Evening Service for Weekdays
קריאת שמע בברכותה

ה tłוס עשה: לייחו. כי
והוא רוחם ובצאתו כל עולם-شبهת. וברכה להליא אמם
לא-возיר-כל-탑מות. דרך ההשעתה, מעלה יבנה כוּרָא.

קרינה

Reader:
ברכתי אתידיה ימקבה.

Congregation, then Reader:
ברוך ימותו מבארך עלול שב.

The first time before מועד
ברוך אמתה ימותו מבארך עלול שב.
אשר ברביה מערב ערבו, שבכה אלהים עולם, והמקו
משה עתים מהקולות את-יתומים, והמקו את-יו-ים-
범מה ימותו מבארך ערבו,نهار רוחו והתברע והמקו
إجراء מי שהערן
וללך, ומברך内存 ימ ו ביום לילך, ימי ערבית מיום
כל משה
ואל לא ימקו, ממוב ימול עלול שב
ברוך אמתה ימותו מבארך ערבו.

The second time before מועד
אחתת עלול שב ימותו מבארך עלול שב.
אשר ברביה מערב ערבו, שבכה אלהים
ורוקם ממושפעים שלום לילך, על כך ימותו מבארך
משה עתים מהקולות את-יתומים, והמקו את-יו-ים-
בפעמלים ימותו מבארך ערבו, ברח ט AppModule ויום ימינו
מעלה ימותו מבארך, ונטבעת עמל עלול שב.
ברוך אמתה ימותו מבארך ערבו.
MA'ARIV FOR WEEKDAYS

K'RIAT SH'MA AND ITS B'RAKHOT

PSALM 78:38; 20:10

God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Save us, Adonai. Answer us, O Sovereign, when we call.

Reader:
Bar'khu et Adonai ha-m'vorakh.
Praise Adonai, the Exalted One.

Congregation, then Reader:
Barukh Adonai ha-m'vorakh l'olam va-ed.
Praised be Adonai, the Exalted One, throughout all time.

In this b'rakhah, we acknowledge the miracle of creation.
Praised are You Adonai our God, who rules the universe. Your word bringing the evening dusk. You open with wisdom the gates of dawn, design the day with wondrous skill, set the succession of seasons, and arrange the stars in the sky according to Your will. Adonai Tz'va-ot, You create day and night, rolling light away from darkness and darkness away from light. Eternal God, Your sovereignty shall embrace us forever. Praised are You Adonai, for each evening's dusk.

In this b'rakhah, we extol God for giving us the Torah, testimony to God's love for Israel.

With constancy You have loved Your people Israel, teaching us Torah and mitzvot, statutes and laws. Therefore, Adonai our God, when we lie down to sleep and when we rise, we shall think of Your laws and speak of them, rejoicing always in Your Torah and mitzvot. For they are our life and the length of our days; we will meditate on them day and night. Never take Your love from us. Praised are You Adonai, who loves the people Israel.
כריאת שמע

If there is no psa, add:

אלה מלך צבאות

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K'RIAT SH'MA

As witnesses to God's presence, we formally affirm
divine sovereignty through our acceptance of
mitzvot. Twice each day we lovingly reaffirm our
loyalty to God and mitzvot by reciting the Sh'ma.

If there is no minyan, add: God is a faithful sovereign.

DEUTERONOMY 6:4-9
Sh'ma Yisra-el, Adonai Eloheinu, Adonai E'had.
Hear, O Israel: Adonai is our God, Adonai alone.

Silently:
Praised be God's glorious sovereignty throughout all time.

You shall love Adonai your God with all your heart, with all
your soul, with all your might. And these words, which I
command you this day, you shall take to heart. Teach them,
diligently, to your children, and recite them at home and
away, night and day. Bind them as a sign upon your hand,
and as a reminder above your eyes. Inscribed them upon the
doorposts of your homes and upon your gates.

DEUTERONOMY 11:13-21
If you will earnestly heed the mitzvot I give you this day, to
love Adonai your God and to serve God with all your heart
and all your soul, then I will favor your land with rain at the
proper season, in autumn and in spring, and you will have an
ample harvest of grain, wine, and oil. I will assure abundance
in the fields for your cattle. You will eat to contentment. Take
care lest you be tempted to stray, and to worship false gods.
For then Adonai's wrath will be directed against you. God will
close the heavens and hold back the rain; the earth will not
yield its produce. You will soon disappear from the good land
which Adonai is giving you. Therefore, impress these words of
Mine upon your heart. Bind them as a sign upon your hand;
let them be a reminder above your eyes. Teach them to your
children. Repeat them at home and away, night and day.
Inscribed them upon the doorposts of your homes and upon
your gates. Then your days and the days of your children, on
the land that Adonai swore to give to your ancestors, will
endure as the days of the heavens over the earth.

For transliterations of "V'ahavta (you shall love)" and "Va-yomer
(Adonai said)," see pages 33-34.
The first nevertheless, after now after


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NUMBERS 15:37-41

Adonai said to Moses: Instruct the people Israel that in every generation they shall put tzitzit on the corners of their garments and bind a thread of blue to the tzitzit, the fringe on each corner. Look upon these tzitzit — and you will be reminded of all the mitzvot of Adonai and will fulfill them, and not be seduced by your heart nor led astray by your eyes. Then you will remember and observe 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, who is Truth.

