

SONG OF UNITY

THE ARK IS OPENED.

Although the Song of Unity is divided according to the days of the week, in many congregations all seven parts are recited on Yom Kippur night, either responsibly — chazzan [?] and congregation alternating verses — or individually by those who wish to spend the night of Yom Kippur in prayer.

SUNDAY

- ❖ **שִׁיר הַיְחִיד** I shall sing and make music to my God while I exist, the God Who was my Shepherd since I came into being.
- ❖ To this very day You grasped my hand, giving life and doing kindness with me.
- ❖ Blessed is God and blessed is His glorious Name.
- ❖ For He lavished His wondrous kindness on His servant.
- ❖ With what can I greet the lofty God, and with what can I submit to the God of yore?
- ❖ Were the mountains altars, and spread upon them all were the trees of Lebanon, if all the animals and beasts were slaughtered, their pieces spread out on the wood,
- ❖ And were the altar corners yawning in blood, like the water covering the sea, fine flour like sand saturated in fatness, mixed with myriad streams of oil,
- ❖ And frankincense for a remembrance, and spices for incense — all the main spices, were the flames on the Menorahs giving light like the two luminaries,
- ❖ Wine like heavenly rain and aged wine for libation like springs of water,
- ❖ And were all the trees of Eden and the trees of forests harps and lyres for players, And were all the angels' voices singing, as well as stars from their orbits —
- ❖ The entire Lebanon and all living creatures would not be enough altar fuel and not enough elevation-offerings!
- ❖ Behold! — with all these, there is not enough for the service, and not enough to greet the God of Glory!
- ❖ For You are most glorious, our King, and with what can we be submissive to our Lord?
- ❖ Surely they cannot honor You, those living beings — nor can I, Your servant. I am contemptible and the least of men.
- ❖ despicable to myself and most degraded of men;
- ❖ Your servant has naught to honor You with, to repay You for Your kindness, For You have done me many favors, for You have magnified Your kindness upon me.
- ❖ Abundant payments am I due You, for You have done favors with me.
- ❖ But You do not owe me Your benefits, none of my goodness is Your obligation.
- ❖ For the favors I have not served You enough, not for one in a myriad have I repaid You.
- ❖ Had I said, 'I will tell how many they are' — I could not put a number on them!
- ❖ How can I repay You! — everything is Yours, Yours is heaven, even earth is Yours. The seas and all within them are in Your power, and all are sated from Your hand.
- ❖ And we are Your people and Your sheep, who desire to do Your will.
- ❖ How can we serve, we are powerless; and our Holy Temple was set aflame?
- ❖ How can we serve without offering or meal-offering when we have not arrived at the Jerusalem resting-place?
- ❖ There is no water to remove contamination and we are upon contaminated land.
- ❖ I rejoice over Your word, and I came because of Your words.

שִׁיר הַיְחִיד / SONG OF UNITY

While the authorship of Shir HaYichid is not absolutely certain, the general consensus is that it was composed by R' Shmuel bar Kloyonios, who lived in Speyer, Germany, from approximately 1120 to 1175. He was known as R' Shmuel

HaChassid (the Devout One), because of his righteous dedication to a Kabbalistic code of ethical, pious behavior and Divine service. He was the forerunner of the Chassidai Ashkenaz (the Devout Ones of Germany), the group of outstanding people that stressed the strong and simple faith that sustained the Jews of Germany

שִׁיר הַיְחִיד

THE ARK IS OPENED.

Although the Torah tractate Shir HaYichid is divided according to the days of the week, in many congregations all seven parts are recited on Yom Kippur night, either responsibly — chazzan [?] and congregation alternating verses — or individually by those who wish to spend the night of Yom Kippur in prayer.

יום ראשון

- ❖ **שִׁיר הַיְחִיד** ואֶמְקַרֵּן לֵאלֹהֵי עַמּוּדִי, הָאֵלֹהִים הַרוֹעֶה אוֹתִי מֵעוּדִי.
- ❖ עַד הַיּוֹם הַזֶּה הִתְקַמַּת בְּיָדִי, יוֹמִים וְחֹסֶד עֲשִׂיתָ עִמָּדִי.
- ❖ בְּרוּךְ יְהוָה וְכִרְוֶה שֵׁם כְּבוֹדוֹ, כִּי עַל עַבְדְּךָ הִפְלִיא חֲסִדוֹ.
- ❖ אֵלֹהֵי מְרוֹם בְּמִתְּ אֲמָרִים, וּבְמִתְּ אִפְךָ לֵאלֹהֵי קִדּוֹם.
- ❖ אֵלֹי הָרִים הֵם לְמַעְרָבְךָ, וְכָל עֵצִי לְכָנוֹן כַּכָּל עֲרֻבְךָ.
- ❖ וְאִם כָּל פְּהֵמוֹת וְחַיִּים קָרוּצִים, נְתַחֲוִים עֲרוּכִים עַל הָעֵצִים.
- ❖ וְאִף זוּיֹת מִזְבֵּחַ מְבֻסִים, דָּם כְּמִים לַיִם מְכַסִּים.
- ❖ וְכִדּוּל סֶלֶת דִּשְׁן וְשֶׁמֶן, כִּלּוּל בְּרִכּוֹת בְּחֵלִי שְׁמֹן.
- ❖ וְלְאַזְבֻּקָה לְבוֹנֶה וְסֻמִּים, לְקִטְרוֹת כֹּל רֵאשֵׁי בְשָׂמִים.
- ❖ וְאֵלֹו גְּלוּת עַל הַמְּנוֹנוֹת, יְהִיזוּ מְאוּרוֹת פְּשׁוּי הַפְּאֹרוֹת.
- ❖ וְכִהְרִי אֵל לָהֶם הַפְּנִים עַל שְׁלֹחֲנוֹת עֲרוּכִים בַּפְּנִים.
- ❖ וְיִזוּ כְּמוֹ מִטְרַת הַשָּׁמַיִם, וְשֶׁכֶר לְנֶסֶךְ כְּעֵנוֹת מוֹיִם.
- ❖ וְאֵלֹו כֹּל בְּנֵי אֲדָם פְּהֵוִים, לַיּוֹם מְשׁוֹרְרִים כִּכְנֵף לְרִגְוִים.
- ❖ וְכָל עֵצִי עֹזֵד וְכָל עֵצִי יָרִים, כְּנוֹרוֹת וּנְקָלִים לְשָׁרִים.
- ❖ וְכָל בְּנֵי אֱלֹהִים כְּקוֹל תְּרוּעָתָם, וְהַכּוֹכָבִים מְפֹסְלוֹתָם.
- ❖ וְכָל הַלְּכָנוֹן וְחַיָּה בְּלֹה, אֵין דִּי כְּעֵבוֹד, וְאֵין דִּי לְקוֹדֵם אֵל הַכְּבוֹד.
- ❖ הֵן בְּכָל אֵלֹהֵי אֵין דִּי לְעֵבוֹד, וְכִמְדָּה נִכְפָּה לְאַדְוָנוֹ.
- ❖ כִּי נִכְבְּדָתָּ מֵאֵד מִלְּכָנִי, וּבְמֵד נִכְפָּה אֲנִי עִבְדְּךָ.
- ❖ אֲמָנָם לֹא יוֹכְלוּ בְּפִיךָ כֹּל חַי אִף כִּי אֲנִי עִבְדְּךָ.
- ❖ וְאֲנִי נִבְּחָה וְחִדְלֵי אִישׁוּם, נִמְאָס בְּעֵינֵי וְשִׁפְלֵי אֲנָשִׁים.
- ❖ וְאֵין לְעִבְדְּךָ כֹּל לְכַבְּדָךָ, לְהַשִּׁיב לָךְ גְּמוּלָה עַל חֲסִדְךָ.
- ❖ כִּי הִרְבִּיתָ סוּבוֹת אֵלֵי, כִּי הִגְדַּלְתָּ חֲסִדְךָ עֲלַי.
- ❖ כִּי עֲשִׂיתָ לָךְ חֲבִיבִי, כִּי עֲשִׂיתָ סוּבוֹת אִתִּי.
- ❖ וְלֹא חֲיַבְתָּ לִי גְמוּלָה, כֹּל סוּבְרִי כֹּל עֲלִיה.
- ❖ עַל הַסּוּבוֹת לֹא עִבְדִּיקָה, אֲחִת לְרִבּוּא לֹא גְמַלְתִּיקָה.
- ❖ אִם אֲמָרְתִּי אֲסַפְּרָה נָא כְּמוֹ, לֹא תִדְעַתִּי סְפוּרוֹת לְמוֹ.
- ❖ וְמָה אֲשִׁיר לָךְ וְהִלַּל שְׁלֹהֵי, לָךְ שְׂמָיִם אִף אֲרִיז לָךְ.
- ❖ נִמְיִם וְכָל אֲשֶׁר כָּם בְּיָדְךָ, וְכִלְמֵי וְשִׁפְעוֹן מִיָּדְךָ.
- ❖ וְאֲמָנָנוּ עִמָּךָ וְאֲמָנָה, וְהַפְּעִים לְעֲשׂוֹת רְצוֹנְךָ.
- ❖ וְאִךְ מַעְבֹּד וְאֵין לְאֵל יָדְנֵנוּ, וְלִשְׁרַפְתָּ אִשׁ בֵּית קְדֻשָׁנוּ.
- ❖ וְאִךְ עִבְדוּ וְאֵין זָבַח וּמִנְחָה, כִּי לֹא בָאנו אֵל הַפְּהֵמוֹת.
- ❖ וְמִיִּם אֵין לְהַעֲבִיר טְמֵאָה, וְאֲמָנָנוּ עַל אֲרָמְךָ טְמֵאָה.
- ❖ שֵׁשׁ אֲנִי עַל אֲמָרְךָ, וְאֲנִי בְּאִתִּי בְּדַבְּרִיךָ.



- ❖ As is written: Not for your lack of offerings and elevation-offering will I rebuke you.
- ❖ About your offerings and elevation-offerings I did not command your fathers — What have I requested and what have I demanded of you, except to fear Me?
- ❖ To serve with joy and a good heart — behold, to obey is better than a good offering. Better a broken heart than a pure meal-offering, God's offerings are a broken spirit.
- ❖ You did not desire an offering or meal-offering, You did not request a sin- or elevation-offering.
- ❖ I shall build an altar through my heartbreak, and smash even my spirit within myself, and I will lower the haughty heart and my haughty eyes.
- ❖ My spirit's shards — they are Your offerings; may they rise and find favor on Your altar.
- ❖ I shall loudly make Your praises heard, and I shall relate all Your wonders.
- ❖ What my soul knows I shall compose, I shall articulate Your powers and relate them.
- ❖ What shall I prepare — I don't know what — is there anything I can say?
- ❖ For His greatness is immeasurable and His understanding is incalculable.
- ❖ He is wise of heart — who is like Him? All-powerful — we cannot conceive Him.
- ❖ O Doer of great and abundantly awesome things, You are great and perform wonders
- ❖ Until there is no count and no investigation, it is unknown for it is beyond investigation.
- ❖ Which is the eye that can attest to You, and which is the mouth that can tell of You?
- ❖ The living have not seen You, the heart does not know You, what praise can approach You?
- ❖ You alone recognize Your praise and none but You knows Your strength.
- ❖ No one but You knows the praises that befit Your glory,
- ❖ Therefore, may You be blessed as befits You, according to Your holiness, honor, and greatness
- ❖ And from the mouth of all, according to their ability, according to the knowledge with which You endowed them.
- ❖ The heavens will praise Your wonders and the many waters will declare Your might.
- ❖ All inhabitants of the earth will call out to You, all kings of the earth will thank You.
- ❖ Even all peoples will thank You and all nations will praise You
- ❖ All offspring of Jacob, Your servant — for Your kindness has been mighty upon them —
- ❖ All will laud the Name of HASHEM, the mighty God, the true God, the eternal King. Blessed are You, the unique and unified One, HASHEM is One and His Name is One.

MONDAY

- ❖ **ראיתי** Now I, Your servant the son of Your maidservant, will speak and express Your mighty deeds.
- ❖ I will relate a few paths of Your praise, I shall say how awesome is Your handiwork.
- ❖ No book contains anything comparable to You, Your praises are too mighty for me to relate
- ❖ The measure of God cannot be found, and the extent of the Almighty is without end.
- ❖ His understanding has no measure, and the number of His years cannot be reckoned.
- ❖ Moreover Your bands of angels are countless, among Your legions is the mark of Your glory.
- ❖ Which eye can attest to You, for the living have not seen the face of Your glory.

