
סדור

לב שלם

Siddur

Lev Shalem

לשבת ויום טוב

FOR SHABBAT
& FESTIVALS

Siddur Lev Shalem for Shabbat and Festivals
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Ashrei

Joyous are they who dwell in Your house;
they shall praise You forever.

*Joyous the people who are so favored;
joyous the people whose God is ADONAI.*

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised,
though Your greatness is unfathomable.

One generation praises Your works to another, telling of Your mighty deeds.

I would speak of Your majestic glory and of Your wondrous acts.

Generations speak of Your awe-inspiring deeds; I, too, shall recount Your greatness.

They recount Your great goodness, and sing of Your righteousness.

ADONAI is merciful and compassionate, patient, and abounding in love.

ADONAI is good to all, and God's mercy embraces all of creation.

All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty and tell of Your might,
*proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.*

Your sovereignty is eternal; Your dominion endures in every generation.

ADONAI supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You,
and You provide them nourishment in its proper time.

Opening Your hand, You satisfy with contentment all that lives.

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

*ADONAI watches over all who love the Holy One,
but will destroy all the wicked.*

► My mouth shall utter praise of ADONAI.

May all that is mortal praise God's name forever and ever.

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֶלָה.
אֲשֶׁרִי הָעַם שְׂפָכָה לָךְ, אֲשֶׁרִי הָעַם שִׁיהוּה אֱלֹהֶיךָ.
תְּהִלָּה לְדוֹד
אֲרוֹמָמְךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.
בְּכָל־יוֹם אֲבָרְכָךָ, וְאֶהְלֶלְךָ שְׁמֶךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֶׂיךָ, וּגְבוּרֹתֶיךָ יִגְדֹּדוּ.
הֵדָר כְּבוֹד הוֹדֶךָ, וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעֻזּוֹ נִזְרָאוֹתֶיךָ יֵאמְרוּ, וּגְדֻלְתְּךָ אֲסַפְּרָנָה.
זָכֹר רַב טוֹבְךָ יִבְיַעֲנִי, וְצִדִּיקְתְּךָ יִרְפָּנִי.
חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אֲפִים וּגְדֻלַּחֲסֵד.
טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.
יִזְדוֹק יְהוָה כָּל־מַעֲשָׂיךָ, וְחִסְדֶּיךָ יִבְרָכֶנָּה.
כְּבוֹד מְלֻכוֹתֶיךָ יֵאמְרוּ, וּגְבוּרֹתֶיךָ יִדְבָּרוּ.
לְהוֹדִיעַ לְבָנֵי הָאָדָם גְּבוּרֹתֶיךָ, וְכְבוֹד הֵדָר מְלֻכוֹתֶיךָ.
מְלֻכוֹתֶיךָ מְלֻכוֹת כָּל־עַלְמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדָר.
סוֹמֵךְ יְהוָה לְכָל־הַנִּפְלָאִים, וְזוֹקֵף לְכָל־הַכּוֹפְּנִים.
עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.
פּוֹתֵחַ אֶת־יָדְךָ, וּמַשְׁפִּיעַ לְכָל־חַי רִצּוֹן.
צִדִּיק יְהוָה בְּכָל־דִּרְכָּיו, וְחִסֵּד בְּכָל־מַעֲשָׂיו.
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.
רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וְיוֹשִׁיעֵם.
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֵת כָּל־הַרְשָׁעִים יִשְׁמִיד.
◀ תְּהִלַּת יְהוָה יִדְבַּר־פִּי,
וְיִבְרַךְ כָּל־בָּשָׂר שֵׁם קֹדְשׁוֹ לְעוֹלָם וָעֶד.

תהלים קמה

וְאֵנַחְנוּ נִבְרָךְ יְהוָה, מֵעַתָּה וְעַד עוֹלָם. הַלְלוּיָהּ.

ASHREI. Every afternoon service begins with Ashrei, the main body of which is Psalm 145, an alphabetical acrostic. It is preceded by two verses, each beginning with the word *ashrei* (Psalms 84:5 and 144:15), whence the prayer derives its name. The first verse notes that we are sitting in God's house, while the second acknowledges the community with whom we pray. Similarly, a verse is added at the end (Psalm 115:18), emphasizing that the moment of prayer is now.

PSALM 145 itself contains many themes common to Jewish prayer. Like many psalms, it describes God's caring relationship to human beings; "Adonai supports all who falter, and lifts up all who are bent down." The ancient rabbis were especially taken with the line "Opening Your hand, You satisfy with contentment all that lives," understanding it as expressing thankfulness to God for spiritual and physical sustenance. Because of its themes and because, as an acrostic, it was easy to memorize, it became the most oft-recited psalm. It is recited liturgically three times daily.

JOYOUS אֲשֶׁרִי. The Hebrew word has many shades of

meaning and therefore translations differ: happy or joyous, contented, blessed.

YOUR SOVEREIGNTY מְלֻכוֹתֶיךָ. The verses preceding and following this one define the meaning of God's sovereignty: God's love for all of God's creations and God's care for the most vulnerable in society.

Entering Prayer

Yes, prayer is a problem, but it is also the answer. It helps me to overcome a basic hurdle—to believe that I am not alone in the world. It impels me to find a way to integrate the rational knowledge upon which my life is based with the deeper “knowledge”—in the biblical sense of intimate experience—that there is a dimension beyond all this and that I have been granted the ability and the privilege of addressing myself to God... Prayer is also an answer because it helps me to become more fully human, to find the correct paths in life, to make my deeds meaningful, and to connect myself with the living force of God that infuses the universe.

There is a difference between the physical functioning of one who, through exercise and correct diet, keeps one's body in good condition and one who neglects it. There is a difference between one who nourishes and exercises the soul and one who neglects it. Prayer is the exercise and nourishment of the spirit. We neglect it at the peril of neglecting that aspect of life that is most uniquely human.

Prayer is a problem when we have certain simplistic expectations of it, but when we can formulate a belief in God that is neither naïve nor contradictory to the evidence of our minds and the faith of our souls, it becomes the answer.

—REUVEN HAMMER

Hatzi Kaddish

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel.

And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed,

b'rikh hu, is truly [*between Rosh Hashanah and Yom Kippur we add: far*] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: *Amen*.

חצי קדיש

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעָגְלָא וּבְזִמָּן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעָלְמָא מִן כָּל־

[*between Rosh Hashanah and Yom Kippur we substitute: מְכַל־*]

בְּרַכְתָּא וְשִׁירְתָּא וְתַשְׁבְּחַתָּא וְנִחְמַתָּא דְּאִמְרִין בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

The Weekday Minhah Amidah

Holy Quiet

Quietly you utter
the word “quiet”
and already you have
marred
the quiet.

I was in a holy quiet
only once.

Once—
Once I had an orchard—
apples, pears, cherries,
plums,
and at the fringes, by the
fences,
raspberries, gooseberries,
currants,
and all kinds of flowers.

Summer dusk. Alone in my
orchard.

A moment, an eternity:
the owl held back its
poo-hoo,
the cuckoo forgot its
cuckoo—
a wild berry by the path in
the weeds
fixed in its gaze.

And I—
quiet multiplied by
quiet—
did not interrupt my quiet
prayer
with even a quiver
when the Shekhinah
kissed a leaf down from a
pear tree,
carried it away,
and let it fall onto the
brook
at the orchard’s edge.

—MALKA HEIFETZ
TUSSMAN
(translated by Marcia Falk)

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. Before the Amidah begins, it is customary to take three steps forward, as we approach God's presence. (If there is no room, we step backward first.) The sign ℓ indicates the places to bow. The Amidah concludes on page 299.

[*Leader:* As I proclaim the name ADONAI, give glory to our God.]
ADONAI, open my lips that my mouth may speak Your praise.

Three Introductory B'rakhot

OUR ANCESTORS

With Patriarchs:

ℓ *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring a
redeemer to their children’s
children for the sake of
divine honor.

Between Rosh Hashanah and Yom Kippur we add:

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.

With Patriarchs and Matriarchs:

ℓ *Barukh atah ADONAI,*
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring a
redeemer to their children’s
children for the sake of
divine honor.

תפילת העמידה למנחה לחול

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. Before the Amidah begins, it is customary to take three steps forward, as we approach God's presence. (If there is no room, we step backward first.) The sign ℓ indicates the places to bow. The Amidah concludes on page 299.

[*Leader:* כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדְל לַאֲלֹהֵינוּ.]
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ.

With Patriarchs and Matriarchs:

ℓ בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רֵבְקָה,
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסִדֵי אֲבוֹת,
[וְאִמָּהוֹת], וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה.

Between Rosh Hashanah and Yom Kippur we add:

זְכָרֵנוּ לְחַיִּים, מֶלֶךְ חַיָּץ בְּחַיִּים,
וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

With Patriarchs:

ℓ בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסִדֵי אֲבוֹת, וּמְבִיא
גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה.

AMIDAH. The Amidah, literally “the prayer said while standing,” is the moment of personal meditation; it is also known as the “Silent Prayer.” Whether on Shabbat and festivals or on weekdays, it always begins with three introductory *b'rakhot* and ends with three concluding *b'rakhot*. The weekday Amidah contains thirteen intermediate *b'rakhot*, prayers of personal and national concern. (On Shabbat and festivals, these are omitted and a single *b'rakhah* expressing the themes of the day is substituted.) Originally there were twelve intermediate *b'rakhot*, bringing the total number of *b'rakhot* to eighteen, whence the alternate name of the Amidah, *Shemoneh Esrei*—meaning “eighteen.”

THE THREE INTRODUCTORY B'RAKHOT. The first three blessings of the Amidah may be understood as enunciating a temporal progression. We begin by locating ourselves within a received faith: we are the descendants of generations of Jews who carved a spiri-

tual path that we have inherited. In the second *b'rakhah* we express our consciousness of the life-affirming gifts that we receive daily from God—even the dead are not forgotten in God’s care. Finally, we understand that we are on a path—that our lives may come to reflect the nature of the God who created us all, that we may find a measure of holiness in how we act, in the way we enter the world, and in how we relate to all that we meet. The past is with us, God is with us in this present moment of the consciousness of life, and we aspire to add our own voice to the world’s ongoing spiritual song.

Siddur Lev Shalem for Shabbat and Festivals
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Sovereign

Psalm 24: Shiggaion of Abraham Which He Sang unto the Lord

O incognito god, anonymous lord,
with what name shall I call you? Where shall I discover the syllable, the mystic word that shall evoke you from eternity?
Is that sweet sound a heart makes, clocking life, your appellation? Is the noise of thunder it? Is it the hush of peace, the sound of strife?
I have no title for your glorious throne,
And for your presence not a golden word—
Only that wanting you, by that alone
I do evoke you, knowing I am heard.

—A. M. KLEIN

You Sustain the Living

As I was wandering with my unhappy thoughts,
I looked and saw that I had come into a sunny place
familiar and yet strange.
“Where am I?” I asked a stranger. “Paradise.”
“Can this be Paradise?” I asked surprised,
for there were motor-cars and factories.
“It is,” he answered. “This is the sun that shone on Adam once;
the very wind that blew upon him, too.”

—CHARLES REZNIKOFF

With Patriarchs:

You are the sovereign
who helps and saves
and shields.

פ *Barukh atah ADONAI*,
Shield of Abraham.

GOD’S SAVING CARE

You are ever mighty, ADONAI—
You give life to the dead—
great is Your saving power:

From Sh'mini Atzeret until Pesah:

You cause the wind to blow and the rain to fall,

[From Pesah until Sh'mini Atzeret, some add:

You cause the dew to fall,]

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

Between Rosh Hashanah and Yom Kippur we add:

Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

With Patriarchs and Matriarchs:

You are the sovereign
who helps and guards,
saves and shields.

פ *Barukh atah ADONAI*,
Shield of Abraham and
Guardian of Sarah.

With Patriarchs and Matriarchs:

פ *מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.*
פ *בְּרוּךְ אַתָּה יְהוָה,*
פ *מֶגֶן אַבְרָהָם.*
פ *מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.*
פ *בְּרוּךְ אַתָּה יְהוָה,*
פ *מֶגֶן אַבְרָהָם וּפּוֹקֵד שָׂרָה.*

With Patriarchs:

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנִי, מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

From Sh'mini Atzeret until Pesah: **מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,**
[From Pesah until Sh'mini Atzeret, some add:

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ,
מֶלֶךְ יִמִּית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

Between Rosh Hashanah and Yom Kippur we add:

מִי כְמוֹךָ אֵל הֶרְחָמִים, זֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֹאמֵן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

SHIELD OF ABRAHAM מֶגֶן אַבְרָהָם. After Genesis 15:1.

GUARDIAN OF SARAH פּוֹקֵד שָׂרָה. Or “the one who remembered Sarah” (after Genesis 21:1).

YOU CAUSE THE WIND TO BLOW מְשִׁיב הָרוּחַ. The timing of the prayer for rain reflects the needs of the Land of Israel, where rain falls only in the winter months.

SUPPORT THE FALLING סוֹמֵךְ נוֹפְלִים. The ancient rabbis called this paragraph *Gevurot*, meaning “God’s triumphs.” The central phrases of this paragraph—“You support the falling, heal the sick, loosen the chains of the bound”—are taken from Psalm 146. This notion of God’s saving care is then expanded to include a larger notion of salvation, including the ideas of messianic deliverance and God’s care for the dead.

Holiness

“Holy are You, holy is Your name, and holy ones praise You each day!” Holiness for us is the perfect blending of love and awe. It is a knowing that we stand before the greatest of all terrors, and yet a knowing that causes us to flow with kindness and compassion, with love for all creatures and the One who is their life.

—ARTHUR GREEN

HOLINESS

The Kedushah is recited only with a minyan. When the Amidah is recited silently, we continue with the last paragraph on this page.

THE KEDUSHAH

We hallow Your name in this world as it is hallowed in the high heavens, as Your prophet Isaiah described: Each cried out to the other:

“Holy, holy, holy is ADONAI Tz’va·ot, the whole world is filled with God’s glory!”

Kadosh, kadosh, kadosh Adonai Tz’va-ot, m’lo khol ha-aretz k’vodo.

Others respond with praise:

“Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

As the psalmist sang:

ADONAI will reign forever; your God, O Zion,
from generation to generation. Halleluyah!

Yimlokh Adonai l’olam, elohayikh tziyon l’dor vador, hal’luyah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness.

Your praise will never leave our lips,
for You are God and Sovereign, great and holy.

Barukh atah ADONAI, the Holy God.

*Between Rosh Hashanah and Yom Kippur we substitute:
Barukh atah ADONAI*, the Holy Sovereign.

*Following the Kedushah, we continue with the Fourth B'rakhah
("Knowledge") at the top of the next page.*

*When the Amidah is recited silently and the Kedushah is not recited,
we recite the following paragraph:*

Holy are You and holy is Your name;
holy ones praise You each day.
Barukh atah ADONAI, the Holy God.

*Between Rosh Hashanah and Yom Kippur we substitute:
Barukh atah ADONAI*, the Holy Sovereign.

The Kedushah is recited only with a minyan. When the Amidah is recited silently, we continue with the last paragraph on this page.

נְקִדָּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמִי מְרוֹם,
בְּפָתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

וּבִדְבָרֵי קְדֻשָּׁךְ פָּתוּב לֵאמֹר:
יְמִלֵךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הִלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּךְ,
וּלְנִצָּח נִצְחִים קְדֻשָּׁתְךָ נִקְדִּישׁ.
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

*Following the Kedushah, we continue with the Fourth B'rakhah
(אתָּה חֹנֵן) at the top of the next page.*

*When the Amidah is recited silently and the Kedushah is not recited,
we recite the following paragraph:*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקָדוֹשִׁים בְּכָל־יּוֹם יְהִלְלוּךָ סְלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקָּדוֹשׁ.

THE KEDUSHAH. The Kedushah of the weekday Amidah is the shortest form of this prayer. It is essentially composed of three biblical verses. The first (“holy, holy, holy”) is Isaiah’s vision of the heavens opening up and of his seeing and hearing the angelic chorus surrounding the heavenly throne (6:3). The second (“praised is Adonai’s glory”) is similarly derived from Ezekiel’s vision of heavenly beings (3:12). The final verse (“Adonai will reign...”) is an affirmation of God’s sovereignty, always and ever (Psalm 146:10).

B'rakhot of Request

KNOWLEDGE

The Ḥasidic master Isaac Meir of Gur taught: Of all the *b'rakhot* of request, only this one begins with “You” rather than with the verb expressing the request. We thus begin the prayers of request by creating a space, a space that is open to a mysterious You, a space that acknowledges our own lack of understanding, which makes us realize that we have to seek understanding.

In the name of the Baal Shem Tov it is said: What is knowledge? It is the constant awareness that God dwells within you. —YEHUDAH ARYEH LEV OF GUR

What is the understanding for which we pray? It is a prayer for empathy: an understanding of the other.

—based on ELIJAH DE VIDAS

What is wisdom? It is the increasing knowledge of the world, for the more you know of the world the more you will come to love God.

—based on MAIMONIDES

REPENTANCE

Every day a voice goes out from the Temple Mount: Return, O My wayward children!

—based on THE MIDRASH

FORGIVENESS

In asking for forgiveness, we first of all address God as parent, that is as creator, for what we seek is to return to our true being, our origin, to be who we truly need to be. This is the meaning of *t'shuvah*, return.

REDEMPTION

God is called Redeemer, in the present tense, for redemption is always present.

—JACOB EMDEN

First Cycle of B'rakhot of Request: Personal Transformation

KNOWLEDGE

You graciously endow human beings with knowledge, and You teach understanding to humanity.

May You grace us with knowledge, understanding, and wisdom.

Barukh atah ADONAI, who bestows knowledge.

REPENTANCE

Return us, *Avinu*, to Your teaching, and bring us closer, *Malkeinu*, to Your service—that we may truly turn and face You.

Barukh atah ADONAI, who desires our return.

FORGIVENESS

Forgive us, *Avinu*, our Creator, for we have sinned; pardon us, *Malkeinu*, our Sovereign, for we have transgressed—

for Your nature is to forgive and pardon.

Barukh atah ADONAI, who is called gracious and is exceedingly forgiving.

REDEMPTION

Look upon our suffering and take up our cause; redeem us soon for the sake of Your name—for surely You are a mighty redeemer.

Barukh atah ADONAI, Redeemer of Israel.

אַתָּה חוֹנֵן לְאָדָם דַּעַת,
וּמְלִמֵּד לְאָנוּשׁ בִּינָה.
חַנּוּנוֹ מֵאַתָּתְךָ דַּעַת בִּינָה וְהַשְׂכִּיל.
בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

הַשִּׁיבֵנו אֲבִינוּ לְתוֹרָתְךָ,
וְקַרְבֵּנוּ מִלְּפָנֶיךָ לַעֲבוֹדָתְךָ.
וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֶה בְּתַשׁוּבָה.

סֵלַח לָנוּ, אֲבִינוּ, כִּי חָטָאנוּ,
מִחַל לָנוּ מִלְּפָנֶיךָ, כִּי פָשַׁעְנוּ.
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, חַנוּן הַמִּרְבֶּה לְסִלָּח.

רְאֵה נָא בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ,
וּגְאֻלָּנוּ מִהֶרָה לְמַעַן שְׁמִיךָ.
כִּי גּוֹאֵל חֵזֶק אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.

YOU GRACIOUSLY ENDOW
HUMAN BEINGS WITH
KNOWLEDGE חוֹנֵן
אַתָּה חוֹנֵן לְאָדָם דַּעַת
לְאָדָם דַּעַת. Human con-
sciousness and knowledge
differentiate us from the
rest of creation. Many have
seen these human qualities
as the expression of the
image of God in us.

RETURN US הַשִּׁיבֵנו. Our
desire and ability to
“return” to the path that
God has set for us is not
limited to the High Holy
Days. We can “turn” every
day of our lives.

FORGIVE US סֵלַח לָנוּ. Some
strike their chests, indicat-
ing regret, when reciting
the words *hatanu* (“we
have sinned”) and *fashanu*
 (“we have transgressed”).

AVINU...MALKEINU
אֲבִינוּ...מִלְּפָנֶיךָ
Literally, “father”
(meaning “creator”)
and “sovereign.” These
words are well known from
prayers asking for forgive-

ness. The image of God as “father” represents relatedness
and closeness; that of God as “sovereign” conveys author-
ity and greater distance. The ancient rabbis expressed the
relationship to these two aspects of God’s nature as love
and awe, *ahavah* and *yirah*.