In this brakho, we praise God as the eternal Redeemer of the people Israel

We affirm the truth that Adonai alone is our God, and that we are God's people Israel. God redeems us from the power of kings and delivers us from the hand of all tyrants, bringing judgment upon our oppressors and retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning. God has maintained us among the living, not allowing our steps to falter, guided us to triumph over mighty foes, and exalted our strength over all our enemies, vindicating us with miracles before Pharaoh, with signs and wonders in the land of Egypt. God smote, in wrath, Egypt's firstborn, brought Israel to lasting freedom, and led them through divided waters as their pursuers sank in the sea. When God's children beheld the divine might they sang in praise, gladly accepting God's sovereignty. Moses and the people Israel joyfully sang this song to You (Exodus 15):

Mi khamokha ba-elim Adonai, mi kamokha ne'ed bar-kodesh, Nora t'hilot, ose'el lele.
"Who is like You, Adonai, among all that is worshiped! Who is, like You, majestic in holiness, awesome in splendor, working wonders!"

As You divided the sea before Moses, Your children beheld Your sovereignty. "This is my God," they proclaimed:

Adonai yimlokh l'olam va-ed.
"Adonai shall reign throughout all time."

And thus it is written: "Adonai has rescued Jacob; God redeemed him from those more powerful" (Jeremiah 31:10). Praised are You Adonai, Redeemer of the people Israel.
The second one after

פרשו היה הגדול, אמרו.
"פרשו היה הגדול, אמרו.
"פרשו היה הגדול, אמרו.
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"פרשו היה הגדול, אמרו.
"פרשו היה הגדול, אמרו.
"פרשו היהの大, אמרו.
In this brakhab, we praise God for the peace and protection we are given in our times of need.

Help us, Adonai, to lie down in peace, and awaken us again, our Sovereign, to life. Spread over us Your shelter of peace; guide us with Your good counsel. Save us because of Your mercy. Shield us from enemies and pestilence, from starvation, sword, and sorrow. Remove the evil forces that surround us. Shelter us in the shadow of Your wings, O God, who watches over us and delivers us, our gracious and merciful Ruler. Guard our coming and our going; grant us life and peace, now and always. Praised are You Adonai, eternal Guardian of Your people Israel.

In this brakhab, we add to our praise of God at day’s end.

Praised is Adonai forever. Amen! Amen!
Let praise of Adonai go forth from Zion.
Praise the One who dwells in Jerusalem. Halleluyah!
Praised is Adonai, God of Israel
who alone works wondrous deeds.
Praised is God’s glory forever.
God’s glory fills the world. Amen!
The glory of Adonai shall endure forever;
Adonai shall rejoice in His works.
Praised is the glory of Adonai, now and always.
For the sake of His glory, God will not abandon His people;
Adonai desires to make you His own.

When the people saw the wonders wrought by God, they fell to the ground in worship, exclaiming:
‘Adonai is God! Adonai is God!’
Adonai shall be the Ruler of all the earth; on that day Adonai shall be One and His name One.
Let Your mercy be upon us, as our hope is in You.

Help us, Adonai our God, and deliver us.
Gather us, and free us from oppression, that we may praise Your glory, that we may be exalted in praising You.
All the nations You have created, Adonai, will worship You and glorify You.
Great are You, wondrous are Your deeds; You alone are God.
We are Your people, the flock You shepherd, we will never cease thanking You, and we will recount Your praises to all generations.
ערבית להול

ברוך היה היים, ברוך היה יעקב, ברוך היה משכן.
ברוך היה בשמים, ברוך היה צדק משכן.
אשר כתיבב נซอ כל הים, ורוחו נבינה הביא.
שמע אברך רוחו, וקרית או נרות יאי.
源自 שְׁמֵעַ שְׁמוֹ, נחום שְׁמוֹ, הודו מלכות שְׁמוֹ.
قيام עלまとめ עלまとめ ויהי.

ברכת קדיש

הברך ותרניש שריה ריב, בצילו ואלCloth, ותרניש מביתו וביתו, וביתו וביתו.
ברוך будילר וברוך.
ברוך ברוך אתה, אמרו אמן.

Congregation and Reader:

ויי שומע ריבא תברא búלמיועלحامא.

Reader:

ברכהו ותרניש ותרניש ותרניש ותרנישו, ותרנישו ותרנישו ותרנישו, ותרנישו.
לעלמו ווכל-ארבעה הללו.

*Between you and me.

We continue with the סדר עלامة on page 142a or 142b.

with סדר עלامة, through page 148.

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Praised is Adonai by day and praised by night, 
praised when we lie down and praised when we rise up. 
In Your hands are the souls of the living and the dead, 
the life of every creature, the breath of all flesh. 
Into Your hand I entrust my spirit; 
You will redeem me, Adonai, God of truth. 
Our God in heaven, assert the unity of Your dominion; 
affirm Your sovereignty and reign over us forever.

May our eyes behold, our hearts rejoice, 
and our souls be glad in Your sure deliverance, 
when it shall be said to Zion: Your God is sovereign. 
Adonai reigns, Adonai has reigned, 
Adonai shall reign throughout all time. 
All sovereignty is Yours; 
unto all eternity only You reign in glory, only You are Sovereign. 
Praised are You Adonai, glorious Sovereign, 
eternal Ruler over us and over all creation.

