

סְדוּר לַיּוֹם שַׁבָּת

Shabbat Morning Siddur

Selected pages from The Shabbat Morning Siddur

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Shabbat Morning Siddur

A prayerbook for Shabbat morning services
based on traditional and contemporary liturgical sources
with full transliteration, modern English translation,
explanations, instructions and notes.

Sixth edition

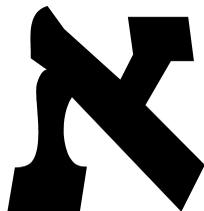


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Dawn Prayer

תְּפִלַּת הַשַּׁחַר

*To begin our daily prayers
we celebrate the daily renewal of life,
of anxiety and hope.*

Selected pages from The Shabbat Morning Siddur

Mah Tovu¹

מה טובו

Jacob! Your tents look really good;
and Israel, so do your prayer houses.

מה טובו אהליך יַעֲקֹב
מִשְׁכַּנֹּתֶיךָ יִשְׂרָאֵל

Mah tovu ohalecha Ya'akov,
Mishkenotecha, Yisra'el.

.....*We stand to thank God for a new day.*.....
We repeat "Baruch Atah Adonai" for each of these blessings.

Dawn Blessings²

בְּרִכּוֹת הַשַּׁחַר

We bless you, Sovereign God,
you rule both space and time...

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם...

Baruch atah Adonai
Eloheinu melech ha'olam...

...You taught the rooster
to tell day from night.

...אֲשֶׁר נָתַן לַשְׁכוֹי בִּינָה
לְהַבְחִין בֵּין יוֹם וּבֵין לַיְלָה

...Asher natan lasechvi vina
lehavchin bein yom uvein layla.

...You made me in your image.

...שַׁעֲשֵׁנִי בְּצַלְמוֹ

...She'asani betzalmo.

...You made me a Jew.

...שַׁעֲשֵׁנִי יִשְׂרָאֵל

...She'asani Yisra'el.

...You freed my parents.

...שַׁעֲשֵׁנִי בַת-בֶּן-חֹרִין

...She'asani bat/ben chorin.

...You restore our sight.

...פּוֹקֵחַ עֵוִרִים

...Poke'ach ivrim.

...You clothe the naked.

...מַלְבִּישׁ עֲרוּמִים

...Malbish arumim.

...You remove our limitations.

...מַתִּיר אֲסוּרִים

...Matir asurim.

...You set us up when we're bent over.

...זוֹקֵף כְּפוּפִים

...Zokeif kefufim.

...You stretch the earth

...רוֹקֵעַ הָאָרֶץ

...Roka ha'aretz

over the water.

עַל הַמַּיִם

al hamayim.

¹ We begin with a song to commend Jews gathered for prayer. Balak hired Bil'am to curse the Jews, but when he saw the Israelite camp he said these words (Num. 24). Do you think he got paid? The poetic words carry several levels of meaning. "How good are your tents, O Jacob, your dwelling-places, O Israel." As father of the Twelve Tribes, Jacob represents the Jewish people. "Dwelling places" is related to the word for neighborhood, so it can simply suggest living space; but the same root also suggests worship space, for it supplies the word for the Tabernacle made in the desert.

² Even when waking up is hard, we thank God for the alarm clock (rooster) and the adventure of a new day. As we dress, bending and straightening, we thank God for clothes, for suppleness in our bodies, and so on. The last of these blessings thanks God for giving us strength when we are tired—this could be said with a yawn at break of day! "You freed my parents" is literally "you made me the daughter/son of free people" and perhaps connects us to the Jews of the Exodus. However, this and some of the other blessings are recent modifications of traditional liturgy. Men used to thank God for not making them slaves or women, and women thanked God humbly for making them as he wished (in those days, God was always a "he").

Siddur Sim Shalom, page 10.

...You make everything I need.
...You clear a path for the strong.
...You brace Israel with courage.
...You crown Israel with splendor.
...You give strength to the weary.

We pray for God's help to stay away from trouble and temptation.

We bless you, Sovereign God,
you rule the world;
you drive sleep from our eyes
and slumber from our eyelids.

May your wish be—
Sovereign God and God
of our ancestors—
to make Torah our routine
and bind us to your rules,
not to bring us
into the clutches of error
or wrongdoing or sin
or temptation
or disdain.

And don't give us to the evil urge,
and keep us far from a bad person
and a bad companion.¹

And bind us to our good impulse
and good deeds,
and make our nature bow
to serve you.

שְׁעֵשֶׂה לִי כָל-צְרָכַי ...
הַמְכִין מִצְעָדֵי-גִבּוֹר ...
אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה ...
עוֹטֵר יִשְׂרָאֵל בְּתִפְאַרָה ...
הַנוֹתֵן לַיַּעַף כֹּחַ ...

...She'asah li kol tzorki.
...Hamechin mitz'adei gaver.
...Ozer Yisra'el bigvurah.
...Oter Yisra'el betif'arah.
...Hanotein laya'ef ko'ach.

בְּרוּךְ אַתָּה יי

Baruch atah Adonai

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

Eloheinu melech ha'olam,

הַמְעֵבִיר שְׁנָה מֵעֵינַי

hama'avir sheinah me'einai

וְתַנּוּמָה מֵעַפְעָפִי

utenumah me'af'apai.

וַיְהִי רָצוֹן מִלְּפָנֶיךָ

Vihi ratzon milfanecha

יי אֱלֹהֵינוּ וְאֱלֹהֵי

Adonai Eloheinu vElohei

אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ

avoteinu ve'imoteinu

שֶׁתַּרְגִּילֵנוּ בְּתוֹרַתְךָ

shetargileinu beToratecha

וְדַבְּקֵינוּ בְּמִצְוֹתֶיךָ

vedabkeinu bemitzvotecha.

וְאֵל תְּבִיאֵנוּ

Ve'al tevi'einu

לֹא לַיְדֵי חֵטָא

lo lidei chet

וְלֹא לַיְדֵי עֲבָרָה וְעוֹן

velo lidei averah ve'avon

וְלֹא לַיְדֵי נִסְיוֹן

velo lidei nisayon

וְלֹא לַיְדֵי בְּזִיוֹן

velo lidei vizayon.

וְאֵל תִּשְׁלַט-בָּנוּ יֵצֵר הָרָע

Ve'al tashlet banu yetzer harah

וְהִרְחִיקֵנוּ מֵאָדָם רָע

vehar'chikeinu me'adam ra

וּמִחֵבֵר רָע

umechaver ra.

וְדַבְּקֵנוּ בְּיֵצֵר הַטּוֹב

Vedabkeinu beyetzer hatov

וּבְמַעֲשֵׂים טוֹבִים

uvema'asim tovim

וְכוּף אֶת-יִצְרֵנוּ

vechof et yitzreinu

לְהִשְׁתַּעֲבֹד-לָךְ

lehishtabed lach.

¹ What makes us do something bad? We ask God to keep us out of trouble and away from those evil influences—bad places, bad people and bad impulses.

We speak of our “yetzer tov” and “yetzer ra,” our good and evil impulse or inclination. The word “yetzer” is related to the Hebrew root for make, form or fashion (as you make a pot from clay). You might say the impulse is what makes us an instrument of good or evil.

And grant *this* today and every day
for grace, kindness and mercy
in your eyes
and the eyes of all who see us,
and reward us with your good kindness.

We bless you, Ruler,
who rewards¹ with good kindness
your people Israel²

May your wish be...

May your wish³ be—
My ruler, my God
and God of my ancestors—
to protect me today and every day
from rude people and rude manners,
from a bad person, a bad friend,
a bad neighbor, a troublemaker,
a ruinous enemy,
a harsh judgement
and a harsh judge—
Jewish⁴ or not Jewish.⁵

וְתַנְנוּ הַיּוֹם וּבְכָל-יּוֹם
לְחַן לְחֶסֶד וּלְרַחֲמִים
בְּעֵינֶיךָ
וּבְעֵינֵי כָל-רוֹאֵינוּ
וְתַגְמְלֵנוּ חֲסָדִים טוֹבִים

בְּרוּךְ אַתָּה יי
גּוֹמֵל חֲסָדִים טוֹבִים
לְעַמּוֹ יִשְׂרָאֵל

וַיְהִי רָצוֹן

וַיְהִי רָצוֹן מִלְּפָנֶיךָ
יי אֱלֹהֵי

וְאֱלֹהֵי אֲבוֹתַי וְאֱמוֹתַי
שֶׁתַּצִּילֵנוּ הַיּוֹם וּבְכָל יוֹם
מֵעַזֵי פָנִים וּמֵעֲזוֹת פָּנִים
מֵאָדָם רָע וּמִחֶבֶר רָע
וּמִשָּׂכֵן רָע וּמִפֹּגַע רָע
וּמִשָּׂטָן הַמְּשַׁחֵת
מִדִּין קָשָׁה
וּמִבְּעַל דִּין קָשָׁה
בֵּין שְׁהוּא בֶן בְּרִית
וּבֵין שְׁאִינוּ בֶן בְּרִית

Uteneinu hayom uvechol yom
lechen lechesed ulerachamim
be'einecha
uve'einei chol ro'einu
vetigmeleinu chasadim tovim.