(1) Cf. Psalms 50:8.

in all the horrible ordeals of the Crusades and their attendant persecutions. Indeed, R' Shmuel's son, the great R' Yehudah HaChasid, was the leader of this group. That R' Shmuel is the composer of Shir HaYichud is stated by Maharan, and concurred with by R' Yaakov Emden, R' Wolf Heidenheim and R' Seligman Baer in their siddurim.

- ❖ כי כרחוב לא על זבחה ויעולותיה אובחתי.
- ❖ על דבר זבח ועולותיכם לא צויתי את אבותיכם. מה שאלתי ומה דרשתי מפניך פי אם ליראה אותי.
- ❖ לצעביר פשעמחה ונבלב טוב, חנה שקמוע מנזב טוב.
- ❖ ולב נשפך מפנימחה טהורה, ובהי אלוהים רוח נשפכה.
- ❖ זבח ומנחה לא תספמ, חשאת ועולה לא שאלתי.
- ❖ מנזבח אבה פשברון לפי, ונשפכה אף רוחי פקנפי.
- ❖ רום לב אשפול ואת רום עיני, ואקנע ללבי למען ארני.
- ❖ שברי רוחי הם זבחה, יעלז קרצון על מנזחה.
- ❖ ואשמע בקול הודיותיה, ונשפכה כל נפלותיה.
- ❖ אשר ידעה נפשי אחתי, אמלל גבורות ואדבריה.
- ❖ ומה אערוך ללא ידעתי מה, חילכל אובל דבר מאומה.
- ❖ פי איז חקר לנעלות, ונם איז מספר לחבונתו.
- ❖ חכם ללב הוא מי כמותו, שגיא כח לא מצאנוהו.
- ❖ ועשה גוללות ורב גוראות, גדול אמתה ועושה נפלאות.
- ❖ ער איז מספר ועד איז חקר, ולא נודע פי לא יחקר.
- ❖ איזו עין אשר תערה, ואיזה פה אשר יגידה.
- ❖ מי לא ראה ולב לא ידעה, ואיזה שפח אשר יגידה.
- ❖ גם משירותיה לא ראיה, וכל חכמי לב לא מצאניה.
- ❖ אמתה ללבה מפני שבחה, ואין זולתה יודע פחה.
- ❖ ואין יודע פלעריה, שבחות ראיות לכבונה.
- ❖ על פן חבנה פראוי לה, פפי קודשה פבונה ונודה.
- ❖ ומפני חפל פכל אלוהים, פפי מידע אשר אמתה חנונים.
- ❖ יודו פלחה חשמים, ויאדורוהו קולות מיים.
- ❖ ויריעו לה כל הארץ, יודוך כל מלכי ארץ.
- ❖ אף יודוך כל העמים, וישפחהו כל האמים.
- ❖ כל ידע יעקב עבדיה, פי עליהם גברו חסדיה.
- ❖ את שם יהוה יחילו כלם, אל אלוהים אמת ומלך עולם.
- ❖ פרוה אמתה יחיד ומיוחד, יהוה אחד ושמו אחד.

If a mourner is present, he recites (page 166).

יום שני

- ❖ **ראיתי** עבדה פו אמחה, אדבר אמלל גבורותיה.
- ❖ דרכי שבחה קצתם אספרה, מעשיה מה נורא אפרה.
- ❖ אין אליך ערוך פספר, אגיד שבחות עצמו מספר.
- ❖ חקר אלה לא ימצא, וחקלית שרי לא תמצא.
- ❖ ולחבונתו חלא אין חקר, ומספר שני לא יחקר.
- ❖ ונם איז מספר לגודותיה, פצבאותיה את פבונה.
- ❖ איזו עין אשר תערה, ותי לא ראה פני כבונה.

- The discriminating or the wise do not know, how can I measure what I cannot know?
- If anyone says, 'Until His limit I shall measure Him and His components, I shall come and find the limit of His praise' — such a person's spirit trusts not in God. He shall be destroyed, for he cannot know God's measure.
- The end of his uttered praise is but the start of God's way.
- But as for me, I am not so: I will not permit my mouth and palate to sin. I shall relate to my brethren but a bit of God's ways, and to Israel, what God has done, As it is written: 'Say unto God, how awesome are Your works,' O God.'
- You said, 'I molded this people for My sake, that they relate My Name and My praise,'<sup>2</sup> In Egypt I placed My acts, so that you should relate My signs.'
- I am Your servant, therefore I will relate whatever I can expound from the book. My soul shall laud Your handiwork's power, and all my inner being Your holy Name.
- I shall bless You in all my affairs, and with all my heart I shall thank my Lord. Even in my throat will be Your exaltation, and I will fill my mouth with Your praises,
- For my mouth will declare Your praise, Your splendor all day long. Now I will speak of Your awesome power, and Your greatness I shall relate.
- I shall recall Your goodness and righteousness, Your kindnesses and mighty deeds. I know that You are great, You are exceedingly greater than all heavenly powers.
- For all the gods of the peoples are nothings; mutes, there is not spirit in them. To their servants they return no recompense, why then are they good to them?
- In time of distress, then they pray, but they do not answer them for they are powerless. They beseech wholeheartedly to something with no spirit, but HASHEM is close to His intimate nation.
- He who fashioned everything is our God, He made us and His alone are we, The people He pastures and the sheep in His charge, we shall bless His Name for His kindness endures forever.
- In our direst straits, You are to be found, for You forsake not Your seekers. Always Your praise is in our mouth, and we laud Your splendidous Name.
- You bear witness to Yourself and Your glory, as do Your ministering angels and even Your human servants. For Your glory fills the entire earth and Your glory is above the entire earth.
- Our forefathers chose You alone to serve, and no alien is with You. We too — You alone will us serve, like father like son we honor You.
- Here we are — regarding Your unification we are witnesses, day and night. It is in the mouth and heart of us all that You alone are our God.
- Our God, regarding Your unification we are witnesses and Your servants. There is no origin to Your beginning and there is no end or cessation of Your everlastingness.
- You are First and Last without beginning and without end; no heart can comprehend this.
- There is no limit to Your loftiness, and there is no end to the depth of Your attributes.
- You have no perimeter and You have no edge, so no living being has seen You. No side and border bound You; no width and length measure You.
- There is no edge to Your perimeters, and no diagonal bisects You.

(1) Psalms 66:3. (2) Cf. Isaiah 43:21.

R' Yaakov Emden gives a strong endorsement of the song. He writes that its beauty and holiness are of such a great degree that it should be recited only when one has the time and concentration to do so slowly and intently. Since this is impossible on working days — and even on the Sabbath and Festivals, for most people — R' Yaakov Emden recommended that it be recited

- בזיו וחכם הו' לא ידע, ואיך אערוך על אשר לא ארע.
- ואם אמור איש עד תכליתו, אערוך אליו וכמתכמתו. אבא ואמצא תכלית שבחתי, לא נאמתה את אל רוחו.
- יכליע בי לא ידע ערופי, אחרית פיהו ראשית דרכו. ועמודי לא כן אני. ופי לא אמן להטוא וחיפי.
- אספירה לאחיו קצות דרכי אל, ולישראל מיד פעל אל. בפתוח אמורו לאלהים, מה נורא מעשיך יאלהים.
- ואמרתם עסידו יצרותי לי, יספירו שמיו ורותלתותי.<sup>2</sup>
- במצוקים שמתי צלילותי, לקעו תספור את אוחותי.
- ואני עבדך על פני אספיר, פאשר אדרוש מעל ספיר. תתקלל נפשי פה מעשיך, וכל קרבי את שם קדשך.
- ואבדךך פקל ענני, ופקל לפי אודה את אדני. גם בגרוני רוממותיך, ואת פי אמצא תהלתך.
- כי פי יגיד תהלתך, כל היים את תפארתך.
- ואמלוד-נא עזו נוראותיך, ואשיחך דברי נפלאותיך.
- ואזכיר טופך וצדקותיך, חסדך וגבורותיך. תדעתי כי גדול אמת, על כל אלהים מאד גדלת.
- כי כל אלהי העמים גומל אין משביבים, ולקפה להם תפוח מטויבים.
- ובעת צרת אז יתפללו, ולא יענום פי לא יועלו. וירשום פקל לך לרוחם אין פו, וקרוב יהוד אל עם קרובו.
- הילוצר כל הוא אלהינו. הוא עשנו ולו לבר אמןנו. עם מרעיתו ואלו ירו, גברו שמו כי לעולם חסדו.
- בצר לנו מאד נמצאת, כי דרשך לא עזבת.
- ותמיר פיינו תהלתך, ומתוללים שם תפארתך.
- עד אמת פך וגבולך, ומשדחך אף עבדך.
- אשר פכודך מלא כל הארץ, וכבודך על כל הארץ.
- והבונתנו פתרו אותך, לבדך לעבוד ואין לזר אפק.
- גם אמןנו אותך לבדך בעבוד, פכו את אב נכבדך.
- והאנו על יחודך, יומם ולילה עריך. פפי כלנו ובלבבנו, שאמת לבדך אלהינו.
- אלהינו על יחודך, עדים אמןנו בעבדך.
- אין תחלה אל ראשיתך, ואין קץ ותכלה לאחירותך.
- ראשון ואחרון מפלי ראשית ומפלי אחרית ואין לך להשית. אין קצה אל גבולותך, ואין סוף לעמק מודותך.
- אין לך סובב ואין לך פאת, על פני אותך חיי לא ראח.
- אין צד וצלע וצליעהף, ורחב וארך לא ימצעוף.
- אין פאה לסבובותיך, ואין מור מבידיל פינותך.

There is no wisdom that can know You, and there is no science that can explain You.  
 You cannot be comprehended by any science,  
 and there is no intellect that can understand and know  
 Anything about You and what You are like,  
 or how You created everything without anything.

If a mourner is present, he recites the Mourner's Kaddish (page 160).

## TUESDAY

❖ **אַתָּה יָשִׁיג אוֹתָהּ כִּי אַתָּה יָצַרְתָּהּ, וְאַתָּה יָשִׁיג אוֹתָהּ כִּי אַתָּה יָצַרְתָּהּ.**

You create, but You were not created.

You fashion, but You were not fashioned.

❖ You put to death and wither everything, You lower to the grave and also raise up.

You are faithful to resuscitate the dead, as

You made known through Your prophet.

❖ You will never die, O Living God, nor did You die.

You are from This World to the World to Come.

❖ You cause labor and birth, but were never born; wound and heal, but were never ill.

Death and pain do not exist before You, slumber and sleep do not reach Your eyes.

❖ Were You not the Living God from yore? From what You were You have not changed.

You will forever be unchanging, and from Your Godship You will never be degraded.

❖ Youth and age do not apply to You, You inaugurated all, but were not inaugurated.

Old age and prime of life do not apply to You, nor do hoariness and youthfulness.

Gladness and grief do not apply to You,

nor do the semblance of any creature or any limitation.

❖ Physical things do not affect You, nor can You be likened to anything with a soul.

You have ringed every creature with a boundary, to their beginning and end,

For You have placed every being within a boundary,

and surrounded the lifetime of their legions with a boundary.

❖ Therefore You need nothing, but everything needs Your power and kindness.

Everything needs Your righteousness, but You do not need Your creatures.

❖ For before anything was fashioned, You existed alone, You needed nothing.

Beginning and end are arranged by Your power.

❖ You are involved with them and they with Your spirit.

Everything that was in the beginning and that will be at the end,

All the creatures and all their deeds, all their words and thoughts;

❖ From start to finish You know them all, and You do not forget for You are nearby.

You created them and Your heart arranged them, You alone know their place and way.

❖ Behold! nothing is hidden from You, because they are all prepared before You.

There is no darkness, and no escape or concealment, to which to run and be hidden.

❖ What You seek You find, without moving toward them whenever You wish.

For You see everything at once; You alone act and do not grow weary.

❖ For concerning both an entire nation and a person,

concerning everything You speak in a single instant.

In an instant You hear all the sounds, shout and whisper and all the prayers.

❖ Moreover You understand all their deeds, in an instant You plumb all their hearts.

You upon Your counsel is Your thoughts, nor delay over Your counsel.

❖ Close upon Your counsel is Your decree,

Your call comes at the deadline and the appointed time.

In its entirety only on the night of Yom Kippur, a time not only of great sanctity but when people are well motivated to recite it with the proper devotion.