REDEMPTION. This first cycle of *b'rakhot* of request, like
each of the cycles that follow, ends with a prayer for
ultimate redemption, and each of these endings builds on
the previous one, so that they achieve a crescendo when
we come to the end of the three cycles. One way of view-
ing the conclusion of each cycle is that the redemption
envisioned in the first cycle is that of each person of the
people Israel; in the second, that of the collectivity of the
people Israel; and in the last, that of all humanity.

HEALING

Heal the people I know and
heal the people whom I don't
know. Heal those who have
helped me in the past and
heal those who have harmed
me. Heal those I love and heal
those with whom I am angry.

—based on ELIJAH DE VIDAS

There is no healthy person
who does not suffer from
some illness, whether of body
or soul.

—JACOB EMDEN

ABUNDANCE

May our sense of fulfillment
come from satisfying our-
selves with that which is good
in Your eyes.

—SOLOMON LURIA

When we are content with
what we have, we harvest a
richness that blossoms from
within.

—BRADLEY SHAVIT ARTSON

EXILES

There are two kinds of exile:
the suffering of the people
Israel, and the suffering an
individual experiences that
exiles one from one's own
soul.

—MENAHEM NAHUM
OF CHERNOBYL

Second Cycle of B'rakhot of Request: Healing and Prosperity

HEALING

Heal us, ADONAI, that we may be healed;
save us, that we may be saved.

You are the one deserving of praise.

Bring complete healing to all our suffering;

On behalf of one who is ill:

our God and God of our ancestors, may it be Your will to send
speedy and complete healing of body and soul to _____,
along with others who are ill;
strengthen as well the hands of those
concerned with their care,

for You are God and sovereign, a faithful and
compassionate healer.

Barukh atah ADONAI, Healer of the ill among Your
people Israel.

A TIME OF ABUNDANCE

ADONAI our God, make this a blessed year for us;
may its varied harvest yield prosperity.

May the land be blessed

[*from December 5 until Pesah, we add: with dew and rain*]

and satisfy us with its goodness.

Bless this year, that it be like the best of years.

Barukh atah ADONAI, who is the source of blessing
of each year.

GATHERING OF EXILES

Sound the great *shofar* announcing our freedom,
raise the banner signalling the ingathering of our exiles,
and bring us together from the four corners of the earth.

Barukh atah ADONAI, who gathers the dispersed of Your
people Israel.

רָפְאֵנוּ יְהוָה, וְנִרְפָּא,
הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, בִּי תְהַלֵּתְנוּ אֶתָּה,
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מִכּוֹתֵינוּ.

On behalf of one who is ill:

וְיְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַל־הִי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],

שְׁתַּשְׁלַח מִהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,

רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוֹף,

לְ_____ בְּתוֹךְ שְׁאֵר הַחוֹלִים,

וְחֹזֵק אֶת־יָדֵי הָעוֹסְקִים בְּצָרֵיכֶם,

כִּי אֵל מֶלֶךְ רוֹפֵא נָאֵמָן וְרַחֲמָן אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בִּרְךְ עֲלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת

וְאֶת־כָּל־מִיָּנֵי תְבוּאַתָּה לְטוֹבָה, וְתֵן

בִּרְכָּה: *From Pesah until December 4:*

טל ומָטָר לְבִרְכָּה: *From December 5 until Pesah:*

עַל פְּנֵי הָאָדָמָה,

וְשׁוֹבְעֵנוּ מִטוֹבָה,

וּבִרְךְ שְׁנֵתְנוּ בְּשָׁנִים הַטּוֹבוֹת.

בְּרוּךְ אַתָּה יְהוָה, מְבַרֵךְ הַשָּׁנִים.

תִּקַּע בְּשׁוּפָר גָּדוֹל לְחֵרוּתְנוּ,

וְשֵׂא נֹס לְקַבֵּץ גְּלוּתֵינוּ,

וְקַבְּצֵנוּ יַחַד מֵאֲרָבַע כְּנָפוֹת הָאָרֶץ.

בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

ON BEHALF OF ONE WHO
IS ILL. The formal liturgy
includes, of course, the
possibility of expansions
that express our personal
feelings and needs.

A TIME OF ABUNDANCE.
Judaism is not an ascetic
tradition and understands
that the satisfaction of
material well-being is an
important element of
blessing. The 20th-century
philosopher Emmanuel
Levinas famously remarked,
“Your physical need is my
spiritual concern.”

MAKE THIS A BLESSED YEAR
בִּרְךְ . . . הַשָּׁנָה הַזֹּאת. This
b'rakhah expresses a con-
sciousness that the Land of
Israel is very much depen-
dent on rain in its proper
season. Equally, it can be
understood to speak to the
universal need for sufficient
agricultural produce to
satisfy all of humanity.

טל WITH DEW AND RAIN לְבִרְכָה. The Sephardic
custom is to pray for dew
in the summer and rain in
the winter. The Ashkenazic
custom combines both the
prayer for dew and rain
in winter. In the Land of
Israel the prayer for rain
begins on the seventh of
Heshvan, some two weeks
after the holiday of Sukkot.
In Babylonia, the prayer for
rain began sixty days after
the fall equinox. Jews living

in the diaspora generally follow the Babylonian custom. In the
year preceding a Gregorian leap year, the prayer for rain begins
one day later (i.e., on December 6).

BRING US TOGETHER וְקַבְּצֵנוּ. This second cycle of *b'rakhot*
concludes with the prophets' promise that the messianic era
will be marked by the entire Jewish people from all over the
world gathering in the Land of Israel. It can also be understood
as a prayer to free oppressed Jewish communities throughout
the world.

Siddur Lev Shalem for Shabbat and Festivals
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JUSTICE

Not only should judges be restored to an honest state, but our own judgment as well, so that once again we may truly judge what is desirable.

—YEHUDAH ARYEH LEIB
OF GUR

THE END OF WICKEDNESS

A sectarian lived in the same neighborhood as Rabbi Meir. The sectarian would so provoke Rabbi Meir with quotations from the Bible that Rabbi Meir became angry and thought of praying that the sectarian die. Rabbi Meir's wife, Beruriah, said to him, “Do you want to pray in that way because of the verse ‘and sinners (*hotim*) shall cease?’ (Psalm 104:35). Do not interpret it that way; rather, read the verse as saying, ‘may sinning (*hata'im*) cease from the earth.’” [Because the Hebrew text is written without vowels, the spelling of the two words is the same, but they are pronounced differently.] Rabbi Meir then simply prayed that the sectarian repent.

—MIDRASH ON PSALMS

THE RIGHTEOUS

What is meant by a *tzaddik*, a righteous person? Not

perfection, but the striving to do good—for everyone sins, and perfection is not possible for any mortal.

—based on THE SEER OF LUBLIN

CONVERTS

Conversion is the culmination of one process—seeking to become a Jew—and the beginning of another—thinking of oneself as a Jew, feeling authentic. For me, a critical moment in that process occurred on the corner of 86th Street and Columbus Avenue when I shared my litany of self-criticism with a rabbi friend. I bemoaned my inadequacy as a Jew and expressed my doubts about ever being good enough; he called my attention to the thirteenth *b'rakhah* of the Amidah, which at that point in my journey I didn't know. How absolutely extraordinary! We *gerei ha-tzedek*—“faithful proselytes”—are named in the distinguished company of “the righteous, the pious, the leaders of the people Israel, and the remnant of the sages,” seeking God's mercy and apparently being worthy of it. All these years later I am still moved deeply by the sensitivity of the ancients and wonder if perhaps they understood how our spirits might be lifted by this generous tribute.

—CAROL LEVITHAN

Third Cycle of B'rakhot of Request: Visions of Redemption

JUSTICE

Restore judges to us as in the early days,

and wise counselors as of old.

Remove from us sorrow and anguish.

May You alone, ADONAI, with kindness and compassion

rule over us. May You find our cause righteous.

Barukh atah ADONAI, Sovereign who loves justice and

compassion.

Between Rosh Hashanah and Yom Kippur we substitute:

Barukh atah ADONAI, Sovereign of judgment.

THE END OF WICKEDNESS

May the hopes of those who would defame us be dashed,

may all wickedness be instantly frustrated, and may all Your

enemies be quickly cut off. Root out, subdue, break, and

humble the arrogant, speedily, in our day.

Barukh atah ADONAI, who defeats enemies and humbles

the arrogant.

THE RIGHTEOUS

May Your compassion, ADONAI our God, flow to the right-

eous, the pious, the leaders of the people Israel, the

remnant of the sages, the righteous converts, and us all. May

all those who trust in Your name be truly rewarded, and may

our share be among them, so that we never be shamed for

trusting in You.

Barukh atah ADONAI, promise and support of the righteous.

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבְרָאשׁוֹנָה וְיוֹעֲצֵינוּ בְּבִתְחִלָּה,

וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה,

וּמְלוֹךְ עָלֵינוּ אֶתָּה יְהוָה לְבִדְךָ

בְּחֶסֶד וּבְרַחֲמִים, וְצִדְקָנוּ בַּמִּשְׁפָּט.

בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַמִּשְׁפָּט.

וְלַמְלָשִׁינִים אֶל תֵּהִי תְקוּהָ,

וְכָל־הִרְשָׁעָה כְּרָגַע תֹּאבֵד,

וְכָל־אוֹיְבֶיךָ מִהֲרָה יִכָּרֶתוּ,

וְהַזֵּדִים מִהֲרָה תַעֲקֹר וּתְשַׁבֵּר וּתְמַגֵּר

וּתְכַנִּיעַ בְּמִהֲרָה בְּיָמֵינוּ.

בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,

וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק וְעָלֵינוּ,

יְהֹמוּ נָא רַחֲמֶיךָ, יְהוָה אֱלֹהֵינוּ,

וְתֵן שָׂכָר טוֹב לְכָל־הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת,

וְשִׁים חֻלְקָנוּ עִמָּהֶם,

וּלְעוֹלָם לֹא גִבוּשׁ

כִּי כָךְ בְּטַחֲנוּ.

בְּרוּךְ אַתָּה יְהוָה, מְשַׁעֵן וּמַבְטָח לַצְדִּיקִים.

RESTORE JUDGES TO US

הַשִּׁיבָה שׁוֹפְטֵינוּ. Isaiah 1:26. Justice is the basis for the society we anticipate, one that will reflect our deepest hopes and desires. As the *b'rakhah* says, God is the “Sovereign who loves justice and compassion.”

AS IN THE EARLY DAYS

בְּבְרָאשׁוֹנָה. Moses was the Israelites' first judge. He appointed people who were “capable,” “trustworthy,” and “who spurned ill-gotten gain” to assist in judging disputes (Exodus 18:21).

JUSTICE AND COMPASSION

צִדְקָה וּמִשְׁפָּט. Without a system of justice, compassion is ineffectual; without compassion, justice is cruel.

THOSE WHO WOULD

DEFAME US וְלַמְלָשִׁינִים. Classically, these were members of the Jewish community or sectarians who reported on Jewish activities to governmental authorities, leading to adverse measures taken against the Jewish community as a whole. The Talmud asserts that such a report led to the destruction of the Temple (Babylonian Talmud, Gittin 55b). Acts of speech such as defamation and the perversion of truth can lay the

ground for the commission of hateful acts—an understanding of human nature exploited by modern-day propagandists.

When the Amidah is said aloud, some have the custom of reciting this *b'rakhah* softly, *sotto voce*, for although we wish evil to be obliterated, we are heartbroken that such actions are necessary.

THE RIGHTEOUS. This *b'rakhah* enumerates the outstanding individuals of each generation and invokes God's blessing upon them. The list includes the spiritual leaders of each generation, the pious and righteous individuals who are exemplars of religious ideals, and righteous converts who have made a decisive choice regarding the nature of their religious lives. In the shadow of these people we ask for God to turn to us as well.

JERUSALEM

The Ḥasidic master Alexander Safrin of Komarno taught that even in the time of the Temple, people prayed that Jerusalem be rebuilt. His contemporary, Naftali of Ropshitz, taught: It is the quality of our days that rebuilds Jerusalem.

We pray that we may “return to Your city”: in all our journeys, we are always on the way home, always seeking Your presence.

—BRADLEY SHAVIT
ARTSON

HEAR OUR VOICE

Dear God, we know that You will do all that You do out of compassion for us, and so we have no reason to plead before You, but we want You to hear our voice—as it is written, “Let me hear your voice... for your voice is pleasing” (Song of Songs 2:14).

—PINḤAS BEN YEHUDAH
OF PLOTZK

Many Ḥasidic masters would pray: God, hear the voice within us, which is You.

The Service That We Offer

May our incomplete offerings be considered as complete by You.

—SHIMON SHALOM
OF AMSHINOV

JERUSALEM

In Your mercy, return to Your city, Jerusalem.
Dwell there as You have promised;
rebuild it permanently, speedily, in our day.
May You soon establish the throne of David in its midst.
Barukh atah ADONAI, who rebuilds Jerusalem.

MESSIANIC HOPE

Cause the shoot of Your servant David to flourish;
may the honor of the house of David be raised up
with the coming of Your deliverance,
for we await Your triumph each day.
Barukh atah ADONAI, who causes salvation to flourish.

SUMMATION OF REQUESTS: HEAR OUR VOICE

Hear our voice, ADONAI our God;
be kind and have compassion for us.
Willingly and lovingly accept our prayer,
for You, God, hear prayers and listen to pleas.
Do not send us away empty-handed—
for in Your kindness You listen to the prayers
of Your people Israel.
Barukh atah ADONAI, who listens to prayer.

Three Concluding B'rakhot

THE SERVICE THAT WE OFFER

ADONAI our God,
embrace Your people Israel and their prayer.
Restore worship to Your sanctuary.
May the prayers of the people Israel be lovingly
accepted by You,
and may our service always be pleasing.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב,
וְתִשְׁכַּח בְּתוֹכָהּ בְּאֶשֶׁר דִּבַּרְתָּ,
וּבִנְיָה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּנֵן עוֹלָם,
וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶן.
בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תִצְמִיחַ,
וְקִרְנוֹ תִרּוֹם בִּישׁוּעָתְךָ,
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם.
בְּרוּךְ אַתָּה יְהוָה, מַצְמִיחַ קֶרֶן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ,
חוֹס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ,
כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּגִים אַתָּה,
וּמְלַפְנִיךָ, מְלַפְּנוּ, רִיקָם אֵל תִּשְׁכַּח.
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

רִצָּה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם,
וְהִשָּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,
וּתְפִלָּתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עַמְּךָ.

MESSIANIC HOPE. This was the last *b'rakhah* to be added to the Amidah, bringing its total number of blessings to nineteen instead of the original eighteen. It was added in Babylonia where the exilarch, the head of the Jewish community, traced his lineage to the exiled house of David. (Almost all manuscripts reflecting the rite practiced in the Land of Israel in the 1st millennium exclude this *b'rakhah*.) Ultimately, though, this prayer does not center on a Messiah but rather on God's triumph—a world ruled by just laws, a world at peace. Reuven Hammer, remarking on the fact that the word “Messiah” does not appear at all in this prayer, argues that too many failed and false messiahs in Jewish history led to the exclusion of the term from this central liturgical moment.

HONOR וְקִרְנוֹ. Literally “horn,” a biblical expression referring to a sign of strength or victory. In the Torah, Moses’ radiant face is said to be “horned” (Exodus 24:29).

FOR WE AWAIT YOUR TRIUMPH כִּי לִישׁוּעָתְךָ קִוִּינוּ. The hope in God's triumph has

always included the overthrow of dictatorial and imperial rule.

LISTENS TO PRAYER שׁוֹמֵעַ תְּפִלָּה. We conclude the intermediate prayers of request with an all-encompassing *b'rakhah*. Rabbinic authorities recommended that we add here our own words expressing those concerns that are uppermost in our minds and hearts at this time.

RESTORE WORSHIP TO YOUR SANCTUARY וְהִשָּׁב אֶת־הָעֲבוּדָה לְדָבִיר. The Hebrew text here literally refers to the “holy of holies,” the innermost area of the sanctuary—that place where God was experienced most intimately—and it is that intimacy and purity of relationship that is yearned for in this prayer.

*May Our Eyes
Behold Your Return*

Wherever we are, whatever we are looking at, may we always be seeing You returning to us.

Modim: On Gratitude

God, on days when I am unable to feel grateful because my expectations imprison me, because my responsibilities burden me, or because the pain of living consumes me, remind me to be grateful. Grateful for the gift of life, for my soul, my breath, my being; grateful for my family, my friends, my community, for relationships that heal and nourish; grateful for the opportunity to learn, to grow, to become; and for the miracles that abound all around me and that ask only to be found.

—ELANA ZAIMAN

On Rosh Hodesh and Hol Ha-mo-ed we add:

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

On Rosh Hodesh: Rosh Hodesh. *On Pesah:* Festival of Matzot. *On Sukkot:* Festival of Sukkot.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

May our eyes behold Your compassionate return to Zion.
Barukh atah ADONAI, who restores Your Divine Presence to Zion.

GRATITUDE FOR LIFE AND ITS BLESSINGS

When the Amidah is recited silently, we read the following paragraph. When the Amidah is chanted aloud, the leader reads this following paragraph as the congregation reads the next passage.

† We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon.

► You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

This paragraph is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

† We thank You for the ability to acknowledge You. You are our God and the God of our ancestors, the God of all flesh, our creator, and the creator of all. We offer praise and blessing to Your holy and great name, for granting us life and for sustaining us. May You continue to grant us life and sustenance. Gather our dispersed to Your holy courtyards, that we may fulfill Your mitzvot and serve You wholeheartedly, carrying out Your will. May God, the source of gratitude, be praised.

*On Hanukkah we add Al Hanissim on page 430.
On Purim we add Al Hanissim on page 431.*

On Rosh Hodesh and Hol Ha-mo-ed we add:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וְיָגִיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרָנוּ וּפְקֻדוֹנָנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזִכְרוֹן מְשִׁיחַ בֶּן־דָּוִד עֲבִידֶךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזִכְרוֹן כָּל־עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot: חַג הַסֻּכּוֹת *On Pesah:* חַג הַמַּצּוֹת *On Rosh Hodesh:* רֵאשִׁי הַחֹדֶשׁ

הַזֶּה. וְזָכְרָנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

When the Amidah is recited silently, we read the following paragraph. When the Amidah is chanted aloud, the leader reads this following paragraph as the congregation reads the next passage.

† מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַפְשֵׁךְ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עָרֵב וּבָקָר וְצֹהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרָחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מַעֲוֹלָם קוֹיֵנוּ לָךְ.

This paragraph is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

† מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרִכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּן וְתַקִּימָנוּ, וְתִאֶסּוּף גְּלוּתֵנוּ לְחִצְרוֹת קֹדֶשְׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב שָׁלֵם, עַל שְׂאֵנָהּנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

*On Hanukkah we add Al Hanissim on page 430.
On Purim we add Al Hanissim on page 431.*

YOUR DIVINE PRESENCE שְׂכִינָתוֹ. The Hebrew word *shekhinah* has been used for centuries to refer to God's immanence, the presence of God that is felt in the world. The word *shekhinah* is grammatically feminine, and Jewish mystical tradition has tended to personify the Divine Presence, called the Shekhinah, as feminine.

WE THANK YOU מוֹדִים. When the Amidah is recited aloud, the congregation prays its own prayer expressing gratitude, much as at the conclusion of each *b'rakhah* the congregation responds "Amen" to indicate agreement with what is being expressed. Yet this *b'rakhah* goes beyond that normal requirement and is singled out in requiring a special response by the congregation—as if to say that we cannot simply assent to the thank-you being offered, but words of gratitude should be articulated by each and every one of us.

Peace

As we leave the weekday, soon to enter Shabbat or the festival, we may let go of our everyday concerns and allow a peacefulness to descend.

Bar Kappara said: Great is peace, for even those on high require peace, as it is said, “May the one who creates peace on high bring peace to us.” If those on high—among whom there is no hatred, no enmity, no jealousy, no rivalry, no grudging eye—need peace, all the more so do human beings, among whom there are all such traits.

—LEVITICUS RABBAH

The whole world is full of quarrels: among the nations, in every city, in every home, among neighbors, in the workplace. No one realizes that the day that has passed will never return, and each day one draws closer to death. How does one find time to waste on quarrels? Therefore, everyone should take this to heart and learn patience and not waste one’s days in quarrels, large or small. One should restrain one’s emotions and anger and live in peace with all.

—NAḤMAN OF BRATSLAV

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

Between Rosh Hashanah and Yom Kippur we add:

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

† *Barukh atah ADONAI*, Your name is goodness and praise of You is fitting.