Baruch atah Adonai,
gomeil chasadim tovim
le'amo Yisra'el.

Yehi ratzon milfanecha
Adonai Elohai

vElohei avotai ve'imotai
shetatzilenu hayom uvechol yom
me'azei fanim ume'azut fanim,
me'adam ra umechaver ra
umishachen ra umipega ra
umisatan hamashchit
midin kasheh
umiba'al din kasheh,
bein shehu ven b'rit
uvein she'eino ven b'rit.

¹ The idea of “gomeil” is familiar today. People and companies that sense their own good fortune talk of “giving back” to the community. In the same way this Hebrew word for “reward” and “repay” is part of the Hebrew idiom for charity—“Gemilut chasadim” or “doing acts of lovingkindness.” If you have the money, however hard you worked for it, you have an obligation to help others. So does God have an obligation to reward us? Yes, our liturgy says repeatedly—not for our own merit, but because of the good deeds of our ancestors.

² You can read the last line two ways: God rewards us with God’s kindness, or God rewards us for our kindness. For some of us, both meanings are present.

³ These are the humble supplications of a person with little earthly power. We ask God to keep us from troublesome people—thieves, false accusers, drunk drivers, credit cheats, and so on.

⁴ “Jewish” is literally “a child of the Covenant (or contract)” referring to the Jews’ contract with God outlined in the Shema.

⁵ After this, a traditional siddur inserts the Akeidah (Binding of Isaac) for study: Gen. 22:1-19.

A person should always
fear Heaven in secret¹ and in public,
be grateful for the truth²
and speak truth deep inside
and get up early to say this:

Ruler of every world...

Ruler of every world!³
It's not on account of our good deeds
that we plead
for grace in your presence,
but because of your great mercy.
What are we, what is our life,
our devotion, our righteousness,
our salvation, our strength
or our power?
What are we to say to you,
Sovereign God
and God of our ancestors—
Aren't all our heroes
like nothing to you
and famous people
as if they never were
and learned people like the ignorant
and wise people like fools?

לְעוֹלָם יִהְיֶה אָדָם
יִרְאֵה שָׁמַיִם בְּסֵתֶר וּבְגָלוּי
וּמוֹדֶה עַל הָאֱמֶת
וְדוֹבֵר אֱמֶת בְּלִבָּבו
וַיִּשְׁכֵּם וַיֹּאמֶר

רִבּוֹן כָּל הָעוֹלָמִים

רִבּוֹן כָּל הָעוֹלָמִים
לֹא עַל צְדָקוֹתֵינוּ
אֲנַחְנוּ מִפִּילִים
תַּחֲנֻנֵינוּ לְפָנֶיךָ
כִּי אַל רַחֲמֶיךָ הַרְבִּים
מַה אֲנַחְנוּ מֶה חַיֵּינוּ
מַה חֲסָדֵנוּ מַה-צְדָקֵנוּ
מַה-יִשְׁעֵנוּ מַה-כֹּחֵנוּ
מַה-גְּבוּרָתֵנוּ
מַה נֹּאמֵר לְפָנֶיךָ
יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
הֲלֹא כָל-הַגְּבוּרִים
כְּאֵין לְפָנֶיךָ
וְאֲנֹשֵׁי הַשָּׁמַיִם
כֵּלֹא הֵיוּ
וְחֻכְמִים כְּבִלֵי מִדָּע
וְנְבוֹנִים כְּבִלֵי הַשֶּׁכֶל

L'olam yehei adam
yerei shamayim beseter uvagalu'i
umodeh al ha'emet
vedover emet bilvavo
vayashkem veyomar:

Ribon kol ha'olamim!
Lo al tzidkoteinu
anachnu mapilim
tachanuneinu lefanecha
ki al rachamecha harabim.
Mah anachnu, meh chayeinu,
meh chasdenu, mah tzidkenu,
mah yish'enu, mah kochenu,
mah gevurotenu?
Mah nomar lefanecha
Adonai Eloheinu
vElohei avoteinu ve'imoteinu?
Halo kol hagiborim
ke'ayin lefanecha,
ve'anshei hashem
kelo hayu,
vachachamim kivli mada
unevonim kivli haskel!

¹ “In secret” may refer to a time when saying Shema was illegal.

² Why be thankful for the truth? Troublemakers distort the truth to get us in trouble though our conscience is clear. Let's be grateful when truth clears us.

³ This prayer was composed for Yom Kippur, when we all feel depressed. When the humble person sees the wonder of a new day, s/he feels unworthy and insignificant: as King Lear said to Edgar, “Unadulterated man is no more but such a poor, bare forked animal as thou art” (*King Lear* III.iv.109-111). Prayer—we often say the Hebrew root implies “self-judgement”—brings us both low and high, both to abject self-abhorrence (especially before breakfast) and triumphant joy.

For all they achieved is chaos,
 their lives are worth nothing to you
 and people are
 no better than beasts—¹
 it's all useless.

כִּי רוֹב מַעֲשֵׂיהֶם תּוֹהוּ
 וַיְמֵי חַיֵּיהֶם הֶבֶל לְפָנַי
 וּמוֹתָר הָאָדָם
 מִן הַבְּהֵמָה אֵין
 כִּי הַכֹּל הָבֵל

Ki rov ma'aseihem tohu,
 vimei chayeiheim hevel lefanecha,
 umotar ha'adam
 min hab'hemah ayin,
 ki hakol havel.

But² we are your people...

אָבֵל אֲנַחְנוּ עַמָּךְ

But we are your people,
 children of your contract,
 children of Abraham who loved you—
 you made a promise to him
 on Mount Moriah—
 we are the seed of his dear Isaac
 who was tied on top of the altar,
 the people of your son Jacob,
 your first-born—
 because of your love for him
 and the joy you took in him
 you called him
 “Israel” and “Jeshurun.”³

אָבֵל אֲנַחְנוּ עַמָּךְ
 בְּנֵי בְרִיתְךָ
 בְּנֵי אַבְרָהָם אֲהַבְּךָ
 שְׁנִשְׁבַּעְתָּ לוֹ
 בְּהַר הַמֹּרִיָּה
 וְרַע יִצְחָק יַחֲידוֹ
 שְׁנִעַקְרָה עַל גֵּב הַמִּזְבֵּחַ
 עַד־תָּ יַעֲקֹב בְּנֶךָ
 בְּכוֹרְךָ
 שְׁמֵאֲהַבָּתְךָ שְׂאֵהַבָּת אוֹתוֹ
 וּמִשְׂמֵחַתְךָ שְׂשִׂמְחָת בּוֹ
 קָרָאתָ אֶת־שְׁמוֹ
 יִשְׂרָאֵל וַיֵּשׁוּרֵן

Aval anachnu amcha,
 benei veritecha,
 benei Avraham ohavcha
 shenishba'ta lo
 behar haMoriyah,
 zera Yitzchak yechido
 shene'ekad al gav hamizbe'ach,
 adat Ya'akov bin'cha
 bechorecha
 sheme'ahavat'cha she'ahavta oto
 umisimchat'cha shesamachta bo
 kara'ta et shemo
 Yisra'el viYeshurun.

¹ “And people are no better than beasts; it’s all useless” is from Kohelet/Ecclesiastes (3:19); this is the book famous for “vanity of vanities, all is vanity.”

² We have wallowed in the depths of misery, and now it’s time to pull ourselves up from the mire by our spiritual bootstraps. We have inherited God’s promise and love.

³ Jacob became “Israel” in Genesis 35:10 after wrestling with the angel. “Jeshurun” is mentioned in Deuteronomy 32:15: “Jeshurun grew fat and kicked.” The name comes from the Hebrew root for “straight” or “direct,” and we like to interpret this as a name for Israel when it is morally upright. However, the only time the name is used in the Torah is here, when Jeshurun is a fat ass—oops, a well-fed donkey—and since it has enough to eat, it has become rebellious.

When *Oliver Twist* becomes refractory, Mr. Bumble explains why: “It’s not Madness ... it’s Meat. ... If you had kept the boy on gruel, ma’am, this would never have happened” (*Oliver Twist*, Chapter VII).

And so we are bound
to thank you and praise you,
to glorify, bless and sanctify you,
and to give praise and thanks
to your name.