The Song is devoted exclusively to lyrical.

poetic praises of God and expressions of faith. Most of its expressions are based on Scriptural phrases and on R' Saadiah Gaon's *Sefer Emunos V'Deos*, which is the Gaon's formulation of basic Jewish faith.

❖ אִין חִבְּרָה אֲשֶׁר תִּבְרָה, וְאִין מְרַע אֲשֶׁר יִבְרָה.  
 ולא ישיג אותה כל מעד, ואין שכל אשר יבין וידע.  
 מִמֶּה מְאֻמָּה וְאִיכָּה אִתָּה, וְאִין כֹּלִי מְאֻמָּה כֹּל בְּרָאִת.

If a mourner is present, he recites (page 160).

יום שליעי

❖ **אַתָּה יָצַרְתָּהּ פִּי אִתָּה אֶלֶּהִי יַעֲקֹב כֹּל יָצַרְתָּהּ.**

אתה בורא ולא נבראת, אתה יוצר ולא נוצרת.

❖ אתה ממית ואת כל תכלית, אתה מוריד שאול ואף תעלה.

וְנִאֲמֹן לַחַיִּוּוֹת מִתִּים אִתָּה, וְעַל יְדֵי בְרִיאָתְךָ כֹּן הוֹדַעַתְּ.

❖ ולא נממת אל חי ולא מתת, מעולם ועד עולם איתך.

מִשְׁבִּיר וּמְלִיד אִין לִפְנֵיךָ, מוֹתֵן וְרוֹפֵא וְלֹא חֲלִיִּית.

❖ מִמֶּת וּמְדוּה אִין לִפְנֵיךָ, מוֹנֵמָה וְשׁוֹה אִין לַעֲיִרְתָּהּ.

וְלֹא מִמֶּתִים אֵל חַי אִתָּה, מֵאֲשֶׁר כֹּךָ לֹא נִשְׁתַּנֵּית.

❖ וְעַד הַעוֹלָם לֹא תִשְׁתַּנֵּה, מֵאֶלֶּהִיִּיתְךָ לֹא תִתְנַה.

חֲדַשׁ וְנִישׁוֹן לֹא נִמְצָאתְךָ, חוֹלְשֵׁת כֹּל וְלֹא תוֹדַעַת.

❖ לֹא יְחֻלְלוּ וְקִנְיָה וּבְחִירוֹת עֲלֶיךָ גַם שִׁיבָה וְשִׁחְרוּרוֹת.

❖ וְלֹא לֹא יוֹסִיב אוֹתְךָ גֵּשֶׁם, אִף לֹא תִרְמָה אֵל כֹּל לְגִשִׁם.

כֹּל הַיְצִירוֹתִים גְּבוּל סִפְבָּתִים, אֵל רֵאשִׁיתִים וְלֹאִיִּרְתִים.

❖ כִּי תִפְרָאוּתִים בְּגוּבֹל שְׁמָתִים, וְלִיעִי עֲבָאִם גְּבוּל הַתְּקַפְתִים.

וְלֹךְ אִין גְּבוּל וְלִיעִיִּיתְךָ וְלִשְׁנוֹתִיךָ וְלַעֲצָמְךָ.

❖ עַל כֵּן אִינְךָ אֲרִיךָ לִכֹּל, לִיִּדְךָ וְלַחֲסִידְךָ אֲרִיכִים הַכֹּל.

הַכֹּל אֲרִיכִים לְאֶרְקוֹתֶיךָ, וְאִינְךָ אֲרִיךָ לְכִרְיִוֹתֶיךָ.

❖ כִּי טָרַם כֹּל יִצִיר חַיִּיתְךָ לְבִדְךָ מְאֻמָּה לֹא נִצְרָבְתָהּ.

❖ רֵאשִׁית וְאַחֲרִית בְּיָדְךָ עֲרוּבִים, אִתָּה כִּם חֵם בְּרוּחְךָ שְׂרוּבִים.

❖ כֹּל אֲשֶׁר חָדַח בְּרֵאשִׁיּוֹתָהּ, וְאֲשֶׁר יָחַדָּה בְּאַחֲרוֹתָהּ.

❖ כֹּל הַיְצִירוֹתִים וְכֹל מַעֲשֵׂיהֶינִים, וְכֹל דְּבָרֵיהֶם וּמְשֻׁבּוֹתֵיהֶם.

❖ מֵרֵאשִׁית וְעַד סוּף תוֹדַעַת כֹּלִים, וְלֹא תִשְׁפֹּחַ פִּי אִתָּה אֲעֲלֵם.

❖ אִתָּה בְּרֵאשִׁיתִים וְלִפְתֵּי עֲרָבִים, לְבִדְךָ תִּדַעַת מִקוֹמִים וְדוּרָפִים.

❖ חֵן אִין דְּבָר מִמֶּה וְעֲלֵם, כִּי לְפָנֶיךָ נְכוֹנִים כֹּלִים.

❖ אִין חֲשֵׁךְ וְאִין מְנוּחַ וְסִתְרִי, לְנוּס שְׁמֹת וְלִחֲשִׁיתִי.

❖ אִתָּה אֲשֶׁר תִּבְקַשׁ אִתָּה מוֹצֵא, כִּי נִטוּת אֶלֶּיִהֶם כִּיעַת שְׁתַּרְצָתָהּ.

❖ כִּי עַל כֹּל אֵל גוֹי וְעַל אָדָם יָחִיד, עַל כֹּל תְּעַבֵּר בְּרַעַב אֲחִיר.

❖ תִּשְׁמַעַת בְּרַעַב אֵל כֹּל מַעֲשֵׂיהֶם, בְּרַעַב תִּחְלוּר כֹּל לְכַבְּרֵיהֶם.

❖ אִף תִּבְרֵן אֵל כֹּל מוֹחֲמוֹתֶיךָ, וְלֹא תִתְמוֹתֶיךָ עַל עֲצָמְךָ.

❖ אֲעֲלֵ עֲצָמְךָ וְנִצְרָבְתָהּ, לְקִץ וְלִמּוֹעֵד קוֹרְאִיתְךָ.

- And all are with truth, integrity, and uprightness, without surplus or defects.
- ❖ From You, nothing is lost, and nothing is too hard for You.
- ❖ What You wish You can do, and no one can protest Your power to act.
- ❖ God's ability is intertwined with His desire; when He wills there is no delay. No hidden thing is concealed from You,
- future and past — to You they are identical.
- ❖ From eternity to eternity they all depend on You and You oversee them all. You declare new events and the secret of Your ways to Your servants and messengers.
- ❖ You need not be appraised of secret matters, or that concealments be made known to You, Because every secret is revealed by You before it occurs to any creature.
- ❖ Your essence cannot be found in any being's thought — from our mouth no haughtiness will emerge.
- From the One Who has no limit and cannot be divided, no heart can stray and no mouth can criticize.
- ❖ For One without directions or dimensions, there are no discussions to correct Him. To One Who is so distant, who can express his opinion? — to approach One without beginning or end.
- ❖ His content, end, and beginning are bound and united. I will restrain my mouth and heart from expounding or inquiring. His heights and depth are thrust into a continuum.
- ❖ a wise-hearted, understanding person cannot comprehend Him. He Who encircles all and fills all, when all exists You are in it all. Nothing is above You, nothing below You; nothing outside You and nothing within You.
- ❖ There is no image or exterior to Your Oneness, nor is Your mighty Unity tangible. Nothing is separate from Your midst nor is the tiniest place without You.
- ❖ From nothing are You withdrawn or separate, nor is any empty place without You. Coincidence and change are not found in You, nor are time, happenstance, or any blemish.
- ❖ Every time and season You prepare, You order them and You change them. No science can perceive You, no intellect can grasp You.
- ❖ Like Your attribute so is Your wisdom; like Your greatness, so is Your understanding. You are wise of Your own accord; You are inherently being and none is like You.
- ❖ Beside Your wisdom there is no wisdom, beside Your discernment there is no design. You have apportioned intellect in the heart of the wise, so Your spirit fills them and their wisdom brings success.
- ❖ Beside Your strength there is no power, and beside Your might there is no help. No one is honored unless You have honored him, and no one is great unless You have exalted him.
- ❖ All glory and all goodness are from Your hand; You do kindness to whom You wish. There is no calculating Your greatness and there is no quantity to Your understanding.
- ❖ There is nothing more beside Your existence, O Living and Omnipotent One, there is none but You. Before there was anything, You were everything; and when everything exists, You fill everything.
- ❖ You cannot be pressed and You cannot be swayed by Your creatures, nor can they diminish You. Having made everything, You were not isolated; because of Your labor, You were not removed.
- ❖ By Your creation of the heaven, the earth, and the water They did not bring You closer or more distant, for all walls cannot separate You.
- ❖ A surge of water cannot flood You, and a powerful wind cannot push You.

- ❖ וכלם באמת בהם ובישר, מפלי עדר ומפלי חסר. ממה דבר לא יאבר, ודבר ממה לא יקבר. כל אשר תחפוז תוכל לעשות, ואין מי מוחה בידך מעשות. יכלת יהוה בפיצו קשורה, וברצות יהוה לא אחרת. אין דבר סתר ממה נבחר, עתידות ועובדות לך הם יחד. אשר מעולם ועד העולם, הם כלם בך ואתה בכלם. תשלות תגיד וסוד דרכיך, אל עבדיך ומלאכתיך. ואיך צריך להשמיעה, דבר סוד וסתר להודיעה. פי ממה כל סוד נגלה, פתרים על לב כל יציר יעלה. ❖
- ❖ בכל כל נברא לא תמצא, מפינו עתק לא יאא. פאין לו קצת ולא יחצה, לב לא יתור ואין פה פוצה. פאין לו רוחות ואין בו רוחות, אין לו שיחות בו מוכיחות. למקדוקי מי ישא רעו, ללא תחלה ולא סוף לתגעו. ❖
- ❖ אנגודים אחודים תוה וסוף וראש, פה ולב אבלים מדרוש ומחלו. גבה ולקמק נעוצים פסובב, חכם לב ונכון לא ילכב. סובב את הכל ומלא את כל, ובריות הכל אמה בכל. אין עליה ואין תחתיה, אין חוץ לך ואין בינותיה. ❖
- ❖ אין מראה נב לאחודה, ואין גוף לעצם יחודה. ואין בתנו ממה נבדל, ואין מקום דין ממה נחול. ואיך תאצל מפל ונבדל, ואין מקום רין ממה נחול. ❖
- ❖ מלך ושוני אין בך ומצא, ולא זמן וערער ולא כל שמחה. כל זמן וכל עת אמה מכיבים, אמה עורבים ואתה משנם. ❖
- ❖ כל מידע לא ישגי אותה, אין שכל אשר ימצא אותה. במהרה פו חקמתה, פמלה חבונתה. ❖
- ❖ חכם אתה מאליה, חו מעצמה ואין פגולה. וולת חכמתה אין חכמה, בלתי בינתה אין מועלה. ❖
- ❖ חלקת בלב חכמים שכל, ורחוקת ממלאים ודעתם משכל. מפלערי כהן אין גבורה, ומפלערי עזה אין עזרה. ❖
- ❖ אין נכבד פי אם פפדתי, ואין גדול פי אם גרלתי. כל יקר וכל טוב מידה, לאשר תחפוז עשות חסדתי. ❖
- ❖ אין חקר למלתה, ואין מספר לחבונתה. לקפי הכל כל חייך, ובהיות הכל כל מלאכת. ❖
- ❖ לא לחצה ולא השוק יצורה אף לא מעסוק. בעשותה כל לא נבדלת, מוחך מלאכתה לא נחלקת. ❖
- ❖ בעשותה את השמים, את הארץ ואת המים. לא קרבה ולא רחקה, פי כל קרות לא יחלקנה. ❖
- ❖ זרם מים לא ישטפה, נרוח פביר לא יתדפה. ❖

- ❖ All the filth cannot dirty You, You consume fire, so fire cannot burn You.
- ❖ There is no defect in Your existence, and there is nothing superfluous in Your Unity.
- ❖ As You were, so will You always be; deficit or surplus will never be in You.
- ❖ Your Four-letter Name testifies that You were, are, and will be — and You are in everything.
- ❖ You are forever present, and so You are known, so shall we bear witness — and so have You testified about Yourself:
- ❖ That You are the One Who exists in all, all is Yours and all is from You. Your descriptive Names shall call out and testify, they will testify to Your glory's power.

If a mourner is present, he recites the Mourner's Kaddish (page 166).

