

הַרְזֹפָא לְשִׁבְעָרִי לְבָ

Healing Shattered Hearts

**Prayers and Readings
for the Jewish House of Mourning**

SPS Sample

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Healing Shattered Hearts

Prayers and Readings for the Jewish House of Mourning

A prayerbook for afternoon and evening services in the house of mourning
based on traditional and contemporary liturgical sources
with full transliteration, modern English translation,
explanations, instructions and notes.

by Dr. Joe Lewis



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ISBN 1-888822-22-8

SPS Sample

in memory
Rose Paull
1906-2006

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Introduction

User-Friendly Liturgy

To honor those we have loved and lost, we hold services in the house of mourning during the days of *shiva*. Some of our guests and visitors may be unfamiliar with daily services; if we can help them participate fully, we will show greater respect and love for our precious heritage and those who shared it with us.

That is why this book exists, presenting the liturgy in the user-friendly format that has won wide success for our publications. The complete traditional Hebrew text is set in easy-to-read phrases, with a line-by-line translation in modern English, full transliteration, and complete instructions and comments.

This arrangement is more convenient and interesting than other texts. It encourages those unfamiliar with Jewish practice to follow along and participate, without feeling patronized by a beginner's version. The expert will find the notes and references of interest, and the translations may suggest fresh levels of meaning.

When to Use This Book

This book is for weekday afternoon and evening services in the house of mourning.

Orthography & Typography

We use capital letters for proper names, in transliteration as well as translation. This makes for odd words such as "l'Adonai," but I hope it also helps people to connect the Hebrew with the English.

Bold type is used for Singlish™ (singable English translations) such as Aleinu.

Words supplied for rhyme or meter are in *italics*, following English conventions which have perhaps become unfamiliar to modern readers.

Pronouns referring to God are not capitalized.

Vertical lines show where the leader may begin to chant aloud, when concluding a section that the congregation has read silently.

Title

This book's title, *Healing Shattered Hearts* is from Psalm 147, verse 3: "Healing shattered hearts," it is God who "bandages their pain."

Readings

The readings are personal favorites from Biblical sources and classic English literature—Shakespeare, Wordsworth and others. I hope their words will bridge the centuries to bring solace and food for thought into the house of mourning.

Final Words

I hope this book will remove barriers to prayer. Moses—even Moses—felt some kind of impediment when trying to express himself: וְאַנְהִי שָׁרֵל שְׂתִּים (Exodus 6:12)

How much more likely are we to face difficulties when pouring our thoughts and feelings into the traditional Jewish forms of expression—even those who are most familiar with Jewish prayer! May this book smooth the path to prayer when we most seek comfort and understanding in our ancient traditions.

—Joe Lewis, 2006

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מנחה

Minchah: The Afternoon Service

The weekday afternoon service consists of:

- Ashrei (Psalm 145)
- The weekday Amidah (standing prayer)
- Aleinu
- Mourner's Kaddish

Ashrei¹

Psalm 84:5 “Happy are they who live with you;
Forever they will praise you.”

Psalm 144:15 “Happy is such a people;
Happy are they who worship God.”

Psalm 145:1 David’s Praise:

Aclaim I’ll give my sovereign, God,
And I’ll bless your name forever.

Bringing you blessings every day,
I shall praise your name forever.

Great is God and greatly praised,
Great beyond all probing.²

Deeds of yours praise every age;
Your mighty acts they ever speak —

Hailing the glory of your power,
In words your wonders stating,

Voicing your awesome power
Your greatness, too, relating;

Zealously recalling your great good,
In your righteousness delighting.

Charitable and caring is God,
Patient and most gracious.

אַשְׁרֵי

**אַשְׁרֵי יֹשְׁבֵי בֵּיתְךָ
עוֹד יְהָלָלָה סֶלָה**

**אַשְׁרֵי הָעָם שְׁקָבָה לוֹ
אַשְׁרֵי הָעָם שִׁי אֱלֹהֵינוּ**

“Ashrei yoshvei veitecha;
Od yehalelucha selah.”
“Ashrei ha’am shekachah lo;
Ashrei ha’am she’Adonai Eloav.”

תְּהִלָּה לְדָוִד

**אַרְוָמִימָךְ אֱלֹהֵי הַמֶּלֶךְ
וְאַבְרָכָה שְׁמָךְ לְעוֹלָם וְעַד**

**בְּכָל-יּוֹם אַבְרָכָה
וְאַהֲלָה שְׁמָךְ לְעוֹלָם וְעַד**

**גָּדוֹלָה יְיָ וּמְהֻלָּל מָאֹד
וּלְגַדְלָתוֹ אֵין חֶקֶר**

**הָוֶר לְדָוָר יְשָׁבָח מַעֲשֶׂיךָ
וְגִבּוּרָתְּךָ יִגְידָוָה**

**הָנָדָר בְּבֹוד הַוָּרָךְ
וּדְבָרִי נְפָלָאתְךָ אֲשִׁיחָה**

**וְעֹזֹז נָורָאָתְךָ יִאָמֶרֶת
וּגְדַלְתָּךְ אַסְפָּרָנה**

**זֶכֶר רַב טוֹבָךְ יִבְיָעוּ
וְצִדְקָתָךְ יִרְגָּנוּ**

**חָנָן וּרְחוּם יִ
אָרָךְ אֲפִים וּגְדַל-חֶסֶד**

Tehilah leDavid:

Aromimcha Elohai hamelech,
Va’avar’cha shimcha le’olam va’ed.

Bechol yom avar’cheka,
Va’ahalela shimcha le’olam va’ed.

Gadol Adonai um’halul me’od,
Veligdulato ein cheker.

Dor ledor yeshabach ma’asecha,
Ugevurotecha yagidu.

Hadar kevod hodecha
Vedivrei nifle’otecha asicha.

Ve’ezuz nor’otecha yomerau,
Ugdulatcha asaprena.

Zecher rav tuvcha yabi’u
Vetzidkat’cha yeranenu.

Chanun verachum Adonai,
Erech apayim ug’dal chased.

¹ Psalm 145 is an alphabetical acrostic, and the English follows the order of the Hebrew, so it matches the transliteration closely. The letter “nun” (n) is missing from this alphabet; whether that’s intentional or not, who can tell? Some sources (such as the Qumran scrolls) supply a nun-verse. The psalm is filled with voices declaring, speaking, telling about God. It’s a poem about the act of prayer, about a chorus of voices expressing their thanks to God. There are two verses before psalm 145 and one verse after, so Psalm 145 is sandwiched between scraps of other psalms. Does this help us to identify with the voice(s) in 145?

² “And for his greatness there is no probing/examination.”

9 To all creatures God is good,
And mercy informs all God's work.

10 Your creatures all will know you, God,
And your followers will bless you.

11 Kingdom's glory they will tell,
And your power they will speak.

12 Let children sense
your power well
And glory, your kingdom's splendor;

13 Monarchy is yours
in every world,
And government
in every age and time;

14 Supporting all who fall
And bracing those who are bent over.

15 In hope all eyes are on you,¹
And you give them

their food in its time,

16 Presenting your open hand
And filling every creature's wish.

17 True² is God in every way³
And loving in all God's deeds.

18 Close is God to all who call,
To all who call on God in truth.

**טוֹב יְיָ לְפָלֵל
וְרַחֲמֵיו עַל בָּלְ-מַעַשָּׁיו**
Tov Adonai lakol,
Verachamav al kol ma'asav.

**יוֹדָעַ יְיָ בָּלְ-מַעַשִּׁיךְ
וְחַסִּיךְ יְבָרְכָּה**
Yoducha Adonai kol ma'asecha,
Vachasidecha yevar'chucha.

**כְּבָוד מֶלֶכְתְּךָ יִאמְרוּ
וְגַבּוּרָתְךָ יִרְבְּרוּ**
Kevod malchut'cha yomeru,
Ug'vuratcha yedaberu.

**לְהֹדִיעַ לְבָנֵי הָאָדָם
גְּבוּרָתְךָ**
Lehodi'a livnei ha'adam
gevurotav

**וּכְבָוד הַרְרַ מֶלֶכְתְּךָ
מֶלֶכְתְּךָ**
Uchevod hadar malchuto.

**מֶלֶכְתְּךָ בָּלְ-עַלְמִים
וּמִמְשָׁלְתְךָ**
Malchutchah
malchut kol olamim,
Umemshaltecha

**בָּכָל-דוֹר וְדוֹר
סּוֹמֵךְ יְיָ לְכָל-הַגְּפָלִים**
bechol dor vador.

**וּזְוקֵף לְכָל-הַכּוֹפִים
עַיִן כָּל אֶלְיךָ יִשְׁבְּרוּ**
Somech Adonai lechol hanoflim,
Vezokef lechol hakufim.

**וְאַתָּה נוֹתֵן לְהָם
אַתְ-אֲכַלֵּם בְּעֵתָה**
Einei chol elecha yesaberu,
Ve'ata noten lahem
et ochlam be'ito.

**פּוֹתֵח אַתְ-יִרְאֵךְ
וּמְשַׁבֵּעַ לְכָל-חַי רַצּוֹן**
Pote'ach et yadecha,
Umasbi'ah lechol chai ratzon.

**צַדִּיק יְיָ בָּכָל-דָּרְכֵינוּ
וְחַסִּיד בָּכָל-מַעַשָּׁיו**
Tzadik Adonai bechol derachav,
Vechasid bechol ma'asav.

**קָרוֹב יְיָ לְכָל-קָרְאָיו
לְכָל אָשָׁר יַקְרָאָהוּ בָּאָמָת**
Karov Adonai lechol kor'av,
Lechol asher yikra'uhu ve'emet.

¹ They can voice their thanks and praise, but how are they to express their hopes and needs? Perhaps they merely signal with their eyes, so “all eyes are on you.”

² I used the plain translation “true” for “tzadik” (righteous) ; few English words begin with the “tz” sound.

³ “In all his ways.”

¹⁹ Respect God,
and your wish comes true;

God hears your cry
and saves you.¹

²⁰ Sheltering those who love God
And destroying all the wicked.

²¹ Tribute to God my mouth shall express,

²² And all flesh
God's holy name forever bless.

רְצֹן יְרָאֵי יַעֲשֵׂה

Retzon yere'av ya'aseh,

וְאַת-שׁוֹעַתֶּם
יִשְׁמַע וַיּוֹשִׁיעֶם

Ve'et shav'atam

yishma veyoshi'em.

שָׁוֹמֵר יְיָ אֶת-כָּל-אֶחָבוֹ
וְאַת בְּל-הַרְשָׁעִים יִשְׁמַיד

Shomer Adonai et kol ohavav,

Ve'et kol har'sha'im yashmid.

תְּהִלָּת יְיָ יְדָבֵר פִּי
וַיְבָרֶךְ בָּל-בָּשָׂר

Tehilat Adonai yedaber pi,

Vivarech kol basar

שֵׁם קָדְשׁו לְעוֹלָם וְעַד

shem kodsho le'olam va'ed.

Psalm 115:18 "And us, we'll bless God
From now and forever: hail God!"

וְאַנְחָנוּ נְבָרֶךְ יְהָה
מַעַתָּה וְעַד עוֹלָם הַלְלֵיָה

"Va'anachnu nevarech Yah

Me'ata ve'ad olam Haleluyah!"

¹ "The wish of those who respect him, he performs; and their cry he will hear, and he will save them."

Leader's Half Kaddish¹

..... *The leader begins kaddish; the congregation responds “Amen”.....*

Let it be great, let it be holy,
God's great name—(Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.

Now you say, “Amen.”

..... *We answer “Amen” and say the next section; the leader repeats our response and continues.....*

May the great name be blessed
forever and ever and ever.

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be the holy name,
blessed may it be—

..... *Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line.....*

—above all
far above all²
blessing and song,
praise and repentance
that are spoken in this world.
Now you say, “Amen.”

חַצֵּי קָדִישׁ

יִתְגָּדֵל וַיְתַקְדִּשׁ
שְׁמֵה רֶבֶא (אָמֵן)
בְּעִלְמָא דִי בָּרָא
כְּרֻעָוֶתָה
וַיִּמְלִיךְ מֶלֶכְוֶתָה
בְּתִיחִכּוֹן וּבְיוֹמִיכּוֹן
וּבְתִיחִי דְּכָל בֵּית יִשְׂרָאֵל
בְּעַגְלָא וּבּוֹמָן קָרִיב
וְאָמָרוּ: אָמֵן

..... *Leader continues; we respond “berich hu”.....*

יְהִיא שְׁמֵה רֶבֶא מְבָרָךְ
לְעָלָם וְלְעָלָמִי עַלְמִיא

יִתְבָּרַךְ וַיִּשְׁתַּבְּחַ
וַיִּתְפָּאֵר וַיִּתְרוּם
וַיִּתְנַשֵּׁא וַיִּתְהַדֵּר
וַיִּתְعַלֵּה וַיִּתְהַלֵּל
שְׁמֵה דָּקוּדָשָׁא
בָּרִיךְ הוּא

לְעַלָּא מִן בָּל
לְעַלָּא וּלְעַלָּא מִקְלָל
בְּרַכְתָּא וְשִׁירָתָא
תְּשִׁבְחָתָא וּנְחַמְתָּא
לְאָמִירָן בְּעִלְמָא
וְאָמָרוּ: אָמֵן

¹ Kaddish declares our faith in and our wish for God's control of the world, mostly in Aramaic, not Hebrew. There are several Kaddish prayers; this one is for the leader, to separate parts of the service.

² The extra “le’eloh” stresses God's exalted nature. Changing “min kol” to one word, “mikol,” preserves the number of words.

Amidah**עמירָה**

*We stand to recite the Amidah (Standing Prayer) quietly; after that, the leader repeats it.¹
Those who wish may omit the shaded references to the Matriarchs.*

The first two lines are for silent prayer.

Sovereign, open my lips,
and my mouth will speak your praise.²

אָדוֹנִי שִׁפְתֵּחْ תִּפְתַּח
וּפִי יָגִיד תְּהִלְתָּךְ

Adonai sefatai tiftach,
ufi yagid tehilatecha.

1. Ancestors**אֲבוֹת וְאֶמְהוֹת**

.....Bow at “Baruch”; straighten up at “Adonai.”³

We bless you, Sovereign God
and God of our parents,
God of Abraham and Sarah,
God of Isaac and Rebekah,
and God of Jacob,
Rachel and Leah,
The God who is great,
powerful and awesome,
God on high;
Good acts of kindness you repay,
For everything is in your power;
Our parents' kind deeds you recall,
You bring a savior *in due hour*,
For their remote posterity,⁴
To show your love and honesty.⁵

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶמְהוֹתֵינוּ
אֱלֹהֵי אֶבְרָהָם וְשָׂרָה
אֱלֹהֵי יִצְחָק וְרִבְקָה
וְאֱלֹהֵי יַעֲקֹב
וּנְחָלָל וְלֹאָה
הָאָל הַגָּדוֹל
הָגָבָר וְהַפְּרוֹא
אֶל עֲלֹוֹן
גּוֹמֵל חֲסָדִים טוֹבִים
וּקְוֹנֵה הַבָּל
וּזְוֹכֵר חָסְדֵי אֲבוֹת וְאֶמְהוֹת
וּמְבִיא גּוֹאֵל
לְבָנֵי בְּנֵיכֶם
לְמַעַן שְׁמוֹ בָּאַהֲבָה

Baruch ata Adonai Eloheinu
vElohei avoteinu ve'imoteinu,
Elohei Avraham veSarah,
Elohei Yitzchak veRivkah,
vElohei Ya'akov
veRachel veLe'ah,
ha'El hagadol
hagibor vehanorah
El elyon,
gomeil chasadim tovim
vekonei hakol,
vezocher chasdei avot ve'imahot,
umevi go'el
livnei veneihem,
lema'an shemo be'ahavah.

¹ Sometimes a congregation does a “heiche kedushah”—Yiddish meaning “kedushah out loud”; all begin together, through kedushah, then complete the Amidah silently.

² Psalms 51:17, included when we recite the Amidah quietly.

³ This is the first of four times we bow in the Amidah: at the beginning and end of the first blessing and of the last blessing but one (the “Thank You” blessing).

⁴ “For their children's children.”

⁵ “Who rewards good, kind deeds and who owns everything, and who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children's children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love.”

..... *Between Rosh Hashanah and Yom Kippur*

Remember us for life,
Ruler who delights in life,
and write us in the Book of Life
for your own sake,¹ God of life!

זכורנו לחיים
מלך חפץ בח西省
ובכתבנו בספר החיים
למעngeך אליהם חיים

Zochreinu lechayim,
melech chafetz bechayim,
vechotveinu besefar hachayim
lema'ancha, Elohim chayim.

