתֵינוּ וְעָלֵינוּ, עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ, וְעַל כָּל דּוֹרוֹת זֶרַע יִשְׂרָאֵל עַבְדֶּיךָ

Al avoteynu v'aleynu al ba-neynu v'al dorot-teynu v'al kol dorot zera yis-ra-eyl a-va-decha

עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים, דָּבָר טוֹב וְקַיָּם לְעוֹלָם וָעֶד

Al ha-rishonim v'al ha-acharonim davar tov v'keyam l'olam va-ed

Adonai, our God, is truth...

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 is firmly established 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,

אֱמֶת וְאֱמוּנָה חֹק וְלֹא יַעֲבֹר. אֱמֶת שְׁאֵתָהּ הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

Emet ve-emuna chok v'lo ya-avor emet sha-ata hu Adonai Elo-heynu vey-lohey avo-teynu

מֶלֶכְנוּ מֶלֶךְ אֲבוֹתֵינוּ, גֹּאֲלֵנוּ גֹּאֲלֵ אֲבוֹתֵינוּ, יוֹצְרֵנוּ צוּר יִשׁוּעֵתֵינוּ

Mal-keynu melech avo-teynu go-a-leynu go-eyl avo-teynu yotz-reynu tzur y'shu-a-teynu

פּוֹדֵינוּ וּמְצִילֵנוּ מֵעוֹלָם שְׂמֵךְ, אֵין אֱלֹהִים זולָתְךָ

Po-daynu u-ma-tzi-lanu mey-olam sh'mecha eyn Elo-him zu-latecha

עֲזַרְתָּ אֲבוֹתֵינוּ אֵתָהּ הוּא מֵעוֹלָם, מָגֵן וּמוֹשִׁיעַ לְבִנְיָהֶם אַחֲרֵיהֶם בְּכֹל דּוֹר וְדוֹר

Ezrat avo-teynu ata hu mey-olam magen u-moshia li-v'ney-hem acha-rey-hem b'chol dor va-dor

בְּרוּם עוֹלָם מוֹשֶׁבֶךָ, וּמִשְׁפַּטְךָ וְצִדְקַתְךָ עַד אַפְסֵי אֶרֶץ

B'rum olam mo-shavecha u-mis-patecha v'tzid-kat-cha ad af-sey aretz

אֲשֵׁרֵי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ, וְתוֹרַתְךָ וּדְבָרְךָ יִשִּׁים עַל לִבּוֹ

Ash-rey ish she-yishma l'mitz-vo-techa v'torat-cha u-c'var-cha yasim al libo

אֱמֶת אֵתָהּ הוּא אֲדוֹן לְעַמְּךָ, וּמֶלֶךְ גִּבּוֹר לְרִיב רִיבָם

Emet ata hu adon l'amecha u-melech gibor la-riv rivam

אֱמֶת אֵתָהּ הוּא רִאשׁוֹן וְאֵתָהּ הוּא אַחֲרוֹן, וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ

Emet ata hu rishon v'ata hu acharon u-mi-bal-adecha eyn lanu melech go-eyl u-mo-shia

מִמִּצְוִיִּם גֹּאֲלֵנוּ יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ. כֹּל בְּכוֹרֵיהֶם הִרְגָתָ

Mi-mitz-reyim g'al-tanu Adonai Elo-heynu u-mi-beyt avadim p'di-tanu kol b'cho-reyhem  
ha-ragta

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. 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 is 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. You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, and redeemed us from the house of bondage. The firstborn of the Egyptians were slain;

וּבְכוּרָךְ גָּאֲלֵתָּ, וַיִּם סוּף בְּקַעֲתָּ, וַזְדִּים טַבְעָתָּ, וַיְדִידִים הֶעֱבַרְתָּ

U-v'chor-cha ga-alta v'yam suf ba-kata v'zey-dim ti-bata vi-di-dim he-e-varta

וַיְכַסּוּ מַיִם צְרִיָהֶם, אֶחָד מֵהֶם לֹא נֹתֵר. עַל זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל

Va-y'chasu meyim tza-rey-hem echad mey-hem lo notar al zot shib-chu ahuvim v'ro-m'mu eyl

וְנִתְנוּ יְדִידִים זְמֵרוֹת שִׁירוֹת וְתִשְׁבַּחוֹת, בְּרָכוֹת וְהוֹדָאוֹת

V'nat-nu y-didim z'mirot shirot v'tish-bachot b'rachot v'ho-da-ot

לְמֶלֶךְ אֵל חַי וְקַיִם, רַם וְנִשָּׂא, גָּדוֹל וְנוֹרָא, מִשְׁפִּיל גְּאִים, וּמַגְבִּיָּה שְׁפָלִים