\section*{Hatzi Kaddish}

\textit{Reader:}
May God’s name be exalted and hallowed throughout the world that He created, as is God’s wish. May God’s sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

\textit{Congregation and Reader:}
\textit{Y’hei sh’mi raba m’varakh l’alam u-l’almei almaya.}
May God’s great name be praised throughout all time.

\textit{Reader:}
Glorified and celebrated, lauded and worshiped, exalted and honored, exulted and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

\textit{Continue with the Amidah on page 142a or 142b (with Matriarchs), through page 148.}
עומרה - ערובת לחה

*From rewritings until now:

משי קורא מובית נשמא.

מוכቤת תימנים בקבר, מתייה מובית כתרים כרנים, סמוכה
נואלים, ידאו דוכרים, מוכבדים אוצרות, ממוכרים
לכשפי ספר, מי קומך י facil מבויתו ומי קומיה חלק.。

קנאת יומית קומיה ישבת.

*From now to rewritings, some add.

"Between now and and it happens:

מאמץ אמא י亚马ית מוחיה.

אמא קומת י亚马ית קומיה

**Between now and and it happens:

אמא קומת י亚马ית קומיה.
ADIDAH FOR WEEKDAY MA'ARIV

Adonai, open my lips, so I may speak Your praise.
Praised are You Adonai, our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob, great,
mighty, awesome, exalted God who bestows lovingkindness,
Creator of all. You remember the pious deeds of our ancestors
and will send a redeemer to their children's children because
of Your loving nature.

*From Sh'mini Atzeret until Pesah:
You cause the wind to blow and the rain to fall.
Your love sustains the living, Your great mercies give life to
the dead. You support the falling, heal the ailing, free the
fettered. You keep Your faith with those who sleep in dust.
Whose power can compare with Yours? You are Master of life
and death and deliverance.

Between Rosh Hashanah and Yom Kippur:
Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.
Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.
Holy are You and holy is Your name.
Holy are those who praise You each day.
**Praised are You Adonai, holy God.

**Between Rosh Hashanah and Yom Kippur:
Praised are You Adonai, holy Sovereign.

Continue on page 143.
טעמיה—ערבות לוחל (חגלו אמןוה)

[Hebrew text]

*From röm to röm, some add:* מודדים [Hebrew text]

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AMIDAH FOR WEEKDAY MA’ARIV
(with Matriarchs)

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors,
God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel,
and Leah, great, mighty, awesome, exalted God who bestows
lovingkindness, Creator of all. You remember the pious
deeds of our ancestors and will send a redeemer to their
children's children because of Your loving nature.

Between Rosh Hashanah and Yom Kippur:
Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and guards, saves and
shields. Praised are You Adonai, Shield of Abraham and
Guardian of Sarah.

Your might, Adonai, is boundless. 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.

Your love sustains the living, Your great mercies give life to
the dead. You support the falling, heal the ailing, free the
fettered. You keep Your faith with those who sleep in dust.
Whose power can compare with Yours? You are Master of life
and death and deliverance.

Between Rosh Hashanah and Yom Kippur:
Whose mercy can compare with Yours, Source of compassion?
In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

Holy are You and holy is Your name.
Holy are those who praise You each day.
**Praised are You Adonai, holy God.

**Between Rosh Hashanah and Yom Kippur:
Praised are You Adonai, holy Sovereign.

*From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.
At the conclusion of לשבת בשם or סוף weekday prayer, substitute the paragraph in smaller print, below:

At the conclusion of לשבת בשם or סוף weekday prayer:

At the conclusion of לשבת בשם or סוף weekday prayer:

It is customary to strike the heart twice in contrition as we acknowledge our sins.

On behalf of one who is ill:

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At the conclusion of Shabbat or a Festival,
substitute the paragraph in smaller print, below.

You graciously endow mortals with intelligence, teaching us wisdom. Grant us knowledge, wisdom, and discernment. Praised are You Adonai, who graciously grants us intelligence.

At the conclusion of Shabbat or a Festival:
You graciously endow mortals with intelligence, teaching us wisdom. You graciously granted us knowledge of Your Torah, teaching us to fulfill the laws You have willed. You set apart the sacred from the profane, even as You separated light from darkness, singled out the people Israel from among the nations, and distinguished Shabbat from all other days. Avinu Malkenu, may the coming days bring us peace. May they be free of sin and cleansed of wrongdoing; may they find us more closely attached to You. Grant us knowledge, wisdom, and discernment. Praised are You Adonai, who graciously grants us intelligence.

Return us, our Teacher, to Your Torah. Draw us near, our Sovereign, to Your service. Bring us back to You, in true repentance. Praised are You Adonai, who welcomes repentance.

It is customary to strike the heart twice in contrition
as we acknowledge our sins.

Forgive us, our Guide, for we have sinned. Pardon us, our Ruler, for we have transgressed; for You forgive and pardon. Praised are You Adonai, gracious and forgiving.

Behold our adversity and deliver us. Redeem us soon because of Your mercy, for You are the mighty Redeemer. Praised are You Adonai, Redeemer of the people Israel.