PEACE

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

Between Rosh Hashanah and Yom Kippur we recite the following paragraph, in place of the line that follows it:

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. *Barukh atah ADONAI*, who brings peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

The silent recitation of the Amidah concludes with a personal prayer or the following:

My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; nullify their schemes.

Act for the sake of Your name; act for the sake of Your triumph; act for the sake of Your holiness; act for the sake of Your Torah. Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teivail], v'imru amen.

When the Amidah is to be repeated aloud, we turn back to page 291.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur we add:

וּבְתוֹב לַחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאַמָּת,

הָאֵל יִשׁוּעַתְנוּ וְעֲזָרְתְּנוּ סֵלָה.

† בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֶךְ נָאֶה לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל־יֹשְׁבֵי תֵּבֶל תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמָּךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמְךָ.

Between Rosh Hashanah and Yom Kippur we recite the following paragraph, in place of the line that follows it:

בְּסֶפֶר חַיִּים, בְּרָכָה, וְשְׁלוֹם, וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל, לַחַיִּים טוֹבִים וְשְׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשְּׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

The silent recitation of the Amidah concludes with a personal prayer or the following:

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָ, וּשְׁפָתֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי נִפְשֵׁי תְּדֹם, וְנִפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה,

מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשִׁתָּהּ, עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּינוּ לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמֶיךָ, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵּבֶל], וְאָמְרוּ אָמֵן.

When the Amidah is to be repeated aloud, we turn back to page 291.

MAY YOUR NAME BE
PRAISED AND EXALTED

יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ. “God’s name is exalted” when we acknowledge God, recognize God’s goodness in creation, and act to enable God’s justice and compassion to be visible in the world.

PEACE. There are two versions of this final blessing of the Amidah, the prayer for peace. In the afternoon and evening services, the blessing is a general prayer for peace. The other version of this blessing more closely reflects the Priestly Blessing; it is recited in those services (such as Shacharit) during which priests in the Land of Israel would bless the congregation at this point in the service.

WHO BLESSES YOUR PEOPLE
יְהוָה הַמְּבָרֵךְ יִשְׂרָאֵל בְּשָׁלוֹם. The Amidah, like many other prayers, concludes with a prayer for peace. In the words of the midrash, “Great is peace, for all the prayers conclude with pleas for peace” (Leviticus Rabbah 9:9).

MY GOD אֱלֹהֵי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). The prayer that is printed here is offered by the Babylonian Talmud (Berakhot 17a) as an example; it is attributed to Mar son of Ravina (4th century). Unlike the rest of the Amidah, these personal prayers are distinguished by the use of the first-person singular.

יְהִי לְרָצוֹן אִמְרֵי
Psalm 19:15.

Princely Garments

In the midst of the tumult
and frustration,
the occluded life, in the
midst of the city's smog,
suddenly,
unnoticed,
in a side alley,
equanimity clothes itself
in princely garments.

—ADMIEL KOSMAN

Kaddish Shalem

Leader:

May God's great name be exalted and hallowed throughout
the created world, as is God's wish. May God's sovereignty
soon be established, in your lifetime and in your days, and in
the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

May the name of the Holy One be acknowledged and
celebrated, lauded and worshipped, exalted and honored,
extolled and acclaimed—though God, who is blessed,
b'rikh hu, is truly [*between Rosh Hashanah and Yom Kippur we add: far*]
beyond all acknowledgment and praise, or any expressions of
gratitude or consolation ever spoken in the world.
And we say: *Amen*.

May the prayers and pleas of all Israel be accepted by their
creator in heaven. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant
and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and
to all Israel [and to all who dwell on earth]. And we say: *Amen*.

קדיש שלם

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעִגְלָא וּבְזִמְנָן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְא מִן כָּל-

[*between Rosh Hashanah and Yom Kippur we substitute: לְעֵלְא מִכָּל-*]
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנִחַמְתָּא דְּאָמִירָן בְּעֶלְמָא,
וְאָמְרוּ אָמֵן.

וְתִתְקַבַּל צְלוֹתָהּ וּבְרַעוּתָהּ דְּכָל-יִשְׂרָאֵל קָדָם אָבוּהוֹן דִּי
בְּשִׁמְיָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא, וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל-יִשְׂרָאֵל [וְעַל כָּל-יְשׁוּבֵי תִבְלָ], וְאָמְרוּ אָמֵן.

Concluding Prayers

Aleinu

We rise.

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

† And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—who spreads out the heavens and establishes the earth, whose glory abides in the highest heavens, and whose powerful presence resides in the highest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other.”

Aleinu l'shabei-ah la-adon hakol, lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkeinu kahem, v'goraleinu k'khol hamonam.

† Va-anahnu korim u-mishta'avim u-modim,

lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.

Shehu noteh shamayim v'yosed aretz, u-moshav y'karo ba-shamayim mima-al,
u-sh'khinat uzo b'govhei m'romim, hu eloheinu ein od.

Emet malkeinu efes zulato, ka-katuv b'torato:

v'yadata hayom va-hashevota el l'vavekha,

ki Adonai hu ha-elohim ba-shamayim mima-al,

v'al ha-aretz mitahat, ein od.

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will understand and know that to You alone every knee must bend, all allegiance be sworn. They will bow down and prostrate themselves before You, ADONAI our God, treasure Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; and You will rule in glory until the end of time.

► As is written in Your Torah: “ADONAI will reign forever and ever.”

And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,
bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.

We are seated.

סיום התפילה

We rise.

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית,
שלא עשנו כגווי הארצות, ולא שמנו כמשפחות האדמה,
שלא שם חלקנו בהם, וגרלנו בכל-המונים.

† ואנחנו כורעים ומשתחוים ומוֹדִים,

לפני מלך מלכי המלכים, הקדוש ברוך הוא.

שהוא נוטה שמים ויסד ארץ, ומושב יקרו בשמים ממעל,
ושכינת עזו בגבהי מרומים, הוא אלהינו אין עוד.

אמת מלכנו אפס זולתו, כפתוב בתורתו:

וידעת היום והשבת אל לבבך,

כי יהוה הוא האלהים בשמים ממעל,

ועל הארץ מתחת, אין עוד.

על כן נקננה לך יהוה אלהינו, לראות מהרה בתפארת עזה,
להעביר גלולים מן הארץ, והאלילים פרות יפרתו,

לתקן עולם במלכות שדי, וכל-בני בשר יקראו בשמך,

להפנות אליך כל-רשעי ארץ.

יפירו וידעו כל-יושבי תבל,

כי לך תכרע כל-בשר, תשבע כל-לשון.

לפניך יהוה אלהינו יכרעו ויפלו, ולכבוד שמך יקר יתנו,

ויקבלו כלם את-על מלכותך.

ותמלך עליהם מהרה לעולם ועד,

כי המלכות שלך היא, ולעולמי עד תמלך בכבוד.

◀ כפתוב בתורתך: יהוה ימלך לעולם ועד.

ונאמר: והיה יהוה למלך על כל-הארץ,

ביום ההוא יהיה יהוה אחד, ושמו אחד.

We are seated.

Siddur Lev Shalem for Shabbat and Festivals
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Reciting Kaddish

The blow to faith is never more pronounced than it is at the moment when you bury a loved one. Yet, here comes the Kaddish and proclaims faith in God. It isn't that the mourner is talked back into faith by reciting the Kaddish. But the fact that a mourner says the Kaddish . . . keeps the mourner in the community of faith. By standing up and proclaiming publicly *Yitgadal v'yitkadash sh'meih rabbah*—"May God's great name be exalted and hallowed throughout the created world"—the body and soul of the mourner have a chance to recuperate, to go through a healing process. The perspective changes from that first day, that first week, that first month. The mourner begins to see that there are magnificent mountains and blue skies and gorgeous flowers and lovely birds. You don't know that the day you bury your mother. But a month later you do; two months later, you certainly do. . . . There is a certain pattern to life and death in this world which seems to be inherent in creation.

—RON WOLFSON

Mourner's Kaddish

Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [*between Rosh Hashanah and Yom Kippur we add: far*] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh malkhuteih b'hayeikhon u-v'yomeikhon u-v'haye d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu, l'eila min kol [*between Rosh Hashanah and Yom Kippur we substitute: l'eila l'eila mikol*] birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael, v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teivail], v'imru amen.

קדיש יתום

Mourners and those observing Yahrzeit:

יתגדל ויתקדש שמה רבא,
בעלמא די ברא, פרעויתה,
וימליך מלכותה בחייכון וביומיכון
ובחיי דכל בית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

Congregation and mourners:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Mourners:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל-

[*between Rosh Hashanah and Yom Kippur we substitute: לעלא לעלא מכל-*]

ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

יהא שלמא רבא מן שמיא וחיים
עלינו ועל כל ישראל,
ואמרו אמן.

עשה שלום במרומיו הוא יעשה שלום
עלינו ועל כל ישראל [ועל כל יושבי תבל],
ואמרו אמן.

Prayer

The twentieth-century Jewish philosopher Franz Rosenzweig remarked that we are not praying for God to change the order of nature; rather, what we pray for is that, as we go out to the world, we may experience God's love.

The Great Silence

In the Sinai Desert, on a cloud of granite
Sculpted by the Genesis-night,
Hewn of black flame
facing the Red Sea,
I saw the Great Silence.

The Great Silence
Sifts the secrets of the night.
Unmoving, its thin flour
falls on my brows.
Silently, whispering,
I ask the Great Silence,
If I could I would ask
more silently:
How many stars did you count
Since your beginning,
since your hovering steady
Over the Genesis-night
facing the Red Sea?

And the Great Silence
replies:
When I shall count it
all—
From nothing to the very
first thing,
Then, son of man, I shall
tell you first.

—ABRAHAM SUTZKEVER
(translated by Barbara and Benjamin Harshav)

Bar'khu: The Call to Worship Together

God is compassionate and will wipe away sin, not wreak destruction; for again and again God acts with restraint, refusing to let rage become all-consuming. ADONAI help us—surely our sovereign will answer us as in the hour of our calling.

The following is recited when a minyan is present. We rise.

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

🕊 Praise ADONAI, to whom all praise is directed forever and ever.

Barukh Adonai ha-m'vorakh l'olam va-ed.

We are seated.

The Coming of Evening Light

Barukh atah ADONAI, our God, sovereign of time and space, whose word brings the evening dusk, whose wisdom opens the gates of dawn, whose understanding changes the day's division, whose will sets the succession of seasons and arranges the stars in their places in the sky, who creates day and night, who rolls light before darkness and darkness from light, ► who makes day pass into night, who distinguishes day from night; *Adonai Tz'va-ot* is Your name. Living and ever-present God, may Your rule be with us, forever and ever. *Barukh atah ADONAI*, who brings each evening's dusk.

Torah and God's Love

With timeless love, You have loved Your people, the house of Israel: You have taught us Torah and mitzvot, statutes and laws. Therefore, ADONAI our God, as we lie down and as we rise up, we shall speak of Your laws, rejoicing in the words of Your Torah and in Your mitzvot forever and ever. For they are our life and the fullness of our days, and on them we shall meditate day and night. ► Do not ever withdraw Your love from us.

Barukh atah ADONAI, who loves the people Israel.

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהָשִׁיב אָפּוֹ
וְלֹא יַעִיר כְּלִיחָמָתוֹ. יְהוּה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם קָרָאנוּ.

The following is recited when a minyan is present. We rise.

Leader:

בְּרַכּוּ אֶת־יְהוּה הַמְּבָרָךְ.

Congregation, then the leader repeats:

🕊 בְּרוּךְ יְהוּה הַמְּבָרָךְ לְעוֹלָם וָעֶד.

We are seated.

בְּרוּךְ אַתָּה יְהוּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֲרֵבִים, בְּחֻכְמָה פּוֹתַח שְׁעֵרִים,
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת־הַזְּמַנִּים,
וּמְסַדֵּר אֶת־הַפּוֹכְכִים בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרֻצּוֹנוֹ.
בוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.
◀ וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,
יְהוּה צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְהוּה, הַמַּעְרִיב עֲרֵבִים.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֶּתָּ,
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּת.
עַל כֵּן יְהוּה אֱלֹהֵינוּ, בְּשִׂכְכֵּנוּ וּבִקְוִמָנוּ נִשְׁיחַ בְּחֻקֶּיךָ
וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ וְאַרְךָ יָמֵינוּ, וּבָהֶם נִהְיָה יוֹמָם וְלַיְלָה,
◀ וְאַהֲבָתְךָ אֵל תָּסִיר מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יְהוּה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

THE WEEKDAY EVENING SERVICE, Arvit (also called Maariv), consists of the recitation of the Sh'ma and its blessings, as well as the weekday Amidah, the silent prayer. At the end of Shabbat or a festival, it also includes Havdalah, a ceremony marking the conclusion of the holy day.

GOD IS COMPASSIONATE . . . ADONAI, HELP US . . . יהוה רחום . . . יהוה הושיעה. Psalms 78:38 and 20:10. To be human is to be fallible—to have made mistakes, to allow base emotions to rule us some of the time—even if all the while we strive to do what is right. We seek to approach God in innocence and so we ask that our transgressions be forgiven, that our prayers may be received as the heartfelt offerings of the pure soul.

PRaise ADONAI אַתְּ בְּרַכּוּ אֶת־יְהוּה. Public prayer begins with a call and response. It is as if the leader asks, “Are you ready to pray?” and the congregation responds, “Yes, we are ready.”

WHO ROLLS LIGHT BEFORE DARKNESS גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ. Seen through a religious lens, every change in nature is remarkable—each day and night, each season. The ideal of a religious consciousness is to see each of these moments afresh.

TORAH AND GOD'S LOVE. The religious life, with its mitzvot, is seen not as a burden but rather as a gift.

Final Notations

it will not be simple, it will
not be long
it will take little time, it
will take all your thought
it will take all your heart, it
will take all your breath
it will be short, it will not
be simple

it will touch through your
ribs, it will take all your
heart
it will not be long, it will
occupy your thought
as a city is occupied, as a
bed is occupied
it will take all your flesh, it
will not be simple

You are coming into us
who cannot withstand
you
you are coming into us
who never wanted to
withstand you
you are taking parts of
us into places never
planned
you are going far away with
pieces of our lives

it will be short, it will take
all your breath
it will not be simple, it will
become your will

—ADRIENNE RICH

Recitation of the Sh'ma

In the absence of a minyan, we add the following:

God is a faithful sovereign.

Hear, O Israel, ADONAI is our God, ADONAI is one.

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

Recited quietly: Praised be the name of the one whose glorious
sovereignty is forever and ever.

You shall love ADONAI your God with all your heart,
with all your soul, and with all that is yours.

These words that I command you this day
shall be taken to heart.

Teach them again and again to your children;

speak of them when you sit in your home,

when you walk on your way,

when you lie down,

and when you rise up.

Bind them as a sign upon your hand

and as a symbol above your eyes;

inscribe them upon the doorposts of your home

and on your gates.

*V'ahavta et Adonai elohekha b'khol l'av'kha u-v'khol nafsh'kha
u-v'khol me'odekha. V'hayu ha-d'varim ha-eileh asher anokhi
m'tzav'kha hayom al l'av'ekha. V'shinantam l'vanekha v'dibarta
bam, b'shivt'kha b'veitekha u-v'lekht'kha va-derekh u-v'shokhb'kha
u-v'kumekha. U-k'shartam l'ot al yadekha v'hayu l'totafot bein
einekha. U-kh'tavtam al mezuzot beitekha u-visharekha.*

Deuteronomy 6:4–9

קריאת שמע

In the absence of a minyan, we add the following: אל מלך נאמן.

שמע ישראל יהוה אלהינו יהוה אחד.

Recited quietly: שם כבוד מלכותו לעולם ועד.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְךָ
הַיּוֹם עַל-לִבְּךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשַׁבְּתֶךָ
בְּבֵיתְךָ וּבְלִכְתֶּךָ בְּדֶרֶךְךָ וּבְשֹׁכְבְּךָ וּבְקוּמֶךָ:
וְקָשַׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:
וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-ט

שמע . . . ONE אֶחָד . . . שְׁמַע. The biblical paragraph that follows instructs us: “speak of them . . . when you lie down, and when you rise up.” The ancient rabbis took this quite literally and understood it as an injunction to recite the Sh'ma in the morning and the evening—that is, the time of lying down and the time of rising up. Some see the Sh'ma as a basic Jewish creed, and so its repetition is a constant reiteration of faith. Another interpretation of the Sh'ma is that it is addressed not to God but to the community of Israel: when we sit together

and hear each other pray, we come to understand that though each of us may have very different spiritual lives, we are “one” in our humanity. The souls that reside in each of us are formed by the one God. Through the recitation of the Sh'ma, we affirm this common yet plural community.

The Sh'ma consists of three paragraphs taken from the Torah. The first talks of our love for God, the second describes the terrible consequences of deserting a religious and moral life, and the third emphasizes both religious practice and the fundamental Jewish story: the exodus from Egypt.

PRAISED BE THE NAME שֵׁם בְּרוּךְ. This is the congregational response to the biblical verse. Because it is the only line of this paragraph that is not biblical, it is said quietly.

THESE WORDS הַדְּבָרִים הָאֵלֶּה. Which words does the verse refer to? Some scholars think that the phrase “these words” refers to the Decalogue, which was recited just before the Sh'ma in the ancient synagogue. In its current context, this phrase may refer to the previous sentence, which contains the command to love (*v'ahavta*). In this view, we are to walk through life constantly reminded that with each step we take, we can bring the perspective of love.

*“If You Will Hear”:
An Interpretive
Translation*

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God’s image depart from you and you sink, becoming desolate, and lose your joyous, God-given heritage.

—ANDRÉ UNGAR

If you will hear and obey the mitzvot that I command you this day, to love and serve ADONAI your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then ADONAI’s anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that ADONAI is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that ADONAI swore to your ancestors to give them, will be as many as the days that the heavens are above the earth.

Deuteronomy 11:13–21

ADONAI said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put *tzitzit* on the corners of their garments, placing a thread of blue on the *tzitzit*, the fringe of each corner. That shall be your *tzitzit*; you shall look at it and remember all the mitzvot of ADONAI, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill all My mitzvot, and be holy before your God. I am ADONAI your God, who brought you out of the land of Egypt to be your God. I am ADONAI your God—

Numbers 15:37–41

Truly

When there is a minyan, the leader adds:

► ADONAI your God—truly—

This is our enduring affirmation, binding on us: that ADONAI is our God and there is none other, and we, Israel, are God’s people. God is our sovereign, redeeming us from earthly rulers, delivering us from the hand of all tyrants, bringing judgment upon our oppressors, just retribution upon all our mortal enemies,

וְהָיָה אִם־שָׁמַעַתְּ שְׁמִיעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוָּה אֶתְכֶם הַיּוֹם לֹאֲהַבָּהּ אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מָטָר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפֹּת דְּגָנְךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ: וְנָתַתִּי עֵשֶׂב בְּשִׂדְךָ לְבְהֶמְתֶּךָ וְאֹכְלֹת וְשִׁבְעַת: הִשְׁמְרוּ לָכֶם פְּנֵי־פִתְּהָ לְבַבְכֶם וְסִרְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחִרָה אֶפְי־הוּא בָכֶם וְעָצָר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשִׁמַּתֶּם אֶת־דְּבָרֵי אֱלֹהִים עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשִׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל־מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל־הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְרָהָם לֵאמֹר לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־פְּנֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל־צִיצִית הַפָּנֶף פִּתִּיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וְעִשִּׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וְעִשִּׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִיִּיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לז-מא

אָמֵת

When there is a minyan, the leader adds:

◀ יְהוָה אֱלֹהֵיכֶם – אָמֵת –

וְאִמּוּנָה כְּלִזְזָתָא, וְקִיָּם עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זולָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עַמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים, מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־עֲרִיצִים. הָאֵל הַנִּפְרָע לָנוּ מִצְרֵינוּ, וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אוֹיְבֵי נַפְשָׁנוּ,

וְהָיָה אִם־שָׁמַעַתְּ. Although in its biblical context the consequences of sin mentioned in this paragraph were probably understood literally, in the liturgy they can be understood metaphorically. After all, many people who recited this paragraph were not living off the land. Rather, one way of understanding what the paragraph conveys may be that the observance of Torah and a life of walking on the path of mitzvot leads to a rich life, a life that seems fertile. Without the cultivation of a spiritual life, we may be left with a sense of emptiness, of having been diverted by entertainments but never having lived life fully.

