Prayer for the state of Israel

Eternal God, Israel's Rock and Redeemer, grant blessing to the State of Israel, created to fulfil an age-old dream and to be a haven for the oppressed. Inspire its leaders and citizens with faithfulness to the aims of its founders: to develop the land for the benefit of all its inhabitants, and to implement the prophetic ideals of liberty, justice and holiness. May they live in harmony with one another and in peace with their neighbours, and cause to come true the ancient vision that 'out of Zion shall go forth Torah and the word of God from Jerusalem'. (based on SLC and GoP)
Traditionally this prayer of gratitude is recited first thing in the morning, usually before one gets out of bed and commences any daily activities.

מְדָחָה וּמְדָחָה אַחֲרֵיהֶמָּה, מְלָאָה, מְלָא, מְלָא, שֶׁחֲהֹרְתָּה בְּיִנָּךְ וּנְשַׁמָּתָה.

The primary building block of all Jewish prayer is the ברוך - 'blessing'. The basic formula for a blessing is: ברוך אתה והלאה וברוך אתה וברוך אתה וברוך אתה וברוך אתה וברוך אתה וברוך אתה וברוך אתה וברוך אתה וברוך אתה וברוך אתה והלאה וברוך אתה והלאה וברוך אתה והלאה וברוך אתה והלאה וברוך אתה והלאה וברוך אתה והלאה וברוך אתה והלאה וברוך אתה והלאה וברוך אתה והלאה וברוך אתה והלאה וברוך אתה והלאה וברוך אתה והלאה וברוך אתה והלאה וбарuchen

The word ברוך is commonly translated as 'blessed' or 'praised' and is possibly related to the word דַּעַת meaning 'kneel'. However, the word has many meanings and it is difficult to translate into English, for how can humans bless God? For this reason, this siddur, along with many Progressive siddurim translates ברוך as 'praise', which possibly allows for greater interpretation and expression of our complex relationship with God.

ךָנָּא: means 'you' and it is the first word we use to address God. Whilst some languages distinguish between the familiar and formal, Hebrew does not, using the same word both situations. Thus when we address God asךָנָּא, we approach God on two levels; in a personal and intimate sense as well as in a formal manner as our Maker and Ruler.

וה: traditionally translated as 'Lord', the word literally means 'my master' or 'my lord'. As this is the traditional name of God it is seen to possess great mystery and power and it is not pronounced as it originally was. As a sign of deep respect, it is also written in Hebrew in various ways, such as יה and יה and is also read as Hashem which means THE NAME (of God). Modern translations include 'the Eternal', and this siddur uses the word Adonai.

The word וה: 'our God', Judaism places great emphasis on the community and of a life and world beyond the immediate interests of the individual. With this word we unite ourselves with the community and with Israel, and pray not just for ourselves, but for all of humanity.

קָנָּא: 'King'. This word implies God's sovereignty as well as ideas such as authority and benevolence. Traditionally translated as King, more modern liturgy translates קָנָּא as 'Sovereign' or 'Ruler'.

לְעֹלָם: 'universe'. This word means everything and nothing... the universe and all it contains.

אַל מֵעָמֵם: 'God Faithful Ruler'. Amen is said by those who did not recite the blessing in acknowledgement.

תְּהַּרְו: 'dawn'. The morning service is based on the daily morning sacrifice brought to the Temple and is traditionally attributed to Abraham, who instituted the dawn service when he: 'got up early in the morning to the place where he stood before Adonai' (Genesis 19:27).

This is the longest of the daily prayer services and is traditionally recited before eating in the morning, so that one is adequately prepared spiritually for the new day ahead. The service consists of benedictions, psalms, sections of the Talmud and Torah, the Shema, the Amidah and the Aleinu. On Mondays and Thursdays, the first section of weekly Torah portion is read, as these were the market days for the ancient Jews and Ezra the Scribe designated them as days to hear and study Torah.
Traditionally this prayer of gratitude is recited first thing in the morning, usually before one gets out of bed and commences and daily activities.

כַּלַּד / Mo-deh a-ni l'fa-necha, me-lech chai v'ka-yam, she-he-che-zar-ta bi nish'ma-ti b'chem'lah ra-bah e-mu-no-te-cha.

I gratefully thank You, living and eternal Sovereign, for returning to me after my sleep an awareness of the beauty in the world and of Your love for me.

Wearing the Tallit


בָּרוּךְ - Praise Adonai, O my soul! Adonai my God You are very great! Arrayed in glory and majesty, You wrap Yourself in light as with a garment, You stretch out the heavens like a curtain.

בָּרְךֹּנְנוּ - Ba-ruch a-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam, a-cher ki-d'sha-nu b'mitz-vot-ta, v'za-va-nu l'hit-a-teif ba-tzi-tzit.

בָּרוּךְ - We praise You, Adonai our God, Ruler of the universe, You sanctify us with Your mitzvot, commanding us to wrap ourselves in Tzitzit.

The gematria (the numerical value of the Hebrew letters which combine in various ways to which reveal hidden meanings of words) of תְּפִיָּאִים is 600 (ש = 90, י = 10, ו = 400). When added to the five knots and 8 strings which make up the tzizit, the total number is 613, the number of mitzvot. For this reason tzizit are seen as visual reminders of all the mitzvot.

There are 39 windings in each tzizit, 7, 8, 11, 13. The number 39 is the gematria (numerical value) of the words תֵּרֶא תֵּלָה, revealing the deep symbolism and significance of tzizit.

The Talmud (M'nachot 43b) states: 'God so loved Israel that they were given Tefillin on the arm and head, Tzizit on their garments, and a Mezuzah on their door.'
ברכאות השחר

 мяг שבת

 פה טבון, אמר להם: משמחתינו ישראלו. 

 לא יברך מנשה את אברהם בֶּןמה, אַשְׂמַחְתּוּ איַלִיךְ בַּדַּשָּׁה

 1: בַּרְכֵּא

 2: הַוָּה אַכְפֶּרֶת שֵׁעֵר בִּינָה, נַקְוַה מִשָּׁם בָּבֵלְדָה

 3: יֶרְבֶּהֱנָהוֹ אֵשֶׁר שָׁאָרָה, אַכְפֵּרָה לַפֵּלֶד的发生

 4: גֶּרֶד יִשְׂמַח בַּדַּשָּׁה, עַנְיִין יִשְׁמַח יִשְׂמַח

 5: יִשְׂמַח, יִשְׂמַח בַּדַּשָּׁה, עַנְיִין יִשְׁמַח יִשְׂמַח

 אַשְׂרֵי

 בִּשְׁאֵרָה הַגָּזֶה הַגָּזֶה מִלְתָּךְ, יִשְׂרָאֵל אַכְפֶּרֶת

 בָּבֵלְדָה, נַרְבֶּה בִּקְבָּשִׁים בָּבֵלְדָה, הַגָּזֶה הַגָּזֶה

 לָבֶּהָל בָּשְׂרָה שֶׁאָמַר וָהָלָּה, מָגַה חַדְּמָה, יִשְׂרָאֵל אַכְפֶּרֶת

 אֶזֶּר חַדְּמָה לְחַדְּמָה וּלְצַלְמָה לְצַלְמָה: בָּרֶה אֲפָלָה, מְלַמְּדָה לְצַלְמָה

 וּבֵרֶה מְלַמְּדָה לְצַלְמָה

 בָּרֶה אֲפָלָה, מְלַמְּדָה לְצַלְמָה, יִשְׂרָאֵל אַכְפֶּרֶת

 וּזְגַה לַמְּלַמְּדָה בָּדָבָר הִנְּהָה

 יֵהוָה הָאָרְבִּיעָה, הָאָרְבִּיעָה אַתָּה הָאָרְבִּיעָה, הָאָרְבִּיעָה אֶת בִּלָּה

 יֵהוָה אָרְבִּיעָה, כִּיּוֹ שֵׁעֵר שֶׁמָּה, לֵוֵי מְלַמְּדָה לְצַלְמָה: בָּרֶה אֲפָלָה

 וּזְגַה לַמְּלַמְּדָה בָּדָבָר הִנְּהָה

 בָּרֶה אֲפָלָה, מְלַמְּדָה לְצַלְמָה, יֵהוָה אָרְבִּיעָה

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 בָּרֶה אֲפָלָה - 'How goodly'... This passage expresses the joy of entering אָרְבִּיעָה - 'your tents meaning synagogues and מְלַמְּדָה - 'your dwelling places'... meaning religious schools.

 בָּרֶה אֲפָלָה - 'Which You Created'... In this blessing we marvel at the wondrous mechanism of the human body, its intricacy and complexity. This prayer helps remind us of our body and the importance Judaism places on proper health care.

 בָּרֶה אֲפָלָה - 'Blessings for the Torah'... Since it is a mitzvah to study the Torah and many of the daily prayers such as the Shema originate from the Torah, this blessing is recited at the beginning of the morning service.

 בָּרֶה אֲפָלָה - 'Blessings for the Torah'... Since it is a mitzvah to study the Torah and many of the daily prayers such as the Shema originate from the Torah, this blessing is recited at the beginning of the morning service.

 The multiple praises for the Torah blessing symbolise the multiple nature of Torah and Jewish tradition; the Written Law (Torah) and the Oral Law (Talmud, comprised of both the Mishnah and the Gemara).
How Great

Mah to-vu o-ha-le-cha Ya-a-kov, mish-k'no-te-cha Yis-ra-eil!
Va-a-ni b'rov chas-d'cha a-vo veh-te-cha, esh-ta-cha-veh el hei-chal kod-sh'cha
byir-a-te-cha. A-do-nai a-hav-ti m'on beit-te-cha, u-m'kom mish-kan k'vo-de-cha.
Va-a-ni esh-ta-cha-veh v'ech-ra-ah, ev-r'chah lif-nei A-do-nai o-si. Va-a-ni t'fli-la-ti l'cha,
A-do-nai, eit ra-tzon, E-lo-him, b'rov chas-de-cha, a-nei-ni be-e-met yish-e-cha.

How lovely are your tents, O Jacob, your dwelling places O Israel!
In Your abundant lovingkindness, O God, let me enter Your house, reverently to
worship in Your holy temple. I love Your house, Adonai, the place where Your
glory dwells. So I would worship with humility, I would seek blessing in the
presence of God, my Maker. To You then, Adonai, does my prayer go forth. May
this be a time of joy and favour. In Your great love, O God, answer me with Your
saving truth.

For Health

Ba-ruch a-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam, a-sher ya-tzar et ha-a-dam
b'choch-mah, u-va-ra vo n'ka-vim n'ka-vim, cha-lu-lim cha-lu-lim. Ga-lu-i v'ya-du-a
lif-nei chi-sei ch'vo-de-cha, she-im yi-pa-tei-ach e-chad mei-hem, or-yi-sa-teim e-chad
mei-hem. ee ef-shar l'hit-ka-yeim v'l-a-mod l'fa-ne-cha. Ba-ruch a-tah A-do-nai, ro-fei chol
ba-sar, u-maf-li la-a-sot.

We praise You, Adonai, our God, Ruler of the universe, who has made
our bodies with wisdom, combining veins, arteries and vital organs into a finely
balanced network. Wondrous Fashioner and Sustainer of life, Source of our
health and our strength, we give thanks and praise.

Blessing of the Torah

Ba-ruch a-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam, a-sher ki-d'sha-nu
b'mitz-vo-tav v'zi-vu-na la-a-sok b'div-rei To-ra-h.
V'ha-a-rev-na A-do-nai E-lo-hei-nu et div-rei To-ra-ha b'fi-nu, u'v-fi am-cha beit
Yis-ra-eil, v'ni-yeh a-nach-nu v'zze-e-tza-ei-nu, v'zze-e-tza-ei am-cha beit Yis-ra-eil,
ku-la-nu yod ei sh'me-cha v'lo'm dei To-ra-ha-te-cha lish-mah: Ba-ruch a-tah A-do-nai,
ham-la-meid To-ra-ha l'amo Yis-ra-eil.