לְפִיכֶם אֲנַחְנוּ חַיִּיבִים
לְהוֹדוֹת לָךְ וּלְשַׁבְּחָךְ
וּלְפָאֲרָךְ וּלְבָרְךָ וּלְקַדְּשׁ
וּלְתַת שֶׁבַח וְהוֹדָיָה
לְשִׁמְעָה

Lefichach anachnu chayavim
lehodot lecha uleshabechacha,
ulefa'er'cha ulevarech ulekadesh,
velatet shevach vehodayah
lishmecha.

The leader says this out loud.....

We are so lucky! How good is our lot,
how fair our fortune,
how delightful our heritage.
We are so lucky that
early and late,
morning and evening
we say
twice a day:¹

* אֲשֶׁרֵינוּ מַה-טוֹב חֶלְקֵנוּ
וּמַה-נְּעִים גּוֹרְלֵנוּ
וּמַה יָפָה יְרוּשָׁתֵנוּ
אֲשֶׁרֵינוּ שְׂאֲנַחְנוּ
מִשְׁכִּימִים וּמִעֶרְיָבִים
עֶרֶב וּבִקְרָא
וְאוֹמְרִים
פַּעַמַיִם בְּכָל-יוֹם

Ashreinu mah tov chelkenu
umah na'im goralenu
umah yafah yerushatenu.
Ashreinu she'anachnu
mashkimim Uma'arivim
erev vavoker
ve'omrim
pa'amayim bechol yom:

We respond to the leader by saying this out loud.....

Listen, *descendants of Israel*:
the Ruler is our God;
the Ruler is one.

שְׁמַע יִשְׂרָאֵל
יְיָ אֱלֹהֵינוּ
יְיָ אֶחָד

Shema, Yisra'el:
Adonai Eloheinu;
Adonai echad.

We say this in an undertone.....

Blessed is that name;
the glory of its reign
lasts forever.

בְּרוּךְ שֵׁם
כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד

Baruch shem;
kevod malchuto
le'olam va'ed.

It was you²
back before the world was created,
it was you
since the world was created,
it's you in this world
and it's you in the World to Come.

אַתָּה הוּא
עַד שֶׁלֹא נִבְרָא הָעוֹלָם
אַתָּה הוּא
מִשְׁנִבְרָא הָעוֹלָם
אַתָּה הוּא בְּעוֹלָם הַזֶּה
וְאַתָּה הוּא לְעוֹלָם הַבָּא

Atah hu
ad shelo nivrah ha'olam;
atah hu
mishenivra ha'olam
atah hu ba'olam hazeh,
ve'atah hu la'olam haba.

¹ From the depths of despair, we return to the heights of joy; this is the spirit in which we say Shema. Birnbaum (p. 23) says that Babylonian authorities forbade our reciting Shema because they saw our declaration of God's unity as a challenge to their beliefs.

² In this passage, we express the eternity of the God we described in Shema.

Make your name holy
through the martyrs,¹
and make it holy
throughout your world;
and as you save us,
raise and heighten our glory.²
We bless you, Sovereign,
who makes your name holy
far and wide.³

* קִדַּשׁ אֶת-שְׁמֶךָ
עַל מְקַדְּשֵׁי שְׁמֶךָ
וְקִדַּשׁ אֶת-שְׁמֶךָ
בְּעוֹלָמְךָ
וּבִישׁוּעָתְךָ
תָּרִים וְתַגְבִּי'ה קַרְנֵנוּ.
בְּרוּךְ אַתָּה יי
מְקַדֵּשׁ אֶת-שְׁמֶךָ
בְּרַבִּים

Kadesh et shimcha
al makdishei shemecha,
vekadesh et shimcha
be'olamecha,
uvishu'at'cha
tarim vetagbi'a karnenu.
Baruch atah Adonai,
mekadesh et shimcha
barabim.

It's you...

It's you, Sovereign God,
in heaven and earth,
in the high reaches of the sky.⁴
Really, you are first
and you are last,
and aside from you there is no God.⁵
Gather those who hope in you
from the four corners of the earth.⁶
They'll see and know,
all *creatures* that stir on the earth,
that you are God,
you alone,
for all the nations of the world.⁷

אַתָּה הוּא
אַתָּה הוּא יי אֱלֹהֵינוּ
בְּשָׁמַיִם וּבָאָרֶץ
וּבְשֵׁמֵי הַשָּׁמַיִם הָעֲלִיּוֹנִים
אֱמֶת אַתָּה הוּא רִשׁוֹן
וְאַתָּה הוּא אַחֲרוֹן
וּמִבְּלַעֲדֶיךָ אֵין אֱלֹהִים
קִבֵּץ קוֹיָךְ
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ
יִכִּירוּ וַיֵּדְעוּ
כֹּל-בְּאֵי עוֹלָם
כִּי אַתָּה הוּא הָאֱלֹהִים
לְבַדְּךָ
לְכֹל מַמְלַחֹת הָאָרֶץ

Atah hu Adonai Eloheinu
bashamayim uva'aretz,
uvishmei hashamayim ha'elyonim.
Emet, atah hu rishon
ve'atah hu acharon,
umibal'adecha ein Elohim.
Kabetz kovecha
me'arba kanfot ha'aretz.
Yakiru veyed'u
kol ba'ei olam
ki atah hu haElohim
levadcha
lechol mamlechet ha'aretz.

¹ Martyrs are people who died “al kidush hashem,” to make God’s name holy.

² Our “glory” is literally our “horn”—the weapon of the aggressive bull, and the “horn of plenty.”

³ “Among the many.”

⁴ “The heavens of the high heavens.”

⁵ Refers to Isaiah 44:6: “I am the first, and I am the last, and there is no God except for me.”

⁶ “The four corners of the earth” is figurative.

⁷ God is for all nations, not just the Jews—a sentiment echoed in Aleinu.

You made
heaven and earth,¹
the sea, and everything in them.
And who of those you formed
above or below
can ask you, “What will you do?”

Heavenly source of life,
be kind to us
for the sake of your great name
which was pronounced upon us,
and fulfill for us, Sovereign God,
what is written:
“Then I will bring you
and then I will gather you,
to present you
for fame and honor
among all the peoples of the world,
when I bring about your return
before your own eyes,”²
says God.

אַתָּה עָשִׂיתָ
אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ
אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר בָּם
וּמִי בְּכָל-מַעֲשֵׂה יָדֶיךָ
בְּעֵלְיוֹנִים אוֹ בַתְּחַתּוֹנִים
שֵׁי אָמַר לְךָ מָה תַעֲשֶׂה

Atah asita
et hashamayim ve'et ha'aretz,
et hayam ve'et kol asher bam,
umi bechol ma'asei yadecha
ba'elyonim o vatachtonim
sheyomar lecha: “Mah ta'aseh?”

אָבִינוּ שֶׁבַשָּׁמַיִם
עָשָׂה עִמָּנוּ חֶסֶד
בְּעִבּוּר שִׁמְךָ הַגָּדוֹל
שֶׁנִּקְרָא עָלֵינוּ
וְקִיָּם-לָנוּ יי אֱלֹהֵינוּ
מָה שֶׁכָּתוּב
בְּעֵת הַהִיא אָבִיא אֲתֶכֶם
וּבְעֵת קָבְצִי אֲתֶכֶם
כִּי אֲתֵן אֲתֶכֶם
לְשֵׁם וְלִתְהִלָּה
בְּכָל עַמֵּי הָאָרֶץ
בְּשׁוּבִי אֶת-שְׁבוּתֵיכֶם
לְעֵינֵיכֶם
אָמַר יי

Avinu shebashamayim,
asei imanu chesed
ba'avur shimcha hagadol
shenikra aleinu,
vekayem lanu, Adonai Eloheinu,
mah shekatuv:
“Ba'eit hahi avi et'chem
uva'eit kabtzi et'chem,
ki eten et'chem
leshem velit'hilah
bechol amei ha'aretz,
beshuvi et shevuteichem
le'eineichem,”
amar Adonai.

¹ “For you alone are the God for all nations of the world: you made heaven and earth”—words of Hezekiah in II Kings 19:15.

² This promise of salvation is the last verse of the Book of Zephaniah, 3:20. And has it not come true (despite daily problems of reality) with the founding of the State of Israel?

Rabbinic Texts¹

Once,
Raban Yochanan ben Zakkai²
was leaving Jerusalem;
Rabbi Yehoshuah walked after
him *as his student*
and saw the Temple ruined
and said:
“Alas for us! It’s ruined,
the place where people atoned
for Israel’s sins.”