## WEDNESDAY

- ❖ **אֲרֻמִים** I shall exalt my father's God and my God, I shall beautify my God, my Rock, and my Redeemer.
- ❖ I shall unify the God of heaven and earth, two times every day.
- ❖ The one living God, He created us; the Strong One of Israel is the Father of us all.
- ❖ Our Lord, the Lord of all the earth, how mighty is Your Name in all the earth.
- ❖ None is like God, Who consumes fire and is jealous; God is forever truth, the God of faithfulness.
- ❖ My light and my salvation, my life's strength, upon Him depend all my passions.
- ❖ He is the true God, the God of life, but the nations cannot bear His wrath. Mighty, vigorously strong, and abundantly potent, God of heavenly powers and Master of masters.
- ❖ God, who made me great, my Master, my Lord, my Prince since my youth, my Guardian, my Protection, Creator of all and Redeemer of Israel, blessed is God, the God of Israel.
- ❖ The grand One, Who brings recompense upon haughtiness, upon exalted and uplifted, The strong One — when He rises up to smash in anger, who does not fear the power of His majesty?
- ❖ The lofty One raises everything below Him, great in strength, He does great deeds. He is great and His Name is with strength, when a lion roars — who would not fear? My Beloved is bantered by myriad angels, God who is dreaded in the hiddest counsel of the holy ones.
- ❖ The Judge who sits as the Ancient of Days, with His legion at the left and right, His glory and majesty are the children of His servants, the glorious One Who is the splendor of all His devout ones.
- ❖ He is God, the God of the spirits of all flesh, Who hears prayers from everyone, The certain One, devout One, knowing One, Witness, HASHEM shall reign eternally.
- ❖ He is the sword of our grandeur, to fight our wars. He always recalls the Patriarch's covenant, a thousand years is like yesterday to Him.
- ❖ This is our God and to Him do we hope; my praise is of God, He will save us. Jacob is the portion of the One who fashioned all, HASHEM is gracious and magnanimous in everything.
- ❖ HASHEM Who lives forever is my Portion, HASHEM, Who is the Wise One in secret things, is my Strength. He is good and beneficent, He teaches wisdom; He is pure of eyes, not seeing evil.
- ❖ HASHEM is just and His word is just, the most beloved angels are in the dwellings of His Sanctuary. He counsels and decrees, who can annul it? He strikes and acts, who can reject it? My Beloved is beautiful, may His beauty and goodness see and perceive Zion when He returns.

- ❖ אף כל טנפת לא תטנפך, אש אוכלת אש לא תשׂרפך.
- ❖ לזהותך אין חסרון, וליחודך אין יסרון.
- ❖ כמו היות לעולם תהיה, חסר ועדך פך לא יהיה.
- ❖ ושמה מעידה כי היותך והיה ותהיה וכל אמת.
- ❖ הוה לעולם וכן נודעת, געידה וכן פך העדות.
- ❖ שאתה הוה והיה וכל, שלף הפל ומפך חבל.
- ❖ שמות יקרה יענו ויעידו, בתקף יקרה פך יסקידו.

If a mourner is present, he recites Kaddish (page 166).

## יום רביעי

- ❖ **אֲרֻמִים** אלהי אבי ואלי, אנוה אלהי צורי וגאלי.
- ❖ איתך אלהי השמים, והארץ בכל יום פעמים.
- ❖ אל מי אתך הוה בראנו, אביר ישׂראל אב לבלנו.
- ❖ ארוננו ארין כל הארץ, קוד אדיר שמה בכל הארץ.
- ❖ אין פאל אש אוכלת ומאן, לעולם יהוה אמת אל אמונה.
- ❖ אורי וישעי מעוה חיי, עליו תלויים חיים, לא יקילו זעמו גוים.
- ❖ אלהים אמת הוא אלהים חיים, אלהי האלהים וארני הארונים.
- ❖ אדיר ואמין פח ורב אונים, אלוף נעור ונורא וצלי.
- ❖ אלה עושי אושי ונורא, פרוך אלהים אלהי ישׂראל.
- ❖ בורא כל וישׂראל גואל, פרוך אלהים אלהי ישׂראל.
- ❖ בורא רוח הרים יוצר, מפרך מזמה לא יוצר.
- ❖ גאה משיב גמול על גאים, על הרמים ועל הנשאאים.
- ❖ גבור פקומו לערוץ בעקרת, מחדר גאווה מי לא ירא.
- ❖ גדול הוא ושמו בבוהה, ארית שאנו מי לא ירא.
- ❖ הורי רגול הוא מרבה, אל נערץ פסוד קודשים רבה.
- ❖ דין יתב בעמיק יומין, תבאו על שומאל ועל ימין.
- ❖ הורו והודו על פני עבדיו, הורו הדר הוא לכל חסדיו.
- ❖ הוא אל אלהי הרהרות לכל, פשר שומע תפלה מפל.
- ❖ ודאי ותין יודע וער, יהוה ימלה לעולם ועד.
- ❖ ויאשר חרב גאוננו, להלחם מלחמתנו.
- ❖ זוכר לעולם פרות ראשונים, פיום אמתול לו אלהי שנים.
- ❖ זה אלהינו ולו קיינו, ומרת יה הוא יושיענו.
- ❖ תלך יעקב יוצר הפל, חפון יהוה וחסיד פכל.
- ❖ חי תעולם יהוה חלקי, חכם הרגים יהוה חזקי.
- ❖ טוב ומטיב המלפול דעת, סדור עינים מראות פרעה.
- ❖ ישר יהוה וישר דבר, יודי יודדות משפנות רבירו.
- ❖ יעץ וגוור ומי ופיקרת, ויחוף ויפעל ומי ושיקפת.
- ❖ נפה דודי נפיו וטובו, וראו ויחזו ציון פשוטו.

- He will advance like a hero, a man of wars, He will arouse jealousy to take revenge.
- ❖ Like an eagle on eagle's wings, He will bear His servants and set crooked ones aright.
- Like a bereft bear and a roaring leopard, like a maggot, like a moth,
- His spirit like a flooding stream.
- ❖ Like a bereft bear and an avid leopard, His word develops swiftly as an almond branch.
- Mighty, strong, lion-hearted, like a lioness, a lion, His spirit like a flooding stream.
- ❖ Like a young, growing cedar, like a fresh cypress is His modesty.
- Like a fragrant apple tree in the forest, so is the strength of His love; His pride rests on Israel.
- ❖ Like an apple tree in the forest, so is my Beloved among those who sit at the gate
- From those who anger God, the mightily Strong One will take revenge,
- but He is like life-giving dew to Israel.
- ❖ My Share, my allotted Portion, my Destiny,
- I am my Beloved's heritage, and my Beloved is mine.
- Hashem is my glory, I will not exchange Him,
- we have designated Him and He has designated us.
- ❖ May He roar like a lion, bellow like a lion cub, not be like a stranger or a weakling.
- Like a strong shepherd, who cannot rescue his sheep, and it becomes prey.
- ❖ Like a hero without strength, and a guest who runs, fleeing with a bitter cry.
- Like a destroying lion, a cub toward those left behind,
- like a maggot, and like a moth to their foes.
- ❖ The mightily strong will be like thorns and destruction with nothing left,
- like a cut-down olive tree.
- He will hand over foes like thorns and destruction,
- He will shield His city like swift birds.
- ❖ He will come to us like beneficent rain, like rain and dew to those who cling to Him.
- Like an eagle fluttering over his young
- and in the shelter of His wings He protects those who hope to Him.
- ❖ Like One alone, and great wonders does He perform, God Who does awesome deeds,
- My Beloved is like a gazelle and a young hart, when my kindly God greets me.
- In the people's presence He sets the crooked aright,
- and raises them upon eagle's wings.
- ❖ He is forever my Portion, the Rock of my heart; my being and my heart long for You.
- Hashem is alone, and great wonders does He do, and abundant awesome deeds.
- ❖ You are the place and dwelling of Your world, but no one knows Your place.
- God is my Awesome One, my Shepherd and my Molder,
- The Rock Who gave birth to me, my Creator, and Rock.
- ❖ He is exalted and a stronghold for me, my Protection;
- The Name of Hashem is a tower of strength, my Refuge.
- The King of Jacob is a Stronghold for us, He is our Lawgiver and Savior.
- ❖ A Tower of salvation and Reliance will He be for me,
- God is an Assurance, Hashem is my Might.
- An eternal domination is Your Kingdom, in every generation is Your dominion.
- ❖ If only You were like a brother to me in distress, saved for Your power is not lacking.
- The Source of life, the Hope of Israel I shall not forsake, for God is my Stronghold,
- Shield of my salvation and sword of grandeur,
- the soul desires Your Name and recollection.
- He is a shield for all who trust in Him,
- praiseworthy is the man whose strength is in Him.
- ❖ Clear and pleasant, luminous and awesome,
- tendered mightily and powerful is His Name in Strength.
- Faithful, Israel's eternal One and Redeemer will not renege,
- praiseworthy are all who hope to Him.
- ❖ The Eternal One of Jeshurun is the faithful God,
- Judah is not bereft of his God.