We praise You, Adonai, our God, Ruler of the universe, You sanctify us
with Your Mitzvot and command us engage in words of the Torah.
Adonai our God, make the words of Your Torah sweet to us and to the House of
Israel, that we, Your children, may be lovers of Your name and students of Your
Torah. We praise You, Adonai: You teach Torah to Your people Israel.
These are the precepts. This passage has its origin in the Talmud (Shabbat 127a) and is traditionally preceded by the following passage from the Mishnah (Pe'ah 1:1):

"These are the precepts with no fixed measure: the corner of the field (which must be left for the poor), the first fruit offering, the pilgrimage, acts of kindness and Torah study."

Whenever a blessing is recited for a mitzvah, the mitzvah should be performed immediately. As these passages are from the Torah and to recite them is a mitzvah, they immediately follow the previous blessings for the Torah.

This passage outlines various tasks we should aspire to engage in during the day;

...honouring our parents, performing acts of loving-kindness, visiting the house of study; being hospitable to guests, visiting the sick, providing for the bride, escorting the dead, devotion in prayer and making peace between people. However we are told that:

"and the study of Torah is equal to them all."

Through the study Torah, we learn of these good deeds and many others which are mentioned within Jewish tradition. From this knowledge we are then able to act and perform such good deeds.

* Whilst Judaism places great emphasis on knowledge and wisdom, the Rabbis went to considerable lengths to ensure that action and deed always accompanied knowledge....
SHACHARIT FOR WEEKDAYS

THE MORNING BLESSINGS

Ba-ruch a-tah A-do-nai E-lo-hei-nu me-lech ha-o-lam, a-sher ba-char ba-nu mi-kol ha-a-mim, v'na'tan la-nu et To rah-to. Ba-ruch a-tah A-do-nai, n'o-tein na-To rah.

We praise You, Adonai our God, Ruler of the universe, who has chosen us from all peoples by giving us the Torah. We praise You, Adonai, Giver of Torah.

Talmud; Shabbat 127a

These are the obligations without measure, whose fruits a person enjoys in This World, but whose principle remains intact in the World to Come. They are: To honour mother and father; to perform acts of loving kindness; to attend the house of study daily; to welcome the stranger; to visit the sick; to rejoice with bride and groom; to console the bereaved; to pray with sincerity; to make peace where there is strife;

But the study of Torah is equal to them all, because it leads to them all.

My Soul


My God, the soul which You have given me, came pure from You. You created it, You formed it, and You breathed it into me, and within me You sustain it. So long as I have breath, therefore, I will give thanks to You, Adonai, my God and the God of all ages, Creator of all things. Guardian of all souls. We praise You, Adonai: in your hands are the souls of all the living, and the spirits of all flesh.

In the Mishnah (Pirké Avot 3:12) we read: 'Rabbi Chanina Ben Dosa said: when deeds exceed learning, learning endures; but when learning exceeds deeds, it does not endure.'

My God, the soul.' Following the earlier blessing on the physical aspect of our lives, this prayer focuses on the spiritual and emphasises the Jewish belief in the intrinsically pure nature of our souls (Berakhot 10a).
Traditionally this section of praises contain 15 blessings which are based on the Talmud (Berakhot 60b). By saying these praises in the morning, we remind ourselves of the many experiences and phenomena in our life which we may have otherwise taken for granted.

The order of these blessings follow some of the actions which first occur when we awake in the morning after our sleep, an act which is viewed in Jewish tradition as being equivalent to one-sixtieth of death.

The following praises, which comprise the first three blessings in the traditional version of this prayer, have been surrounded by considerable controversy and have been subsequently removed from Progressive liturgy.

'Praised are You Adonai our God, for not having made me a gentile'

'Praised are You Adonai our God, for not having made me a slave'

Jewish tradition explains the inclusion of these three blessings by stating that non-Jews, slaves and women are all halakhically exempt from performing all or some of the mitzvot. As the performance of the mitzvot is seen as a great honour and privilege, these blessings are understood to be thanking God for that privilege, rather than being of a derogatory nature.

The women's prayer was added during the Middle Ages when women began praying the whole of the Morning Service, and is traditionally understood to refer to the spiritual superiority of women.
For the miracles each day

תְּרוּם - Ba-ruch a-tah Ado-nai E-lo-hei-nu me-lech ha-o-lam, a-sher na-tan la-sech-vi
vi-nah, l’ha-vchin bein yom u-vein lai-lah. (A-mein)
Ba-ruch a-tah Ado-nai, E-lo-hei-nu me-lech ha-o-lam, she-a-sa-ni Yis-ra-eil. (A-mein)
Ba-ruch a-tah Ado-nai, E-lo-hei-nu me-lech ha-o-lam, she-a-sa-ni ben/bat cho-rin.
(A-mein)
Ba-ruch a-tah Ado-nai, E-lo-hei-nu me-lech ha-o-lam, po-kei-ach iv-rim. (A-mein)
Ba-ruch a-tah Ado-nai, E-lo-hei-nu me-lech ha-o-lam, mal-bish a-ru-mim. (A-mein)
Ba-ruch a-tah Ado-nai, E-lo-hei-nu me-lech ha-o-lam, ma-tir a-su-rim. (A-mein)
Ba-ruch a-tah Ado-nai, E-lo-hei-nu me-lech ha-o-lam, zo-keif k’fu-fim. (A-mein)
Ba-ruch a-tah Ado-nai, E-lo-hei-nu me-lech ha-o-lam, ha-me-chin mits-a-dei ga-ver.
(A-mein)
Ba-ruch a-tah Ado-nai, E-lo-hei-nu me-lech ha-o-lam, o-zeir Yis-ra-eil bi-g’vu-rah.
(A-mein)
Ba-ruch a-tah Ado-nai, E-lo-hei-nu me-lech ha-o-lam, o-teir Yis-ra-eil b’tif-a-rah.
(A-mein)
Ba-ruch a-tah Ado-nai, E-lo-hei-nu me-lech ha-o-lam, ha-no-tein la-ya-eif ko-ach.
(A-mein)
Ba-ruch a-tah Ado-nai, E-lo-hei-nu me-lech ha-o-lam, ha-ma-a-vir shei-na, mei-ei-nai,
u-t’nu-ma mei-af-a-pai. (A-mein)

תְּרוּם - Praised are You, Adonai our God, Ruler of the universe, Who has given
the heart understanding to distinguish between day and night:
Praised are You, Adonai our God, Ruler of the universe, who has made me a Jew
Praised are You, Adonai our God, Ruler of the universe, who has made me free:
Praised are You, Adonai our God, Ruler of the universe, who opens the eyes of
the blind:
Praised are You, Adonai our God, Ruler of the universe, who provides clothes for
the naked:
Praised are You, Adonai our God, Ruler of the universe, who brings freedom to
the captive:
Praised are You, Adonai our God, Ruler of the universe, whose power uplifts the
fallen:
Praised are You, Adonai our God, Ruler of the universe, who makes firm each
person's steps:
Praised are You, Adonai our God, Ruler of the universe, who girds our people
Israel with strength:
Praised are You, Adonai our God, Ruler of the universe, who crowns Israel with
glory:
Praised are You, Adonai our God, Ruler of the universe, who gives strength to
the weary:
Praised are You, Adonai our God, Ruler of the universe, who removes sleep from
the eyes and slumber from the eyelids:
Traditionally the final five psalms, Psalm 146 to Psalm 150 from the ספר תהלים are now recited, thus symbolically completing the Book of Psalms. The following contains the beginning of these psalms.

הַתְּלֵיָה

1: הַתְּלֵיָה, כְּלָלָה בָּשָׂרָהּ אֶת הָיוֹת

2: הַתְּלֵיָה, בִּכְתָב הַתְּלֵיָהּ אֶת יָעַיָּו נַעְגַּה הָיוֹת

3: הַתְּלֵיָה, כְּלָלָה אֲשֶׁר שֵּׁמַעְתָּו מִן הַשֵּׁמֶשׁ הַתְּלֵיָהּ בַּפֶרֶפֶּה

4: הַתְּלֵיָה, שֵּׁמַע לִמְזוֹחַ שֶׁר חַדָּשׁ, תַּחְתָאָה יִלְשָׁנוֹת בַּשִּׁנָּו

5: הַתְּלֵיָה, כְּלָלָה אֲלֹי בָּשָׂרָהּ, כְּלָלָה הַרְכַּזָּה יֵצֶא

*If a minyan is present, rise to say the Shotăna; if there is not, omit the Kaddish.*

** ikke and**

ינשא להשמעת שמה רבי. אמן (אמור - Amor)- ביטא לי ברע (congregation) ב…it's the congregation. ביטא לי ברע (congregation)

ברועה, ימעל קהלת התכלתת verbally: ובו מים (congregation) ובו מים (congregation)

בישראל. ביטא לי ברע (congregation)

אם שמה רבע עליון שלמה וצלמה (congregation) אמן: אם שמה רבע עליון שלמה וצלמה (congregation)

ינבון אחר שמעת הקדשה ברוך חמי וברך גרהו (congregation)

ויהיו שלמה שמות הקדשה כלを行い ותרב את נשמת וה鲥ה (congregation)

(4) Psalm 149 (5) Psalm 150

(1) Psalm 146 (2) Psalm 147 (3) Psalm 148

Psalms'... This section of psalms, also known as the 'Halleluyahs', describe the majesty of God and the various ways we can praise Adonai... through music and dance so that all souls will praise God'

Halleluya - The word Halleluya comes from root הַלֵּלָה which means 'praise'.

Half Kaddish'... This short prayer, traditionally sung by the prayer leader, is located in a number of places in the siddur and signifies the conclusion of a section of the service. As this prayer proclaims the holiness of God, a minyan is required.
Traditionally the final five psalms, Psalm 146 to Psalm 150 from the הֵלְלֹּאֵת הַמִּשְׁמָרָה are now recited, thus symbolically completing the Book of Psalms. The following contains the beginning of these psalms.

Psalms

-HAL'LU-YAH, HAL-LI NAf-SHI ET A-Donai.

Halleluyah! Praise Adonai! my soul.

-HAL'LU-YAH, KI TOV ZA-M-RA E-LO-HEI-NU, KI NA-IM NA-VAH THI-LAH.

Halleluyah! It is good to make music to our God, for praise is pleasant and befitting.

-HAL'LU-YAH, HAL-LU ET A-Donai MIN HA-SHA-MA-YIM, HAL'LU-HU BA-M'RO-MIM.

Halleluyah! Praise Adonai from the heavens, praise God in the heights.

-HAL'LU-YAH, SHIR-U LA-AD-ON-AI SHIR CHA-DASH, THI-LA-TO BIK-HAL CHA-SI-DIM.

Halleluyah! Sing to God a new song, let God's praise be in community of the devout.

-HAL'LU-YAH, HAL-LU EIL B'KOD-SHO, HAL-LU-HU BIR-KI-A U-ZO.

Halleluyah! Praise God, in the Sanctuary, in the firmament of God's power.

If a minyan is present, rise to say the Hall Kaddish; if there is not, omit the Kaddish.


(congregation-) Y'HEI SH'MEI RA-BA M'VA-RACH L'A-LAM U-L'AL-MEI AL-MA-YA.


Let the glory of God be extolled, and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen

Let God's great name be praised for ever and ever. Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honour, and exalt. And let us say: Amen.
The "Birkat Kohanim" is recited whilst standing and facing towards Jerusalem. If a "minyan" is present, the prayer leader chants the following, bowing at ברכה and straightening up at ותור לאם. If there is no minyan, the ברכה is omitted and prayer continues with the ותור לאם.

The congregation, followed by the prayer leader responds, bowing at ותור לאם and straightening up at ותור לאם.

זֶה יְהֹוָה כִּי הוֹדוֹ תֵאלָה יִוָלֹד אִם

הключа מִלְכָּה יִוָלֹד יִוָלֹד, פָּרָה אָוּר, בּוֹרָא תְשׁוֹעָה,

עָשָׂה יְלֵדָה בּוֹרָא אָתָה חָלָל

גֵּאוֹן לָאֵֽלָּם עָלָיָה בְּרַטְפִים, בּוֹטֵה בֹּטֵה מֵמָצֵה בָּכַל יְם

כֹּמָד מְעֵשָׂה בֵּרָכָה: מַדְרָה מְעֵשָׂה יְתוֹם, כְּלָם בְּחָכְמָה

עָשָׂה, מְלָאֵה מְאָרָךְ קָנָה: מַחֲבֹּרָה יְתוֹם אַלָּמַגְּנָה עָלָיָה

מְעֵשָׂה בֵּרָכָה. וְהֵא מַעֲנֵי אָוּר שֵׁעֲשָׂעָה יִפְאָרָהָ תְפֵלָה. בֵּרָכָה אֲתָה יִוָלּוֹד.