Raban Yochanan said to him,
“Child, don’t get upset.
We have another atonement,
as good as this.
What is it? Acts of kindness,
As it’s said:
‘I want kindness, not sacrifice!’”³

פַּעַם אַחַת
הָיָה רַבֵּן יוֹחָנָן בֶּן-זַכַּי
יוֹצֵא מִירוּשָׁלַיִם
וְהָיָה רַבִּי יְהוֹשֻׁעַ
הוֹלֵךְ אַחֲרָיו
וְרָאָה אֶת-בַּיִת הַמִּקְדָּשׁ חָרֵב
אָמַר רַבִּי יְהוֹשֻׁעַ
אֹי לָנוּ עַל זֶה שֶׁהוּא חָרֵב
מְקוֹם שֶׁמְכַפְּרִים בּוֹ
עוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל
פַּא'אמ אַחַת
הָיָה רַבָּן יוֹחָנָן
יוֹצֵא מִירוּשָׁלַיִם
וְהָיָה רַבִּי יְהוֹשֻׁעַ
הוֹלֵךְ אַחֲרָיו
וְרָאָה אֶת-בַּיִת הַמִּקְדָּשׁ חָרֵב
אָמַר רַבִּי יְהוֹשֻׁעַ
אֹי לָנוּ עַל זֶה שֶׁהוּא חָרֵב
מְקוֹם שֶׁמְכַפְּרִים בּוֹ
עוֹנוֹתֵיהֶם שֶׁל יִשְׂרָאֵל
אָמַר לוֹ רַבָּן יוֹחָנָן
בְּנֵי אֵל יָרַע לָךְ
יֵשׁ לָנוּ כַּפָּרָה אַחֶרֶת
שֶׁהִיא כְּמוֹתָהּ
וְאִיזוֹ? גְּמִילוֹת חַסְדִּים
שֶׁנֶּאֱמַר
כִּי חֶסֶד חָפַצְתִּי וְלֹא זָבַח
Pa'am achat
hayah Raban Yochanan ben Zakkai
yotzeh miY'rushalayim,
vehaya Rabi Yehoshuah
holech acharav,
vera'ah et Beit Hamikdash charev.
Amar Rabi Yehoshuah:
“Oy lanu al zeh, shehu charev,
mekom shemechaprim bo
avonoteihem shel Yisra'el!”
Amar lo Raban Yochanan:
“Beni, al yera lecha.
Yesh lanu kaparah acheret,
shehi kמותה.
Ve'ezo? Gemilut chasadim,
Shene'amar:
‘Ki chesed chafatzti velo zavach!’”

¹ As part of our morning prayer, we study texts. A traditional siddur has source material on the sacrificial system, from the Torah, Talmud and Mishnah. We follow the lead of *Sim Shalom* with a text on lovingkindness. This passage is from Avot deRabbi Natan 11a. Study ends the section of dawn blessings.

² We credit Yochanan ben Zakkai with saving Judaism after the destruction of the Temple. He escaped from the siege of Jerusalem, faced the Roman general Vespasian, and secured permission to found an academy in Yavneh. He founded Rabbinic Judaism.

³ Hoshea 6:6.

Teachers' Kaddish¹

Let it be great, let it be holy,
God's great name—
(congregation: Amen)
—in the world created
by divine will,
which God will rule in sovereignty,
in your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, "Amen."

..... *We respond; mourners repeat the response and continue*

May the great name be blessed
forever and ever and ever.

..... *Mourners continue, and we respond "berich hu."*

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be the holy name,
blessed may it be—

קְדִישׁ דְּרַבָּנָן

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא

(קְהָל : אָמֵן)

בְּעֻלְמָא דִּי בְרָא

כִּרְעוּתָהּ

וְיִמְלִיךָ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

בְּעֻלְמָא וּבְזִמְנָן קָרִיב

וְאָמְרוּ : אָמֵן

Yitgadal veyitkadash

shemeh rabah—

(Amen)

—be'almah di verah

chir'uteh

veyamlich malchuteh,

bechayechon uv'yomechon

uvechayey dechol beit Yisra'el

ba'agalah uvizman kariv.

Ve'imru, "Amen."

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמַיָּא

Yehei shemei rabah mevarach

le'alam ul'almei almayah.

יִתְבָּרַךְ וְיִשְׁתַּבַּח

וְיִתְפָּאֵר וְיִתְרוֹמַם

וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקוּדְשָׁא

בְּרִיךְ הוּא

Yitbarach veyishtabach

veyitpa'ar veyitromam

veyitnaseh veyit'hadar

veyit'aleh veyit'halal

shemeh dekudshah,

berich hu.

¹ Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are four Kaddish prayers; this one is recited after Torah study. Mourners lead it in 11 months of formal mourning and on the anniversary (*yahrzeit*) of a loved one's death.

.....Between Rosh Hashanah and Yom Kippur say the line in italics instead of the line before.....

—above all	לְעֵלָא מִן כּוֹל	Le'elah min kol
<i>far above all</i> ¹	לְעֵלָא וּלְעֵלָא מִכּוֹל	<i>Le'elah ule'elah mikol</i>
blessing and song,	בְּרַכְתָּא וְשִׁירָתָא	bir'chatah veshiratah
praise and repentance	תְּשׁוּבָתָא וְנַחֲמָתָא	tushbechatah venechematah,
that are spoken in this world.	דְּאֲמִירָן בְּעֵלְמָא	da'amiran be'alimah.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."
.....Mourners continue, and we respond "Amen."		
For Israel and the teachers ²	עַל יִשְׂרָאֵל וְעַל רַבָּנָן	Al Yisra'el ve'al rabanan
for the students	וְעַל תַּלְמִידֵיהוֹן	ve'al talmideihon
and for all their students	וְעַל כּוֹל תַּלְמִידֵי תַלְמִידֵיהוֹן	ve'al kol talmidei talmideihon
and for all those	וְעַל כּוֹל-מָאן	ve'al kol man
who engage in Torah study	דְּעָסְקִין בְּאוֹרֵיתָא	de'askin be'Oraytah
here	דִּי בְּאַתְרָא הָדִין	di ve'atra hadein
and everywhere—	וְדִי בְּכָל-אַתְר וְאַתְר	vedi vechol atar ve'atar
may you and they have	יְהֵא לְהוֹן וּלְכוֹן	yehei lehon ulechon
great peace	שְׁלָמָא רַבָּא	shelamah rabah
grace, kindness and mercy,	חֲנָא וְחֶסֶדָא וְרַחֲמִין	chinah vechisdah verachamin
long life and ample portions	וְחַיִּין אַרְיִכִין וּמְזוֹנָא רְוִיחָא	vechayin arichin umezonah revichah
and redemption	וּפּוֹרְקָנָא	ufurkanah
before our parent in heaven.	מִן קַדָּם אָבוּהוֹן דִּי בְּשָׁמַיָא	min kodam avuhon di vishmayah
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	ve'imru "Amen."
.....Mourners continue, and we respond "Amen."		
May there be great peace	יְהֵא שְׁלָמָא רַבָּא	Yehei shelamah rabah
from heaven	מִן שְׁמַיָא	min shemayah,
and good life,	וְחַיִּים טוֹבִים	vechayim tovim,
for us and all Israel.	עַלְיָנוּ וְעַל כּוֹל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	ve'imru, "Amen."

¹ The extra "le'elah" stresses God's exalted nature. Changing "min kol" to one word, "mikol," preserves the number of words.

² The spirit of this Kaddish is to pray for the teachers and the students, those who transmit our tradition, recognizing that our people are scattered over the face of the earth—"here and everywhere." Teachers will heartily approve of the practical phrase "mezonah revichah"—"ample portions (of food)"—for the rewards of teaching are notoriously spiritual!

Making peace in heaven above,
may God in mercy
bring peace
to us and to all Israel,
and to all who live on earth.
Now you say, "Amen."¹

עֲשֵׂה שְׁלוֹם בְּמִרְמִיּוֹ
הוּא בְּרַחֲמָיו
יַעֲשֵׂה שְׁלוֹם
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
וְעַל כָּל-יְרוֹשְׁבֵי תֵבֵל
וְאָמְרוּ : אָמֵן

Oseh shalom bimromav
hu berachamav
ya'aseh shalom
aleinu ve'al kol Yisra'el,
ve'al kol yoshvei tevel,
ve'imru, "Amen."

Selected pages from The Shabbat Morning Siddur

¹ This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the italicized line to pray for all of humanity.

The next part of the service is saying the daily psalms: Psalm 92 for Shabbat, Psalm 104 if it's Rosh Chodesh, Psalm 27 during the Ten Days of Repentance, and Psalm 30.

Psalm 92

Today is holy Shabbat
when the Levites used to recite
this psalm in the Temple.¹

¹ A psalm, a song for Shabbat²

² O God, to you our thanks are due,
To sing on high your praise,

³ Each day to express your gentleness;
Each night your faithful ways,

⁴ With song tuned to the lyre, each hears
The ten-stringed music of the spheres.³

⁵ Your deeds, O Sovereign,
bring me cheer,
Joy in your works I've found;

⁶ How grand, O God,
your deeds appear,
How deep your thoughts profound.

⁷ The ignoramus does not know;
For fools it's too sublime:

⁸ When evildoers spread and grow
Like grass—abloom in crime—
Those wicked people all shall go
To ruin beyond time.