L'melech eyl chey v'keyam ram v'nisa gadol v'nora mash-pil gey-im u-mag-bi-ha sh'falim

מוֹצִיא אֲסִירִים, וּפּוֹדֶה עֲנוּיִם, וְעוֹזֵר דָּלִים, וְעוֹנֶה לְעַמּוֹ בְּעֵת שׂוֹעֵם אֱלֹיוֹ

Motzi asirim u-fodeh a-na-vim v'oz'er dalim v'oneh l'amo b'eyt shav-a-tam ey-lav

& תְּהִלוֹת לְאֵל עֲלִיוֹן, בְּרוּךְ הוּא וּמְבוֹרָךְ. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה

T'hilot l'eyl elyon baruch hu u-m'vorach moshe u-v'ney yis-ra-eyl l'cha anu shiva

בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָלֶם

B'simcha raba v'am-ru chu-lam

**Siddur Sim Shalom, page 114**

מִי כַמּוֹחָ בָּאֵלִים יְיָ, מִי כַמּוֹחָ נֶאֱדָר בְּקֹדֶשׁ, נוֹרָא תְּהִלַּת עֲשֵׂה פֶלְא

Mi chamocha ba-eylim Adonai mi kamocha ne'dar ba-kodesh nora t'hilot oseh feleh

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְּאוּלָּיִם לְשִׁמְךָ עַל שְׂפַת הַיָּם, יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ

Shira chadasha shi-b'chu g'ulim l'shim'cha al s'fat ha-yam yachad kulam hodu v'him'lichu v'amru

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 everliving 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:

“Who is like You, O Lord, among the mighty?

Who is, like You, glorious in holiness,

Revered in praises, doing wonders?

At the shore of the Sea, which they crossed in safety, the redeemed sang a new song to You. Together they all gratefully proclaimed Your sovereignty:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד

Adonai yim-loch l'olam va-ed

## RISE

צוּר יִשְׂרָאֵל, קוֹמָה בְּעֶזְרַת יִשְׂרָאֵל, וּפְדָה כְּנָאֲמָךְ יְהוּדָה וְיִשְׂרָאֵל

Tsur yis-ra-eyl kuma b'ezrat yis-ra-eyl u-f'day chi-n'umecha y'huda v'yis-ra-eyl

גָּאֲלֵנוּ יְיָ צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל. בְּרוּךְ אַתָּה יְיָ גָּאֵל יִשְׂרָאֵל

Go-aleynu Adonai ts'va-ot sh'mo k'dosh yis-ra-eyl Baruch ata Adonai ga-al yis-ra-eyl

“The Lord shall reign for ever and ever.”

## *RISE*

Rock of Israel, arise to the help of Israel. Fulfill Your promise to deliver Judah and Israel. “Our Redeemer, the Lord of hosts, is the Holy One of Israel.” Praised are You, O Lord, Redeemer of Israel.

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### **Note on the Shacharit/Morning Amida (Siddur Sim Shalom, page 115b)**

*The Amida (Hebrew for “standing”) is, along with the recitation of the Shema, a fundamental element of Jewish liturgy. Known also as “Ha-tefila,” the essential prayer, the Amida expresses many principles of Jewish belief. Constructed as a series of blessings, there are different versions of the Amida for the weekday, Shabbat morning, Shabbat Musaf, Shabbat afternoon, the Pilgrimage Festivals and the High Holidays. Additional passages, specific to other holidays (Rosh Chodesh, Chanukkah, etc.) are added throughout the Amida.*

*The first blessing of the Amida addresses the merits of our ancestors. The second blessing addresses God’s heroic powers, most notably the power to bestow immortal life. The third blessing of the Amida addresses God’s holiness and includes the congregational recitation of the Kedusha. The remaining blessings of the Amida address the joy of Shabbat and offer expressions of thanks, a prayer that God’s presence be felt in Israel, and a prayer for peace.*

*The Amida is often recited privately, then repeated in its entirety by the Cantor with participation by the congregation. Alternatively, the opening three blessings are recited aloud together by the congregation (if a minyan is present). After the Kedusha is recited (the third blessing), the congregation recites the remaining passages privately. The Kedusha is only recited by Cantor and congregation, never individually. The decision as to which format to use for the recitation of the Amida is determined by the rabbi and cantor.*

*The Amida is recited while assuming a relaxed position of attention. One should not move one’s feet or speak during the Kedusha. Special movements are customary during the Amida. Before reciting the first words, one should take three small steps backward, followed by three small steps forward. Each time the words “Baruch ata Adonai” are said, it is customary to bend at the knees, bow gently at the waist and stand erect. When concluding the Amida, one takes three small steps backward, then bows gently to the left, right and middle.*

