

SHACHARIT

שחרית

*On Festivals the Shacharit leader begins here;
otherwise the paragraph below is said by the Psukei D'Zimra leader:*

God, powerful in strength and magnificent in the glory of Your name; heroic in endurance, revered for breathtaking wonders; You are like a sovereign on a throne, lofty and eminent.

הָאֱלֹהִים בְּתַעֲצֻמוֹת עֲזָה, הַגְּדוּלָה בְּכָבוֹד
נְשִׂימָה, הַגְּבוּרָה לְנִצְחָה, וְהַנּוֹרָאָה
בְּנוֹרְאוֹתֶיהָ, הַמְּלִכָה הַיּוֹשֶׁבֶת עַל כְּסֵא
רַם וְנִשְׂאָה.

On Shabbat when it is not a Festival, the Shacharit leader begins here:

שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ.
Shochein ad marom v'kadosh sh'mo.

Dwelling in transcendent places, Your name is holy.

The righteous sing joyfully to Y--H,
The just find beauty in prayer.
In the mouths of the just, You are exalted.
On the lips of the righteous, You are praised.
By the tongue of the faithful, You are sanctified.
And within the hearts of the holy ones
You are blessed.

רַנְּנוּ צְדִיקוֹת בֵּי--ה,
לְיִשְׁרוֹת נְאֻה תְּהִלָּה.
בְּפִי יִשְׁרוֹת תִּתְרוֹמֵם
וּבְשִׁפְתַי צְדִיקִים תִּתְבָּרַךְ
וּבְלִשׁוֹן חֲסִידוֹת תִּתְקַדֵּשׁ
וּבְקִרְבֵי קְדוֹשִׁים תִּתְהַלֵּל.

וּבְמִקְהָלוֹת רַבּוֹת עַמְּךָ בֵּית יִשְׂרָאֵל.

Uv'mak-halot riv'vot amcha beit Yisra-el.

You are praised in the assemblies and the multitudes of Your people Israel.

Your name will be praised with joy, in this and every generation yet to come. It is the obligation of all who were formed by You, God of our fathers and mothers, to thank and praise You, to acclaim and glorify You, to exalt, honor and remember You always, to bless and esteem and adore You even beyond all the songs and the praises of David, Your anointed servant, offspring of Jesse and descendant of Ruth.

בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ, בְּכָל דּוֹר וָדוֹר, שְׂכֵן חוֹבֵת
כָּל הַיְצוּר, לְפָנֶיךָ י--ה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, לְהוֹדוֹת, לְהַלֵּל,
לְשַׁבֵּחַ, לְפָאֵר, לְרוֹמֵם, לְהַדָּר וּלְנַצֵּחַ, לְבָרַךְ,
לְעַלָּה וּלְקַלֵּם, עַל כָּל דְּבָרֵי שִׁירוֹת וְתַשְׁבְּחוֹת
דָּוִד בֶּן יִשִׁי וְזֵרַע רוּת עַבְדְּךָ מְשִׁיחְךָ.

Uv'chen yishtabach sh'meich la-ad rachameima. May Your name be praised forever, compassionate Mother, You who are great and holy on earth and in the heavens. God of our fathers and mothers, song and praise befit You, Psalms and music belong to You. We acknowledge Your strength and governance, Your endurance, greatness and courage; beauty and splendor, holiness and majesty become You as we give blessings and thanks to Your magnificent holy Name. Now and forever you are God. Blessed are You, God of great strength, who is praised in song, God of thanksgiving, Mistress of miracles, Source of every soul, and of all creation, the One who accepts songs and praises, the only God, the life of all worlds.

*When a minyan is present, continue here.
Otherwise, skip to Yotzeret Or on the following page.*

CHATZI KADDISH

Yitgadal v-yitkadash shemei raba. Amen.

**B'alma div'ra chirutei, v'yamlich malchutei,
b'chayeichon uv'yomeichon, uv'chayei
d'chol beit yisra-el. Ba-agala, uvizman
kariv, v'imru Amen.**

**Yehei sh'mei raba m'varach,
l'alam ul-almei almaya.**

**Yitbarach v'yishtabach, v'yitpa-ar,
v'yitromam, v'yitnasei, v'yit-hadar,
v'yitaleh, v'yit-halal sh'mei d'kudasha,
b'rich hu.**

**L'eila min kol birchata v'shirata,
tushbechata v'nechamata, da-amiran
b'alma, v'imru Amen.**

Exalted and hallowed be Y--H's greatness in this world of Your creation. May Your will be fulfilled and Your sovereignty revealed in the days of our lifetime and the life of the whole house of Israel speedily and soon, and say Amen.

May You be blessed forever, even to all eternity.

May You, most Holy One, be blessed, praised and honored, extolled and glorified, adored and exalted above all else. Blessed are You. Beyond all blessings and hymns, praises and consolations that may be uttered in this world, and say Amen.

וּבְכֵן יִשְׁתַּבַּח שְׁמִיךָ לְעַד רַחֲמָאמָא, הָאֱלֹהִים
הַגְּדוֹלָה וְהַקְּדוּשָׁה בַשָּׁמַיִם וּבָאָרֶץ. כִּי לָךְ נִאֲחָה
י--ה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, שִׁיר
וְשִׁבְחָה, הַלֵּל וְזִמְרָה, עֲזוֹ וּמְשִׁלָּה, גִּצְחַת, גְּדֻלָּה
וְגִבוּרָה, תְּהִלָּה וְתַפְאֶרֶת, קְדוּשָׁה וּמְלָכוּת.
בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגְּדוֹל וְהַקְּדוּשׁ וּמַעֲוֹלִים
וְעַד עוֹלָם אִתָּךְ אֱלֹהִים. בְּרוּכָה אַתָּה י--ה, אֵלֶּת שְׂדֵי
גְדוֹלָה וּמְהִלָּת בַּתְּשֻׁבָּחוֹת, אֵלֶּת הַהוֹדָאוֹת,
אֲדוֹנַת הַנִּפְלְאוֹת, בּוֹרְאֵת כָּל הַנְּשָׁמוֹת, רַבּוֹנַת
כָּל הַמַּעֲשִׂים, הַבּוֹחֶרֶת בְּשִׁירֵי זִמְרָה, הַיּוֹהֵה
יְחִידָה, אֱלֹהִים, חַי הַעוֹלָמִים.

חֲצִי קַדִּישׁ

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיךָ רַבָּא. אָמֵן.
בְּעֵלְמָא דִּי בְרָא כְרַעוּתִיָּה, וְיִמְלִיךְ מְלְכוּתִיָּה
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל
בְּעִגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.
יְהֵא שְׁמֵיךָ רַבָּא מְבָרַךְ לְעָלְמִים וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵיךָ דְקַדְשָׁא, בְּרִיךְ
הוּא.