..... *Bow at "Baruch," straighten up at "Adonai"*

Sovereign, helper, savior, shield.
We bless you, our Ruler,
The shield of Abraham.

מלך עוזר ומושיע ומגן
ברוך אתה אדונاي
מגן אברהם

Melech ozer umoshi'a umagen.
Baruch ata Adonai,
magen Avraham.

2. Might

You are mighty forever, Sovereign,
you bring life to the dead²
and are strong in salvation.

גבורות
אתה גיבור לעולם אדני
מחיה מותים אתה
רב להושיע

Atah gibor le'olam Adonai,
mechayei metim atah
rav lehoshi'ah.

..... *From Shemini Atzeret to Pesach, we pray for Israel's winter rains*.....

Who makes the wind blow
and the rain fall.

You feed the living
with your grace,
Revive the dead
with kind embrace,³
Support the fallen,
heal the sick,
And set the prisoners free,
And faithfully fulfill your trust
For people who sleep in the dust.

משיב הרוח
ומוריד הגשם
מבלבל חיים
בחסד
מחיה מותים
ברחמים רבים
סומך נופלים
ורופא חולמים
ומתיר אסורים
ומקיים אמונה
לישנוי עפר

Mashiv haru'ach
umorid hagashem.
Mechalkel chayim
bechesed,
mechayeh metim
berachamim rabim.
Somech noflim
verofeh cholim
umatir asurim,
um'kayem emunato
lishenei afar.

¹ Because God takes delight in life (and in our choosing the path that sustains life), writing us in the Book of Life is to God's benefit.

² Does this mean God will revive dead people? Does it mean God brings life where there is no life—for example, making flowers spring from a rotted log? Both?

³ "Kind embrace" is literally "abundant mercies."

Who is like you, who can appear
Like you, Sovereign of power?
Ruler, both death and life you bring;
You make salvation flower.

מֵי בָמֹעַךְ בָּעֵל גָּבוֹרוֹת
וּמֵי דּוֹמֵה לְךָ
מֶלֶךְ מְמִיתָ וּמְחִיָּה
וּמְצַמֵּיחַ יִשְׁוֹעָה

Mi chamocha ba'al gevurot,
umi domeh lach,
melech memit um'chayeh
umatzmi'ach yeshu'ah.

..... *Between Rosh Hashanah and Yom Kippur*

Who is like you, Source of Mercy,
thinking of your creatures
to grant them life, in mercy.

מֵי בָמֹעַךְ אָב הַרְחָמִים
וּזְכֶר יְצָרָיו
לְחַיִם בְּרָחָמִים

Mi chamocha, Av harachamim
zocher yetzurav
lechayim berachamim.

To bring the dead to life, O you
Are firm, reliable, and true.
We bless you, Ruler
who revives the dead.¹

נוֹאָמֵן אַתָּה
לְהַחֲיוֹת מַתִּים
בָּרוּךְ אַתָּה יְיָ
מְחִיָּה הַמְתִים

Vene'eman ata
lehachayot metim.
Baruch ata Adonai,
mechayeh hametim.

The third berachah has two versions. Say the first when praying silently.

*When the leader repeats the Amidah, say the second version, known as Kedushah.
Between Rosh Hashanah and Yom Kippur, say the shaded line instead of the line before.*

3. Holiness

You are holy, your name is holy
and every day the holy ones
praise you, Selah!
Blessed are you,
the holy God.
the holy ruler.

קָדוֹשָׁה
אַתָּה קָדוֹשׁ וְשֵׁםְךָ קָדוֹשׁ
וּקָדוֹשִׁים בְּכָל-יּוֹם
יְהָלֵלָה סְלָה
בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ
הַמֶּלֶךְ הַקָּדוֹשׁ

Atah kadosh veshimcha kadosh,
ukedoshim bechol yom
yehalelucha selah.
Baruch atah Adonai,
haEl hakadosh.
hamelech hakadosh.

..... *For individual prayer, continue with the central blessing(s), page 23*

¹ We can take this spiritually, that God awakens the “dead” sinners to the life of faith, or that God grants an afterlife; or physically, that God will breathe life into dead bodies in Messianic times.

3. Responsive Kedushah

קדושה

..... We stand for Kedushah (skip this when praying silently). We begin, leader repeats¹

We shall make your name holy

נְקָדֵשׁ אַתָּה־שְׁמֶךָ

in the world,

בְּעוֹלָם

Nekadesh et shimcha

ba'olam,

Just as they hallow it

בְּשֵׁמֶם שְׁמָקְדִּישִׁים אָתוֹ

keshem shemakdishim oto

in heavens above;

בְּשֵׁמֵי מָרוֹם

bishmei marom;

For your prophet *Isaiah* wrote,

בְּכָתוּב עַל יָד נְבִיאָךְ

katatuv al yad nevi'echa,

"And one called to the other, and said:"

וְקָרָא זֶה אֶל זֶה וְאָמַר

"Vekara zeh el zeh ve'amar."

..... All say this together, from *Isaiah* 6:3.....

The God of Hosts is Holy, Holy, Holy;

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

Kadosh kadosh kadosh

יְיָ צְבָאוֹת

Adonai tzeva'ot;

God's glory fills the universe entirely.

מְלָא כָּל־הָאָרֶץ בְּבוֹדוֹ

melo chol ha'aretz kevodo.

Leader says this.....

The angels who face them say, "Blessed."

לְעָמֵתָם בָּרוּךְ יִאמְרוּ

le'umatam "Baruch" yomera.

..... All say this, from *Ezekiel* 3:12.....

Blessed is God's glory

בָּרוּךְ בָּבּוֹד יְיָ

Baruch kevod Adonai

emanating from its source.²

מִמְּקוֹמוֹ

mimkomo.

Leader says this.....

And in your holy writings,

וּבְרָבָרִי קָדוֹשׁ

Uvedivrei kodshecha

this is written:

בָּרוּךְ לְאָמוֹן

katuv lemor:

..... All say this, from *Psalms* 146:10.....

"God will reign forever,

יְמָלֵךְ יְיָ לְעוֹלָם

"Yimloch Adonai le'olam,

Your God, Zion,

אֱלֹהֵיכֶם צִיּוֹן

Elohayich, Tziyon,

from age to age: All hail to God."

לְדוֹר וּדֹר נְהַלְלִיָּה

le'dor vador: Halleluyah."

¹ Kedushah recalls *Isaiah*'s (6:3) and *Ezekiel*'s (3:12) visions of God in heaven, praised by angels in responsive prayer; we too use their words and pray responsively (some say the congregation should say all parts of Kedushah, even those labeled for the leader).

² If God fills the universe, is there a source or center for God's power? Kedushah envisions an intense center of God's power; does this mean God's power is weaker elsewhere? Not necessarily. Perhaps it implies that we need the help of a particular time, place or ritual in order to sense God's presence and power.

..... *Leader alone concludes*

From age to age,
your greatness we'll proclaim,
Hallow your holiness
for endless time.

Your praise shall
never, never
leave our lips,
God, great and holy sovereign.

Blessed are you,
the holy God.

..... *Between Rosh Hashanah and Yom Kippur; instead of the line above.....*
the holy ruler.¹

לדור ודור	Ledor vador
נגיד גודלך	nagid godelecha
ולנצח נצחים	ulnetzach netzachim
קדושתך נקדיש	kedushatcha nakdish.
ושבחך אל�ינו	Veshiv'chacha Eloheinu
מפניו לא ימוש	mipinu lo yamush
לעולם ועד	le'olam va'ed.
בי אל מלך	Ki El melech
גדול וקדוש אתה	gadol vakadosh atah.
ברוך אתה יי	Baruch atah Adonai,
האל הקדוש	haEl hakadosh.
המלך הקדוש	hamelech hakadosh.

¹ From Rosh Hashanah to Yom Kippur, we stress the theme of God's sovereignty.

The 13 Central Blessings¹

1. We thank God for our intellectual abilities, knowledge and understanding.

You grace humankind with knowledge and teach people wisdom.

Grant us from yourself knowledge, understanding and wisdom.
Blessed are you, Ruler, who grants knowledge.

Source of life, bring us back to your Torah;
O Ruler, bring us close to serve you,
and bring us back in full repentance before you.
Blessed are you, Sovereign, who cherishes repentance.

Forgive us, Source of Life, for we have sinned;
Pardon us, Ruler, for we have transgressed,
for you forgive and grant pardons.
Blessed are you, Sovereign, gracious and liberal in forgiveness.

אתה חונן לאדם דעת
ומלמד לאנוש בינה
חוננו מאתך
דעה בינה והשכל
ברוך אתה יי
חונן הרעת

2. Bring us back to you, God.

השיבנו אבינו
להטורתך
וקרבנו מלכנו
לעבורתך
והחזרנו
בתשובה שלמה
לפניך
ברוך אתה יי
הרוץ בתשובה

3. Pardon our sins.

סלח לנו אבינו
בי חטאנו
מחל לנו מלכנו
בי פשענו
בי מוחל וסולח אתה
ברוך אתה יי
חנון המרבה לסלוח

Atah chonen le'adam da'at
umelamed le'enosh binah.
Choneinu me'it'cha
de'ah, binah, vehaskel.
Baruch atah Adonai,
chonein hada'at.

Hashiveinu avinu
leToratecha
vekarvenu malkenu
la'avodatecha,
vehachazireinu
bit'shuva shelema
lefanecha;
Baruch atah Adonai
harotzeh bitshuvah.

Selach lanu, avinu,
ki chata'nu;
mehal lanu, malkeinu,
ki fasha'nu,
ki mochel vesole'ach atah.
Baruch atah Adonai,
chanun hamarbeh lislo'ach.

¹ The first and last three blessings for every Amidah are very similar. On weekdays we read 13 central blessings, with occasional variations.

4. *Save us from our troubles.*

Look on our misery
and plead our cause,
and save us soon
for your reputation,
for you are a powerful savior.
Blessed are you, Sovereign,
who saves Israel.

רָאֵה נָא בְּעִנֵּנוּ
וּרְיבָה רִיבָנוּ
וְגַאֲלָנוּ מְהֻרָה
לִמְעֵן שְׁמָךְ
בַּיְ גּוֹאֵל חִזְקָאָתָה
בָּרוּךְ אַתָּה יְ
גּוֹאֵל יִשְׂרָאֵל

Re'ei nah ve'onyenu
verivah rivenu,
uge'alenu meherah
lema'an shemecha,
ki go'el chazak atah.
Baruch atah Adonai,
go'el Yisra'el.

5. *Heal and save us.*

Heal us, Ruler, and we will be healed;
save us, and we will be saved —
for you are our praise.
And bring full healing
for all our maladies,
for you are God, ruler, healer,
faithful and merciful.
Blessed are you, Sovereign,
who heals the sick
of your people Israel.

רְפָאֵנוּ יְ וּנְרָפָא
הַוְשִׁיעֵנוּ וּנְשִׁיעָה
בַּיְ תְּהִלָּתָנוּ אַתָּה
וְהַעֲלָה רְפֹואָה שְׁלָמָה
לְכָל-מִבּוֹתִינוּ
בַּיְ אֵל מֶלֶךְ רֹפָא
נְאָמֵן וּרְחַמֵּן אַתָּה
בָּרוּךְ אַתָּה יְ
רֹפָא חֹלֵי
עַמּוּ יִשְׂרָאֵל

Refa'enu, Adonai, venerafeh;
hoshi'enu venivashe'ah —
ki tehilateinu atah,
veha'aleh refu'ah shelemah
lechol makotenu,
ki El, melech, rofeh
ne'eman verachaman atah.
Baruch atah Adonai,
rofeh cholai
amo Yisra'el.

6. *Grant us a good year.¹*

Sovereign God, bless for us
this year
and all its kinds of produce,
for good,
and grant blessing

בָּרָךְ עַלְיָנוּ יְ אֱלֹהֵינוּ
אַתְּ-הַשְׁנָה הַזֹּאת
וְאַתְּ בְּלַ-מִינֵּי תְּבוֹאָתָה
לִטוֹבָה
וְתַנֵּן בָּרָכָה

Barech aleinu Adonai Eloheinu
et hashanah hazot
ve'et kol minei tevu'atoh,
letovah,
veten berachah

..... *Between Pesach and December 4, instead of the line above.....*
and grant dew and rain for a blessing **וְתַנֵּן טָל וּמַטָּר לִבְרָכָה** veten tal umatar livrachah

¹ In winter, we pray for rain and dew for Israel.

on the face of the earth,
and satisfy us from its goodness¹
and bless our years
like the good years.
Blessed are you, Sovereign,
who blesses the years.

עַל פָנֵי הָאָדָמָה
וְשִׁבְעָנוּ מַטוּבָה
וּבָרָך שְׁנָתֵנוּ
בְשָׁנִים הַטוֹבָות
בָרוּך אַתָה יְהוָה
מַבָּרֵך הַשָּׁנִים

Sound the great shofar
for our freedom
& raise a banner to gather our exiles
and gather us together
from the four corners of the earth.
Blessed are you, Sovereign;
gathering your scattered people Israel.

7. *Gather our exiles.*

תַקְעַבְשׁוֹפֵר גָדוֹל
לְחַרְוֹתֵנוּ
וְשָׂא נֵס לְקַבֵּץ גָלְיוֹתֵינוּ
וּקְבָצֵנוּ יִחְדָה
מְאַרְבָּע בְּנֹפּוֹת הָאָרֶץ
בָרוּך אַתָה יְהוָה
מַקְבֵץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל

8. *Restore justice, that we may be ruled by God alone.*

Restore our judges
as at first
and our advisors as in the beginning
and take away
our sorrow and sighing;
and rule us,
God — you alone —
with kindness and mercy,
and make us right through judgment.
Blessed are you, Sovereign,
Ruler who loves
right and judgment.

הַשִּׁבְתָה שׁוֹפְטֵינוּ
בְּכֶרֶא שׁוֹנָה
וַיּוֹעַצְנוּ בְבִתְחִילָה
וְהַסֵּר מִמְּנוּ
יְגּוֹן וְאַנְחָה
וּמֶלֶךׁ עַלְנוּ
אַתָּה יְיָ לְבָרֵךְ
בְּחִסְדְךָ וּבְרָחָמִים
וְצִדְקָנוּ בְמִשְׁפָט
בָרוּך אַתָה יְהוָה
מֶלֶךׁ אָהָב
צִדְקָה וּמִשְׁפָט

.....*Between Rosh Hashanah and Yom Kippur, say this instead of the previous two lines*
Ruler who dispenses justice.

הַמֶּלֶך הַמִשְׁפָט

hamelech hamishpat.

¹ Some siddurim use **מַטוּבָה**, “from your goodness.”

9. *Let evil people meet their fate.*¹

For slanderers,
let there be no hope,
and all wickedness—
may it perish in an instant,
and all your enemies,
may they soon be cut down!
And the sinners —
may you soon uproot and crush,
cast down and humble them
quickly and in our time!
Blessed are you, Sovereign,
who destroys foes
and humbles the proud.

וְלֹמְלָשִׁינִים
אֵל תְּהִי תִּקְוָה
וְכָל-הָרִשְׁעָה
כְּרִגּוּתָבְדֵד
וְכָל-אוֹיְבִיךְ
מְהֻרָה יִפְרֹתָה
וְהַזְדִים
מְהֻרָה תַּעֲקֹר וַתְּשַׁבֵּר
וְתִמְגֵר וְתִבְנִיעַ
בְמְהֻרָה בַּיָּמִינוֹ
בָרוּךְ אַתָּה יְיָ
שׁוֹבֵר אוֹיְבִים
וּמִבְנִיעַ זְדִים

Velamalshinim
al tehi tikvah
vechol harish'ah
kerega toved
vechol oy'vecha
meherah yikaretu.
Vehazedim
meherah te'aker uteshaber
utemager vetachni'a
bimherah veyameinu!
Baruch atah, Adonai,
shover oy'vim
umachni'a zedim.

10. *But let the righteous enjoy their reward.*

For the righteous
and devout
and the elders of your people,
the house of Israel
and for the remnant of their scholars²
and for the righteous converts
and for us
let your mercies be stirred,
Sovereign God,

עַל הַצָּדִיקִים
וְעַל הַחַסִידִים
וְעַל זִקְנֵי עַמָּךְ
בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטַת סּוֹפְרִים
וְעַל גָּרֵי הַצְדָקָה
וְעַלֵינוּ
יְהִמּוּ נָא רְחַמְּיךָ
יְיָ אֱלֹהֵינוּ

Al hatzadikim
ve'al hachasidim
ve'al ziknei amcha
beit Yisra'el
ve'al peletat sofreihem
ve'al gerei hatzedek
ve'aleinu
yehemu nah rachamecha,
Adonai Eloheinu,

¹ Although the Amidah is called “shemoneh esrei” (18), a reference to its 18 blessings, it includes 19 blessings. This prayer against heretics is often thought to be the latest addition, bringing the total from 18 to 19.