The following collection of blessings, known as ברכה - "Sh'ma and its blessings" are a central component of both the morning and the evening service and the evening service. This group of blessings surround the שמה and attest to the importance and significance of the שמה, whilst the blessings themselves contain important concepts within Judaism: Creation, Revelation and Redemption.

In this blessing we praise God having created light, darkness, peace and "everything". This passage is originally from Isaiah (45:7): "I form the light, and create the darkness; I make peace and create evil".

However the rabbis changed "evil" to "all", arguing that the word "all" includes the concept of evil, whilst sounding more appropriate for a blessing.

Thus God is described as the creator of "all", of both good and evil, which are also symbolised by light and darkness. Therefore evil is understood to be an integral part of creation.
The Bar'chu is recited whilst standing and facing towards Jerusalem. If a **minyan is present, the prayer leader chants the following, bowing at Bar’chu and straightening up at Adonai. If there is no minyan, the Bar’chu is omitted and prayer continue with the Creation prayer.

Praise Adonai, the Source of blessing

The congregation, followed by the prayer leader responds, bowing at Bar-uch and straightening up at Adonai.

Praised be Adonai, the Source of blessing, throughout all time:

Creation

הָדוֹרִים - Ba-ruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, yo-tzeir or u-vo-rei cho-shech, o-seh sha-lom u-vo-rei et ha-kol.


הָדוֹרִים - Praised are You, Adonai our God, Ruler of the universe, who makes light and creates darkness, who ordains peace and fashions all things

With compassion You give light to the earth and all who dwell upon it; with goodness You renew the work of creation continually, day by day. How numerous are Your works Adonai, in wisdom You have made them all. The earth is full of Your creations. You are praised, Adonai our God, by our praise of Your works and by the radiance of the light You have made. We praise You Adonai, Maker of light.

The name of this blessing, הָדוֹרִים - 'creation' is related to the *shoresh* דְּרוֹז meaning 'create' or 'form'.

Jewish tradition describes human nature in terms of two opposing forces, the דְּרוֹז - 'good inclination' and the רְזוֹנ - 'bad inclination'. The third aspect of human nature is "free will", the power which allows people to make choices between the two inclinations. Therefore, the rabbis explained the creation of evil, or the רְזוֹנ, as being an integral and necessary part of creation, for without it there could be no freewill or human independence.

מִשְׁכַּבְתֵּנָה - 'renewed each day' .. God is portrayed as being constantly involved in the miracle of creation and the wonder of nature, as something to be constantly appreciated like new.

* The Midrash (Ecclesiastes Rabbah 7.28) states: "In the hour when the Holy One, blessed be God, created the first human, God took Adam and let him pass before all the trees of the garden of Eden and God said: see my works, how fine and excellent they are. Now all that I have created, I have created for you. Think upon this, and do not corrupt and desolate your world; for if you corrupt it, there is no one to set it right after you."

Traditionally this prayer continues to describe the devotion of the angels towards God, however this is not included in Progressive liturgy as Progressive Judaism does not believe in the existence of angels.
This section is not included in Progressive liturgy as it refers to the desire for all Jews to eventually return from the Diaspora, מִקְנִי נַעֲרֵי קְנֵי נַעֲרֵי, קְנֵי נַעֲרֵי - *'ingathering of the exiles*' to the Land of Israel. This request for a return to the Land is also a request for salvation, as it reflects the traditional view of the Messianic process towards redemption. As it differs from Progressive Judaism’s Messianic concept it has not been included.

The reference here to the land of Israel completes a powerful trio within Judaism, a unit of three ”Israelis” which are interrelated, interdependent and inseparable...
Great Love: Revelation

A-ha-vah ra-bah a-hav-ta-nu, A-do-nai E-lo-hei-nu, chem-lah g'do-lah
vi-tei-rah cha-mal-ta a-lei-nu. A-vi-nu mal-kei-nu, ba-a-vur a-vo-tei-nu she-ba-t'chu v'cha,
va-t'la-m'deim chu-kei cha-yim, kein t'cha-nei-nu ut-la-m'dei-nu. A-vi-nu, ha-av
ha-ra-cha-man ha-m'ra-cheim, ra-cheim a-lei-nu, vi-tein b'il-bei-nu ha-vin ul-has-kil,
lish-mo-a, lil-mod u-l'la-meid, lish-mor, v-la-a-sot ul-ka-yeyim et kol div-rei tal-mud
to-ra-te-cha b'a-ha-vah.

Vha-eir ei-nei-nu b'to-ra-te-cha, v'da-beik li-bei-nu h'mitz-vo-te-cha, v'ya-cheid
l'va-vei-nu, l'a-ha-va u-l'yir-a et sh'me-cha, v'lo nei-vosh l'o-lam va-ed:
Ki v'sheim kod-sh'cha ha-ga-dol v'ha-no-ra ba-tach-nu, na-gi-lah v'nis-m'chah
ha-ga-dol se-lah be-e-met l'ho-dot l'cha ut-yi-ched-cha b'a-ha-vah. Ba-ruch a-tah A-do-nai,
ha-bo-cher b'a-mo Yis-ra-eil b'a-ha-vah.

Great is Your love for us, Adonai our God, and great is Your compassion. Our Guardian, our Ruler, just as our ancestors trusted You, and You taught them the laws of life, so be gracious to us and teach us. Have compassion upon us, O Source of mercy, and guide us to know and understand, learn and teach, observe and uphold with love all the teachings of Your Torah.

Enlighten our in Your Torah, attatch our hearts to Your mitzvot, and unite our hearts to love and revere Your name. Then shall we never be shamed, for we shall put our trust in You, the great, holy and awesome One. We shall rejoice and be glad in Your salvation, for You, O God, are the Author of many deliverances.

In love You have chosen us and drawn us near to You, to serve You in faithfulness and to proclaim Your unity in love. We praise You, Adonai, You have chosen Your people Israel with love.

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1 "What is the service of the heart... it is prayer" (Ta'anit 2a).
2 When a would be convert approached Rabbi Hillel requesting to be taught the whole Torah whilst standing upon one leg, Rabbi Hillel replied:

"What is hateful to you, do not do to your fellow. This is the entire Torah, all of it. The rest is commentary. Go and study it."
3 "Ben Bag Bag says: "Delve in it (the Torah) and continue to delve in it (the Torah) for everything is in it..." (Pirke Avot 5.26)
4 The Talmud (Pirke Avot I.2) states: "Shimon the Righteous was among the survivors of the Great Assembly. He used to say: The world depends on three things - on Torah, on the service (of God) and on acts of loving kindness."
5 "When senseless hatred reigns on earth, and people hide their face from one another, then heaven is forced to hide its face. But when love comes to rule the earth, and people reveal their faces to one another, then the splendor of God will be revealed." (Hasidic saying)
In order to increase Kavanah (spiritual concentration), it is customary to cover the eyes with the right hand. This limits distractions from other senses such as sight, whilst increasing concentration on hearing. Traditionally the Sh'ma is said sitting down, however some congregations choose to stand in order to express the significance of the Sh'ma.

To acknowledge that the following line does not originate from the Torah, it is recited in an undertone

(1) Deuteronomy 6:4 (2) Deuteronomy 6:5-9 (3) Numbers 16:40-41

'Shalom' - 'And you shall love'... The Sh'ma begins with the word love, thus one should believe in God and follow the mitzvot out of love and not fear or habit. The Mishnah (Berakhot 9b) explains these passages as meaning to love God with... 'all your heart' - with all of one's emotions and desires; with 'all your soul' - with all your life and with 'all you might' - with all that you have, all your possessions.

'Baruch Shem' - 'Blessed is God's name'... This line is traditionally said in an undertone, for unlike the rest of the Sh'ma this does not originate from the Torah. It is also said that Moses heard this praise from the angels, and as humans are not as pure as angels, we may not recite it aloud. Only on Yom Kippur, when Israel raises itself up to the level of angels, may it be said aloud (Devarim Rabbah 2:36).

'Ki Ani Adonai' - 'Which I command you this day'... Even though the Torah and its teachings were given thousands of years ago, we are told to think of them as being commanded this very day. As such, we should not follow them simply out of habit, tradition or loyalty, but rather see them as something new, to be followed with love from the heart.
In order to increase Kavanah (spiritual concentration), it is customary to cover the eyes with the right hand. This limits distractions from other senses such as sight, whilst increasing concentration on hearing. Traditionally the Sh'ma is said sitting down, however some congregations choose to stand in order to express the significance of the Sh'ma.

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

To acknowledge that the following line does not originate from the Torah, it is recited in an undertone

Blessed is the name of God's sovereignty for eternity


- You shall love Adonai your God, with all your heart, with all your soul and with all your strength. Set these words which I command you this day upon your heart. Teach them faithfully to your children; speak of them when you sit in your home and when you walk on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house and upon your city gates. Be mindful of all My Mitzvot, and do them: so you shall be holy to your God. I am Adonai you God, who brought you out of Egypt to be my God; I am Adonai your God.

(1) Deuteronomy 6: 4 (2) Deuteronomy 6: 5-9 (3) Numbers 15: 40 -41

These are rituals are T'fillin (which are worn during morning services on both the arm and the head) and the mezzuzah which is placed on the doorposts and gates of Jewish homes.

 trope - 'truth ...It is customary not to interrupt the last words of the Sh'ma and the beginning of the next prayer, trope. This is a practice of ancient origin, and the sages explain that it serves to show that God is true.
In the traditional version of this prayer, there are detailed references to the fate of the Egyptians, such as the plagues, the killing of the first born, and the drowning of soldiers in the Sea of Reeds. Traditionally, these punishments have been understood as acts of God's divine justice, and not the acts of a vengeful God. However, Progressive Judaism has deemed such references inappropriate within the context of prayer and thus they have been removed for its liturgy.

In trying to explain how God could be both merciful and deliver justice, the Rabbis wrote the following midrash:

'The matter is like a ruler who had some empty goblets. The ruler said, if I put hot water in them, they will burst; if I put cold water in them, they will crack. So the ruler mixed hot and cold together and poured it in, and the goblets were undamaged. Even so, God said, if I create the world with the attribute of mercy, sin will multiply; if I create it with the attribute of justice, how will it endure? So I will create it with both, so that it may endure!'

Our rabbis taught: When the Egyptian armies were drowning in the sea, the Heavenly Hosts broke out in songs of jubilation. God silenced them and said, "My creatures are perishing, and you sing praises?"

(Tractate Sanhedrin 39b)

This blessing, and its equivalent in the evening service, both mention the Exodus from Egypt and thus fulfill the mitzvah of remembering the Exodus from Egypt every morning and evening.

The Midrash (Tehillim 114:4) states that:

'The children of Israel were redeemed from Egypt because of four meritorious acts: they did not change their names, they did not change their language, they did not reveal their secrets, and they did not abandon circumcision.'

'Elef - True'. Also meaning 'truth', this word is made up of three letters: ה ב נ, which are the first, middle and last letters of the ב-נ, and symbolise that truth is all encompassing.
True and Enduring: Redemption


Al zot, shi-b’chu a-hu-vim v’ro-m’mu Eil, v’nat-nu y’di-dim z’mi-rot shir-ot v’tish-ba-chot, b’ra-chot v’ha-da-ot, l’me-lech Eil chai v’ka-yam, ram v’n’-sa, ga-dol v’no-ra, mash-pil gei-im, u-mas’h-bi ha sh’fa-lim, mo-tz’i a-si-rim, u-fo-deh a-na-vim, v’o-zeir da-lim, v’o-ne’i ha-mo Yis-ra-eil be’it shav-am Ei-lav.

