

יהוה

Siddur Tikkun HaPeretz

A Prayer Book for the Servants of Yahowah

*Rooted in the Written Torah · Plain Meaning First
Tradition Identified as Tradition · Yahowah's Name Restored*

Tikkun HaPeretz Ministry

Yahel Ezra & Sarah Naviah

tikkunhaperetz.com | Servants of Yahowah

A Note to Those Who Pray

This Siddur is a companion to Torah, not a replacement for it. Every prayer in these pages is built from the plain meaning — the PeShaT — of Yahowah's own written words. Where Yahowah has spoken plainly, we echo His words. Where He has been silent, we speak humbly and briefly.

The divine name יהוה — Yahowah — is restored throughout, because He said: 'This is My name forever, and this is My remembrance to all generations' (Shemot 3:15). We will not substitute titles or circumlocutions for the name He gave Himself.

This Siddur applies one standard throughout: Devarim 4:2 — do not add to what Yahowah commanded, and do not take away from it. Where prayers or practices found in common Jewish liturgy or tradition have no basis in the Written Torah, they are either omitted or clearly marked.

■ **TRADITION NOTE:** *Throughout this Siddur, boxes like this one identify content that originates in rabbinic tradition, custom, or later liturgical development rather than in the plain text of the Written Torah. We do not condemn tradition outright — but we are committed to your knowing the difference. Yahowah's word and human tradition are not the same thing.*

Use this Siddur as a measuring rod. Return always to Yahowah's own words. Teach your children. Speak His name. Walk in His ways.

Yahel Ezra & Sarah Naviah — Tikkun HaPeretz

Section One

The Oneness of Yahowah

To be recited daily, morning and evening, and whenever Yisrael gathers in the name of Yahowah.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Shema Yisrael, Yahowah Eloheinu, Yahowah Echad.

Hear, O Yisrael: Yahowah is our God, Yahowah is one.

Devarim 6:4 — Torah's foundational declaration. Yahowah's oneness is relational and covenantal, not merely philosophical.

■ **TRADITION NOTE:** *The twice-daily Shema recitation as a fixed liturgical obligation is a rabbinic practice derived from this verse and Devarim 11:19. The verse itself commands the confession; the formal twice-daily structure is tradition built on it.*

Prayer of Declaration

Yahowah our God, You are One. There is no other beside You. The heavens declare Your glory, and the earth is full of Your presence. You were before all things. Your name is Yahowah — and we will not give Your honor to another.

You alone are the Rock. Your work is perfect, for all Your ways are just. A God of faithfulness without deceit — righteous and upright are You (Devarim 32:4). We receive no other name, bow to no other power, and walk after no other God.

Blessed are You, Yahowah our God, who made heaven and earth — the sea, and all that is in them — who keeps truth forever (Tehillim 146:6).

Leader: Who is like You, Yahowah, among the mighty?

All: There is none like You, Yahowah! You are great, and Your name is great in power.

Leader: Your name endures forever. Your remembrance, Yahowah, throughout all generations.

All: Yahowah will reign forever and ever.

יְהוָה מֶלֶךְ יְהוָה מֶלֶךְ יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד

Yahowah Melech, Yahowah Malach, Yahowah Yimloch le'olam va'ed.

Yahowah is King, Yahowah was King, Yahowah will reign forever and ever.

■ **TRADITION NOTE:** *This three-part declaration is a traditional liturgical formula, not a direct Torah verse. Its theological content — Yahowah's eternal kingship — is thoroughly grounded in the Tanakh (cf. Shemot 15:18; Tehillim 10:16; 146:10), but this exact phrasing is a later rabbinic composition.*

Section Two

Yisrael as Yahowah's Chosen

To be recited as a reminder of the covenant identity and calling of Am Yisrael.

כִּי עַם קְדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ

Ki am kadosh atah laYahowah Eloheicha.

For you are a set-apart people to Yahowah your God.

Devarim 7:6 — PeShaT: Yahowah declared Yisrael set-apart for Himself from among all peoples on the earth.

Yahowah our God, You chose Avraham from among all peoples. You made covenant with him and with his seed after him — a covenant of land, of promise, and of relationship. You called Yisrael to be a kingdom of kohanim and a set-apart nation (Shemot 19:6).

You did not choose us because we were great in number — we were the fewest of all peoples. You chose us because Yahowah loved us and kept the oath He swore to our fathers. He brought us out with a mighty hand and redeemed us from the house of slavery (Devarim 7:7-8). Being chosen is not a privilege without weight — it is a calling to carry Torah and walk in Yahowah's ways before the nations.

Yahowah, restore our hearts to the covenant. Gather the scattered. Return the exiles. Let Yisrael be Yisrael again — not by our strength, but by Your faithfulness to Your own word.

Leader: Who is Yisrael?

All: We are the people of Yahowah, formed by covenant, shaped by Torah, sustained by His faithfulness through every generation.

Leader: What has Yahowah promised?

All: He promised the land. He promised blessing. He promised that His covenant would never be annulled. And He has been faithful — even when we were not.

לֹא עִמָּכֶם לְבַדְכֶם אֲנֹכִי כָרַת אֶת-הַבְּרִית הַזֹּאת

Lo immachem levadchem anochi koret et-habrit hazot.

Not with you alone am I cutting this covenant...

Devarim 29:13 — The covenant is not only for one generation. It is for all who stand here today and all who are not yet here.

Section Three

Keeping and Observing the Torah

To be recited as a covenant affirmation — daily, and especially before Torah reading or study.

וְשָׁמַרְתֶּם אֶת-דְּבָרֵי הַבְּרִית הַזֹּאת

V'shemartem et-divrei habrit hazot.

And you shall keep the words of this covenant.