- בגבור יצא פאיש מלחמות, יעיר קנאה לעשות נקמות.
- ❖ כְּעֶשֶׂר עַל כַּפֵּי נְשָׁרִים, נְשֵׂא עֲבָרֵי וְיִשְׂרָהֵל בְּדוּרֵיהֶם.
- כִּדָּב שֶׁבֹּהַל וּבְכֹמֶר שְׂחָל, כִּרְקֹב וּבְעֵשׂ וּרְחֹו כְּפֹחֵל.
- ❖ כִּדָּוֶב שֶׁבֹּהַל וּבְכֹמֶר שׂוֹקֵד, וְכִדָּוֶב לְעֵשׂוֹת כִּמְקַל שְׂקֵד.
- כִּכְפִיר כֶּחַם לֶחַם כִּמוֹ שְׂחָל, כִּכְלִיבֵא וּבְאֵרֵי וּרְחֹו כְּפֹחֵל.
- ❖ כְּאֵרֵי כּוֹחַר כְּמַלְחָנוּ, כְּכֹרוֹשׁ רֵעֵנוּ עֲנוּתֵנוּ.
- כְּתַתְּפוֹת כְּרִיזוֹ עַד אַהֲבָתוֹ, עַל עִם יִשְׂרָאֵל גְּאוּנוֹ.
- ❖ כְּתַתְּפוֹת כְּעֵצֵי הַיַּעַר, כִּן דוּדֵי עִם יוֹשְׁבֵי שַׁעַר.
- כְּכִבֵּר כֶּחַם לְמַרְגִּיזֵי אֵל נִקְמָה וּבִשְׁל הוּא לְיִשְׂרָאֵל.
- ❖ כּוֹסֵי מַנְתֵּי חֲלָקֵי וּגְוִלֵי, אֲנִי לְדוּדֵי נְחִלָּה וְדוּדֵי לֵי.
- כְּכּוֹרֵי יְהוּדָה לֹא אֲמַרְנֵנוּ, הֲאֲמַרְנוּהוּ וְהֲאֲמַרְנוּ.
- ❖ כְּאֵרֵיזָה וְשֹׁאֵג וּכְפֹפֵר יוֹקֵם, אֵל יְהוּדָה כְּכֹר וּבְאִישׁ מְרֹקֵם.
- כְּרוֹעֵה גְבוּר אֲשֶׁר לֹא יִכַּל, צֹאֵנוּ לְהַצִּיל וְהוּיָה לְמַאֲכָל.
- ❖ כְּגַבְבוּר אִין אֲוֵל וּבְאוּרֵם, וְסַ וּבְנֹרֵם מֵר צוּרֵם.
- כְּפֹאֲרֵיהַ מְשׁוּחָוִית וּכְפִיֹרֵי לְעֹזְרֵיהַ, כְּרְקֹב גַּם כְּעֵשׂ לְאוּרֵיהַ.
- ❖ כְּכִבֵּר כֶּחַם כְּשִׁמְרֵי וְשׁוֹת, וְלֹא יִשְׁאִיר כְּכֹקֵף זֹת.
- כְּשִׁמְרֵי וְשׁוֹת צָרִים יִמְנֹן, כְּצַפְרִים עֲפוֹת לְעִירוֹ וְנֹן.
- ❖ כְּגִשְׁמֵי מְרִבָּה לֵנוּ רֵבֵא, כְּמַלְקוֹשׁ וּכְשֵׁל לְדַבְּרָקִים כּוֹ.
- כְּנִשְׁוֹר יְרֹחֵף עַל גּוֹלֵי, וּבְעַל כְּכִפִּיר יְחִסּוּ מִיְחִלֵּי.
- ❖ כְּצַפְרִים עַל עִירוֹ וְנֹן, וּבְעַל כְּכִפִּיר וְנִנְוֹת וְנִנְוֹן.
- כְּכִדָּוֶב הוּא וּנְפִלְאוֹת גְּוִלוֹת עֲשֵׂה אֵל נִרְאָה עֲלִילוֹת.
- ❖ לְצַבִּי וְעַפְרֵי דוֹמָה דוּדֵי, כִּי יִקְדָּמֵנִי אֱלֹהֵי חֲסוּדֵי.
- כִּכְפִיר עֲפוֹי יִשְׂרָהֵל בְּדוּרֵיהֶם, וְיִנְשָׂאֵם עַל כַּנְפֵי נְשָׁרִים.
- ❖ לְעוֹלָם חֲלָקֵי הוּא וְצוּר לְכָבֵד, כְּלָה שְׂאֵרֵי לֵךְ וְלִכְבֵּד.
- כְּכִדָּוֶב יְהוּדָה הוּא וּנְפִלְאוֹת גְּוִלוֹת עוֹשֵׂה וְרֹב נִרְאוּת.
- ❖ מַקְוִם וּמַעוֹן לְעוֹלָמְךָ, וְאִין יוֹדֵעַ אֵת מַקְוִמְךָ.
- כּוֹרֵיזֵי אֵל רֹעֵי וְיוֹצְרֵי, צוּר יְלֹדֵי מְחוֹלָלֵי וְצוּרֵי.
- ❖ מְרֹוֹם וּמַעוֹת הוּא לֵי וּמַחֲסִי, מְגֹדֵל עַד שֵׁם יְהוּדָה מְנוּסֵי.
- כְּמִלָּה יַעֲקֹב מִשְׁגֵּב לָנוּ, הוּא מְחַזְקֵנוּ וּמוֹשִׁיעֵנוּ.
- ❖ מְגֹדֵל לְיִשְׂרָאֵל מִשְׁעֵן יְהוּי לֵי, מְכַסֵּת אֲלֵהֵיהֶם יְהוּדָה חוּלֵי.
- כּוֹשֵׁל עוֹלָם מְלִבְחֵיךָ, כְּכֵל דוּדֵי וְרֹדֵר מְמַלְשֵׁתְךָ.
- ❖ מִי יִתְנַהֵף כְּפֹאֵחַ לֵי לְצַרָּה, הוֹשֵׁעַ כִּי יִדָּה לֹא כִצְרָה.
- כְּמִקְוֵי כִיִּים מַקְוֵי יִשְׂרָאֵל לֹא אֲעֻזֹב כִּי מַעֲזֵי אֵל.
- ❖ כְּמֹן יִשְׁעֵי וְחֹרֵב גְּאוּת, לְשִׁמְךָ וְלוֹבְדֵךָ כְּפֵשׁ תַּאֲוָה.
- כְּמֹן הוּא לְכֹל הַחוֹסִים כּוֹ, אֲשֶׁרֵי אֲדָם אֲשֶׁר עַד לֹו כּוֹ.
- ❖ וּכְרֵי וְנִעִים גְּאוּר וּנְוִרָא, בְּאֵרֵר וּבְאֵרֵר שְׂמוֹ כְּגַבְבוּרָה.
- כְּאֲמֵן גְּצַח יִשְׂרָאֵל וּגְאֻלָּה לֹא יִשְׁקֹר, אֲשֶׁרֵי כָל חוֹבֵי לֹו.
- ❖ כְּעֵצֵי יִשְׂרָהֵל כְּהֵאֵל כְּהַמַּמְקֹן, מַחֲלֵתְוֵי יְהוּדָה לֹא אֲלָמֹן.

- ❖ More wondrous than all the wondrous, and more uplifted than all the uplifted. Sanctified and revered is my Holy God, established and lofty, HASHEM is my Banner. He avenges, harbors grudges, and shows anger to His foes, to His enemies. He is Master of war.
- ❖ HASHEM is my Light as He kindles His flame over my head; HASHEM, my Rock, supports and assists, He forgives, bears, and pardons my willful sin. HASHEM is my Witness, Rock, and Concealment; Forgive, Bearer, Assistance and Hope.
- ❖ Our Rock and Stronghold, our Helper and Rescuer. Mighty and strong, my strength and help, the Supreme One gives me strength, may He not become my foe. He set holy angels about Himself in concealment, truly You are the God Who conceals Himself.
- ❖ The Witness who hastens to pay recompense to His enemies, but safeguards the covenant and kindness to His loved ones.
- ❖ He redeemed Abraham, His beloved, He shall redeem Israel His servant. The Dread of Isaac will place His dread upon the foes of the children of His servant, Jacob. He accomplishes, examines, seeks, and probes all hearts, I will acknowledge His justice.
- ❖ A bundle of myrrh, a cluster of henna, He lets His foes alone for His people. White [mercy] and crimson [judgment] are a sign for my Beloved among His legions, therefore He is called HASHEM, Master of Legions.
- ❖ HASHEM is righteous, the perfect Rock, I shall trust always in the Rock of eternities. He is holy in all kinds of holiness, angelic groups proclaim the three-fold 'Holy.' The Living God endures forever, Master of earth and of heaven.
- ❖ He Who owns me from the womb takes vengeance from His enemies, the Pride of my salvation Who is close to those who call upon Him.
- ❖ Distant from all, but Who sees all; for HASHEM is exalted but sees the lowly. HASHEM is my Shepherd, I shall lack nothing, abundantly strong and kind for all. HASHEM is merciful, He heals and cures the brokenhearted, and suppresses sin.
- ❖ My Friend — all of Him is delight. His laws are true, sweet and delightful. First and Last, from This World to the Next, You are God Who abides forever.
- ❖ The King of Heaven rules over every generation, Him I praise, exalt, and glorify. Sun and Shield is HASHEM, the God, righteous Judge, Who brings down the haughty. Lofly in strength, none can find Him, exalted in His strength, who is like Him? His Name is Shilomo because peace is His, for He speaks of peace to His devout ones.
- ❖ The Name of HASHEM is 'I will be what I will be,' His is re'im-like pride, like a young lion, like a mature lion. Almighty, my Luminary, King, God, Halleluyah! — O my soul, bless His Name. You act wholesomely with [the righteous] who dwell among saplings, the branches of the three shepherds. Be gracious, be pure with them; but with the corrupt, be perverse to confound them.
- ❖ Your path is perfect, O Strongest of all, You alone can do everything — My promise, my expectation, my hope, desire of my soul, my longing.
- ❖ My praise, splendor, strength; from my mother's innards You took me, withdrew me. Perfect in wisdom, the God of all knowledge is One, He examines all hearts together.

If a mourner is present, he recites the Mourner's Kaddish (page 166).

- ❖ נפלא על כל הנפלאים, ומתנשא על כל הנשאים. נקדש ונעבד, אלהי קדושי, נכון ונשגב ידוה נפי. נוקם ונוטר ובעל תמות, לעצרו לאוהבו איש מלחמה. נרי יהוה פהלו נון, עלי ראשי ונר לרגלי דבון. סומך וסועד יהוה סלעי, סובל וסולח ונושא פשעי. סדרי יהוה סלעי וסתר, סלח וסבל סערי ושבתי. סלענו ומצודתנו, עזרתנו ומפלטנו.
- ❖ עזנו ונבור עזי ונעזרי, עליון עז לי אל ויהי עזי. עזי וקדושי שתי סבביו סתר, אכן אמתה אל מסתתר.
- ❖ עז ממחה לשלם גמול לאויביו, שומר הפרית וחסד לאוהביו. פדה את אבתם וידין, הוא ופדה ישראל עבדו. פחד יצחק ותן פחדו על צרי בני יעקב עבדו. פועלי חוקר ויורש ובודק כל לבבות לו אתון אדק.
- ❖ צרור המור אשפל הפפר, נותן לעמו צריו פפר. צח וארום דוד בצבאיו אות, על פן נקרא יהוה צבאים.
- ❖ צדיק יהוה הצור תמים, אבטח עזי עז בצור עלולים. צבא השמים משתחיים לו, שרפים ועוזרים מקעל לו.
- ❖ קדוש הוא בכל מיני קדושות, פתוח שלש קדושו משלשות. קים לעלמין אלהא תיא, מרא די ארעא ודי שבא.
- ❖ קוני מרתם מקנא לשובאיו, קדו ושעי קרוב לקודאיו. רדוק מכל ואת כל ראת, פי רם יהוה ושפל וראת.
- ❖ רועי יהוה לא אחטר כלל, ורב פח ורב חסד לכלל. רחום יהוה רופא ומחפש לשבבתי לב ועזן פובתי.
- ❖ רעי פלו הוא מחמדי, משפטיו אמת מחוקים וחמודים. ראשו ואתרון מעולם ועד, עולם אמתה אל שכן ער.
- ❖ שליט מלך שמניא בכל דר ודר, לה אגא משבח מרומם ומחודר. שמש ומגן יהוה אלהים, שופט אדק ומשפיל גבוהים.
- ❖ שניא כח לא מצאנוהו, ישגיב בכחו ומי כמחוד. שלמה שמו פי שלו ואלו, פי ידבר אל חסידיו שלום.
- ❖ שם יהוה אהיה אשר אהיה, פתועפות ראם לו בפפור ונארה. שדי מאורי מלכי ואלו תלתייה שמו פפשי תללי.
- ❖ תתמם עם ולשבי נטעים, השריגים שלשת תרועים. תתחסד תמבר עמם, ועם עקשים תתפל להמם.
- ❖ תתלתי ותפארתו ועזי, מפועי אמי גודו וגודי. תמית דרדך תקורי ותקונתי, תאנת פפשי ותשוקתי.
- ❖ תמית דעים אל דעת אחת, כל הלבבות דורש יחד.

If a mourner is present, he recites קדוש (page 166).



## THURSDAY

❖ **מי כְּמוֹךָ** Who is like You, Who teaches wisdom?  
You created the speech of the lips.

❖ Your thoughts are deep and exalted, and Your years will never end.

❖ They did not teach You Your wisdom,  
and they did not teach You Your understanding

❖ You did not receive Your Kingship, and You did not inherit Your dominion.

❖ Forever Yours alone will be the glory of Your majesty — and not to others.

❖ You will not give to gods of others Your praise, nor to statues or alien gods.

❖ Glory and also all honor is from You,  
and Your glory is with You, not to alien gods.

❖ You testify to Your Unity, and Your Torah and Your servants.

❖ Our God, to Your Unity You are the true witness, and we are Your servants.

❖ No other power preceded You, and in Your work no stranger is with You.

❖ You were not advised nor were You taught when You devised creatures,  
for You had Your own discernment.

From the depths of Your thoughts

and from Your heart were all Your accomplishments.

❖ We recognized but a bit of Your ways, and from Your handiwork we knew it,  
That You are God Who fashioned everything alone, You were lacking nothing.

❖ To do Your work, You were not forced, nor did You require assistance.  
For You existed before everything, and then,

without anything, You needed nothing.

❖ Because of Your love of Your servants,

You created everything for Your glory.

❖ No God but You is known, there is none like You and none but You.

❖ None has been heard from then on,

none arose, none existed, none was seen.

❖ And after You there will be no God, First and Last is the God of Israel.

Blessed are You, the unique and unified,

Hashem is One and His Name is One.

❖ For who can duplicate Your work, Your handiwork and Your might?

❖ Nothing has been fashioned except what You fashioned,

and nothing has been created except what You created.

Whatever You wish, You do with everything.

for You are supreme over everything.

❖ There is nothing like You and nothing beside You,  
for there is no God except for You.

❖ You are the God Who does wonders and nothing is foreclosed from You.

Who is like You — too awesome for praise —

a god other than You, who does great things.

❖ There are no signs like Your signs, nor is there a wonder like Your wonders.

❖ There is no understanding like Your understanding;

There is no greatness like Your greatness.

For exceedingly deep are Your thoughts,

and lofty is the manner of Your ways.

❖ There is no grandeur like Your grandeur, and no humility like Your humility.

There is no holiness like Your holiness, and no closeness like Your closeness.

❖ There is no charity like Your charity, and no salvation like Your salvation.

There is no arm like Your arm, and no sound like the thunder of Your might.

❖ There is no mercy like Your mercy and no graciousness like Your graciousness.

There is no Godliness like Your Godliness,

and nothing as wondrous as Your splendrous Name.

❖ For Your Names make angels scurry,

when oppressed [Jews] mention You, [the angels] rush to do wonders.

