

סדור  
לב שלם  
**Siddur**  
**Lev Shalem**  
לשבת ויום טוב  
FOR SHABBAT  
& FESTIVALS



THE RABBINICAL ASSEMBLY

Siddur Lev Shalem for Shabbat and Festivals  
Copyright © 2016 by the Rabbinical Assembly

THE SIDTUR LEV SHALEM COMMITTEE

Rabbi Edward Feld, *Senior Editor and Chair*

Rabbi Jan Uhrbach, *Associate Editor*

Rabbi David M. Ackerman

Ḥazzan Joanna Dulkan

Rabbi Amy Wallk Katz

Rabbi Cantor Lilly Kaufman

Rabbi Alan Lettofsky

Rabbi Robert Scheinberg

Rabbi Carol Levithan, *ex officio*

Rabbi Julie Schonfeld, *ex officio*

Siddur Lev Shalem for Shabbat and Festivals  
Copyright © 2016 by the Rabbinical Assembly

Copyright © 2016 by The Rabbinical Assembly, Inc.  
First edition. All rights reserved.

No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage or retrieval system, except for brief passages in connection with a critical review, without permission in writing from:

The Rabbinical Assembly  
3080 Broadway  
New York, NY 10027  
www.rabbinicalassembly.org

Permissions and copyrights for quoted materials may be found on pages 463–465.

ISBN: 978-0-916219-64-2

*Library of Congress Cataloging-in-Publication Data is available.*

Designed, composed, and produced by  
Scott-Martin Kosofsky at The Philidor Company,  
Rhinebeck, New York. www.philidor.com

The principal Hebrew type, Milon (here in its second and third iterations), was designed and made by Scott-Martin Kosofsky; it was inspired by the work of Henri Friedlaender. The principal roman and italic is Rongel, by Mário Feliciano; the sans serif is Cronos, by Robert Slimbach. The Hebrew sans serif is Myriad Hebrew, by Robert Slimbach with Scott-Martin Kosofsky.

Printed and bound by LSC Communications,  
Crawfordsville, Indiana.

Fourth Printing

18 17 16 15 14 13 12 11 10 9 8 7 6 5 4

*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!*

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יְהַלְלוּךָ סֵלָה.  
אֲשֵׁרֵי הָעַם שְׂפָכָה לֹא, אֲשֵׁרֵי הָעַם שִׁיהוּהוּ אֶלְהֵיו.  
תְּהִלָּה לְדוֹד  
אֲרוּמִמְךָ אֱלוֹהֵי הַמַּלְאָךְ, וְאַבְרָכָה שְׁמֶךָ לְעוֹלָם וָעֶד.  
בְּכַל־יוֹם אַבְרָכָךָ, וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.  
גְּדוֹל יְהוָה וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.  
דוֹר לְדוֹר יִשְׁבַח מִעֲשֵׂיךָ, וּגְבוּרַתֶיךָ יִגְדֹּדוּ.  
הַדָּר כְּבוֹד הַוָּדָק, וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלְתְּךָ אֲסַפְּרָנָה.  
זָכַר רַב טוֹבְךָ יִבְיַעוּ, וְצִדְקוֹתֶיךָ יִרְפְּנוּ.  
חֲנוּן וְרַחֲמוֹם יְהוָה, אֲרָךְ אַפְּיִם וּגְדֻלַּת־חֶסֶד.  
טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל־מַעֲשָׂיו.  
יְהוָה כָּל־מַעֲשָׂיךָ, וְחִסְדֶיךָ יִבְרַכּוּכָה.  
כְּבוֹד מְלִכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ יִדְבְּרוּ.  
לְהוֹדִיעַ לְבַנְי הָאָדָם גְּבוּרַתִּי, וְכְבוֹד הַדָּר מְלִכוּתוֹ.  
מְלִכוּתְךָ מְלִכוּת כָּל־עַלְמִים, וּמִמְשַׁלְתְּךָ בְּכָל־דוֹר וָדוֹר.  
סוּמֶךָ יְהוָה לְכָל־הַנְּפֹלִים, וְזוֹקֵף לְכָל־הַפְּפוּפִים.  
עֵינַי כָּל אֵלֶיךָ יִשְׁבְּרוּ, וְאַתָּה נוֹתֵן לָהֶם אֶת־אֲכָלָם בְּעֵתוֹ.  
פּוֹתַח אֶת־יָדְךָ, וּמִשְׁפִּיעַ לְכָל־חַי רִצּוֹן.  
צִדִּיק יְהוָה בְּכָל־דְּרָכָיו, וְחִסִּיד בְּכָל־מַעֲשָׂיו.  
קָרוֹב יְהוָה לְכָל־קֹרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.  
רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת־שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.  
שׁוֹמֵר יְהוָה אֶת־כָּל־אֲהָבָיו, וְאֶת כָּל־הַרְשָׁעִים יִשְׁמִיד.  
◀ תְּהִלַּת יְהוָה יִדְבַר־פִּי,  
וַיְבָרֶךְ כָּל־בָּשָׂר שֵׁם קֹדְשׁוֹ לְעוֹלָם וָעֶד.  
תהלים קמה  
וְאִנְחֵנוּ נִבְרַךְ יְהוָה, מִעַתָּה 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. The Hebrew word has many shades of