Devarim 29:8

Yahowah our God, You did not give Torah as a burden — You gave it as a path of life. Your commandments are not too difficult for us, and they are not beyond our reach. The word is very near — in our mouths and in our hearts — to do it (Devarim 30:11-14).

We receive Your Torah. Not as a performance for approval, but as the covenant architecture of a people who have been redeemed. We walk in Your statutes because You walked with us first. Teach us to read it plainly, to hear it clearly, to apply it honestly, and to pass it faithfully to the next generation. Let no tradition stand between us and Your word. Let no custom add to or take away from what You have commanded (Devarim 4:2).

Leader: What does Yahowah require of us?

All: To walk in all His ways, to love Him, to serve Yahowah our God with all our heart and with all our soul, and to keep the commandments and statutes of Yahowah which He commands us today for our good.

After Devarim 10:12-13

תּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ

Torat Yahowah temimah, meshivat nafesh.

The Torah of Yahowah is complete, restoring the soul.

Tehillim 19:8

Section Four

Repentance — Teshuvah

To be recited individually or communally when returning to Yahowah after waywardness.

שׁוּבָה יִשְׂרָאֵל עַד יְהוָה אֱלֹהֶיךָ

Shuvah Yisrael ad Yahowah Eloheicha.

Return, O Yisrael, to Yahowah your God.

Hoshea 14:2

Yahowah, I have gone astray. I have walked in paths You did not command. I have followed the inclinations of my own heart and neglected the plain path of Torah. I stand before You — not with excuses, but with an open hand.

You declared Your own character before Moshe: compassionate and gracious, slow to anger, abundant in lovingkindness and faithfulness, forgiving transgression, rebellion, and sin (Shemot 34:6-7). I return to You on the basis of Your own word — because You said You would receive those who turn.

Remove from me what does not belong. Restore in me what is broken. Let me walk again in the covenant You made with my fathers.

Leader: Does Yahowah receive those who return?

All: Yes. For Yahowah your God is a merciful God. He will not abandon you or destroy you, and He will not forget the covenant with your fathers that He swore to them.

After Devarim 4:31

Leader: What does true return look like?

All: Return to Yahowah your God and listen to His voice according to all that I command you today — with all your heart and with all your soul.

After Devarim 30:2

כִּי-יְהוָה אֱלֹהֵיכֶם חַנּוּן וְרַחוּם הוּא

Ki Yahowah Eloheichem channun v' rachum Hu.

For Yahowah your God is gracious and compassionate.

2 Divrei HaYamim 30:9

Section Five

Entering the Shabbat

Recited at sunset on the sixth day, as the household gathers to welcome the seventh day.

זְכוֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ

Zachor et-yom haShabbat l'kadsho.

Remember the Shabbat day to set it apart.

Shemot 20:8 — PeShaT: The command is to remember and to set it apart. Six days you shall work; the seventh is a Shabbat to Yahowah (Shemot 20:9-10).

■ **TRADITION NOTE:** *The practice of candle-lighting to formally 'welcome' the Shabbat is a rabbinic tradition, not a Torah command. The Torah's command is to cease work and to declare the day set-apart. Candles and specific lighting blessings are later customs and are not required by the Written Torah.*

Yahowah our God, You rested on the seventh day and declared it set-apart. You called it Shabbat — the day of ceasing. You gave it to Yisrael as a sign between You and Your people forever (Shemot 31:17). We receive this gift now.

The work of the week is complete. We lay it down. We enter the Shabbat not as duty but as delight — because You called it a delight, a holy day of Yahowah, honorable (Yeshayahu 58:13). Let our ceasing be a declaration: You are God, and we are not. You provide. We rest in that reality.

Leader: What is the Shabbat?

All: It is the sign of the covenant between Yahowah and Yisrael forever. For in six days Yahowah made heaven and earth, and on the seventh day He rested and was refreshed.

After Shemot 31:16-17

The father or head of household may speak this blessing over his family:

Yahowah our God, bless this household as we enter Your Shabbat. Guard us through this holy time. Let the peace of the seventh day rest upon us. May we find in this ceasing a foretaste of the rest You have promised to those who walk with You. Shabbat Shalom.

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ

Vay'varech Elohim et-yom hash'vi'i vay'kadesh oto.

And God blessed the seventh day and set it apart.

Bereshit 2:3

Section Six

Departing the Shabbat

Recited at nightfall on the seventh day when the Shabbat concludes.

■ **TRADITION NOTE:** *The formal Havdalah ceremony — including the braided candle, spice box, and cup of wine with its specific blessings — is a rabbinic creation. The word 'Havdalah' (separation) is drawn from the Torah concept of Yahowah separating the holy from the common (Vayikra 10:10), but the structured ceremony itself has no Written Torah basis. The prayer below is grounded in the plain Torah principle of that separation, without the ceremony.*

לְהַבְדִּיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֹל

L'havdil bein hakodesh uvein hachol.

To separate between the holy and the common.

Vayikra 10:10 — This is the PeShaT basis for the concept of separation at the close of Shabbat.

Yahowah our God, the Shabbat has been holy. We have rested in the shadow of Your rest. We have tasted the stillness You placed in the seventh day from the beginning. Now we stand at the threshold — between holy time and ordinary time — and we carry the Shabbat with us as we go.

Just as You separated light from darkness in the beginning, You have set apart the Shabbat from the six working days. We receive that separation as a rhythm You designed into creation itself. You are present in the ordinary week too — but Shabbat has been the day we saw it most clearly.

Leader: What do we carry from the Shabbat?

All: We carry the memory of Yahowah's rest. We carry the knowledge that He provides. We carry the peace that comes from ceasing. We carry His name into the new week.

Yahowah, bless the week ahead. Bless the work of our hands. Guard our going out and our coming in from this time forth and forever (Tehillim 121:8). And bring us again to another Shabbat in peace.