לְעֵלְמָא מִן כָּל בְּרִכְתָּא וְשִׁירָתָא, תְּשֻׁבָּחָתָא
וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

BAR'CHU

ברכו

בְּרַחוּ אֶת יְיָ הַמְּבָרָךְ.

Bar'chu et Y--H ha-m'vorach.

בְּרַחוּ אֶת יְיָ הַמְּבָרְכֶת.

Bar'chu et Y--H ha-m'vorechet.

בְּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד.

Baruch Y--H ha-m'vorach l'olam va-ed.

בְּרוּכָה יְיָ הַמְּבָרְכֶת לְעוֹלָם וָעֶד.

Brucha Y--H ha-m'vorechet l'olam va-ed.

Let us praise Y--H who is eternally blessed.

Praised is Y--H who is blessed forever and ever.

YOTZERET OR

יוצרת אור

בְּרוּכָה אַתְּ יְיָ, אֱלֹהֵינוּ מְקוֹר הַחַיִּים,
יוצרת אור ובוראת חֹשֶׁךְ, עוֹשֶׂה שְׁלוֹם ובוראת אֶת הַכֹּל.

Brucha at Y--H eloheinu m'kor ha-chayim, yotzeret or
u-voreit choshech, osah shalom u-voreit et ha-kol.

Blessed are You Y--H, Source of life who forms lights and creates darkness,
who makes peace and gives birth to everything.

All acknowledge You, all praise your unique
holiness and declare:

“None is holy like Y--H!” (1 Samuel 2:2)

All exalt You for You create everything.

Each day You burst open the doors of the eastern
sky and the windows of the atmosphere.

You propel the sun and moon out of their resting
places.

Each day You bring light to the cosmos and all its
components

to our world and all its inhabitants

All created and sustained through Your
compassion;

Each day You renew the work of creation.

Each day You demonstrate Your goodness.

For ages we have praised and glorified You.

You are our exalted Ruler,

You are our eternal One.

Have compassion on us, infinite Source of
compassion.

You are our Rock of strength, our Shield of
rescue, a Fortress for us.

הַכֹּל יוֹדוּךָ, וְהַכֹּל יִשְׁבַּחוּךָ, וְהַכֹּל יֵאמְרוּ,
אֵין קְדוּשָׁה כִּי--הָ. הַכֹּל יְרוֹמְמוּךָ סְלָה,
יוצרת הַכֹּל. הָאֵל הַפּוֹתַחַת בְּכָל יוֹם
דְּלֹתוֹת שַׁעֲרֵי מְזֻרְחָה,
וּבֹקֵעַת חֲלוּנֵי רְקִיעַ, מוֹצִיאָה חַמָּה
מִמְּקוֹמָהּ, וְלִבְנָה מִמְּכוֹן נְשִׁבְתָּהּ, וּמְאִירָה
לְעוֹלָם כָּלוֹ וְלִיוֹשְׁבוֹתָיו, שֶׁבְּרָאָה בְּמִדַּת
הַרְחָמִים. הַמְּאִירָה לְאַרְץ וְלַדְּרוֹת עֲלֵיהָ
בְּרַחֲמִים. וּבְטוֹבָה מְתַדַּשֶּׁת בְּכָל יוֹם תְּמִיד
מַעֲשֶׂה בְּרֵאשִׁית. הַמְּלַכָּה הַמְּרוֹמְמֶת לְבִדְדָהּ
מֵאָז, הַמְּשַׁבַּחַת וְהַמְּפַאֲרֶת וְהַמְּתַנַּשֶּׂאת
מִימּוֹת עוֹלָם. אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ
הַרְבִּים רַחֲמֵי עֲלֵינוּ. מְקוֹם עֲזָנוּ, צוּר
מְשַׁגְּבֵנוּ, מְגֹן יִשְׁעָנוּ, מְשַׁגֵּב בְּעַדָּנוּ.

Ein k'erkecha v'ein zulatecha
 Efes biltecha u-mi domeh lach
 Ein k'erkecha [Y--H Eloheinu]
 ba-olam ha-zeh
 V'ein zulat'cha [malkeinu]
 l'chayei ha-olam ha-ba
 Efes biltecha [go-aleinu]
 limot ha-mashiach
 V'ein domeh l'cha
 (moshi-einu) lit-chiyat ha-meitim.

Eil adon al kol ha-ma-asim
 Baruch u-m'vorach b'fi kol n'shama
 Godlo v'tuvo malei olam
 Da-at u-tvuna sovevim oto.

Ha-mitga-eh al chayot ha-kodesh
 V'nehdar b'chavod al ha-merkava
 Z'chut u-mishor lifnei chiso
 Chesed v'rachamim lifnei ch'vodo.

Tovim m'orot shebara eloheinu
 Y'tzaram b'da-at b'vina uv-haskeil
 Ko-ach ug'vura natan bahem
 L'hiyot moshlim b'kerev teiveil.

M'lei-im ziv u-m'fikim noga
 Na-eh zivam b'chol ha-olam
 S'meichim b'tzeitam v'sasim
 b'vo-am
 Osim b'eima r'tzon konam.

P'eir v'chavod notnim lishmo
 Tzohola v'rina l'zeicher malchuto
 Kara la-shemesh va-yizrach or
 Ra-ah v'hitkin tzurat ha-l'vana.

Shevach notnim lo kol tzva marom
 Tiferet u-g'dula srafiim v'ofanim
 v'chayot ha-kodesh.

This poem, an alphabetical acrostic written by one of the Merkavah ("Chariot") mystics of the 8th Century C.E., uses the Hebrew alphabet to symbolize the completeness of creation. Like much of the Yotzeret Or section of the service, it draws upon the prophetic visions of Ezekiel 1-2 and Isaiah 6. Having spoken of the sun and moon, the poet alludes to the five planets Saturn (שבתאי), Venus (נוגה), Mercury (כוכב), Jupiter (מאדים), and Mars (צדק), by means of the initials of the words שבח נותנים לו כל צבא מרום (All the heavenly hosts give You praise).

אין כְּעֶרְכָּךָ וְאֵין זִוְלָתְךָ, אֶפֶס בְּלִתְךָ, וּמִי דֹמָה לָּךְ.
 אין כְּעֶרְכָּךָ [י--ה אֱלֹהֵינוּ], בְּעוֹלָם הַזֶּה, וְאֵין זִוְלָתְךָ
 [מְלַכְנוּ] לְחַיֵּי הָעוֹלָם הַבָּא. אֶפֶס בְּלִתְךָ [גִּזְאֵלְנוּ]
 לַיְמוֹת הַמְּשִׁיחַ וְאֵין דֹּמָה לָּךְ [מוֹשִׁיעֵנוּ] לְתַחֲנִית
 הַמֵּתִים.

אֵל אֲדוֹן עַל כָּל הַמַּעֲשִׂים
 בְּרוּךְ וּמְבָרָךְ בְּפִי כָּל נְשָׁמָה.
 גָּדְלוֹ וְטוֹבוֹ מְלֵא עוֹלָם
 דַּעַת וְתְבוּנָה סְבָבִים אוֹתוֹ.

הַמִּתְגַּאֵה עַל חַיּוֹת הַקִּדְשׁ
 וְנִהְדָּר בְּכַבּוֹד עַל הַמְרַכְבֶּה.
 זְכוֹת וּמִישׁוֹר לְפָנָי כִּסְאוֹ
 חֶסֶד וְרַחֲמִים לְפָנָי כְּבוֹדוֹ.

טוֹבִים מְאֻרֹת שֶׁפָּרָא אֱלֹהֵינוּ
 יִצְרָם בְּדַעַת בְּבִינָה וּבְהַשְׁפֵּל.
 כָּח וּגְבוּרָה נָתַן בָּהֶם
 לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תַּבְּל.

מְלֵאִים זֵיו וּמְפִיקִים נִגְה
 נִאֵה זֵיוֹם בְּכָל הָעוֹלָם.
 שְׂמֵחִים בְּצִאתָם וְשֹׁשֵׁיִם בְּבוֹאֵם
 עֹשִׂים בְּאֵימָה רְצוֹן קוֹנָם.

פָּאֵר וְכַבּוֹד נוֹתְנִים לְשָׁמוֹ
 צְהֵלָה וְרִנָּה לְזִכָּר מְלֻכּוֹתוֹ.
 קָרָא לְשֵׁמֶשׁ וַיִּזְרַח אוֹר
 רָאָה וְהִתְקִין צוּרַת הַלְבָנָה.

שָׁבַח נוֹתְנִים לוֹ כָּל צְבָא מְרוֹם
 תְּפָאֲרַת וּגְדֻלָּה
 שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקִּדְשׁ.

None is holy like Y--H, none can be compared to You,
 There is none besides You, there is none but You and none is equal to You.
 Nothing can be compared to You in this world,
 In the world that we strive for, in the world that we imagine,
 In the world that is coming.

You reign over all creation,
 You created everything and everything praises You.
 Your greatness and goodness fill the world.
 Your wisdom and intelligence are all around
 Yet You transcend all Your creations.
 You are beyond all the heavenly beings.
 Indeed, the heavens themselves sing Your praise.
 Even the sun and moon, which others worship, worship You.
 You created the good lights, developing them wisely and expertly.
 You energized them with power, enabling them to illuminate the earth.
 You gave them brilliance, showering their light over the whole world.
 They rise joyfully and set gladly, rushing to obey Your command.
 They attest to Your presence, singing of Your majesty.
 They shine at Your command, fulfilling their cycles at Your signal.
 All the heavenly hosts give You praise,
 All the holy beings declare Your greatness and glory.

—English version of Ein K'erecha and Eil Adon based on Siddur Eit Ratzon

If it is not Shabbat, skip to the top of the next page. On Shabbat, continue here:

They all offer their praises to God, who rested on the seventh day, after completing the initial act of creation, and returned to transcendence. God wrapped Shabbat in beauty, declaring it a day of celebration. This is the praise offered by the seventh day, a day on which God refrained from all work. Shabbat offered her own praise to God, singing, "A psalm, a song by the Sabbath day: it is good to thank God!" (*Psalm 92:1-2*) Let all of God's creatures do likewise, each in their own way singing God's praise, honoring their Sovereign, their Creator, the One who created all things, who proclaimed Shabbat as a sacred day of rest for the Jewish people. So we declare that Your name be hallowed, and that your fame be exalted in the heavens above and on earth below. And we declare that You be praised for Your wonderful creations, for the sun and moon and stars that reflect your glory. Selah!

לְאֵל אֲשֶׁר נִשְׁבַּח מְכֹל הַמַּעֲשִׂים, בַּיּוֹם
 הַשְּׁבִיעִי הַתְּעֵלָה, וַיֵּשֶׁב עַל כִּסֵּא כְבוֹדוֹ,
 תִּפְאָרֶת עֲטָה לַיּוֹם הַמְּנוּחָה, עֲנֵג קָרָא לַיּוֹם
 הַשְּׁבִית. זֶה נִשְׁבַּח שָׁל יוֹם הַשְּׁבִיעִי, שָׁבוּ
 נִשְׁבַּח אֵל מְכֹל מְלֹאכֶתוֹ, וַיּוֹם הַשְּׁבִיעִי
 מִשְׁבַּח וְאוֹמֵר, מִזְמוֹר שִׁיר לַיּוֹם הַשְּׁבִית,
 טוֹב לְהוֹדוֹת לֵי--ה, לְפִיכָּהּ יִפְאָרוּ וַיִּבְרְכוּ
 לְאֵל כָּל יִצְוֵרָיו, נִשְׁבַּח יְקָר וּגְדֻלָּה וְכְבוֹד
 יִתְּנוּ לְאֵל מְלֹךְ יוֹצֵר כָּל, הַמְּנַחֵל מְנוּחָה
 לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ, בַּיּוֹם שְׁבִית קִדְשׁ,
 שְׁמָךְ י--ה אֱלֹהֵינוּ יִתְקַדַּשׁ, וְזִכְרֶךָ מִלְּכַנּוֹ
 יִתְפָּאֵר, בְּשָׁמַיִם מְמַעַל וְעַל הָאָרֶץ מִתְּחִת,
 תִּתְּבַרְךָ מוֹשִׁיעֵנו עַל נִשְׁבַּח מַעֲשֵׂה יְדֶיךָ, וְעַל
 מְאוֹרֵי אוֹר שְׁעָשִׂיתָ יִפְאָרוּךְ סֵלָה.

Titbarach tzureinu malkeinu v'go-aleinu
borei k'doshim yishtabach shimcha
la-ad malkeinu yotzeir m'shartim,
va-asher m'shartav kulam, omdim
b'rum olam.

U'mashmi-im b'yira yachad b'kol, divrei
elohim chayim u'melech olam.

Kulam ahuvim, kulam brurim, kulam
giborim v'chulam osim b'eima uv'yira
r'tzon konam.

V'chulam potchim et peehem bikdusha
uv'to-hora b'shira uv'zimra, um'varchim
um'shabchim um'fa-arim u'ma-aritzim
u'makdishim u'mamlichim:

Et shem ha-eil hamelech hagadol, hagibor
v'hanora kadosh hu.

תתברך צורנו מלכנו וגאלנו
בורא קדושים ישׁתבח שמך
לעד מלכנו יוצר משרתים ואשר
משרתיו כלם עומדים ברום עולם.

ומשמיעים ביראה יחד בקול דברי
אלהים חיים ומלך עולם.

כלם אהובים כלם ברורים כלם
גבורים וכלם עשים באימה וביראה
רצון קונם.

וככלם פותחים את פיהם בקדשה
ובטהרה בשירה ובזמרה ומברכים
ומשבחים ומפארים ומעריצים
ומקדישים וממליכים:

את שם האל המלך הגדול הגבור
והנורא קדוש הוא.

We bless You: our Rock, our Ruler, our Redeemer, Creator of what is holy. May Your name be praised forever. We imagine angels dedicated to serving You, holy beings standing in the heights of the universe, singing out Your praises in union. We imagine their words in our mouths, we imagine our devotion being equal to theirs. With love and strength, in awe and amazement, we do the will of our Creator. We open our mouths and souls, singing and declaring, in sanctity and purity, with praises and blessings, the holiness and glory of the Name, of the essence of God, our great and awe-inspiring Ruler.

We each pass on to one another a sense of God's presence, an awareness of God's expectations. We each pass on to one another the cue to join in the chorus, with pure speech and sacred melody, to declare in unison God's holiness: "Holy, holy, holy is Y--H tz'va-ot, the fullness of the world is God's presence."

(Isaiah 6:3)

Kadosh, kadosh, kadosh, Y--H tz'va-ot, m'lo chol ha-aretz k'vodo.

One choir of angels sings of God's holiness and glory. With a resounding echo, another choir responds: "Praise God's presence from its source." (Ezekiel 3:12)

Baruch k'vod Y--H mimkomo.

To the Source of blessing we offer sweet song. To the living and eternal God we sing praises. For You alone are the Source of all that is amazing, the Maker of all that is new, the Power behind our battles, the Sower of righteousness, the Grower of rescue, the Creator of healing, the Focus of our gratitude, the Architect of wonders. Each day You create the world all over again ...and again and again through Your goodness and faithfulness. As it is said: "Give thanks to the Creator of the great lights, for Your lovingkindness is forever." (Psalm 136:7)

May You soon bring new light to Zion, and may we all be worthy of that light. Blessed are You Y--H, Creator of the heavenly lights.

**Or chadash al tzion ta-ir
v'nizkeh chulanu m'heira l'oro.
Baruch ata Y--H yotzeir ha-m'orot.**

וְכָל־מְקַבְּלִים עָלֵיהֶם עַל מַלְכוּת
שָׁמַיִם זֶה מִזֶּה. וְנוֹתְנִים רְשׁוּת זֶה לְזֶה
לְהַקְדִּישׁ לְיוֹצְרָם בְּנִחַת רוּחַ בְּשִׁפְהָ
בְּרוּרָה וּבְנִעֻמָּה קְדוּשָׁה. כָּל־מִסְתַּחֲדָד
עוֹנִים וְאוֹמְרִים בְּיִרְאָה:

קְדוּשׁ קְדוּשׁ קְדוּשׁ י--ה צְבָאוֹת
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

וְהַאֲוִפְנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גְּדוֹל
מִתְנַשְּׂאִים לְעֵמֶת שָׁרָפִים לְעֵמֶתָם
מְשַׁבְּחִים וְאוֹמְרִים:

בְּרוּךְ כְּבוֹד י--ה מִמְקוֹמוֹ.

לְאֵל בְּרוּךְ נְעִימוֹת יִתְנֶנּוּ. לְמִלְךָ אֵל חַי
וְקַיִם זְמַרְיוֹת יֹאמְרוּ וְתִשְׁבְּחוּת
יִשְׁמְיעוּ. כִּי הוּא לְבַדּוֹ פּוֹעֵל גְּבוּרוֹת
עֹשֶׂה חֲדָשׁוֹת בַּעַל מְלַחְמוֹת זוֹרֵעַ
צְדָקוֹת מְצַמִּיחַ יְשׁוּעוֹת בּוֹרָא רְפוּאוֹת
נוֹרָא תְהִלּוֹת אֲדוֹן הַנִּפְלְאוֹת, הַמְחַדֵּשׁ
בְּטוּבוֹ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית.
כְּאֵמֹר: לְעֹשֶׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם
חֲסִדּוֹ.

אוֹר חֲדָשׁ עַל צִיּוֹן תְּאִיר וְנִנְזָכָה כְּלָנוּ
מִהֲרָה לְאוּרוֹ. בְּרוּךְ אַתָּה י--ה יוֹצֵר
הַמְּאוֹרוֹת.

AHAVA RABBA

אהבה רבה

Ahava rabba ahavtanu, Y--H eloheinu
chemla g'dola viteira chamalta aleinu.

Imeinu malkateinu ba-avur horeinu
shebat-chu vach

va-t'lamdeim chukei chayim,
kein t'choneinu ut'lamdeinu,
avinu ha-av ha-rachaman,
ha-m'racheim racheim aleinu,
v'tein b'libeinu l'haveen
ul'haskeel lishmo-a
lilmod u'lilameid, lishmor v'la-asot,
ul'kayeim et kol divrei
talmud toratecha b'ahava.

v'ha-eir eineinu b'toratecha,
v'dabeik libeinu b'mitzvatecha,
v'ya-cheid l'vaveinu, l'ahava ul'yira et
shmecha

v'lo neivosh, [v'lo nikalem v'lo nikashel]
l'olam va-ed.

Ki v'shem kodshecha

ha-gadol v'ha-nora batachnu
nagila v'nism'cha bi-shuatecha

אהבה רבה אהבתנו, י--ה אלהינו,
חמלה גדולה ויתרה חמלת עלינו.
אמנו מלכתנו בעבור הורינו שבתחו
בו, ותלמדם חקי חיים, כן תחננו
ותלמדנו. אבינו, האב הרחמן, המרחם,
רחם עלינו, ותן בלבנו להבין
ולהשכיל לשמע,
ללמד וללמד, לשמר ולעשות
ולקיים את כל דברי תלמוד תורתך
באהבה.

והאר עינינו בתורתך, ונדבק לבנו
במצותיך, ונחז לבנו לאהבה וליראה
את שמך, ולא נבוש [ולא נכלם ולא
נפשל] לעולם ועד. כי בשם קדשך
הגדול והנורא בטחנו, נגילה ונשמחה
בישועתך.

With great love do You love us, Y--H, You shower overflowing compassion on us. Loving Parent, compassionate Sovereign, because our ancestors trusted in You, You taught them life-sustaining rules. May You make Your teachings and Your compassion accessible to us as well. May we have the willingness to understand, to follow, to learn, to teach, to observe, and to fulfill lovingly all the teachings of Your Torah.

May we gain enlightenment through Your Torah. May our heart cling to Your precepts. May we integrate our understanding of You so that we simultaneously love and feel awe for You. Because we trust in You and Your redemptive power we will never experience rejection, and we will rejoice in Your protection.

*Gather tzitzit for the Sh'ma while reciting
"from the four corners."*

Va-havi-einu l'shalom
mei-arba kanfot ha-aretz,
v'tolicheinu kom'miyut l'artzeinu.
Ki eil po-eil y'shu-ot ata
u-vanu vacharta mi-kol am v'lashon
v'keiravtanu l'shimcha ha-gadol
sela be-emet, l'hodot l'cha
ul'yachedcha b'ahava.
Baruch ata Y--H, ha-bocheir b'amo
yisra-el b'ahava.

וְהִבִּיאֵנוּ לְשָׁלוֹם מֵאַרְבַּע
כַּנְפוֹת הָאָרֶץ, וְתוֹלִיכֵינוּ קוֹמְמִיּוֹת
לְאַרְצֵנוּ. כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אַתָּה
וּבָנוּ בְּחֶרֶף מְכַל עִם וְלָשׁוֹן וְקִרְבָּתָנוּ
לְשִׁמְךָ הַגָּדוֹל סֵלָה בְּאַמֶּת לְהוֹדוֹת לְךָ
וְלִיְחַדְּךָ בְּאַהֲבָה.
בָּרוּךְ אַתָּה י--ה הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל
בְּאַהֲבָה.

Bring us from the four corners of the earth, gathering us in peace and dignity in our land. You rescue us in amazing ways. You have chosen us from among all peoples, drawing us near to Your true essence so that we may lovingly declare You One and make You One. Blessed are You Y--H, You lovingly choose Your people Israel.

*This is the blessing for sun after long rain:
Now everything shakes itself free and rises.
The trees are bright as pushcart ices. Every last lily opens its satin thighs.
The bees dance and roll in pollen
and the cardinal at the top of the pine
sings at full throttle, fountaining.*

*This is the blessing for a ripe peach:
This is luck made round. Frost can nip
the blossom, kill the bee. It can drop,
a hard green useless nut. Brown fungus,
the burrowing worm that coils in rot can
blemish it and wind crush it on the ground.
Yet this peach fills my mouth with juicy sun.*

*This is the blessing for the first garden tomato:
Those green boxes of tasteless acid the store
sells in January, those red things with the savor
of wet chalk, they mock your fragrant name.
How fat and sweet you are weighing down my palm,
warm as the flank of a cow in the sun.
You are the savor of summer in a thin red skin.*

--Marge Piercy, from "The Art of Blessing the Day"

SH'MA (FEMININE HEBREW)

שמע

אל מלכה נאמנה *When praying alone:*

שמע ישראל, י--ה אלהינו, י--ה אחת.

ברוך שם כבוד מלכותה לעולם ועד. *Quietly.*

Sh'ma Yisrael Y--H Eloheinu Y--H achat.

Quietly: **Baruch shem k'vod malchutah l'olam va-ed.**

Listen Israel, Y--H is our God, Y--H is One.

Blessed is God's glorious name whose domain is eternal.

V'ahavt et Y--H elohayich b'chol
l'vaveich, uv'chol nafsheich, uv'chol
m'odeich. V'hayu ha-d'varim ha-eileh
asher anochi m'tzavateich ha-yom al
l'vaveich. V'shinantim livnotayich,
v'dibart bam, b'shivteich b'veiteich
uv'lechteich ba-derech uv'shochbeich
uv'kumeich. Uk'shartim l'ot al yadeich,
v'hayu l'totafot bein einayich. Uch'tavtim
al m'zuzot beiteich u'visharayich.

ואהבת את י--ה אלהיך בכל לבבך ובכל
נפשך ובכל מאודך. והיו הדברים האלה
אשר אנכי מצותך היום על לבבך.
ושננתים לבנותיך, ודברת בם, בשבתך
בביתך ובלקחתך בדרךך ובשכבך ובקומך.
וקשרתים לאות על ידך, והיו לטטפת
בין עיניך. וכתבתים על מזוזות ביתך
ובשעריך.

Love Y--H your God with all your heart, with all your soul and with all your strength.
Take these words which I command you today and hold them in your heart. Teach them
to your children; speak of them when you are sitting at home and when you are walking
on the road, when you go to sleep and when you wake up. Bind them as a symbol on
your hand and place them as reminders before your eyes. Write them on the doorposts
of your house and on your gates.

If you truly listen to the words which I
command you today, to love and serve
your God with all your heart and with
all your soul, I will bring rain in its
season, so that you can gather your
grain and wine and oil. Grass will grow
in your fields for your cattle; you will
eat and have plenty. Be careful not to
deceive your heart and turn away to
serve other gods and worship them, for
God's anger will rise up against you.
The skies will be closed and there will
be no rain. The earth will lie barren,
and you will lose the good land that
God is giving you. So ...

והיה אם שמע תשמענה אל מצותי, אשר אנכי
מצוה אתכן היום, לאהבה את י--ה אלהיכן
ולעבדה בכל לבבכן ובכל נפשכן. ונתתי
מטר ארצכן בעתו, יורה ומלקוש, ואספת דגנה
ותירשך ויצהרה. ונתתי עשב בשדך לבהמתך,
ואכלת ושבעת. השמרנה לכן פן יפתה לבבכן,
וסרתן ועבדתן אלהות אחרות והשפתויתן להן.
וחרה אף י--ה בכן, ועצרה את השמים ולא יהיה
מטר, והאדמה לא תמן את יבולה, ואבדתן מהרה
מעל הארץ הטבה אשר י--ה נתת לכן.

SH'MA (MASCULINE HEBREW)

שמע

אל מלך נאמן
When praying alone:

שמע ישראל, י--ה אלהינו, י--ה אחד.

ברוך שם כבוד מלכותו לעולם ועד. *Quietly.*

Sh'ma Yisrael, Y--H Eloheinu, Y--H echad.

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

Listen Israel, Y--H is our God, Y--H is One.

Blessed is God's glorious name whose domain is eternal.

V'ahavta et Y--H elohecha b'chol
l'vavcha, uv'chol nafsh'cha, uv'chol
m'odecha. V'hayu ha-d'varim ha-eileh,
asher anochi m'tzavcha ha-yom, al
l'vavecha. V'shinantam l'vanecha,
v'dibarta bam, b'shivt'cha b'veitecha
uv'lecht'cha va-derech uv'shochb'cha
uv'kumecha. Uk'shartam l'ot al yadecha,
v'hayu l'totafot bein einecha.
Uch'tavtam al m'zuzot beitecha
u'visharecha.

ואהבת את י--ה אלהיך בכל לבבך ובכל
נפשך ובכל מאדך. והיו הדברים האלה
אשר אנכי מצוה היום על לבבך. ושננתם
לבניך, ודברת בם, בשבתך בבייתך
ובלכתך בדרךך ובשוכבך ובקומך. וקשרתם
לאות על ידך, והיו לטטפת בין עיניך.
וכתבתם על מזוזות ביתך ובשעריך.

Love Y--H your God with all your heart, with all your soul and with all your strength.
Take these words which I command you today and hold them in your heart. Teach them
to your children; speak of them when you are sitting at home and when you are walking
on the road, when you go to sleep and when you wake up. Bind them as a symbol on
your hand and place them as reminders before your eyes. Write them on the doorposts
of your house and on your gates.

If you truly listen to the words which I
command you today, to love and serve
your God with all your heart and with
all your soul, I will bring rain in its
season, so that you can gather your
grain and wine and oil. Grass will grow
in your fields for your cattle; you will
eat and have plenty. Be careful not to
deceive your heart and turn away to
serve other gods and worship them, for
God's anger will rise up against you.
The skies will be closed and there will
be no rain. The earth will lie barren,
and you will lose the good land that
God is giving you. So ...

והיה אם שמע תשמעו אל מצותי, אשר אנכי מצוה
אתכם היום, לאהבה את י--ה אלהיכם ולעבדו
בכל לבבכם ובכל נפשכם. ונתתי מטר ארצכם
בעתו, יורה ומלקוש, ואספת דגגה ותירשך
ויצהרה. ונתתי עשב בשדה לבהמתך, ואכלת
ושבעת. השמרו לכם פן יפתה לבבכם, וסרתם
ועבדתם אלהים אחרים והשתחיתם להם. ותרה
אף י--ה בכם, ועצר את השמים ולא יהיה מטר,
והאדמה לא תמן את יבולה, ואבדתם מהרה מעל
הארץ הטבה אשר י--ה נתן לכם.

SH'MA (FEMININE HEBREW) CONTINUED

So place these words of mine in your heart and in your soul. Bind them as a sign upon your hand and let them be reminders before your eyes. Teach them to your children, speak of them when you are sitting at home and when you are walking on the road, when you go to sleep and when you wake up. Write them on the doorposts of your house and on your gates so that you and all who follow you endure on the land that God promised to your ancestors, for as long as the sky exists above the earth.

Va-tomer Y--H el Moshe leimor:
Dabeir el b'not Yisrael v'amarta
aleihen, v'asu lahen tzitzit al canfei
vigdeihen l'dorotan, v'natnu al
tzitzit hacanaf p'teel t'cheilet.
V'haya lachen l'tzitzit, uriten oto
uz'charten et kol mitzvot Y--H va-
asiten otam, v'lo taturena acharei
l'avchen v'acharei eineichen, asher
aten zonot achareihem. L'ma-an
tizk'ru va-aseeten et kol mitzvotai,
vih'yeeten k'doshot leiloheichen. Ani
Y--H eloheichen asher hotzeiti
etchen mei-eretz Mitzrayim lih'yot
lachen leilohim. Ani Y--H
eloheichen.

וּשְׁמַתֶּן אֶת דְּבַרֵי אֱלֹהִים עַל לְבַבְכֶן וְעַל נַפְשְׁכֶן
וּקְשַׁרְתֶּן אֹתָם לְאוֹת עַל יָדְכֶן, וְהָיוּ לְטוֹטְפֹת
בֵּין עֵינֵיכֶן. וְלִמְדַתֶּן אֹתָם אֶת בְּנוֹתֵיכֶן לְדַבֵּר בָּם
בְּשֹׁבְתֵיכֶם בְּבֵיתְךָ וּבְלִכְתּוֹךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ.
וְכַתְּבֵתֶם עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֵיךָ.
לְמַעַן יִרְבוּ יְמֵיכֶן וַיְמֵי בְנוֹתֵיכֶן עַל הָאֲדָמָה אֲשֶׁר
נִשְׁבַּעְתִּי י--ה לְאֹמֶהֱתִיָּה לָתֵת לָהֶן, כִּי־יִמֵי
הַשָּׁמַיִם עַל הָאָרֶץ.

וּתְאֹמַר י--ה אֵל מֹשֶׁה לְאֹמֶר: דַּבֵּר אֶל
בְּנוֹת יִשְׂרָאֵל וְאֹמַרְתְּ אֲלֵהֶן, וְעָשׂוּ לָהֶן צִיצִית
עַל כַּנְּפֵי בְגָדֵיהֶן לְדֹרֹתָן, וְנָתְנוּ עַל צִיצִית
הַכַּנָּף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֵן לְצִיצִית,
וְרָאִיתֶן אֹתוֹ וַיִּזְכַּרְתֶּן אֶת כָּל מִצְוֹת י--ה
וְעָשִׂיתֶן אֹתָם, וְלֹא תִתְוַדְּוּ אַחֲרַי לְבַבְכֶן
וְאַחֲרַי עֵינֵיכֶן אֲשֶׁר אֲתֵן זִנוֹת אַחֲרֵיהֶם.
לְמַעַן תִּזְכַּרְנָה וְעָשִׂיתֶן אֶת כָּל מִצְוֹתַי, וְהָיִיתֶן
קְדוֹשׁוֹת לְאֱלֹהֵיכֶן. אֲנִי י--ה אֱלֹהֵיכֶן אֲשֶׁר
הוֹצֵאתִי אֶתְכֶן מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֵן
לְאֱלֹהִים. אֲנִי י--ה אֱלֹהֵיכֶן.

And God said to Moses: Speak to the people of Israel and tell them to make fringes on the comers of their clothes, in all generations, and to weave a thread of blue into the fringe at each comer. That will be your fringe, so that as you look at it you will remember all of God's commandments and do them, so that you will not follow the desires of your heart or your eyes, which may lead you astray. In that way you will remember and observe all My commandments and be holy to your God. I Y--H am your God who brought you out of Egypt to be your God; I Y--H am your God.

י--ה אֱלֹהֵיכֶן אֱמֶת

Y--H Eloheichen Emet

SH'MA (MASCULINE HEBREW) CONTINUED

So place these words of mine in your heart and in your soul. Bind them as a sign upon your hand and let them be reminders before your eyes. Teach them to your children, speak of them when you are sitting at home and when you are walking on the road, when you go to sleep and when you wake up. Write them on the doorposts of your house and on your gates so that you and all who follow you endure on the land that God promised to your ancestors, for as long as the sky exists above the earth.

וּשְׁמַתֶּם אֶת דְּבַרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל
נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל יְדְכֶם,
וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם. וְלִמְדַתֶּם אֹתָם
אֶת בְּנֵיכֶם, לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ. וּכְתַבְתֶּם
עַל מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ. לְמַעַן יִרְבוּ
יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע
י--ה לְאַבְתֵּיכֶם לָתֵת לָהֶם, כִּימֵי הַשָּׁמַיִם
עַל הָאָרֶץ.

Va-yomer Y--H el Moshe leimor:
Dabeir el b'nei Yisrael v'amarta
aleihem, v'asu lahem tzitzit al canfei
vigdeihem l'dorotam, v'natnu al
tzitzit hacanaf p'teel t'cheilet. V'haya
lachem l'tzitzit, uritem oto
uz'chartem et kol mitzvot Y--H va-
asitem otam, v'lo taturu acharei
l'vavchem v'acharei eineichem, asher
atem zonim achareihem. L'ma-an
tizk'ru va-asetem et kol mitzvotai,
vih'yeetem k'doshim leiloheichem.
Ani Y--H eloheichem asher hotzeiti
etchem mei-eretz Mitzrayim lih'yot
lachem leilohim. Ani Y--H
eloheichem.

וַיֹּאמֶר י--ה אֶל מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ לָהֶם צִיצִית עַל
כַּנְפֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתַנּוּ עַל צִיצִית הַכַּנָּף
פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית, וּרְאִיתֶם אֹתוֹ
וַיִּזְכְּרֶתֶם אֶת כָּל מִצְוֹת י--ה וַעֲשִׂיתֶם אֹתָם,
וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר
אַתֶּם זֹנִים אַחֲרֵיהֶם. לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת
כָּל מִצְוֹתַי, וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם. אֲנִי
י--ה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם, לִהְיוֹת לָכֶם לֵאלֹהִים. אֲנִי י--ה
אֱלֹהֵיכֶם.

And God said to Moses: Speak to the people of Israel and tell them to make fringes on the comers of their clothes, in all generations, and to weave a thread of blue into the fringe at each comer. That will be your fringe, so that as you look at it you will remember all of God's commandments and do them, so that you will not follow the desires of your heart or your eyes, which may lead you astray. In that way you will remember and observe all My commandments and be holy to your God. I Y--H am your God who brought you out of Egypt to be your God; I Y--H am your God.

י--ה אֱלֹהֵיכֶם אֱמֶת

Y--H Eloheichem Emet

When recited privately, the Sh'ma is preceded by Eil melech ne-eman ('God, steadfast ruler'), because the Sh'ma in total has 245 words and the addition of these 3 make up 248, the number of positive mitzvot. When recited publicly, the prayer leader repeats the last three words, Y--H eloheichem emet, to produce the desired total and link the Sh'ma and Ge-ulah sections of the service.

--adapted from Daniel Landes

According to Midrash, 248 is also the traditional number of bones in the human body.

The Hebrew initials of Eil Melech Ne-eman spell amen.

What does amen mean? Chanina said, 'God steadfast ruler' (Shabbat 119b).

Whenever you say amen, you should think, 'God steadfast ruler' (Tosafot).

MEDITATION ON THE SH'MA

Israel, hear that God is one.

Blessed is the name of God's radiant presence forever.

Love God with everything you have: your heart, your soul, your strength. These words which I give you here and now, take them to your heart. Teach them to those who follow you. Speak of them often: at home, at work, and on the road; at the beginning of your day and at its end. Hold them like a sacred chant that whispers inside you, spilling out into song. Feel the words in your fingertips; keep them at the front of your mind, in the small space above your eyes. Let them guide your vision to rest in new places; let them soothe and disturb you. Look up occasionally, the words will appear everywhere in the place you call your home.

Israel, your covenant with God is made of choices: holiness or profanity, life or its destruction; you can never keep from choosing. If you set yourself to love God with everything you have, to obey God with your entire heart, God's gifts will be yours: a vital earth, its seas and continents moving slowly in their own way; the rain and sun and snow and clouds forming and changing, each in their own way. If God's unity is always before you, all these will nourish and delight even longer than your days. The hills, the rain forests, the ice floes and the deserts, the infinity of life that nests and grows here on earth with us—every living thing will bless you, will welcome you as neighbor. What you produce will multiply in goodness, and you will not lack for what you need. But if you forget God and choose instead to fashion gods of your own; if they spring up everywhere for you in your endless thirst for something undiscovered, you may lose everything you have: your family and your sustenance, your reason for being and your place of burial. This blue-green earth, so beautiful, so solitary, is as fragile as you are and as precious. Beware lest in giving way to excess you risk too much. Remember this and take it to heart. Teach it to those who come after you. Place it in their hands, plant it in their minds. Meditate on these things at home and on the road, awake and asleep, in the beginning and at the end. Try to find them in every place we call our home.

And God said to us: Israel, speak with one another. Take action from My thoughts and give voice to the longings of My heart. Choose ways to fashion My laws and to obey them, and in doing so, let yourselves draw closer to your source. Gather up some things that will remind you of Me, things that speak of the earth and the sky, solid and shimmering, light sand and blue air. Perhaps the reeds moving in the wind, a bird's feather and a small polished stone, white narcissus with blue hyacinth. Whatever these things may be, agree upon them. Choose them together and be one people. Love Me, observe My commandments and be holy. I am your God; I have brought you out of Egypt again and again. Seek to know Me; I am your God.

--from Siddur Birkat Shalom

This teaching—the Sh'ma—is true and always will be. I love it—it is dependable, dear and precious and pleasant. It is awesome and powerful. It is sweet and beautiful, steady, firm, established, upright, faithful, beloved, mighty, fixed and accepted.

If you have gathered your tzitzit, it is traditional to release them at the second “la-ad” in this paragraph In truth: You are the Eternal Sovereign and You are our God. You are the rock of Jacob and You are the shield that saves us. Generations come and generations go, but You endure and Your redemptive power does not diminish. Earthly rulers come and go, but Your reign is everlasting. Theories come and go, but Your words are living and enduring, trustworthy and appealing forever, and through an eternity of eternities. For our ancestors and for us, for our children and their children, for generations reaching into the future, this teaching will remain firmly with us forever, a truth, a faith that will not pass away.

In truth: You are our God as You are God of our ancestors. You rule over us as You ruled over our ancestors. You champion us as You championed our ancestors. You are our creator, the Rock of our salvation. Salvation has always been Your essence. We recognize no God but You.

You helped our fathers and mothers in ancient times, and, in every generation, You have provided protection and rescue to their descendants. You transcend the world, yet Your presence and justice permeate the world. Happy is the person who understands your commandments, who is always aware of Your teachings, who always hears Your voice. It is true! You are the Eternal Leader of Your people, a mighty ruler who champions our cause. It is true! From the beginning to the end of time, You are our One and Only God. There is no one to save us other than You.