ADONAI SAID TO MOSES וַיֹּאמֶר יְהוָה אֶל־מֹשֶ�ה לֵאמֹר. The ancient rabbis emphasized that the last words of this paragraph, the injunction to remember the exodus from Egypt, was the prime reason for its inclusion in the Sh'ma. In Jewish theology, the exodus anticipates the redemption in the future: true freedom. The means of achieving redemption, we are taught, is remembering our responsibility to live lives that are holy.

TRULY—THIS IS OUR ENDURING AFFIRMATION אָמֵת וְאִמּוּנָה. So closely was the Sh'ma linked with this *b'rakhah*, the blessing of redemption, that the rabbis insisted that its first word—"truly"—be recited along with the very last words of the Sh'ma, so

continued

Emunah: Faith
Emunah or “faith” is related to the Hebrew word “Amen.”... *Emunah* in the Bible... has the sense of affirmation and trust, a commitment of the entire self to the truth as told, seen, or witnessed.... “Believe” is too intellectual a term.... For the Bible as well as for the early rabbis, *emunah* connotes affirmation with the entire self, affirmation even unto martyrdom. This is more than one would do for mere “belief” in an idea, especially one that is not proven.... It is perhaps for this reason that the affirmations in the great philosopher Moses Maimonides’ (1138–1204) Thirteen Articles of Faith began each statement with: “I believe with a whole faith...” *Belief* in the articles would not suffice without *emunah sh’leimah*, a faith that carries us far beyond just “believing” into the realm of the deepest sureness.

—ARTHUR GREEN

performing wonders beyond understanding, marvels beyond all reckoning. God places us among the living, not allowing our steps to falter, and leads us past the false altars of our enemies, exalting us above all those who hate us. ADONAI avenged us with miracles before Pharaoh, offered signs and wonders in the land of Egypt. God smote, in anger, all of Egypt’s firstborn, brought Israel from its midst to lasting freedom, and led them through the divided water of the Sea of Reeds. As their pursuers and enemies drowned in the depths, God’s children beheld the power of the Divine; they praised and acknowledged God’s name, ► willingly accepting God’s sovereignty. Then Moses, Miriam, and the people Israel joyfully sang to You:

► U-malkhuto b’ratzon kiblu aleihem, moshe u-miryam u-v’nei yisrael l’kha anu shirah, b’simḥah rabah v’amru khulam:

“Who is like You, ADONAI, among the mighty! Who is like You, adorned in holiness, revered in praise, working wonders!”

Mi khamokha ba-eilim Adonai, mi kamokha nedar bakodesh, nora t’hilot, oseh feleh.

Your children recognized Your sovereignty, as You split the sea before Moses. “This is my God,” they responded, and said: “ADONAI will reign forever and ever.”

Malkhut’kha ra’u vanekha, bokei-a yam lifnei moshe, zeh eili anu v’amru: Adonai yimlokh l’olam va-ed.

► And so it is written: “ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he.” *Barukh atah ADONAI*, who redeemed the people Israel.

► V’ne-emar: ki fadah Adonai et yaakov, u-ge’alo miyad hazak mimenu. *Barukh atah Adonai*, ga-al yisrael.

Peace in the Night

Allow us, ADONAI our God, to sleep peacefully; awaken us to life, O sovereign. Spread over us Your canopy of peace, restore us with Your good counsel, and save us for the sake of Your name. Shield us. Remove from us enemies, pestilence, sword, starvation, and sorrow; remove the evil forces that surround us. Shelter us in the shadow of Your wings, for You, God, watch over and deliver us, and You are sovereign, merciful and compassionate. ► Ensure our going and coming for life and peace, now and forever.

Barukh atah ADONAI, eternal guardian of Your people Israel.

הַעֲשֵׂה גְדוּלוֹת עַד אֵין חֶקֶה וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
הָשֵׁם נִפְשָׁנוּ בַּחַיִּים, וְלֹא נָתַן לָמוּט רִגְלָנוּ.
הַמְדְּרִיכָנוּ עַל בָּמוֹת אוֹיְבֵינוּ, וַיֵּרֶם קִרְנָנוּ עַל כָּל־שׁוֹנְאֵינוּ.
הַעֲשֵׂה לָנוּ נִסִּים וּנְקָמָה בַּפָּרַעַה,
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי חָם.
הַמִּכָּה בְּעִבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם,
וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵירוֹת עוֹלָם.
הַמַּעֲבִיר בְּנָיו בֵּין גִּזְרֵי יָם סוּף,
אֶת־רֹדְפֵיהֶם וְאֶת־שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע.
וְרָאוּ בְנָיו גְּבוּרָתוֹ, שָׂבְחוּ וְהוֹדוּ לְשִׁמּוֹ.
◀ וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם,
מָשָׁה וּמִרְיָם וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה,
וְאָמְרוּ כָלָם:
מִי כַמִּכָּה בָּאֵלֶם יְהוָה, מִי כַמִּכָּה נֶאֱדָר בַּקֹּדֶשׁ,
נוֹרָא תְהִלָּת, עֲשֵׂה פֶלֶא.
מַלְכוּתְךָ רָאוּ בְנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מָשָׁה,
זֶה אֱלֹהֵינוּ וְאָמְרוּ:
יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
◀ וְנֹאמַר: כִּי פָדָה יְהוָה אֶת־יַעֲקֹב,
וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ. בְּרוּךְ אַתָּה יְהוָה, גָּאֵל יִשְׂרָאֵל.
הַשְׁפִּיכֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלִּפְנֵי לְחַיִּים,
וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ, וְתַקְנֵנוּ בְּעֶצֶה טוֹבָה מִלִּפְנֵיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעַדָּנוּ, וְהִסֵּר מֵעָלֵינוּ אוֹיֵב,
דָּבָר וְחָרָב, וְרָעַב, וְיָגוֹן, וְהִסֵּר שָׁטָן מִלִּפְנֵינוּ וּמֵאַחֲרֵינוּ,
וּבָצַל כְּנִפְיֶיךָ תַּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמַצִּילָנוּ אַתָּה,
כִּי אֵל מִלֶּךְ חֲנוּן וְרַחוּם אַתָּה, ◀ וּשְׁמוֹר צִאתָנוּ וּבּוֹאֵנוּ,
לְחַיִּים וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעֶד.

continued

the leader reads them together: *Adonai eloheikhem emet*. Thus we affirm that God is true, or truth itself. The world as it is presented to us is a world in which the totality of truth is hidden; its full revelation constitutes redemption.

GOD SMOTE הַמִּכָּה. While the first paragraph of the Sh'ma talks of love, the exodus from Egypt reminds us that sometimes justice is achieved only by battling for it.

MIRIAM מִרְיָם. After the deliverance at the Sea, we are told that Moses led the men in song and Miriam, in response, led the women in joyous singing.

WHO IS LIKE YOU מִי כַמִּכָּה. Exodus 15:11.

YOUR CHILDREN RECOGNIZED YOUR SOVEREIGNTY מַלְכוּתְךָ רָאוּ בְנֵיךָ. Or “Your children saw Your dominion.” To view the end of slavery and oppression is to see God’s dominion.

ADONAI WILL REIGN יְהוָה יִמְלֹךְ. Exodus 15:18.

ADONAI HAS RESCUED כִּי פָדָה יְהוָה. Jeremiah 31:11.

ALLOW US . . . TO SLEEP הַשְׁפִּיכֵנוּ. This prayer, added after reciting the Sh'ma in the evening, speaks to the fears of the night.

The Dream of a New Day

Creator of peace, compas-
sionate God,
guide us to a covenant of
peace
with all of Your creatures,
birds and beasts
as well as all humanity
reflecting Your image of
compassion and peace.
Give us strength
to help sustain Your prom-
ised covenant abolishing
blind strife
and bloody warfare, so
that they will no longer
devastate
the earth, so that discord
will no longer tear us
asunder.
Then all that is savage and
brutal will vanish,
and we shall fear evil no
more.
Guard our coming
and our going, now
toward waking, now
toward sleep,
always within Your tran-
quil shelter.
Beloved are You, Sovereign
of peace,
whose embrace encom-
passes the people Israel
and all humanity.

—JULES HARLOW

Many congregations omit the following paragraphs after Shabbat or a Festival:

May ADONAI be blessed forever and ever; *amen* and *amen*.

May ADONAI be blessed from Zion, ADONAI who dwells in
Jerusalem, *halleluyah*.

Bless ADONAI who is God, the God of Israel, doer of wonders,
alone.

May God's glorious name be blessed forever and ever;
may God's glory fill the whole world; *amen* and *amen*.

May the glory of ADONAI be forever; may ADONAI rejoice with
what ADONAI has created.

May the name of ADONAI be blessed now and forever.

Surely ADONAI will not abandon God's people, if only for the sake
of the greatness of the divine name,
for ADONAI desired to make you a people dedicated to the Divine.

When all the people saw, they bowed down and said, "ADONAI is
God; ADONAI is God."

ADONAI shall be acknowledged sovereign of all the earth.

On that day ADONAI shall be one, and the name of God one.
Shower Your kindness upon us, for our hope is in You.

Help us, ADONAI our God, and gather us from the nations,
that we might acknowledge Your holy name and find glory in
praising You.

All the nations You created shall come and bow before You, our
master, and honor Your name.

For You are great and You act wondrously; You alone are God.

And we, Your people, the flock whom You shepherd, shall
acknowledge You always, praising You, one generation to
the next.

Many congregations omit the following paragraphs after Shabbat or a Festival:

ברוך יהוה לעולם, אמן ואמן.

ברוך יהוה מציון, שכן ירושלים, הללויה.

ברוך יהוה אלהים אלהי ישראל, עשה נפלאות לבדו.
וברוך שם כבודו לעולם,

וימלא כבודו את כל הארץ, אמן ואמן.

יהי כבוד יהוה לעולם, ישמח יהוה במעשיו.

יהי שם יהוה מברך, מעתה ועד עולם.

כי לא יטש יהוה את עמו בעבור שמו הגדול,

כי הואיל יהוה לעשות אתכם לו לעם.

וירא כל העם ויפלו על פניהם,

ויאמרו: יהוה הוא האלהים, יהוה הוא האלהים.

והיה יהוה למלך על כל הארץ,

ביום ההוא יהיה יהוה אחד ושמו אחד.

יהי חסדך יהוה עלינו, באשר יחלנו לך.

הושיענו יהוה אלהינו, וקבצנו מן הגוים,

להודות לשם קדשך, להשתבח בתהלתך.

כל גוים אשר עשית יבאו וישתחוו לפניך אדני, ויכבדו לשמך.

כי גדול אתה ועשה נפלאות, אתה אלהים לבדך.

ואנחנו עמך וצאן מרעייתך, נודה לך לעולם,

לדור ודור נספר תהלתך.

MAY ADONAI BE BLESSED
FOREVER AND EVER; AMEN

ברוך יהוה לעולם, אמן ואמן. Stylistically this prayer is typical of much early liturgical writing. Until its last paragraph, it is composed entirely of verses from the Bible—mostly Psalms, but other books of the Bible as well—especially those passages that are themselves prayers. Each verse mentions a word or concept included in the previous verse. The prayer begins by praising God, then moves on to promises of messianic times, and finally adds a personal note of placing one's own care in God's hands. This conclusion is especially fitting for the evening, when the fears of the night stir the soul; it is the only portion of the prayer not composed of biblical verses. The opening verses begin with the word *barukh*, and the prayer at the end also begins with several phrases containing the initial word *barukh*—thus forming a frame for the entire prayer.

According to the

Babylonian sages, the *geonim*, this prayer was added to the evening liturgy so that all would have time to arrive in the synagogue and then leave together; walking together, the group could offer protection from marauders. Since on Saturday night people had already gathered for the afternoon prayer and for study, there was no need to include it then. The verses quoted are: Psalms 89:53, 135:21, 72:18–19, 104:31, 113:2; 1 Samuel 12:22; 1 Kings 18:39; Zechariah 14:9; Psalms 33:22; 106:47; 86:9–10; 79:13.

WHEN ALL THE PEOPLE SAW כל העם וירא כל העם 1 Kings 18:39. In the Bible, this verse describes the reaction of the people when Elijah's sacrificial offering brings storm clouds, thus ending the drought that had plagued Israel. Perhaps, though, the liturgist has deliberately placed the verse here devoid of context. What we see is not an event beyond natural circumstance, like the miraculous response to Elijah; rather, we see the everyday that is miraculous: going to sleep at night and waking in the morning.

May ADONAI be blessed by day,
 may ADONAI be blessed at night,
 may ADONAI be blessed as we lie down,
 may ADONAI be blessed as we arise.
 In Your hands is the spirit of the living and the dead.
 In Your hands is the breath of every living being and the spirit of
 every person.
 Into Your hands I entrust my spirit; You are my redeemer, ADONAI,
 faithful God.
 God in heaven, may Your name be one,
 may Your sovereignty be established forever,
 and may You rule over us always.
 May our eyes see, may our hearts rejoice, and may our spirit sing
 with Your true triumph, when in Zion it shall be
 declared, “Your God reigns.”
 ADONAI is sovereign, ADONAI has always been sovereign,
 ADONAI will be sovereign forever.
 ▶ For sovereignty is Yours, and You shall rule in glory forever and
 ever; we have no ruler but You.
Barukh atah ADONAI, the Sovereign who in glory shall rule over us
 forever, and over all Your creation.

Hatzi Kaddish

Leader:

May God’s great name be exalted and hallowed throughout
 the created world, as is God’s wish. May God’s sovereignty
 soon be established, in your lifetime and in your days, and in
 the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God’s great name be acknowledged forever and ever!
Y’hei sh’meih raba m’varakh l’alam u-l’almei almay.

Leader:

May the name of the Holy One be acknowledged and
 celebrated, lauded and worshipped, exalted and honored,
 extolled and acclaimed—though God, who is blessed,
b’rikh hu, is truly [between Rosh Hashanah and Yom Kippur we add: far]
 beyond all acknowledgment and praise, or any expressions
 of gratitude or consolation ever spoken in the world.
 And we say: *Amen*.

ברוך יהוה ביום, ברוך יהוה בלילה,
 ברוך יהוה בשכבנו, ברוך יהוה בקומנו,
 כי בידך נפשות החיים והמתים,
 אשר בידו נפש כל־חי ורוח כל־בשר איש.
 בידך אפקיד רוחי, פדיתה אותי יהוה אל אמת.
 אלהינו שבשמים, יחד שמה, וקיים מלכותך תמיד,
 ומלוך עלינו לעולם ועד.
 יראו עינינו,
 וישמח לבנו,
 ותגל נפשנו בישועתך באמת,
 באמור לציון, מלך אלהיך.
 יהוה מלך, יהוה מלך, יהוה ימלך לעולם ועד.
 ◀ כי המלכות שלך היא, ולעולמי עד תמלוך בכבוד,
 כי אין לנו מלך אלא אתה.
 ברוך אתה יהוה, המלך בכבודו תמיד ימלוך עלינו לעולם
 ועד, ועל כל־מעשיו.

חצי קדיש

Leader:

יתגדל ויתקדש שמה רבא, בעלמא די ברא, ברעותיה,
 וימליך מלכותה בחייכון וביומיכון ובחיי דכל־בית
 ישראל, בעגלא ובזמן קריב, ואמרו אמן.

Congregation and Leader:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Leader:

יתברך וישתבח ויתפאר ויתרומם ויתנשא ויתגדל
 ויתעלה ויתהלל שמה דקדשא, בריך הוא, לעלא מן כל־
 [לעלא לעלא מפל: between Rosh Hashanah and Yom Kippur we substitute:
 ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,
 ואמרו אמן.]

one whose glorious sovereignty is forever and ever.”
 This line is familiar to us today as the response fol-
 lowing the first verse of the Sh’ma. In ancient Israel,
 it may have been the standard response to a call by
 the leader of the service.

MAY ADONAI BE BLESSED BY DAY ברוך יהוה ביום. This fi-
 nal passage of the *b'rakhah*
 is no longer composed
 of biblical verses strung
 together to form a new
 prayer; instead, we now
 have thoughts expressed
 in post-biblical language
 that use biblical verses as
 prooftexts: “the breath
 of every living being and
 the spirit of every person”
 (Job 12:10) and “into Your
 hands...” (Psalm 31:6). It is
 an appropriate prayer for
 the evening: before I go to
 sleep, “into Your hands I
 entrust my spirit, God.”

HATZI KADDISH. As re-
 marked upon earlier, the
 evening service consists
 of two central moments:
 the recitation of the Sh’ma
 and the Amidah, the silent
 personal prayer. The Hatzi
 Kaddish separates the two
 sections. Its central line,
y’hei sh’meih raba m’varakh,
 “May God’s great name be
 acknowledged,” expresses
 the same thought as the
 call to worship, *bar’khu*,
 with which the evening
 service began. It is as if the
 leader is calling us to a new
 service of personal prayer
 that begins here.

MAY GOD’S GREAT NAME
 יהא שמה רבא. The seven
 words of this response are
 an almost exact Aramaic
 translation of the Hebrew
 refrain commonly used in
 the ancient Temple in Jeru-
 salem: *barukh shem k’vod*
malkhuto l’olam va-ed,
 “Praised be the name of the

Amidah for the Conclusion of Shabbat and Festivals

Weekday Prayer

As we enter a new week, a new time, we may want to ask ourselves: “What of the past do I want to take with me? What, of that which I have inherited, represents the values that are most important to me?”

Some people find it hard to clean their desk, to decide what to throw away and what to keep. Too much clutter on the desk makes it difficult to do the day’s work. But without some papers lying around, we may not be sufficiently stimulated to know what it is we have to do.

The past is like that, too: some of it has to be put away, let go, so that we might move forward. But some of it needs to be taken with us into the future—because it sustains us as we continue to grow.

As we leave Shabbat or the festival day behind, we might ask ourselves: What have we learned about our life choices? our relation to our family and our friends? What do we want to take with us from this holy day into our everyday life?

The evening Amidah is recited silently through its conclusion on page 278.

ADONAI, open my lips that my mouth may speak Your praise.

Three Introductory B’rakhot

OUR ANCESTORS

With Patriarchs:

‏ Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring
a redeemer to their
children’s children for
the sake of divine honor.

Between Rosh Hashanah and Yom Kippur we add:

Remember us for life, Sovereign who delights in life,
and inscribe us in the Book of Life, for Your sake, God of life.

With Patriarchs and Matriarchs:

‏ Barukh atah ADONAI,
our God and God of our
ancestors,
God of Abraham, God of
Isaac, and God of Jacob,
God of Sarah, God of
Rebecca, God of Rachel,
and God of Leah,
great, mighty, awe-inspiring,
transcendent God,
who acts with kindness
and love, and creates all,
who remembers the loving
deeds of our ancestors,
and who will lovingly bring
a redeemer to their
children’s children for
the sake of divine honor.

תפילת העמידה למוצאי שבת ויום טוב

The evening Amidah is recited silently through its conclusion on page 278.

אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

‏ בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
זוֹכֵר חֲסֵדֵי אֲבוֹת,
[וְאִמָּהוֹת], וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ
בְּאַהֲבָה.

Between Rosh Hashanah and Yom Kippur we add:

זְכָרְנוּ לְחַיִּים, מֶלֶךְ חַפְּצֵי בְּחַיִּים,
וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

With Patriarchs:

‏ בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
זוֹכֵר חֲסֵדֵי אֲבוֹת, וּמְבִיא
גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה.

THE AMIDAH is “the prayer said while standing”—unlike the Sh’ma, the other central moment of the morning and evening services, which is recited while seated. The Amidah is also known as the “Silent Prayer” and it is a moment of personal meditation. While the morning and afternoon Amidah prayers are recited aloud by the service leader, the evening prayer is singularly a moment of personal meditation: it is recited entirely individually.

The weekday Amidah includes the same three introductory and closing b’rakhot that are found in every Silent Prayer (including those of Shabbat and festivals). But on weekdays we include thirteen b’rakhot of request as the middle portion of the Amidah. The Amidah recited at the conclusion of Shabbat and festivals also includes a prayer marking the division between the holy day and

the weekday, Havdalah. With the evening service, we begin our week.

ADONAI, OPEN MY LIPS תִּפְתָּח שְׁפָתַי אֲדַנִּי. Psalm 51:17.

בְּאַהֲבָה. The Hebrew paragraph ends with the word *ahavah* (“love”), as that is what our ancestors discovered: the God of love. They rejected the capricious gods of the ancient world. As we begin our week, we might seek to carry with us the love of God and of people that has characterized Shabbat or the festival.

REMEMBER US זְכָרְנוּ. This brief prayer is the first of four that are added to the Amidah (in its first two and last two b’rakhot), during the ten days of the High Holy Day season.