יְהוָה שׁוֹמְרֵךְ יְהוָה צִלְךָ עַל-יַד יְמִינֶךָ

Yahowah shomrecha, Yahowah tzilcha al-yad yeminecha.

Yahowah is your keeper. Yahowah is your shade at your right hand.

Tehillim 121:5

Section Seven

The Seven Holy Days — Moadim

The Moadim are Yahowah's appointed times. The authoritative Torah source for all seven is Vayikra 23. Each prayer below is built on the plain meaning of that text.

Yahowah our God, these are Your appointed times — Your Moadim — holy convocations which You commanded us to proclaim at their appointed times (Vayikra 23:2). We observe them not to earn standing with You, but because they are Yours, and You have invited us into them.

Pesach — Passover

14th of Aviv, at twilight — Vayikra 23:5; Shemot 12.

פֶּסַח הוּא לַיהוָה

Pesach hu laYahowah.

It is a Passover to Yahowah.

Shemot 12:11 — PeShaT: Pesach commemorates Yahowah passing over the houses of Yisrael when He struck Mitsrayim. The blood of the lamb on the doorposts was the sign.

Yahowah, You passed over the houses of Yisrael when You struck Mitsrayim. You saw the blood. You protected Your people. We remember tonight that we were slaves, and You brought us out — not because of our merit, but because of the covenant with our fathers. This is Your deliverance. We receive it with gratitude and with the honesty of those who know what it cost.

Chag HaMatzot — Festival of Unleavened Bread

15th–21st of Aviv — Vayikra 23:6-8; Shemot 12:15-20.

PeShaT: Seven days of eating matzot — unleavened bread. No leaven in the household. A sacred assembly on the first and seventh days. The reason given in Torah: 'For with a hasty hand you came out of Mitsrayim' (Devarim 16:3).

Yahowah, we remove the leaven and remember the haste of the exodus — leaving with nothing fully prepared, yet fully provided for. You did not wait for our readiness. You acted. Let this week strip from us what puffs up and does not belong. You brought us out. You are enough.

Bikkurim — First Fruits

The day after the Shabbat during Chag HaMatzot — Vayikra 23:9-14.

ראשית בכורי אדמתך תביא בית יהוה אלהיך

Reshit bikkurei admatcha tavi beit Yahowah Eloheicha.

The first of the first fruits of your ground you shall bring to the house of Yahowah your God.

Shemot 23:19 — PeShaT: The first sheaf of the grain harvest is waved before Yahowah. No bread, roasted grain, or new grain may be eaten until this offering is made (Vayikra 23:14). The counting of seven complete weeks begins from this day.

Yahowah, everything comes from You. The first belongs to You — not because You need it, but because returning the first is a confession that what follows is also Yours. You are the God of the harvest. We do not cling to what You have given. We lift it first to You.

■ **TRADITION NOTE:** Some traditions connect Bikkurim to the resurrection of Yeshua. This connection does not appear in the plain text of the Torah. Vayikra 23:9-14 grounds Bikkurim entirely in the agricultural first fruits offering and the beginning of the count to Shavuot.

Shavuot — Festival of Weeks

Fifty days from the day after the Shabbat of Chag HaMatzot — Vayikra 23:15-21; Devarim 16:9-12.

חג שבועת תעשה לך

Chag Shavuot ta'aseh lecha.

You shall observe the Festival of Weeks for yourself.

Devarim 16:10

PeShaT — What Yahowah commanded for Shavuot: Count seven complete weeks (49 days) from the day after the Shabbat of Bikkurim (Vayikra 23:15-16). On the fiftieth day, bring a new grain offering — two

loaves of leavened bread baked from the first of your harvest (Vayikra 23:17). Present burnt offerings, a sin offering, and peace offerings. It is a holy convocation; no laborious work shall be done (Vayikra 23:21). Rejoice before Yahowah with your household, your servants, the Levite, the stranger, the orphan, and the widow (Devarim 16:11).

■ **TRADITION NOTE:** *The connection of Shavuot to the giving of the Torah at Sinai is a rabbinic tradition, not a plain reading of the Written Torah. Vayikra 23:15-21 and Devarim 16:9-12 say nothing about Sinai or the giving of the Torah. The rabbinic calculation that Israel arrived at Sinai fifty days after the exodus became the basis for this association. The Written Torah grounds Shavuot entirely in the completion of the grain harvest and the wave offering of two leavened loaves — the only place in the Torah where leavened bread is brought as an offering.*

Yahowah, You commanded us to count — seven complete weeks from the day after the Shabbat, from the time we brought the first sheaf of the harvest. We have counted. The fifty days are complete. Now we bring to You the offering of the completed harvest: the two loaves of leavened bread from the first of our grain (Vayikra 23:17). This is not the day of the giving of Torah — You did not tell us to remember that on this day. This is the day of the completed harvest, the day of rejoicing in Your provision.

Yahowah, You provide the grain. You send the rain. You ripen what we planted. The harvest is not the product of our cleverness — it is Your faithfulness expressed through the earth. We bring the firstfruits of the completed grain harvest before You and we rejoice. And we remember those who have nothing: the stranger, the orphan, the widow — for You commanded us to include them in this rejoicing (Devarim 16:11-12).

You redeemed us from Mitsrayim — that is why we guard these appointed times (Devarim 16:12). The Moadim are not merely agricultural. They are signs of a God who acts, who provides, and who keeps His covenant with His people through every harvest season and every generation.

Yom Teruah — Day of Blowing

1st of the Seventh Month — Vayikra 23:23-25; Bamidbar 29:1-6.

יום תְּרוּעָה יְהִיֶה לָכֶם

Yom teruah yihyeh lachem.

It shall be a day of blowing for you.