² “Scholars” is literally “scribes”—those who preserve tradition by transmitting it in written form.

and grant a good reward
to all who really trust
your reputation
and put our lot
with them forever —
we won't be ashamed,
for we trust you;
Blessed are you, Sovereign,
the support and trust
of the righteous.

And to Jerusalem your city
return in mercy,
and stay there
as you promised
and build it
soon, in our days —
a structure to last forever;
and David's throne —
set it there soon;
Blessed are you, Sovereign,
who builds Jerusalem.

The flower of your servant David —
hurry to make it bloom,
and in your salvation raise his horn:
because for your salvation
we have been waiting all day!
Blessed are you, Sovereign,
who makes the horn of salvation flourish.

וְתַנְשֵׁבֶר טֹב
לְכָל הַבְּטָחִים
בְּשִׁמְךָ בְּאֶמֶת
וְשִׁים חֶלְקֵנוּ
עִמָּהֶם לְעוֹלָם
וְלֹא נְבוֹשׁ
כִּי בְּכָבְדָךְ
בָּרוּךְ אַתָּה יְ
מְשִׁעֵן וּמְבָטָח
לְעָדִיקִים

11. And let Jerusalem be restored.

וְלִירוּשָׁלָם עִירָךְ
בְּרָחָמִים תְּשׁׁׁוּבָ
וְתִשְׁׁבּוּן בְּתוֹךְהָ
בְּאָשָׁר דְּבָרָתָ
וּבְנָה אֹתָהָ
בְּקָרוֹב בַּיָּמִינוֹ
בְּנִין עוֹלָם
וּכְסָא דָּוִד
מְהֻרָה לְתוֹךְ תְּכִין
בָּרוּךְ אַתָּה יְ
בּוֹנֶה יְרוּשָׁלָם

12. Let the Messiah come — David's descendant.¹

אַתְ-צִמָח דָוִד עַבְרָךְ
מְהֻרָה תָצְמִיחָ
וְקָרְנוֹתָרָם בִּישׁוּעָתְךָ
כִּי לִישׁוּעָתְךָ
קִוִינוּ בְּל-הַיּוֹם
בָּרוּךְ אַתָּה יְ
מַצְמִיחָ קָרְנוֹ יְשׁוּעָה

¹ Rather than praying for political power, we long for the Messianic Age. Some might say this is a revolutionaries' prayer, disguised in metaphors so as not to offend the authorities.

13. Hear our prayers.

Hear our voice, Sovereign God,
pity us and be merciful to us
and with mercy and favor accept
our prayer,
for you are a God who listens to
prayers and petitions.
And don't turn us away from you
emptyhanded, O Ruler,
because you listen to
your people Israel's prayer
in mercy;
Blessed are you, Sovereign,
who listens to prayer.

שְׁמַע קּוֹלֵנוּ יְיָ אֱלֹהֵינוּ
חוֹסֵן רָחֲמֵינוּ
וְקִבְּלֵ בְּרָכָמִים וּבְרָצָן
אַתְ-תִּפְלַתְנָנוּ
בַּיְ אֵל שׁוֹמֵעַ
תְּפִלּוֹת וִתְּחִנּוּנִים אַתָּה
וּמְלֵפְנֵיךְ מַלְכֵנוּ רַיִקְם
אֵל תְּשִׁיבֵנוּ
בַּי אַתָּה שׁוֹמֵעַ
תְּפִלָּת עַמָּךְ יִשְׂרָאֵל
בְּרָכָמִים
בָּרוּךְ אַתָּה יְיָ
שׁוֹמֵעַ תְּפִלָּה

Shema koleinu, Adonai Eloheinu,
chus verachem aleinu
vekabel berachamim uveratzon
et tefilatenu
ki El shome'ah
tefilot vetachanunim atah;
umilfanecha malkenu rekam
al teshivenu,
ki atah shome'ah
tefilat amcha Yisra'el
berachamim.
Baruch atah Adonai,
Shome'ah tefilah.

The Amidah concludes with these three blessings.

1. Temple Service¹

Sovereign God, take delight in your people Israel and in their prayer, and restore the Temple service to the sanctuary of your house, and accept Israel's fires and their prayer with love and delight, and may the worship of your people Israel be forever to your liking.

עֲבוֹדָה
רָצָה יְיָ אֱלֹהֵינוּ Retze Adonai Elohenu
בְּעֵמֶךְ יִשְׂרָאֵל be'amcha Yisra'el
וּבְתִּפְלָתָם uitfilatam,
וְהַשֵּׁב אֶת הַעֲבוֹדָה vehashev et ha'avodah
לְדִבְרֵי בִּתְחָרָךְ lidvir beitecha,
וְאַשְׁיִי יִשְׂרָאֵל ve'ishei Yisra'el
וּתִפְלָתָם בְּאַהֲבָה utefilatam be'ahavah
תְּקַבֵּל בְּרָצֹן tekabel beratzon,
וְתַהְיִי לְרָצֹן תָּמִיד utehi leratzon tamid
עֲבוֹדָת יִשְׂרָאֵל עַמְּךָ avodat Yisra'el amecha.

For Rosh Chodesh and the Middle Days of Festivals

Our God and God of our ancestors, may there rise, approach and reach you, be seen, favored, and heard, noticed and remembered— thoughts and memories of us, and of our ancestors, of the Messiah (your servant David's descendant), of Jerusalem your holy city,

אֱלֹהֵינוּ Elohenu
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאָמֹתֵינוּ velohei avotenu ve'imoteinu,
יָעַלְהָ וַיָּבֹא וַיָּגַע ya'aleh veyavo veyagi'a
וַיָּרַא וַיַּרְצַח וַיִּשְׁמַע veyera'eh veyeratzeh veyishama
וַיִּפְקַד וַיִּזְכַּר veypaked veyizacher
זְכָרְנוּ וּפְקָדְנוּ zichronenu ufikdonenu,
וּכְרָזְנוּ אֲבוֹתֵינוּ וְאָמֹתֵינוּ vezichron avotenu ve'imoteinu,
וּכְרָזְנוּ מֶשֶׁיחָ vezichron Mashiach
בֶּן דָּוִיד עֲבָדָה ben David avdecha,
וּכְרָזְנוּ יְרוּשָׁלָם vezichron Yerushalayim
עִיר קָדְשָׁךְ ir kodshecha,

¹ Which kind of worship is valid—temple sacrifices, or prayer? This paragraph walks a fine line between two views; some translators (and movements) favor one view over the other. For example, the idea of sacrificial fires burning—**וְאַשְׁיִי יִשְׂרָאֵל** (and Israel's fires)—has dropped out of Conservative liturgies.

and of all your people
the descendants of Israel

for deliverance, good,
grace, kindness, mercy,
life and peace,

on this beginning of the month.

on this festival of matza.

on this festival of huts.

..... *Continue here on Rosh Chodesh or the middle days of a festival*

Remember us today for good,
Sovereign God;
and think of us for blessing;
and save us for life.
And as for salvation and mercy—
take pity on us, be gracious to us, have
mercy on us, and save us;
for our eyes are on you,
because you are God, a ruler
both gracious and compassionate.

And may our eyes witness
your return to Zion, in mercy.
Blessed are you, Sovereign;
you return your presence to Zion.

זִכְרֵנוּ בְּלַעֲמָךְ
בֵּית יִשְׂרָאֵל

לְפָנֶיךָ
לְפָנֵיתֶךָ לְטוֹבָה
לְחַנָּן וְלִחְסָד וְלִרְחָמִים
לְחַיִם וְלִשְׁלוֹם

For Rosh Chodesh

בַּיּוֹם רָאשׁ הַחֹדֶשׁ הַזֶּה

For Pesach

בַּיּוֹם חַג הַמְּמַצּוֹת הַזֶּה

For Sukkot

בַּיּוֹם חַג הַסֻּכּוֹת הַזֶּה

vezichron kol amcha

bet Yisra'el

lefanecha

lifleta letova

lechen ul'chesed ul'rachamim

lechayim ul'shalom,

beyom rosh hachodesh hazeh.

beyom chag hamatzot hazeh.

beyom chag hasukkot hazeh.

זִכְרֵנוּ יְיָ אֱלֹהֵינוּ

בָּו לְטוֹבָה

וּפִקְרֵנוּ בָּו לְבָרְכָה

וְהַשִּׁיעֵנוּ בָּו לְחַיִם

וּבָרְבָר יִשְׁועָה וּרְחָמִים

חוֹס וְחַנּוֹן

וּרְחָם עַלְינוּ וְהַשִּׁיעֵנוּ

כִּי אֱלֹךְ עַינֵּינוּ

כִּי אֶל מֶלֶךְ

חַנּוֹן וּרְחָם אַתָּה

Zochrenu Adonai Eloheinu

bo letovah;

ufokdenu vo livracha;

vehoshi'enu vo lechayim.

Uvidvar yeshuah verachamim

chus vechonenu

verachem alenu vehoshi'enu,

ki elecha enenu,

ki el melech

chanun verachum ata.

..... *The Temple Service berachah continues here.....*

וְתִחְזִיןֵה עַינֵּינוּ

בְּשׁוֹבֵךְ לִצְיָוָן בְּרְחָמִים

בָּרוּךְ אַתָּה יְיָ

הַמְּחֹזֵיר שְׁכִינָתוֹ לִצְיָוָן

Vetechezena enenu

beshuvcha leTziyon berachamim.

Baruch atah Adonai,

hamachazir shechinato leTziyon.

2. We Give Thanks

..... For individual prayer; bow at "Modim," straighten up at "Adonai"

We thank you,
because you are our God
and God of our ancestors
forever.
Rock of our lives,
shield of our salvation—
it's you from age to age.

We'll thank you
and declare your praise
For our lives,
which in your hand you hold;
Our souls,
which in your care are told;
Your miracles,
with us every day,
Your wonders
and abundant boons
That are with us
evening, morn, and noon.
Your mercies never end; the One
All good and merciful and blessed,
Whose kindnesses are never done.
In you our hopes forever rest.

הוֹרָאָה

מָודִים אָנָחָנוּ לְךָ
שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵינוּ אֲבֹתֵינוּ וְאֶמוֹתֵינוּ
לְעוֹלָם וְעַד
צָוָר חַיָּינוּ
מָגֵן יִשְׁעָנוּ
אַתָּה הוּא לְדוֹר וְדוֹר

Modim anachnu lach
sha'atah hu Adonai Elohenu
v'Elohei avotenu ve'imoteinu
le'olam va'ed.
Tzur chayenu,
magen yish'enu,
ata hu ledor vedor.

נוֹדֵה לְךָ
וּנְסִפֶּר תְּהִלָּתֶךָ
עַל חַיָּינוּ
הַמְּסֻוּרִים בַּיּוֹם
וְעַל נִשְׁמֹתֵינוּ
הַפְּקוּדֹת לְךָ
עַל נִסִּיךָ
שְׁבָכְלִיּוֹם עַמְּנוּ
עַל נִפְלָאוֹתֶךָ
וְטוּבָתֶךָ
שְׁבָכְלָעַת
עַרְבָּב וּבָקָר וְצָהָרִים
הַטּוֹב בַּיְלָא בְּלָו רְחַמִּיךָ
וְהַמְּנַחָּמִים
בַּיְלָא תָּמוּחָסְרִיךָ
מְעוֹלָם קַוִּינוּ לְךָ

Nodeh lecha
unesaper tehilatecha
al chayenu
ham'surim beyadecha,
ve'al nishmoteinu
hapekudot lach,
ve'al nisecha
shebechol yom imanu,
ve'al nifle'otecha
vetovotecha
shebechol et,
erev vavoker vetzohorayim.
Hatov ki lo chalu rachamecha,
vehamrachem
ki lo tamu chasadecha,
me'olam kivinu lach.

2. Modim of the Teachers¹

..... *We read this silently when the leader repeats the Amidah*

We thank you
for you are our God
and our parents' God,
God of all flesh,
our maker, who formed Creation.

Blessings and thanks we give
to your great and holy name,
because you have given us life and
sustained us.

Keep giving us life and sustenance,
and gather our scattered exiles
to the courtyards of your sanctuary,
to keep your statutes
and do your will,
and to serve you wholeheartedly;
—for which we thank you.

Blessed is the Sovereign of thanks.

מודים לר'בוֹן

מודים אנחנו לך
שאתה הוא ייְהוָה
ואלֹהִי אֲבוֹתֵינוּ וְאָמֹתֵינוּ
אלֹהִי כָּל-בָּשָׂר
יוֹצֵרנוּ יוֹצֵר בְּרָאָשִׁית
ברָכוֹת וְהוֹרָאות
לְשֵׁם הָגָדָל וְהַקָּדוֹשׁ
עַל שְׁחַחִיתֵנוּ וּקְיַמְתֵנוּ
בָּן תְּחִיָּנוּ וְתִקְיַמֵּנוּ
וְתִאְסֹף גָּלְיוֹתֵינוּ
לְחַצְרוֹת קָרְשָׁךְ
לְשִׁמּוֹר חֻקִּיךְ
וְלְעַשׂוֹת רְצׂוֹנָךְ
וּלְעַבְרָך בְּלֶבֶב שָׁלָם
עַל שָׁאַנְחָנוּ מִודִים לְךָ
ברָוך אל הַוּרָאות

Modim anachnu lach
sha'ata hu Adonai Elohenu
veElohei avotenu ve'imoteinu,
Elohei chol basar,
yotzrenu yotzer bereshit.
Berachot vehoda'ot
leshimcha hagadol vehakadosh,
al shehecheyitanu vekiyamtanu.

Ken techayenu utekaymenu,
vete'esof galuyotenu
lechatzrot kodshecha,
lishmor chukecha
vela'asot retzonecha,
ule'ovdecha belevav shalem;
al she'anachnu modim lach.
Baruch El hahoda'ot.

¹ Modim, the Thank You berachah, has two versions. We say one when praying silently as individuals, the other in response to the leader's repetition. The congregation's section is collected from the personal prayers of several rabbis in Talmudic times, and it's called the Modim of the Rabbis (or Teachers). Their personal and individual prayers became institutionalized as a representative prayer for us. Since this is a silent prayer different from the leader's prayer, it is an opportunity for us compose our own thoughts about thanks to God.

.....*On Chanukah and Purim, add this*

On Chanukah and Purim¹

For the wonders,
the deliverance,
the heroic acts,
the rescues
and the wars
you waged
for our ancestors
in those days, at this time:

לְחַנּוּכָה וּלְפּוּרִים

עַל הַנְּסִים Al hanisim
וְעַל הַפְּרָקָן ve'al hapurkan
וְעַל הַגְּבוּרוֹת ve'al hagvurot
וְעַל הַתְּשׁוּעוֹת ve'al hatshu'ot
וְעַל הַמְּלֻחָמֹת ve'al hamilchamot
שְׁעָשִׂיתָ she'asita
לְאָבוֹתֵינוּ וּלְאָמוֹתֵינוּ la'avotenu ule'imoteinu
בִּימִים הֵם יִבְזָמֵן הַזֶּה bayamim hahem uvazman hazeh:

On Chanukah

In the time of Mattathias—
son of Yochanan
the Hasmonean high priest—
and his sons,
when there arose
the evil Greek empire rose
against your people Israel;

to make them forget your Torah
and stray
from the statutes of your will

לְחַנּוּכָה

בִּימֵי מַתְתִּיאָהוּ Bimei Mattityahu
בֶּן-יְוָחָנָן ben Yochanan
כָּהֵן גָּדוֹל חַשְׁמוֹנָאִי kohen gadol Chashmonai
וּבָנָיו uvanav,
כְּשֻׁעְמָדָה keshe'amda
מְלָכָות יְהוָן הַרְשָׁעָה malchut Yavan harsha'ah
עַל עַמּוֹק יִשְׂרָאֵל al amcha Yisra'el

לְהַשְׁבִּיכֶם תּוֹרַתְךָ
וְלְהַעֲבִירֶם
מְחֻקֵּי רְצׁוֹנֶךָ

lehashkicham Toratecha
 uleha'aviram
 mechukei retzonecha;

¹ This section notes God's intervention to save our people in ancient times. The phrase "in those days, at this time" succinctly brings together both the cyclical and the linear views of history.

and you in your many mercies
stood up for them in their time of
trouble—you pleaded their cause,
you judged their claim,
you avenged their wrong;
you handed over the strong
to the weak,
the many to the few,
the impure to the pure,
and the evil to the righteous
and the wicked to those who work
hard in your Torah.