Heal us, Adonai, and we shall be healed. Help us and save us, for You are our glory. Grant complete healing for all our afflictions,

On behalf of one who is ill:
and may it be Your will, Adonai our God and God of our ancestors, to send complete healing, of body and soul, to __________, along with all others who are stricken, and strengthen those who tend to them,

for You are the faithful and merciful God of healing. Praised are You Adonai, Healer of His people Israel.
תבנית ליווי:

From December 4th to رаш (December 5th in a Hebrew year divisible by four):

From رаш to December 3rd (December 4th in a Hebrew year divisible by four):

From רביעית לחה

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Adonai our God, make this a blessed year. May its varied produce bring us happiness.

*From Pesah to December 3rd (December 4th in a Hebrew year divisible by four):*

Grant blessing

*From December 4th to Pesah (December 5th in a Hebrew year divisible by four):*

Grant dew and rain for blessing

upon the earth, satisfy us with its abundance, and bless our year as the best of years. Praised are You Adonai, who blesses the years.

Sound the great shofar to herald our freedom; raise high the banner to gather all exiles. Gather the dispersed from the ends of the earth. Praised are You Adonai, who gathers the dispersed of the people Israel.

Restore our judges as in days of old; restore our counselors as in former times. Remove sorrow and anguish from our lives. Reign over us, Adonai. You alone, with lovingkindness and mercy; with justice sustain our cause. *Praised are You Adonai, Sovereign who loves justice with compassion.*

*Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, Sovereign of judgment.

Frustrate the hopes of all those who malign us. Let all evil soon disappear; let all Your enemies soon be destroyed. May You quickly uproot and crush the arrogant; may You subdue and humble them in our time. Praised are You Adonai, who humbles the arrogant.

Let Your tender mercies, Adonai our God, be stirred for the righteous, the pious, the elders of the House of Israel and its remaining scholars, for faithful proselytes, and for us. Reward all who fully trust in You, and cast our lot with them. May we never despair, for our trust is in You. Praised are You Adonai, who supports and sustains the righteous.

Have mercy and return to Jerusalem, Your city. May Your presence dwell there as You have promised. Build it now, in our day and for all time. Reestablish there the majesty of David, Your servant. Praised are You Adonai, who builds Jerusalem.
בררתו שלול

שען קלאון זיו אֲלָכְלוּן: הַשָּׁם בְּרוֹאֵיהּ עֶלֶיינוּ, יָבֵא בַּרְחוֹמִים וְלָכֹחַ אֲרִיָּתְלָהּ, כִּי אֲלָכְלוּן יַשְׂפִּיקוּ לָנוּ פְּרָיְתָהּ. לֶכְּפֵּרָהוֹת אֲנָא, מִלְכּוֹתָהוֹת מִלְכּוֹתָהוֹת, עַל-שַׁבֹּתָהוֹת.

On התשע מי:

בֶּאֱרוֹן, הַשָּׁם אֲלָכְלוּן, הַשָּׁם בְּרוֹאֵיהּ עֶלֶיינוּ, יָבֵא בַּרְחוֹמִים וְלָכֹחַ אֲרִיָּתְלָהּ, כִּי אֲלָכְלוּן יַשְׂפִּיקוּ לָנוּ פְּרָיְתָהּ.

On התשע וקז and התשע וקז:

אֲלָכְלוּן הַשָּׁם בְּרוֹאֵיהּ עֶלֶיינוּ, יָבֵא בַּרְחוֹמִים וְלָכֹחַ אֲרִיָּתְלָהּ, כִּי אֲלָכְלוּן יַשְׂפִּיקוּ לָנוּ פְּרָיְתָהּ.

On התשע וקז:

אֲלָכְלוּן הַשָּׁם בְּרוֹאֵיהּ עֶלֶיינוּ, יָבֵא בַּרְחוֹמִים וְלָכֹחַ אֲרִיָּתְלָהּ, כִּי אֲלָכְלוּן יַשְׂפִּיקוּ לָנוּ פְּרָיְתָהּ.

On התשע וקז:

אֲלָכְלוּן הַשָּׁם בְּרוֹאֵיהּ עֶלֶיינוּ, יָבֵא בַּרְחוֹמִים וְלָכֹחַ אֲרִיָּתְלָהּ, כִּי אֲלָכְלוּן יַשְׂפִּיקוּ לָנוּ פְּרָיְתָהּ.

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אֲלָכְלוּן הַשָּׁם בְּרוֹאֵיהּ עֶלֶיינוּ, יָבֵא בַּרְחוֹמִים וְלָכֹחַ אֲרִיָּתְלָהּ, כִּי אֲלָכְלוּן יַשְׂפִּיקוּ לָנוּ פְּרָיְתָהּ.

On התשע וקז:

אֲלָכְלוּן הַשָּׁם בְּרוֹאֵיהּ עֶלֶיינוּ, יָבֵא בַּרְחוֹמִים וְלָכֹחַ אֲרִיָּתְלָהּ, כִּי אֲלָכְלוּן יַשְׂפִּיקוּ לָנוּ פְּרָיְתָהּ.

On התשע וקז:

אֲלָכְלוּן הַשָּׁם בְּרוֹאֵיהּ עֶלֶיינוּ, יָבֵא בַּרְחוֹמִים וְלָכֹחַ אֲרִיָּתְלָהּ, כִּי אֲלָכְלוּן יַשְׂפִּיקוּ לָנוּ פְּרָיְתָהּ.
Cause the offspring of Your servant David to flourish, and hasten the coming of messianic deliverance. We constantly hope for Your redemption. Praised are You Adonai, who assures our redemption.