Bamidbar 29:1 — PeShaT: A day of rest, a holy convocation, a day of blowing the shofar. Specific offerings are prescribed. The text gives no other purpose or meaning beyond these plain commands.

■ **TRADITION NOTE:** *Rosh HaShanah — ‘Head of the Year’ — is a rabbinic designation applied to this day. The Torah does not call this day the New Year, nor does it designate the seventh month as the first month. The Torah’s calendar year begins in Aviv (the first month, Shemot 12:2). Calling the seventh month the beginning of the year is a traditional and civil calendar designation, not a Torah command.*

Yahowah, the shofar blast calls us to attention. It wakes us from spiritual slumber. You commanded this day of blowing — a cessation of labor, a holy convocation, a sounding of the horn before You. We obey not because we know every layer of its meaning, but because You commanded it and we are Your people. Speak to us through the sound of the shofar. Let us hear You today.

Yom Kippur — Day of Atonement

10th of the Seventh Month — Vayikra 23:26-32; Vayikra 16.

כִּי-בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהַר אֶתְכֶם

Ki vayom hazeh y'chaper aleichem l'taher etchem.

For on this day He shall make atonement for you to cleanse you.

Vayikra 16:30 — PeShaT: The Kohen HaGadol entered the Most Holy Place. Two goats were brought — one for Yahowah, one as the scapegoat. This was Yahowah’s prescribed mechanism for corporate atonement. The text commands afflicting oneself and complete rest (Vayikra 23:27-32).

■ **TRADITION NOTE:** *The specific synagogue liturgy for Yom Kippur — including Kol Nidre, the Unetaneh Tokef, and the Avodah service recitation — are rabbinic compositions with no Written Torah basis. The Torah commands: afflict yourself, do no work, and the prescribed offerings through the Kohen HaGadol. Without the Temple and the kohen’s service, these offerings cannot be performed as written. We acknowledge this honestly and approach the day with the humility that the plain text demands.*

Yahowah, this is the day of Your covering. We stand before You knowing what we are. The mechanism You prescribed for this day — the Kohen HaGadol, the two goats, the sprinkling in the Holy of Holies — we cannot perform as written without the Temple and the priesthood. We do not pretend otherwise. We come before You as

those who take the day seriously, who afflict ourselves, who cease from work, and who trust that the One who prescribed the atonement is also the One who understands our inability to perform it as written. You know our situation. You know our hearts.

Sukkot — Festival of Tabernacles

15th–21st of the Seventh Month — Vayikra 23:33-43.

בְּסֻכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים

Basukkot teshvu shivat yamim.

You shall dwell in booths for seven days.

Vayikra 23:42 — PeShaT: Build booths and dwell in them for seven days. The reason is stated plainly: 'So that your generations may know that I made the children of Yisrael dwell in booths when I brought them out of the land of Mitsrayim' (Vayikra 23:43). The four species — branches of goodly trees, palm fronds, boughs of leafy trees, and willows — are taken up and used in rejoicing (Vayikra 23:40). This is a Torah command, not tradition.

■ **TRADITION NOTE:** *The specific order of waving the arba minim (four species) in six directions and the identification of the 'goodly tree' as the etrog specifically are rabbinic elaborations. Vayikra 23:40 identifies the species by description, not by the specific names used in later tradition. The waving ceremony's directional structure is tradition built on the command.*

Yahowah, You sheltered Yisrael in the wilderness for forty years. You commanded us to dwell in booths so we would never forget: You are our real shelter. The structures we build are temporary. Your faithfulness is not. We take up the branches and we rejoice before You — because You commanded rejoicing at this feast (Vayikra 23:40; Devarim 16:14). Let this week of intentional impermanence make us more grateful for Your permanent faithfulness.

Section Eight

Waking Up and Going to Bed

Upon Waking

Recited upon rising.

מוֹדָה אֲנִי לְפָנֶיךָ יְהוָה אֱלֹהֵי

Modeh ani lefanecha, Yahowah Elohai.

I give thanks before You, Yahowah my God.

■ **TRADITION NOTE:** *The specific 'Modeh Ani' formula as a morning declaration is a rabbinic liturgical composition. The practice of morning gratitude to Yahowah is thoroughly biblical — see Tehillim 5:3; 92:2; 143:8. The specific wording here is traditional, though its theological content is consistent with the Tanakh.*

Yahowah my God, You have restored my breath and returned me to another day. I did not earn this morning — You gave it. I receive it as a gift and as an invitation to walk with You through whatever this day holds.

Let my first thought today be of You. Let my first words be to You. And let the rest of this day — its work, its rest, its conversations, its decisions — be shaped by Your Torah and guided by Your hand.

זֶה הַיּוֹם עָשָׂה יְהוָה נִגִּילָה וְנִשְׂמְחָה בּוֹ

Zeh hayom asah Yahowah, nagilah v'nism'chah vo.

This is the day that Yahowah has made — let us rejoice and be glad in it.

Tehillim 118:24

Upon Going to Bed

בְּיָדְךָ אֶפְקִיד רוּחִי

B'yadcha afkid ruchi.

Into Your hand I entrust my spirit.

Tehillim 31:6 — David's own words. This is PeShaT.

Yahowah my God, I lay down this day at Your feet. What was accomplished, You accomplished through me. What was left undone, I release to Your mercy. Forgive where I fell short of Your Torah. Receive what was offered in faithfulness.

Guard me through the hours of darkness. Let the sleep You give be true rest. You neither slumber nor sleep. I rest because You do not need to.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Shema Yisrael, Yahowah Eloheinu, Yahowah Echad.

Hear, O Yisrael: Yahowah is our God, Yahowah is one.

Section Nine

Blessing Yahowah After a Meal — Birkat HaMazon

Recited after eating, fulfilling the plain command of Devarim 8:10.

וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת-יְהוָה אֱלֹהֶיךָ

V'achalta v'savata uveirachta et-Yahowah Elohecha.

And you shall eat and be satisfied and bless Yahowah your God.

Devarim 8:10 — The Torah explicitly commands blessing Yahowah after eating. This is one of the most direct liturgical commands in the Written Torah.

■ **TRADITION NOTE:** *The elaborate four-part Birkat HaMazon of rabbinic tradition goes far beyond the plain command of Devarim 8:10. The rabbinic text was composed over several centuries and attributed to Moshe, Yehoshua, David, and Shlomo respectively — attributions without Written Torah basis. The prayer below is grounded in the plain command and in the theological content of Devarim 8.*

Leader: Let us bless Yahowah from whom all food comes.

All: Blessed is Yahowah our God, who feeds all creation in His goodness.

Yahowah our God, You fed us. This food came from the land You made, the rain You sent, and the hands You sustained. We receive it not as what we are owed, but as what You have given.

You brought Yisrael into a land of wheat and barley, vines and fig trees, pomegranates, olive oil and honey — a land where we would eat bread without scarcity and lack nothing (Devarim 8:7-9). Whether we eat in abundance or simplicity, the same gratitude is owed — You are the source of all.

Let us not forget You in our fullness. Let satisfaction never become presumption. We bless Your name, Yahowah, for this food, for this day, and for the covenant that sustains us beyond bread alone.

כִּי לֹא עַל-הַלֶּחֶם לִבְדּוֹ יַחְיֶה הָאָדָם

Ki lo al-halechem levado yichyeh ha'adam.

For man does not live by bread alone.

Devarim 8:3 — We live by every word that comes from the mouth of Yahowah.

Section Ten

Blessings for Your Wife and Children

Covenant words spoken from husband to wife and from parent to child. These are relational blessings, not magical formulas.

■ **TRADITION NOTE:** *The custom of blessing children on Erev Shabbat using the formula 'May God make you like Ephraim and Menasheh' (sons) and 'like Sarah, Rivkah, Rachel, and Leah' (daughters) is a rabbinic tradition. The Torah itself does not prescribe a specific Friday night blessing ritual. The Birkat Kohanim (Bamidbar 6:24-26) is the Torah's prescribed blessing form. The practice of using the matriarchs and patriarchs as blessing-models is a meaningful tradition; it should simply be known as such.*

Blessing for a Wife

Spoken by the husband on Shabbat, the Moadim, or as moved.

[Wife's name], you are a woman of valor and worth. Yahowah set you beside me not as a lesser, but as a counterpart — ezer kenegdo, a help corresponding to me (Bereshit 2:18). Your faithfulness to this household, to this Torah walk, and to Yahowah is seen and honored.

May Yahowah bless you and guard you. May He make His face shine upon you and be gracious to you. May He lift His face toward you and give you shalom (Bamidbar 6:24-26).

Blessing for Children

Spoken by parents over each child.

[Child's name], you were given to us by Yahowah. We do not own you — we steward you. Our greatest calling as your parents is to teach you the Torah, to speak Yahowah's name to you clearly, and to model what it looks like to walk with the living God. May His covenant be yours by conviction, not only by birth.

May Yahowah bless you and guard you. May He make His face shine upon you and be gracious to you. May He lift His face toward you and give you shalom.

יְבָרַךְ יְהוָה וְיִשְׁמְרֶךָ

Y'varechcha Yahowah v'yishm'recha.

Yahowah bless you and guard you.

Bamidbar 6:24 — This is the PeShaT basis for all covenant blessing. Yahowah gave Moshe these exact words to place His name upon Yisrael (v.27).

Section Eleven

Praying for the Sick

Brought before the One who called Himself 'Yahowah who heals you' — Shemot 15:26.

כִּי אֲנִי יְהוָה רֹפֵאֶךָ

Ki ani Yahowah rof'echa.

For I am Yahowah who heals you.

Shemot 15:26 — PeShaT: Yahowah made this declaration about Himself. Healing is part of His identity, not merely a possibility He entertains.

Yahowah our God, You are Yahowah who heals. You declared it. We come before You now on behalf of [name], who is suffering and in need of Your mercy.

We do not command You. We come as Moshe came — simply: 'Please, God, please heal her!' (Bamidbar 12:13). That is enough. That is what we say.

Look upon [name] with compassion. Strengthen what is weakened. Restore what is broken. Give wisdom to those providing care. And in the middle of this trial, let Your presence be known in a way that deepens trust in You. If it is Your will to heal, we receive that healing with gratitude. If it is Your will to walk with [name] through suffering, walk closely. Your ways are fair (Yechezkel 18:25). We trust You even when we do not understand.

All: Yahowah, You hear. Yahowah, You heal. Yahowah, You are near to all who call on You in truth.

After Tehillim 145:18

Section Twelve

Prayers for Torah Reading and Closing

■ **TRADITION NOTE:** *The Torah blessings (brachot) recited before and after aliyot in rabbinic synagogue practice — including the formula 'Who has chosen us from all peoples and given us His Torah' (asher bachar banu) — are rabbinic compositions. They are not prescribed in the Written Torah. The prayers below are built directly on the plain text of the Tanakh.*

Before Opening the Torah

גַּל-עֵינַי וְאַבִּיטָה נִפְלְאוֹת מִתּוֹרַתְךָ

Gal einai v'abitah niflaot miToratecha.

Open my eyes that I may behold wondrous things from Your Torah.

Tehillim 119:18

Leader: We are about to read from the Torah of Yahowah our God.

All: Blessed is Yahowah who gave us Torah — the path of life and the way of the covenant.