And for yourself you made
a great and holy name
in your world,
and for your people Israel you made
a great victory and deliverance—
like today.
And after this your children came
to your holy of holies,
cleared out your temple,
purified your holy place,
and lit lights
in your holy courtyards,
and they set
these eight days of Chanukah
to thank and praise
your great name.

וְאַתָּה בְּרָכָמֵיךְ הָרָבִים
עַמְרָתְךָ לָהֶם בְּעֵת צְרָתָם
רַבְתָּ אֶת רִיבָּם
לַנְגַּת אֶת דִינָם
נִקְמַת אֶת נִקְמָתָם
מִסְרָתְךָ גִבּוֹרִים
בַּיַּד חֲלָשִׁים
וּרְבִים בַּיַּד מַעֲטִים
וְטָמָאִים בַּיַּד טָהֹרִים
וּרְשָׁעִים בַּיַּד צָדִיקִים
וּוֹדִים בַּיַּד עֲסָקִי תּוֹרַתְךָ

וְלֹךְ עֲשִׂיתָ
שֵׁם גָדוֹל וִקְדוֹשָׁ
בְּעוֹלָמָךְ
וְלֹעֲמָךְ יִשְׂרָאֵל עֲשִׂיתָ
תְּשׁוּעָה גָדוֹלה וְפָרָקָן
בְּהַיּוֹם הַזֶּה
וְאַחֲרֵין בָּאוּ בְּנֵיכֶךָ
לְרַבֵּר בִּיתְחָ
וּפְנוּ אֶת הַיכָּלֶךָ
וְתִהְרְרוּ אֶת מִקְדָשֶׁךָ
וְהַדְלִיקוּ נְרוֹת
בְּחַצְרוֹת קָרְשָׁךְ
וּקְבָעֵו
שְׁמָנוֹת יְמֵי חֲנֹכָה אֶלָו
לְהַזּוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל

ve'ata berachamecha harabim
amadta lahem be'et tzaratam
ravta et rivam
danta et dinam
nakamta et nikmatam;
masarta giborim
beyad chalashim
verabim beyad me'atim
uteme'im beyad tehorim
ur'sha'im beyad tzadikim
vezedim beyad oskei Toratecha.

Ulecha asita
shem gadol vekadosh
be'olamecha,
ule'amcha Yisra'el asita
teshu'ah gedolah ufurkan
kehayom hazeh.
Ve'achar ken ba'u vanecha
lidvir betecha,
ufinu et hechalecha,
vetiharu et mikdashecha,
vehidliku nerot
bechatzrot kodshecha,
vekav'u
shemonat yemei Chanukah elu,
lehodot ul'halel
leshimcha hagadol.

On Purim

In the days of Mordechai and Esther,
in Shushan the capital city,
when there arose against them
evil Haman—
he sought to destroy, kill and
annihilate all Jews,
youths and adults,
children and women,
on a single day,
the thirteenth day
of the twelfth month
the month Adar,
and to take their funds as spoil.
But you, in your great mercy,
foiled his plan,
thwarted his intent,
and paid him back;¹
they hanged him and his sons
on the gallows.

לפורים

בימי מרדכי ואסתר
בשושן הבירה
בשעמדו עליהם
המן הרשע
בקש להשמיד להרוג
ולאבר את כל היהודים
מנער וער ז肯
טף ונשים
ביום אחד
בשלשה עשר
לחודש שניים עשר
הוא הרש אדר
ושללים לבוז
ואתת ברכמיך הרבה
הפרת את עצתו
וקילקלת את מתחשבתו
וחשבות גמולו בראשו
ותלו אותו ואת בניו
על העץ

Bimei Mordechai ve'Esther,
beShushan habirah,
keshe'amad aleihem
Haman harashah—
bikesh lehashmid, laharog
ule'abed et kol haYehudim,
mina'ar ve'ad zaken,
taf venashim,
beyom echad,
bishlosah asar
lechodesh sheim asar,
hu chodesh Adar,
ushelalam lavoz.
Ve'atah berachamecha harabim
hefarta et atzato
vekilkulta et machashavto,
vahashevota gemulo berosho;
vetalu oto ve'et banav
al ha'etz.

¹ “You brought *the punishment* that he deserved back on his own head.”

..... “Modim,” the “Thank You” berachah, continues here.....

And for all these things may your
name be blessed and exalted,
O our Ruler,
constantly, and for ever.

וְעַל בְּלָם
יִתְבָּרַךְ וַיְתִרְוָמֶם
שִׁמְךָ מֶלֶכְנוּ
תָּמִיד לְעוֹלָם וְעַד

Ve'al kulam
yitbarach veyitromam
shimcha malkenu
tamid le'olam va'ed.

..... Between Rosh Hashanah and Yom Kippur

And write down for a good life
all the children of those with whom you
made your agreement!

וְכִתְבֵּה לְחִיִּים טוֹבִים
כָּל-בְּנֵי בְּרִיתְךָ

Uchetov lechayim tovim
kol benei veritecha.

And all the living will thank you (selah)
and hail your name in truth,
God, our salvation and our help
(selah).

וְכָל הַחַיִם יוֹדוֹךְ סָלָה
וַיַּהֲלֵלוּ אֶת שְׁמָךְ בָּאָמֶת
הָאֱלֹהִים יְשֻׁעָתֵנוּ וְעֹזְרָתֵנוּ
סָלָה

Vechol hachayim yoducha selah,
vihalelu et shimcha be'emet,
ha'El yeshu'atenu ve'ezratenu
selah.

..... Bow at “Baruch”; straighten up at “Adonai.”

Blessed are you, Sovereign,
whose name is good, and to
whom thanks are due.

בָּרוּךְ אַתָּה יְיָ
הַטּוֹב שְׁמָךְ
וְלֹךְ נָאָה לְהַזּוֹת

Baruch atah Adonai,
hatov shimcha
ulecha na'eh lehodot.

3. Peace

Abundant peace
on your people Israel
and on all the dwellers in the world¹

bestow forever.
For you are the ruler,
sovereign of all peace.
And it's good in your eyes
to bless your people Israel
every time, and every hour,
with your peace.

Blessed are you, Ruler,
who blesses your people Israel
with peace.

..... Between Rosh Hashanah and Yom Kippur say this instead of the previous three lines

In the Book of Life,
blessing and peace
and good livelihood,
may we be remembered and written
down before you—we and all your
people, the descendants of Israel—
for good life and peace.
We bless you, Ruler
who makes peace.

שָׁלוֹם

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ וְעַל כָּל-יֹשְׁבֵי תְּבָל	Shalom rav al Yisra'el amcha ve'al kol yoshvei tevel
תְּשִׁים לְעוֹלָם כִּי אַתָּה הָא מֶלֶךְ אָדוֹן לְכָל הַשְּׁלוֹם וְטוֹב בְּעֵינֶיךָ לְבָרָר אַת עַמָּךְ יִשְׂרָאֵל בְּכָל עַת וּבְכָל שָׁעה בְּשִׁלְמָמָךְ בָּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ אַת-עַמוֹ יִשְׂרָאֵל בְּשָׁלוֹם	tasim le'olam. Ki atah hu melech adon lechol hashalom. Vetov be'enecha levarech et amcha Yisra'el bechol et uv'chol sha'ah bishlomecha. Baruch atah Adonai hamvarech et amo Yisra'el bashalom.
בְּסֶפֶר חַיִם בָּרָכָה וְשָׁלוֹם וּפְרָנָסָה טֹבָה נִזְאָר וּנְכַתֵּב לִפְנֵיךְ אַנְחָנוּ וּכָל-עַמָּךְ בֵּית יִשְׂרָאֵל לְחַיִים טֹבִים וּלְשָׁלוֹם בָּרוּךְ אַתָּה יְיָ עֲשֵׂה הַשְּׁלוֹם	BeSefer Chayim beracha veshalom ufarnasa tova, nizacher venikatev lefanecha, anachnu vechol amcha Bet Yisra'el lechayim tovim uleshalom. Baruch atah Adonai, oseh hashalom.

The Amidah ends here, but we remain standing to express our own thanks and the longings of our heart, guided by the next paragraphs. Then we sit until the leader repeats the Amidah.

After the repetition, the leader says the complete Kaddish on page 45.

¹ The shaded line is not in traditional prayerbooks, so it's sometimes omitted when this prayer is set to music.

Personal Prayers

My God,
keep bad words from my tongue,
and lies from my lips.¹
Let me not try to answer those who
curse me, and let my spirit be as *still*
as dust to everyone.

Open my heart in your law, and my
spirit will be busy, following your
commandments. And all those who
plan bad things for me, quickly upset
their designs and spoil their plans.
Do it for the sake of your name;
do it for the sake of your right hand;
do it for the sake of your holiness;
do it for the sake of your law.

Ps. 60:7 To save your devoted followers,
let your right hand rescue *us*, and answer
me!

Ps. 19:15 May what I say and what I think be
to your liking, oh God, my rock and my
savior.²

The One who makes peace on high,
will make peace
for us and for all Israel.

Now you say, "That's right."

אֱלֹהִי
בְּצֹר לְשׁוֹנוֹנִי מֶרֶם
וְשִׁפְתִּי מִפְּבָר מִרְמָה
וְלִמְקָלְלִי נַפְשִׁי תְּדוּם
וּנְפָשִׁי בַּעֲפָר לְכָל תִּהְיָה

Elohai,
netzor leshoni mera,
usefatai midaber mirmah.
Velimkalelai nafshi tidom,
venafshi ke'afar lakol tihyeh.

פַתְח לִבִּי בְתֹרְחָה
וּבְמִצְוֹתִיךְ תְּרַדּוֹף נַפְשִׁי
וְכָל-הַחֹשֶׁבִים עַלְיָ רָעָה
מְהֵרָה הַפֵּר עַצְתָּם
וּקְלָקֵל מַחְשָׁבָתָם
עָשָׂה לְמַעַן שְׁמָךְ
עָשָׂה לְמַעַן יְמִינָה
עָשָׂה לְמַעַן קָדְשָׁתָךְ
עָשָׂה לְמַעַן תֹּרְחָה
לְמַעַן יְחַלְצָוָן יְדִיכָּךְ
הַוּשִׁיעָה יְמִינָךְ וְעַנְנָיָךְ

Petach libi betoratecha,
uvemitzvoteka tirhof nafshi.
Vechol hachoshvim alai ra'ah,
meherah hafer atzatam
vekalkel machashavtam.
Aseh lema'an shemecha,
aseh lema'an yeminecha,
aseh lema'an kedushatecha,
aseh lema'an Toratecha.
Lema'an yechaltzun yedidecha,
hoshi'ah yemincha, va'aneni.

יִהְיֶה לְرָצְוָן אָמֵרִי פִי
וְהַגִּיּוֹן לִבִּי לְפָנֶיךָ
יְיַצְרֵרִי וְגֹאָלִי
עָשָׂה שָׁלוֹם בְּמִרְמָיו
הָוָא יִעַשְׂה שָׁלוֹם
עַלְינוּ וְעַל כָּל-יִשְׂרָאֵל
וְאָמַרְנוּ אָמֵן

Yiheyu leratzon imrei fi
vehegyon libi lefanecha,
Adonai tzuri vego'ali.
Oseh shalom bimromav,
hu ya'aseh shalom
alenu ve'al kol Yisra'el,
ve'imru: "Amen."

¹ Compare Psalm 34:14: "Keep bad words from your tongue and lies from your lips."

² "Let my words match your will, my thoughts come to you, God my rock and redeemer."

Personal Prayers Continued¹

May this be what you want,
our Sovereign God
and God of our ancestors:
that the Temple be rebuilt
soon, in our days,
and restore our rights in your Torah,
and there we shall serve you in fear
as in days of old
and years long past.

Malachi 3:4 And to God it will be a pleasure
the offering of Judah and Jerusalem,
as in days of old
and years long past.

יְהִי רָצְוָן מִלְּפָנֶיךָ
יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵינוּ אֲבוֹתֵינוּ וְאָמוֹתֵינוּ
שִׁיבְנָה בֵּית הַמִּקְדָּשׁ
בְּמִרְהָרָה בְּיַמִּינוּ
וְתַּחַנֵּן חֶלְקָנוּ בְּתֹרְחָתְךָ
וְשָׁם נִעְבְּרָךְ בְּיַרְאָה
בְּיָמֵינוּ עַזְלָם
וּבְשָׁנִים קָדְמוֹנִיות
וּעֲרָבָה לִי
מִנְחָת יְהוָה וִירוּשָׁלָם
בְּיָמֵינוּ עַזְלָם
וּבְשָׁנִים קָדְמוֹנִיות

Yehi ratzon milfanecha
Adonai Eloheinu
vElohei avoteinu ve'imoteinu
sheybaneh beit hamikdash
bimherah veyameinu
veten chelkenu beToratecha
vesham na'avod'cha beyir'ah
kimei olam
ucheshanim kadmoniyot.
Ve'orvah l'Adonai
Min'chat Yehudah virushalayim
kimei olam
ucheshanim kadmoniyot.

¹ Some omit this prayer to restore the Temple and the sacrificial system, reasoning that we have progressed beyond primitive blood-and-guts worship. Others include this prayer for the sake of tradition, or reasoning that we can't estimate the spiritual power of sacrificial worship, since we have never experienced it.

*Add “Avinu Malkeinu” on fast days and between Rosh Hashana and Yom Kippur
We stand for this prayer.*

Source of life! Sovereign!

Source of life! Sovereign!
We have sinned in front of you!
Source of life! Sovereign,
we have no ruler but you.
Source of life! Sovereign,
do *something* for us,
for the sake of your reputation.

Source of life! Sovereign,
grant us a good new year.¹

Source of life! Sovereign,
bless us with a good year.
Source of life! Sovereign,
take away from us
all harsh laws.
Source of life! Sovereign,
bring to nothing our enemies' plans.
Source of life! Sovereign,
destroy our foes' intentions.
Source of life! Sovereign,
destroy all trouble and enemies
for us.

אָבִינוּ מֶלֶבֶנוּ

אָבִינוּ מֶלֶבֶנוּ
חֲטָאָנוּ לְפָנֶיךָ
אָבִינוּ מֶלֶבֶנוּ
אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה
אָבִינוּ מֶלֶבֶנוּ
עֲשָׂה עָמָנוּ
לִמְעֵן שְׁמָךְ

Avinu Malkenu

Avinu malkenu,
chatanu lefanecha!
Avinu malkenu,
ein lanu melech ela atah.
Avinu malkenu,
aseh imanu
lema'an shemecha.

From Rosh Hashanah to Yom Kippur

אָבִינוּ מֶלֶבֶנוּ
חַדְשָׁ עַלְינוּ שָׁנָה טוֹבָה

On other fast days

אָבִינוּ מֶלֶבֶנוּ
בָּרָךְ עַלְינוּ שָׁנָה טוֹבָה
אָבִינוּ מֶלֶבֶנוּ
בְּטַל מְעַלְינוּ
כָּל גּוֹרוֹת קְשׁוֹת
אָבִינוּ מֶלֶבֶנוּ
בְּטַל מִחְשָׁבּוֹת שׁוֹנְאֵינוּ
אָבִינוּ מֶלֶבֶנוּ
הַפְּרֵץ עַצְתָּ אֹיְבֵינוּ
אָבִינוּ מֶלֶבֶנוּ
כָּלָה בָּלְצָר וּמְשָׁטִין
מְעַלְינוּ

¹ “Make new for us a good year.”

Source of life! Sovereign,
stop the mouths
of our enemies and accusers.

Source of life! Sovereign,
remove sickness, war and famine,
captivity, ruin, sin and devastation
for the children of your contract.

Source of life! Sovereign,
keep the plague away from your people.¹

Source of life! Sovereign,
forgive and pardon all our sins.

Source of life! Sovereign,
forgive and ignore
our misdeeds and our sins
committed before you.

Source of life! Sovereign,
in your great mercy, erase
every record of our guilt.²

..... *The leader chants the next nine verses aloud, following the congregation*

Source of life! Sovereign,
bring us back, fully repentant,
to you.

Source of life! Sovereign,
send complete healing
to our sick.

Source of life! Sovereign,
tear up our harsh sentence.¹

אָבִינוּ מֶלֶכְנוּ

סְתֻתָּם פִּוּת

מִשְׁטִינֵינוּ וּמִקְטָרֵגֵינוּ

אָבִינוּ מֶלֶכְנוּ

כָּלָה דָּבָר וְחַרְבָּ וּרְעָב

וּשְׁבִי וּמִשְׁחָתִית וְעָזָן וּשְׁמָד

מִבְנֵי בָּרִיתֶךָ

אָבִינוּ מֶלֶכְנוּ

מַנְעָ מַגְפָּה מִנְחָלְתָךְ¹

אָבִינוּ מֶלֶכְנוּ

סְלָחָ וּמִחְלָ לְכָל-עֲוֹנוֹתֵינוּ

אָבִינוּ מֶלֶכְנוּ

מַחְהָ וְהַעֲבָר

פְּשָׁעֵינוּ וְחַטָּאתֵינוּ

מִנְגָּד עִינֵּיךְ

אָבִינוּ מֶלֶכְנוּ

מְחֻקָּ בְּרָחָמֵיךְ הַרְבִּים

כָּל שִׁטְרֵי חֻבּוֹתֵינוּ

Avinu malkenu,

stom piyot

mastineinu umekatregeinu.

Avinu malkenu,

kaleh dever vecherev vera'av ush'vi umashchit ve'avon ush'mad mibnei veritecha.

Avinu malkenu,

mena magefa minachalatedcha.

Avinu malkenu,

selach umechal lechol avonoteinu.

Avinu malkenu,

mecheh veva'aver

pesha'einu vechatoteinu mineged einecha.

Avinu malkenu,

mechok berachamecha harabim kol shitrei chovoteinu.

אָבִינוּ מֶלֶכְנוּ

הַחֲזִירֵנוּ בְּתִשׁוּבָה שְׁלָמָה

לְפָנֶיךָ

אָבִינוּ מֶלֶכְנוּ

שְׁלָחָ רְפֻאָה שְׁלָמָה

לְחוֹזֵל עַמְּךָ

אָבִינוּ מֶלֶכְנוּ

קְרָעַ רַע גָּזָר דִּינֵנוּ

Avinu malkenu,

hachazirenu bit'shuva shelema lefanecha.

Avinu malkenu,

shelach ref'ah shelema leholei amecha.

Avinu malkenu,

kera ro'a gezar dinenu.

¹ “Your inheritance”—we sometimes refer to ourselves as God’s “inheritance,” perhaps in the hope that God will treasure us from generation to generation.

² Or, “All documents *that record* our indebtedness *to guilt*.” The metaphor is financial; can mean a bill or promissory note.

Source of life! Sovereign,
remember us with favor.²

..... Except between Rosh Hashana and Yom Kippur, on fast days.....
replace “kotvenu/בְּתַבְנָנוּ/write us” with “zochrenu/זְכַרְנוּ/remember us” in the next five stanzas.

Source of life! Sovereign,
write us in the book
of good life.

Source of life! Sovereign,
write us in the book
of rescue and salvation.

Source of life! Sovereign,
write us in the book
of livelihood and fulfillment.

Source of life! Sovereign,
write us in the book
of merit.

Source of life! Sovereign,
write us in the book
of forgiveness and pardon.

אָבִינוּ מֶלֶכְנוּ
זְכַרְנוּ בָּזְכָרָןָן טֹב לְפָנֵיךְ

Avinu malkenu,
zochrenu bezikaron tov lefanecha.

אָבִינוּ מֶלֶכְנוּ
בְּתַבְנָנוּ בְּסֶפֶר
חַיִּים טּוֹבִים

אָבִינוּ מֶלֶכְנוּ
בְּתַבְנָנוּ בְּסֶפֶר
גָּאֵלָה וַיְשֻׁעָה

אָבִינוּ מֶלֶכְנוּ
בְּתַבְנָנוּ בְּסֶפֶר
פָּרָנָסָה וּבְלֶפֶלָה

אָבִינוּ מֶלֶכְנוּ
בְּתַבְנָנוּ בְּסֶפֶר
זֶכְуּתָה

אָבִינוּ מֶלֶכְנוּ
בְּתַבְנָנוּ בְּסֶפֶר
סְלִיחָה וּמִחִילָה

Avinu malkenu,
kotvenu besefer
chayim tovim.

Avinu malkenu,
kotvenu besefer
ge'ulah vishu'ah.

Avinu malkenu,
kotvenu besefer
parnasah vechalkalah.

Avinu malkenu,
kotvenu besefer
zechuyot.

Avinu malkenu,
kotvenu besefer
selichah umechilah.

..... We continue silently

Source of life! Sovereign,
make salvation flower for us soon.

Source of life! Sovereign,
give pride³ to your people Israel.

Source of life! Sovereign,
bring your Anointed one.⁴

אָבִינוּ מֶלֶכְנוּ
הַצּוֹמָח לָנוּ יְשֻׁעָה בְּקָרוֹב

אָבִינוּ מֶלֶכְנוּ
הַרְם קָרְן יִשְׂרָאֵל עַמְקָ

אָבִינוּ מֶלֶכְנוּ
הַרְם קָרְן מַשִּׁיחָ

Avinu malkenu,
hatz mach lanu yeshu'ah bekarov.

Avinu malkenu,
hareim keren Yisra'el amecha.

Avinu malkenu,
hareim keren Meshichecha.

¹ “Tear up the harshness of the decree in our court-case”—we imagine that God has passed sentence, that it is unfavorable, that it is written and recorded, and still we ask God to nullify it.

² “Remember us with good memory before you.”

³ “Raise the horn.”

⁴ “Raise the horn of your Anointed one,” an appeal for God to send the Messiah.

Source of life! Sovereign,
fill our hands from your blessings.

Source of life! Sovereign,
fill our cabinets¹ with plenty.

Source of life! Sovereign,
hear our voice,
be kind and merciful to us.

Source of life! Sovereign,
graciously and with favor accept
our prayer.

Source of life! Sovereign,
open heaven's gates
to receive our prayer.

Source of life! Sovereign,
don't sent us away
from you emptyhanded.

Source of life! Sovereign,
remember—we're *only* dust.

Source of life! Sovereign,
may this be
a time of mercy
and favor from you.

Source of life! Sovereign,
take pity on us,
our children and our babies.

Source of life! Sovereign,
do it for the sake of those
who died to show your holiness.²

אָבִינוּ מֶלֶבֶנוּ Avinu malkenu,
מֶלֶא יָדֵינוּ מִבְרָכֹתֶיךָ maleh yadeinu mibir'chotecha.

אָבִינוּ מֶלֶבֶנוּ Avinu malkenu,
מֶלֶא אַסְמֵינוּ שָׁבָע maleh asameinu savah.

אָבִינוּ מֶלֶבֶנוּ Avinu malkenu,
שְׁמָעַ קָוְלָנוּ shema kolenu,
חוֹסֵךְ וּרְחֵם עַלְינוּ chus verachem aleinu!

אָבִינוּ מֶלֶבֶנוּ Avinu malkenu,
קָבֵל בְּרָכָמִים וּבְרָצֹן kabel berachamim uveratzon
אֶת-תְּפִלְתֵּינוּ et tefilateinu.

אָבִינוּ מֶלֶבֶנוּ Avinu malkenu,
פִּתְחֵה שַׁעֲרֵי שָׁמַיִם petach sha'rei shamayim
לִתְפִּלְתֵּנוּ litfilatenu.

אָבִינוּ מֶלֶבֶנוּ Avinu malkenu,
נָא אֶל תְּשִׁיבֵנוּ na al teshivenu

רִיקָם מִלְפָנֵיךָ rekam milfanecha.

אָבִינוּ מֶלֶבֶנוּ Avinu malkenu,
זֶכֶר קִי עָפָר אַנְחָנוּ zechor ki afar anachnu.

אָבִינוּ מֶלֶבֶנוּ Avinu malkenu,
תְּהִא הַשְׁעָה הַזֹּאת tehei hasha'ah hazot
שְׁעַת רְחָמִים she'at rachamim
וְעַת רָצֹן מִלְפָנֵיךָ ve'et ratzon milfanecha.

אָבִינוּ מֶלֶבֶנוּ Avinu malkenu,
חָמֹל עַלְינוּ chamol aleinu
וְעַל עֲוָלָלֵינוּ וְטָפֵנוּ ve'al olaleinu vetapenu.

אָבִינוּ מֶלֶבֶנוּ Avinu malkenu,
עֲשָׂה לְמַעַן aseh lema'an
הַרְוָגִים עַל שֵׁם קָדְשֶׁךָ harugim al shem kodshecha.

¹ “Storehouses,” but today we fill kitchen cabinets rather than storehouses.

² “those killed for the sake of the reputation of your holiness”—the martyrs who died to show their faith in God's holiness.

Source of life! Sovereign,
do it for the sake of
those slaughtered for your unity.¹

Source of life! Sovereign,
do it for the sake of
those who went through fire and water
to show your holiness.

Source of life! Sovereign,
let us see retribution for
your servants' spilled blood.²

Source of life! Sovereign,
do it for your own reputation
if not for our sake!

Source of life! Sovereign,
do it for your own reputation; save us.

Source of life! Sovereign,
do it for
your great mercy.

Source of life! Sovereign,
do it for your own reputation—
great, mighty and awesome—
by which we are called.³

Source of life! Sovereign,
be gracious and answer us,
though we have done nothing to earn
your favor; be just and kind to us—
and save us!

אָבִינוּ מֶלֶכְנוּ
עֲשֵׂה לְמַעַן
תַּבּוֹחִים עַל יְהוָה

אָבִינוּ מֶלֶכְנוּ
עֲשֵׂה לְמַעַן
בָּאֵי בָּאֵשׁ וּבְמַיִם
עַל קָדוֹשׁ שְׁמֵךְ

אָבִינוּ מֶלֶכְנוּ
נָקוֹם לְעַיְנֵינוּ
נִקְמַת דָּם עַבְדִּיךְ הַשָּׁפֹךְ

אָבִינוּ מֶלֶכְנוּ
עֲשֵׂה לְמַעַן
אִם לֹא לְמַעַנְנוּ

אָבִינוּ מֶלֶכְנוּ
עֲשֵׂה לְמַעַן וְהַשִּׁיעָנוּ

אָבִינוּ מֶלֶכְנוּ
עֲשֵׂה לְמַעַן
רַחֲמֵיךְ הַרְבִּים

אָבִינוּ מֶלֶכְנוּ
עֲשֵׂה לְמַעַן שְׁמֵךְ
הַגָּדוֹל הַגָּבוֹר וְהַנּוֹרָא
שְׁנִיקָרָא עַלְנוּ

אָבִינוּ מֶלֶכְנוּ
חִנּוּנוּ וְעַנְנוּ

כִּי אֵין בָּנוּ מַעֲשִׂים
עֲשֵׂה עָמָנוּ צְדָקָה וְחֶסֶד
וְהַשִּׁיעָנוּ

Avinu malkenu,
aseh lema'an
tevuchim al yichudecha.

Avinu malkenu,
aseh lema'an
ba'ei va'esh uvamayim
al kiddush shemecha.

Avinu malkenu,
nekom le'eineinu
nikmat dam avadecha hashafuch.

Avinu malkenu,
aseh lema'an'cha
im lo lema'aneinu.

Avinu malkenu,
aseh lema'ancha, vehoshi'enu.

Avinu malkenu,
aseh lema'an

rachamecha harabim.

Avinu malkenu,
aseh lema'an shim'cha
hagadol hagibor vehanora
shenikra aleinu.

Avinu malkenu,
chonenu va'anenu

ki ein banu ma'asim;
aseh imanu tzedakah vachesed,
vehoshi'enu.

¹ Martyrs who by their deaths declared God's oneness.

² Birnbaum omits **לְעַיְנֵינוּ**, one of many slight variations in different versions of this poem.

³ "By which we are called"—Birnbaum; "proclaimed upon us"—ArtScroll; it's hard to know what this is intended to mean!

Full Kaddish¹

..... Leader begins the kaddish; the congregation responds “Amen.”

Let it be great, let it be holy,
God’s great name—(Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, “Amen.”

קדיש שלם

יתגאל ויתקנש
שמה רבא (אמן)
בעלמא די ברא
ברועתה
וימליך מלכותה
בחכונן וביוומיכון
ובחמי רכל בית ישראל
בעגלא ובומן קרייב
ואמרו: אמן

..... We answer “Amen” and say the next section with the leader

May the great name be blessed
forever and ever and ever.

יהה שמה רבא מברך
לעלם ולעלמי עלמי

..... Leader continues, and we respond “berich hu.”

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be the holy name,
blessed may it be—

יתברך וישתבח
ויתפאר ויתרומם
ויתנשא ויתהדר
ויתעלה ויתהلال
שמה דקדושא
בריך הוא

..... Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line.....

—above all
far above all²

לעלא מן כל
לעלא ולעלא מכל

¹ Kaddish declares our faith in and our wish for God’s control of the world. It’s in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are several Kaddish prayers; this one is for the leader to lead at significant milestones in the service.

² The extra “le’eloh” stresses God’s exalted nature. Changing “min kol” to one word, “mikol,” preserves the number of words.

blessing and song,
praise and repentance
that are spoken in this world.
Now you say, "Amen."

ברכה ושירתא
תשבחתא ונחמתה
לאמירן בעלמא
ואמרו : אמן

birchatah veshiratah
tushbechatah venechematah,
da'amiran be'alma.
Ve'imru, "Amen."

Leader continues, and we respond "Amen."

If a mourner leads the service, skip this paragraph.

Let them be accepted
the prayers and pleas
of all the house of Israel
before our parent in heaven.
Now you say, "Amen."

תתקבל
צלותהון ובעותהון
דכל בית ישראל
קדם אבוחון די שמייא
ואמרו : אמן

Titkabel
tzelot'hon uva'ut'hon
dechol bet Yisra'el
kodam avuhon di vishmayah,
ve'imru, "Amen."

Leader continues, and we respond "Amen."

May there be great peace
from heaven
and life,
for us and all Israel.
Now you say, "Amen."

יהא שלמה רבא
מן שמייא
וחחיים
עלינו ועל כל ישראל
ואמרו : אמן

Yehei shelamah rabah
min shemayah,
vechayim,
alenu ve'al kol Yisra'el,
ve'imru, "Amen."

Leader continues, and we respond "Amen."

Making peace in heaven above
may God bring peace
to us and to all Israel,
and to all who live on earth.
Now you say, "Amen."¹

עשה שלום במרומיו
הוא יעשה שלום
עלינו ועל כל ישראל
ועל כל יושבי תבל
ואמרו : אמן

Oseh shalom bimromav
hu ya'aseh shalom
alenu ve'al kol Yisra'el,
ve'al kol yoshvei tevel,
ve'imru, "Amen."

¹ This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

Aleinu¹

The Sovereign of all
to praise we're bound
The Creative Force
with greatness to crown,
Who made us like no other race
On earth, nor set us
in their place.
Our fate-like theirs God made it not
But chose for us a different lot.

We bend the knee
and bow the head gratefully,
Before the Monarch
whom monarchs dread,
The holy, blessed One—

עלינו
עלינו לשבח
לאדון הכל
לחת גראלה
ליוצר בראשית
שלא עשנו כינוי הארץ
ולא שמננו
במשפחות הארץ
שלא שם חילקו ביהם
ונגרלנו בכל-המונם
ואנחנו כורעים
ומשתבחים ומודים
לפניהם מלך
מלכי המלכים
הקדוש ברוך הוא

Aleinu leshabe'ach
la'adon hakol,
Latet gedulah
leyotzer bereshit,
Shelo asanu kegoyei ha'aratzot
Velo samanu
k'mishpechot ha'adamah,
Shelo sam cheikenu kahem
Vegoralenu kechol hamonam.

Va'anachnu kor'im
umishtachavim umodim
Lifnei melech
malchei hamlachim,
Hakadosh baruch hu;

¹ Aleinu is revered for its antiquity, its universal theme, and its position in Jewish history.

Some traditions attribute this prayer to Joshua, perhaps because it speaks of Israel's mission in the world; others trace its origin to the period of the second Temple, and still others say its author was the third-century Babylonian teacher Rav.

Aleinu speaks not only of Israel's mission, but of our belief that Jewish values of truth and justice will one day fix the problems of our world and that all humanity will recognize the one God. While we do not proselytize members of other religions, we aspire for a day when all humans can together acknowledge the unity of creation and our creator. It is a vision of true peace.

Originally, Aleinu was part of the Rosh Hashanah musaf service, where it introduced the "Malchuyot" (Sovereignty) section. Later, it was added to the end of every service. This may have been in memory of the martyrs of Blois, who in 1171 went to their deaths with Aleinu on their lips. In addition to memorializing Jewish martyrs, this prayer is a testament to non-Jewish censorship of Jewish prayer. At one time, it included an extra line about idolators, "They worship vanity and pray to a god who will not save them" (see Isaiah 30:7, 45:20). In some communities, people would spit when they said this. The Inquisition's censors took exception to the spitting lines, which dropped out of printed siddurim in the 16th century.