Hear our voice, Adonai our God. Have compassion upon us, pity us. Accept our prayer with loving favor. You listen to entreaty and prayer. Do not turn us away unanswered, our Sovereign,

*On Yom Ha-shoah:*
Adonai, our God, comfort the remnant of Your people Israel, a brand plucked from the fire. For a cruel enemy arose to destroy us — to murder every Jew, young and old, women and children, saying: "Come, let us annihilate them, so that the name of Israel might no longer be uttered." The waters engulfed us; our tormentors fed us bitter poison. Alas, we are undone, for our Source of comfort is yet far off. Recalling these things, I weep. But You will not forget us eternally.

for You mercifully heed Your people's supplication. Praised are You Adonai, who listens to prayer.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

*On Rosh Hodesh and Hol Ha-mo'ed:*
Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David, Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace, on this

Rosh Hodesh. Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

May we witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.
ברית הלול

ימדֵם עָנַטְנוּ נַעַשָּׂה הוּא הֵדַע אֲלָכֵהוּ וַאֲלָכֵהוּ אֱבָרָתָנוּ.

על טְבָאָה נַעַשָּׂה רֵאֵהוּ נַעַשָּׂה עִלָּהָה אֱלָכֵהוּ וַאֱלָכֵהוּ אָבָרָתָנוּ.

"Onיהם:"

על עֲנָשָׂה נַעַשָּׂה הֵדַע נַעַשָּׂה הֵדַע נַעַשָּׂה.

"Onיהם:"

על עֲנָשָׂה נַעַשָּׂה הֵדַע נַעַשָּׂה נַעַשָּׂהוּ הֵדַע נַעַשָּׂה.
We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

On Hanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yohanan, the heroic Hasmonean Kohem, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

On Purim:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mordecai and Esther, in Shushan, the capital of Persia, the wicked Haman rose up against all Jews and plotted their destruction. In a single day, the thirteenth of Adar, the twelfth month of the year, Haman planned to annihilate all Jews, young and old, and to permit the plunder of their property. You, in great mercy, thwarted his designs, frustrated his plot, and visited upon him the evil he planned to bring on others. Haman, together with his sons, was put to death on the gallows he had made for Mordecai.
על הנפשו צל לשלום, צל תמך ושלום.
על תהרתם, על התטרוסה, על
האלפים שלושה לעבון, על חמשה עשר.
ביית שיבת בנים לגבעת, בעית הכותים עם Bazara פמי שקר.
נ المتو שערון. אוחז את כת גלישת חרב. את הק員 קרא
ושבעה עמקים ב履 ביכר סמוך לבקירה שוקות שאל. ואלה,
גרקובק בחרם. שפוךłoż ממאת ארם. רכיב את הירה, בינה את
בינן את מענה. והᴗ את ליבס יערור ושעה, לפיות ושעון
לברידיסם בוליש אחור בברירת חטאモノ עבר. פואר הבוט בד
מעשף. רקועים בד kaps. על אDebugEnabled יש דוד וזרוח יונקלק
ולנימוק ישראלי עשתו תשעה הולדה ווקוד קוהים וזל.

עלפ כל צל כפוריה ויהריהם שמה להם במרכז תמים עלעל DRIVER.

*Between ובר ושכידר וש sodom ובר שלושערך נמל שלושערך שלושערך
שלושערך בר בר ישראלי שמק על צל ידישיב נמל תשים
שלושערך בר בר ישראלי שמק על צל ידישיב נמל תשים
שלושערך בר בר ישראלי שמק על צל ידישיב נמל תשים

*Between ובר ושכידר וש sodom ובר שלושערך נמל שלושערך שלושערך
שלושערך בר בר ישראלי שמק על צל ידישיב נמל תשים

Siddur Sim Shalom for Weekdays
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On Yom Ha-atzma'ut:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days when Your children were returning to their borders, at the time when our people took root in its land as in days of old, the gates to the land of our ancestors were closed before those who were fleeing the sword. When enemies from within the land, together with seven neighboring nations, sought to annihilate Your people, You, in Your great mercy, stood by them in time of trouble. You defended them and vindicated them. You gave them courage to meet their foes, to open the gates to those seeking refuge, and to free the land of its armed invaders. You delivered the many into the hands of the few, the guilty into the hands of the innocent. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day.

For all these blessings we shall ever praise and exalt You.

Between Rosh Hashanah and Yom Kippur:

Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

*Between Rosh Hashanah and Yom Kippur:

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.
The silent recitation of the הדריה concludes with a personal prayer.

An alternative concluding prayer

On this week (except on שחר יומת and מזמור העusan), continue with שחר יום, page 158; however, if it begins during the following six days, continue with Malkot, page 160.
The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. 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; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

May it be Your will, Adonai our God, to surround us with love and harmony, peace and friendship. May our horizons be filled with hope and the anticipation of eternal blessing. Enrich us with good friends and the strength of character to enhance Your world. May we rise to face the morrow ready to worship and to serve You with our spirit committed to goodness. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

On Saturday night (except on Purim and Tishah B'Av), continue with HaTzi Kaddish, page 158; however, if a Festival begins during the following six days, continue with Kaddish Shalem, page 160.
קרית שלום

Reader:

הממלל ותנשא שמה רבא, ובצלמו ע"י ברו, ברעהו,
והמלךملכוןא בָּהֲמוֹן ויבאֵימַוָּה
והכלי וכֶּלִיִּים יָשׁאלוּ
בצלאָה וּבְגָמָוָה קריב. ואמורא זאמך.