Siddur Lev Shalem for Shabbat and Festivals
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*Supports the Falling,
Heals the Sick,
Loosens the Chains
of the Bound*
“This is my God whom I
would glorify” (Exodus
15:2). How is it possible to
glorify God? Abba Shaul
taught: just as God is
compassionate, so should
you be compassionate.
—MEKHILTA

Holiness
We may experience
holiness as a time when
conflict is resolved, a mo-
ment when we appreciate
difference as part of an
essential unity, when all
seems in balance and the
world is experienced as
welcoming and filled with
peace. Such moments
are transitory. When we
encounter people who
strive for and achieve such
moments more frequently,
we may experience a sense
of holiness in or through
them; and we call God—
the ever-present source of
such moments—“holy.”

With Patriarchs:
You are the sovereign
who helps and saves
and shields.
פ̄ *Barukh atah ADONAI*,
Shield of Abraham.

GOD’S SAVING CARE
You are ever mighty, ADONAI—
You give life to the dead—
great is Your saving power:

From Sh’mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall,
[*From Pesah until Sh’mini Atzeret, some add:*
You cause the dew to fall,]

You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

Between Rosh Hashanah and Yom Kippur we add:
Who is like You, source of compassion,
who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

GOD’S HOLINESS
Holy are You and holy is Your name;
holy ones praise You each day.
Barukh atah ADONAI, the Holy God.

Between Rosh Hashanah and Yom Kippur we substitute:
Barukh atah ADONAI, the Holy Sovereign.

With Patriarchs and Matriarchs:
You are the sovereign
who helps and guards,
saves and shields.
פ̄ *Barukh atah ADONAI*,
Shield of Abraham and
Guardian of Sarah.

With Patriarchs and Matriarchs:
מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
וּמוֹשִׁיעַ וּמַגֵּן.
פ̄ בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם.
With Patriarchs:
מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
פ̄ בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם.

אַתָּה גָּבוֹר לְעוֹלָם אֲדֹנִי, מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

From Sh’mini Atzeret until Pesah: מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[*From Pesah until Sh’mini Atzeret, some add:* מוֹרִיד הַטֶּל,

מְכַלְכֵּל חַיִּים בְּחֹסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיֵם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

Between Rosh Hashanah and Yom Kippur we add:
מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוּשֵׁים בְּכָל־יוֹם יְהַלְלוּךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur we substitute:
בְּרוּךְ אַתָּה יְהוָה, הַמְּלִיךְ הַקָּדוֹשׁ.

SHIELD OF ABRAHAM מגן אברהם. After Genesis 15:1.
GUARDIAN OF SARAH
פוקד שרה. Or “the one who
remembered Sarah” (after
Genesis 21:1).

YOU CAUSE THE WIND TO
BLOW מְשִׁיב הָרוּחַ. The tim-
ing of the prayer for rain
reflects the needs of the
Land of Israel, where rain
falls only during the winter
months.

GIVES LIFE TO THE DEAD
מְחַיֶּה הַמֵּתִים. Certainly, the
originators of this *b'rakhah*
had in mind that the dead
experience life in the world
that is coming. But the
b'rakhah may equally tell
us something about the
present. As we leave Shab-
bat or the festival there
is an awakening of the
senses, symbolized in the
ceremony of Havdalah: the
wine, the spices, and the
light call us to the fullness
of a week of experience.
We can enter that week
spiritually alive because of
what we take with us from
having been renewed on
Shabbat or the festival. We
may be able to experi-
ence our world more fully,
appreciate the life around
us, engage in healing more
empathetically—revivifying
both those whom we meet
and ourselves.

The Cycles of B'rakhot
 Abraham Joshua Heschel
 taught that needs can
 become “spiritual op-
 portunities.” As we emerge
 from Shabbat or a festival,
 refreshed by the rest and
 communal joy those days
 afford, the middle blessings
 of the weekday Amidah in-
 vite us to consider anew the
 twofold question of needs:
 our own needs, and the
 needs of others. As we pray,
 we may consider first: What
 do I most need in this week
 to come? What are my
 truest, most authentic, and
 most pressing needs? And
 then, we may ask ourselves:
 How am I needed by my
 loved ones, my community,
 by God?

KNOWLEDGE
 What is the meaning of
 God teaching us? God
 raises us up after we have
 been mistaken, for it is only
 through failure that any
 true learning is achieved.
 —based on ABRAHAM
 BEN ELIJAH

It is said in the name of the
 Baal Shem Tov: What is
 knowledge? It is the con-
 stant awareness that God
 dwells within you.
 —YEHUDAH ARYEH LEIB
 OF GUR

What is wisdom? It is the
 increasing knowledge of
 the world, for the more
 you know of the world
 the more you will come
 to love God.
 —based on MAIMONIDES

First Cycle of B'rakhot of Request: Personal Transformation

KNOWLEDGE

You graciously endow human beings with knowledge, and
 You teach understanding to humanity.

At the conclusion of Shabbat or Festivals we add:

You have graced us with the ability to know Your teaching,
 and taught us to observe the precepts that accord with Your will.
 ADONAI our God, You have distinguished between the sacred
 and the ordinary, light and darkness, the people Israel and the
 peoples of the world, and between the seventh day and the
 six days of creation. *Avinu Malkeinu*, grant that the days ahead
 welcome us in peace; may they be free of any sin, cleansed of any
 wrongdoing, and filled with awe-inspired attachment to You.

May You grace us with knowledge, understanding,
 and wisdom.

Barukh atah ADONAI, who bestows knowledge.

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אַתָּה חוֹנֵן לְאָדָם דַּעַת,
 וּמְלִמֵּד לְאָנוּשׁ בִּינָה.

At the conclusion of Shabbat or Festivals we add:

אַתָּה חוֹנְנֵתָנוּ לְמִדַּע תּוֹרָתְךָ,
 וְתַלְמִידָנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ,
 וּתְבַדִּיל יְהוָה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל,
 בֵּין אֹר לְחֹשֶׁךְ,
 בֵּין יִשְׂרָאֵל לְעַמִּים,
 בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשִּׁת יְמֵי הַמַּעֲשֶׂה.
 אָבִינוּ מִלְּפָנֶיךָ, הָחַל עֲלֵינוּ הַיָּמִים הַבָּאִים
 לְקִרְאָתָנוּ לְשָׁלוֹם,
 חֲשׂוֹכִים מִכָּל־חֹטֵא,
 וּמִנִּקְיִם מִכָּל־עוֹן,
 וּמִדְּבָקִים בִּירְאָתְךָ. וְ...
 חַנּוּנוּ מֵאַתָּה דַּעָה בִּינָה וְהַשְׁכָּל.
 בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדַּעַת.

of Shabbat or a festival, we include in the first of these middle
b'rakhot a prayer marking the distinction between the weekday
 and the holy day.

YOU HAVE GRACED US חוֹנְנֵתָנוּ. In a sense, Shabbat or a
 festival ends with the recitation of this prayer and so we can
 continue with the weekday requests in the *b'rakhot* that follow.
 This paragraph is added to the weekday evening service at the
 conclusion of Shabbat or a festival, to mark the transition from
 the holy time that is ending and the weekday that is beginning.
 In it, we remark on the distinction between one realm and
 another and we express the hope that the peace and aspira-
 tions expressed in our prayers during Shabbat or during the
 festival carry over and guide us in the days to come.

KNOWLEDGE, UNDERSTANDING, AND WISDOM וְהַשְׁכָּל. The
 One way of understanding the difference between these terms
 is to think of “knowledge” as comprising factual information,
 “understanding” as denoting the ability to analyze, and “wis-
 dom” as that insight gained from experience. (*based on Elliot
 Dorff*)

**THREE CYCLES OF
 B'RAKHOT.** On Shabbat, a
 taste of the perfection of
 the world that is coming,
 we did not petition for our
 needs; the Amidah on both
 Shabbat and festivals con-
 tains a single central bless-
 ing celebrating the holiness
 of the day. As we emerge
 from the fullness and
 sanctity of Shabbat or the
 festival, we again focus on
 what is lacking in our lives,
 in our community, and in
 the world, and so we in-
 clude petitionary prayers in
 the Amidah. These prayers,
 the middle *b'rakhot* of the
 Amidah, unfold in three
 cycles: prayers for personal
 transformation, prayers
 for health and prosper-
 ity, and prayers calling for
 societal transformation and
 redemption. Additionally,
 since this is the first service
 recited at the conclusion

REPENTANCE

What is *t'shuvah* compared to? It is like two people who had their backs to each other and then turn, full of wonder at seeing each other's face.

—SHNEUR ZALMAN OF LIADI

FORGIVENESS

We say, “We have sinned”—when do we sin? We sin when we forget that we are God's children.

—SOLOMON OF KARLIN

REDEMPTION

Before we pray for Israel's redemption, or the world's redemption, we first have to understand what our own redemption might mean.

—based on RASHI

REPENTANCE

Return us, *Avinu*, to Your teaching, and bring us closer, *Malkeinu*, to Your service—that we may truly turn and face You. *Barukh atah ADONAI*, who desires our return.

FORGIVENESS

Forgive us, *Avinu*, our Creator, for we have sinned; pardon us, *Malkeinu*, our Sovereign, for we have transgressed—for Your nature is to forgive and pardon. *Barukh atah ADONAI*, who is called gracious and is exceedingly forgiving.

REDEMPTION

Look upon our suffering and take up our cause; redeem us soon for the sake of Your name—for surely You are a mighty redeemer. *Barukh atah ADONAI*, Redeemer of Israel.

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ,
וְקַרְבֵּנוּ מִלִּפְנֵי לַעֲבֹדָתְךָ,
וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.
בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֶה בְּתַשׁוּבָה.

סָלַח לָנוּ אֲבִינוּ, כִּי חָטָאנוּ,
מָחַל לָנוּ מִלִּפְנֵי, כִּי פָשַׁעְנוּ,
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, חֲנוּן הַמֵּרַבָּה לְסָלַח.

רְאֵה נָא בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ,
וּגְאֹלֵנוּ מִהֶרָה לְמַעַן שְׁמֶךָ,
כִּי גּוֹאֵל חֹזֵק אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.

לְתוֹרָתְךָ. **YOUR TEACHING** The Hebrew word *torah* sometimes refers to the Five Books of Moses and sometimes to the entire Bible, but in the context of this *b'rakhah* it more likely carries its root meaning of “teaching.” The prayer expresses the hope that all that we do will be a walking in God's way, following God's teaching.

FORGIVE US סָלַח לָנוּ. Some strike their chests, indicating regret, when reciting the words *hatanu* (“we have sinned”) and *fashanu* (“we have transgressed”).

AVINU . . . MALKEINU אֲבִינוּ . . . מִלִּפְנֵי. Literally, “father” (meaning “creator”) and “sovereign.” These words are well

known from prayers for forgiveness. The image of God as “father” represents relatedness and closeness; that of God as “sovereign” conveys authority and greater distance. The ancient rabbis expressed our relationship to these two aspects of God's nature as love and awe, *ahavah* and *yirah*.

WHO IS CALLED GRACIOUS חֲנוּן. What allows us to voice regret is the knowledge that what we say when we approach God will be accepted lovingly. Our admission of guilt will not be used to judge us negatively, it will not be used against us, and it will not incriminate us; rather, our admission of guilt will be received for what it is: an attempt to purify ourselves, to wipe the slate clean—so that we might now start again with a sense of freshness.

REDEMPTION. Each of the three cycles of *b'rakhah* of request ends with a prayer for ultimate redemption, and each of these endings builds on the previous one, so that they achieve a crescendo when we come to the end of the three cycles. This first request is a simple prayer calling for an end to any suffering and oppression.

Siddur Lev Shalem for Shabbat and Festivals
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HEALING
 Heal the people I know
 and heal the people whom
 I don't know. Heal those
 who have helped me in the
 past and heal those who
 have harmed me. Heal
 those I love and heal those
 with whom I am angry.
 —ELIJAH DE VIDAS

ABUNDANCE
 The Ḥasidic master
 Zadok Hakohen of Lublin
 understood this paragraph
 this way: May all that we
 consume be for our good.

EXILES
 A Ḥasidic master taught:
 When we bring into the
 light the parts of ourselves
 that we have let languish,
 that is the ingathering of
 the exiles.

Second Cycle of B'rakhot of Request: Healing and Prosperity

HEALING
 Heal us, ADONAI, so that we may be truly healed;
 save us, that we may be truly saved.
 You are the one deserving of praise.
 Bring complete healing to all our suffering;

On behalf of one who is ill:
 our God and God of our ancestors, may it be Your will to send
 speedy and complete healing of body and soul to _____,
 along with all others who are ill;
 strengthen as well the hands of those concerned with their care,
 for You are God and sovereign, a faithful and
 compassionate healer.
Barukh atah ADONAI, Healer of the ill among
 Your people Israel.

A TIME OF ABUNDANCE
 ADONAI our God, make this a blessed year for us;
 may its varied harvest yield prosperity.
 May the land be blessed
[from December 4 until Pesah, we add: with dew and rain]
 and satisfy us with its goodness.
 Bless this year, that it be like the best of years.
Barukh atah ADONAI, who is the source of blessing of each year.

GATHERING OF EXILES
 Sound the great *shofar* announcing our freedom,
 raise the banner signalling the ingathering of our exiles,
 and bring us together from the four corners of the earth.
Barukh atah ADONAI, who gathers the dispersed of
 Your people Israel.

רְפָאנוּ יְהוָה, וְנִרְפָּא,
 הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תִהְלֹתֵנוּ אִתָּהּ,
 וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מִכּוֹתֵינוּ.

On behalf of one who is ill:
 וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַל־הִי
 אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
 שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
 רְפוּאָת הַנֶּפֶשׁ וּרְפוּאָת הַגּוּף,
 לְ_____ בְּתוֹךְ שְׁאֵר הַחוֹלִים,
 וְחֹזֵק אֶת־יְדֵי הָעוֹסְקִים בְּצָרֵכֵיהֶם,
 כִּי אַל מֶלֶךְ רוּפָא נֶאֱמָן וְרַחֲמָן אִתָּהּ.
 בְּרוּךְ אַתָּה יְהוָה, רוּפָא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בְּרַךְ עֲלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת
 וְאֶת־כָּל־מִיָּנֵי תְבוּאַתָּה לְטוֹבָה, וְתֵן
 בְּרָכָה *From Pesah until December 3:*
 טַל וּמָטָר לְבִרְכָּה *From December 4 until Pesah:*
 עַל פְּנֵי הָאָדָמָה,
 וְשִׁבְעֵנוּ מִטוֹבָה,
 וּבִרְךָ שְׁנֵתֵנוּ בְּשָׁנִים הַטּוֹבוֹת.
 בְּרוּךְ אַתָּה יְהוָה, מְבָרֵךְ הַשָּׁנִים.
 תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתֵנוּ,
 וְשֵׂא נֹס לְקַבֵּץ גְּלִיּוֹתֵינוּ,
 וְקַבְּצֵנוּ יַחַד מֵאֲרָבַע כְּנָפוֹת הָאָרֶץ.
 בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

HEAL US רְפָאנוּ. Healing
 is a dual process. Physi-
 cians and nurses can aid
 the healing process of the
 body, and our tradition
 affirms that they are acting
 as God's agents. However,
 healing also goes beyond
 the physical; it includes
 emotional and spiritual
 components, as well. Both
 are included in this prayer
 for "complete healing."

MAKE THIS A BLESSED YEAR
 בְּרַךְ... השנה הזאת
 This *b'rakhah* expresses a con-
 sciousness that the Land of
 Israel is very much depen-
 dent on rain in its proper
 season. Equally, it can be
 understood to speak to the
 universal need for sufficient
 agricultural produce to
 sustain all.

WITH DEW AND RAIN טַל
 וּמָטָר לְבִרְכָּה. The Sephardic
 custom is to pray for dew
 in the summer and rain in
 the winter. The Ashkenazic
 custom combines both the
 prayer for dew and rain in
 winter. In the Land of Israel,
 the prayer for rain begins
 on the seventh of Heshvan,
 some two weeks after the
 holiday of Sukkot. In Baby-
 lonia, the prayer for rain
 began sixty days after the
 fall equinox. Jews living in
 the diaspora generally fol-

low the Babylonian custom. In the year preceding a Gregorian leap year, the prayer for rain begins
 one day later (i.e., on the evening of December 5).

SOUND THE GREAT SHOFAR תִּקַּע בְּשׁוֹפָר גָּדוֹל. The first cycle of *b'rakhot* of request ended with a call
 to end persecution. This second cycle ends with the call to announce freedom. The sound of the
shofar signals freedom. The Bible speaks of the blowing of the *shofar* to announce a Jubilee year
 (Leviticus 25:9), and the prophet Isaiah extends that image of liberation to describe the announce-
 ment of messianic redemption: "In that day, the sound of the *shofar* will be trumpeted abroad and
 those who wandered to the land of Assyria and those who were chased out to the land of Egypt
 shall come and worship Adonai on the holy mount, in Jerusalem" (27:13).

BRING US TOGETHER וְקַבְּצֵנוּ. This prayer concludes with the prophets' promise that redemption
 will signal the gathering of the Jewish people in the Land of Israel.

JUSTICE

A world of true justice is a world in which God's love is sovereign.

THE END OF WICKEDNESS

Interpreting the verse “Sinners shall cease from the earth, and the wicked shall be no more; bless Adonai, O my soul” (Psalm 104:35), Rabbi Judah taught: Sinners shall be no more—sinners shall become upright people; the wicked will be no more—they shall no longer be wicked; and only then will we be justified in saying “Bless Adonai, O my soul.”

—MIDRASH ON PSALMS

The Hasidic master Mordechai of Lechovitz would teach: when we pray that evil be wiped out, we should meditate on what in our own behavior is sinful.

THE RIGHTEOUS

In speaking of the reward for the righteous, the Hebrew uses the word *tov*, meaning “good” (translated here as “truly”). At the end of the creation story in Genesis, we are told that God saw all that was created and it was good (*tov*). The reward of the righteous is that they will have eyes that see the good as God did.

Who are the sages? These are the people who teach children.

Third Cycle of B'rakhot of Request: Visions of Redemption

JUSTICE

Restore judges to us as in the early days, and wise counselors as of old.

Remove from us sorrow and anguish.

May You alone, ADONAI, with kindness and compassion rule over us.

May You find our cause righteous.

Barukh atah ADONAI, Sovereign who loves justice and compassion.

Between Rosh Hashanah and Yom Kippur we substitute: Barukh atah ADONAI, Sovereign of judgment.

THE END OF WICKEDNESS

May the hopes of those who would defame us be dashed, may all wickedness be instantly frustrated, and may all Your enemies be quickly cut off.

Root out, subdue, break, and humble the arrogant, speedily, in our day.

Barukh atah ADONAI, who defeats enemies and humbles the arrogant.

THE RIGHTEOUS

May Your compassion, ADONAI our God, flow to the righteous, the pious, the leaders of the people Israel, the remnant of the sages, the righteous converts, and us all.

May all those who trust in Your name be truly rewarded, and may our share be among them, so that we never be shamed for trusting in You.

Barukh atah ADONAI, promise and support of the righteous.

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּבִרְאשׁוֹנָה וְיוֹעֲצֵינוּ בְּבִתְחִלָּה,
וְהָסֵר מִמֶּנּוּ יָגוֹן וְאַנְחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יְהוָה
לְבִדְךָ בְּחֹסֶד וּבְרַחֲמִים, וְצִדְקָנוּ בַּמִּשְׁפָּט.

בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַמִּשְׁפָּט.

וּלְמַלְשִׁינִים אֵל תְּהִי תִקְוָה,

וְכָל־הָרָשָׁעָה פֶּרֶגְעַת תֵּאָבֵד,

וְכָל־אוֹיְבֶיךָ מְהֵרָה יִפְרָתוּ,

וְהַיּוֹדִים מְהֵרָה תַעֲקֹר וּתְשַׁבֵּר וּתְמַגֵּר

וּתְכַנִּיעַ בְּמְהֵרָה בְּיָמֵינוּ.

בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ יָדַיִם.

עַל הַצְדִּיקִים וְעַל הַחֹסִידִים וְעַל זְקֵנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל,

וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֹּדֵק וְעָלֵינוּ,

יְהִימוּ נָא רַחֲמֶיךָ, יְהוָה אֱלֹהֵינוּ,

וְתֵן שָׂכָר טוֹב לְכָל־הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת,

וְשִׁים חֶלְקָנוּ עִמָּהֶם,

וּלְעוֹלָם לֹא גִבוּשׁ

כִּי כָךְ בְּטָחָנוּ.