Yahowah, open our ears to hear what You are saying in Your own words. Let no tradition stand between us and the plain meaning of the text. Let no assumption blind us to what is written. We approach this reading not to confirm what we already believe — but to receive what You have said. Teach us through Your Torah. Let it be a lamp to our feet and a light to our path (Tehillim 119:105).

After Closing the Torah

זֹאת הַתּוֹרָה אֲשֶׁר-שָׂם מֹשֶׁה לְפָנַי בְּנֵי יִשְׂרָאֵל

V'zot haTorah asher-sam Moshe lifnei v'nei Yisrael.

And this is the Torah that Moshe placed before the children of Yisrael.

Devarim 4:44

Leader: We have heard the words of Yahowah.

All: May we walk in them. May we teach them to our children. May they not depart from our mouths or from our hearts.

Yahowah, seal what we have heard. Do not let it become mere information — let it become transformation. We do not walk away from this Torah unchanged. Let the words we have received become the walk we take.

Section Thirteen

Weddings — Covenant of Marriage

Marriage in Torah is a covenant. Yahowah made the institution in Bereshit 2. The ceremony below is grounded in the plain teaching of Torah.

עַל-כֵּן יַעֲזֹב-אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ

Al-ken ya'azav-ish et-aviv v'et-imo v'davak b'ishto.

Therefore a man shall leave his father and his mother and hold fast to his wife.

Bereshit 2:24 — PeShaT: Yahowah established the pattern of marriage at creation. It is a leaving and a cleaving — a departure from family of origin and a new covenant union.

■ **TRADITION NOTE:** *The traditional Jewish wedding ceremony — including the chuppah structure, the seven blessings (sheva brachot), the breaking of the glass, and the ketubah as currently structured — are all rabbinic developments with no Written Torah basis for their specific forms. The Torah requires witnesses to a covenant transaction (Devarim 19:15 principle) and the consent and commitment of the parties. The elements below are grounded in that plain foundation.*

Opening Words

We gather today in the presence of Yahowah, who made man and woman, who saw that it was not good for man to be alone, and who fashioned the first marriage. What we witness today is a covenant instituted by Yahowah from the beginning. [Groom's name] and [Bride's name] come to make covenant before Yahowah and before these witnesses — not as two individuals managing a relationship, but as two people choosing to become one.

The Covenant Vows

The groom speaks first:

I, [Groom's name], take you, [Bride's name], as my wife — in covenant before Yahowah and before these witnesses. I will love

you, provide for you, honor you, and walk with you in His Torah for all the days of our lives. I speak this with intention, with clarity, and with Yahowah as my witness.

The bride speaks:

I, [Bride's name], receive you, [Groom's name], as my husband — in covenant before Yahowah and before these witnesses. I will walk beside you, honor the covenant we are making, and build with you a household that lifts the name of Yahowah. This is my word, spoken freely before God and man.

Blessing Over the Couple

Yahowah our God, You are the One who made them — and You are the One who joins them. Bless this covenant. Let it be a covenant of faithfulness, growth, laughter, and perseverance. Build in them the patience and humility it takes to grow old together well. Let their household be a place where Torah is taught, where Yahowah's name is honored, and where the next generation learns what it looks like to walk with the living God.

בְּרַכָּךָ יְהוָה וַיִּשְׁמְרֶךָ יְיָר יְהוָה פָּנָיו אֵלֶיךָ

Y'varechcha Yahowah v'yishm'recha. Ya'er Yahowah panav elecha.

May Yahowah bless you and keep you. May Yahowah make His face shine upon you.

Bamidbar 6:24-25

Section Fourteen

Naming a Child and Renaming Those Entering the Covenant

Names in Torah carry meaning and identity. The naming of a child and the renaming of covenant entrants both have clear PeShaT precedent in the Written Torah.

PeShaT basis for naming and renaming: Yahowah renamed Avram to Avraham (Bereshit 17:5), Sarai to Sarah (Bereshit 17:15), and Yaakov to Yisrael (Bereshit 32:29; 35:10). Names mark covenant identity and calling. The practice of giving covenant names is rooted in the text of Torah itself.

■ TRADITION NOTE: *The specific Jewish naming ceremonies for boys (brit milah) and girls (simchat bat / zaved habat) as practiced in rabbinic tradition are structured rituals without Written Torah prescription for their exact form. Berit milah on the eighth day is a Torah command (Bereshit 17:12; Vayikra 12:3). The ceremony surrounding it is traditional. The prayers below address naming as a covenantal act grounded in plain Torah precedent.*

Naming a Newborn Child

Yahowah our God, You knit together [Child's name] in the womb. You knew [him/her] before birth. Every day ordained for [him/her] was written in Your book before one of them came to pass (Tehillim 139:16). We receive this child as a trust — not as our possession, but as Yours.

We give [him/her] the name [Child's name] — meaning [meaning of the name]. May this name speak something true over [his/her] life: of identity, of calling, and of covenant. May [Child's name] grow to know Yahowah personally and walk in Torah by conviction, not only by upbringing.

We covenant before Yahowah today to raise [Child's name] in the Torah — to teach it when we sit and when we walk, when we lie down and when we rise up (Devarim 6:7). Yahowah, give us the wisdom and faithfulness to carry that responsibility well.

Renaming Those Entering the Covenant

For those entering the covenant of Yahowah with Yisrael and receiving a covenant name.

Just as Yahowah renamed Avram and Sarai as covenant identity was being established, entering the covenant of Yahowah and Yisrael marks a new beginning — a re-orientation of identity around the name and ways of Yahowah.

[Person's previous name], today you have chosen to walk in the covenant of Yahowah with the people of Yisrael. From this day, you will be known among us as [Covenant Name] — meaning [meaning]. You are not converting to a religion — you are entering a covenant. Yahowah is your God. Yisrael is your people. Torah is your path.