Congregation and Reader:

ויהי שמח רבא מברך עלLEM עללם עללם עללם עללם עללם

Reader:

הברך ותנשא והשא ותרומתי ותרומתי ותרומתי
והתרומתי והצללו והצללו שמה רבא, ברך והא
עללם 많은 עלי קבריה ושתא.
*Between בִּין וּבַין
עללם עללם שלחלותא שלחלתא
שתיגה והທמנה ראהימ בצלמו. אמרה זאמך.

አ kristallן אらקחית וברחחת ובצלמו כשל Datum
ברך וברך וברך וברך וברך וברך וברך וברך
כַּמִּר בָּשֵׁימ אָמֹר אָמָה זאמך.

באו שאל רבא ומימא
והימ יצאו עלו כנפלין יארה. אמרה זאמך.
לשה שלמה בברך, והא צלאו שלמה
עללם עלו כנפלין יארה. אמרה זאמך.

At the conclusion of a בו שמ, continue on page 163.
On והנתנ, candles are lit, page 192.
On והנתנ, continue with see page 194.
From והננק down, the time is counted, page 152.
On והננק down, continue with see page 215.
KADDESH SHALEM

Reader:
May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

At the conclusion of a Festival, continue on page 163.
On Hanukkah, candles are lit. page 192.
On Purim, continue with Megilat Esther; see page 194.
From Pesah to Shavuot, the Omer is counted, page 152.
On Tishah B'Av, continue with Megilat Eikhah; see page 215.
עלינו לשבח את עיר תהל, Lopez זרחה לזרחה ברפרישה.
שהא שעשע עוגיא נאורה, ולא שומן בנספוקות
האריות, שלח שלח לפני חי, והרגנס בכלי-האומנו.
אוסתן חזרות עומדים ומושעות מודים
לפני עלי משל הסמלים,谌דדש ברוח כל
שהוא נוה גשמיاسم ארי, ומושיב ירח стоים
ממעל, ושכנתAVA בין מחרים. היא אלחנין אל
עד.alem מלוכל בווסר, שאחרים בחרתה; וזרע
יהו נושבון vb ללבנה, כי היא היא תשלם יהודים
ממיעל עד בזיר האמיה, עד רע.

على זה בתוקף לכל הזרה אַל-לכון, לרשוח מחרות בטרנורת
uesto. הרשע יבש עליום מך, הזרה לחקלאים פרות ביצה.
למק עליום במדלעת שרי, ערב-גני ובואר. כера בברשת,
להнская עליה בירש צָרִי, יצרה יוצר בְּלַיִּידוּת
מלכע, כי לה חבטא沉迷-ברעה, השמש הכל-לשון. למלעה,
הזה אלחנין ביבש רְפוּל. הלבתור שמח יאר ירח,
🥁 והקפד לכל את-עלת מְלַמְנָה ובמקות לעימיה מחרות
לעלון וראוי, כי מדלעת שוחה היא７ְלַמְנָה โดยתך
בובד, בְּמה בתרקוח: היה זה לכל לעלם נעה.
וכל מעמר, ורגשית זהי הלה למק על כל-הקרעם, כי היא יהודת
וזה היה מתואר שם: אחד.
ALEINU

Aleinu l'shabe-ah la'adan hakol, la-tet g'dulah l'yotzer b'reshit,
she-lo asanu k'goyei ha-aratzot
v'lo samanu k'mishp'hot ha-adamah,
she-lo sahm helkenu ka-hem, v'goralenu k'khol hamonam.
Va'anaanu kor'im u-mishta'ahavim u-modim
li-nei Melekh malkhei ha-m'alhim, ha-Kadosh barukh hu.

We are called to praise the Master of all, to acclaim the
Creator, for God made our lot unlike that of other peoples,
assigning to us a unique destiny. We bend the knee and bow,
acknowledging the Supreme Sovereign, the Holy One, exalted,
who spread out the heavens and laid the foundations of the
earth; whose glorious abode is in the highest heaven, whose
mighty dominion is in the loftiest heights. This is our God;
there is no other. In truth, God alone is our Ruler, as 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” (Deuteronomy 4:39).

And so we hope in You, Adonai our God, soon to see Your
splendor: That You will sweep idolatry away so that false gods
will be utterly destroyed, and that You will perfect the world
by Your sovereignty so that all humanity will invoke Your
name, and all the earth’s wicked will return to You, repentant.
Then all who live will know that to You every knee must
bend, every tongue pledge loyalty. To You, Adonai, may all
bow in worship. May they give honor to Your glory; may
everyone accept Your dominion. Reign over all, soon and for
all time. Sovereignty is Yours in glory, now and forever.
Thus is it written in Your Torah: “Adonai reigns for ever
and ever” (Exodus 15:18). Such is the prophetic assurance:
“Adonai shall be acknowledged Ruler of all the earth. On that
day Adonai shall be One and His name One” (Zekhariah 14:9).

V'ne-emar, v'hayah Adonai l'melekh al kol ha-aretz,
ba-yom ha-hu yih'yeh Adonai ehad u-sh'mo ehad.

From the beginning of Elul through Hoshana Rabbah
(in some congregations, through Yom Kippur),
Psalm 27 is recited, page 92.