הַיּוֹם יוֹם שַׁבָּת קֹדֶשׁ
שֶׁבוּ הַיּוֹ הַלְוִיִּם אוֹמְרִים
בְּבֵית הַמִּקְדָּשׁ

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת

טוֹב לְהוֹדוֹת לַיהוָה
וּלְזַמֵּר לְשִׁמְחָה עֲלֵיוֹן

לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ
וְאִמּוֹנַתְךָ בַּלַּיְלוֹת

עָלַי עָשׂוֹר וְעָלַי נָחֵל,
עָלַי הִגַּיֹן בְּכִנּוֹר

כִּי שִׁמַּחְתָּנִי יי בְּפַעֲלֶךָ
בְּמַעֲשֵׂי יְדִיךָ אֲרַנֶּן

מַה גָּדְלוֹ מַעֲשֵׂיךָ יי
מֵאֵד אֲמִכּוּ מַחֲשֵׁבוֹתֶיךָ

אִישׁ בְּעַר לֹא יָדַע
וּכְסִיל לֹא יָבִין אֶת זֹאת

בְּפִרְחֵי רִשְׁעִים כִּמוֹ עֵשֶׂב
וַיִּצְצוּ כֹל פְּעָלֵי אֵוֶן
לְהִשָּׁמְדָם עֲדֵי עַד

Hayom yom Shabbat kodesh,
shebo hayu haLevi'im omrim
bevet haMikdash:

Mizmor shir leyom hashabbat

Tov lehodot lAdonai
Ulezamer leshimcha elyon

Lehagid baboker chasdecha
Ve'emunat'cha balaylot.

Aley asor va'aley nahvel,
Aley higayon bechinor

Ki simachtani Adonai befo'olecha,
Bema'asei yadecha aranen.

Mah gadlu ma'asecha Adonai,
Me'od amku machshevotecha.

Ish ba'ar lo yeda
Uchesil lo yavin et zot:

Bifro'ach resha'im kemo esev
Vayatzitzu kol po'alei aven
Lehishamdandam adei ad.

¹ We recall the Temple service by reciting the daily psalm.

² It's the only psalm that's associated with a day. But our tradition looks at לַיּוֹם הַשַּׁבָּת differently. When a psalm is לְדָוִד, "to David," we assume David wrote it. So our tradition holds that Shabbat itself wrote this psalm!

³ Midrash on Psalm 81 explains that the seven-stringed harp was for our time, an eighth string would be added for Messianic times, and in the perfect time to come, there would be 10 strings.

9 And you ... Supremacy ... Eternally ... Divinity. ¹	וְאַתָּה מְרוֹם לְעֵלָם יי	Ve'atah marom Le'olam Adonai.
10 For see! O God, your enemies— Your enemies shall be lost; All sunk in their iniquities, From place to place they're tossed.	כִּי הִנֵּה אֵיבֵיךָ יי כִּי הִנֵּה אֵיבֵיךָ יֹאבְדוּ יִתְפָּרְדוּ כֹל פְּעֻלֵי אָוֶן	Ki hineh oy'vecha, Adonai, Ki hineh oy'vecha yovedu, Yitpardu kol po'alei aven.
11 Like proud-horned ox I'll stand upright With flowing oil anointed,	וַתָּרֵם כְּרֵאִים קַרְנֵי בַלְתִּי בְשֶׁמֶן רֶעֶן	Vatarem kir'eim karni Baloti beshemen ra'anani
12 And slandering foes will in my sight Be put to rout, disjointed. ² This saying in my heart is sealed: ³	וַתִּבֶּט עֵינַי בְּשׁוּרַי בְּקַמִּים עָלַי מְרַעִים תִּשְׁמַעְנָה אָזְנִי	Vatabet eini beshurai Bakamim alay mere'im. Tishma'na oznai:
13 "The righteous flourish like the palm Tree, laden with its yield, Soaring like cedars of the North, ⁴	צְדִיק כַּתְמָר יִפְרַח כְּאַרְזוֹ בְּלְבָנוֹן יִשְׁגֶּה	"Tzaddik katamar yifrach Ke'erez baL'vanon yisgeh,
14 Planted in God's own field, Where they their bounteous fruit give forth.	שְׁתוּלִים בְּבַיִת יי בְּחֻצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ	Shetulim bebeit Adonai Bechatzrot Eloheinu yafrichu.
15 Age does not wither them. They stay Both lush and green when they are gray."	עוֹד יִנוּבּוֹן בְּשִׁיבָה * דְּשֵׁנִים וְרַעֲנָנִים יִהְיוּ	Od yenuvun besevah Deshenim vera'ananim yiheyu."
16 In other words: ⁵ God's true and sound, A rock in whom no fault is found.	לְהַגִּיד כִּי יָשָׁר יי צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ	Lehagid, ki yashar Adonai Tzuri velo avlata bo.

¹ This elliptical verse of four words is the center of the psalm. If you skip the first verse, "A psalm, a song for Shabbat," there are seven verses and 52 words before this short verse, and the same number after. These four words—You ... Height ... Forever ... God—help the mind light on the immanent (You) and the transcendent (the essence of height, the farthest reaches of time, and that which is divine), and intuitively apprehend their connection. Shabbat is the time for such contemplation. For these insights I thank Rabbi Benjamin Segal.

² "And my horn will rise like the Ox when I am doused with flowing oil, and my eyes will see those who were stalking me, when they come to do me harm."

³ "Listen, O my ears." The poet tells himself something he's willing to listen to, a favorite saying.

⁴ The Hebrew says Lebanon—to the north of Israel.

⁵ "In other words," or "to say"—a summary of the poet's favorite saying.

Psalm 104

My soul, bless God!

How great, my ruling God, you are,
Fame and glory are your veil,

Wrapped as in a cloak of light,
Spreading heaven like a sail,

You roof with rain its upper heights,
The misty clouds you ride,
Walk the wind far and wide.

Of winds you make your messengers,
Ministers of blazing fire.

Fixing firmly in its place
The Earth, lest it should ever slip.¹

The Deep once clothed it like a cloak,
Seas surged over each mountain tip.

From your rebuke they fled in fear,
Hurried from your stern command,²

Climbed hills, and into valleys poured
To where you ordered them to stand.³

You fixed a border they can't pass,
Lest they return to drown the land.

בְּרַכִּי נַפְשִׁי אֶת-יְי

יִי אֱלֹהֵי גְדַלְתָּ מְאֹד
הוֹד וְהַדָּר לְבִשְׂתָּ

עֹטָה אֹר כַּשַּׁלְמָה;
נוֹטָה שָׁמַיִם כַּיְרִיעָה

הַמְקַרֶּה בַּמַּיִם עַל־יֹתָיו
הַשֶּׁם עֲבִים רְכוּבוֹ
הַמְהַלֵּךְ עַל כַּנְפֵי-רוּחַ

עֹשֶׂה מְלֶאכֶיו רֹחוֹת
מְשַׁרְתָּו עֵשׂ לֹהֵט

יָסַד אֶרֶץ עַל מְכוּנֶיהָ
בַּל תִּמּוֹט עוֹלָם וָעֶד

תְּהוֹם כַּלְבוּשׁ כִּסִּיתוֹ
עַל הַרִים יַעֲמְדוּ מַיִם

מִן גַּעֲרַתְךָ יִנוּסוּן
מִן קוֹל רַעֲמֶךָ יִחַפְּזוּן

יַעֲלוּ הַרִים יַרְדּוּ בְקַעֲוֹת
אֶל מְקוֹם זֶה יִסְדַּתְּ לָהֶם

גְּבוּל שַׁמַּת בַּל יַעֲבֹרוּן
בַּל יִשְׁבוּן לְכַסּוֹת הָאָרֶץ

Bar'chi nafshi et Adonai!

Adonai Elohai gadalta me'od;
Hod vehadar lavashta.

Oteh or kasalmah;
Noteh shamayim kay'riyah.

Hamkareh vamayim aliyotav,
Hasam avim rechuvo,
Hamhalech al kanfei ruach.

Oseh mal'achav ruchot,
Meshartav esh lohet.

Yasad eretz al mechoneha,
Bal timot olam va'ed.

Tehom kalvush kisito,
Al harim ya'amdu mayim.

Min ga'arat'cha yenusun,
Min kol ra'amcha yechafezun.

Ya'alu harim yerdu veka'ot
El mekom zeh yasadta lahem.

Gevul samta bal ya'avoron;
Bal yeshuvun lechasot ha'aretz.

¹ "Lest it stir forever and ever."

² "Stern command" is literally "raised voice."

³ "To this place you founded for them."