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

YOUR SOVEREIGNTY. 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.

Siddur Lev Shalem for Shabbat and Festivals  
Copyright © 2016 by the Rabbinical Assembly

### 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.

### 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*.

—REUVEN HAMMER

### חֲצִי קַדִּישׁ

*Leader:*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל, בְּעַגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and Leader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵיָא.

*Leader:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,  
לְעֵלְא מִן כָּל־

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

בְּרַכְתָּא וְשִׁירְתָּא וְתַשְׁבְּחָתָא וְנַחֲמָתָא דְאָמִירָן בְּעֵלְמָא,  
וְאָמְרוּ אָמֵן.

Siddur Lev Shalem for Shabbat and Festivals  
Copyright © 2016 by the Rabbinical Assembly

# 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 ™ 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:*

℟̕ *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.

Siddur Lev Shalem for Shabbat and Festivals  
Copyright © 2016 by the Rabbinical Assembly

# 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 ™ indicates the places to bow. The Amidah concludes on page 299.*

[Leader: כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדְל לְאֱלֹהֵינוּ.]  
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

*With Patriarchs and Matriarchs:*

℟̕ בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
[וְאֲמוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,  
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,  
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקוֹנֵה הַכֹּל,  
וְזוֹכֵר חֲסֵדֵי אָבוֹת,  
[וְאֲמָהוֹת], וּמְבִיא גּוֹאֵל  
לְבָנֵי בְנֵיהֶם לְמַעַן  
שְׁמוֹ בְּאַהֲבָה.

*Between Rosh Hashanah and Yom Kippur we add:*

זְכַרְנוּנוּ לְחַיִּים, מְלַךְ חַפֵּץ בַּחַיִּים,  
וְכִתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

*With Patriarchs:*

℟̕ בְּרוּךְ אַתָּה יְהוָה,  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי  
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל  
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיּוֹן, גּוֹמֵל חֲסָדִים  
טוֹבִים, וְקוֹנֵה הַכֹּל,  
וְזוֹכֵר חֲסֵדֵי אָבוֹת, 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.



**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.

**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.

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

**With Patriarchs and Matriarchs:**

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגִּן. מְלַךְ עוֹזֵר וּפּוֹקֵד מִגֵּן אַבְרָהָם וּמִגֵּן אֵתְּהָהּ יְהוָה, מִגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

**With Patriarchs:**

**SHIELD OF ABRAHAM** מִגֵּן 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 הַרוּחַ. 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** סוּמְךָ נוֹפְלִים. The ancient rabbi 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.