בְּרוּךְ אַתָּה יְהוָה, מְשַׁעֵן וּמַבְטָח לַצְדִּיקִים.

JUSTICE AND COMPASSION צִדְקָה וּמִשְׁפָּט. Without a system of justice, compassion is ineffectual; without compassion, justice is cruel.

THOSE WHO WOULD DEFAME US וְלַמַּלְשִׁינִים. The reference is to members of the Jewish community or sectarians who reported on Jewish activities to governmental authorities, leading to adverse measures taken against the Jewish community as a whole. The Talmud asserts that such a report led to the destruction of the Temple (Babylonian Talmud, Gittin 55b). Acts of speech such as defamation and the perversion of truth can lay the ground for the commission of hateful acts—an understanding of human nature exploited by modern-day propagandists.

THE RIGHTEOUS הַצְדִּיקִים. This *b'rakhah* enumerates the outstanding individuals of each generation and invokes God's blessing upon them. The list includes the spiritual leaders of each generation, the pious and righteous individuals who are exemplars of religious ideals, and righteous converts who have made a decisive choice regarding the nature of their religious lives. In the shadow of these people we ask for God to turn to us as well.

THE PIOUS הַחֹסִידִים. The Talmud applies this term to people who go beyond the letter of the law. Such people are both careful about their ritual observance and generous in the way they act with others.

VISIONS OF REDEMPTION.

This cycle of *b'rakhot* offers a utopian vision of a time when governance and the courts will truly reflect a system of justice, when righteousness will achieve its proper recognition, and when evil will be obliterated. That vision culminates in the reestablishment of Jerusalem as God's holy place and the Messiah's ushering in a time of proper rule.

RESTORE JUDGES TO US

הַשִּׁיבָה שׁוֹפְטֵינוּ. Isaiah 1:26 promises that God will restore judges as they once were and “your city shall be called just.” Justice is the basis for the society we anticipate, one that will reflect our deepest hopes and desires. As the *b'rakhah* says, God is the “Sovereign who loves justice and compassion.”

SORROW AND ANGUISH

יָגוֹן וְאַנְחָה. Sorrow is the result of physical assault; anguish has no physical cause. Both sorrow and anguish obscure our judgment. (*Abraham ben Elijah, the Gaon of Vilna*)

JERUSALEM

The Hasidic master Naftali of Ropshitz asked, “Why is the blessing in the present tense?” And he answered: “Because each day we rebuild Jerusalem.”

MESSIANIC HOPE

What is the establishment of the Davidic kingdom? It is the ability to see God everywhere and in everything.

—MOSHE HAYIM EFRAIM
OF SUDILKOV

The Hasidic master Solomon Hakohen Rabinowitz taught that we all make the shoot of David flourish, for everything good that we do nurtures the growth of redemption.

HEAR OUR VOICE

... even if we haven't found the words to express ourselves properly.

JERUSALEM

In Your mercy, return to Your city, Jerusalem.
Dwell there as You have promised;
rebuild it permanently, speedily, in our day.
May You soon establish the throne of David in its midst.
Barukh atah ADONAI, who rebuilds Jerusalem.

MESSIANIC HOPE

Cause the shoot of Your servant David to flourish;
may the honor of the house of David be raised up
with the coming of Your deliverance,
for we await Your triumph each day.
Barukh atah ADONAI, who causes salvation to flourish.

SUMMATION OF REQUESTS: HEAR OUR VOICE

Hear our voice, ADONAI our God;
be kind and have compassion for us.
Willingly and lovingly accept our prayer,
for You, God, hear prayers and listen to pleas.
Do not send us away empty-handed—
for in Your kindness You listen to the prayers
of Your people Israel.
Barukh atah ADONAI, who listens to prayer.

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב,
וְתִשְׁכַּח בְּתוֹכָהּ בְּאֶשֶׁר דִּבַּרְתָּ,
וּבְנֵה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּנֵן עוֹלָם,
וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְיֶן.
בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ,
וְקִרְנוֹ תִרְוֶם בִּישׁוּעָתְךָ,
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הַיּוֹם.
בְּרוּךְ אַתָּה יְהוָה, מַצְמִיחַ קֶרֶן יְשׁוּעָה.

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ,
חוֹס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ,
כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּגִים אַתָּה,
וּמְלַפְנֵיךָ, מְלַכְנוּ, רִיקָם אֵל תִּשְׁיַכְנוּ.
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

the word “Messiah” does not appear at all in this prayer, argues that too many failed and false messiahs in Jewish history led to the exclusion of the term from this central liturgical moment.

כִּי לִישׁוּעָתְךָ **FOR WE AWAIT YOUR TRIUMPH** **קִוִּינוּ**. The hope in God's triumph has always included the overthrow of oppressive rule.

שְׁמַע קוֹלֵנוּ **HEAR OUR VOICE**. We conclude the three cycles of *b'rakhot* of request with an all-encompassing *b'rakhah*. Rabbinic authorities recommended that we add here our own words, expressing those concerns that are uppermost in our minds at this time. This prayer is replete with mention of God's compassion. What prayer can open for us is a moment of feeling the universe as welcoming and compassionate.

JERUSALEM יְרוּשָׁלַיִם. Israel's capital city, the site of the ancient Temple and King David's throne, ideally represents the place where Jews are most rooted, in common community, in their relationship with God.

MESSIANIC HOPE. This was the last *b'rakhah* to be added to the Amidah, bringing its total number of blessings to nineteen instead of the original eighteen. It was added in Babylonia where the exilarch, the head of the Jewish community, traced his lineage to the exiled house of David. (Almost all manuscripts reflecting the rite practiced in the Land of Israel in the 1st millennium exclude this *b'rakhah*.) Ultimately, though, this prayer does not center on a Messiah but rather on God's triumph—a world ruled by just laws, a world at peace. Reuven Hammer, remarking on the fact that

Modim: On Gratitude

God, on days when I am unable to feel grateful because my expectations imprison me, because my responsibilities burden me, or because the pain of living consumes me, remind me to be grateful. Grateful for the gift of life. For my soul, my breath, my being. Grateful for my family, my friends, and my community. For relationships that heal and nourish. Grateful for the opportunity to learn, to grow, to become; and for the miracles that abound all around me and that ask only to be found.

—ELANA ZAIMAN

Three Concluding B'rakhot

THE SERVICE THAT WE OFFER

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

On Rosh Hodesh and Hol Ha-mo-ed we add:

Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

On Rosh Hodesh:

Rosh Hodesh.

On Pesah:

Festival of Matzot.

On Sukkot:

Festival of Sukkot.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

May our eyes behold Your compassionate return to Zion.
Barukh atah ADONAI, who restores Your Divine Presence to Zion.

GRATITUDE FOR LIFE AND ITS BLESSINGS

† We thank You, for You are ever our God
and the God of our ancestors;
You are the bedrock of our lives,
the shield that protects us in every generation.

We thank You and sing Your praises—
for our lives that are in Your hands,
for our souls that are under Your care,
for Your miracles that accompany us each day,
and for Your wonders and Your gifts that are with us
each moment—evening, morning, and noon.
You are the one who is good, whose mercy is never-ending;
the one who is compassionate, whose love is unceasing.
We have always placed our hope in You.

On Hanukkah we add Al Hanissim on page 430.

On Purim we add Al Hanissim on page 431.

רצה, יהוה אלהינו, בעמך ישראל ובתפלתם,
והשב אתה עבודה לדביר ביתך
ותפלתם באהבה תקבל ברחון,
ותהי לרחון תמיד עבודת ישראל עמך.

On Rosh Hodesh and Hol Ha-mo-ed we add:

אלהינו ואלהי אבותינו [ואמותינו], יעלה ויבא, ויגיע ויראה,
וירצה וישמע, ויפקד ויזכר וזכרנו ופקדוננו, וזכרון
אבותינו [ואמותינו], וזכרון משיח בן דוד עבדך, וזכרון
ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך,
לפליטה, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום

On Sukkot:

חג הסוכות

On Pesah:

חג המצות

On Rosh Hodesh:

ראש החדש

הזה. וזכרנו, יהוה אלהינו, בו לטובה, ופקדנו בו לברכה,
והושיענו בו לחיים. ובדבר ישועה ורחמים, חוס וחסנו, ורחם
עלינו והושיענו, פי אליך עינינו, פי אל מלך חנון ורחום אתה.

ותחזינה עינינו בשוכך לציון ברחמים.
פרוך אתה יהוה, המחזיר שכינתו לציון.

† מודים אנחנו לך, שאתה הוא יהוה אלהינו ואלהי
אבותינו [ואמותינו] לעולם ועד.
צור חיינו, מגן ישענו, אתה הוא לדור ודור.
נודה לך ונספר תהלתך,
על חיינו המסורים בידיך,
ועל נשמותינו הפקודות לך,
ועל נסיון שבכל יום עמנו,
ועל נפלאותיך וטובותיך שבכל יום,
ערב ובקר וצהרים.
הטוב, כי לא כלו רחמיה,
והמרחם, כי לא תמו חסדיך,
מעולם קיינו לך.

On Hanukkah we add Al Hanissim on page 430.

On Purim we add Al Hanissim on page 431.

RESTORE WORSHIP TO
YOUR SANCTUARY והשב
אתה עבודה לדביר ביתך.
The Hebrew text here
literally refers to the “holy
of holies,” the innermost
area of the sanctuary—that
place where God was expe-
rienced most intimately—
and it is that intimacy and
purity of relationship that is
yearned for in this prayer.

YOUR DIVINE PRESENCE
שכינתו. The Hebrew word
shekhinah has been used
for centuries to refer to
God’s immanence, the
presence of God that is
felt in the world. The word
shekhinah is grammatically
feminine, and Jewish mysti-
cal tradition has tended to
personify the Divine Pres-
ence, called the Shekhinah,
as feminine.

Peace

✠

Commentators remark that as we pray for peace, we should let go of that which preys on us, that we not be consumed by anger.

ב

Oh accept, accept, our thanks for the day's three miracles, of dusk, of dawn, of noon, and of the years which with Thy presence are made felicitous.

Grant us—our last petition—peace, Thine especial blessing, which is of Thy grace and of the shining and turning of Thy Face.

—A. M. KLEIN

Travel Prayer

Without You, this road is thorns and thistles.

Allow me to search Your ways and to find my feet walking in a furrow and may pleasantness be upon them.

May the one who gives strength to the weary give my life paved roads on which to go to come and to arrive wherever my heart carries me, like a caravan of the self and may blessings be granted to the work of my feet.

May the one who hears the prayer of all mouths hear my footsteps.

—ASHER REICH
(translated by David Jacobson)

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

Between Rosh Hashanah and Yom Kippur we add:

And inscribe all the people of Your covenant for a good life.

May all that lives thank You always, and faithfully praise Your name forever, God of our deliverance and help.

✠ *Barukh atah ADONAI*, Your name is goodness and praise of You is fitting.

PEACE

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

Between Rosh Hashanah and Yom Kippur we recite the following paragraph, in place of the line that follows it:

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

Barukh atah ADONAI, who brings peace.

Barukh atah ADONAI, who blesses Your people Israel with peace.

ADDITIONAL PERSONAL PRAYER

The silent recitation of the Amidah concludes with a personal prayer or the following:

My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; nullify their schemes. Act for the sake of Your name; act for the sake of Your triumph; act for the sake of Your holiness; act for the sake of Your Torah. Answer my prayer for the deliverance of Your people.

May the words of my mouth and the meditations of my heart be acceptable to You, ADONAI, my rock and my redeemer.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

At the conclusion of the Amidah, we may be seated. When the weekday evening service follows the festival, turn to page 280 for Kaddish Shalem.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מְלַכְנוּ תְּמִיד לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur we add:

וּבְתוֹב לְחַיִּים טוֹבִים כָּל־יְמֵי בְּרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,

וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאַמָּת,

הָאֵל יִשְׁוּעַתָּנוּ וְעֲזָרְתָּנוּ סֶלָה.

✠ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֶךְ נָאָה לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ וְעַל כָּל־יוֹשְׁבֵי תֵּבֵל תְּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמָּךְ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמָךְ.

Between Rosh Hashanah and Yom Kippur we recite the following paragraph, in place of the line that follows it:

בְּסֶפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם, וּפְרִנְסָה טוֹבָה, נֹזֵכַר וְנִפְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

The silent recitation of the Amidah concludes with a personal prayer or the following:

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעֵ, וּשְׁפָתֵי מִדְּבַר מַרְמָה, וְלִמְקַלְלֵי נִפְשֵׁי תַדִּים, וְנִפְשֵׁי כְּעַפָּר לְכָל תְּהִיָּה. פֶּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נִפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהִירָה הִפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתָּךְ, עֲשֵׂה לִמְעַן תוֹרָתְךָ. לִמְעַן יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִיו לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵּבֵל], וְאִמְרוּ אָמֵן.

At the conclusion of the Amidah, we may be seated. When the weekday evening service follows the festival, turn to page 280 for Kaddish Shalem.

MAY YOUR NAME BE

PRAISED AND EXALTED

יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ. In the language of the Bible and the prayerbook, "God's name is exalted" when we acknowledge God, recognize God's goodness in creation, and act to enable God's justice and compassion to be visible in the world.

ABUNDANT AND LASTING PEACE רַב. The Hebrew word *shalom*, "peace," comes from the same root as the word *shalem*, which means "whole." The peace that is prayed for here is more than the end of war—that, of course, would, in itself, be a blessing—but rather a moment in which each of us can feel whole, and can feel the wholeness of humanity and of the universe.

WHO BLESSES YOUR PEOPLE ISRAEL WITH PEACE הַמְּבָרֵךְ יִשְׂרָאֵל בְּשָׁלוֹם. The peace that descends on the people Israel exemplifies the peace that shall descend on the whole world.

MY GOD אֱלֹהֵי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). The prayer that is printed here is offered by the Babylonian Talmud (Berakhot 17a) as an example of how the Amidah might end with a personal prayer. It is attributed to Mar son of Ravina (4th century). Unlike the rest of the Amidah, these personal prayers are distinguished by the use of the first-person singular.

At the evening service following Shabbat, Psalm 91 is recited. Most congregations distinguish it from the Amidah with the recitation of Hatzi Kaddish.

Hatzi Kaddish

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!

Y'hei sh'meih raba m'varakh l'alam u-l'almei almay.

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [between Rosh Hashanah and Yom Kippur we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

Some congregations rise to recite the following:

May the peace of the Lord, our God, be with us; may the work of our hands last beyond us, and may the work of our hands be lasting. Psalm 90:17

One who dwells in the secret places of the one on high, lodges in the shadow of the Almighty—I call ADONAI my protector, my fortress, my God, whom I trust. God will save you from the hidden snare, the threat of deadly plague, God's wings will nestle you and protect you, God's truth will be your shield and armor. You shall not fear terror at night, arrows flying in daylight, pestilence stalking in the dark, nor plague blackening the noon. Though a thousand may fall at your side, tens of thousands at your right hand, nothing will reach you. You have but to look with your own eyes, and you shall see the recompense of evildoers.

Yes, You, ADONAI, are my protector. You have made the one on high your refuge—evil shall not befall you, nor plague approach your tent, for God will instruct angels to guard you wherever you go. They will carry you in the palms of their hands, lest your foot strike a stone; you will tread on pythons and cubs, trample on snakes and lions. “Because you desired Me, I shall save you. I shall raise you up, for you were conscious of My name. ► When you call upon Me, I shall answer you; I shall be with you in times of trouble, I shall strengthen you and honor you. I shall satisfy you with the fullness of days and show you My deliverance; I shall satisfy you with the fullness of days and show you My deliverance.” Psalm 91

Orekh yamim asbi-eihu v'areihu bishuati.

Some congregations recite V'atah kadosh here; see page 216.

At the evening service following Shabbat, Psalm 91 is recited. Most congregations distinguish it from the Amidah with the recitation of Hatzi Kaddish.

חצי קדיש

Leader:

יְתַגְדֹּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזֶמַן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וְלְעֵלְמֵי עֵלְמָיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעֵלְמָא מִן כָּל־
[לְעֵלְמָא לְעֵלְמָא מִכָּל־ [between Rosh Hashanah and Yom Kippur we substitute:
בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְּאִמְרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

Some congregations rise to recite the following:

וַיְהִי נֶעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ,
וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהוּ. תהלים צ"ז

יֹשֵׁב בְּסִתְרֵי עָלְיוֹן, בָּצַל שְׁדֵי יִתְלוֹנָן. אָמַר לַיהוָה מַחְסִי
וּמְצוּדָתִי, אֱלֹהֵי אֲבֹטָח בּוֹ. כִּי הוּא יִצִּילְךָ מִכַּף יָקוֹשׁ,
מִדְּבַר הָוֹת. בְּאַבְרָתוֹ יִסֹּף לָךְ וְתַחַת כְּנָפָיו תַּחְסֶה, צָנָה
וְסִחְרָה אֲמַתּוֹ. לֹא תִירָא מִפֶּחַד לַיְלָה, מִחֶץ יְעוֹף יוֹמָם.
מִדְּבַר בְּאִפְלִי יִהְיֶה, מִקָּטָב יִשׁוּד צָהָרִים. יִפֹּל מִצִּדְּךָ אֵלֶיךָ
וּרְבֵבָה מִימִינֶךָ, אֵלֶיךָ לֹא יָגֵשׁ. רַק בְּעֵינֶיךָ תִּבְטֹחַ, וְשִׁלְמַת
רְשָׁעִים תִּרְאֶה. כִּי אַתָּה יְהוָה מַחְסִי, עָלְיוֹן שְׁמַת מְעוֹנָךְ.
לֹא תֵאָנֶה אֵלֶיךָ רָעָה וְנִגְעָה לֹא יִקְרַב בְּאַהֲלֶךָ. כִּי מִלֵּאכָיו
יִצְוֶה לָךְ לְשִׁמְרֶךָ בְּכָל־דְּרָכֶיךָ. עַל כַּפִּים יִשְׁאוּנָה, כֹּן תִּגְף
בְּאֵבֶיךָ וּרְגְלֶךָ. עַל שַׁחַל וּפְתָן תִּדְרֹךְ, תִּרְמָס כְּפִיר וְתַנִּין.
כִּי בִי חֵשֶׁק וְאַפְלָטָהוּ, אֲשַׁנְּבֶהוּ כִּי יָדַע שְׁמִי.
◀ יִקְרָאנִי וְאֶעֱנֶהוּ, עֲמוּ אֲנֹכִי בְּצָרָה, אֲחַלְצֶהוּ
וְאֶכְבֶּדְהוּ. אֲרֹךְ יָמִים אֲשַׁבִּיעֶהוּ, וְאִרְאֶהוּ בִּישׁוּעָתִי.
אֲרֹךְ יָמִים אֲשַׁבִּיעֶהוּ, וְאִרְאֶהוּ בִּישׁוּעָתִי. תהלים צא

Some congregations recite V'atah kadosh here; see page 216.

PSALM 91. Shabbat has come to an end, and we recite this psalm to mark the transition to the week. Psalm 91 is one of the most reassuring in the entire Psalter. First the voice of a priest or a leader assures the supplicant that he or she will be saved from any danger, and then we hear God's own voice vouchsafing that message. About to face the week, the worshippers are assured that God will be with us, strengthening us on our journey, accompanying us, and keeping us in life.

The recitation of Psalm 91 is preceded by the last verse of Psalm 90. In the Land of Israel in ancient times, psalms were introduced by reciting the last verse of the preceding psalm. But it is also the case that the last verse of Psalm 90 forms a prelude to Psalm 91. Reading it as we are about to enter the world of work, we pray that what we do might be lasting and pleasing to God.

In this psalm, it is only the supplicant (whose voice is here indicated in italics) who speaks the personal name of God. All other references to God use other epithets, such as “the one on high.” To emphasize that they are not the formal name of God, we have put all such references in lower case. One of the reassuring aspects of this psalm is that in the end, it is God's own voice assuring protection. And it is with that assurance that we enter our week.

Shalom

A man growing old is going
down the dark stairs.
He has been speaking of the
Soul . . .
Of dreams
burnt in the bone.

He looks up
to the friends who lean
out of light and wine
over the well of stairs.
They ask his pardon
for the dark they can't help
...

"It's alright," answers
the man going down,
"it's alright—there are many
avenues, many corridors of
the soul
that are dark also.
Shalom."

—DENISE LEVERTOV

Blessings for Going Forth

ברוך אתה בעיר וברוך
אתה בשדה.

ברוך פרי בטןך ופרי
אדמתך ופרי בהמתך
שגר אלפך ועשתרות
צאנך.

ברוך טבאך ומשארתך.
ברוך אתה בבאך
וברוך אתה בצאתך.