All: We receive you, [Covenant Name], as one of our own. Walk with us. Keep Shabbat with us. Observe the Moadim with us. May Yahowah's name be great in your life.

Section Fifteen

Funerals — Standing at the Threshold

Death is real. Torah does not pretend otherwise. These words anchor grief to what Yahowah has actually said.

יְהוָה נָתַן וַיְהוָה לָקַח יְהִי שֵׁם יְהוָה מְבֹרָךְ

Yahowah natan v'Yahowah lakach, y'hi shem Yahowah m'vorach.

Yahowah gave and Yahowah has taken. May the name of Yahowah be blessed.

Iyov 1:21 — Iyov's words in the face of devastating loss. They are honest and they are Torah.

■ **TRADITION NOTE:** *The formal structure of the Jewish mourning period — shiva (seven days), shloshim (thirty days), kaddish recitation for eleven months — is rabbinic tradition, not Written Torah. The Written Torah instructs mourning (Devarim 34:8 describes thirty days of mourning for Moshe) but does not prescribe the detailed mourning calendar of later tradition. The Mourner's Kaddish in particular is a rabbinic Aramaic prayer that does not mention death or mourning at all — its theological content is praise of Yahowah, which is entirely appropriate, but its specific form and mourning association are tradition.*

We gather today around the death of [Name]. We do not pretend this is easy. Death is the final enemy. Grief is honest and right. We stand here with one another and with Yahowah, and we speak truthfully.

[Name] lived. [He/She] breathed Yahowah's breath. [He/She] was known — by Yahowah before birth, and by us in life. We grieve not because there is no hope, but because we loved someone real, and they are no longer here.

Yahowah our God, You alone know what lies beyond the threshold of death. You made the dust and receive it back. We release [Name] to You — not because we have all the answers, but because You are the only One who does. To those who mourn: Yahowah is close to the brokenhearted and saves those who are crushed in spirit (Tehillim 34:19). You are not alone.

קָרוֹב יְהוָה לְנִשְׁפָּרֵי-לֵב

Karov Yahowah l'nishb'rei-lev.

Yahowah is near to the brokenhearted.

Tehillim 34:19

All: Yahowah gave. Yahowah has taken. May the name of Yahowah be blessed in life and in death, now and forever.

Section Sixteen

Prayers for Protection

יהוה אורי וישעי ממי אירא

Yahowah ori v'yish'i — mimi ira?

Yahowah is my light and my salvation — whom shall I fear?

Tehillim 27:1

Yahowah, You are my shield. You are the One who goes before and behind — who covers and surrounds. I do not ask You to protect me because I deserve it. I ask because You have said You are a shelter for those who take refuge in You (Tehillim 91:2).

Guard this household, Yahowah. Guard those who go out and those who remain. Guard us from the threats we see and from the ones we do not. You neither slumber nor sleep — be the watcher through this day and night.

We place ourselves under Your name — Yahowah. No other covering is sufficient. No other name holds authority over what You have made.

שם יהוה מגדל-עז בו-יָרוּץ צַדִּיק וְנִשְׁגָּב

Shem Yahowah migdal oz, bo-yarutz tzaddik v'nisgav.

The name of Yahowah is a strong tower. The righteous run into it and are safe.

Mishlei 18:10

Section Seventeen

Prayers for Deliverance

מִן-הַמְצַר קָרָאתִי יְהוָה עֲנֵנִי בְּמַרְחֵב יְהוָה

Min-hametzar karati Yah, anani vammerchav Yah.

Out of the narrow place I called to Yah — He answered me in the wide open place.

Tehillim 118:5

Yahowah, I am in the narrow place. I cannot see the way forward. The pressure is real. The circumstance is heavy. I bring it to You — not because You did not already know, but because You told us to call.

You are the God who parts the sea — not the God who watches the drowning and explains why it must happen. You made a path through the sea for Yisrael when there was no exit. I come before You now as one who has nowhere else to turn and no other name to call.

Yahowah, deliver [me / us / name]. Open the way that only You can open. And when You do — let Your name be the one that gets the honor. We will tell others what You did.

יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם

Yahowah oz l'amo yiten, Yahowah y'varech et-amo vashalom.

Yahowah will give strength to His people. Yahowah will bless His people with shalom.

Tehillim 29:11

Section Eighteen

Prayers for Safe Travels

Recited before departing on a journey.

■ **TRADITION NOTE:** *The Tefilat HaDerech (Traveler's Prayer) is a rabbinic composition first found in the Talmud (Berakhot 29b-30a). Its content — asking Yahowah for safe travel — is consistent with the Tanakh, but its specific formula is tradition. The prayer below is drawn directly from plain Tanakh texts.*

יְהוָה יִשְׁמֹר-צֵאתְךָ וּבֹאֲךָ מֵעַתָּה וְעַד-עוֹלָם

Yahowah yishmor-tzetcha uvo'echa mei'atah v'ad olam.

Yahowah will guard your going out and your coming in, from this time forth and forever.

Tehillim 121:8 — PeShaT basis for travel blessing.

Yahowah our God, we are about to travel. Every mile of this journey is under Your sight — no road is hidden from You, no distance is beyond Your reach. You are already where we are going.

Guard those who travel now. Keep [name/s] alert and safe. Watch over the road, the vehicle, and every decision made along the way. Let them arrive where they are going in safety and in health, with Your name on their lips. Bring them home.

All: Yahowah, guard our going out and our coming in, now and forevermore.

Section Nineteen

Prayers for a Productive Day at Work

Work is honorable. Yahowah worked six days before He rested. These prayers sanctify daily labor within the covenant.

וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָהוּ

Uma'asei yadeinu, konnenehu.

And the work of our hands — establish it.