## יום חמישי

❖ **מי כְּמוֹךָ**

דַּעַד מוֹרֵה, יָבִיב שְׂפִתָּיִם אֲתָם בּוֹרֵא.

❖ לֹא לְפָדוֹךָ חֲכָמְתָּךְ, וְלֹא הִבִּינְנוּךָ חֲבוּנֹתָךְ.

❖ לֹא קִבְּלָתָּ מַלְכוּתְךָ, וְלֹא הִרְשַׁתָּ מַמְשַׁלְתְּךָ.

❖ לְעוֹלָם יְהִי לְךָ לְכֶבֶד, וְלֹא לְאַחֵרִים כִּבּוֹד הַדּוֹר.

❖ וְלֹא תִתֵּן לְאֱלֹהִים אַחֵרִים תְּהַלְתֶּךָ לְפָסִילִים נוֹרִים.

❖ וְכִבּוֹד וְגַם כָּל יָקָר מֵאֲתָךְ, וְכִבּוֹדְךָ לֹא לְאֲחֵרִים אֲתָךְ.

❖ אֲתָךְ תִּנְעִיד בְּיַחְדוּךָ, וְתוֹרַתְךָ תַעֲבֹדְךָ.

❖ אֲדַלְתִּינִי עַל יְחוּדְךָ אֲתָךְ עַד אֲמַת וְאֲחִנֵּנוּ עֲבָדְךָ.

❖ לְפָדוֹךָ לֹא אֵל הַקְּדוּמָה, וּבְמַלְאכְתְּךָ אֵין זָר עִמָּךְ.

❖ לֹא נוֹרְעָתָּ וְלֹא לְמִדְוֵת, בְּסוֹדְשֶׁךָ בְּרִיאֹת פִּי וּבְנוֹתֵי.

❖ מַמְעַמְקֵי מַחְשַׁבֹתְךָ וּמַלְצָבְךָ כָּל פְּעֻלֹתְךָ.

❖ קִצְוֹת דְרָבְרָה הִלֵּא הַקְּרִינו, וּמַמְעַמְקֵי חֵן יִדְעֵנו.

❖ שְׂאֲתָךְ אֵל כֹּל יִצְרָתָּ, לְכֶבֶדְךָ מֵאֲוָמָה לֹא נִמְרַעַת.

❖ לְעֵשׂוֹת מַלְאכְתְּךָ לֹא לְחַצְתָּ, וְגַם לְעוֹר לֹא נִצְרַכְתָּ.

❖ בִּי הָיִיתָ לְפָנָי הַכֹּל, וְאֵין בְּאֵין כֹּל לֹא נִצְרַכְתָּ כֹּל.

❖ בִּי מֵאֲהַבְתֶּךָ עֲבָדְךָ, כֹּל בְּרֵאֵתָ לְכַבּוֹדְךָ.

❖ וְלֹא נִדְעַע אֵל זוּלָתְךָ, וְאֵין כְּמוֹךָ וְאֵין פִּלְתְּךָ.

❖ לֹא נִשְׁמַע מִן אֵין וְהִלְאֵת, וְלֹא קָם וְלֹא נִהַיָּה וְלֹא נִרְאָה.

❖ וְגַם אַחֲרָיְךָ לֹא יִהְיֶה אֵל, רֵאשׁוֹן וְאַחֲרָיו אֵל יִשְׂרָאֵל.

❖ בְּרִדּוֹךְ אֲתָם יָחִיד וּמְיֻחָד, יִהְיֶה אֲחֵד וְשִׁמוֹ אֲחֵד.

❖ אֲשֶׁר מִי יַעֲשֶׂה בְּמַלְאכְתְּךָ, פְּמַעֲשֵׂיךָ וּבְחֲבוּנֹתְךָ.

❖ אֵין יִצְרִי וְזוֹלָת יִצְרִיךָ, וְאֵין בְּרִיאָה בִּי אִם בְּרִיאָתְךָ.

❖ כָּל אֲשֶׁר תַּחְפוּץ תַּעֲשֶׂה כֹּכֵל, בִּי אֲתָם נַעֲלִיתָ עַל כֹּל.

❖ אֵין כְּמוֹךָ וְאֵין פִּלְתְּךָ, בִּי אֵין אֲלֹהִים זוּלָתְךָ.

❖ אֲתָם הֵאֵל עוֹשֶׂה פֶּלֶא, וְדָבַר מִפֶּה לֹא יִפְלֵא.

❖ מִי כְּמוֹךָ נוֹרֵא תְהַלּוֹת, אֲלֹהִים לְכֶבֶדְךָ עוֹשֶׂה גְדוּלוֹת.

❖ אֵין אֲוֹתוֹת כְּמוֹ אֲוֹתוֹתְךָ, אֲף אֵין מוֹפֵת כְּמוֹ מוֹפֵתְךָ.

❖ אֵין תְּבוּנָה כְּתְבוּנֹתְךָ, אֵין גְּדֻלָּה כְּגְדֻלָּתְךָ.

❖ בִּי מֵאֵד עֲמִקּוֹ מַחְשַׁבֹתְךָ, וְגִבְהוֹ דְרָבִי אֲרֻחוֹתְךָ.

❖ אֵין גִּבְהוֹת כְּמוֹ גִבְהוֹתְךָ, אֲף אֵין עֲנֻנָה כְּעֲנֻנֹתְךָ.

❖ אֵין קִרְשָׁה כְּקִרְשָׁתְךָ, אֵין קִרְבֹּת כְּמוֹ קִרְבֹּתְךָ.

❖ אֵין עֲדָקָה כְּמוֹ עֲדָקְתְךָ, אֵין תְּשׁוּעָה כְּתְשׁוּעָתְךָ.

❖ אֵין זוֹרֵעַ כְּזוֹרֵעוֹתְךָ, אֵין קוֹל כְּרַעַם גְּבוּרֹתְךָ.

❖ אֵין רַחֲמִים כְּרַחֲמֹנֹתְךָ, אֵין חֲנִינָה כְּחֲנִינוֹתְךָ.

❖ אֵין אֲלֹהוֹת כְּאֲלֹהוֹתְךָ, וְאֵין מַפְלִיא כְּשֵׁם תְּפֹאֲרֹתְךָ.

❖ בִּי שְׁמוֹנְתְךָ אֵלִים מוֹרְעִים, כְּזִכְרְךָ לְחוֹצִים לְהַפְלִיא נְדוּחִים.

- No astrologer or necromancer can press You,  
no sacred Name or magic word can triumph over You.
- All the wise men cannot triumph over You, nor can all the sorcerers and magicians.  
You turn wise men back, shrewd men and sorcerers cannot overcome You.
- Or turn back Your designs, or annul the counsel of Your secret decree.  
They will not deter You from Your will, they will not hasten You nor delay You.
- Your counsel will annul the counsel of all advisers,  
and Your strength will weaken the courageous.  
You command and Your dread brings conformance,  
over You there is no officer or commander.
- You give hope but You need not hope, You save the soul of all who hope.  
Whatever the creatures and their affairs, none can compare to any part of Your honor.
- Their thoughts are not Your thoughts,  
for there is no Creator other than You.
- Our God is wondrous beyond comparison,  
our Master is powerful beyond calculation.
- Most hidden of all hidden, most inaccessible of all inaccessible,  
and of all inscrutable.
- Most exacting of all exacting, most unseen of all unseen,  
most able of all able.
- Grandest of all grand, most secret of all secret, and His Name is eternal.  
The most lofty of all lofty, the most supreme of all supreme, and of the impenetrable.
- Impenetrable and deepest of the deep,  
hidden from every heart that seeks to know Him.
- For no intelligence, knowledge or wisdom can be equal to Him at all.
- They cannot understand His quality or quantity, they cannot find His likeness.  
Coincidence, happenstance, change, attachment,  
comparison, dependency, light or darkness —  
nor appearance and color are not found in Him,  
nor anything natural, like the six directions or seven planets.
- Therefore all thoughts are perplexed, and all calculations are confused.
- All ideas and all meditations grow weary assigning measures to Him,  
from measuring Him and from delimiting Him,  
from describing Him and from publicizing Him.
- With all our intellect we sought Him, with our research to discover what He is —  
But we neither found Him nor knew Him, only through His deeds did we know Him.
- For He alone is the One Molder,  
the Living One, the Omnipotent, and the unique Wise One.
- For He preceded everything, therefore He is called the Ancient God.
- Since He made everything without anything, we know that He is Omnipotent.  
Since all His deeds are done with wisdom,  
we know that He did them with understanding.
- Since He renews them all every day, we know that He is the eternal God.
- Since He was before everything, we know that He lives forever.
- We cannot criticize our Molder, whether in our heart or in our speech.  
We cannot measure Him with touch or volume,  
we cannot compare Him through attachment or description.
- We cannot think of Him as solid or standing,  
nor as a specie, power, or tangible.  
All things seen, or conceived,  
or intellectually known are included in the Ten Sefiros,  
the seven descriptions of location, the six of being,  
the three types of category, time, and measurement.
- With the Creator there is not even one, for He created all of them together.
- All will wither and pass away, they will be lost and come to an end.

- ואשף ותרטם כל הלחצוף, וכל שם ולתה ללא נוצחוף.
- לא ונצחוף כל התקמים, כל הקוסמים ותחוקמים.
- אמה משיב לאחור תקמים, לא יוכלו לך ערומים וקוסמים.
- להשיב לאחור תומחוף, להפיר עצת סוד גחוף.
- תצחוף לא יעברוף, לא תחורוף ולא יאחורוף.
- עצחוף תפיר עצת כל יוצעים, וצחוף מתחילש לך אמריצים.
- אמה מצחוף ופחוף משחוף, ואין עחוף פקיד ומצחוף.
- אמה מקחוף ואיחוף מקחוף, לך כל מקחוף תפיש תחוף.
- וכל תיצחורים וכל עונתם, וכל יקר אשר בך אין דמיונתם.
- לא תחשובותם תחשובותיך, פי אין בורא זולתך.
- לאין דמיון תפלא אלתהינ, לאין חקר נשגב אדונתנו.
- סחורו מכל סחור ועמוס מכל עמוס ומכל כמוס.
- דך מכל דך וצפון מכל צפון ויכול מכל יכול.
- ונשגב מכל נשגב ותעלם מכל געלם ושמו לעולם.
- גבוהה מכל גבוהה ועליון מכל עליון ומכל חבויו.
- חבויו ועמוק מכל עמוק, לך כל דעת עליון חמויק.
- שאין שכל ומדע ותקמה יכולים להשוותו לו כל מאומה.
- לא משיגים לו אורך וכמה, ולא מוציאים לו דבר דומה.
- מקרה וערער ושנוי וטפל, וחבר ומסמר אור וגם אפל.
- ולא מוצאים לו מראה וצבע, ולא כל טבע אשר שש וטבע.
- לך נבוכות כל עשומנות, ונבחות כל תחשובונות.
- וכל שרעפים וכל חדהורים נלאים לשום בו שעורים.
- מלשערהו ומלהגחלהו, מלהארהו ומלפחחמותו.
- בכל שכלנו תפחונותו, כמדענו למצא מה דוה.
- לא מצאונותו ולא דעונותו, אך מופעשיו הפחונותו.
- שהואו לברו יוצר אחר, חי וכל יוכל וחקם מייחד.
- פי הוא היה לכל קודם, על פי מקרא אלהי קודם.
- בפעשותו פלי כל את הכל, דענו פי הוא כל יכול.
- באשר מפעשיו פחקהו כלם, דענו פי פביחה פעלם.
- בכל יום ויום פחששו כלם, דענו פי הוא אלהי עולם.
- באשר היה קודם כלם, דענו פי הוא חי לעולם.
- ואין להחיתה אחר יוצרנו פלחנו ולא פספחוננו.
- לממש וגודש לא נשערהו, לשפל ותאר לא תרמהו.
- ולא תחשבהו לעקר ונאב, ולא למיון וכל און ולכל נקצב.
- כל תנוציאים ותנושפלים ותמנדעים בפשר פלולים.
- ושבע פמיות ויששת נידות, ושליל גזרות ועמות ומדות.
- חו פבורא אין גם אחר, פי הוא בראם כלם יחד.
- כלם וכלו אף תחלופו, הם יאברו ואף יקופו.

But You remain and wither them all, because You live and endure forever.  
If a mourner is present, he recites the Mourner's Kaddish (page 166).