*The following line is recited as a private meditation before beginning the Amida:*

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ

Adonai s'fa-tai tif-tach u-fi yagid t'hi-latecha

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ וְאֱלֹהֵי אַבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב

Baruch ata Adonai Eloheynu vey-lohey avoteynu, elohey Avraham elohey yitz-chak  
veylohey ya-akov

אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה

Elohey Sarah Elohey Rivka Elohey Rachel vey-lohey Leah

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חַסְדִּים טוֹבִים, וְקוֹנֵה הַכֹּל

Ha-eyl ha-gadol ha-gibor v'ha-nora eyl elyon gomeyl chasa-dim tovim v'koney ha-kol

וְזוֹכֵר חַסְדֵי אַבוֹת, וּמֵבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה

V'zocheyr chas-day avot u-mey-vi go-eyl li-v'ney v'ney-hem l'ma-an sh'mo b'avaha

מֶלֶךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן בְּרוּךְ אַתָּה יי, מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה

Melech ozer u-fokeyd u-moshia u-ma-geyn Baruch ata Adonai ma-geyn Avraham u-fokeyd  
Sarah

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ

Ata gibor l'olam Adonai m'cha-yey mey-tim ata rav l'hoshia

*From Shemini Atseret to Passover add:*

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם

Ma-shiv ha-ruach u-morid ha-gashem

*Private meditation before the beginning of the Amida:*

“O Lord, open my lips that my mouth may declare Your praise.”

Praised are You, O Lord, our God and God of our ancestors, God of Abraham, God of Isaac and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, great, mighty, awesome God, supreme over all. You are abundantly kind, O Creator of all. Remembering the piety of our ancestors, You will lovingly bring a redeemer to their children’s children. You are our Sovereign who helps, redeems, and protects. Praised are You, O Lord, Shield of Abraham and Sustainer of Sarah.

O Lord, mighty for all eternity, with Your saving power You grant immortal life.

*[In winter, add:]*

*[You cause the wind to blow and the rain to fall.]*

מְכַלְכֵל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים

M'chal-keyl cheyim b'chesed m'cha-yey meytim b'rachamim rabim so-meych noflim  
v'rofey cholim

וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפְרַיִם, מִי כְמוֹד בְּעַל גְּבוּרֹת

U-matir asurim u-m'keyem emunato li-shey-ney afar mi chamocho ba-al g'vurot

וּמִי דוֹמֵה לָךְ מֶלֶךְ מִמִּית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה

U-mi domeh lach melech mey-mit u-m'cheyeh u-matz-miach y'shua

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מְחַיֶּה הַמֵּתִים

V'ne-eman ata l'ha-cheyot mey-tim Baruch ata Adonai m'cha-ye ha-mey-tim

*When the Amida is recited individually (either without a minyan or prior to the congregational repetition), these words are recited in place of the Kedusha:*

אַתָּה קָדוֹשׁ וְשִׁמְ-כָא קָדוֹשׁ וּקְדוֹשִׁים בְּכֹל יוֹם יְהִלְלוּךָ, סֵלָה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ

Ata kadosh v'shim-cha kadosh u-k'doshim b'chol yom y'ha-l'lucha sela Baruch ata Adonai  
ha-eyl ha-kadosh

You sustain the living with lovingkindness, and with great mercy You bestow eternal life upon the dead. You support the falling, heal the sick, and free the captives. You keep faith with those who sleep in the dust.

Who is like You, almighty God? Who can be compared to You, O Ruler over life and death, Source of redemption?

You are faithful in granting eternal life to the departed. Praised are You, O Lord, who confers immortality upon the departed.

*When the Amida is recited individually (either without a minyan or prior to the congregational repetition), these words are recited in place of the Kedusha:*

Holy are You and hallowed is Your name, and holy ones praise You daily.  
Praise are You, O Lord, the holy God.