True and certain, established and enduring, fair and faithful, beloved and precious, delightful and pleasant, awesom and powerful, correct and accepted, good and beautiful is this eternal teaching. This truth we hold to be forever certain; You, O Eternal God are our Ruler. You are the Rock of Jacob, our protecting shield...You abide through all the generations; Your name is eternal. Your throne stands firm; Your sovereignty and faithfulness are everlasting. Your words live and endure, true and precious to all eternity.... From Egypt You redeemed us, Adonai our God, and from the house of slavery You liberated us.... For this the people who felt Your love offered hymns, songs, praises, blessings and thanksgivings to the living God, high and exalted, mighty and awesome.... You humble the proud and raise the lowly, You free the captive and redeem the oppressed. You are the answer to all who cry out to You....

In this prayer we remember the Exodus from Egypt and express our gratitude the miraculous deliverance of our ancestors from slavery in Egypt. The rabbis saw in the Exodus from Egypt not a single, isolated historical event, but rather a metaphor of Redemption which will occur again. For this reason, the traditional version of this prayer praises God as:

עִם כּוּתֵר אֶרֶץ נֶפֶשׁ אָדָם מָצֵא, מְלָךְ עָמלֵאָיו
לְבָדִיקָה יִשְׁמַעְוָהָ בִּכְלָל דּוֹר דָוִיד

'The Helper of our ancestors are You forever, Shield and Saviour of their children after them in every generation'.

This prayer of Redemption, which commemorates the Exodus from Egypt, completes the unit of blessings which accompany the Sh’mah. Together, these three blessings, with the Sh’mah at its centre combine to represent essential aspects of Jewish thought, belief and history. The Sh’mah and its blessings represent, in four prayers the full spectrum of Jewish history and identity... the CREATION of the universe; the REVEALMENT of the Torah at Mt Sinai; the SHEMA, which serves as a declaration of faith and concludes with the REDEMPTION from Egypt, where Israel became a free nation and entered Eretz Yisrael.
Rise for the נאום, At this point some take three steps backwards in preparation for the recitation of the נאום, others do so before.

There should be no interruption between praising God as נאום and the נאום which is located on page 39.

(1) Exodus 15:11 (2) Exodus 15:18 (3) Isaiah 47:4

* Splitting the sea was less of a miracle than the Exodus from Egypt. The first of the Ten Commandments mentions only the Exodus. Thus it is said that the rescue from Egypt is equal to all the miracles and deeds that God performed for Israel.

( Midrash Mechilta Amalek 3 )

* God had saved many people before, yet none had sung words of praise: not Abraham when saved from the fiery furnace; nor Isaac when saved from the knife; nor Jacob when saved from the angel, from Esau, or the men of Shechem. But as soon as Israel was saved they uttered their song. And God responded "I have been waiting for them".

( Midrash Exodus Rabbah 23:4 )
Rise for the Amidah. At this point some take three steps backwards in preparation for the recitation of the Amidah, others do so before Rock of Israel.

T'hilot l'Eil El-yon, ba-ruch hu u-m’vo-rach. Mo-she u-v’nei Yis-ra-eil l’cha a-nu shi-rah, b’sim-chah ra-bah, va-m’ru ku-lam:

All praise to God Most High, the Source of blessing. Like Moses and Israel, we sing to You this song of rejoicing:

Who is Like You

Mi cha-mo-cha ba-ei-lim A-do-nai! Mi ka-mo-cha ne’dar ba-ko-desh!
No-ra t’hil ot o-sei fe-le! Shi-ra cha-da-shah, shi-b’chu g’l-un, l’shim-cha al s’fat ha-yam,
ya-chad ku-lam ho-du v’him-li-chu, v’a-m’ru:

"A-do-nai yim-loch l’o-lam va-ed!" 2

Who is like You, Adonai, among other gods that are worshipped? Who is like You, majestic in holiness, doing wonders! The redeemed sang a new song to Your name at the shore of the sea. Saved from destruction, they acknowledged Your sovereign power by saying:

'Adonai will reign for ever and ever!

There should be no interruption between praising God as Ga-al Yis-ra-eil, 'Redeemer of Israel' and the Amidah which is located on page 39.

Rock of Israel

Tzur Yis-ra-eil, ku-ma b’ez-rat Yis-ra-eil uf-dei kin-u-me-cha Y hu-dah
vYis-ra-eil. Go-a-lei-nu A-do-nai tz’va-ot Sh’mo k’dosh Yis-ra-eil. Ba-ruch a-tah A-do-nai,
Ga-al Yis-ra-eil.

Rock of Israel, come to Israel's aid. Fulfil Your promise of liberation for Judah and Israel. Our Redeemer is Adonai of Hosts, the Holy One of Israel. We praise You, Adonai: the Redeemer of Israel.

(1) Exodus 15:11 (2) Exodus 15:18 (3) Isaiah 47:4

"Rock of Israel". This reference to God is taken from Isaiah (30:29), and the mentioning of Judah and Israel refers to the two independent kingdoms of ancient Israel. Just as the redemption from Egypt made the Israelites into a free people, we now pray for the national redemption in the form of political independence in the Eretz Yisrael.

Interestingly the term רום ירושלים was incorporated into the State of Israel’s Declaration of Independence, signed on May 14, 1948:

"With trust in the Rock of Israel, we affix our signatures in testimony to this declaration."
The Talmud states:

'Whoever recites 'A Psalm of David' three times a day is assured a place in the world to come... it is both alphabetical and says, 'You open Your hand and feed every creature its heart's content' (Bakhot 4b).

For this reason, the word 'praiseworthy' appears three times in the opening section recited before reading the actual Psalm.

The Sages attached great significance to this particular Psalm 145: A Psalm of Praise by David. Whilst the Sages praised anyone who recited hymns from the מָטְעַה חֲזָיִית 'Book of Psalms', this particular psalm was given a special status....

Thi-lah l'Da-vid:

A-ro-mim-cha e-lo-hai ha-me-lech, va-a-va-r'chah shim-cha l'o-lam va-ed.
B'chol yom a-va-r'che-ka, va-a-ha-l'ta shim-cha l'o-lam va-ed.
Ga-dol A-do-nai u'm-hu-lal m'od, v'lig-du-la-to ein chei-ker.
Dor l'dor y'sha-bach ma-a-se-cha, u-g've-ro-te-cha ya-gi-du.
Ha-dar k'vod ho-de-cha, v'diy-rei nif-l'ot-cha asi-chah.
Ve-e-zuz no-r'te-cha yo-mei-ru, u-g'lu-la-t'cha a-sa-pr'e-nah.
Zei-cher rav tu-v'cha ya-bi-u, v'tzid-ka-t'cha y'ra-nei-nu.
Cha-nun v'ra-chum A-do-nai, e-rech a-pay-im u-g'idol cha-sed.
Yo-du-cha A-do-nai kol ma-a-se-cha, v'cha-si-de-cha y'va-r'chu-chah.
K'vod mal-chu-t'cha yo-mei-ru, u-g'vu-ra-t'cha y'da-bei-ru.
L'ho-di-a liv-nei ha-a-dam g'vu-ro-tav, u-ch'vod ha-dar mal-chu-to.
Mal-chu-t'cha mal-chu kol o-la-mim, u-men-shal-t'cha b'chol dor va-dor.

Happy are those who dwell in Your House, they will sing Your praise for ever. Happy the people to whom such blessing falls; happy the people whose God is Adonai.

I will exalt You, my Sovereign God, I will bless Your name forever
Every Day will I praise You, I will extol Your name forever
Great are You, O God, and worthy of praise; Your greatness is infinite
One generation shall acclaim Your work to the next, retelling Your mighty acts
They shall consider Your radiant glory; They shall reflect on Your wondrous works
They shall speak of Your awesome might and make known Your greatness
They shall tell the world of Your great goodness, and sing of Your righteousness
God is gracious and compassionate, endlessly patient, overflowing with love
Adonai, You are good to all, Your compassion shelters all Your creatures
All Your works, O God, shall thank You, Your faithful shall bless You
They shall speak of the glory of Your dominion and tell of Your strength
To reveal Your power to the world and the glorious splendor of Your dominion
Your dominion is an everlasting dominion; Your dominion endures for all generations
If a minyan is present, rise to say the אמרי אמן, if there is no minyan, omit the Kaddish.

This prayer, the 'Half Kaddish' occurs in numerous places throughout the siddur and signifies the end of a particular section of the service. The various versions of the Kaddish are all written in Aramaic, which was the everyday language of study for Jews living in ancient Israel. As this prayer proclaims the holiness of God, a minyan is required. It is traditionally the נדיב - 'prayer leader' who recites this prayer and the congregation responds.

Ei-nei chol ei-le-cha y'sa-bei-ru, v'a-tah no-tein la-hem, et och-lam b'i-to.

Po-tei-ach et ya-de-cha, u-mas-bi-a l'chol chai ra-za-ton.

Tza-dik A-do-nai b'chol d'ra-chav, v'cha-sid b'chol ma-a-sav.


R'tzon y'rei-av ya-a-seh, v'et shav-a-tam yish-ma v'yoo-shi-eim.


Va-a-nach-nu n'va-reich Yah, mei-a-tah v'ad o-lam. Ha-l'lu-yah.

God support the falling; You raise up all who are bowed down,

The eyes of all are turned to You. You sustain them in time of need

You open your hand to fulfil the needs of all the living

God, You are just in all Your ways, loving in all Your deeds

God, You are near to all who call upon you, to all who call upon You in truth

You will fulfil the hope of all who revere You; You will hear their cry and help them.

You preserve those who love You, but the lawless You bring to grief

Our lips shall declare the glory of Adonai, let all flesh bless God's holy name

for ever and ever.

We will bless Adonai, now and always. Halleluyah!

*If a minyan is present, rise to say the Half Kaddish; if there is no minyan, omit the Kaddish


(congregation-) Yhei sh'mei ra-ba m'va-rach l'a-lam u-l'al-mein al-ma-ya.


Let the glory of God be exalted, and God's great name be hallowed in
the world whose creation God willed. May God rule in our own day, in our own
lives, and in the life of all Israel, and let us say: Amen

Let God's great name be praised for ever and ever.

Beyond all the praises, songs, and adorations that we can utter is the Holy One,
the Blessed One, whom yet we glorify, honour, and exalt. And let us say: Amen

CONTINUE WITH THE WEEKDAY AMIDAH ON PAGE 49
The congregation stands and faces Jerusalem. If a "minyan is present, the prayer leader chants the following, bowing at קְדוֹשָׁו יָהָ֑ו and straightening up at יָהָ֑ו. If there is not a minyan, proceed to בְּרָכָּה נָתַתָּה יְהוָ֖ה כְּפַר בְּרָנָ֧ה.

ברכה נָתַתָּה יְהוָ֖ה כְּפַר בְּרָנָ֧ה

The congregation, followed by the prayer leader, responds: bowing at קְדוֹשָׁו יָהָ֑ו and straightening up at יָהָ֑ו.

ברכה נָתַתָּה יְהוָ֖ה כְּפַר בְּרָנָ֧ה

The importance of community and of active involvement in the world was expressed by Hillel (Avot 2:5) when he said: Do not withdraw yourself from the community.

A מִנְיָן is traditionally made up of 10 males over Bar Mitzvah age. In Progressive Judaism, a minyan is made up of 10 men or women over Bar/Bat Mitzvah age.

A מִנְיָן is the ancient call to prayer which signifies the beginning of the public service, where the Sh'ma and the section of prayers known as the שְׁמַעְּךָ יִשָּׂרָאֵל and its blessings are read. As this prayer marks the beginning of the public service, a minyan is required.

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Praise Adonai, the Source of blessing

The congregation, followed by the prayer leader, responds, bowing at Baruch and straightening up at Adonai.

Praised be Adonai, the Source of blessing, throughout all time

Bringing on Evening: Creation

בֵּרוּךְ - Baruch a-tah A-do-nai, E-lo-hei-nu me-lech ha-o-lam, a-scher bid’varo ma-a-riv a-ra-vim, b’choch-mah po-tei-ach sh’ar-im, u-vit’yu-na m’sha-neh i-tim, u-ma-cha-lif et haz’ma-nim, u-m’sa-deir et ha-ko-cha-vim, b’mish-m’ro-tei-hem ba-ra-ki-a kir-to-no.