## FRIDAY

- אֶתְּךָ** You alone are the One Who fashioned all,  
the handiwork is not comparable to its Maker.  
All the lands cannot contain You, and even the heavens cannot sustain You.  
Then the fresh water would be frightened before You, O living God —  
The earth quaked and the water fled, and water dripped from the heaven.  
You alone stretched out the heaven, and spread out the earth over the water.  
You alone performed all Your needs, and You required no assistance with You.  
You support, but no one supports You, everything is from You and Your hand.  
Like Your strength then Your strength is now,  
and Your wisdom, and Your glory always remains with You.  
You grew neither faint nor weary, for You did not struggle in Your work.  
For all Your creatures came through Your word,  
and the handiwork You willed came through Your utterance.  
You neither delayed it nor did You hurry it, You did everything properly in its time.  
Without anything You renewed everything,  
and You accomplished everything without any utensil.  
Without a foundation You founded everything,  
with the will of Your spirit, You suspended all in place.  
Your arms bear everything, from start to finish — and they are not weary.  
In Your eyes nothing is hard, whatever You will, Your spirit does.  
To Your accomplishment You cannot be compared,  
and to any description You cannot be likened.  
No work preceded Your work, Your wisdom prepared everything.  
Nothing was before or after Your will,  
nor added or subtracted from Your wish.  
From what You desired nothing was forgotten  
and not a single thing was lacking.  
You left nothing lacking nor anything extra,  
and no unnecessary thing among them did You accomplish.  
You praised them, so who can disparage them? Nothing bad was found among them.  
You commenced their creation with knowledge,  
with understanding and wisdom You completed them.  
From beginning to end they were made with befitting truth, fairness, and goodness.  
You preceded Your handiwork, with Your abundant mercy and kindness.  
For Your mercy and kindness are forever upon Your servants.  
Even prior to life, sustenance was readied, before there was an eater, You gave food.  
Food and its preparation You make for everyone's mouth,  
everything's needs according to each being.  
In the first three days of creation,  
then You prepared food for the later days.  
Then You donned light like a cloak,  
the luminaries' beauty was opposite the cloak.  
Before anything was fashioned You were exceedingly great,  
and after everything You were exceedingly magnified.  
Then, without a garment, He donned majesty and splendor,  
before anything was woven He donned grandeur.  
Like a garment, a tunic, He donned light, He stretched out heaven like a curtain.  
In them He made orbits for the luminaries, and angels calmly running to and fro.  
You separated upper from lower water, with the extended expanse of the heaven.  
There was food and lairs for the creeping creatures of the water,  
and birds would fly across the expanse of the heavens.

**אֶתְּךָ** לְבַדְּךָ יוֹצֵר כָּל הָהוּא, וְלֹא יוֹדְמָה מַעֲשֵׂה לְעוֹשֵׂהוּ.  
כָּל הָאֲרָצוֹת לֹא יִכְלְוּךָ, וְאֵף שָׁמַיִם לֹא יִכְלְוֶנְךָ.  
אֲזִי יִחַיְלֵךְ מִיָּם חַיִּים, מִפְּנֵיךָ אֱלֹהִים חַיִּים.  
רָעִשָׁה אֲרָץ וְנָסוּ מִיָּם, וְנִשְׁפּוּ מִיָּם מִן הַמַּיִם.  
נִשְׂחָה לְבַדְּךָ לְשִׁמְיָם, וְרַקַּע הָאֲרָץ עַל הַמַּיִם.  
עֲשִׂיתָ כָּל חִפְצֶיךָ לְבַדְּךָ, וְלֹא יִצְרְכֶךָ עֲזוֹר פְּנוּדָה.  
סוֹעֵד אִין מִי יִסְעָדָה, הַכֹּל מִמֶּךָ וּמִיָּדְךָ.  
כִּבְתָּךְ אִין כִּי יִסְעָדָה, וְלַעֲוֹלָם כֹּל כְּבוֹדְךָ אִתְּךָ.  
וְלֹא יִגְעַפְתָּ וְלֹא יִגְעַת, כִּי כְּמַלְאכְתֶּךָ לֹא עֲמַלְתָּ.  
כִּי בְרַבְרָךְ כָּל יִצְוֵיךָ, וּמַעֲשֵׂה חִפְצֶיךָ כְּמַאֲמְרָה.  
וְלֹא אִתְּחַוֶּה וְלֹא מִתְרוֹחֵה, הַכֹּל עֲשִׂיתוּ יָפֵה בַּעֲתוֹ.  
מִכְּלֵי מְאוֹמָה כֹּל חֲדָשְׁתִּי, וְאֵת הַכֹּל כְּלֵי פְעֻלְתִּי.  
וְעַל לֹא יִסוֹד הַכֹּל יִסְדֹּתִי, בְּרִצְוֹן רַחֲמֶךָ כֹּל תְּלִיתִי.  
וְרוֹעֵוֹת עוֹלָם אֵת כֹּל נִשְׂאוֹתַי, מְרִאֵשׁ וְעַד סוֹף וְאִיָּם נְלֵאוֹתִי.  
כְּעִינְיָךְ לֹא דִבְרַךְ הַקִּשְׁתָּ, רְצוּנְךָ כֹּל דִּבְרַךְ רַחֲמֶךָ עֲשִׂיהִי.  
לְפַעֲלֹתֶיךָ לֹא דָמִיתִי, אֵל כָּל חֲאֵר לֹא שְׁוִיתִי.  
וְלֹא קִדְמָה לְמַלְאכְתֶּךָ מְלֵאכְתִּי, חֲכַמְתֶּךָ הִיא הַכֹּל עֲרֻכְתִּי.  
לְרִצְוֹנְךָ לֹא קִדְמֵנוּ וְאִתְּךָ, וְעַל חִפְצֶיךָ לֹא נִשְׁפּוּ וְחִסְרֵנוּ.  
מִכָּל חִפְצֶיךָ לֹא שִׁבְחָתִי, וְדִבְרַךְ אִתְּךָ לֹא חִסְרָתִי.  
לֹא חֲתִסְרָתִי וְלֹא הִעֲרַפְתִּי, וְדִבְרַךְ רַק בָּם לֹא נִמְצָא כָּם.  
אִתְּךָ חֲשַׁבְתָּם וְמִי הִתְעַרְבָם, וְשִׁמְעֵי דִבְרַךְ לֹא נִמְצָא כָּם.  
הִחְלוֹתִי בְּחִבְּמָה עֲשִׂיתִיכֶם, כְּחַבּוּבָה וּבְרַעַת פְּלִיטָתִי.  
מְרִאֵשִׁיתִי וְעַד אִתְּךָ עֲשִׂיתִיכֶם, בְּאִמָּתִי וּכְלִישְׁרִי וְטוֹב רְאוּיָם.  
חֲקִדְמָתִי כְּמַעֲשֵׂי הַיָּדֵיךָ רַב חֲחִמְיָךְ וְחִסְדְּיָךְ.  
כִּי רַחֲמֶיךָ וְחִסְדְּיָךְ הִלֵּא מְעוֹלָם עַל עַבְדְּיָךְ.  
וְעַד לֹא כָּל כִּי הוֹפֵן לְכִלְכֵּל, לְפָנַי אוֹכֵל תִּמְנוּ אֵכֶל.  
וְקוֹחַ וּמְכוֹן תַּעֲשֶׂה בְּפִי כֹל, עֲרֻכֵי הַכֹּל בְּאִשְׁרֵי לְכֹל.  
שְׁלֵשֶׁת יָמִים הִרְאִישוּנִים, אִין הִכְנִיתֶם לְאִתְּךָ.  
אִין עֲשִׂיתִי אִין בְּשִׁלְמָתִי, אֲדַר מְאוֹרוֹת מִמּוֹל שְׁלֵמָתִי.  
כְּמִוֶּם כֹּל יִצוֹר מֵאֵר מְרַלְמֵי, וְאִתְּךָ כֹּל מֵאֵר נִתְּנָדְלָתִי.  
אִין בְּאִין לְבוֹשׁ הוֹד וְהוֹד לִנְבוֹשׁ, עַד לֹא אֲרַג גְּאוֹת מְלִכִים.  
אוֹר כְּשִׁלְמָתִי וְכַפְּעֵילִי עוֹשֵׂה, שְׁמַיִם כְּפִרְעָה מְלִכִים.  
עֲשִׂיתָ כֹּם לְאוֹרִים וְדְרָכִים, וְרִצְוֹתֵי נְשׂוֹב כְּפִרְחַת מְלִכִים.  
הַכְּלִיפְתָּ בִּין מִיָּם לְמִוּם, בְּמִתְחַתֵּי רְקִיעַ הַשְּׁמַיִם.  
מִחוֹנוֹת מְעוֹנוֹת לְשַׁרְץ מִיָּם, וְעוֹף יִעוֹפֵף עַל הַשְּׁמַיִם.

- The land donned plants and vegetation, food for beast and every animal.
- ❖ In a fertile corner You planted a garden, for the man whom You made. You made him a helper corresponding to him,
  - ❖ sufficient to fill the deficiency that they were lacking.
  - ❖ Your entire handiwork You placed in his hand, and under his feet You set all.
  - ❖ From them to breed cattle and sheep that would go up on Your altar to find favor.
  - ❖ You made him a tunic in which to minister to the sacred majesty and for splendor.
  - ❖ You put Godly wisdom in him, for You moulded him for Yourself in the image of God.
  - ❖ You did not restrain on the face of the earth, the needs of man — all of them in wisdom.
  - ❖ You multiplied Your handiwork exceedingly and greatly,
  - ❖ and Your Name, HASHEM, all Your handiwork lauds.
  - ❖ Exceedingly abundant and great are Your works, all Your works praise You, HASHEM, You created everything for Your sake, all Your creatures for Your glory.

If a mourner is present, he recites the Mourner's Kaddish (page 166).

#### THE SABBATH

- Then on the Seventh Day You rested, therefore You blessed the Sabbath day.
- For everything that You made, Your praise is prepared;
- ❖ Your devout ones will bless You at all times.
  - ❖ Blessed is HASHEM, Who fashioned them all, the Living God and Eternal King.
  - ❖ For eternally upon Your servants is Your abundant mercy and kindness.
  - ❖ In Egypt You began to make known that You are exceedingly exalted.
  - ❖ Over all heavenly powers; when You did great judgments in them and their gods.
  - ❖ When You split the sea, Your people saw the great hand and they feared.
  - ❖ You guided Your people to make Yourself a splendid Name, to show Your greatness.
  - ❖ You spoke to them from heaven, and even the clouds dripped water.
  - ❖ You knew their journey in the desert, in a desolate land traversed by no man.
  - ❖ You gave Your people grain from heaven, food like the dust and water from a rock.
  - ❖ You evicted many nations and peoples, they inherited their land and the nations' travail.
  - ❖ So that they would observe decrees and teachings, the utterances of HASHEM, that are pure utterances.
  - ❖ And delight in luscious pastures, and from the hard rock enjoy streams of oil.
  - ❖ When they found rest they built Your Holy City, and glorified Your Holy Temple.
  - ❖ You said, "Here I will dwell for the length of days, I will indeed bless them with food."
  - ❖ For there they will offer righteous offerings even Your Kohanim will clothe themselves in righteousness.
  - ❖ And the Family of Levi will sing sweet songs, shout for joy to You and even sing.
  - ❖ The Family of Israel and those who fear HASHEM will honor and praise Your Name, HASHEM.
  - ❖ You were exceedingly good to the early ones, may You be so good to the later ones.
  - ❖ O HASHEM, may You rejoice over us, as You rejoiced over our forefathers.
  - ❖ To multiply and benefit us, and we shall thank You forever, for You will do good.
  - ❖ O HASHEM, rebuild Your City speedily, for Your Name is called upon it.
  - ❖ May You make David's pride flourish in it, and may You, HASHEM, dwell in it forever.
  - ❖ Offerings of righteousness will we offer there, and the meat-offering will be pleasant as in days of old.
- Bless Your people with the light of Your countenance, for they desire to do Your will.