**The Shacharit/Morning Kedusha** (recited only in the presence of a minyan)  
**Siddur Sim Shalom, page 116**

*The Kedusha is a liturgical piece designed as a “call and response” between the Cantor and congregation. The highlight of the Kedusha is the recitation of the three “verses of holiness” sung by the congregation.*

*Cantor begins by chanting these lines:*

נְקַדֵּשׁ אֶת שִׁמְךָ בְּעוֹלָם, כְּשֵׁם שֶׁמַּקְדִּישִׁים אוֹתוֹ בְּשֵׁמֵי מָרוֹם

N'ka-daysh et shim-cha ba-olam k'sheym she-mak-dishim oto bi-sh'mey marom

כְּפָתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר

Ka-katuv al yad n'vi-echa v'kara zeh el zeh v'amar

*The congregation responds with this line:*

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ אֲדוֹנָי תְּזַבְּחוּ מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ

Kadosh Kadosh Kadosh Adonai tz'va-ot m'lo chol ha-aretz k'vodo

*The Cantor prompts the second “verse of holiness” with these words:*

אֲז בְּקוֹל רַעַשׁ גָּדוֹל אֲדִיר וְחִזָּק מִשְׁמִיעִים קוֹל, מִתְנַשְּׂאִים לְעֲמַת שְׂרָפִים

Az b'kol ra-ash gadol adir v'chazak mash-mi-im kol mit-na-s'im l'u-mat s'rafim

לְעֲמַתְּם בְּרוּךְ יְאֻמְרוּ

L'u-matam baruch yo-meyru

*The congregation responds:*

בְּרוּךְ כְּבוֹד יְיָ, מִמְּקוֹמוֹ

Baruch k'vod Adonai mi-m'komo

*KEDUSHA*

*Cantor:*

We sanctify Your name on earth as it is sanctified in the heavenly heights.

We chant the words which angels sang. In the mystic vision of Your prophet:

*Congregation:*

“Holy, Holy, Holy is the Lord of Hosts: The whole world is filled with God’s glory.”

*Cantor:*

Then, their heavenly voices thunder forth in a resounding, majestic chorus:

And, rising toward the Seraphim, they respond in blessing:

*Congregation:*

“Praised be the glory of the Lord throughout the universe.”

*The Cantor prompts the third verse of holiness:*

מִמְקוֹמָךְ מְלַכְנוּ תוֹפִיעַ, וְתִמְלֹךְ עָלֵינוּ, כִּי מְחַכִּים אֲנַחְנוּ לָךְ

Mi-m'kom-cha mal-keynu tofia v'timloch aleynu ki m'chakim anach-nu lach

מִתִּי תִמְלֹךְ בְּצִיּוֹן בְּקָרוֹב בְּיַמֵּינוּ, לְעוֹלָם וָעֶד תִּשְׁכּוֹן

Matai tim-loch b'tzi-yon b'karov b'ya-meynu l'olam va-ed tish-kon

תִּתְגַּדַּל וְתִתְקַדַּשׁ בְּתוֹךְ יְרוּשָׁלַיִם עִירָךְ, לְדוֹר וָדוֹר וּלְנֶצַח נִצְחִים

Tit-gadal v'tit-kadash b'toch y'rushaleyim ir-cha l'dor va-dor u-l'netzach n'tza-chim

וְעֵינֵינוּ תִרְאֶינָה מְלֻכּוֹתֶיךָ, כִּדְבַר הָאֱמוּרָה בְּשִׁירֵי עֲזָרָה, עַל יְדֵי דָוִד מְשִׁיחַ צְדֻקָּךְ

V'ey-neynu tir-ena mal-chu-techa ka-davar ha-amur b'shi-rey u-zecha al y'day david  
m'shiach tzid-kecha

*The congregation responds:*

יִמְלֹךְ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדוֹר וָדוֹר, הִלְלוּהָ

Yim-loch Adonai l'olam elo-heyich tzi-yon l'dor va-dor ha-l'luya

*The Cantor concludes:*

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ וּלְנֶצַח נִצְחִים קִדְשְׁתָּךְ נִקְדִּישׁ

L'dor va-dor nagid god-lecha u-l'netzach n'tzachim k'du-shat'cha nak-dish

וּשְׁבַחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה

V'shiv-cha-cha eloheynu mi-pinu lo ya-mush l'olam va-ed ki eyl melech gadol v'kadosh ata

בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ

Baruch ata Adonai ha-eyl ha-kadosh

*Cantor:*

O our Sovereign, reveal Yourself throughout the universe and establish Your rule over us, for we await You. When, O Lord, will Your sovereignty be established in Zion? May it be soon, in our day, and for all time. May You be magnified and sanctified in Jerusalem, Your city, for all generations. May we soon behold the establishment of Your rule, as promised in the Psalms of David, Your righteous, anointed king:

*Congregation:*

“The Lord shall reign forever; Your God, O Zion, through all generations; Ha-l'luya!”

*Cantor:*

Throughout all generations we will declare Your greatness, and to all eternity we will proclaim Your holiness. We will never cease praising You, for You are a great and holy God and Sovereign. Praised are You, O Lord, the holy God.