Blessed shall you be in the
city and blessed shall you
be in the country.

Blessed shall be the issue
of your womb, the
produce of your field, the
offspring of your cattle,
the calving of your herd,
and the lambing of your
flock.

Blessed shall be your harvest
basket and your kneading
bowl.

Blessed shall be your com-
ings in and blessed shall
be your goings out.

—DEUTERONOMY 28:3–6

Kaddish Shalem

Leader:

May God's great name be exalted and hallowed throughout
the created world, as is God's wish. May God's sovereignty
soon be established, in your lifetime and in your days, and in
the days of all the house of Israel. And we say: *Amen*.

Congregation and Leader:

May God's great name be acknowledged forever and ever!

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Leader:

May the name of the Holy One be acknowledged and
celebrated, lauded and worshipped, exalted and honored,
extolled and acclaimed—though God, who is blessed,
b'rikh hu, is truly [*between Rosh Hashanah and Yom Kippur we add: far*]
beyond all acknowledgment and praise, or any expressions of
gratitude or consolation ever spoken in the world.

And we say: *Amen*.

May the prayers and pleas of all Israel be accepted by their
creator in heaven. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant
and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and
to all Israel [and to all who dwell on earth]. And we say: *Amen*.

*From the second night of Pesah through the night preceding Shavuot,
we turn to page 63 for the Counting of the Omer.*

Leaving Shabbat with Blessing

May God grant you heaven's dew, earth's riches,
and an abundance of grain and grapes.

*V'yiten l'kha ha-elohim mital ha-shamayim u-mish'manei ha-aretz
v'rov dagan v'tirosh.*

Genesis 27:28

קדיש שלם

Leader:

יתגדל ויתקדש שמה רבא, בעלמא די ברא, פרעותה,
וימליך מלכותה בחייכון וביומיכון ובחיי דכלבית
ישראל, בעגלא ובזמן קריב, ואמרו אמן.

Congregation and Leader:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Leader:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל-

[*לעלא לעלא מכל: between Rosh Hashanah and Yom Kippur we substitute:*

ברכתא ושירתא תשבתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

תתקבל צלותהון ובעותהון דכלישראל קדם אבוהון
די בשמיא, ואמרו אמן.

יהא שלמא רבא מן שמיא, וחיים עלינו ועל כלישראל,
ואמרו אמן.

עשה שלום במרומיו הוא יעשה שלום עלינו
ועל כלישראל [ועל כליישובי תבל], ואמרו אמן.

*From the second night of Pesah through the night preceding Shavuot,
we turn to page 63 for the Counting of the Omer.*

ויתן לך האלהים מטל השמים ומשמני הארץ,
ורב דגן ותירש.

בראשית כז:כח

KADDISH SHALEM marks
the completion of the
evening service. What fol-
lows is Havdalah, marking
the conclusion of Shabbat.
Aleinu (page 281) is a late
addition to the evening
service and it is not recited
in the Sephardic rite.

MAY GOD GRANT YOU ויתן
לך. These are the words
spoken by Isaac as he
blessed Jacob. We end
Shabbat calling upon an
ancestral blessing to ac-
company us in the week
ahead.

GRAPES תירש. In the ancient
world, water was mixed
with wine to purify it.

Concluding Prayers

*Some recite Havdalah on page 283 before continuing with Aleinu.
We rise for Aleinu.*

Aleinu

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

† And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—who spreads out the heavens and establishes the earth, whose glory abides in the highest heavens, and whose powerful presence resides in the highest heights. This is our God, none else; ours is the true sovereign, there is no other. As it is written in the Torah: “Know this day and take it to heart, that ADONAI is God in heaven above and on earth below; there is no other.”

*Aleinu l'shabei-ah la-adon hakol, lateit g'dulah l'yotzer b'reishit,
shelo asanu k'goyei ha-aratzot, v'lo samanu k'mishp'hot ha-adamah,
shelo sam helkeinu kahem, v'goraleinu k'chol hamonam.*

† *Va-anahnu korim u-mishta'avim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.*

*Shehu noteh shamayim v'yosed aretz, u-moshav y'karo ba-shamayim mima-al,
u-sh'khinat uzo b'govhei m'romim, hu eloheinu ein od.*

*Emet malkeinu efes zulato, ka-katuv b'torato: v'yadata hayom
va-hashevota el l'avvecha, ki Adonai hu ha-elohim ba-shamayim mima-al,
v'al ha-aretz mitahat, ein od.*

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will understand and know that to You alone every knee must bend, all allegiance be sworn. They will bow down and prostrate themselves before You, ADONAI our God, treasure Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; and You will rule in glory until the end of time.

► As is written in Your Torah: “ADONAI will reign forever and ever.”

And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

*V'ne-emar: v'hayah Adonai l'melekh al kol ha-aretz,
bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.*

We are seated.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we add Psalm 27, on page 59.

סיום התפילה

*Some recite Havdalah on page 283 before continuing with Aleinu.
We rise for Aleinu.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חֲלַקְנוּ פָּהֶם, וְגִרְלָנוּ בְּכָל־הַמוֹנָם.
† וְאַנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסֵּד אֶרֶץ, וּמוֹשֵׁב יִקְרוּ בְּשָׁמַיִם מִמַּעַל,
וּשְׂכִינֵת עֶזְו בְּגִבְהַי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֲמַת מַלְכֵנוּ אָפֶס זוּלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ:
וַיִּדְעָתָּ הַיּוֹם וְהִשְׁבַּתְתָּ אֶל לִבְּךָ,
כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל,
וְעַל הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֶזְו,
לְהַעֲבִיר גְּלוּלִים מִן הָאֶרֶץ, וְהַאֲלִילִים פְּרוֹת יִפְרֹתוֹ.
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי, וְכָל־בְּנֵי בֶשָׂר יִקְרְאוּ בְּשִׁמְךָ,
לְהַפְנוֹת אֵלֶיךָ כָּל־דְּשָׁעֵי אֶרֶץ.
יִפְּרוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תִּבְלָה,
כִּי לָךְ תִּכְרַע כָּל־בָּרָךְ, תִּשְׁבַּע כָּל־לִשׁוֹן.
לִפְנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרִי יִתְנוּ,
וַיִּקְבְּלוּ כָּלֶם אֶת־עַל מַלְכוּתְךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.
◀ כְּפָתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.
וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאֶרֶץ,
בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.

We are seated.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we add Psalm 27, on page 59.

Siddur Lev Shalem for Shabbat and Festivals
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From a Father's
Ethical Will

Say Kaddish *after* me but not *for* me. Kaddish is the unique Jewish link that binds the generations of Israel. The grave doesn't hear the Kaddish, *but the speaker does*, and the words will echo in your heart. The only immortality I seek is that my children and my children's children be good Jews, and thereby good people. God bless you and keep you.

Your father
—WILLIAM LEWIS
ABRAMOWITZ

Mourner's Kaddish

Mourners and those observing Yahrzeit:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: *Amen*.

Congregation and mourners:

May God's great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, *b'rikh hu*, is truly [*between Rosh Hashanah and Yom Kippur we add: far*] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: *Amen*.

May heaven bestow on us, and on all Israel, life and abundant and lasting peace. And we say: *Amen*.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'meih raba, b'alma di v'ra, kiruteih, v'yamlikh malkhuteih b'hayeikhon u-v'yomeikhon u-v'haye d'khol beit yisrael, ba-agala u-vizman kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei v'yit-hadar v'yitaleh v'yit-halal sh'meih d'kudsha, b'rikh hu, l'eila min kol [*between Rosh Hashanah and Yom Kippur we substitute: l'eila l'eila mikol*] birkhata v'shirata tushb'hata v'nehamata da-amiran b'alma, v'imru amen.

Y'hei sh'lama raba min sh'maya v'hayim aleinu v'al kol yisrael, v'imru amen.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

קדיש יתום

Mourners and those observing Yahrzeit:

יתגדל ויתקדש שמה רבא,
בעלמא די ברא, ברעותה,
וימליך מלכותה בחייכון וביומיכון
ובחיי דכל בית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

Congregation and mourners:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Mourners:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל-

[*between Rosh Hashanah and Yom Kippur we substitute: לעלא לעלא מכל-*]

ברכתא ושירתא תשבחתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

יהא שלמא רבא מן שמיא וחיים
עלינו ועל כל ישראל,
ואמרו אמן.

עשה שלום במרומיו הוא יעשה שלום
עלינו ועל כל ישראל [ועל כל יושבי תבל],
ואמרו אמן.

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Havdalah

Meditation for the New Week

As I leave Shabbat behind,
let me carry Shabbat
within:
Remind me to pause,
to be present for myself,
to cherish others,
to see the beauty in Your
creation,
to nourish peace.
Enable the joy of life to fill
my being,
the smell of spices to lift
my spirit,
the flame of faith to burn
in my soul.
Let me carry Shabbat
within.

—ELANA ZAIMAN

Hineih Y'shuati— Behold My Salvation

Perhaps this week I will
not fear.
Perhaps this week, I will
hold possibility in my
hand like a silver house
of cloves, take the time
to count each twinkling
in the night sky,
raise my fingers boldly
up to the flame and taste
salvation, gladness, joy.
Then, may I bless what is
given,
wish it also upon others,
pass around my overflow-
ing cup,
put out the fire in this
sweetness when the time
for letting go comes.

—TAMARA COHEN

When reciting Havdalah at home, we begin here:

Behold, God is my deliverer; I am trustful and unafraid.

ADONAI is my strength, my might, my deliverance.

Joyfully draw water from the wellsprings of deliverance.

Deliverance is Yours; may Your blessings rest upon this
people forever.

ADONAI Tz'va'ot is with us; the God of Jacob is our
stronghold, forever.

ADONAI Tz'va'ot, happy is the person who trusts in You.

Deliver us, ADONAI; our Sovereign, answer us when we call.

The Jewish people experienced light, gladness, joy, and
honor—so may it be with us.

La-y'hudim hayetah orah v'simḥah v'sason vikar, ken tihyeh lanu.

The cup of wine is lifted:

As I lift up the cup of deliverance, I call upon ADONAI.

In a synagogue or at a public service, we begin here:

With the assent of my friends:

Barukh atah ADONAI, our God, sovereign of time and space,
who creates fruit of the vine.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

Barukh atah ADONAI, our God, sovereign of time and space,
who creates fragrant spices.

Barukh atah Adonai eloheinu melekh ha-olam, borei minei v'samim.

Barukh atah ADONAI, our God, sovereign of time and space,
who creates lights of fire.

Barukh atah Adonai eloheinu melekh ha-olam, borei me'orei ha-eish.

Barukh atah ADONAI, our God, sovereign of time and space,
who distinguishes between the sacred and the ordinary, light
and darkness, the people Israel and the peoples of the world,
and between the seventh day and the six days of creation.

Barukh atah ADONAI, who distinguishes between the sacred
and the everyday.

*Barukh atah Adonai eloheinu melekh ha-olam, ha-madvil bein kodesh
l'hol, bein or l'hoshekh, bein yisrael la-amim, bein yom ha-sh'vi-i l'sheishet
y'mei hama-aseh. Barukh atah Adonai, ha-mavdil bein kodesh l'hol.*

הבדלה

When reciting Havdalah at home, we begin here:

הִנֵּה אֵל יְשׁוּעָתִי, אֲבָטָח וְלֹא אֶפְחָד.

כִּי עֲזָרְתִּי וְזִמְרַת יְהוָה, וַיְהִי לִי לִישׁוּעָה.

וּשְׂאֵבָתָם מִים בְּשִׁשּׁוֹן, מִמַּעַיְנֵי הַיְשׁוּעָה.

לִיהוָה הַיְשׁוּעָה עַל עַמּוֹךְ בְּרִכְתּוֹךָ סֵלָה.

יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב, סֵלָה.

יְהוָה צְבָאוֹת, אֲשֶׁרִי אָדָם בָּטַח בְּךָ.

יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ כִּיּוֹם קִרְאָנוּ.

לַיהוּדִים הִיְתָה אוֹרָה וְשִׂמְחָה וְשִׁשּׁוֹן וִיקָר.

בֵּן תְּהִיָּה לָנוּ.

The cup of wine is lifted:

בּוֹס יְשׁוּעוֹת אֲשָׂא, וּבָשָׂם יְהוָה אֶקְרָא.

In a synagogue or at a public service, we begin here:

סִבְרֵי חֲבֵרִי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

The following two blessings are recited only on Saturday evening.

At the conclusion of a Festival, we continue with the final paragraph.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בּוֹרֵא מִיְנֵי בְשָׂמִים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בּוֹרֵא מֵאוּרֵי הָאֵשׁ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אוֹר לְחֹשֶׁךְ,

בֵּין יִשְׂרָאֵל לְעַמִּים,

בֵּין יוֹם הַשְּׂבִיעִי לְשִׁשְׁתַּיִם יְמֵי הַמַּעֲשֶׂה.

בְּרוּךְ אַתָּה יְהוָה, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

HAVDALAH literally means
“distinction” or “differentia-
tion” and it is a ceremony
that marks the ending of
Shabbat and the begin-
ning of the work week. It
consists of blessings over
wine, spices, and light, and
a final blessing about the
distinction between Shab-
bat and the week. The Bible
restricts the use of fire on
Shabbat and so the week
symbolically begins with
lighting a fire. Shabbat,
which began with the light-
ing of candles, now is also
brought to its conclusion
with candelighting. But
whereas we began Shabbat
with individual candles,
we end it with one candle
whose wicks are inter-
twined, as if Shabbat has
created a unity that was
lacking before. To rouse our
senses to become awak-
ened to the beauty we shall
encounter during the week,
we make a blessing over
spices. Finally, the blessing
over the wine sanctifies the
week to come.

BEHOLD, GOD IS MY DELIV-
ERER הִנֵּה אֵל יְשׁוּעָתִי. As we
enter the week we pray for
protection, deliverance,
and happiness. The bibli-
cal verses in this passage
come from Isaiah 12:2–3
and Psalms 3:9, 46:12, 84:13,
and 20:10. The penultimate
verse, remarking on joy and
gladness, is taken from the

description in the Scroll of Esther (8:16) and expresses the joy at the deliverance from the destruction that had
been contemplated by Israel's enemy; we add the wish that the same be true for us. The final verse, taken from
Hallel (Psalm 116:13), leads directly into the recitation of the blessing over the cup of wine.

BLESSING THE SPICES AND CANDLE. It is customary for everyone to partake of these blessings, so the spices are
passed for all to smell, and each person holds up his or her hand to the light, marvelling at the distinctions
between skin and nails, live and dead flesh both needed.

Light

Adam was created just before Shabbat began, and during Shabbat the world was lit with the light of creation. After Shabbat darkness descended and Adam rubbed two stones together and a fire was lit. Astounded, he said a *b'rakhah*: “Blessed is the one who creates lights of fire.” On Shabbat we make Kiddush and celebrate God’s creation of the world; as Shabbat departs, we recite Havdalah and celebrate the possibility of human manufacture and creativity.

—TALMUD OF THE
LAND OF ISRAEL

Bring Light to the Darkness

The Ḥasidic master of Ruzhyn taught: This is the service a person must perform all of one’s days . . . to let the light penetrate the darkness until the darkness itself shines and there is no longer any division between the two, as it is written: “And there was evening and there was morning—one day” (Genesis 1:5).

Songs for the Week Ahead

Greetings are exchanged:

May you have a good week!

A gute vokh! Shavua tov!

Elijah the prophet, Elijah the Tishbite,
O Elijah, Elijah, Elijah from Gilead—
come speedily, in our time,
ushering in the Messiah, descended from David.

**Eliyahu ha-navi, eliyahu ha-tishbi,
eliyahu, eliyahu, eliyahu, ha-giladi. Bimheirah v’yameinu yavo eileinu,
im mashiah ben david, im mashiah ben david.**

Miriam, the prophetess, strength and song are in her hands,
Miriam will dance with us, increasing the world’s song,
Miriam will dance with us, repairing the world.
Soon, in our days, she will bring us
To the waters of redemption.

**Miriam ha-n’viah oz v’zimrah b’yadah.
Miriam tirkod itanu l’hagdil zimrat olam,
Miriam tirkod itanu l’taken et ha-olam.
Bimheirah v’yameinu hi t’vi-enu el mei ha-y’shuah, el mei ha-y’shuah.**

May the one who separates the holy and the everyday,
forgive any sins and slights.
May our families and our fortunes
be as many as the grains of sand, or the stars in the sky at night.

This day has disappeared, like the palm tree’s shadow.
I call to God who has brought an end to the light
that lit my way today. Today, the watchman announced
the coming of the morning and now the night.

Your righteousness is like Mount Tabor,
allowing my sins to quickly pass out of sight—
like a yesterday that is gone or a watch in the night.

**Ha-mavdil bein kodesh l’hol, hatoteinu hu yimhol,
zareinu v’khaspeinu yarbeh khaḥol v’kha-kokhavim balailah.
Yom panah k’tzel tomer, ekra la-El alai gomer,
amar shomer ata voker v’gam lailah.**

**Ha-mavdil bein kodesh l’hol...
Tzidkat’kha k’har tavor, al f’sha-ai avor ta-avor,
k’yom etmol ki ya-avor va-ashmurah balailah.
Ha-mavdil bein kodesh l’hol...**

Greetings are exchanged:

א גוטע וואך! שְׁבוּעַ טוב!

**אליהו הנביא, אליהו התשבי,
אליהו, אליהו, אליהו הגלעדי.
במהרה בימינו יבוא אלינו,
עם משיח בן דוד, עם משיח בן דוד.**

**מרים הנביאה עז וזמרה בידה.
מרים תרקוד אתנו להגדיל זמרת עולם,
מרים תרקוד אתנו לתקן אתהעולם.
במהרה בימינו היא תביאנו אל מעיני הישועה.**

**המבדיל בין קדש לחול, חטאתינו הוא ימחול,
זרענו וכספנו ירבה כחול וכפוכבים בלילה.
יום פנה בצל תמר, אקרא לאל עלי גומר
אמר שומר, אתא בקר וגם לילה.**

המבדיל בין קדש לחול . . .

**צדקתך פהר תבור, על פשעי עבר תעבור,
כיום אתמול כי יעבור ואשמורה בלילה.**

המבדיל בין קדש לחול . . .

AS THE GRAINS OF SAND, OR THE STARS IN THE SKY AT NIGHT כחול וכפוכבים בלילה. Referencing God’s blessing of Abraham: “I will bestow My blessing on you and make your descendants as numerous as the stars in heaven and the sands on the seashore” (Genesis 22:17).

THE WATCHMAN שומר. Based on Isaiah 21:12: “The watchman said, ‘morning came and so did night....’”

MOUNT TABOR הר תבור. Psalm 36:7 compares God’s righteousness to the highest mountains. Mount Tabor is the highest mountain overlooking the verdant Jezreel Valley in the Land of Israel. The image has a second meaning: as we round the mountain, it hides what is on the other side. As we turn to the week, past sins are forgiven, like a mountain hides what is on its other side.

LIKE A YESTERDAY . . . OR A WATCH IN THE NIGHT אשמורה בלילה. A play on Psalm 90:4, where human life is described as fleeting. The poet turns the image on its head, remarking that God allows our sins to quickly pass by.

ELIJAH THE PROPHET אליהו הנביא. The week begins with the wish that the events of this week will be messianic. Elijah is said to be the herald who announces the coming of the Messiah.

MIRIAM too shall announce the coming of the Messiah with song and dance. The Hebrew words to this song were written by Leila Gal Berner.

MAY THE ONE WHO SEPARATES המבדיל. Selected stanzas of a *piyyut* written by Isaac Judah ibn Ghiyyat (1030–1089, Spain). The full song contains an acrostic of the name Yitzhak Hakatan. A similar poem to be recited at the end of Yom Kippur is found in many Sephardic prayerbooks. This version of Hamavdil, recited at the end of Shabbat with Havdalah, is included in all Jewish rites. It makes this moment analogous to the conclusion of Yom Kippur: in leaving Shabbat, we leave behind the sins of the previous week and start a new week with freshness.

Many of the lines of the *piyyut* are based on biblical verses.

The Cycle of the Week

Some times need laughter,
other times, tears;
some times need speaking,
others listening;
some times need leading,
and others following;
some times need giving,
other times, receiving;
some times are filled with
self-concern, others with
selflessness;
some days are holy,
others workaday.
May the disparateness not
tear us apart,
but let the individual
strands intertwine
like the wicks of this
candle,
giving light to the world.