Aleinu is recited standing, so that one may bend the knee and bow
at "Va'anaanu," rising at "li-nei Melekh."
We recall with affection those who no longer walk this earth. We are grateful to God for the gift of their lives, for their companionship, and for the cherished memories that endure. In tribute to our loved ones, we invite those who are in mourning or observing Yahrzeit to join in reciting the Kaddish.

Mourners and those observing Yahrzeit:

תְּהִנֵּנוּ יִשְׁמַעְתָּנָה שֹׁמַע רָאָה, בָּעַלְכֶּם דִּי בָּרָא, בָּרָא,
נְמַלְכוּתֵךְ בְּני יְהוָה נִצְחָנָה
נָתַתָּה בְּנֵל-בֵית יְשֵׁרָאֵל,
בָּעַלְכֶּם בְּיוֹם פָּרִיב, אַמָּרוֹת אָמָן.

Congregation and mourners:

יוֹם שְׁמַע לְאַבֶּנֶר בָּעַלְכֶּם לְעַלְכֶּם אָמָן.

Mourners:

זֶה בַּשְׁמַע הָפָאָר הַחְרוֹמָה הַחְרוֹמָה וְהַשֵּׁמֶש
זֵה בַּשְׁמַע הָעֹלָה הָעֹלָה שְׁמַע לֵעָלָה, בִּרְכַּה זוֹ
לְעַלְכֶּם מִמֶּנָּה בָּרְכַּתָּו שְׁכֵרָה.

*Between בַּשְׁמַע and הָעֹלָה:

In a house of mourning, an appropriate psalm is added, pages 93-99.
MOURNER'S KADDISH

Mourners and those observing Yahrzeit:
Yitgadal v’yitkadash sh’mei raba, b’alma di v’ra, ki-r’utei,
v’yamlikh malkhutei b’hayeikhon u-v’yomeikhon
u-v’hayei d’khel beit Yisra-el,
ba’agala u-vi-z’mon l’kaviv, v’imru amen.

Congregation and mourners:
Y’hei sh’mei raba m’varakh l’alam u-l’almei almaya.

Mourners:
Yitbarakh v’yishtabah v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal sh’mei d’Kudsha. b’rikh hu
*Fela min kol birkhata v’shirata tushb’hata v’nehamatata
da’amiran b’alma, v’imru amen.

*Between Rosh Hashanah and Yom Kippur:
Fela fela mi-kol birkhata v’shirata

Y’hei sh’lama raba min sh’maya
v’hayim aleinu v’al kol Yisra-el, v’imru amen.

Oseh shalom bi-m’romav, hu ya’aseh shalom
aleinu v’al kol Yisra-el, v’imru amen.

May God’s name be exalted and hallowed throughout the world that He created, as is God’s wish. May God’s sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

May God’s great name be praised throughout all time.

Glorified and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Let there be abundant peace from heaven, with life’s goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

*In a house of mourning, an appropriate psalm
is added, pages 93-99.
COUNTING OF THE OMER

From the second night of Pesah until the night before Shavuot, we stand as the Omer is counted.

The "Omer" (literally "sheaf") refers to an offering from the new barley crop, brought to the ancient Temple on the sixteenth of Nisan, the eve of the second day of Pesah. Omer has come to be the name of the period between Pesah and Shavuot. By counting these days (s'firat ha-omer), we recall our people's liberation from enslavement, commemorated by Pesah—along with God's gift of Torah, commemorated by Shavuot. We count the days between Pesah and Shavuot to heighten our anticipation of celebrating the Revelation, the event that gave meaning to our liberation and continued meaning to our existence as Jews.

I am ready to fulfill the mitzvah of counting the Omer, as it is ordained in the Torah: “You shall count from the eve of the second day of Pesah, when an omer of grain is to be brought as an offering, seven complete weeks. The day after the seventh week of your counting will make fifty days” (Leviticus 23:15-16).

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to count the Omer.
On weekday evenings (including Hol Ha-mo’ed Pesah), continue, following the counting, with Aleinu, page 150.

On Saturday night, continue, following the counting, with Havadalah, page 165.

Today is _______________________ of the Omer.

1 day
(16 Nisan, 2nd night of Pesah)

2 days
(17 Nisan, 1st night of Hol Ha-mo’ed)

3 days
(18 Nisan, 2nd night of Hol Ha-mo’ed)

4 days
(19 Nisan, 3rd night of Hol Ha-mo’ed)

5 days
(20 Nisan, 4th night of Hol Ha-mo’ed)

6 days
(21 Nisan, 7th night of Pesah)

7 days — one week
(22 Nisan, 8th night of Pesah)

8 days — a week and one day
(23 Nisan)

9 days — a week and two days
(24 Nisan)

10 days — a week and three days
(25 Nisan)

11 days — a week and four days
(26 Nisan)

12 days — a week and five days (27 Nisan, Yom Ha-shoah*)

13 days — a week and six days
(28 Nisan)

*When 27 Nisan falls on Friday, Yom Ha-shoah is marked on the preceding Thursday.
ברית לוחות