*The Amida continues here, whether individually or repeated by the Cantor:*

יְשַׁמַּח מֹשֶׁה בְּמַתְנַת חֶלְקוֹ, כִּי עֶבֶד נְאֻמָּן קָרָאתָ לוֹ. כָּלִיל תִּפְאַרֶת בְּרֹאשׁוֹ נָתַתָּ

Yis-mach moshe b'mat-nat chel-ko ki eved ne-e'man karata lo k'lil tif-eret b'roshe nata-ta

בְּעֻמְדוֹ לְפָנֶיךָ עַל הַר סִינַי. וּשְׁנֵי לִוְחֹת אֲבָנִים הוֹרִיד בְּיָדוֹ

B'omdo l'fanecha al har si-nai u-sh'ney lu-chot avanim ho-rid b'yado

וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת. וְכֵן כָּתוּב בְּתוֹרַתְךָ

V'chatuv ba-hem sh'mirat shabat v'cheyn ka-tuv b'tora-techa

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדוֹרָתָם בְּרִית עוֹלָם

V'sham-ru v'ney yis-ra-eyl et ha-shabat la-asot et ha-shabat l'dorotam b'rit olam

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יי

Bey-ni u-veyn b'ney yis-ra-eyl ot hi l'olam ki shey-shet yamim asa Adonai

אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וּבִיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ

Et ha-shameyim v'et ha-aretz u-veyom ha-s'vi-i shavat va-yinafash

*The Amida continues here:*

Moses rejoiced in the gift bestowed on him when You called him faithful servant, placing on his head a crown of glory as he stood before You on Mount Sinai. In his arms he carried the two tablets of stone on which the commandment of Shabbat was inscribed. Thus it is also written in Your Torah:

The Children of Israel shall observe the Shabbat, maintaining it throughout their generations as an everlasting Covenant. It is a sign between Me and the Children of Israel for all time; in six days the Lord made heaven and earth, and on the seventh day ceased this work and rested.

וְלֹא נִתְּתוּ יְיָ אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת, וְלֹא הִנְחַלְתֶּם מַלְכֵנוּ לְעוֹבְדֵי פְסִילִים

V'lo n'tato Adonai Eloheynu l'go-yey ha-aratzot v'lo hin-chal-to mal-keynu l'ovday f'si-lim

וְגַם בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ עַרְלִים. כִּי לְיִשְׂרָאֵל עִמָּךְ נִתְּתוּ בְּאֶהְבָּה

V'gam bi-m'nu-cha-to lo yish-k'nu arey-lim ki l'yis-ra-eyl am-cha n'tato b'ahava

לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם בְּחֵרְתָּ. עִם מְקַדְשֵׁי שְׁבִיעֵי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבְךָ

L'zera ya-akov asher bam ba-charta am m'ka-d'shey sh'vi-i kulam yis-b'u v'yit-an-gu mi-tu-vecha

וּבְשִׁבְעֵי רְצִיתָ בוֹ וְקִדַּשְׁתּוֹ, חֶמְדַּת יָמִים אוֹתוֹ קָרַאתָ, זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית

U-va-sh'vi-i ra-tzita bo v'kidash-to chemdat yamim oto karata zey-cher l'ma'aseh v'rey-shi

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רִצָּה בְּמִנוּחָתֵנוּ, קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ

Elo-heynu vey-lo-hey avo-teynu r'tzey vi-m'nu-cha-teynu kad-sheynu b'mitz-votecha

וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׁבַעֲנוּ מִטּוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ

V'teyn chel-keynu b'tora-techa sab-eynu mi-tu-vecha v'sam-cheynu bi-shu-atecha

וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת, וְהִנְחִילֵנוּ יְיָ אֱלֹהֵינוּ בְּאֶהְבָּה וּבְרִצּוֹן שַׁבַּת קִדְּשְׁךָ

V'ta-her li-beynu l'ov-d'cha be-emet v'han-chi-leynu Adonai Eloheynu b'ahava u-v'ratzon shabat kod-shecha

וַיְנַוְחוּ בוֹ יִשְׂרָאֵל מְקַדְשֵׁי שְׁמֶךָ בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבַּת

V'ya-nuchu vo yis-ra-eyl m'ka-d'shey sh'mecha Baruch ata Adonai m'ka-daysh ha-shabat

Lord, our God, You did not give the Shabbat as Your gift to other peoples;  
You did not bestow it upon idolaters; nor can the unrighteous enjoy its rest.  
But You gave it, in love, to Your people Israel, the descendants of Jacob  
whom You have chosen. May the people who sanctify the seventh day find  
fulfillment and be delighted with Your goodness. For You favored the  
seventh day and hallowed it, proclaiming it the most precious of days,  
recalling the work of Creation.