With its links to our ancient sages and tragic history, Aleinu's exalted theme of messianic hope for all humanity justifies its prominence in our liturgy.

**Who stretches out the heavens,
Supports the earth below;
Above, high in the sky,
The Presence does bestow;
Whose power dwells (2)
In heights where none can go.**

This is our God,
There is no more;
Our Sovereign is truth,
Beyond whom is naught.
It's written in our Law:
Deut 4:39 "This day you must know
And take it to heart
That God is God
In heaven above
And on earth below;
Nothing else is."

So we hope in You,
Sovereign God,
soon to see
Your splendid power,
to make idols pass from the earth
and destroy false gods,
to repair the world
in the Almighty's rule.
And all people
will call on Your name,
to turn to You
all the wicked on earth.

שֶׁהָאָנוּ נוֹתְהָ שְׁמָיִם
וַיּוֹסֶד אָרֶץ
וּמוֹשֵׁב יְקָרָו
בְּשָׁמַיִם מְפַעֵּל
וְשְׁכִינַת עֹזֹן
בְּגַבְהֵי מְרוּמִים
הָוּא אֱלֹהֵינוּ
אֵין עוֹד
אֶמֶת מַלְפָנוּ
אָפָס זָוְלָתוּ
בְּכִתּוֹב בְּתוֹרָתוּ
וַיַּרְאַת הַיּוֹם
וְהַשְּׁבַת אֵל לְבָבֶךָ
כִּי יְיָ הוּא הָאֱלֹהִים
בְּשָׁמַיִם מְפַעֵּל
וְעַל הָאָרֶץ מְתַחַת
אֵין עוֹד

Shehu noteh shamayim
Veyosed aretz,
Umoshav yekaro
Bashamayim mima'al,
Ushechinat uzo
Begovhei meromim.
Hu Eloheinu,
ein od;
emet malkenu,
efes zulato.
Kakatuv b'Torato:
"Veyada'ta hayom,
vahashavota el levavecha
ki Adonai, hu ha'Elohim
bashamayim mima'al,
ve'al ha'aretz mitachat
ein od."

**עַל בָּנָנוֹת לְךָ
יְיָ אֱלֹהֵינוּ
לְרִאוֹת מְהֵרָה
בְּתִפְאָרָת עֹזֹךְ
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ
וְהַאֲלִילִים בָּרוֹת יִכְרַתּוּ
לְתַקֵּן עוֹלָם
בְּמִלְכָוֹת שְׁדֵי
וְכָל-בְּנֵי בָּשָׂר
יִקְרָאוּ בְּשָׁמָךְ
לְהַפְנּוֹת אֶלְיךָ
בְּלַ-רְשֵׁעֵי אָרֶץ**

Al ken nekaveh lecha,
Adonai Eloheinu,
lir'ot meherah
betif'eret uzecha;
leha'avir gilulim min ha'aretz,
veha'elilim karot yikaretun,
letaken olam
bemalchut shadai,
vechol benei vasar
yikre'u vishmecha,
lehafnot elecha
kol rish'ei aretz.

They'll see and know—
all earth dwellers—
that to You each knee must bend,
each tongue must swear.
Before You, Sovereign God,
they will kneel and fall down,
and to the glory of Your name
they will give honor.
And they will all accept
the yoke of Your rule,
that soon You may rule them
forever and ever.
For this is Your reign,
and forever and ever
You will rule in glory.
It's written in Your Law:
Ex 15:18 "God will govern forever and ever."

And it's said:

Zechariah 14:9 "And God will be monarch
over all the earth,
on that day will
God be one
and God's name be one."

יְבִרּוּ וַיְדִעּוּ
כָּל-יֹשְׁבֵי תְּבָל
כִּי לְךָ תִּכְרֹעַ בְּלִבְרָךְ
תְּשַׁבַּע בְּלִשְׁוֹן
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
יְכִרְעֹו וַיְפִלּוּ
וְלִבְבוֹד שְׁמָךְ
יְקַר יִתְנַהּוּ
וַיִּקְבְּלוּ כְּלָם
אַתָּה עַל מְלֹכֶתְךָ
וְתִמְלֹךְ עֲלֵיכֶם מִהְרָה
לְעוֹלָם וְעַד
כִּי הַמְּלֹכֶת שְׁלָכָה הִיא
וְלִעוֹלָמִי עַד
תִּמְלֹךְ בְּכָבוֹד
בְּקַטוּב בְּתוֹרַתְךָ
יְיָ יִמְלֹךְ לְעוֹלָם וְעַד

Yakiru veyed'u
kol yoshvei tevel,
ki lecha tichra kol berech,
tishava kol lashon.
Lefanecha Adonai Elohu
yichre'u veypolu,
velichvod shimcha
yekar yitenu,
vikablu chulam
et ol malchutecha,
vetimloch aleihem mehera
le'olam va'ed.
Ki hamalchut shelcha hi,
ule'olmei ad
timloch bechavod.
Kakatuv beToratecha:
"Adonai yimloch le'olam va'ed."

וּנְאֹמֵר
וְהִי יְיָ לְמֶלֶךְ
עַל בְּלִהְאָרֶץ
בַּיּוֹם הַהוּא יִהְיֶה
יְיָ אֶחָד
וְשֵׁמוֹ אֶחָד

Vene'amar:
"Vehaya Adonai lemelech
al kol ha'aretz:
bayom hahu yih'yeh
Adonai echad
ushemo echad."

..... *Mourners and those observing yahrzeit rise to lead this kaddish; we respond*

Mourners' Kaddish¹

Let it be great, let it be holy,
God's great name—(Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, "Amen."

..... *We answer "Amen" and say the next section; mourners repeat our response and continue*

May the great name be blessed
forever and ever and ever.

..... *Mourners continue, and we respond "berich hu."*

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be the holy name,
blessed may it be—

קדיש יתום

..... *Mourners begin the kaddish; the congregation responds "Amen."*

יתגדרל ויתקדש Yitgadal veyitkadash
שםה רבא (אמן) shemeh rabah—(Amen)
בעלמא די ברא —be'alma di verah
ברעתה chir'uteh
וימליך מלכיתה veyamlich malchuteh,
בחייכון וביוומיכון bechayechon uv'yomechon
ובתני דכל בית ישראל uvechayey dechol bet Yisra'el
בעגלא ובזמן קרייב ba'agalah uvizman kariv.
ונאמרו: אמן Ve'imru, "Amen."

יהא שםה רבא מברך Yehei shemei rabah mevarach
עלם ולעלמי עלמיין le'alam ul'almei almayah.

יתברך וישתבח Yitbarach veyishtabach
ויתפאר ויתרומם veyitpa'ar veyitromam
ויתנשא ויתהדר veyitnaseh veyit'hadar
ויתעללה ויתהנעל veyit'aleh veyit'halal
שםה דקדשא shemeh dekudshah,
בריך הוא berich hu.

¹ Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are several Kaddish prayers; this one is for mourners to say in the 11 months of formal mourning and on the anniversary (yahrzeit) of a loved one's death.

..... Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line.....

—above all	לְעֹלָא מִן כָּל	Le'elah min kol
far above all ¹	לְעֹלָא וּלְעֹלָא מִכָּל	Le'elah ule'elah mikol
blessing and song,	בָּרְכַּתָּא וִשְׁירַתָּא	birchatah veshiratah
praise and repentance	תְּשִׁבְחַתָּא וְנִחְמַתָּא	tushbechatah venechematah,
that are spoken in this world.	דְּאָמִירָן בְּעַלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאָמְרוּ: אָמֵן	Ve'imru, "Amen."

..... Mourners continue, and we respond "Amen."

May there be great peace	יְהִיא שְׁלָמָה רַבָּה	Yehei shelamah rabah
from heaven	מִן שְׁמַיָּא	min shemayah,
and life,	וּחַיִם	vechayim,
for us and all Israel.	עַלְינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
Now you say, "Amen."	וְאָמְרוּ: אָמֵן	ve'imru, "Amen."

..... Mourners continue, and we respond "Amen."

Making peace in heaven above	עֲשֵׂה שָׁלוֹם בְּמֹרְקָמוֹ	Oseh shalom bimromav
may God bring peace	הָוֹא יִعַשֶּׂה שָׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עַלְינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל-יֹשְׁבֵי תְּבֵל	ve'al kol yoshei tevel,
Now you say, "Amen." ²	וְאָמְרוּ: אָמֵן	ve'imru, "Amen."

¹ The extra "le'elah" stresses God's exalted nature. Changing "min kol" to one word, "mikol," preserves the number of words.

² This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

SPS Sample

מַעֲרִיב

Ma'ariv: The Evening Service

The main parts of the evening service are:

- The Call to Prayer and Shema (with its introductory and concluding blessings)
- The Amidah (the central blessing, which is different for Shabbat and for festivals)
- Aleinu
- Mourner's Kaddish

Shema and its Blessings

..... *Usually, the leader chants the first line,
lets the congregation say all seven lines, and repeats the last three lines.*

“And God is merciful, forgives sin,
and will not destroy,
and has often turned back divine wrath,
and will not arouse all God’s anger.”¹

“God, save us;
the Ruler will answer
on the day when we cry.”²

והוא רחום יכפר עון

ולא ישחת

והרבה להשיב אפו

ולא יעיר כל-חמתו

יי הושעה

המלך יעננו

ביום קראנו

“Vehu rachum yechaper avon

velo yashchit,

vehirbah lehashiv apo,

velo ya'ir kol chamato.”

“Adonai hoshia,

hamelech ya'anenu

veyom kor'enu.”

Call to Prayer

..... *The leader begins the call to prayer.....*

Bless God, the blessed one.

ברכו את יי המברך

Barchu et Adonai hamvorach.

..... *We respond, and the leader repeats this. Bow at “Baruch,” straighten up at “Adonai.”*

Bless God the blessed one,
for ever and ever.

ברוך יי המברך

לעולם ועד

Baruch Adonai hamvorach

le'olam va'ed.

¹ Psalm 78:38, from a section about God's long-suffering patience, which wears thin at the end of the psalm.

² Psalm 20:10, a poem about our spiritual strength, which ends with this earnest prayer. for same-day response to a cry for help.

First Blessing Before Shema

We bless you, Sovereign,
our God, Ruler of the universe,
who by your word
brings evening,
in wisdom opens the gates,
and with insight changes the times
and varies the seasons,
and arranges the stars
in their guardposts
in the heaven, by divine will,
creating day and night,
rolling away light before darkness
and darkness before light,
making day pass
and bringing night.
Separating day from night
God is called the Ruler of Hosts.
God who lives and prevails
will rule us always,
forever and ever.
Blessed are you, Ruler,
who brings on evenings.

בָּרוּךְ אַתָּה יְ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּרָךְ
מַעֲרֵב עֲרָבִים
בְּחִכְמָה פּוֹתֵחַ שָׁעָרִים
וּבְתִבְונָה מְשֻׁנָּה עַתִּים
וּמְחַלֵּף אֶת הַזָּמָנִים
וּמְסַדֵּר אֶת הַפּוֹכָבִים
בְּמִשְׁמְרוֹתֵיכֶם
בְּרָקִיעַ בָּרָצָנוּ
בּוֹרֵא יוֹם וְלִילָה
גּוֹלֵל אֹורֶם פִּנְגָּשָׁךְ
וְחַשְׁךְ מִפְנֵי אֹורֶם
וּמְעַבֵּר יוֹם
וּמְבִיא לִילָה
וּמְבָרֵיל בֵּין יוֹם וּבֵין לִילָה
יְיָ צְבָאוֹת שְׁמָךְ
אֶל חַי וּקְיָם
תָּמִיד יִמְלֹךְ עָלֵינוּ
לְעוֹלָם וְעַד
בָּרוּךְ אַתָּה יְ
הַמַּעֲרֵב עֲרָבִים

Baruch atah Adonai
 Eloheinu melech ha'olam
 asher bid'varo
 ma'ariv aravim
 bechochmah pote'ach she'arim
 uvit'vunah meshaneh itim
 umachalif et hazmanim
 umesader et hakochavim
 bemishmerotchem
 baraki'ah kirtzono.
 Borei yom valaylah,
 golel or mipnei choshech
 vechoshech mipnei or
 uma'avir yom
 umevi laylah
 umavdil bein yom uvein laylah
 Adonai tzeva'ot shemo.
 El chai vekayam
 tamid yimloch aleinu
 le'olam va'ed.
 Baruch atah Adonai
 hama'ariv aravim.

Second Blessing Before Shema

With boundless love Israel's family,
your people, you have loved.
Torah and commandments,
statutes and judgements,
you have taught us.
Because of this, O Ruler our God,
when we lie down and when we get up,
we shall speak about your statutes,
and we'll rejoice in words of your Torah
and commandments forever and ever.
For they are our life
and our good old age,
and we'll enjoy them
day and night.
And your love—don't take it away
from us forever.
We bless you, Ruler,
who loves your people Israel.

אהבת עולם בית ישראל
עמך אהבתך
תורה ומצוות
חוקים ומשפטים
אותנו למרתך
על בן יי אלהינו
בשבובנו ובគומנו
מושיח בחקיךך
ונשמח בראbery תורתך
ובמצוותך לעולם ועד
בי הם חיינו
וארך ימינו
ובבם נהגה
יומם ולילה
ואהבתך אל תסיר
ממנו לעולמים
ברוך אתה יי
אהוב עמו ישראל

Ahavat olam beit Yisra'el
amcha ahavta.
Torah umitzvot
chukim umishpatim
otanu limadta.
Al ken Adonai Eloheinu
beshochbenu uvekumenu
nasi'ach bechukecha,
venismach bedivrey Toratecha
uvemitzvoteka le'olam va'ed.
Ki hem chayeinu
ve'orech yameinu
uvahem neh'geh
yomam valaylah.
Ve'ahavatcha al tasir
mimenu le'olamim.
Baruch atah Adonai,
ohev amo Yisra'el.

Shema (First Paragraph)

שְׁמָעַ

..... Add the next line when praying without a minyan¹

God. Ruler. Faithful.

אֵל מֶלֶךְ נָמָן El. Melech. Ne'em'an.

..... Many people cover the eyes with the hand for the next three lines.....

Deut. 6:4 Listen, descendants of Israel:

the Ruler is our God;

the Ruler is one.²

שְׁמָעַ יִשְׂרָאֵל

יְיָ אֱלֹהֵינוּ

יְיָ אֶחָד

Shema, Yisra'el:

Adonai Eloheinu;

Adonai echad.

Blessed is that name;

the glory of its reign

lasts forever.³

בָּרוּךְ שֵׁם

כְּבוֹד מֶלֶכְתּוֹ

לְעוֹלָם וְעַד

Baruch shem;

kevod malchuto

le'olam va'ed.

5 You are to love the Ruler your God with all your heart, your soul, and your strength.

6 And the words I tell you today *must be* on your heart.

7 Repeat them to your children, and talk about them when you sit at home, when you walk down the street, when you go to bed and when you get up.

וְאַהֲבָתְךָ אֶת יְיָ אֱלֹהֵינוּ

בְּכָל־לְבָבֶךָ

וּבְכָל־נֶפֶשֶׁךָ

וּבְכָל־מְאֹרֶךָ

וְהִי הַדְבָרִים הָאֶלְهָ

אֲשֶׁר אָנֹכִי מְצֹוֶה הַיּוֹם

עַל־לְבָבֶךָ

וְשִׁנְנַתְּמָם לְבָנֶיךָ

וּדְבָרַת בָּם

בְּשִׁבְטָתְךָ בְּבִיטָךָ

וּבְכָלְתְּחָךָ בְּדָרָךָ

וּבְשִׁבְבָּךָ וּבְקֻמָּךָ

Ve'ahavta et Adonai Elohecha

bechol levav'cha,

uvechol nafshecha,

uvechol me'odecha.

Vehayu had'varim ha'eleh

asher anochi metzav'cha hayom

al levavecha.

Veshinantam levanecha,

vedibarta bam

beshivtecha beveitecha,

uvelechtechah vaderech,

uveshochbecha, uvekumecha.

¹ Add three words to make up the number of words in Shema to 248, the number (tradition tells us) of parts in the body, so we declare our love for God with every part of our body. When praying with a congregation, we add three words at the end of Shema, on page 61.

² The large **у** and **ד** form the word “witness.” This passage is from Moses’ second farewell talk to the Israelites, Deuteronomy 6:4-9.

³ These three lines are inserted into Moses’ farewell talk. Where do they come from, and why are they here? Klein (p. 19) explains this is a response to our mentioning the name of God. Tradition also holds that Jacob spoke this phrase on his deathbed, or that Moses heard it from the angels. We say it in an undertone because it’s not part of Moses’ talk to the Israelites in Deuteronomy.