14. יום ארביעה עשר يوم שמחה שמחה שבחנה וא phẩm
(29 ניסן)
15. יום חמישה עשר ביום שמחה שבחנה ויהוה עתים
כתר.
(16 ימר)
14 ימים — שניים וארבעים ימים
(30 ניסן, היום הראשון של ראש חודש)
16. יום שישו עשר יום שמחה שמחה שבחנה ושנית ימוי
כתר.
16 ימים — שניים וארבעים ימים
(1 ימר, היום השני של ראש חודש)
17. יום שבעה עשר יום שמחה שמחה שבחנה ושנית ימוי
כתר.
17 ימים — שניים וחמשים ימים
(2 ימר)
18. יום שבעה עשר יום שמחה שמחה שבחנה ושנית ימוי
כתר.
18 ימים — שניים וחמשים ימים
(3 ימר)
19. יום שישו עשר יום שמחה שמחה שבחנה ושנית ימוי
כתר.
18 ימים — שניים וחמשים ימים
(4 ימר)
20. יום שביעים يوم שמחה שמחה שבחנה ושנית ימוי
כתר.
20 ימים — שניים וחמשים ימים
(5 ימר, יומא המגיעה)
21. יום שליש עשר יום שמחה שמחה שבחנה ושנית ימוי
כתר.
21 ימים — שלושה ימים
(6 ימר)
22. יום שניים עשר יום שמחה שמחה שבחנה ושנית ימוי
כתר.
22 ימים — שלושה ימים
(7 ימר)
23. יום שליש עשר יום שמחה שמחה שבחנה ושנית ימוי
כתר.
23 ימים — שלושה ימים
(8 ימר)
24. יום ארבעה עשר יום שמחה שמחה שבחנה ושנית ימוי
כתר.
24 ימים — ארבעה ימים
(9 ימר)
25. יום חמישה עשר יום שמחה שמחה שבחנה ושנית ימוי
כתר.
25 ימים — חמישה ימים
(10 ימר)

*When 5 ימר falls on Friday or Shabbat, Yam Ha-atzma‘ut is celebrated on the preceding Thursday.

Siddur Sim Shalom for Weekdays
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26 days — three weeks and five days

27 days — three weeks and six days

28 days — four weeks

29 days — four weeks and one day

30 days — four weeks and two days

31 days — four weeks and three days

32 days — four weeks and four days

33 days — four weeks and five days

34 days — four weeks and six days

35 days — five weeks

36 days — five weeks and one day

37 days — five weeks and two days.
38 ימים ושבעתים יום שבת ישובה שבועית
שהלאה ימים לבもなく.

38 ימים — חמשים ושלושה ימים
(23 יyar)

39 ימים חמשים ושבעים יום שבת ישובה שבועית
🤸‍♂️רגעים יום לבนอกจาก

39 ימים — חמישים洪水 שבעים ימים
(24 יyar)

40 ימים חמישים א ViewBagים יום שבת ישובה שבועית
רבים ימים לבนอกจาก

40 ימים — חמישים וארבעה ימים
(25 יyar)

41 ימים חמישים וארבעים יום שבת ישובה שבועית
הشحن ימים לבนอกจาก

41 ימים — חמישים ושלושה ימים
(26 יyar)

42 ימים חמישים ושבעה יום שבת ישובה שבועית
 hans ימים לבחוץ

42 ימים — חמישים וארבעה ימים
(27 יyar)

43 ימים חמישים וחמשה יום שבת ישובה שבועית
анс ימים לבחוץ

43 ימים — חמישים וחמשה ימים
(Yom Y'shlokalim)

44 ימים חמישים וחמישה יום שבת וישובה שבועית
عش ימים לבחוץ

44 ימים — חמישים וחמשה ימים
(29 יyar)

45 ימים חמישה أيامIVEN יום שבת ישובה שבועית
שלאה ימים לבนอกจาก

45 ימים — חמישים וחמש ימים
(1 Sivan, Rosh Hodesh)

46 ימים חמישה ימיםchen יום שבת ישובה שבועית
 hans ימים לב.sax

46 ימים — חמישים וארבעה ימים
(2 Sivan)

47 ימים חמישה ימיםchen יום שבת ישובה שבועית
 hans ימים לב.sax

47 ימים — חמישים וחמשה ימים
(3 Sivan)

48 ימים חמישה ימיםchen יום שבת ישובה שבועית
 hans ימים לב.sax

48 ימים — חמישים ושבעה ימים
(4 Sivan)

49 ימים חמישה ימיםchen יום שבת ישובה שבועית
 hans ימים לב.sax

49 ימים — חמישים ושבעה ימים
(5 Sivan, Erev Shavuot)
A Song of Ascent.

Blessed are all who revere Adonai, who follow in God’s ways. You shall enjoy the fruit of your labors; you shall be happy and prosperous. Your wife shall be like a fruitful vine within your house, your children like olive shoots round about your table. This is the blessing of one who reveres Adonai. May Adonai bless you from Zion. May you see Jerusalem prosper all the days of your life. May you live to see children's children. May there be peace for the people Israel.

A concluding prayer

Our personal journeys in life are marked by enslavements and liberations, revelations and promised lands. Just as we mark the approach of significant moments in our own lives, so we count such days in the life of our people. As we pause to recall our ancestors’ bond with the soil, their dependence on its fertility, and their gratitude for the annual harvest of grain, we also give thanks to God for renewing for us a year of life and of blessing.

On weekday evenings (including Hol Ha-mo’ed Pesah), continue with Aleinu, page 150.

On Saturday night, continue with “V’yiten l’kha (These are Isaac’s blessings),” at the bottom of page 160.
At the conclusion of a Festival, continue on page 163.