Our God and God of our ancestors, may our Shabbat rest be acceptable to  
You. May Your Mitzvot lead us to holiness, and may we be among those  
who devote themselves to Your Torah. May we find contentment in Your  
blessings, and joy in Your sustaining power. Purify our hearts to serve You  
in truth, and help us to enjoy, in love and favor, the heritage of Your holy  
Shabbat. May Your people Israel, who sanctify Your name, find rest on this  
day. Praised are You, O Lord, who sanctifies the Shabbat.

רְצֵה, יי אֱלֹהֵינוּ, בְּעַמְךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהִשֵּׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ  
R'tzey Adonai Eloheynu b'am-cha yis-ra-eyl u-t'filatam v'ha-shev et ha-avoda li-d'vir  
bey-techa

וּתְפַלְתֵם בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ  
U-t'fila-tam b'ahava t'ka-bel b'ra-tzon u-t'hi l'ra-tzon tamid avodat yis-ra-eyl amecha

וּתְחַזְיֶנָּה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי, הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן  
V'te-che-zena ey-neynu b'shu-v'cha l'tzi-yon b'ra-chamim Baruch ata Adonai ha-ma-chazir  
sh'chi-nato l'tzi-yon

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*When the leader repeats the Amida, the congregation recites this passage silently.*

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ אֱלֹהֵי כָל בֶּשָׂר  
Modim anach-nu lach sha-ata hu Adonai Eloheyny vey-lo-hey avoteynu elohey chol basar

יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ  
Yotz-reynu yotzer b'rey-shit b'rachot v'ho-da-ot l'shim-cha ha-gadol v'ha-kadosh

עַל שֶׁהִחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תְּחַיֵּנוּ וְתִקְיַמְנוּ, וְתִאֶסְפוּ גְּלִיּוֹתֵינוּ לְחֻצְרוֹת קֹדֶשׁ  
Al she-he-che-yitanu v'kiyam-tanu keyn t'cha-yeynu u-t'kai-meynu v'te-esof galu-yo-teynu  
l'chatz-rot kod-shecha

לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלֶבֶב שָׁלֵם, עַל שְׂאֲנַחְנוּ מוֹדִים לָךְ  
Lish-more chu-kecha v'la-asot r'tzo-necha u-l'ov-d'cha b'ley-vav sha-lem al she-anach-nu  
modim lach

בְּרוּךְ אַל הַהוֹדָאוֹת

Baruch eyl ha-hoda-ot

Be gracious to Your people Israel, O Lord our God, and lovingly accept their prayers. May our worship ever be acceptable to You.

May our eyes behold Your merciful return to Zion. Praise to You, O Lord, who restores the Divine Presence to Zion.

*When the leader repeats the Amida, the congregation recites this passage silently when the Cantor pauses (it is not read during the silent Amida). After this silent recitation, the Cantor continues with the next passage.*

We thankfully acknowledge You, our God and God of our ancestors, God of all beings, our Creator, Lord of all creation. We utter blessings and thanksgiving to Your greatness and holiness, for You have given us life and sustained us. May You continue to bless us with life and sustenance, and gather our dispersed, so that we may fulfill Your commandments, do Your will, and serve You wholeheartedly. Praised is the God Who deserves our thanks.

*The Cantor continues here after pausing briefly. This passage is also recited during the silent Amida.*

מוֹדִים אֲנַחֲנוּ לָךְ, שְׂאֵתָהּ הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד

Modim anach-nu lach sha-ata hu Adonai Eloheynu vey-lo-hey avoteynu l'olam va-ed

צוּר חַיֵּינוּ, מִגֵּן יִשְׁעֵנוּ, אֵתָהּ הוּא לְדוֹר וָדוֹר נוֹדֶה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ

Tzur cha-yeynu ma-geyn yish-eynu ata hu l'dor va-dor nodeh l'cha u-n'saper t'hi-la-techa

עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכָל יוֹם עַמָּנוּ

Al cha-yeynu ha-m'surim b'yadecha v'al nish-mo-teynu ha-p'kudot lach v'al ni-secha she-b'chol yom imanu

וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת, עֶרֶב וּבֹקֶר וְצַהֲרַיִם, הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ

V'al nif-l'otecha v'tovo-techa she-b'chol eyt erev va-voker v'tzo-ho-reyim ha-tov ki lo chalu racha-mecha

וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ

V'ha-m'rachem ki lo tamu cha-sa-decha mey-olam ki-vinu lach

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמֶךָ, מִלְּכָנוּ, תָּמִיד לְעוֹלָם וָעֶד

V'al kulam yit-barach v'yit-romam shim-cha mal-keynu tamid l'olam va-ed

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת, הָאֵל יִשׁוּעַתָּנוּ וְעִזְרָתָנוּ סֵלָה