A Yiddish Saturday Night Prayer

גאָט פֿון אברהם, פֿון
יצחק, און פֿון יעקב,
באַהיט דיין פֿאַלק
ישראל אין זײַן נויט.
דער ליבער, הייליקער
שבת גייט אַוועק. די
גוטע וואָך זאָל אונדז
קומען צו געזונט און
צום לעבען, צו מזל און
ברכה, צו עושר און
כבוד, צו חן און חסד,
צו אַ גוטער פרנסה
און הצלחה און צו
אַלע גוטן געווינס און
מחילת עוונות,
אמן ואמן סלה.

God of Abraham, of Isaac,
and of Jacob, protect
Your people Israel in their need, as the holy, beloved Shabbos takes
its leave. May the good week come to us with health and life, good
fortune and blessing, prosperity and dignity, graciousness and loving-
kindness, sustenance and success, with all good blessings and with
forgiveness of sin.

Prayers for the Week Ahead

א
Master of all time, may the new week come to us peacefully,
and may it not include sin or injury. Bless us and prosper the
work of our hands, that we may hear sounds of joy and gladness
in the coming days. May we not be jealous of anyone and may
none be jealous of us, and may the words of the prophet
be fulfilled: “How beautiful upon the hills are the footsteps of
the messenger announcing peace, heralding good tidings.”

ב
And open for us, ADONAI our God,
compassionate Creator,
this week and every week:
the gates of patience, the gates of understanding,
the gates of happiness, the gates of rejoicing,
the gates of honor and beauty, the gates of good judgment,
the gates of song, the gates of kindly love,
the gates of purity, the gates of uprightness,
the gates of atonement, the gates of study,
the gates of serenity, the gates of consolation,
the gates of forgiveness, the gates of help,
the gates of goodly income, the gates of righteousness,
the gates of holiness, the gates of healing,
the gates of peace, the gates of Torah,
and the gates of prayer.

ג
ADONAI said to Jacob: *Jacob, My servant, do not fear.*
ADONAI chose Jacob: *Jacob, My servant, do not fear.*
ADONAI shall redeem Jacob: *Jacob, My servant, do not fear.*
A star shall rise from Jacob: *Jacob, My servant, do not fear.*
In days to come, Jacob shall take root: *Jacob, My servant, do not fear.*
A leader shall emerge from Jacob: *Jacob, My servant, do not fear.*
Remember this, Jacob: *Jacob, My servant, do not fear.*

א
רבוֹן הָעוֹלָמִים, הַחַל עָלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתָנוּ
לְשָׁלוֹם חֲשׂוֹכִים מִפְּלִיטָא וּפִגְעָה רָעָה. שִׁים בְּרָכָה
וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יְדֵינוּ וְתַשְׁמִיעֵנוּ בַּיָּמִים הַבָּאִים
שִׁשּׁוֹן וְשִׁמְחָה. וְלֹא תַעֲלֶה קִנְאָתָנוּ עַל לֵב אָדָם וְלֹא
קִנְאָת אָדָם תַּעֲלֶה עַל לִבָּנוּ. וְקִיָּם־לָנוּ מִקְרָא שְׁפָתוֹב:
מָה נָּאוּ עַל הָהָרִים רִגְלֵי מְבַשֵּׁר מִשְׁמִיעַ שָׁלוֹם
מְבַשֵּׁר טוֹב.

ב
וּפָתַח לָנוּ יְהוָה אֱלֹהֵינוּ, אֵב הַרְחָמִים,
בְּזֶה הַשָּׁבוּעַ וּבְכָל־שָׁבוּעַ,
שְׁעָרֵי אֲרִיכַת אַפִּים, שְׁעָרֵי בִינָה,
שְׁעָרֵי גִילָה, שְׁעָרֵי דִיצָה,
שְׁעָרֵי הוֹד וְהָדָר, שְׁעָרֵי וַעַד טוֹב,
שְׁעָרֵי זְמֶרָה, שְׁעָרֵי חֶסֶד,
שְׁעָרֵי טָהָר, שְׁעָרֵי יִשָּׁר,
שְׁעָרֵי כִפּוּרָה, שְׁעָרֵי לְמוּד,
שְׁעָרֵי מְנוּחָה, שְׁעָרֵי נְחִמָּה,
שְׁעָרֵי סְלִיחָה, שְׁעָרֵי עֲזָרָה,
שְׁעָרֵי פְּרִנְסָה טוֹבָה, שְׁעָרֵי צְדָקָה,
שְׁעָרֵי קִדּוּשָׁה, שְׁעָרֵי רְפוּאָה,
שְׁעָרֵי שָׁלוֹם, שְׁעָרֵי תוֹרָה,
שְׁעָרֵי תַפְלָה.

ג
אָמַר יְהוָה לְיַעֲקֹב: אַל תִּירָא עֲבָדֵי יַעֲקֹב.
בָּחַר יְהוָה בְּיַעֲקֹב. אַל תִּירָא עֲבָדֵי יַעֲקֹב.
גָּאַל יְהוָה אֶת־יַעֲקֹב. אַל תִּירָא עֲבָדֵי יַעֲקֹב.
דָּרַךְ כּוֹכַב מִיַּעֲקֹב. אַל תִּירָא עֲבָדֵי יַעֲקֹב.
הִבָּאִים יִשְׂרָאֵל יַעֲקֹב. אַל תִּירָא עֲבָדֵי יַעֲקֹב.
וַיֵּרֶד מִיַּעֲקֹב. אַל תִּירָא עֲבָדֵי יַעֲקֹב.
זָכַר זֹאת לְיַעֲקֹב. אַל תִּירָא עֲבָדֵי יַעֲקֹב.

רבוֹן הָעוֹלָמִים. Based on a prayer
to be recited at the conclu-
sion of Shabbat, mentioned
in the Talmud of the Land
of Israel (Berakhot 5:2).

מָה נָּאוּ. How beautiful.
Isaiah 52:7.

וּפָתַח לָנוּ. This piyyut, which is re-
cited in the Ashkenazic rite
on Yom Kippur at Neilah, is
recited in the Separdic rite
each week.

JACOB, MY SERVANT, DO
NOT FEAR. אַל תִּירָא עֲבָדֵי יַעֲקֹב.
God's message of
assurance to Jacob (Genesis
46:3) is repeated by Isaiah
(44:2). We enter the week
asking that we, too, may
have nothing to fear.

To Hold On to Life

The Ḥasidic master Simḥah Bunam once remarked: “On New Year’s Day the world begins anew; and before it begins anew, it comes to a close. Just as before dying, all the powers of the body clutch hard at life, so too a person at the turn of the year ought to clutch at life with all of that person’s might.”

—MARTIN BUBER

Psalms 27

Psalms 27 seems anything but a single, unified psalm. The first verses bespeak self-assurance, while later, the poem asks God to have pity and not to abandon the worshipper. It is both a psalm of confidence as well as a psalm of desperation. No wonder, then, that scholars have claimed that Psalms 27 is essentially composed of two psalms. Yet, there are others who are able to see the unity in the psalm and its use ritually during these Days of Awe. Psalms 27 offers an unanswered challenge, not a solution; a question to be dealt with, not a response. It does so by describing two contradictory situations, which share certain terminology, a framework, and a call for “one” understanding. It describes two well-known extremes of life: total assurance or belief and a deep, almost incurable, despondency. Out of these the reader is to create one life of faith.

—BENJAMIN SEGAL
(adapted)

A Psalm for the Season of Repentance—Psalms 27

A PSALM OF DAVID.

ADONAI is my light and my help. Whom shall I fear?
ADONAI is the stronghold of my life. Whom shall I dread?
When evil people assail me to devour my flesh
it is they, my enemies and those who besiege me,
who stumble and fall.
Should an armed camp be arrayed against me,
my heart would show no fear;
should they war against me, of this I would be sure.

One thing I ask of ADONAI—this I seek:
to dwell in the House of God all the days of my life,
to behold God’s beauty and visit in God’s sanctuary.

*Aḥat sha’alti mei-eit Adonai, otah avakkeish
shivti b’veit Adonai, kol y’mey hayyai
la-ḥazot b’no’am Adonai u-l’vakkeir b’heikhalo.*

Were God to hide me in God’s *sukkah* on the calamitous day,
were God to enfold me in the secret recesses of God’s tent,
I would be raised up in a protecting fort.
Now, I raise my head above the enemies that surround me,
and come with offerings, amidst trumpet blasts, to God’s tent,
chanting and singing praise to ADONAI.

ADONAI, hear my voice as I cry out;
be gracious to me, and answer me.
It is You of whom my heart said, “Seek my face!”

It is Your presence that I seek, ADONAI.
Do not hide Your face from me; do not act angrily toward me.
You have always been my help; do not forsake me;
do not abandon me, my God, my deliverer.
Though my father and mother abandon me,
ADONAI will gather me in.

Show me Your way, ADONAI, and lead me on a straight path
despite those arrayed against me.
Do not hand me over to the grasp of those who besiege me;
for false witnesses and those who seek ill have risen against me.

If only I could trust that I would see God’s goodness
in the land of the living . . .
Place your hope in ADONAI.
Be strong, take courage, and place your hope in ADONAI.

לְדוֹד.

יְהוָה אֱוֹרִי וַיִּשְׁעִי מִמֶּנִּי אִירָא,

יְהוָה מַעֲזוּד־חַיִּי מִמֶּנִּי אֶפְחָד.

בְּקָרֵב עָלַי מְרֻעִים לֶאֱכֹל אֶת־בְּשָׁרִי,

צָרִי וְאִיבִי לִי הֵמָּה כְּשָׁלוֹ וְנִפְּלוּ.

אֶם־תִּחְנָה עָלַי מִחְנָה לֹא־יִירָא לִבִּי,

אֶם־תִּתְּקוּם עָלַי מִלְחָמָה בְּזֹאת אָנִי בּוֹטֵחַ.

אֶחָת שְׁאֵלָתִי מֵאֵת־יְהוָה, אוֹתָהּ אֲבַקֵּשׁ,

שְׁבִיתִי בְּבֵית־יְהוָה, כָּל־יְמֵי חַיִּי

לְחַזוֹת בְּנֹעַם־יְהוָה וּלְבַקֵּר בְּהִיכָלוֹ.

כִּי יִצְפְּנֵנִי בְּסֶכָה בְּיוֹם רָעָה,

יִסְתַּרְנִי בְּסֹתֵר אֲהָלוֹ, בְּצוּר יְרוּמָמָנִי.

וְעֵתָהּ יְרוֹם רֹאשִׁי עַל אִיבִי סְבִיבוֹתִי

וְאִזְבַּחַּהּ בְּאֲהָלוֹ זִבְחֵי תְרוּעָה,

אֲשִׁירָה וְאִזְמָרָה לַיהוָה.

שְׁמַע־יְהוָה קוֹלִי אֶקְרָא, וְחֲנֹנִי וַעֲנֵנִי.

לֵךְ אָמַר לִבִּי בְקֶשׁוֹ פָּנָי, אֶת־פְּנֵיךָ יְהוָה אֲבַקֵּשׁ.

אֶל־תִּסְתֵּר פְּנֶיךָ מִמֶּנִּי,

אֶל תִּטֹּב־בְּאֵף עֲבֹדְךָ, עֲזַרְתִּי הִיִּיתָ,

אֶל־תִּטְשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁרָאֵל.

כִּי־אֶבִּי וְאִמִּי עֲזָבוּנִי, וַיְהוָה יִאֲסֹפֵנִי.

הוֹרֵנִי יְהוָה דְּרָכְךָ, וְנִחַנִּי בְּאַרְחַ מִישׁוֹר, לְמַעַן שְׂרָרִי.

אֶל־תִּתְּנֵנִי בְּנַפֶּשׁ צָרִי,

כִּי קָמוּ־בִי עַד־יִשְׁקָר וַיִּפַּח חָמָס.

◀ לֹלֵא הָאֱמָנָתִי, לְרֹאוֹת בְּטוֹב־יְהוָה בְּאֶרֶץ חַיִּים.

קִנְיָה אֶל־יְהוָה, חֲזֹק וַיֹּאמֶץ לְבָבִי וְקִנְיָה אֶל־יְהוָה. תהלים כז

PSALM 27 is recited on each of the ten days from Rosh Hashanah to Yom Kippur. It has also become customary to recite it during the entire month before Rosh Hashanah, in preparation for the High Holy Days. In mystical Jewish tradition, the days of judgment are extended through the seventh day of Sukkot, known as Hoshana Rabbah, and so the psalm is recited until then.

Psalms 27 expresses two opposite feelings, each of which may be felt on this day. From the very beginning, the psalmist expresses absolute faith in God, culminating in the striking sentence: “Though my father and mother abandon me, Adonai will gather me in. . . .” But at the same time, the psalmist experiences God’s absence—the speaker longs to “see God,” yet receives no response to this longing. The poem’s last line leaves us with a thin, consoling thread of hope, making us realize, perhaps, how much our lives depend on faith.

DO NOT HIDE YOUR FACE FROM ME פְּנֵיךָ מִמֶּנִּי אֶל־תִּסְתֵּר פְּנֵיךָ מִמֶּנִּי. “Face” suggests “presence”; the concrete metaphor serving the poet more than the abstract sense behind it. The speaker desperately seeks God’s face (a privilege denied

Moses). The practical manifestation of God’s turning away would be the abandonment of the person to the enemies gathered about. (Robert Alter)

IF I COULD ONLY TRUST הָאֱמָנָתִי. This is the only verse in the psalm that has no parallel. It is as if the speaker’s voice simply trails off and then hears an inner voice calling: “קִנְיָה אֶל־יְהוָה,” “place your hope in Adonai.” Or, perhaps someone else, in turn, urges the despairing supplicant to continue trusting that God will respond and asks that the person not lose faith.

Avinu Malkeinu

*We rise as the ark is opened. An alternate version begins on the next page.
Avinu Malkeinu is not recited on Shabbat.*

Avinu Malkeinu, we have sinned in Your presence.

Avinu Malkeinu, we have no sovereign but You.

Avinu Malkeinu, act toward us kindly in accord with Your name.

Avinu Malkeinu, make this a good new year for us.

Avinu Malkeinu, annul every harsh decree against us.

Avinu Malkeinu, nullify the designs of our foes.

Avinu Malkeinu, frustrate the plots of our enemies.

Avinu Malkeinu, rid us of every oppressor and adversary.

Avinu Malkeinu, rid Your covenanted people of disease, war, hunger, captivity, and destruction.

Avinu Malkeinu, forgive and pardon all our sins.

Avinu Malkeinu, do not look toward our sins and transgressions; blot them out.

Avinu Malkeinu, return us to Your presence, fully penitent.

Avinu Malkeinu, send complete healing to the sick among Your people.

Avinu Malkeinu, remember us favorably.

Avinu Malkeinu, inscribe us for good in the Book of Life.

Avinu Malkeinu, inscribe us in the Book of Redemption.

Avinu Malkeinu, inscribe us in the Book of Sustenance.

Avinu Malkeinu, inscribe us in the Book of Merit.

Avinu Malkeinu, inscribe us in the Book of Forgiveness.

Avinu malkeinu, hahazireinu bi-t'shuvah sh'leimah l'fanekha.

Avinu malkeinu, sh'lah r'fu-ah sh'leimah l'holei ammekha.

Avinu malkeinu, zokhreinu b'zikkaron tov l'fanekha.

Avinu malkeinu, kotveinu b'seifer hayyim tovim.

Avinu malkeinu, kotveinu b'seifer g'ullah vi-shu-ah.

Avinu malkeinu, kotveinu b'seifer parnasah v'khalkalah.

Avinu malkeinu, kotveinu b'seifer z'khuyyot.

Avinu malkeinu, kotveinu b'seifer s'lihah u-m'hilah.

Avinu Malkeinu, cause our salvation to flourish soon.

Avinu Malkeinu, cause Your people Israel to be exalted.

Avinu Malkeinu, raise up Your anointed with strength.

Avinu Malkeinu, hear our voice, be kind, sympathize with us.

Avinu Malkeinu, accept our prayer, willingly and lovingly.

Avinu Malkeinu, do not turn us away empty-handed.

Avinu Malkeinu, remember that we are but dust.

Avinu Malkeinu, have compassion for us, our infants, and our children.

*We rise as the ark is opened. An alternate version begins on the next page.
Avinu Malkeinu is not recited on Shabbat.*

אָבִינוּ מֶלֶכְנוּ! חֲטֵאוֹנוּ לְפָנֶיךָ.

אָבִינוּ מֶלֶכְנוּ! אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.

אָבִינוּ מֶלֶכְנוּ! עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ.

אָבִינוּ מֶלֶכְנוּ! חֲדֵשׁ עֲלֵינוּ שָׁנָה טוֹבָה.

אָבִינוּ מֶלֶכְנוּ! בְּטֹל מַעְלֵינוּ כָּל-גְּזֵרוֹת קָשׁוֹת.

אָבִינוּ מֶלֶכְנוּ! בְּטֹל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ.

אָבִינוּ מֶלֶכְנוּ! הִפֵּר עֲצַת אוֹיְבֵינוּ.

אָבִינוּ מֶלֶכְנוּ! כֵּלָה כָּל-צָר וּמַשְׁטֵין מַעְלֵינוּ.

אָבִינוּ מֶלֶכְנוּ! כֵּלָה דָּבָר וְחָרָב וְרָעָב וּשְׁבִי וּמַשְׁחִית וְעוֹן

וּשְׂמֵד מִבְּנֵי בְרִיתְךָ.

אָבִינוּ מֶלֶכְנוּ! סִלַּח וּמַחַל לְכָל-עֲוֹנוֹתֵינוּ.

אָבִינוּ מֶלֶכְנוּ! מַחֲה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ.

After the leader has recited each of these lines, we repeat it:

◀ אָבִינוּ מֶלֶכְנוּ! הַחֲזִירְנוּ בְּתִשְׁבּוּבָה שְׁלֵמָה לְפָנֶיךָ.

אָבִינוּ מֶלֶכְנוּ! שְׁלַח רְפוּאָה שְׁלֵמָה לְחוּלֵי עַמֶּךָ.

אָבִינוּ מֶלֶכְנוּ! זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ.

אָבִינוּ מֶלֶכְנוּ! כְּתֹבנוּ בְּסֵפֶר חַיִּים טוֹבִים.

אָבִינוּ מֶלֶכְנוּ! כְּתֹבנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה.

אָבִינוּ מֶלֶכְנוּ! כְּתֹבנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכָּלָה.

אָבִינוּ מֶלֶכְנוּ! כְּתֹבנוּ בְּסֵפֶר זְכוּיוֹת.

אָבִינוּ מֶלֶכְנוּ! כְּתֹבנוּ בְּסֵפֶר סְלִיחָה וּמַחֲלָה.

אָבִינוּ מֶלֶכְנוּ! הַצְמַח לָנוּ יִשׁוּעָה בְּקֶרֶב.

אָבִינוּ מֶלֶכְנוּ! הָרֵם קֶרֶן יִשְׂרָאֵל עַמֶּךָ.

אָבִינוּ מֶלֶכְנוּ! הָרֵם קֶרֶן מְשִׁיחֶךָ.

אָבִינוּ מֶלֶכְנוּ! שְׁמַע קוֹלֵנוּ, חוּס וְרַחֵם עָלֵינוּ.

אָבִינוּ מֶלֶכְנוּ! קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת-תְּפִלָּתֵנוּ.

אָבִינוּ מֶלֶכְנוּ! נָא אַל תִּשְׁיֹבֵנוּ רִיקִם מִלְּפָנֶיךָ.

אָבִינוּ מֶלֶכְנוּ! זְכוֹר כִּי עֹפֵר אָנַחְנוּ.

אָבִינוּ מֶלֶכְנוּ! חֲמוּל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ.

Avinu Malkeinu, do this for the sake of those who were martyred for Your holy name.

Avinu Malkeinu, do this for the sake of those who were slaughtered for their exclusive devotion to You.

Avinu Malkeinu, do this for the sake of those who went through fire and water to sanctify Your holy name.

Avinu Malkeinu, do this for Your sake if not for ours.

Avinu Malkeinu, have mercy on us, answer us, for our deeds are insufficient; deal with us charitably and lovingly, and redeem us.

*Avinu malkeinu, honneinu va-aneinu, ki ein banu ma-asim,
aseih immanu tz'dakah va-ḥesed v'hoshi-einu.*

אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קָדְשְׁךָ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחוּדְךָ.
אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַן בָּאֵי בָּאֵשׁ וּבַמַּיִם עַל
קְדוּשַׁת שְׁמֶךָ.

אָבִינוּ מַלְכֵנוּ! עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנֵּנוּ.
אָבִינוּ מַלְכֵנוּ! חַנּוּנוֹ וְעֲנָנוֹ, כִּי אֵין בָּנוּ מַעֲשִׂים,
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ.