

אֶת שְׁמִי; בִּי יִבְתְּרוּ צְדִיקִים, \* כִּי תִגְמַל

< You bestow < when << the righteous will < with << Your Name;  
kindness crown themselves,\* me

עָלַי.

<< upon me.

אֶחָיונו\* כָּל בֵּית יִשְׂרָאֵל, הַנְּתוּנִים בְּצָרָה וּבְשִׁבְיָה,

<< and < in distress < who are << of Israel, < House < the < Our  
captivity, found entire brothers,\*

הַעוֹמְדִים בֵּין בָּיִם וּבֵין בִּיבְשָׁה, הַמְּקוּם יְרַחֵם עֲלֵיהֶם

<< on < have <— may the Omni- << on land < or < at sea < whether < who are  
them mercy present One whether situated

וַיּוֹצִיאֵם מִצָּרָה לְרוּחָהּ, וּמֵאֲפֵלָה לְאוֹרָהּ, וּמִשְׁעָבוֹד לְגִאֲלָהּ,

<< to < from < to light, < from < to relief, < from < and remove  
redemption, subjugation darkness distress them

הַשְּׂתָא בְּעֵגְלָא וּבִזְמַן קָרִיב. וְנֹאמַר: אָמֵן. (אָמֵן—Cong.)

<< Amen. << Amen. <<— and let << that comes < and in < speedily, < now,  
us say: soon a time

have rescued from overwhelming odds the one who truly places his trust solely in You.

בִּי יִבְתְּרוּ צְדִיקִים — *With me the righteous will crown themselves.* The righteous, whose lives are predicated upon absolute trust in God, glory in every instance of miraculous

deliverance that vindicates such trust in the eyes of the world.

אֶחָיונו — *Our brothers.* This brief plea for God's mercy on all suffering Jews is often recited communally when prayers are offered for Jews who are in danger.

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עבודה שבלב – זו תפלה, *prayer — the service of the heart.*

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ב קוֹלִי אֶל יְהוָה אֲזַעֵק, \* קוֹלִי אֶל יְהוָה

< HASHEM < to < with my voice << I cry out,\* < HASHEM < to < With my voice

אֶת־חַנּוּן. \* אֲשַׁפֵּךְ לְפָנָיו שִׁיחִי, צָרָתִי

< my distress << my plaint; < before Him < I pour out\* << I plead.\*

לְפָנָיו אֶגִּיד. ד בְּהִתְעַטֵּף עָלַי רוּחִי, וְאַתָּה

< then You << does my spirit, < within me, < When it faints << I declare. < before Him

יָדַעַת נְתִיבָתִי; בְּאֶרֶח זוֹ אֶהְלֵךְ טִמְנוּ

< they have laid < that I walk < on whatever road << my [perilous] path; < know

פַּח לִי. ה הַבֵּיט יָמִין וּרְאֵה וְאִין לִי מִכִּיר;

<< friend; < that I have no < and see < to the right < Look << for me. < a snare

אֲבַד מָנוֹס מִמֶּנִּי, אִין דּוֹרֵשׁ לְנַפְשִׁי.

<< [to save] my life. < seeks < no one << to me, < is escape < lost

וְזַעַקְתִּי אֵלֶיךָ יְהוָה; אֶמְרָתִי אַתָּה מַחְסִי,

<< are my refuge, < You << I have said, << HASHEM; < to You, < I have cried out

חֲלָקִי בְּאֶרֶץ הַחַיִּים. \* הַקְּשִׁיבָה אֶל רִנָּתִי

< my cry, < to < Attend << of the living.\* < in the land < my portion

כִּי דָלוּתִי מְאֹד, הַצִּילֵנִי מִרְדְּפֵי כִּי אֲמָצוּ

< they are < for < from my < rescue me << I have been brought < for  
stronger pursuers, very low;

מִמֶּנִּי. ה הוֹצִיָּאָה מִמִּסְגָּר נַפְשִׁי, לְהוֹדוֹת \*

< to acknowledge\* << my soul < from confinement < Release << than I.

who hunted him relentlessly.

אֲזַעֵק... אֶת־חַנּוּן... אֶשַׁפֵּךְ... I cry out... I plead

... I pour out ... There are many forms of

prayer. In extreme moments of crisis, one can merely cry out, "Please, Hashem, help me!"

After the danger subsides somewhat, a person can compose his thoughts and pray in a

more articulate and meditative manner (*Ibn Yachya*).

חֲלָקִי בְּאֶרֶץ הַחַיִּים — *My portion in the land of the living.* Even in this world, it is only in closeness to God that life has any significance and meaning.

לְהוֹדוֹת — *To acknowledge publicly that You*