V'chol ha-cheyim yoducha sela vi-ha-l'lu et shimcha be-emet ha-eyl y-shua-teynu v'ezra-teynu sela

בְּרוּךְ אַתָּה יְיָ, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת

Baruch ata Adonai ha-tov shim-cha u-l'cha na-eh l'hodot

*The Cantor continues here after pausing briefly.*

We thankfully acknowledge You, our God and God of our ancestors, Lord of eternity. You are the source of our strength, even as You have been Israel's protecting shield in every generation. We thank You and proclaim Your praise for our lives which are in Your hand, for our souls which are in Your care, for Your miracles which are daily with us, and for Your wondrous kindness at all times- morning, noon and night. Source of all goodness, Your mercies never fail. Source of compassion, Your kindnesses never cease. You are our abiding hope.

For all Your blessings we shall praise and exalt You, O our Sovereign, forever. May all living creatures ever thank You and praise You in truth. O God, You are our deliverance and our help. Praised are You, beneficent Lord, to whom all praise is due.

*This passage is recited only by the Cantor during the congregational repetition of the Amida.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבְרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה

Eloheynu vey-lo-hey avoteynu bar-cheynu ba-b'racha ha-m'shuleshet ba-torah ha-k'tuva

עַל יְדֵי מֹשֶׁה עֶבְדְּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עִם קְדוֹשְׁךָ, כְּאֲמוּר

Al y'day moshe av-decha ha-amura mipi aharon u-vanav kohanim am k'doshecha ka-amur

*After the Cantor chants each phrase, the congregation responds "Keyn y'hi ratzon."*

יְבָרְכֶךָ יְיָ וְיִשְׁמְרֶךָ

Y'va-re-ch'cha Adonai v'yish-m'recha

יְאֵר יְיָ פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ

Ya-er Adonai panav ey-lecha vi-chu-neca

יֵשָׂא יְיָ פָּנָיו אֵלֶיךָ וַיַּשֵּׁם לְךָ שְׁלוֹם

Yisa Adonai panav ey-lecha v'yasem l'cha shalom

### **Siddur Sim Shalom, page 120**

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ

Sim shalom ba-olam tova u-v'racha cheyn va-chesed v'rachamim aleynu v'al kol yis-ra-eyl  
amecha

בְּרַכְנוּ, אָבִינוּ, כְּלָנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ, כִּי בְאוֹר פָּנֶיךָ נִתְּתָ לָנוּ, יְיָ אֱלֹהֵינוּ

Bar-cheynu avinu kulanu k'echad b'or panecha ki v'or panecha nata-ta lanu Adonai Eloleynu

תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם,

Torat cheyim v'ahavat chesed u-tz'daka u-v'racha v'rachamim v'cheyim v'shalom

*This passage is recited only by the Cantor during the congregational repetition of the Amida:*

Our God and God of our ancestors, bless us with the threefold blessing written in the Torah by Moses, Your servant, pronounced in ancient days by Aaron and his sons, the consecrated priests of Your people:

*After the Cantor chants each phrase, the congregation responds “Kayn y’hi ratzon.”*

May the Lord bless you and protect you.

May the Lord show you kindness and be gracious to you.

May the Lord bestow favor upon you and grant you peace.

Grant peace, goodness, and blessing to the world; grace, kindness, and mercy to us and to all Your people Israel. Bless us all, O our Creator, with the Divine light of Your presence. For by that Divine light You have revealed to us Your life-giving Torah, and taught us lovingkindness, righteousness, mercy and peace.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכֹל עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמְךָ

V'tov b'eynecha l'va-reych et am-cha yis-ra-eyl b'chol eyt u-v'chol sha-a bi-sh'lomecha

בְּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם

Baruch ata Adonai ha-m'varech et amo yis-ra-eyl ba-shalom

**This passage is recited only during the silent Amida:**

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעֵ. וּשְׁפָתַי מִדַּבֵּר מִרְמָה: וְלִמְקַלְלֵי נַפְשֵׁי תִדּוּם

Elohey n'tzor l'shoni mey-ra u-s'fatai mi-daber mirma v'lim-ka-l'lai nafshi tidom

וְנַפְשֵׁי כֹפְעָר לְכֹל תִּהְיֶה. פֶּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשֵׁי

V'nafshi ke-afar la-kol tih-yeh p'tach libi b'tora-techa u-v'mitzvo-techa tirdof nafshi

וְכֹל הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה הֲפֹר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם

V'col ha-chosh-vim alai ra-a m'hey-ra ha-fer atzatam v'kal-keyl ma-cha-shav-tam

עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ

Asey l'ma-an sh'mecha Asey l'ma-an y'mi-necha Asey l'ma-an k'dusha-techa Asey l'ma-an toratecha

לְמַעַן יִחַלְצוּן יִדְיֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יִהְיוּ לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ

L'ma-an yey-chal-tzun y'di-decha hoshia y'min-cha va-aney-ni yih'yu l'ratzon imrey fi v'heg-yon libi l'fanecha

יְיָ צוּרֵי וְגוֹאֲלֵי. עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ

Adonai tzuri v'go-ali oseh shalom bi-m'romav hu ya-aseh shalom aleynu

וְעַל כָּל יִשְׂרָאֵל וְאֲמָרוּ: אָמֵן.

V'al kol yis-ra-eyl v'im-ru am

May it please You to bless Your people Israel, in every season and at every hour, with Your peace. Praised are You, O Lord, Bestower of peace upon Your people Israel.

*This passage is only recited by the individual when praying the Amida alone:*

O Lord, guard my tongue from evil and my lips from speaking guile; And to those who would slander me, let me give no heed. May my soul be humble and forgiving to all. Open my heart, O Lord, to Your sacred law. That Your statutes I may know and all Your truths pursue. Frustrate the designs of those who seek to do me ill; Speedily defeat their aims and thwart their purposes- For the sake of Your glory and Your power, For the sake of Your holiness and Law. That Your loved ones may be delivered, O Lord, Answer me and save with Your redeeming power. May the words of my mouth and the meditation of my heart be acceptable to You, O Lord, my Rock and my Redeemer. O Source of peace and harmony in the universe, grant peace to us and to the Household of Israel. Amen.

**Full Kaddish- Siddur Sim Shalom, page 138 (RISE)**

*Here, the Kaddish serves the purpose of marking the end of the Shacharit/morning service.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֲלָמָא דִּי בְּרָא כְרַעוּתֵיהּ

Yit-gadal v'yit-kadash sh'mey raba b'ol-ma di-v'ra chi-r'u-tey

וַיְמַלִּיךְ מַלְכוּתֵיהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

V'yam-lich mal-chu-tey b'cha-yey-chon u-v'yo-mey-chon u-v'cha-yey d'chol beyt yis-ra-eyl

בְּעֲגָלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן

Ba-agala u-viz'man kariv v'im-ru amen

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֲלָמֵי עֲלָמֵיָא

Y'hey sh'mey raba m'varach l'alam u-l'al-mey al-meya

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא

Yit-barach v'yish-tabach v'yit-pa-ar v'yit-romam v'yit-na-sey

וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקֻדְשָׁא בְּרִיךְ הוּא

V'yit-hadar v'yit-aleh v'yit-halal sh'mey d'kud-sha b'rich hu

לְעֵלָא מִן כּוֹל בִּרְכַתָּא וְשִׁירְתָּא תְּשׁוּבַתָּא וְנִחְמַתָּא, דְּאִמְרִין בְּעֲלָמָא, וְאִמְרוּ אָמֵן

L'eyla min kol bir-chata v'shi-rata tush-b'chata v'ne-che-mata da-a-miran b'alma v'imru amen.

May God's great name grow exalted and be sanctified in the world God created as God willed.

May God reign as Sovereign in your lifetimes and in all your days and in the lifetimes of all the Family of Israel, swiftly and soon; now say: Amen.

*Congregation responds:*

May God's great name be blessed for ever and ever.

Blessed, praised, glorified, exalted, extolled, mighty, upraised, and lauded be the Name of the Holy One, Blessed be God, beyond all blessing and song, praise and consolation that are uttered in the world; now say: Amen.

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן דְּכֹל יִשְׂרָאֵל קָדָם אַבּוּהוֹן דִּי בְּשִׁמְיָא וְאַמְרוּ אָמֵן

Tit-ka-bel tz'lot-hon u-va-ut-hon d'chol yis-ra-eyl kadam a-vu-hon di vi-sh'meya v'imru amen

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ אָמֵן

Y'hey sh'lama raba min sh'meya v'cheyim aleynu v'al kol yis-ra-eyl v'imru amen

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאַמְרוּ אָמֵן

Oseh shalom bi-m'romav hu ya-aseh shalom aleynu v'al kol yis-ra-eyl v'imru amen.

May the prayers and supplications of the entire Family of Israel be accepted  
before their parent who is in Heaven; now say: Amen.

May there be abundant peace from above, and life, upon us and upon all  
Israel; now say: Amen.

May God Who makes peace in the heavens also make peace for us and for  
all Israel; now say: Amen.