⁸ Tie them as a sign on your hand, set them on your forehead between your eyes,

⁹ and write them on your doorposts and on your gates.

וַיִּשְׁרַתֶּם לְאוֹת עַל־יָדֶךָ
וְהַיּוּ לְטֹטָפָת בֵּין עֵינֶיךָ

Ukeshartam le'ot al yadecha,
vehayu letotafot bein einecha.

וַיִּתְבְּקַחְתֶּם עַל־מְזוּזָות בֵּיתְךָ
וּבֵשֶׁעֲרִיךָ

Uchetavtam al mezuzot beitecha,
uvish'arecha.

Shema (Second Paragraph)¹

11:13 This is what will happen if you listen well to my commands, which I tell you today, to love the Ruler your God and to serve God with all your heart and all your soul:

¹⁴ I will give your land its rain at the right time, early and late rains, so you can harvest your grain and wine and oil.

¹⁵ And I will give grass in your fields for your cattle, so you can eat your fill.

¹⁶ But take care! Don't be misled,² to turn and serve other gods and worship them.

וְהִיא
אָם־שָׁמֵעַ תִּשְׁמַעַ
אֶל־מִצְוֹתִי אֲשֶׁר אָנֹכִי
מִצְוָה אֲתֶכְם הַיּוֹם
לְאַהֲבָה אֶת־יְהוָה יְהוָה
וְלַעֲבֹדוּ בְּכָל־לִבְכֶּם
וּבְכָל־נַפְשֶׁכֶם
וְנַתְתִּי מַטָּר־אַרְצֶכֶם
בְּעֵתָיו יוֹרֶה וּמַלְקוֹשׁ
וְאַסְפָּתָה דְּגַנְגָּךְ
וְתִירְשַׁךְ וַיַּצְחַרְךָ
וְנַתְתִּי עַשְׂבָּבָשׂ בַּשְּׁדָךְ
לִבְהַמְתַחַךְ
וְאַכְלָתְךָ וְשְׁבָעַת
הַשְּׁמָרָה לְכֶם
פָּנִים־יִפְתָּה לִבְכֶּם
וְסַרְתָּם
וְעַבְרָתֶם אֱלֹהִים אֶחָרִים
וְהַשְׁתַּחַווּתֶם לְהֶם

Vehayah
im shemo'ah tishme'u
el mitzvotai asher anochi
metzaveh etchem hayom,
le'ahavah et Adonai Eloheichem
ule'ovdo, bechol levav'chem,
uvechol nafshechem.
Venatati metar artzechem
be'ito, yoreh umalkosh,
ve'asafta deganecha,
vetirosh'cha, veyitz'harecha.
Venatati esev besad'cha
livhemtecha,
ve'achalta vesava'ta.
Hishamru lachem
pen yifteh levavchem,
vesartem
va'avadtem elohim acherim,
vehishtachavitem lahem.

¹ Deuteronomy 11:13-21, from the same talk as the previous paragraph.

² “Don't be misled” is lit. “Lest your heart (the thinking part of your body) be misled.”

¹⁷ Then God will be angry¹ at you and close up the heavens; no rain will fall, and the earth will not yield its produce, and you will soon perish from the good land which God gives you.

¹⁸ Set these words on your heart and soul, tie them as a sign on your hand, and place them on your forehead between your eyes.

¹⁹ Teach them to your children, talking about them when you sit at home, when you walk down the street, when you go to bed and when you get up.

²⁰ Write them on your doorposts and on your gates.

²¹ So that you and your children may live a long time,² on the land that God promised to your parents, to give them, —as many days as the sky is above the land!

וְחִרְדָּה אֶפְ-יִ בְּכֶם
וְעַצֵּר אֶת-הַשָּׁמַיִם
וְלֹא-יִהְיֶה מַטֵּר
וְהַאֲרָמָה לֹא תִּתְּנַ
אַתְּ-יְבוּלָה
וְאָבְרָתָם מִהְרָה
מֵעַל הָאָרֶץ הַטְּבָה
אֲשֶׁר יְיָ נָתַן לְכֶם
וְשִׁמְתֶּם אֶת-דְּבָרַי אֱלֹהִים
עַל-לִבְבָּכֶם וְעַל-נְפָשָׁכֶם
וְקִשְׁרָתֶם אֶתְּנָתְּנָתָם לְאֹתָן
עַל-יָדֶיכֶם
וְהִיוּ לְטוֹטָפָת
בֵּין עֵינֵיכֶם
וְלִמְרָתֶם אֶתְּנָתְּנָתָם אֶת-בְּנֵיכֶם
לְדָבָר בָּם
בְּשִׁבְתָּךְ בְּבִיתְךָ
וּבְלִכְתָּךְ בְּדָרָךְ
וּבְשִׁכְבָּךְ וּבְקוּמָךְ
וּכְתַבְתָּם עַל-מְזוֹזֹת בַּיּוֹתֶךָ
וּבְשַׁעֲרֵיךְ
לִמְעֵן יַרְבּוּ יְמֵיכֶם
וַיִּמְיָּרְבּוּ בְּנֵיכֶם
עַל הָאָרֶץ
אֲשֶׁר נִשְׁבַּעַ יְיָ
לְאַבְתִּיכֶם לְתַחַת לְהָם
בִּימֵי הַשָּׁמַיִם
עַל-הָאָרֶץ

Vecharah af Adonai bachelim,
ve'atzar et hashamayim,
velo yih'yeh matar,
veha'adamah lo titen
et yevulah,
va'avadtem meherah
me'al ha'aretz hatovah
asher Adonai noten lachem.

Vesamtem et devarai eileh
al levav'chem ve'al nafshechem,
ukeshartem otam le'ot
al yedchem,
vehayu letotafot
bein eineichem.

Velimadtem otam et beneichem,
ledaber bam

beshivtecha beveitecha
uvelechtecha vaderech,
uvshochbecha uvekumecha.

Uchetavtam al mezuzot
beitecha, uvish'arecha.

Lema'an yirbu yemeichem
vimei veneichem
al ha'adamah
asher nishbah Adonai
la'avotchem, latet lahem,
kimei hashamayim
al ha'aretz.

¹ “God will be angry” is lit. “God’s nose will blaze against you.” The image of a fire-breathing force is a Hebrew idiom, and who can say how much of its literal meaning it retained even for the first listeners?

² “So that your days may be many, and your children’s days...”

Shema (Third Paragraph)¹

Num. 15:37 God spoke to Moses

and said:

³⁸ "Talk to the children of Israel, and tell them they should make fringes on the corners of their garments as long as their people last. On the corner fringe, they should put a blue thread.

³⁹ That will be your fringe. You'll look at it and remember all of God's commands, and you'll do them, and you won't follow your heart and your eyes— you are straying after them!

⁴⁰ So that you'll remember and perform all my commands and be holy to your God.

וַיֹּאמֶר יְהוָה אֱלֹהִים
לְאֹמֶר

בְּבֹרֶךְ בְּנֵי יִשְׂרָאֵל
וְאָמְרָתָךְ אֱלֹהִים
וְעַשֵּׂו לְהֶם צִיצָת
עַל-כָּנָפִי בְּגָדֵיכֶם
לְדָרְךָם
וְנִתְחַנֵּן עַל-צִיצָת הַבָּנֶן
פְּתִיל תְּכִלָּת
וְהִיא לְכֶם לְצִיצָת
וְרַאֲתֶם אֶת-
וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה
וְעַשֵּׂיתֶם אֶתְכֶם
וְלֹא תַתְуּרֹו אַחֲרֵי לְבָבְכֶם
וְאַחֲרֵי עִינֵיכֶם
אֲשֶׁר-אַתֶם זָנִים אַחֲרֵיכֶם
לְמַעַן תִזְכְּרוּ
וְעַשֵּׂיתֶם אֶת-כָּל-מִצְוֹתֵי
וְהִיְתֶם קָרְשִׁים לְאֱלֹהִיכֶם

Vayomer Adonai el Moshe

lemor:

"Daber el benei Yisra'el

ve'amarta aleihem,

ve'asu lahem tzitzit

al kanfei vigdeihem

ledorotam.

Venatnu al tzitzit hakanaf

petil techelet.

Vehayah lachem letzitzit

ur'item oto,

uzechartem et kol mitzvot Adonai,

va'asitem otam,

velo taturu acharei levav'chem

ve'acharei eineichem

asher atem zonim achareihem;

lema'an tizkeru,

va'asitem et kol mitzvotai,

viheyitem kedoshim l'Eloheichem.

¹ The third paragraph is from Numbers 15:37-41. The word "tzitzit" occurs three times in this paragraph. By tradition, the tzitzit remind us of 613 mitzvot. Tzitzit have eight strands and five knots, making 13. As for the 600, add the numerical value of the Hebrew letters in tzitzit (you have to spell it a little strangely: צִיצָת).

Tradition holds that "techelet" was blue, dyed with the secretion of a little creature which we can no longer identify, though some believe they can now make the blue thread by the original method.

Ellen Bernstein explains the logical order of the three paragraphs of Shema: the first paragraph affirms God exists; the second paragraph affirms that God is just and cares; the third teaches us that appropriate action is to perform the mitzvot.

The last word, "emet/it's true," is really part of the next paragraph, not part of this. Adding this word allows us to say as Jeremiah said (10:10): "Adonai Eloheichem emet." Yet running this together with the next paragraph makes for confusion: are we repeating what God said? Are we reacting to what God says? Are we quoting Jeremiah?

⁴¹ I am the Ruler your God
who brought you
from Egypt,
to be your God.
I am
the Ruler your God."
It's true.

אני יי אֱלֹהֶיכֶם
אֲשֶׁר הַוֹצָאתִי אֶתְכֶם
מִמִּדְבָּרֶץ מִצְרָיִם
לְהַיּוֹת לְכֶם לְאֱלֹהִים
אני
יי אֱלֹהֶיכֶם
אמֶת אֶמֶת

*The leader says the last three words aloud, bringing the number of words in Shema to 248
The last word is not part of Shema, but the first word of the next section.*

First Beracha After Shema: God as Redeemer¹

All this is certain—it's our faith
and it's proven for us,
that this is the Ruler our God,
and there is no other,
and we are Israel, God's people.²
God rescues us from the hand of kings,³
our Ruler, who redeems us
from the clutches of all tyrants;
God who claims damages
from our foes
and who pays back in full
all our mortal enemies;

אמת ואמונת בְּלֹ זֹאת
וְקִים עֲלֵינוּ
בַּי הָוּ יי אֱלֹהֵינוּ
וְאַיִן זָלַתָּו
וְאָנָחָנוּ יִשְׂרָאֵל עָמֹד
הַפּוֹרָדָנוּ מִינְדָּמָלְכִים
מַלְכֵינוּ הַגּוֹאָלָנוּ
מִפְּךָ בְּלֹ הַעֲרִיצִים
הָאֵל הַנְּפָרָעַ לָנוּ
מַצְרִינוּ
וְהַמְשָׁלָם גָּמוֹל
לְכָל אַיִבִי נַפְשָׁנוּ

¹ This is the first of two berachot which follow Shema. It develops the theme of redemption from Egypt which concludes Shema. In the responsive portions, we re-enact the drama of the Exodus.

² “Emet” means true, “emunah” means faith or confidence—a noun, but most translations take it as an adjective: instead of “It's our faith,” one might translate: “It's what we rely on.” “Ein zulato” (there is no other, or there is nothing except him) may mean that God has no rival, or perhaps that he is all existence.

³ The beracha continues. This section explains that our king saves us from other powers (both temporal and spiritual), leading up to the specific and notable case of Pharaoh.

Job 9:10 "Who does great things—
too many to find out—
and miracles beyond counting";
Psalms 66:9 "Who sets our souls in life
and has not let our foot falter";
who leads us
to our enemies' heights
and has raised our glory
over all who hate us;
who works miracles for us¹
and revenge on Pharaoh,
signs and wonders
on the land of Ham's children;
who strikes in anger
all the firstborn of Egypt,
and brings out God's people Israel
from among them to eternal freedom;
who guides the children
between the parts of the Reed Sea
—their pursuers
and enemies
God sunk into the depths,
while those children saw God's strength,
gave praise and thanks to God's name.

הַעֲשָׂה גָּדוֹלֹת "Ha'oseh gedolot
עַד אֵין חֶקֶר ad ein cheker
וּנְפָלָאֹת עַד אֵין מִסְפָּר venifla'ot ad ein mispar";
בְּשָׁם נְפָשָׁנוּ בְּחַיִם "Hasam nafsheinu bachayim,
וְלֹא נָתַן לִמְוֹת רָגְלָנוּ velo natan lamot ragleinu";
הַמְּדִרְכֵינוּ hamadricheinu
עַל בָּמֹת אֹיְבֵינוּ al bamot oy'veinu,
וַיָּרֶם קָרְנֵינוּ vayarem karneinu
עַל כָּל שְׁנָאֵינוּ al kol son'einu;
הַעֲשָׂה לָנוּ נִסִּים ha'oseh lanu nisim
וּנְקָמָה בְּפִרְעָה unekamah beFar'oh
אֹתֹת וּמִוּפְתִּים otot umoftim
בְּאֶדְרָמָת בְּנֵי חָם be'admat benei Cham;
הַמְּקָה בְּעַבְרָתוֹ hamakeh ve'evrato
כָּל בְּכֹרְלֵי מִצְרָיִם kol bechorei Mitzrayim,
וַיֹּצֶא אֶת עַמּוֹ יִשְׂרָאֵל vayotzeh et amo Yisra'el
מִתוֹּכָם לְחַרְוֹת עַולָּם mitocham lecherut olam;
הַמְּעַבֵּר בְּנֵי hama'avir banav
בֵּין גִּזְרֵי יָם סִפְרָה bein gizrei Yam Suf
אֶת רֹודְפֵיכֶם et rodfeihem
וְאֶת שָׁוֹאֵיכֶם ve'et son'eihim
בְּתַהֲוֹמֹת טְבֻעָה bit'homot tiba
וְרָאוּ בְּנֵי גָּבוּרָתוֹ ve'ra'u vanav gevurato,
שְׁבַחֲוּ וְהֹודּוּ לְשֶׁמוֹ shibchu vehodu lishmo.

¹ We contrast our treatment with that of Pharaoh. The present tense implies that the historical moment is eternal, that God continues to save us and defeat our enemies every day—that God is (in a way) always bringing us from Egypt.

.....*The leader begins.....*

And they gladly accepted God's rule:

Moses and the children of Israel
answered you with song
in great joy,
and they all said:

וּמְלֹכֹתָנוּ בָּרָצֹן
קָבְלוּ עַלְيָם
מֹשֶׁה וּבָנָיו יִשְׂרָאֵל
לֹכְעַנוּ שִׁירָה
בְּשִׁמְחָה רַבָּה
וְאָמְרוּ כְּלָם

Umalchuto beratzon

kiblu aleihem:

Moshe uv'nei Yisra'el
lecha anu shirah
besimchah rabah,
ve'amru chulam:

.....*We respond.....*

"Who is like you among gods,¹ Ruler?
Who is like you, sublime in holiness,
awesome in praise, working wonders?"²

מַיְ בָּמִכְהָ בְּאֵלִים יְ
מַיְ בָּמִכְהָ נָאָדָר בְּקָדְשָׁ
נוֹרָא תְּהִלָּתְךָ
עֲשָׂה פָּلָא

"Mi chamochah ba'elim Adonai?
Mi kamocha ne'dar bakodesh
norah tehilot, oseh feleh?"

.....*The leader continues.....*

Your children saw your ruling power
splitting the sea in front of Moses.
"This is my God,"³ they responded,
and they said:

מַלְכָוֶתְךָ רָאוּ בְּנֵיכָךְ
בּוֹקֵעַ יִם לִפְנֵי מֹשֶׁה
זֶה אֵלִי עֲנוּ
וְאָמְרוּ

Malchutcha ra'u vanecha
boke'ah yam lifnei Moshe.
"Zeh Eli," anu,
ve'amru:

.....*We respond.....*

"God will reign forever and ever."⁴

יְ יִמְלֹךְ לְעוֹלָם וְאֶדְ

"Adonai yimloch le'olam va'ed."

.....*The leader concludes the berachah.....*

And it's said:

"For God has redeemed Jacob
and saved him
from a hand too strong for him."⁵
Blessed are you, Ruler,
who saves Israel.