בְּרוּךְ - Praised are You, Adonai our God, Ruler of the universe, whose word brings on the evening. With wisdom You open heaven's gates, and with understanding You make the ages pass and the seasons alternate. You arrange the stars in the sky according to Your will. You are Creator of day and night, rolling light away from darkness, and darkness away from light; You cause day to pass and bring on the night; separating day from night; You command the Hosts of Heaven. May the living and eternal God rule us always, to the end of time. We praise You Adonai: whose word makes evening fall.

Endless Love: Revelation


א-וֹת - Unending is Your love for Your people, the House of Israel: Torah and Mitzvot, laws and precepts have you taught us. Therefore, O God, when we lie down and when we rise up, we will meditate on Your laws and rejoice in Your Torah and Mitzvot for ever. Day and night we will reflect on them, for they are our life and the length of our days. Then Your love shall never depart from our hearts. We praise you Adonai: You love Your people Israel.
In order to increase Kavanah (spiritual concentration), it is customary to cover the eyes with the right hand. This limits distractions from other senses such as sight, whilst increasing concentration on hearing. Traditionally the Sh'ma is said sitting down, however some congregations choose the stand in recognition of the significance of the Sh'ma.

To acknowledge that the following line does not originate from the Torah, it is recited in an undertone.

1.

(Deuteronomy 6:4) (2) Deuteronomy 6:5-9 (3) Numbers 15:40

Shim'al Yisrael, yi'hudah, awelekhem, yi'hudah, awelekhem.

An'eh b'ateh yisrael, awelekhem, bokhel-lebokhel, bokhel-bokhel, awelekhem, bokhel-lebokhel, awelekhem.

Lakach, rishonim lehakol, vedbirot b'shevet lebokhel, bokhel-lebokhel, bokhel-bokhel, awelekhem.

Tovim bein yitla, d'chachot b'el-miztav, yishma yisrael, l'chamelechem, yisrael, awelekhem, awelekhem.

(1) Deuteronomy 6:4 (2) Deuteronomy 6:5-9 (3) Numbers 15:40

Shim'al Yisrael, yi'hudah, awelekhem, yi'hudah, awelekhem. ‘Hear O Israel Adonai is our God, Adonai is one’. The large Y and T, which appear in the Torah text, combine to spell the word יָה which means 'witness' - signifying that those who say this prayer are witnesses to the unity of God. As this prayer does not address God but in fact refers to Israel, the Sh'ma is considered a declaration of faith.

B'rat Yisrael. ‘Blessed is God’s name’. This line is traditionally said in an undertone, for unlike the rest of the Sh'ma, this does not originate from Torah. It is also said that Moses heard this prayer from angels, and as humans are not as pure as angels, we may not recite it aloud. Only on Yom Kippur, when Israel raises itself up to the level of angels, may it be said aloud (Devarim Rabbah 2:36).

Achashveirosh - ‘And you shall love’. The Sh'ma begins with the word love. This conveys the idea that one should believe in God and follow the mitzvot out of love and not fear or habit. The Mishnah (Bereishit 9b) explains these passages as meaning to love God with... ‘all your heart’ - with all of one's emotions and desires; with 'all your soul' - with all your life and with 'all you might' - with all that you have, all your possessions.

Asher Einu min ha'galot ha'edim - ‘Which I command you this day’. Even though the Torah and its teachings were given thousands of years ago, we are told to think of them as being commanded this very day. As such, we should not follow them simply out of habit, tradition or loyalty, but rather see them as something new, to be followed with love from the heart.
**SH’MA**

In order to increase Kavanah (spiritual concentration), it is customary to cover the eyes with the right hand. This limits distractions from other senses such as sight, whilst increasing concentration on hearing. Traditionally the Sh’mah is said sitting down, however some congregations choose the stand in recognition of the significance of the Sh’mah.

Hear, O Israel, Adonai is our God, Adonai is One: 1

To acknowledge that the following line does not originate from the Torah, it is recited in an undertone

Blessed is the name of God’s sovereignty for eternity


תהלים - You shall love Adonai your God, with all your heart, with all your soul and with all your strength. Set these words which I command you this day upon your heart. Teach them faithfully to your children; speak of them when you sit in your home and when you walk on your way, when you lie down and when you rise up. Bind them as a sign upon your hand; let them be a symbol before your eyes; inscribe them on the doorposts of your house and upon your city gates. 2 Be mindful of all My Mitzvot, and do them: so you shall be holy to your God. I am Adonai you God, who brought you out of Egypt to be my God; I am Adonai your God. 3

(1) Deuteronomy 6: 4  
(2) Deuteronomy 6: 5-9  
(3) Numbers 15: 40-41

These are rituals are *t’fillin* (which are worn during morning services on both the arm and the head) and the *mezzuzah* which is placed on the doorposts and gates of Jewish homes.

מהיר - 'truth'...It is customary not to interrupt the last words of the Sh’ma and the beginning of the next prayer, Ḥade. This is a practice of ancient origin, and the sages explain that it serves to show that God is true.

* ש’למה - 'and teach them to your children'. We are told to constantly occupy ourselves with Jewish knowledge and the Torah; to teach it the younger generations. We are also told the times for reciting the Sh’ma: 1 - when 'you lie down' in the evening, and 2 - when 'you rise up' in the morning.

* ח’למה - 'and bind them as a sign upon your hand'. Here a number of well known Jewish rituals and symbols are mentioned.
ברכות קדישת שבת:

אָמַּת יְהוָה לְךָ חַיָּתָנוּ, חֲלוֹצֵי יְהוָה, יְהוָה לְךָ נַפְסְךָ פָּנָיו.  

וַהֲלֹא, לְאִצְרָאתָ נָא אָמַּת נַפְסְךָ.  

הָפֹזְנִים מִצְרָיִם, מִבְּכֵלָם מֵהֶלֶמֶלָם, מַעַלְמוּת בָּלֶדֶן, בַּעֲלֵיהֶם, בַּעֲלֵיהֶם, בַּעֲלֵיהֶם, בַּעֲלֵיהֶם.  

וְיִקְרָא אֵלֶּה וְאָמַּת נַפְסְךָ בָּאָרֶץ הָעָרֶץ, בַּעֲלֵיהֶם, בַּעֲלֵיהֶם, בַּעֲלֵיהֶם, בַּעֲלֵיהֶם.  

וּזָכֵר אֵלֶּהָ הפֹּזְנִים מִצְרָיִם, מִבְּכֵלָם מִבְּכֵלָם, מַעַלְמוּת בָּלֶדֶן, בַּעֲלֵיהֶם, בַּעֲלֵיהֶם, בַּעֲלֵיהֶם.  

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(1) Exodus 15:11 (2) Exodus 15:18 (3) Jeremiah 31

 SHRMA - 'True and faithful'. Traditionally there should be no pause between the last word of the Sh'raa and the first word of the prayer for Redemption; 'taam - meaning 'truth'. This ancient practice, and according to the Mishnah (Berekhot 14a) serves to declare that God is true.

'performed miracles for us in the land of Pharaoh'. This paragraph continues the Milvah of recalling the Exodus from Egypt and the miraculous events which freed the Israelites from slavery and led them into the Land of Israel.

Mi K'mamah - 'Who is like You'. One of the most dramatic scenes of the Exodus event, the parting of the Red Sea, is recalled with this song, which the Children of Israel sang on its shores. This blessing should be sung with joy, for just as we were redeemed from slavery in Egypt, we pray in hope for our future deliverance where all humanity will be free.

Gilad - 'for God redeemed Jacob'. Jacob, after wrestling with an angel, had his name changed to 'Israel'. This name, which has come to represent the Jewish people, comes from two words: Gilad meaning 'straightened' and Asher - meaning 'God'. Jacob (or Israel) is closely connected to Jewish destiny, and thus we remember the miracles which have happened in our past, which have allowed the Jews to survive for 4000 years.
Redemption

All this we hold to be true and sure; You alone are our God; there is none else, and we are Israel Your people. You are our Sovereign: You deliver us from the hand of oppressors, and save us from the fist of tyrants. You do wonders without number, marvels that surpass our understanding. You give us our life; by Your help we survive all who seek our destruction. You did wonders for us in the land of Egypt, miracles and marvels in the land of Pharaoh. You led Your people Israel out, forever to serve You in freedom. When Your children witnessed Your power, they extolled You and gave You thanks; willingly they enthroned You; and, full of joy, Moses, Miriam and all Israel sang this song:

Who is like You, Adonai, among the gods that are worshipped? Who is like You, majestic in holiness, awesome in splendor, doing wonders? Your children saw Your sovereign might displayed. 'This is my God!' they cried. 'Adonai will reign forever and ever!' And it has been said: Adonai delivered Jacob, and redeemed us from the hand of one stronger than ourselves. We praise You, Adonai: the Redeemer of Israel.

In the traditional version of this prayer, there are references to acts of divine punishment against the Egyptians, as their Pharaoh refused to allow the Israelites to leave Egypt and slavery. In trying to explain how God could be both merciful and deliver justice, the Rabbis wrote the following midrash:

"The matter is like a ruler who had some empty goblets. The ruler said, 'if I put hot water in them they will burst, if I put cold water in they will crack.'"

So the ruler mixed hot and cold together and poured it in, and the goblets were undamaged. Even so, God said; 'If I create the world with the attribute of mercy, sin will multiply; if I create it with the attribute of justice, how will it endure? So I will create it with both, so that it may endure.'

Rabbi Hanokh said: "The real exile in Egypt was that they learned to endure it."
If a minyan is present, rise to say the מְלִיךְ יִדְוִיש. If there is no minyan, omit the Kaddish.

The evening and night in Jewish tradition are viewed as a negative periods, representing suffering and judgement. Sleep is seen as being equal to one sixtieth of death, and that is why the prayer שֵׁשׁ עֵשֶׂה תַּשְׁלִית - which is said upon rising in the morning, thanks God for returning the soul to the body. This prayer asks for God's protection, שֵׁשׁ עֵשֶׂה תַּשְׁלִית - 'the shelter of Your peace' and for protection from the dangers of the night, both literally and figuratively.

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Lay Us Down

Grant us that we may lie down in peace, Eternal God, and raise us up, O Sovereign, to life renewed. Spread over us the shelter of Your peace; guide us with Your good counsel; and for Your name's sake, be our Help. Shield us from plague, keep us from war and famine and anguish; subdue our inclination to evil. O God, our Guardian and Helper, our gracious and merciful Ruler, give us refuge in the shadow of Your wings. Guard our coming and our going, that now and always we have life and peace. We praise You Adonai: the Guardian of Israel.

If a minyan is present, rise to say the Half Kaddish; if there is no minyan, omit the Kaddish

Half Kaddish

Let the glory of God be extolled, and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the life of all Israel, and let us say: Amen

Let God's great name be praised for ever and ever.

Beyond all the praises, songs, and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honour, and exalt. And let us say: Amen.

CONTINUE WITH THE WEEKDAY AMIDAH ON PAGE 49
Whilst standing and facing towards Jerusalem, it is customary to take three steps backward then three steps forward before reciting this prayer, to symbolise drawing closer to God. As an additional sign of respect, this prayer is traditionally said with the feet together.

"אֶזְכֶּר, יָשָׁפֹטְךָ אֶלֹהֵי צוּר וְנָעָרָה יָמָּנוֹת:
בְּכֵהָה אֶתָּה יִהוָה, אֶלֹהֵי צוּר וְנָעָרָה יָמָּנוֹת: יָשָׁפֹטְךָ אֶלֹהֵי צוּר וְנָעָרָה יָמָּנוֹת.
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כִּיּוֹצֵר עָטוּר לַמִּשְׁמָעָה שְׁמֶנֶּם: כִּיּוֹצֵר עָטוּר לַמִּשְׁמָעָה שְׁמֶנֶּם.

(1) Psalms 51:17

According to the Mishnah, absolute concentration is required when saying the Amidah as it is seen as a conversation with God that must not be interrupted, even if a snake is twisted around one's heel or if one is greeted by a King (Berakhot 5:1).