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים, סוּמְךָ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקִיִּים אַמוֹנְתוֹ לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ, מְלַךְ יִמְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

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

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

Siddur Lev Shalem for Shabbat and Festivals  
Copyright © 2016 by the Rabbinical Assembly

## 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.*

נְקִדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,  
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמֵי מְרוֹם,  
בְּפָתוּב עַל יַד נְבִיאֶךָ, וְקָרָא זֶה אֶל זֶה וְאָמַר:  
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוָה צְבָאוֹת,  
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

וּבְדַבְרֵי קְדֻשָּׁתְךָ פָּתוּב לֵאמֹר:

יְמַלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ,  
וּלְנִצָּח נִצְחִים קְדֻשְׁתְּךָ נִקְדִּישׁ.  
וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֵד,  
כִּי אֵל מְלֶכֶךָ גְּדוֹל וְקְדוֹשׁ אַתָּה.  
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

*Between Rosh Hashanah and Yom Kippur we substitute:  
בְּרוּךְ אַתָּה יְהוָה, הַמְּלֶכֶךָ הַקְּדוֹשׁ.*

*Following the Kedushah, we continue with the Fourth B'rakhah (אתה חונן) 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 קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ,  
וְקְדוּשֵׁים בְּכָל־יּוֹם יְהַלְלוּךָ סְלָה.  
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

*Between Rosh Hashanah and Yom Kippur we substitute:  
בְּרוּךְ אַתָּה יְהוָה, הַמְּלֶכֶךָ הַקְּדוֹשׁ.*

**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 Hasidic 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 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 דָּעַת,  
וּמְלַמֵּד לְאָנוּשׁ בִּינָה.  
חָנְנוּ מֵאַתָּךְ דָּעָה בִּינָה וְהַשְׂכֵּל.  
בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַדָּעַת.

הַשִּׁיבֵנו אֲבִינוּ לְתוֹרָתְךָ,  
וְקַרְבָּנוּ מִלְּפָנֶיךָ לְעִבּוּדְךָ.  
וְהַחֲזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.  
בְּרוּךְ אַתָּה יְהוָה, הַרוֹצֵה בְּתִשׁוּבָה.

סֶלַח לָנוּ, אֲבִינוּ, כִּי חָטָאנוּ,  
מִחַל לָנוּ מִלְּפָנֶיךָ, כִּי פָשַׁעְנוּ.  
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.  
בְּרוּךְ אַתָּה יְהוָה, חוֹנֵן הַמְּרַבֵּה לְסֶלַח.

רְאֵה נָא בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ,  
וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׁמִיךָ.  
כִּי גּוֹאֵל חֲזָק אַתָּה.  
בְּרוּךְ אַתָּה יְהוָה, גּוֹאֵל יִשְׂרָאֵל.

YOU GRACIOUSLY ENDOW HUMAN BEINGS WITH KNOWLEDGE AND TEACH US TO 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. 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. Some strike their chests, indicating regret, when reciting the words *hatanu* (“we have sinned”) and *fashanu* (“we have transgressed”).

AVINU...MALKEINU. 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 authority 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 viewing 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.

Siddur Lev Shalem for Shabbat and Festivals  
Copyright © 2016 by the Rabbinical Assembly



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 ourselves 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.

רְפָאנוּ יְהוָה, וְנִרְפָא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, בִּי תְהַלְתְּנוּ אֶתְּךָ, וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל־מִכּוֹתֵינוּ.

On behalf of one who is ill:

וְיְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], שְׁתַּשְׁלַח מִהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף, לְ\_\_\_\_\_ בְּתוֹךְ שְׂאֵר הַחַוּלִים, וְחֹזֵק אֶת־יַדֵּי הָעוֹסְקִים בְּצַרְכֵיהֶם, כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֵם אֶתְּךָ. בְּרוּךְ אַתָּה יְהוָה, רוֹפֵא חוּלֵי עַמּוֹ יִשְׂרָאֵל.

בְּרַךְ עֲלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת וְאֶת־כָּל־מִינֵי תְבוּאָתְךָ לְטוֹבָה, וְתַן בְּרַכָּה: From Pesah until December 4:

טל ומטור לברכה: From December 5 until Pesah:

עַל פְּנֵי הָאָדָמָה, וְשׁוֹבְעֵנוּ מִטוֹבָה, וּבְרַךְ שְׁנַתְנוּ בְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ אַתָּה יְהוָה, מְבַרֵךְ הַשָּׁנִים. תִּקַּע בְּשׁוֹפָר גְּדוּל לְחֻרֹתֵנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ נְדָחֵי 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. This b'rakhah expresses a consciousness that the Land of Israel is very much dependent 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.