Tehillim 90:17 — Moshe's prayer. The PeShaT: asking Yahowah to make the work of human hands lasting and meaningful.

Yahowah my God, I am going to work today. This work is a gift You have given me to do. You designed human beings to be productive — to build, to create, to serve, and to solve. I receive this day's work as an expression of the image You placed in me (Bereshit 1:27-28).

Give me clarity today. Give me focus. Where there are decisions to make, give me wisdom from Your Torah — not just human cleverness. Where there are people to deal with, give me patience and honesty. Let my conduct at work reflect what it looks like to walk with Yahowah.

Guard me from cutting corners, from dishonesty, from looking at another person's success with envy. Let my portion be my portion — and let me receive it with gratitude. When this day's work is finished, let me lay it down without guilt and return to You in rest. Bless the work of my hands, Yahowah. Let what I build last. Let Your name be honored in how I work today.

Section Twenty

Entering the Land of Yisrael

For those setting foot in Eretz Yisrael — as a pilgrim, a returning son or daughter, or one making aliyah.

כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ אֶל-אֶרֶץ טוֹבָה

Ki Yahowah Elohecha mevi'acha el-eretz tovah.

For Yahowah your God is bringing you into a good land.

Devarim 8:7 — PeShaT: The land is good, specific, and given by Yahowah to Yisrael as a covenant inheritance. This is not metaphor.

Yahowah, I am standing on the land You promised. You did not give this land as an idea — You gave it as a physical, geographical, historical reality. You promised it to Avraham, to Yitzchak, to Yaakov, and to their descendants. And it is still here.

The land has been fought over, occupied, exiled from, mourned over, and returned to — and through all of it, Your word about it has not changed. You said it was Yours, and You gave it to Yisrael as an inheritance. I receive this ground with humility and with reverence.

Yahowah, restore Yisrael to this land in fullness. Gather the scattered. Reunite the broken. Let the people of the covenant return — not as tourists of identity, but as the sons and daughters of Avraham who walk in Torah and lift the name of Yahowah. Every promise You made about this land, You have kept. Every promise still outstanding, You will keep.

שְׁאַלְוּ שְׁלוֹם יְרוּשָׁלַם יִשְׁלִי אֶהְבִּיךָ

Sha'alu sh'lom Yerushalayim, yishlayu ohavayich.

Pray for the shalom of Jerusalem. May those who love you be at peace.

Tehillim 122:6

Section Twenty-One

General Prayers and Blessings

A Prayer of Gratitude

הודו ליהוה כי-טוב כי לעולם חסדו

Hodu laYahowah ki-tov, ki l'olam chasdo.

Give thanks to Yahowah for He is good, for His lovingkindness endures forever.

Tehillim 118:1

Yahowah, You are good — not merely capable, not merely powerful, but good. Your lovingkindness runs through every generation of those who fear You. Today I name what You have done and offer it back to You as gratitude. [Pause to name specific blessings.] You did not have to — and yet You did. Thank You.

A Prayer for Wisdom

Yahowah, I need wisdom that is beyond what I can manufacture from experience. Your Torah is the beginning of wisdom — not a supplement to human cleverness, but the foundation of it. Open my understanding to what You have already said. Let Your instruction be the framework through which I see this situation clearly. I am not asking for a new word — I am asking for eyes to understand the word You have already given.

A Prayer When Discouraged

למה תשתוּחַחִי נַפְשִׁי וְתִהְיֶה עָלַי

Lamah tishtochachi nafshi vatehemi alai?

Why are you cast down, O my soul? Why are you in turmoil within me?

Tehillim 42:6 — The psalmist was honest about darkness. So can we be.

Yahowah, I am discouraged. The path is harder than I expected. The progress is slower than I hoped. I am tired in a way that sleep does not fully fix. I bring this to You without dressing it up — because You are the God who sees, and pretending before You helps no one.

Be near to me today. Not with explanations — just with presence. Let me feel the reality that You have not abandoned the covenant, that You have not abandoned me, and that the work You began is still Your work. I will wait for You, Yahowah. You are my help and my God.

A Prayer of Dedication

Yahowah, we dedicate [this home / this ministry / this work / this season] to You. What we build is not ours — it is Yours, and we want it to serve Your purposes. Let Tikkun HaPeretz — the repair of the breach — begin in us before it extends through us. Let what we teach be what You have said. Let who we are in private be consistent with what we say in public. And let Your name — Yahowah — be the only name we exalt.

The Priestly Blessing — Birkat Kohanim

Spoken over any person, household, or congregation — drawn directly from Bamidbar 6:24-26.

PeShaT: This is the verbatim blessing Yahowah commanded Moshe to give Aharon and his sons to speak over Yisrael. Verse 27 states: 'So they shall put My name on the children of Yisrael, and I will bless them.' The blessing itself carries Yahowah's name and His promise.

■ **TRADITION NOTE:** *In rabbinic practice, the Birkat Kohanim is recited by kohanim (priests) in the synagogue, typically on Yom Tov. The duchan (priestly platform), the specific hand gesture (priestly blessing gesture), and the congregational response are traditional elaborations. The blessing itself is verbatim Torah.*

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ

Y'varechcha Yahowah v'yishm'recha.

May Yahowah bless you and guard you.

יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ

Ya'er Yahowah panav elecha v'ichuneka.

May Yahowah make His face shine upon you and be gracious to you.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיַּשֵּׂם לְךָ שָׁלוֹם

Yisa Yahowah panav elecha v'yasem l'cha shalom.

May Yahowah lift His face toward you and grant you shalom.

Bamidbar 6:24-26

יהוה

*His name endures forever.
His remembrance, to all generations.*

Tikkun HaPeretz Ministry

Yahel Ezra & Sarah Naviah

tikkunhaperetz.com | Servants of Yahowah

Tehillim 135:13