The Amidah is a petitionary prayer, where we as Jews request things; for ourselves, for our community, for Israel and for all of humankind. The word for 'petition' here, which means 'please', is related to the word שִׁלַּחְתֶּם which means 'send'. All of the prayers are termed in the plural, highlighting the importance Judaism places on the community or collective. This also means that our requests are not selfish individual petitions, but rather requests for the community at large.
AMIDAH

Whilst standing and facing towards Jerusalem, it is customary to take three steps backward then three steps forward before reciting this prayer, to symbolize one drawing closer to God. As an additional sign of respect, this prayer is traditionally said with the feet together.

Eternal God, open my lips, that my mouth may declare Your glory:

Ancestors

Bend the knees at Baruch, bow at Atah, and straighten up at Adonai.

ękiće - Baruch a-tah A-do-nai, E-lo-hei-nu vei-lo-hei a-vō-tei-nu v’imo-tei-nu:
E-lo-hei A-vr-ah-am, E-lo-hei Yittz-chak, vei-lo-hei Ya-a-kov, E-lo-hei Sa-rah, E-lo-hei
Riv-ka, E-lo-hei Le-ah Ve-ri-hei Ra-chel. Ha-ei ha-Ga-dol ha-Gi-bor v’ha-No-ra, Eil Ei-li-yon,
go-meil cha-sa-dim to-vim v’ko-nei ha-kol, v’zo-χeir chas-dei a-vot v’ima-hot,
u’mei-vi g-u-lah liv-nei v’nei-hem l’ma-an sh’mo b’a-ha-vah.

Bend the knees at Baruch, bow at Atah, and straighten up at Adonai.

Me-lech o-zeir u’mo-shi-a u-ma-gein: Ba-ruch a-tah A-do-nai, ma-gein A-vr-ah-am v’e-z-rat
Sa-rah.

ękiće - Praised be our God, the God of our ancestors; God of Abraham, God of
Isaac, God of Jacob; God of Sarah, God of Rebekah, God of Leah and God of
Rachel; great, mighty, and awesome God, God supreme. Ruler of all the living,
Your ways are ways of love. You remember the faithfulness of our ancestors, and
in love bring redemption to their children’s children for the sake of Your name.
You are our help, our Redeemer and our Shield. We praise You Adonai: Shield
of Abraham and Protector of Sarah.

(1) Psalms 51:17

ękiće - 'Praised are You'. In certain non-Orthodox liturgy, the matriarchs have been
included into this blessing; as part of efforts towards gender inclusive language within
prayer. By mentioning the matriarchs we acknowledge the unique, individual and
important role women play within Jewish tradition.

The blessing states 'our God and the God of our ancestors'. On this the Baal Shem Tov
wrote:

"Why do we say 'our God and the God of our ancestors'?... because 'our God'
refers to the faith arrived through our own understanding, and 'the God of our
ancestors' refers to the faith received from our tradition."

Just as each of our ancestors sought out the divine for themselves, so too should we. We ask
God to remember us out of the righteousness of our ancestors and not to forget promises made
to them.
מברחת:

אסה גמר כלעלו אדרת, חמה חלל אלא, רב להזימה:

From Sh’mini Atzeret to Pesach add....

משיבים עתים ומעוררים אתים:

מקבלת מכוסי תחתי, חמה חלל ברחמיס רביס, טמא
נוכלתי, עניבת חולים, ומשתים אספורים, ומשתים אספורים קלחני
ערפש, מי כמות בארורת כי קורעת ולזל, מצולא ממעות וממעות
министрתי ישעה: אוספיSEN לשתות חפל, ברוח אפתיה חיה,

מהיה חלה:

דרשות חיות:

אסה ידוע ישמע ברוח ו🐥וושים בבל של יפוללות, שלח.
ברוח אפתיה חיה, ישמע ברוח.

ברכה:

אסה חיות לזרום בצע, ומכלד יאנסק בצל, חפם פיאנק דעה,
בינחלת שלח. ברוח אפתיה חיה, חותם כדעת.

These references have been changed to 'giver of life to all'.

משיבים עתים ומעוררים אתים - 'You send wind and make the rain descend'. Between Sh’mini Atzeret and Pesach, which is winter in the land of Israel, these lines are added.

אתה בוחר - 'You are holy'. This short blessing relates to the holiness of God and of those who strive to live according to the Torah. During the public recitation of the Amidah which follows the private, silent reading, instead of מזרחי ישעה the prayer leader reads the מזרחי קדוש, which requires a minyan for it to be read.

As is written in Leviticus (19:2):
'You shall be holy, For I, Adonai your God am holy'.
God's Might

_A-tah gi-bur l'o-lam, A-do-nai m'cha-yei ha-kol a-ta rav l'ho-shi-a,_
Only between Sh'mini Atzeret and Pesach:
_ma-shiv ha-ru-ach u-mo-rid ha-ga-shem_
_m'chal-keil cha-yim b'che-sed m'cha-yei ha-kol b'ra-cha-mim ra-bim so-meich no-fl'im v'ro-fei_
_cho-lim u-ma-tir a-su-rim u-m'kai-yelim e-mu-na-to li-sher-nei a-far mi_
_cha-mo-cha ba-al g'vu-rot u-mi do-me lach me-lech mei-mi u-m'cha-ye U-matz-mi-ach_
_y'shu-a, v'he-e-man a-tah l'ha-cha-yot ha-kol. Ba-ruch a-tah A-do-nai, m'cha-yei ha-kol._

- Eternal is Your might, O God; all life is your gift; great is Your power to save! With kindness you sustain the living, with great compassion you give life to all. You send help to the falling and healing to the sick; and keep faith with those asleep in the dust. Who is like You, Mighty One? Who is Your equal, Author of life and death, Source of Salvation. We praise You, Adonai, Source of life.

The Holiness of God

_A-tah ka-dosh, v'shim-cha ka-dosh, u-k'do-shim b'chol yom_
y'ha-l'lu-cha se-la-hah.

- You are holy, Your name is holy, and those who strive to be holy declare Your glory day by day. We praise You, Adonai: the holy God.

Understanding

_A-tah cho-nein l'a-dam da-at u-m'l'a-meid le-e-nosh bi-nah, cha-nei-nu_
_mei-it-cha dei-ah, bi-nah v'has-keil. Ba-ruch a-tah A-do-nai, cho-nein ha-da-at._

- By Your Grace we have the power to gain knowledge and to learn wisdom. Favour us with knowledge, wisdom, and insight, for You are their Source. Praised are You, Adonai: gracious Giver of knowledge.

_The sages viewed understanding as being so vital that it was to be placed as the first of the petitionary prayers. They said: 'If there is no understanding, how can there be prayer.' It is through knowledge and understanding that we can lead a moral life, perform good deeds, and study the Torah, which according to Jewish tradition is equal to all the mitzvot, because study of Torah leads to all good acts._

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Only between Sh'mini Atzeret and Pesach:
_ma-shiv ha-ru-ach u-mo-rid ha-ga-shem_
_m'chal-keil cha-yim b'che-sed m'cha-yei ha-kol b'ra-cha-mim ra-bim so-meich no-fl'im v'ro-fei_
_cho-lim u-ma-tir a-su-rim u-m'kai-yelim e-mu-na-to li-sher-nei a-far mi_
_cha-mo-cha ba-al g'vu-rot u-mi do-me lach me-lech mei-mi u-m'cha-ye U-matz-mi-ach_
_y'shu-a, v'he-e-man a-tah l'ha-cha-yot ha-kol. Ba-ruch a-tah A-do-nai, m'cha-yei ha-kol._

- Eternal is Your might, O God; all life is your gift; great is Your power to save! With kindness you sustain the living, with great compassion you give life to all. You send help to the falling and healing to the sick; and keep faith with those asleep in the dust. Who is like You, Mighty One? Who is Your equal, Author of life and death, Source of Salvation. We praise You, Adonai, Source of life.

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_cho-lim u-ma-tir a-su-rim u-m'kai-yelim e-mu-na-to li-sher-nei a-far mi_
_cha-mo-cha ba-al g'vu-rot u-mi do-me lach me-lech mei-mi u-m'cha-ye U-matz-mi-ach_
_y'shu-a, v'he-e-man a-tah l'ha-cha-yot ha-kol. Ba-ruch a-tah A-do-nai, m'cha-yei ha-kol._

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_A-tah ka-dosh, v'shim-cha ka-dosh, u-k'do-shim b'chol yom_
y'ha-l'lu-cha se-la-hah.

- You are holy, Your name is holy, and those who strive to be holy declare Your glory day by day. We praise You, Adonai: the holy God.

Understanding

_A-tah cho-nein l'a-dam da-at u-m'l'a-meid le-e-nosh bi-nah, cha-nei-nu_
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- By Your Grace we have the power to gain knowledge and to learn wisdom. Favour us with knowledge, wisdom, and insight, for You are their Source. Praised are You, Adonai: gracious Giver of knowledge.

_The sages viewed understanding as being so vital that it was to be placed as the first of the petitionary prayers. They said: 'If there is no understanding, how can there be prayer.' It is through knowledge and understanding that we can lead a moral life, perform good deeds, and study the Torah, which according to Jewish tradition is equal to all the mitzvot, because study of Torah leads to all good acts._
It is customary to lightly strike the left side of the chest with the right fist when reciting the words 'we have sinned' and 'we have transgressed', symbolising the heart as the source of our temptation.

We conclude by praising God who desires people to perform teshuvah.

The midrash (Deuteronomy Rabbah 2:12) states that:

> the gates of repentance are always open.

Maimonides wrote in the Mishneh Torah:

> What does it mean for a person to do complete repentance? It is when a person faces the same situation in which he or she has done wrong, and has the chance to repeat the wrong action and doesn't.

> Do not think that repentance is limited to the sinful actions such as robbery and theft. Just as a person must repent from doing these, so too a person must do for such traits as anger, hatred, envy, scoffing, greed, vanity, overeating etc.
Repentance


Bring us back, our Creator, to Your Torah; draw us near, O Sovereign, to Your service; and help us to return into Your presence in perfect repentance. We praise You Adonai: You desire repentance.

Forgiveness


Forgive us, our Creator, when we sin; pardon us, our Sovereign, when we transgress; for You are eager to forgive. We praise You Adonai: the Gracious One who is quick to forgive.

Redemption


Look upon our affliction and help us in our need; O mighty Redeemer, redeem us speedily for Your Name’s sake. We praise You Adonai: Redeemer of Israel.

The first three petitionary prayers of the Amidah develop as follows:

- הִנְאָה - understanding,... which leads to
- מִשְׁחָטַת - repentance,... returning towards God who accepts us and...
- סֵילָה - forgives our sins.

The intermediate blessings continue, moving beyond spiritual needs to the physical and material needs of security, health and economic prosperity. Once these personal requests have been formulated, the Amidah adopts a messianic, visionary approach to its petitions. The traditional version contains the following petitions; ingathering of the exiles; restoration of justice; destruction of Israel’s enemies; prayer for the righteous; restoration of Jerusalem; coming of the Messiah...

Progressive and Reform liturgy has made a number of changes to this last section of petitions as they have been deemed either too particularistic (concerned only with the Jewish people) or inconsistent with Progressive theology and beliefs. In Progressive liturgy, these petitions contain the same basic themes, such as freedom or justice, however they are directly voiced as universal requests for all of humanity...

- רָאָה מְגָרְנֵי - ‘Look upon our affliction’. The Amidah now focuses on the physical, emotional and material needs of the individual. Rashi (Megillah 17b) explains that this prayer refers to the request for relief from the trials, sufferings and difficulties of everyday life. The blessing concludes by praising God as the Redeemer of Israel.
Upon the judges.
Justice is given primary importance within Judaism and in the Torah, and the establishment of a system of justice is one of the seven Noachide laws incumbent on all humanity. In this blessing we pray for rulers and judges of all lands to govern with righteousness and justice.

The traditional version of this prayer begins with the words 'ונושבה טיפסנו רבנותו' - 'restore our judges as in earliest times and our counsellors as at first'. This has been removed from the Progressive liturgy as the call for re-creating the Sanhedrin (the supreme religious council consisting of seventy or seventy one elders) and religious rule in the Land of Israel is inconsistent with the concept of democracy and democratic rule in Israel which Progressive Judaism advocates.