WITH DEW AND RAIN טל ומטור לברכה. 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 Copyright © 2016 by the Rabbinical Assembly

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 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 כְּבָרְאֲשׁוֹנָה וְיִזְעַצְעֵנוּ כְּבַתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יְהוָה לְבִדְךָ בְּחֶסֶד וּבְרַחֲמִים, וְצַדִּיקָנוּ בְּמִשְׁפָּט. בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַמִּשְׁפָּט.

וְלַמְלֹשִׁינִים אֵל תְּהִי תִקְוָה,

וְכַל־הַרְשָׁעָה כְּרָגַע תֹּאבֵד,

וְכַל־אוֹיְבֶיךָ מְהֵרָה יִפְרָתוּ,

וְהַזֵּדִים מְהֵרָה תַעֲקֹר וּתְשַׁבֵּר וּתְמַגֵּר

וְתִכְנִיעַ בְּמְהֵרָה בְּיָמֵינוּ.

בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמְכַנְיַע זֵדִים.

עַל הַצְּדִיקִים וְעַל הַחֹסִידִים וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,

וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק וְעָלֵינוּ,

יְהוּמוּ נָא רַחֲמֶיךָ, יְהוָה אֱלֹהֵינוּ,

וְתֵן שָׂכָר טוֹב לְכָל־הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת,

וְשִׁים חֲלֻקָנוּ עִמָּהֶם,

וּלְעוֹלָם לֹא נִבּוֹשׁ

כִּי בְךָ בְּטָחֵנוּ.

בְּרוּךְ אַתָּה יְהוָה, מְשַׁעֵן וּמְבַטֵּחַ לְצַדִּיקִים.

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

THOSE WHO WOULD DEFAME US וְלַמְלֹשִׁינִים. 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.

Siddur Lev Shalem for Shabbat and Festivals Copyright © 2016 by the Rabbinical Assembly

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,  
וּבְנֵה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּנֵן עוֹלָם,  
וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְנֶן.  
בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

אֶת־צִמְח דָּוִד עַבְדְּךָ מְהֵרָה תִצְמִיחַ,  
וְקִרְנוֹ תִרֹם בְּיִשׁוּעֶתְךָ,  
כִּי לִישׁוּעֶתְךָ קִוִּינוּ כָּל־הַיּוֹם.  
בְּרוּךְ אַתָּה יְהוָה, מִצְמִיחַ קֶרֶן יְשׁוּעָה.

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

רִצָּה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבַתְּפִלָּתָם,  
וְהִשָּׁב אֶת־הָעֲבוּדָה לְדַבִּיר 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 לִישׁוּעֶתְךָ 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 לְדַבִּיר. 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.

Siddur Lev Shalem for Shabbat and Festivals  
Copyright © 2016 by the Rabbinical Assembly



May Our Eyes Behold Your Return

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

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:

אלהינו ואלהי אבותינו [ואמותינו], יעלה ויבא, ויגיע ויראה, וירצה וישמע, ויפקד ויזכר ויזכרו ויפקדונו, ויזכרו אבותינו [ואמותינו], ויזכרו משיח בן דוד עבדך, ויזכרו ירושלים עיר קדשך, ויזכרו 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. וזכרונו, יהיה אלהינו, בו לטובה, ויפקדנו בו לברכה, והושיענו בו לחיים, ובדבר ישועה ורחמים, חוס וחסנו, ורחם עלינו והושיענו, פי אליך עינינו, פי אל מלך חנון ורחום אתה.

ותחזינה עינינו בשופך לציון ברחמים. ברוך אתה יהוה, המחזיר שכנתו לציון.

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.

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 נסידך שבכל יום עמנו, ועל נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהרים. הטוב, פי לא כלו רחמיך, והמרחם, פי לא תמו חסדיך מעולם קוינו לך.

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

מודים אנחנו לך שאתה הוא יהוה אלהינו ואלהי אבותינו [ואמותינו], אלהי כל בשר, יוצרנו, יוצר בראשית. ברכות והודאות לשמך הגדול והקדוש, על שהחיייתנו וקיימתנו. בן תחינו ותקיימנו, ותאסוף גלוינו לחצרות קדשך, לשמור חקיך ולעשות רצונך, ולעבדך בלבב שלם, על שאנחנו מודים לך. ברוך אל ההודאות.