<p>You send springs to join the brooks; Among the hills they make their way, With water for the woodland beasts, Wild asses' thirst the streams allay. Here live the birds that wing the sky; They offer song among the leaves. With rising mist you bathe the hills: Fruit of your work the wide Earth fills.¹ You pasture the cattle, Grow crops for our toil— We bring food from the soil And wine to bring mirth, A rich glow to our cheeks,² A feast for the heart. Trees drink their fill—in Lebanon The cedars God planted in loam³— Where fluttering birds nest, & the stork In shady cypress makes her home. Goats leap upon the mountain crest; Low boulders are the badgers' rest.⁴</p>	<p>הַמְשַׁלַּח מַעֲיָנִים בְּנַחְלִים בֵּין הַרִים יִהְלֶכֶן יִשְׁקוּ כָּל-חַיְתוֹ שָׂדֵי יִשְׁבְּרוּ פְּרָאִים צִמָּאִם עֲלֵיהֶם עוֹף הַשָּׁמַיִם יִשְׁכֹּן מִבֵּין עֵפָאִים יִתְּנוּ קוֹל מִשְׁקֵה הַרִים מַעֲלִיּוֹתָיו מִפְּרֵי מַעֲשֵׂיךָ תִּשְׂבַּע הָאָרֶץ מִצְמִיחַ חֲצִיר לְבִהֶמָּה וְעֹשֶׂב לְעַבְדַּת הָאָדָם לְהוֹצִיא לֶחֶם מִן הָאָרֶץ וַיַּיֵּן יִשְׂמַח לֵבָב אֲנוֹשׁ לְהַצְחִיל פָּנִים מִשְׁמֵן וְלֶחֶם לֵבָב אֲנוֹשׁ יִסְעַד יִשְׂבְּעוּ עֵצֵי יֵי אַרְזֵי לְבָנוֹן אֲשֶׁר נָטַע אֲשֶׁר שָׁם צִפּוֹרִים יִקְנְנוּ חֲסִידָה בְּרוֹשִׁים בֵּיתָהּ הַרִים הַגְּבוּהִים לַיְעֲלִים סְלַעִים מַחְסֵה לַשְּׁפָנִים</p>	<p>Hamshale'ach mayanim banchalim, Bein harim yehalechun. Yashku kol chayto saday; Yishberu fera'im tzema'am. Aleihem off hashamayim yishkon; Mibein ofayim yitnu kol. Mashke harim me'aliyotav; Mipri ma'asecha tisba ha'aretz. Matzmi'ach chatzir lab'hemah; Ve'esev la'avodat ha'adam, Lehotzi lechem min ha'aretz. Veyayin yesamach levav enosh lehatzhil panim mishamen, velechem levav enosh yis'ad. Yisbe'u atzei Adonai, arzei Levanon asher nata, asher sham tziporim yekanenu, chasidah beroshim beitah. Harim hag'vohim lay'elim, sela'im machseh lashfanim.</p>
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¹ “From the fruit of your deeds the land/Earth is satiated.”

² “To make *our* faces shine with oil”; oil may be a symbol for rich produce, or it may simply mean that we get a good crop of oil and use it to make our faces shiny. Richard Henry Dana in *Two Years Before the Mast* met Russian sailors whose faces gleamed from the grease in their diet.

³ “Set in the loam” is literally just “planted.”

⁴ “The high hills are for the mountain goats; rocks are shelter for the badgers.”

God made the moon for festive times, ¹	עָשָׂה יְרַח לְמוֹעֲדִים	Asah yare'ach lemo'adim,
The sun has learned its evening home. ²	שָׁמַשׁ יָדַע מְבוֹאוֹ	shemesh yadah mevo'o.
You bring the dark; now it is night:	תָּשַׁת חֹשֶׁךְ וַיְהִי לַיְלָה	Tashet choshech vihi layla,
When forest creatures <i>wake and</i> roam,	בּוֹ תִרְמַשׁ כָּל-חַיְתוֹ-יַעַר	bo tirmos kol chayto ya'ar,
Young lions roaring for their prey,	הַכְּפִירִים שֹׁאֲגִים לְטָרֶף	Hakfirim sho'agim lataref
Asking God their food to grant.	וּלְבַקֵּשׁ מֵאֵל אֲכָלָם	ulevakesh me'El ochlam.
At sunrise, they are gathered in,	תִּזְרַח הַשֶּׁמֶשׁ יְאֹסְפוֹן	Tizrach hashemesh ye'asefun
Sent into their dens to lie.	וְאֵל מְעוֹנֹתָם יִרְבְּצוֹן	ve'el me'onotam yirbatzun.
Then people go about their work	יֵצֵא אָדָם לַפְּעֹלוֹ	Yetze adam lefo'olo
To labor until night draws nigh.	וּלְעַבְדָּתוֹ עַדֵי עָרֵב	vela'avodato adei arev.
How many are your works, O God—	מָה רַבּוֹ מַעֲשֵׂיךָ יְיָ	Mah rabu ma'asecha Adonai—
In wisdom you made every one.	כָּל־אֶחָד בְּחִכְמָה עָשִׂיתָ	kulam bechochmah asita,
Your creatures ³ fill the world.	מַלְאָה הָאָרֶץ קִנְיָנֶךָ	mal'ah ha'aretz kinyanecha.
Look at the vast and spacious sea,	זֶה הַיָּם גָּדוֹל וְרַחֵב יַדַיִם	Zeh hayom gadol ur'chav yadayim,
Teeming with life immeasurable, ⁴	שָׁם רִמַּשׁ וְאֵין מִסְפָּר	sham remesh ve'ain mispar,
Small and great together swirled. ⁵	חַיּוֹת קִטְנוֹת עִם גְּדוֹלוֹת	chayot ketanot im gedolot.
There go the ships, here's Leviathan	שָׁם אֲנִיּוֹת יַהֲלֹכוּן	Sham oniyot yehalechun,
God's creature made	לִיְיָ זֶה יִצְרָתָּ	Livyatan zeh yatzarta
for play at sea.	לְשַׁחֵק בּוֹ	lesachek bo.
All of them look to you	כָּל־אֶחָד יִשְׁבְּרוֹן	Kulam elecha yesaberun
To give their food in its time.	לְתַת אֲכָלָם בְּעֵתוֹ	latet ochlam be'ito.

¹ “He made the moon for the seasons (or festivals).” The Jewish calendar of festivals is a lunar calendar. God made sun and moon *לְמוֹעֲדִים וְלַיָּמִים וְלַשָּׁנִים* “for seasons and for days and for years” (Gen. 1:14). If you reckon that the sun marks the years and both sun and moon mark the days, then it’s for the moon to mark the *מוֹעֲדִים*, the festival times, which fall at specific places in the month.

² “The sun has learned *the place* where it sets.”

³ “Your creatures (or possessions)” is from the word for “own” or “buy.” Earth is filled with God’s possessions; having made it all, God owns it all.

⁴ “There *are* teeming things, and there is no number (or counting).”

⁵ “Living things small with great.” The sea contains creatures both tiny and huge.

You give them food, they gather it;
You open your hand,
they fill their need.

If you hide your face, they panic.
If you gather their spirit, they die
and return to their dust.

When you send your spirit,
they are created,
and you renew the face of the earth.

Let God's glory last forever;
Let God delight in divine works,

Whose glance makes the earth shiver,
Whose touch makes mountains smoke.

I will sing to God while I live
I will make music to my God while I last.

Let my voice be sweet to God;
I will take delight in God.

Let sins pass from the earth
and the wicked be no more.

My soul, give blessing to God—
Halleluyah!

תַּתֵּן לָהֶם יִלְקוּטוֹן
תִּפְתַּח יָדְךָ יִשְׂבְּעוּן טוֹב

תַּסְתִּיר פָּנֶיךָ יִבְהִלּוּן
תִּסַּף רוּחָם יִגְעוּן
וְאֶל עַפְרָם יִשׁוּבוּן

תִּשְׁלַח רוּחְךָ
יִבְרָאוּן

וְתַחֲדֵשׁ פְּנֵי אֲדָמָה

יְהִי כְבוֹד יי לְעוֹלָם
יִשְׂמַח יי בְּמַעֲשָׂיו

הַמְבִּיט לָאָרֶץ וְתִרְעַד
יִגַע בְּהָרִים וַיִּעֲשָׂנוּ

אֲשִׁירָה לַיי בְּחַיִּי
אֲזַמְרָה לְאֱלֹהֵי בְעוֹדֵי

* יַעֲרַב עָלָיו שִׁיחֵי
אֲנֹכִי אֶשְׂמַח בֵּי

יִתְמוּ חַטָּאִים מִן הָאָרֶץ
וְרָשָׁעִים עוֹד אֵינָם

בָּרְכִי נַפְשִׁי אֶת-יי
הַלְלוּיָהּ

Titen lahem yilkotun
tiftach yadcha yisbe'un tov.

Tastir panecha yibahelun
tosef rucham yigva'un
ve'el afaram yeshuvun.

Teshalach ruchacha
yibare'un

utechadesh penef adamah.

Yehi chevod Adonai le'olam
yismach Adonai bema'asav.

Hamabit la'aretz vatir'ad
yiga beharim veye'eshanu.

Ashirah lAdonai bechayay
azamrah lElohai be'odi.

Ye'erav alav sichi
anochi esmach bAdonai.

Yitamu chata'im min ha'aretz
uresha'im od einam.

Bar'chi nafshi et Adonai
Halleluyah.

Psalm 27

¹ A psalm of David: God lights my way and saves me from alarm. God is my life-force. Who can do me harm?	לְדָוִד יִי אֹרֵי וַיִּשְׁעֵי מִמִּי אִירָא יִי מְעוֹז חַיִּי מִמִּי אֶפְחָד	LeDavid: Adonai ori veyish'i, mimi irah? Adonai ma'oz chayay, mimi efchad?
² When evil people came my flesh to eat, My irksome foes slipped, fell down at my feet. ¹	בְּקִרְבַּי עָלִי מְרָעִים לְאֶכְלֹת אֶת בְּשָׂרִי צָרִי וְאִיְבֵי לִי הִקְמָה בְּשָׁלוֹ וְנָפְלוּ	Bikrov alay mere'im le'echol et besari tzarai ve oy'vay li hemah kashlu venafalu.
³ Let armies camp! my heart will not take fright. Let war come; still I know that this is right.	אִם תַּחֲנֶנָּה עָלַי מַחֲנֶה לֹא יִירָא לִבִּי אִם תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח	Im tachaneh alay machaneh lo yirah libi; im takum alay mil'chamah bezot ani vote'ach.
⁴ One thing I asked of God, for this I pray: To sit in God's own house living each day, To view God's grace, and in the Temple stay. ²	אֶחַת שְׁאֲלֹתַי מֵאֵת יִי אוֹתָהּ אֶבְקֶשׁ שְׁבִתִּי בְּבַיִת יִי כָּל יְמֵי חַיִּי לְחֻזּוֹת בְּנֵעָם יִי וּלְבַקֵּר בְּהֵיכָלוֹ	Achat sha'alti me'et Adonai, otah avakesh: shivti bevet Adonai kol yemei chayay, lachazot beno'am Adonai ulevaker beheichalo.
⁵ For God will keep me safe in evil days, Perch me in secret tent on mountain raised.	כִּי יִצְפְּנֵנִי בְּסֻכָּה בְּיוֹם רָעָה יִסְתִּירֵנִי בְּסֹתֵר אֱהָלוֹ בְּצוּר יְרוֹמְמֵנִי	Ki yitzpeneini besuko beyom ra'ah, yastireini beseter oholo betzur yeromemeni.

¹ “A Psalm of David: God is my light and my salvation; whom shall I fear? God is the power of my life; of whom shall I be afraid? When evil people came at me, to devour my flesh—my troubles, my enemies—they stumbled and fell!”

² “If an army camps against me, my heart will not fear. If war rises against me, this is what I’ll rely on. One thing I asked from God, this is my request: to sit in the house of the Lord all the days of my life, to view the sweetness of God and to be a visitor in his Temple.”

<p>6 And now I'm high above my enemies round; I'll offer in that tent my joyful sound.¹ With song to God my music will resound.²</p>	<p>וְעַתָּה יָרוּם רֹאשִׁי עַל אֹיְבֵי סְבִיבוֹתַי וְאֹזְבַּחַהּ בְּאֹהֶלוֹ זִבְחֵי תְרוּעָה אֲשִׁירָה וְאֶזְמְרָה לַיהוָה</p>	<p>Ve'atah yarum roshi al oy'vay sevivotay ve'ezbechah ve'oholo zivchei teru'ah; ashirah va'azamrah IAdonai.</p>
<p>7 God, hear my cry, and answer in your grace.</p>	<p>שְׁמַע יי קוֹלִי אֶקְרָא וְחַנְּנֵי וְעֲנֵנִי לְךָ אֲמַר לִבִּי בְקֶשׁוֹ פָנָי</p>	<p>Shema Adonai, koli ekrah; vechoneini va'aneini. Lecha amar libi, "Bakshu fanai."</p>
<p>8 My heart implored you, God, "O seek my face" As I seek yours.</p>	<p>אֶת פְּנֵיךָ יי אֲבַקֵּשׁ אֶל תַּסְתֵּר פְּנֵיךָ מִמֶּנִּי אֶל תֵּט בְּאַף אַבְדְּךָ</p>	<p>Et panecha Adonai avakesh. Al tas'ter panecha mimeni, al tat be'af avdecha.</p>
<p>9 Don't turn away from me, Don't send away your servant angrily.³ You helped me; don't spurn or abandon me.⁴</p>	<p>עֲזַרְתִּי הָיִיתָ אֶל תִּטְשֵׁנִי וְאֶל תֵּאָזְוֵנִי אֱלֹהֵי יִשְׂרָאֵל</p>	<p>Ezrati hayita: al titsheini, ve'al ta'azveini. Elohei yish'i</p>
<p>O God, you save me, <i>time and time again.</i></p>	<p>כִּי אָבִי וְאִמִּי עֲזָבוּנִי וַיִּי יֵאֱסָפֵנִי</p>	<p>Ki avi ve'imi azavuni, vAdonai ya'asfeni.</p>
<p>10 My parents left me, God will take me in.⁵</p>	<p>כִּי אָבִי וְאִמִּי עֲזָבוּנִי וַיִּי יֵאֱסָפֵנִי</p>	<p>Ki avi ve'imi azavuni, vAdonai ya'asfeni.</p>

¹ "Zivchei teru'ah," sacrifices of shouting, could imply lots of animals bellowing at their slaughter. On the other hand, it may imply that a voice raised in song and praise is itself an acceptable offering, perhaps even an alternative to the blood and guts of the sacrificial system.

² "For he'll hide me in his shelter on a bad day, he'll conceal me in the secrecy of his tent, he'll lift me up on a rock! And now my head is raised above my enemies all around, and I'll offer in his tent sacrifices of joyous shouting, I'll sing and make music to God."

³ "Listen, God; I'll call with my voice: take pity on me and answer me. My heart said to you, 'Seek my face.' Lord, I shall seek your face! Don't hide your face from me; Don't turn your servant away in anger."

⁴ "You have been my help: Don't throw me off, don't abandon me."

⁵ "O Lord, *you are* my savior. For my father and mother abandoned me, and God will take me in."

<p>¹¹ Show me your way, God, set me on level ground To stand against those who can boss me around!¹</p> <p>¹² Don't turn me over to my enemies, False witnesses, who breathe brutality.²</p> <p>¹³ What had I been, had I not known I'd spy God's goodness here on earth before I die?</p> <p>¹⁴ Wait for God, wait and trust. <i>though God come late,</i> Be strong, take heart. And wait for God, <i>just wait.</i>³</p>	<p>הוֹרֵנִי יי דַרְכֶּךָ וּנְחֵנִי בְּאֶרֶץ מִישׁוֹר לְמַעַן שׁוֹרֵרָי אֵל תִּתְּנֵנִי בְּנַפְשׁ צָרִי כִּי קָמוּ בִי עֵדֵי שֶׁקֶר וַיִּפְּחַ חֲמָס לוֹלֵא הָאֱמָנָתִי לִיר'וֹת בְּטוֹב יי בְּאֶרֶץ חַיִּים</p> <p>* קוּהַ אֵל יי</p> <p>חֲזַק וַיֵּאֱמֵץ לִבְךָ וְקוּהַ אֵל יי</p>	<p>Horeini Adonai darkecha, unecheni be'orach mishor lema'an shorerai. Al titneni benefesh tzaray, ki kamu vi edei sheker vifei'ach chamas. Lulei he'emanti lir'ot betuv Adonai be'eretz chayim. Kavei el Adonai: chazak vey'a'amez libecha: vekavei el Adonai.</p>
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¹ "God, show me your path and lead me on a level road (no ups and downs!) because of those people who can ruin my day!"

² "Don't turn me over to the will of my foes, for there have risen against me witnesses who lie, breathing violence." "Shorerai" means those who have power over me; they can ruin my day and put ups and downs in my daily path.

³ "If I had not trusted that I would see the goodness of the Lord in the land of the living *what would have become of me!* Wait for the Lord: keep your heart strong and resolute, and wait for the Lord."

Psalm 30

..... Include this psalm on every Shabbat

A psalm, a song to dedicate the Temple, by David:

I exalt you, *God*; you raised me tall;
My enemies could not cheer my fall.¹

O *God*, to you I screamed in pain,
My *God*, you made me well again.