The following blessing - 'against heretics', was added to the Amidah during the first century by Rabban Gamliel, bringing the total number of blessings to nineteen, yet the prayer retained its original name 'שומעו את הרעה' - 'the eighteen'.

'and for the slanderers let there be no hope; may all wickedness perish in an instant; and may all Your enemies be cut down speedily.
May You speedily uproot, smash, cast down and humble the wanton sinners - speedily in our days. Blessed are you, Adonai, Who breaks enemies and humbles wanton sinners'.

This prayer was added after the destruction of the Second Temple to protect Jews in a time of crisis from various Jewish sects, such as the Sadducees, Essenes and early Christians. This prayer has been totally removed from Progressive liturgy as the idea of a God who destroys those of other faiths is inconsistent with Progressive theology and its belief in pluralism. In its place is the prayer.....

'Let the reign of evil'. Here we express the hope that one day all evil will be removed from the earth and that the world will be perfected.
Justice

- Al shof-tei e-retz sh'foch ru-che-cha, v'had'ri-cheim b'mish-p'tei tzid-ke-cha, u-m'loch a-lei-nu a-tah l'va-de-cha b'chesed u-v'ra-cha-mim. Ba-ruch a-tah A-do-nai, me-lech o-heiv tz'da-kah u-mish-pat.

- Bestow Your spirit upon the rulers of all lands; guide them that they may govern justly. Then shall love and compassion be enthroned among us. We praise you Adonai: the Sovereign God who loves righteousness and justice.

On Evil


- Let the reign of evil afflict us no more. May every errant heart find its way back to You. O help us to shatter the dominion of arrogance, to raise up a better world, where virtue will enoble the life of Your children. We praise You, Adonai, whose will it is that evil vanish from the earth.

The Righteous


- For the righteous and faithful of all humankind, for all who join themselves to our people, for all who put their trust in You, and for all honest men and women, we ask Your favour, Adonai. Grant that we may be always numbered among them. We praise You Adonai: Staff and Support of the righteous.

---

- 'For the righteous'. The traditional version of this prayer focuses on the righteous people of Israel, such as scholars and converts, and asks that they be treated with compassion. Consistent with efforts to make these final petitionary blessings of the Amidah more universal and thus less particularistic to Jews and to Israel, Progressive liturgy requests that God support the righteous and faithful of all humankind and asks that we be included among them.

- Both versions conclude with the same blessing, praising God for being the support of the righteous.
'Let Your presence...'

This prayer calls for God's presence to be manifest in Jerusalem and for peace to descend on the city's gates and all its inhabitants. Jerusalem is the holiest city in Judaism and the direction which Jews face in prayer, regardless of where they may be.

The traditional version of this prayer continues the theme of a return to Eretz Yisrael and concerns itself with a rebuilding of the Holy City of Jerusalem. The rebuilding of Jerusalem in this context may be interpreted in a variety of ways such as the old city, the modern city, the capital of the State of Israel or the building of the Third Temple.

The traditional version also mentions the re-establishment of the throne of David and the messianic vision of a rebuilt Jerusalem (according to tradition the Mashiach will be a descendant from the House of David). Progressive Judaism has adapted traditional Jewish messianism away from a personal messiah (the Mashiach) to a one of the Messianic Era.

Jewish tradition identifies two Jerusalems; a Heavenly Jerusalem and an Earthly Jerusalem. Jerusalem as such holds a special place in Jewish tradition:

"Ten portions of beauty are in the world-nine in Jerusalem, and one in the rest of the world..." (Avot D'Rabbi Natan 48)

'Let the plant of righteousness...' This blessing, the climax of the petitionary prayers of the Amidah, expresses our hope for deliverance, for the Messianic Era and for the world.

Both the traditional and Progressive versions of this prayer begin with the word תְרוּשָׁה - which literally means the 'sprouting' or 'flourishing' of a plant. So just as a plant grows gradually day by day, so too does the Redemption and the everyday acts of תְרוּשָׁה which assist in perfecting the world.

The traditional version of this prayer continues the messianic theme of the previous blessings and asks for the speedy arrival of the Mashiach who will provide salvation for the world.

עֲפָרֹת לָחָל / 

מַעֲנִיתָ הָאֱלֹהִים

שְׂעֹרֹתָ הָאֱלֹהִים נַחֲמָתָה נָחֲמַת אָדָם, לַעֲשׂוֹת נַחֲמָתָה, לַעֲשׂוֹת נַחֲמָתָה, לַעֲשׂוֹת נַחֲמָתָה.

בְּרָעָת אֱלֹהִים, בְּרָעָת אֱלֹהִים.

שֵׁמַע הַפְּלָת

שֵׁמַע הַפְּלָת, שֵׁמַע הַפְּלָת, שֵׁמַע הַפְּלָת, שֵׁמַע הַפְּלָת, שֵׁמַע הַפְּלָת.

שֵׁמַע הַפְּלָת, שֵׁמַע הַפְּלָת, שֵׁמַע הַפְּלָת, שֵׁמַע הַפְּלָת, שֵׁמַע הַפְּלָת.

שֵׁמַע הַפְּלָת, שֵׁמַע הַפְּלָת, שֵׁמַע הַפְּלָת, שֵׁמַע הַפְּלָת, שֵׁמַע הַפְּלָת.
Builder of Jerusalem

יהוה - Sh'chon, A-do-nai E-lo-hei-nu b'toch Y'r-sha-la-yim ir-e-cha, vi-yi hi sha-lom
bish-a-re-ha, v'shal-yah b'lev yosh-ve-ha, v'to-rat-cha mi-Tzi-on tei-tei, u-d'var-cha

לך - Let Your Presence be manifest in Jerusalem, Your city. Establish peace in
her gates and quietness in the hearts of all who dwell there. Let Your Torah go
forth from Zion, Your word from Jerusalem. We praise You Adonai: Builder of
Jerusalem.

Deliverance

יהוה - Et tze-mach tz'da'kah m'hei-rah tatz-mi-ach, v'ke-ren, y'shu-ah tar-um
kin-u-me-cha, ki li-shu-at-cha ki-vi-nu kol ha-yom. Ba-ruch a-tah A-do-nai, matz-mi-ach
ke-ren y'shu-ah.

לך - Let the plant of righteousness blossom and flourish, and let the light
deliverance shine forth according to Your word: we await Your deliverance all
the day. We praise You Adonai: You will cause the light of deliverance to dawn
for all the world.

Hear Our Prayer

יהוה - Sh'ma ko-lei-nu, A-do-nai E-lo-hei-nu, chus v'ra-cheim a-lei-nu, v'ka-beil
b'ra-cha-mim u-v'ra-tzon et-tfi-la-tei-nu, ki eil sho-mei-a t'fi-lot v'ta-cha-nun-im a-tah. Ba-ruch
a-tah A-do-nai, sho-meit'a t'fi-lah.

לך - Hear our voice, Adonai; have compassion upon us, and accept our
prayer with favour and mercy, for You are a God who hears our prayer and
supplications. We praise you Adonai: You hearken to prayer.

* The structure of the Amidah and the order of
its blessings contain important ideas within Judaism. The petitions within the Amidah
develop from personal requests for understanding and security, to the articulation
of the Jewish messianic vision of a free and just

world.

The importance of the Amidah is evident
through its the central positioning in all of the
prayer services, and by the name given to it in
the Talmud... יהוה - 'the prayer'
Be gracious. Admit our return to sacrificial which are not part of Progressive Judaism’s beliefs or vision, this part has been omitted.

The following section, "The prayer of the Temple service", is based on the traditions that the second Temple in Jerusalem was destroyed in 70 CE. We ask for the rebuilding of the Temple, which is to be accepted by God and realized in the House of Your Temple. The prayer contains the following sections:
- The prayer of the Temple service
- The prayer of the House of God, which is to be accepted by God and realized in the House of Your Temple.

As this is the prayer of the Temple service, it is customary to bow upon saying "V'na'idu" and for "V'na'idu" and for "V'na'idu", we recite the blessing of the Temple service. The prayer "The prayer of the House of God" is to be accepted by God and realized in the House of Your Temple.

The prayer "The prayer of the Temple service" is to be accepted by God and realized in the House of Your Temple.

The prayer "The prayer of the House of God" is to be accepted by God and realized in the House of Your Temple.

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The prayer "The prayer of the Temple service" is to be accepted by God and realized in the House of Your Temple.

The prayer "The prayer of the House of God" is to be accepted by God and realized in the House of Your Temple.
Worship


Be gracious, Adonai, our God, to Your people Israel, and receive our prayers with love, O may our worship always be acceptable to You. May our eyes behold Your return to Zion in compassion. We Praise You Adonai: Your Presence gives life to Zion.

Thanksgiving

Bow at Mo-dim and straighten up A-do-nai.


Bow at Ba-ruch and straighten up A-do-nai.

Ba-ruch a-tah A-do-nai, ha-tov shim-cha ul'cha na-e l'ho-dot.

We gratefully thank You and acknowledge that You are our God and the God of our people, the God of all the generations. You are the Rock of our life, the Power that shields us in every age. We thank You and sing Your praises; for our lives, which are in Your hands; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and Your wondrous gifts at all times; morning, noon, and night. You are Goodness: Your mercies never end; You are Compassion: Your love will never fail. You have always been our hope. For all these things, O Sovereign God, let Your name be exalted and blessed for forever and ever. Let all who live affirm You and praise Your name in truth, O God our Redeemer and Helper. We praise You Adonai: whose name is Goodness and to whom we give thanks.
シェロム

シェロム レブ ユハルיאד אָלְכָּה שֶׁלומָה יְשׁוֹעֵי יְוָלָדִים, כִּי אִישֶּׁה הָא מַלָּח
אָלְכָּה שֶׁלומָה יְשׁוֹעֵי יְוָלָדִים, וְתוֹבָּה תִּמְנְגָּה לְכָּבָּד אֲחֵצָה יְשׁוֹעֵי יְוָלָדִים בֵּלֵךְ יְשׁוֹעֵי יְוָלָדִים
בֵּלֵךְ שֶׁלומָה יְשׁוֹעֵי יְוָלָדִים. בֵּרָדָה אָזָה הָיוֹת, מִמְבָּרָדָה אָזָה הָיוֹת יְשׁוֹעֵי יְוָלָדִים.
בשליום.

Silent meditation. The following prayer is traditionally said at this moment, however it may replaced by a more personal meditation

אָלְכָּה, נֶאָרָה לְשֵׁנֵי מַעְרָה. מְשַׁמֵּרָה מְדַבְּרָה מִרְמָה: בְּלֵמֶקִלֵּה בֵּשָׁם חֵדָם, נְפִישֵׁי
קֵשֶׁם לְלִלְתָּה. פֶּה הָלָךְ בַּעֵדָה, בֵּכָּעָשַׁת פְּרָשֶׁי. לְכָל הָעֲדָה
עֶזֶל בְּעֵדָה, מְקַהְלֵה מַפֵּרֶה בָּעֵדָה מַפְּשֵׁבָה. יָשָׁה לְמִשָּׁה שֵׁמָה, יָשָׁה לְמִשָּׁה
יִמְּיָה, יָשָׁה לְמִשָּׁה שֵׁמָה, יָשָׁה לְמִשָּׁה שֵׁמָה, יָשָׁה לְמִשָּׁה שֵׁמָה.

(1) Psalms 19:15

**עשָּה שֶׁלום בֵּרָמוֹתֵי, הָוָה בֵּנְשָׁה שֶׁלום עֲלֵי, וּלְכָּל יְשֵׁרָאֵל
אָמֶרָה: אָמֶרָה.**

The following alternate version of 'עשה שלום which includes a prayer for world peace may also be read here:

**עשָּה שֶׁלום בֵּרָמוֹתֵי, הָוָה בֵּנְשָׁה שֶׁלום עֲלֵי, וּלְכָּל יְשֵׁרָאֵל
אָמֶרָה: אָמֶרָה.**

Realising the power of words, which are able to both create and destroy, Judaism stresses we use our words and speech responsibly.

'עשה שלום - 'Make peace'. ...This concludes the Amidah and is a final request for peace.