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

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 mystical tradition has tended to personify the Divine Presence, called the Shekhinah, as feminine.

WE THANK YOU מודים. 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.

Siddur Lev Shalem for Shabbat and Festivals Copyright © 2016 by the Rabbinical Assembly

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.

—NAHMAN OF BRATZLAV

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 teiveil], v'imru amen.

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

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם שְׁמִךְ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur we add:

וּבְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאַמְתָּ,

הָאֵל יִשׁוּעַתְּנוּ וְעִזְרַתְּנוּ סֵלָה.

† בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלֶךָ נֶאֱדָה לְהוֹדוֹת.

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

וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת־עַמְּךָ 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, וְשָׁלוֹם, וּפְרֻנְסָה טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ 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 מֵרַע, וּשְׁפָתַי מִדִּבַּר מִרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי תְּדוּם, וְנִפְשֵׁי בְּעַפְרָ לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ,

וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשֵׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה,

מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ,

עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשִׁתְּךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחְלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

יְהִיו לְרִצּוֹן אִמְרֵי פִי וְהִגִּינוּ לְבִי לְפָנֶיךָ, יְהוָה צוּרֵי וְגוֹאֲלֵי.

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 בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ

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

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

MAY YOUR NAME BE PRAISED AND EXALTED. "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 Shahaarit) during which priests in the Land of Israel would bless the congregation at this point in the service.

WHO BLESSES YOUR PEOPLE ISRAEL WITH PEACE. 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. 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.

MAY THE WORDS. יהיו לרצון. Psalm 19:15.

Siddur Lev Shalem for Shabbat and Festivals Copyright © 2016 by the Rabbinical Assembly



*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, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמְנֵי קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and Leader:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

*Leader:*

תִּתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיף הוּא,  
לְעֵלְא מִן כָּל-

[between Rosh Hashanah and Yom Kippur we substitute: לְעֵלְא לְעֵלְא מִכָּל-

בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְּאַמִּירָן בְּעֵלְמָא,  
וְאָמְרוּ אָמֵן.

תִּתְקַבַּל צְלוֹתָהוֹן וּבְרַעוּתָהוֹן דְּכָל-יִשְׂרָאֵל קָדָם אַבוּהוֹן דִּי  
בְּשַׁמְיָא, וְאָמְרוּ אָמֵן.

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

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

Siddur Lev Shalem for Shabbat and Festivals  
Copyright © 2016 by the Rabbinical Assembly

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-mishtaḥavim 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’kхинat 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 mitaḥat, 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 eḥad, u-sh’mo eḥad.*

*We are seated.*

Siddur Lev Shalem for Shabbat and Festivals  
Copyright © 2016 by the Rabbinical Assembly

*We rise.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,  
שֶׁלֹא שָׂם חֶלְקֵנוּ בָּהֶם, וְגִרְלָנוּ בְּכָל־הַמוֹנָם.  
¶ וְאַנְחָנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.  
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיָסַד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,  
וּשְׂכִינַת עֶזוֹ בְּגִבְהַי מְרוֹמִים, הוּא אֱלֹהֵינוּ אֵין עוֹד.  
אֲמַת מַלְבְּנוּ אָפֶס זולָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ:  
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבַבְךָ,  
כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל,  
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת עֲוֹךְ,  
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים כְּרוֹת יִפְרֹתוֹן,  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,  
לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אֶרֶץ.  
יִפִּירוּ וַיִּדְעוּ כָּל־יּוֹשְׁבֵי תֵבֵל,  
כִּי לָךְ תִּכְרַע כָּל־בְּרִיָּה, תִּשְׁבַּע כָּל־לְשׁוֹן.  
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרַעוּ וַיִּפְלוּ, וְלִכְבוֹד שִׁמְךָ יִקְרִי יִתְנוּ,  
וַיִּקְבְּלוּ כָלֵם אֶת־עַל מַלְכוּתְךָ.  
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,  
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.  
◀ כְּפָתוּב בְּתוֹרָתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.  
וְנִאֶמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,  
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.

*We are seated.*

## 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'hayei 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, ברעותיה,  
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.