O *God*, you raised my soul from She'ol, So I survived the Pit alive.²

To *God* sing out, all you devout,
Give thanks for holy thoughts divine.³

God's wrath soon takes flight,
but *God's* love lasts for life;
If you weep through the night,
you'll rejoice at first light.⁴

I said, when I felt confident,
“Nothing can shake me now—ever.”⁵

מִזְמוֹר שִׁיר חֲנֻכַּת הַבַּיִת
לְדָוִד

אֲרוֹמַמְךָ יי כִּי דִלִּיתָנִי
וְלֹא שִׂמַּחְתָּ אִיבֵי לִי

יי אֱלֹהֵי שׁוֹעֵתֵי אֵלַיךָ
וַתִּרְפְּאֵנִי

יי הֶעֱלִיתָ מִן שְׂאוֹל נַפְשִׁי
חַיִּיתָנִי מִיַּרְדֵּי בּוֹר

זַמְרוּ לִי חַסִּידֵי
וְהוֹדוּ לְזִכְרֵךְ קֹדְשׁוֹ

כִּי רָגַע בְּאָפוֹ
חַיִּים בְּרִצּוֹנוֹ

בְּעֶרֶב יָלִין בְּכִי
וּלְבָקֶר רִיחָה

וְאָנִי אִמַּרְתִּי בְשִׁלְוִי
בַּל אֶמוֹט לְעוֹלָם

Mizmor shir chanukat haBayit
leDavid

Aromimcha Adonai ki dilítani
Velo simachta oyvai li.

Adonai Elohai shivati elecha
Vatirpa'eni.

Adonai he'lita min She'ol nafshi
Chiyitani miyordi vor.

Zamru lAdonai chasidav
Vehodu lezecher kodsho.

Ki rega be'apo,
chayim birtzono,

Ba'erev yalin bechi
velaboker rinah.

Va'ani amarti veshalvi
Bal emot le'olam.

¹ “I will make you high, *God*, because you picked me up and did not let my enemies rejoice over me.”

² “You made me live despite my going down *into the Pit*.”

³ You might translate this line, “give thanks for his holiness,” but that omits the word זִכְרֵךְ, “memory of.” It seems to mean, “Give thanks for (or to) the memory of his holiness.” If you remember *God's* holiness, you're thinking of something that's holy and divine; that's why I translate, “give thanks for holy thoughts divine.”

⁴ “Because a moment in his anger, *brings* a lifetime in his favor; at evening weeping may *come and* stay overnight, and in the morning rejoicing.” The rhythm of the Hebrew changes; so does the translation.

⁵ A Hebrew idiom: “And I said in my confidence, ‘Lest I be moved forever.’”

O God, should you grant favor, You'd stand me high, a tower of power; ¹ But should you hide your face, I'd be abashed, <i>in terror cower</i> .	יִי בִרְצוֹנָךְ הַעֲמַדְתָּהּ לְהִרְרִי עוֹז הַסְתַּרְתָּ פְּנֵיךָ הַיִּיתִי נִבְהַל	Adonai birtzoncha he'emadta lehar'ri oz, Histarta fanecha, Hayiti nivhal.
To you, God, I shall call, To my chief bring my plea: Could my silence serve a purpose, Deep in my sepulcher; As <i>dry</i> dust could I thank you, Your constant faith aver? ²	אֵלֶיךָ יִי אֶקְרָא וְאֶל אֲדֹנָי אֶתְחַנֵּן מַה-בְּצַע בְּדַמִּי בְּרַדְתִּי אֶל שַׁחַת הַיּוֹדֵךָ עֶפֶר הַיִּגִיד אֲמִתְּךָ	Elecha Adonai ekra Ve'el Adonai et'chanan. Mah betzah bedami berid'ti el shachat, Hayodcha afar hayagid amitecha.
God, hear me graciously, God, be a help to me! To <i>joyful</i> dance you changed my grief <i>and care</i> , ³ Took my black crape and gave me joy to wear. ⁴	שִׁמְעֵנִי יִי וְחַנּוּנִי יִי הִיָּה עֹזֵר לִי הַפְּכַת מִסְפְּדֵי לְמַחֹל לִי פִּתְחַת שָׁקִי וְתֹאזְרֵנִי שִׁמְחָה	Shema Adonai vechoneini, Adonai heyeh ozer li. Hafachta mispedi lemachol li, Pitachta saki, vat'azreini simchah.
That my best part ⁵ may sing <i>your praise</i> , and not fall dumb; My ruling God, I'll bring you thanks for endless time to come.	לְמַעַן יִזְמְרֶךָ כְּבוֹד * וְלֹא יִדָּם יִי אֱלֹהֵי לְעוֹלָם אֹדְךָ	Lema'an yezamer'cha chavod velo yidom, Adonai Elohai le'olam odeka.

¹ “You would cause *me* to stand, to raise *me* like a mountain of my strength”; the Hebrew is rather elliptical.

² “What profit *could there be* in *spilling* my blood (or in my silence), in my going down into my grave (or destruction); would dust thank (or acknowledge) you, would it tell your faithfulness?”

³ מִסְפֵּד, mourning, lament, funeral oration.

⁴ שָׁקִי is “my sackcloth” or mourning clothes—today we use an armband of black crepe or a black ribbon. “Opened my sackcloth (took off my mourning clothes) and girded me with joy.”

⁵ כְּבוֹד, honor, glory; hence, the best of human nature.

Mourners' Kaddish¹

Let it be great, let it be holy,
God's great name—
(congregation: Amen)
—in the world created
by divine will,
which God will rule in sovereignty,
in your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, "Amen."

..... *We respond; mourners repeat the response and continue*

May the great name be blessed
forever and ever and ever.

..... *Mourners continue, and we respond "berich hu."*

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be the holy name,
blessed may it be—

קְדִישׁ יְתוּם

יִתְגַּדַּל וְיִתְקַדַּשׁ

Yitgadal veyitkadesh

שְׁמֵהּ רַבָּא

shemeh rabah—

(קְהָל : אָמֵן)

(Amen)

בְּעֻלְמָא דִּי בְרָא

—be'almah di verah

כִּרְעוּתָהּ

chir'uteh

וְיִמְלִיךָ מַלְכוּתָהּ

veyamlich malchuteh,

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

bechayechon uv'yomechon

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

uvechayey dechol beit Yisra'el

בְּעֻלְמָא וּבְזִמְנָא קָרִיב

ba'agalah uvizman kariv.

וְאָמְרוּ : אָמֵן

Ve'imru, "Amen."

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

Yehei shemei rabah mevarach

לְעַלְמֵי עֻלְמַיָּא

le'alam ul'almei almayah.

יִתְבָּרַךְ וְיִשְׁתַּבַּח

Yitbarach veyishtabach

וְיִתְפָּאֵר וְיִתְרוֹמַם

veyitpa'ar veyitromam

וְיִתְנַשֵּׂא וְיִתְהַדָּר

veyitnaseh veyit'hadar

וְיִתְעַלֶּה וְיִתְהַלָּל

veyit'aleh veyit'halal

שְׁמֵהּ דְקוּדְשָׁא

shemeh dekudshah,

בְּרִיךְ הוּא

berich hu.

¹ Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are four Kaddish prayers; this one is for mourners to say in the 11 months of formal mourning and on the anniversary (yahrzeit) of a loved one's death.

.....*Between Rosh Hashanah and Yom Kippur use the line in italics instead of the line before*.....

—above all	לְעֵלָא מִן כּוֹל	Le'elah min kol
<i>far above all</i> ¹	לְעֵלָא וּלְעֵלָא מִכּוֹל	<i>Le'elah ule'elah mikol</i>
blessing and song,	בְּרִכְתָּא וְשִׁירָתָא	bir'chatah veshiratah
praise and repentance	תּוֹשֶׁבְחָתָא וְנַחֲמָתָא	tushbechatah venechematah,
that are spoken in this world.	דְּאֲמִירָן בְּעֵלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."

.....*Mourners continue, and we respond "Amen."*.....

May there be great peace	יְהֵא שְׁלָמָא רַבָּא	Yehei shelamah rabah
from heaven	מִן שָׁמַיָּא	min shemayah,
and life,	וְחַיִּים	vechayim,
for us and all Israel.	עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	ve'imru, "Amen."

.....*Mourners continue, and we respond "Amen."*.....

Making peace in heaven above,	עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֵׂה שְׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כּוֹל יִשְׂרָאֵל	aleinu ve'al kol Yisra'el,
<i>and to all who live on earth.</i>	וְעַל כּוֹל יוֹשְׁבֵי תֵבֵל	<i>ve'al kol yoshvei tevel,</i>
Now you say, "Amen." ²	וְאָמְרוּ : אָמֵן	ve'imru, "Amen."

¹ The extra “le’elah” stresses God’s exalted nature. Changing “min kol” to one word, “mikol,” preserves the number of words.

² This part is in Hebrew. We ask God’s blessing of peace for the congregation and the whole Jewish community. Some congregations add the italicized line to pray for all of humanity.