'ලི་བི་ཇི་ལྟར་ཞིའི་ལེགས་གཤེན་' - 'humanity'.
Peace

- Sha-’lom rav al Yis-ra-eil a-m’cha ta-sim l’o-lam, ki a-tah hu me-lech, a-don l’chol ha-sha-lom. V’tov b’ei-ne-cha l’va-reich et a-m’cha Yis-ra-eil, b’chol eit u-v’chol sha-ah bish-lo-me-cha. Ba-ruch a-tah A-do-nai, ha-m’va-reich et a-mo Yis-ra-eil ba-sha-lom.

- O Sovereign Source of peace, let Your people know enduring peace, for it is good in Your sight to bless Israel continually with Your peace. We praise You Adonai: You bless Israel with peace.

Silent Meditation

The following prayer is traditionally said at this moment, however it may replaced by a more personal meditation


- My God, guard my tongue from evil and my lips from speaking deceitfully. To those who curse me, let my soul be silent; and let my soul be like dust to everyone. Open my heart to Your Torah, then my soul will pursue Your commandments. As for all those who design evil against me, speedily nullify their counsel and disrupt their design. Act for Your sanctity’s sake; act for Your Torah’s sake. That Your beloved ones may be given rest; let You right hand save, and respond to me.


- May the expressions of my mouth and the meditations of my heart find favour before You, Adonai, my Rock and my Redeemer.


The following alternative version, which includes a prayer for world peace may also read here


- May the One who causes peace to reign in the high heavens let peace descend on us and on all Israel. And let us say: Amen.

- May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel and of all of humanity. And let us say: Amen.

CONTINUE WITH THE ALEINU ON PAGE 48
All rise

 Aleinu l'nehnu l'hadru melah, lehit'hotetel'hadasso leizer berashiyah, shalay

Ashem be'oros e'chore, elo she'monem komshatov eladotam, shalay shem

Hokamot batef, gerushim keles momemot.

* Bow while reciting the words we bend our knees, bow and acknowledge

Le'osem komshatov ashem komshim momemot, le'osem melah, melakah.

Melakah, mekdosh barchah.

Shamayn nesho shemay ived eretz, temishkot ekhod shemayim mufateh,

Yesekhet az va'avim merimim, haya alehaka ani u'dor. Amhat

Melakah, e'pose v'horev, b'vahat b'cholar. E'posed v'horev ne'pedet al

Lebab, e'cho ha'alehakim shemayim mufateh, e'cho ne'edra.

Melakah, ani u'dor.

Ul me'bezeh ile'cho alehakim, l'ra'ahot ma'atseh alehakim be'ezra.

Lebezah alehakim mo'aher ha'alehakim be'ezra be'eroton.

Lebezah alehakim ze'ed, e'lo b'ni bruch ko'azah beshamah.

Lebezah alehakim ze'ed rashva, arar.

* During the Middle Ages, Christian censors forced the removal of the following passage, 'for they bow to vanity and emptiness and pray to a god which helps not' believing erroneously that it referred to their messiah.

The Aleinu contains both particularistic and universal messages, and is thus a fitting end to the service. We thank God for choosing us the people of Israel, to receive the Torah and thus enter a special relationship with Adonai. The idea of the Chosen People should not be interpreted to mean that Jews are in any way superior to other peoples. Rather this uniqueness is a result of Israel's acceptance of God, the Torah and the mitzvot, and thus entails great responsibility.

The Aleinu is an ancient prayer and the reputed author is the Babylonian sage Rav, who lived in the 3rd Century C.E. Yet despite its messianic overtones, the prayer fails to mention a return to Zion or the rebuilding of the Temple, so many scholars believe it was at least partially written before the destruction of the Second Temple.
ALEINU

All rise


Bow while reciting the words 'we bend our knees, bow and acknowledge'

Va-a-nach-nu ko-r’im u-mish-ta-cha-vim u-mo-dim, li-fei me-lech, mal-chei ha-m’la-chim ha-ka-dosh ba-ruch hu.


It is our duty to praise the Creator of all, to ascribe greatness to the Molder of primeval creation, who has set us apart from the other nations of the earth, giving us a destiny unique among the nations. We therefore bend our knees, bow and acknowledge thanksgiving before the One who is sovereign over all, the Holy and Blessed One.

You spread out the heavens and established the earth; You are our God; there is none else. In truth You alone are our sovereign God, as it is written: 'Know then this day and take it to heart: Adonai is God in the heavens above and on the earth below, there is none else.

We therefore hope, Adonai our God, soon to behold the glory of Your might. Then will false gods vanish from our hearts, and the world be perfected under Your unchallenged rule. And then will all acclaim You as their God and, forsaking evil, turn to You alone.

The Aleinu further develops its universal and messianic message, praying for the day when false gods shall vanish and the world perfected under God's rule...
If a minyan is present, remain standing to say the קדיש. Traditionally those who are mourning or observing a Yarzheit recite the Kaddish and the congregation responds.

To symbolise our request for the spreading of peace all around us, it is customary to take three steps back, bow to the left and say: "ולעשיל"; bow to the right and say: "ולענָל"; bow forward and say: "ולע-לע-לע". Then take three steps forward.

Our hopes that all humanity will recognise God does not imply a belief that all people should convert to Judaism. Rather, that all people believe in one God and follow the universal Noachide Laws (Genesis 9:4): which prohibit idolatry, blasphemy, murder, sexual immorality, robbery or eating a limb torn from a living animal. In addition to these, a system of justice must also be established.

- 'May God's great name grow exalted and sanctified'. The Mourners' Kaddish, written in Aramaic, is recited by mourners even though yet there is no mention of death.
Let all who dwell on earth acknowledge that unto you every knee must bend and every tongue swear loyalty. Before you, let them humble themselves. To Your glorious name let them give honour. Let all accept You as their Ruler, that You may reign over them soon and for ever. For You are sovereign, and for all eternity you will reign in glory, as it is written: "God will reign forever and ever ". And it has been said: "Adonai shall rule over all the earth; On that day you shall be One and Your name shall be One.

**Mourner's Kaddish**

Let the glory of God be extolled, and God's great name be hallowed in the world whose creation God willed. May God rule in our own day, in our own lives, and in the lives of all Israel, and let us say Amen. Let God's great name be blessed for ever and ever. Beyond all praises, songs and adorations that we can utter is the Holy One, the Blessed One, whom yet we glorify, honour and exalt. And let us say: Amen. For us and for all Israel, may the blessing of peace and the promise of life come true, and let us say Amen. May the One who causes peace to reign in the high heavens, let peace descend on us, on all Israel, and all the world, and let us say: Amen.
MASTER OF THE WORLD

It is You, God of the universe, who reigned before anything had yet been created: when all was according to Your will, already then Your name was ruler.

And after all has ceased to be, still will You reign in solitary majesty: You were, You are and You shall be in glory.

And You are One, none can compare to You, or consort with you: You are without beginning, without end; to You belongs power and dominion.

And You are my God, my living Redeemer, my Rock in time of trouble and distress; You are my banner and my refuge, by Benefactor when I call on You.

Into Your hands I entrust my spirit, whether asleep or awake: and with my spirit, my body also: God is with me, I will not fear.

A-don o-lam a-sher ma-lach, b’te-rem kol, y’tzir niv-ra,
leit na-a-sah v’chef-tzo kol, a-zai me-lech sh’mo nik-ra

V’ha-cha-rei kach-loi ha-kol, l’va-do yim-loch no-ra
V’hu ha-ya, v’hu ho-veh, v’hu yi-h’yeh b’tif-a-rah

V’hu e-chad, v’ein shei-ni l’ham-shil lo, l’hach-bi-rah
B’li rei-sheet, b’li tach-lit, v’lo ha-oz v’ha-mis-rah

V’hu Ei-li, v’chai go-a-li, v-tzur chev-li b’eit tza-rah
V’hu ni-si u-ma-nos li, m’nat ko-si b’yom ek-ra

B’ya-do af-kid ru-chi, b’eit i-shan v’a-i-rah
V’im ru-chi g’vi-ya-to, A-do-nai li v’lo i-ra
UPON THREE THINGS

The world stands on three things:
on the Torah
on worship
and on acts of loving-kindness

Al sh'lo-shah d'va-rim ha-o-lam o-meid: al ha-to-rah, v'al ha-a-vo-dah, v'al g'mi-lut cha-sa-dim.

THE PEOPLE ISRAEL LIVES

The people Israel lives!
our God still lives!

Am Yis-ra-eil chai, od a-vi-nu chai

YOU AND I

You and I will change the world
you and I, and then all will follow.
others have said it before me
but that doesn't matter,
you and I will change the world

You and I will try from the beginning
we will have a hard time
no matter! It's not too bad.

Ani v'a-tah n'sha-neh et ha-o-lam, ani v'a-tah az ya-vo-u k'var ku-lam. Ani ru et zeh ko-dem l'fa-nai, lo m'sha-neh ani vatah n'sha-neh et ha-o-lam.

Ani v'a-tah n'sha-neh mei-hat-cha-lah yi-yeh lanu ra ein da-var zeh lo no-ra.
PEACE UNTO YOU

Peace unto you, ministering angels, messengers of the Most High, the supreme Ruler of Rulers the Holy One, blessed is God.

May your coming be in peace, messengers of peace, messengers of the Most High, the supreme Ruler of Rulers the Holy One, blessed is God.

Bless me with peace, messengers of peace, messengers of the Most High, the supreme Ruler of Rulers the Holy One, blessed is God.

May your departure be in peace messengers of peace, messengers of the Most High, the supreme Ruler of Rulers the Holy One, blessed is God.

Sha-lom a-lei-chem mala-chei ha-sha-reit mala-chei el-yon, mi-me-lech mal-chei ham-la-chim ha-ka-dosh ba-ruch hu.

Bo-a-chem l'sha-lom mala-chei ha-sha-lom mala-chei el-yon, mi-me-lech mal-chei ham-la-chim ha-ka-dosh ba-ruch hu.

Bar-chu-ni l'sha-lom mala-chei ha-sha-lom mala-chei el-yon, mi-me-lech mal-chei ham-la-chim ha-ka-dosh ba-ruch hu.

Tzeit-chem l'sha-lom mala-chei ha-sha-lom mala-chei el-yon, mi-me-lech mal-chei ham-la-chim ha-ka-dosh ba-ruch hu.
THE NETZER SONG

The ground breaks open and the shoot begins to rise, by working together it grows and gains strength. The world must be ready to receive NETZER - simply electrifying !!!
The destination for fulfilment is Israel.

We are the pioneers of NETZER (2)
know yourself, help the people
and create Tikkun Olam
and then we will march on the path of happiness

Here we've grown together from the beginning, we youth - with capability and strength. Paving the way for Aliyah, we created NETZER - a magnificent thing !!!
let us all sing together the song of prosperity.

A-da-mah nif-ka-at v'nei-tzeir m'batz-beit ov-dim b'a-chad v'hu ga-deil
u-mi-tzeh zek, ha-o-loam tza-rich lih-yot nu-chan l'ka-beit t'nu-at Netzer - pa-shut
m'chash-meil, ya-ad hag-sha-mah be-Yis-ra-eil

A-nach-nu ha-cha-lut-im shel Netzer (2) da atz-meia-cha a-zor lo-am, v'ti-tzor ti-kun
o-lam, v'az nitz-ad ba-de-rech el ha-o-sher (2)

Hi-nei pa-rach-nu ya-chad m'hat-cha-lah a-nach-nu no-ar im y'chu-let v'otz-mah
sol-lim et ha-de-rech l'al-i-yah ya-tzar-nu Netzer - da-var nif-lah na-shir b'ya-chad shir
pri-chah.
THE NATIONAL ANTHEM OF THE STATE OF ISRAEL

THE HOPE

kol od ba-lei-vav p'ni-mah
ne-fesh y'hu-di ho-mi-yah
u'l-fa-a-tei miz-rach ka-di-mah,
a-yin l'zi-yon tzo-fi-yah.

So long as still within the inmost heart
a Jewish spirit sings,
so long as the eye looks eastward
gazing towards Zion
Our hope is not lost,
that hope of two thousand years
to be a free people in our own land
the land of Zion and Jerusalem.