You rescued us from Egypt, Y--H Our God, and redeemed us from slavery. You destroyed the oppressors and rescued the victims. You split the sea, led us across, and sank them. The waters covered them, not one survived. In response, our ancestors praised and exalted You. They sang and

אָמַת וַיִּצִיב, וַנְּכוּן וַקִּיָּם, וַיִּשָּׂר וַנְּאָמֵן, וַאֲהוּב
וַחֲבִיב, וַנְּחַמֵּד וַנְּעַיֵם, וַנּוֹרָא וַאֲדִיר, וַמְתִקָּן
וַמְקַבֵּל, וַטוֹב וַיִּפְּהַּ הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם
וָעֵד.

אָמַת אֱלֹהֵי עוֹלָם מְלַכְתָּנוּ, צוּר יַעֲקֹב, מְגֹן
יִשְׁעָנוּ, לְדֹר וָדֹר הִיא קֵינֶמֶת, וַשְּׁמָה קֵיָם,
וַכִּסְאָה נְכוּן, וַמְלִכּוּתָהּ וַאֲמוּנָתָהּ לְעֵד קֵינֶמֶת.
וַדְּבָרֶיךָ חַיִּים וַקֵּימִים, נְאֻמֵּיךָ וַנְּחַמְדִּים לְעֵד
וַלְעוֹלָמֵי עוֹלָמִים. עַל אֲמוּנָתֵנוּ וְעָלֵינוּ, עַל
בְּנוּתֵנוּ וְעַל דּוֹרוֹתֵנוּ, וְעַל כָּל דּוֹרוֹת זְרַע
יִשְׂרָאֵל עַבְדוֹתֶיךָ. עַל הָרַאשׁוֹנִים וְעַל
הָאַחֲרוֹנִים, דְּבָר טוֹב וַקֵּיָם לְעוֹלָם וָעֵד, אָמַת
וַאֲמוּנָה חֶק וְלֹא יַעֲבֹר.

אָמַת וְשֵׁמֶת הִיא י--ה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲמוּנָתֵנוּ, מְלַכְתָּנוּ מְלַכַּת אֲמוּנָתֵנוּ, גְּאֻלָּנוּ
גְּאֹל אֲבוֹתֵנוּ, יוֹצֵרֵנוּ צוּר יִשׁוּעָתָנוּ, פּוֹדֵנוּ
וַמְצִילָנוּ מֵעוֹלָם שְׁמֶךָ. אֵין אֱלֹהִים זוּלָתֶךָ.

עֲזַרְתָּ אֲבוֹתֵנוּ אֶתְּהָ הוּא מֵעוֹלָם, מְגֹן וַמוֹשִׁיעַ
לְבִנְיָהֶם אַחֲרֵיהֶם בְּכָל דּוֹר וָדוֹר. בְּרוּם עוֹלָם
מוֹשְׁבֶךָ, וַמְשַׁפְּטֶיךָ וַצְדִקְתֶּךָ עַד אַפְסֵי אֲרָץ.
אֲשֶׁרִי אִישׁ שְׁיִשְׁמַע לְמִצְוֹתֶיךָ, וַתּוֹרַתֶךָ
וַדְּבָרֶךָ יִשִּׁים עַל לְבוֹ. אָמַת, אֶתְּהָ הוּא אָדוֹן
לְעַמֶּךָ, וַמְלֶךְ גְּבוּר לְרִיב רִיבֶם. אָמַת, אֶתְּהָ
הוּא רֵאשׁוֹן וְאֶתְּהָ הוּא אַחֲרוֹן, וַמְבַלְעֵדֶיךָ אֵין
לָנוּ מְלֶךְ גּוֹאֵל וַמוֹשִׁיעַ.

מִמְצָרִים גְּאֻלָּתֵנוּ, י--ה אֱלֹהֵינוּ, וַמְבִית עַבְדִּים
פְּדִיתֵנוּ. כָּל בְּכוֹרֵיהֶם הִרְגָתָ, וַבְּכוֹרֶךָ גְּאֻלָּתָ,
וַיִּם סוּף בְּקַעַתָּ, וַזְּדִים טַבַּעַתָּ, וַיִּדִידִים הֶעֱבַרְתָּ,
וַיִּכְסּוּ מִיָּם צָרִיָּהֶם, אֶתְּהָ מֵהֶם לֹא נוֹתֵר. עַל זֹאת

played to You, they praised and blessed You, they acknowledged and thanked You, their Ruler, their ever-living ever-lasting God. You are truly amazing, truly awe-inspiring. You bring down the mighty and you raise up the lowly. You set free the enslaved, You redeem the downtrodden and You help the impoverished. You respond when we cry out to You.

All praise to our exalted God, You are blessing and You are blessed. Moshe and Miriam and the Children of Israel burst into songs of praise and joy to You and shouted out all together:

Mi chamocha ba-eilim Y--H
Mi camocha nedar ba-kodesh
Nora t'hilot, oseh feleh.
Shira chadasha shib-chu g'ulim
l'shimcha al sfat ha-yam. Yachad
kulam hodu v'himlichu v'amru:
Y--H yimloch l'olam va-ed.

“Who is like You, Adonai, among those called gods! Who is like You, majestic in holiness! Awesome in praise, for You do amazing things!” *Exodus 15:11.*

Standing at water's edge, those who were saved praised You with a new song— a song of praise, a song of coronation: “May Y--H be our Ruler forever!” *Exodus 15:18.*

We rise in body or in spirit at the words “Rock of Israel, rise up”

Tzur Yisrael, kuma b'ezrat Yisrael,
u-f'dei chinumecha Yehuda v'Yisrael.
Go-aleinu Y--H tzvaot sh'mo, k'dosh
Yisrael.

צור ישראל, קומה בעזרת ישראל,
 ופדה כנאמך יהודה וישראל.
 גאלנו י--ה צבאות שמו, קדוש ישראל.

Rock of Israel, rise up to help Your people, Israel. Fulfill Your promise to redeem us: “Our redeemer is the Holy One of Israel.” *Isaiah 41:4.*

ברוך אתה י--ה גאל ישראל.
Baruch ata Y--H ga-al Yisrael.
 Blessed is Y--H who liberated Israel.

The Sh'ma and its blessings lead directly to the Amida. The Talmud calls it smichat ge-ulah li-tfilah, “connecting redemption (the final blessing of Sh'ma) to the T'fillah (the Amida)”. We may not say anything at all between the two, not even the usual response of “Amen” to hearing a blessing. Communities practice this connection in three different ways: congregants recite the last line of the Ge-ulah along with the prayer leader to avoid even having to say amen when the blessing ends; the prayer leader drops her voice so that this blessing is not heard, or congregants begin their own Amida before the prayer leader finishes the Ge-ulah, since they need not interrupt the Amida to say “Amen.”

--inspired by Daniel Landes