- ❖ עָשָׂב וְחֵצִיר לְבָשָׂה אֲרָמָה, מֵאֵפֶל לְחֵיזָה וְלִפְלֵ פִתְחָה.
- ❖ בְּקֶרֶן שָׂמֶן זָן נִטְעַתָּה אֶל הָאָדָם אֲשֶׁר עָשִׂיתָ.
- ❖ עֶזְרָה בְּנִגְדוֹ עָשִׂיתָ לוֹ, הִי מַחְסוֹרוֹ אֲשֶׁר יִחְסַר לוֹ.
- ❖ כֹּל מַעֲשֵׂיךָ בִּינְדוּ תִמְתָּה, וְחַמַּת רִגְלָיו הִכַּל שִׁפְתָּה.
- ❖ לְחֵצֵאֲתָי מִתָּה בְּקֶרֶן וְצֵאָן, עַל מִזְבְּחֶךָ יַעֲלֶה לְרֵאשִׁית.
- ❖ עָשִׂיתָ לוֹ פִּתְחָתָה לְשֵׁרֶת, לְחֹדֶרֶת קֹדֶשׁ וְלִחְתַּפְּאוֹתָ.
- ❖ שָׁמַתָּ בְּקֶרְבּוֹ חִכְמַת אֱלֹהִים, כִּי יִצְרַתוּ לָךְ בַּעֲלָם אֱלֹהִים.
- ❖ לֹא נִקְעַתָּה עַל פְּנֵי אֲרָמָה צָרִיכֵי אָדָם וְכֹלָם בְּחִכְמָתָה.
- ❖ מַעֲשֵׂיךָ מֵאֵד רַבּוֹ וְגָדְלוֹ, וְשִׁמְךָ יִהְיֶה כְּלָם יְהוָה.
- ❖ רַבּוֹ וְגָדְלוֹ מֵאֵד מַעֲשֵׂיךָ, יִדְוֶךָ יִהְיֶה כֹּל מַעֲשֵׂיךָ.
- ❖ כֹּל פְּעֻלָּתְךָ לְמַעַנְךָ, וְלִכְבוֹדְךָ כֹּל קִנְיָנְךָ.

If a mourner is present, he recites the Mourner's Kaddish (page 166).

#### יום השבת

- ❖ אָז בַּיּוֹם הַשְּׁבִיעִי נִחַמְתָּ, יוֹם הַשִּׁבְעָת עַל כּוֹל בְּרַחֲמֶיךָ.
- ❖ וְעַל כּוֹל פְּעֻלָּתְךָ תְּחִלָּה עָרוּבָה, חֲסִידֶיךָ כָּכֵל עַת וְכָרְבוּבָה.
- ❖ בְּרִוְךָ יִהְיֶה יוֹצֵר כְּלָם, אֱלֹהִים חַיִּים וְנִמְלָךְ עוֹלָם.
- ❖ כִּי מַעֲשֵׂיךָ עַל עֲבָדֶיךָ לֹא רַחֲמִיךָ וְחֲסִידֶיךָ.
- ❖ וּבְמַעֲרָבֶיךָ תִּחְלִיטֵם לְחֹדֶרֶת לְחֵדִיעַ כִּי מֵאֵד נִמְעַלְתָּ.
- ❖ עַל כּוֹל אֱלֹהִים בַּעֲשׂוֹת כְּהֵם שִׁפְטִים גְּדוֹלִים וּבְאֵלֹהֵיךָ.
- ❖ בְּבִקְעָךָ יָם סוּף עָפַק רָאוּ הַיָּד הַגְּדוֹלָה וַיִּירָאוּ.
- ❖ נִחַמְתָּ עַמְּךָ לְעֵשׂוֹת לָךְ שֵׁם תִּפְאָרְתָּ לְהַרְאוֹת גְּדוֹלָךְ.
- ❖ וְדַבְּרָתְךָ עָמָם מִן הַשְּׂמֹמִים, וְגַם הָעֵבִים נִשְׁפּוּ מִיָּם.
- ❖ יִרְעַתָּ לְעַמְּךָ דַּגַּן שְׂמִינִים, וְכַעֲפֹר שֵׂאֵר וּמִצֹּר מִיָּם.
- ❖ תִּתַּחַת לְעַמְּךָ רַבִּים עָמָם, יִירָאוּ אֲרָצָם וְעַמְּכֵם לְאֹמִים.
- ❖ בַּעֲבֹב יִשְׁמְרוּ חֲקִים וְחֹדֶרֶת, אֲמָרוֹת יִהְיֶה אֲמָרוֹת טְהוֹרוֹת.
- ❖ וַיִּתְעַדְּנֶנּוּ בְּמִרְעָה שְׂמֹן, וּמִתְלַמְּדֵי אֵד פְּלִיגֵי שְׂמֹן.
- ❖ בְּנִחַחֵם כְּנֹעַר קֹדֶשְׁךָ, וּנְפֹאֲרֵי בֵית מִקְדָּשְׁךָ.
- ❖ וְחֵאמֹר פֶּה אֲשֶׁר לְאֲזָן, יָמִים צִדְדָה בִּירֵךְ אֲבִירָה.
- ❖ כִּי שֵׁם יִתְבַּחוּ וּבְחֵי אֲזָן, אֵף בְּהִנְיָה לְקִלְבָּשׁוֹ אֲזָן.
- ❖ וְכִיִּתְּנֵהוּ תְּלִיזֵי נַעֲיֻמוֹת יִתְפַּרַּח, לָךְ וְתִרְוַעְעֵנו אֵף נִשְׁרִינוּ.
- ❖ בְּיִת יִשְׂרָאֵל וְיִרְאֵי יִהְיֶה נִבְרָדוֹ וַיִּוָּדוּ שְׂמֹן יִהְיֶה.
- ❖ דְּחִטְבוֹת מֵאֵד לְרֵאשִׁיטוֹנִים, כִּן מִיִּטִּיב גַּם לְאֲחֵינוֹנִים.
- ❖ יִהְיֶה תִשְׁרִישׁ נָא עֲלֵינוּ, כַּאֲשֶׁר שִׁשְׁתָּה עַל אֲבוֹתֵינוּ.
- ❖ אוֹתֵנוּ לְהִרְבּוֹת וּלְהִיטִיב, וְנוֹדֶה לָךְ לְעוֹלָם כִּי חִיטִּיב.
- ❖ יִהְיֶה תִבְּרָה עֲדֶיךָ מִתְּרָה, כִּי עֲלִיָּה שְׂמֹן נִקְרָא.
- ❖ וְכִי יוֹד תִּצְמִיחֵם בְּיָה, וְתִשְׁבּוּ לְעוֹלָם יִהְיֶה בְּקִרְבָּה.
- ❖ זִכְרֵי אֲזָן שְׂפָה נוֹתְפָחוֹת, וְכִימוֹ מְוָדִים תִּשְׁעֵר מִנְחָה.
- ❖ וּבְרַךְ עַמְּךָ בְּאוֹר פְּתִיךָ, כִּי חֲפָצִים לְעֵשׂוֹת רְצוֹנְךָ.

- ❖ May You find favor in doing our desire; look, we beg You, we are all Your people. You have chosen us to be a treasured people for You, my Your blessing be upon Your people, Selah!
- ❖ We shall always relate Your praise, and laud Your splendidous Name. May Your people be blessed from Your blessing, for whomever You bless is blessed.
- ❖ While I still live, I will laud my Creator, and bless You all the days I can marshal. May the Name of Hashem be blessed forever, from This World to the World to Come.<sup>1</sup>

**כפרות**

As it is written: Blessed is Hashem, the God of Israel, from This World to the World to Come; and let the entire people say, 'Amen and praise to God!'<sup>2</sup> Daniel exclaimed, 'Let the Name of God be blessed forever and ever, for wisdom and might are His.'<sup>3</sup> And it is said: And the Levites — Jeshua, Kadmiel, Barni, Chaashameyah, Shereyah, Hodayah, Sheanyah, Pesachyah — said, 'Rise up, bless Hashem, your God, from This World to the World to Come, let them bless Your glorious name, that is exalted over every blessing and praise.'<sup>4</sup> And it is said: Blessed is Hashem, the God of Israel, from This World to the World to Come, and the entire people said, 'Amen, Halleluyah.'<sup>5</sup> And it is said: And David blessed Hashem in the presence of the entire congregation; David said, 'Blessed are You, Hashem, the God of Israel our forefather, from This World to the World to Come.'<sup>6</sup>

If a mourner is present, he recites the Mourner's Kaddish (page 166).

**SONG OF GLORY**

Some congregations recite the Song of Glory — the chazzan [s:] and congregation alternating verses. THE ARK IS OPENED.

Some recite the following prayer when the Ark is opened for the Song of Glory. Our Father, our King, open the gates of heaven to our prayer: gates of mercy, gates of gates of complete healing, gates of supplications, gates of an opportune time, gates of a time of request, gates of holiness, gates of an opportunity, gates of good life, gates of redemption and salvation, gates of greatness, gates of children and grandchildren, gates of righteous people and Torah scholars, of lengthy days and years, who occupy themselves with Torah and the commandments for their own sake; gates of good news, gates of good tidings in the merit of the holy Patriarchs, Abraham, Isaac, Jacob, Moses, Aaron, David, Solomon, Elijah, and Elisha; and in the merit of the holy Mariachai, Sarah, Rebecca, Rachel and Leah, Bilhah, Zilpah, Hannah, and Abigail; and in the merit of Mordechai and Esther in Shushan, the capitol.

**אניעים זמירות** I shall compose pleasant psalms and weave hymns.\*

- because for You shall my soul pine.
- My soul desired the shelter of Your hand, to know every mystery of Your secret.
- ❖ As I speak of Your glory, my heart yearns for Your love. Therefore I shall speak of Your glories, and Your Name I shall honor with loving songs.
- ❖ As I shall relate Your glory, though I see You not,\* I shall allegorize You, I shall describe You, though I know You not.
- ב Through the hand of Your prophets,\* through the counsel of Your servants; You allegorized the splendidous glory of Your power.
- ❖ Your greatness and Your strength, they described the might of Your works. They allegorized You, but not according to Your reality, and they portrayed You according to Your deeds.\*

(1) Psalms 113:2. (2) I Chronicles 16:36. (3) Daniel 2:20. (4) Nehemiah 9:5. (5) Psalms 106:48. (6) I Chronicles 29:10.

does the *paytan* (liturgical poet) weave words and phrases into beautiful songs of praise. God may be described in human terminology because that is how He described Himself to the prophets. **אניעים זמירות** — According to Your deeds. Although we cannot conceive of what God is; we can know something of Him through His deeds.

- ❖ וברצונך תעשה תפאנו, תפסנא עמך בלנו. פסקנו דיינת לך לעים טעלה, על עמך ברבנה סלה.
- ❖ ונקמיר נספר תהלתך, ונהלל לשם תפארתך. ומבוקתך עמך יברך, כי את כל אשר תברך מברך.
- ❖ ואני בעודי אהלה בודאי, ואברכותו כל ימי צבאי. ויהי שם יהוה מברך לעולם, מן העולם ועד העולם.

**כפרות**

ברוך יהוה אלהי ישראל מן העולם ועד העולם, ויאמרו כל העם אמנו והלל ליהוה.<sup>2</sup> ענה דניאל ואמר: ליהוה שמוה יהי ונאמר: ויאמרו הלויים לשמע וקדמיהו בני השבתה שרביה דודיה שבתה פתחה, קומו ברכו את יהוה אלמיהם מן העולם עד העולם וברכו שם בברך ומרומם על כל ברכה וההלה.<sup>4</sup> ונאמר: ברוך יהוה אלהי ישראל מן העולם ועד העולם, ואמר כל העם אמנו הלהיה ונאמר: וברך את יהוה לעיני כל הקהל, ויאמר דוד: ברוך אתה יהוה, אלהי ישראל אבננו, מעולם ועד עולם.<sup>6</sup>

If a mourner is present, he recites the Mourner's Kaddish (page 166).

**שיר הכבוד**

Some congregations recite the following prayer when the Ark is opened for the Song of Glory. THE ARK IS OPENED.

Some recite the following prayer when the Ark is opened for the Song of Glory. Our Father, our King, open the gates of heaven to our prayer: gates of mercy, gates of gates of complete healing, gates of supplications, gates of an opportune time, gates of a time of request, gates of holiness, gates of an opportunity, gates of good life, gates of redemption and salvation, gates of greatness, gates of children and grandchildren, gates of righteous people and Torah scholars, of lengthy days and years, who occupy themselves with Torah and the commandments for their own sake; gates of good news, gates of good tidings in the merit of the holy Patriarchs, Abraham, Isaac, Jacob, Moses, Aaron, David, Solomon, Elijah, and Elisha; and in the merit of the holy Mariachai, Sarah, Rebecca, Rachel and Leah, Bilhah, Zilpah, Hannah, and Abigail; and in the merit of Mordechai and Esther in Shushan, the capitol.

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- ❖ Your greatness and Your strength, they described the might of Your works. They allegorized You, but not according to Your reality, and they portrayed You according to Your deeds.\*

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