וְנִאֵמֶר
בַּיְ פָּרָה יְ אַתָּה יְ עַקְבָּ
וְגַאֲלֹ
מִינְדָּחָזָק מִמְּנוּ
בָּרוּךְ אַתָּה יְ
גַּאֲלֵל יִשְׂרָאֵל

Vene'emar:

"Ki fadah Adonai et Ya'akov
uge'alo
miyad chazak mimenu."
Baruch atah Adonai,
ga'al Yisra'el.

¹ The Hebrew word אלִים can mean vain deities.

² Exodus 15:11, from the Song of the Sea.

³ Exodus 15:2.

⁴ Exodus 15:18.

⁵ Jeremiah 31:10.

Second Beracha After Shema¹

In peace, O God, lay us in bed,
Wake us to life, O Sovereign.
Your peaceful shelter o'er us spread,
Guide us with good counseling.

Save us for your reputation,
Shield us for our own salvation,
Spare us these miseries: the foe,
Pestilence, sword, famine and woe.

Keep Satan from our front and rear,
Hide us in shadow of your wing
O God, our guard and rescuer,
Gracious and kind, our Sovereign.

And protect us as we leave
and return
in life and in peace
from now for ever
Blessed are you, Ruler,
who protects your people Israel
for ever.

השְׁבִינוּ ייְ אֱלֹהִינוּ לְשָׁלוֹם
וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחַיִם
וּפִרְוֹשׁ עַלְינוּ סְבִתׁ שְׁלֹמָךְ
וַתְּקַנֵּנוּ בָּעֵצָה טֹבָה
מִלְפְנֵיךְ

וְהַשְׁיַעַנוּ לְמַעַן שְׁמָךְ
וְהַגֵּן בְּעָדֵנוּ
וְהַסֵּר מַעַלְינוּ
אוֹיב רַבְּרַחֲבָה
וּרְעֵב וִיגּוֹן

וְהַסֵּר שָׁטָן מִלְפְנֵינוּ
וּמַאֲחָרֵינוּ
וּבְצֵל כְּנָפֵיךְ תִּסְתִּירֵנוּ
בַּיְלָל שׁוֹמְרֵנוּ
וּמַצִּילֵנוּ אַתָּה
בַּיְלָל מֶלֶךְ
חַנּוּן וְרָחוּם אַתָּה

וּשְׁמֹר צַאתֵנוּ
וּבָאָנוּ
לְחַיִם וּלְשָׁלוֹם
מַעֲפָה וְעֵד עַזְלָם
בָּרוּךְ אַתָּה ייְ
שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל
לְעֵד

Hashkivenu Adonai Elohenu l'shalom,
veha'amidenu malkenu lechayim,
uferos alenu sukat shelomecha
vetaknenu be'etza tovah
milfanecha

vehoshi'enu lema'an shemecha
vehagen ba'adenu
vehaser me'alenu
oyev, dever vecherev
vera'av veyagon,

vehaser Satan milfanenu
ume'acharenu
uvetzel kenafecha tastirenu
ki El shomrenu
umatzilenu atah
ki El melech
chanun verachum atah.

Ushemor tzeteinu
uv'einu
lechayim uleshalom
me'ata ve'ad olam.
Baruch atah Adonai,
shomer amo Yisra'el
la'ad.

.....The leader repeats the conclusion aloud.....

This concludes the second berachah after the Shema.

¹ Satan, the adversary, acts like a prosecuting attorney in the book of Job, probing human failings. ArtScroll interprets the concept as “spiritual impediment.” “Wing” is really plural, “wings.”

Additional Beracha After Shema

Psalm 89:53 May God be blessed forever,
Amen and Amen!

Ps. 135:21 May God be blessed from Zion,¹
God who dwells in Jerusalem,
praise God!

Ps. 72:18-19 May the ruler, God, be blessed—
God of Israel,
who alone performs wonders.
And blessed be the fame of God's glory
forever;
May God's glory fill
the whole world,
Amen and Amen.

Ps. 104:31 May God's glory last forever;
may God enjoy what God has made.

Ps. 113:2 May God's fame be blessed
from now on, forever and ever.

1 Samuel 12:22 God will not disown²
God's people,
and risk God's great reputation,³
for God agreed⁴
to make you God's people.⁵

**ברוך יי לעוֹלָם
אָמֵן וְאָמֵן**
Baruch Adonai le'olam;
amen ve'amen.

**ברוך יי מִצְיָן
שׁוֹכֵן יְרוּשָׁלָם
הַלְּלָיוָה**
Baruch Adonai miTziyon,
shochen Yerushalayim,
Halleluuyah.

**ברוך יי אֱלֹהִים
אֱלֹהֵי יִשְׂרָאֵל
עֲשָׂה נִפְלָאוֹת לְבָבוֹ**
Baruch Adonai Elohim,
Elohei Yisra'el,
oseh nifla'ot levado.

**וּבָרוּךְ שֵׁם בְּבָבוֹדָו
לְעוֹלָם
וַיִּמְלָא בְּבָבוֹדָו
אֶת-כָּל-הָאָרֶץ**
Uvaruch shem kevodo
le'olam.
Veyimaleh chevodo
et kol ha'aretz,

**אָמֵן וְאָמֵן
יְהִי בְּבָבוֹדָו יי לְעוֹלָם
יִשְׁמַח יי בְּמַעַשָּׁיו
יְהִי שֵׁם יי מִבְּרָכָה
מְעַתָּה וְעַד עוֹלָם
בַּי לְאִיטָּשׁ יי**
amen ve'amen.
Yehi chevad Adonai le'olam;
yismach Adonai bema'asav.
Yehi shem Adonai mevorach
me'atah ve'ad olam.
Ki lo yitosh Adonai
et amo

**אֶת-עַמוֹּ
בְּעַבְור שְׁמוֹ הַגָּדוֹל
בַּי הַוְּאֵילִי
לְעַשׂוֹת אֶתְכֶם לוֹ לְעַם**
ba'avur shemo hagadol.
Ki ho'il Adonai
la'asot et'chem lo le'am.

¹ I.e., May the praise of God begin in Zion and spread out from there.

² From the root שָׁבַע, "abandon."

³ "For the sake of his great name"—i.e., God's reputation (name) depends on the fate of God's people. The basis of God's reputation is "truth," keeping promises. If God abandons the people God promised to protect, people will wonder whether God's reputation for keeping promises is deserved!

⁴ *הַוְּאֵיל* is from the root יָאֵל, "consent; resolve; begin."

⁵ After scolding the people for wanting a king, Samuel reassures them with these words.

I Kings 18:39 Then the whole nation saw and fell face-down and said:

“God is the Divinity!

God is the Divinity!”¹

Zechariah 14:9 And God will become ruler of all the earth; on that day will God be one

and God's name be one.

Ps. 33:22 Be kind to us, God, for we have hoped for you.²

I Chronicles 16:35 Save us, O saving God, gather us and save us from the *other* nations, to thank your holy name and honor your praise.³

Ps. 86:9-10 All the nations you made will come and bring praises to you, God, and honor your name, for you are great and work wonders, God, by yourself...

**וַיַּרְא בְּלַהֲעֵם
וַיַּפְלֹא עַל-פְּנֵיכֶם
וַיֹּאמֶר
יְיָ הוּא הָאֱלֹהִים
וְהִיא יִלְמַלֵּךְ
עַל בְּלַהֲרֵץ
בַּיּוֹם הַהוּא יִרְחַיָּה
יְיָ אֶחָד
וּשְׁמוֹ אֶחָד
יְהִי חָסְדָךְ יִעַלְנוּ
בַּאֲשֶׁר יִחְלָנוּ לְךָ
הוֹשִׁיעָנוּ אֱלֹהִי יִשְׁעָנוּ
וּקְבָצָנוּ
וּרְחִצְלָנוּ מִן-הָגּוֹיִם
לְהֹרוֹת לִשְׁמָךְ
לְהַשְׁתַּבְּחַ בְּתַחְלַתְךָ
בְּלַגּוֹיִם אֲשֶׁר עֲשִׂיתָ
יִבּוֹא וַיִּשְׂתַּחַוו לְפָנֶיךָ
אָדָנִי
וַיִּכְבְּדוּ לְשִׁמְךָ
בַּיּוֹדוֹל אַתָּה
וְעָשָׂה נִפְלָאוֹת אַתָּה
אֱלֹהִים לְבָבֵךְ**

Vayar kol ha'am,
vayiplu al peneihem,
vayomru:
Adonai, hu ha'Elohim,
Adonai, hu ha'Elohim.
Vehaya Adonai lemelech
al kol ha'aretz:
bayom hahu yih'yeh
Adonai echad
ushemo echad.
Yehi chasdecha Adonai aleinu
ka'asher yichalnu lach.
Hoshi'enu, Elohei yish'enu,
vekabtzenu
vehatzilenu min hagoyim
Lehodot leshem kodshecha,
lehishtabe'ach bit'hilatecha.
Kol goyim asher asita
yavo'u veysihtachavu lefanecha,
Adonai,
vichabdu lishmecha.
Ki gadol atah
ve'oseh nifla'ot atah,
Elohim, levadecha.

¹ Said after Elijah routed the prophets of Baal. What is the difference between Adonai and Elohim? “When I sit in judgement on humanity, I am called *Elohim*. ... And when I treat the world with compassion, I am known as *Adonai*” (Exodus Rabbah 3:6, quoted by Ismar Schorsch in his commentary on sedrah Va'era, 5758).

² “May your kindness be upon us, God, as (or, according to the way that) we have hoped for you,” a plea that God's mercy and salvation, when it finally comes, should compensate for all the long years of hoping, suffering and waiting.

³ Some siddurim (Birnbaum, Scherman) use the very similar verse from Psalms 106:47 instead of I Chronicles 16:35 (found in Brodie, Davis, Silverman). These works are listed in the bibliography.

Ps. 79:13 ...While we, your people—
the flock you tend—
will thank you forever;
from age to age we shall recount
your praise.

May God be blessed in the daytime;
may God be blessed at night;
may God be blessed when we go to sleep;
may God be blessed when we wake up.

For in your power are
the souls of the living and the dead!

Job 12:10 In whose hand
is every creature's soul,
and every person's spirit.

Ps. 31:6 I will entrust my spirit to you:
you have set me free,
ruling God of truth!¹

God in heaven,
unify your reputation,
And establish your eternal rule,
and rule over us forever.

וְאַנְחָנוּ עַמָּךְ
וְצִאָן מַرְעִיתְךָ
נוֹרָה לְךָ לְעוֹלָם
לְדוֹר וְדוֹר נֶסֶּפֶר
תְּהִלָּתְךָ

Va'anachnu am'cha
vetzon mar'itecha.
Nodeh lecha le'olam,
ledor vador nesaper
tehilatecha.

בָּרוּךְ יְיָ בַּיּוֹם
בָּרוּךְ יְיָ בְּלִילָה
בָּרוּךְ יְיָ בְּשָׁכְבָנוּ
בָּרוּךְ יְיָ בְּקֹמָנוּ

Baruch Adonai bayom,
baruch Adonai balayla;
baruch Adonai beshochbenu,
baruch Adonai bekumenu.

כִּי בַּיְדְךָ
נַפְשׁוֹת הַחַיִם וְהַמַּתִּים

אֲשֶׁר בַּיְדָוּ
נֶפֶשׁ כָּל-חַי

וּרוּחַ כָּל-בָּשָׂר אִישׁ
בַּיְדְךָ אָפַקְיד רֹוחִי

פְּרִתָּה אֹתוֹתִי
יְיָ אֵל אֶמְתָּה

Ki vejad'cha
nafshot hachayim vehametim.
Asher beyado
nefesh kol chay,
veru'ach kol b'sar ish.
Beyad'cha afkid ruchi,
pedita oti,
Adonai, El emet.

אֱלֹהֵינוּ שֶׁבְּשָׁמַיִם
יְהֹוָה שְׁמֶךָ

וְקַיָּם מֶלֶכְתְּךָ תָּמִיד
וּמְלֹךְ עֲלֵינוּ לְעוֹלָם וְעַד

Eloheinu shebashamayim,
yached shimcha.

Vekayem malchut'cha tamid,
umeloch aleinu le'olam va'ed.

¹ "Into your hand (i.e., into your power) I commend my spirit; you have taken notice of me (so you know who I am; or, you redeemed me), Ruler, God of truth."

May our eyes see, our hearts rejoice
and our spirits delight
in your true salvation,
when Zion declares:
“Your God has become ruler!”
God is the ruler,
God has been the ruler;
Exodus 16:18 God will be the ruler
forever and ever!

For this is your reign,
and forever and ever
you will rule in glory.
There is no *true* ruler
except for you.
Blessed are you, God,
the glorious ruler who
will constantly rule us
forever and ever,
us and all God's creatures.

יראו עינינו וישמח לבנו

וְתַגֵּל נֶפֶשְׁנוּ

בִּשׁוּעָתָךְ בָּאָמָת

בְּאֹמֶר לְצִיּוֹן

מֶלֶךְ אֱלֹהֵינוּ

יְיָ מֶלֶךְ

יְיָ מֶלֶךְ

יְיָ יִמְלָךְ

לְעוֹלָם וְעַד

Yir'u eineinu, veyismach libenu,

Vetagel nafshenu

bishu'at'cha, be'emet,

be'emor leTziyon:

“Malach Elohayich!”

Adonai melech,

Adonai malach,

Adonai yimloch

le'lam va'ed.

בְּיַהֲמָלְכָה שָׁלֵךְ הִיא

וְלֹעֲלֹמִי עַד

תִּמְלֹחוּ בְּכָבוֹד

בַּיְ אַין לְנוּ מֶלֶךְ

אֱלֹהָה אַתָּה יְיָ

בָּרוּךְ אַתָּה יְיָ

הַמֶּלֶךְ בְּכָבוֹדוֹ

תָּמִיד יִמְלָךְ עָלֵינוּ

לְעוֹלָם וְעַד

וְעַל בְּלָמָשִׁיו

Ki hamalchut shelcha hi,

ule'olmei ad

timloch bechavod.

Ki ein lanu melech

elah atah.

Baruch atah Adonai,

hamelech bichvodo

tamid yimloch aleinu

le'olam va'ed,

ve'al kol ma'asav.

Leader's Half Kaddish**חֲצֵי קָדִישׁ***Leader begins; we respond.....*

Let it be great, let it be holy,
God's great name—
(congregation: Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, "Amen."

יִתְגָּדָל וַיְתַקְדִּשּׁ Yitgadal veyitkadasch
שְׁמָה רַבָּא shemeh rabah—
(קָהָל : אָמֵן) (Amen)
בָּעֵלֶמֶא דִי בָּרָא —be'alma di verah
כָּרְעֹוֶתָה chir'uteh
וַיִּמְלִיךְ מֶלֶכֶתָה veyamlich malchuteh,
בְּחַיִכּוֹן וּבְיוֹמִיכּוֹן bechayechon uv'yomechon
וּבְחַיִּי דְּכָל בֵּית יִשְׂרָאֵל uvechayey dechol bet Yisra'el
בָּעֵגֶלָא וּבָזְמָן קָרִיב ba'agalah uvizman kariv.
וְאָמְרוּ : אָמֵן Ve'imru, "Amen."

All say the next two lines together

May the great name be blessed
forever and ever and ever.

יְהִיא שְׁמָה רַבָּא מְבָרֵךְ Yehei shemei rabah mevarach
לְעָלָם וּלְעָלָמִי עַלְמִיא le'alam ul'almei almayah.

The leader continues, and we respond "berich hu."

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be the holy name,
blessed may it be—

יִתְבָּרַךְ וַיִּשְׁתַּבְּחַ Yitbarach veysihtabach
וַיִּתְפָּאֵר וַיִּתְרֹוםֵם veyitpa'ar veyitromam
וַיִּתְנַשֵּׁא וַיִּתְהַרֵּר veyithnaseh veyit'hadar
וַיִּתְעַלֵּה וַיִּתְהַלֵּל veyit'aleh veyit'halal
שְׁמָה דָּקוּדָשָׁא shemeh dekudshah,
בָּרִיךְ הוּא berich hu.

Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line

—above all
far above all¹
blessing and song,
praise and repentance
that are spoken in this world.
Now you say, "Amen."

לְעָלָא מִן כָּל Le'elah min kol
לְעָלָא וּלְעָלָא מִכָּל Le'elah ule'elah mikol
בְּרָכַתָּא וְשִׁירַתָּא birchatah veshiratah
תְּשִׁבְחַתָּא וּנְחַמְתָּא tushbechatah venechematah,
דָּאָמִירָן בָּעֵלֶמֶא da'amiran be'almah.
וְאָמְרוּ : אָמֵן Ve'imru, "Amen."

¹ The extra "le'elah" stresses God's exalted nature. Changing "min kol" to one word, "mikol," preserves the number of words.

Amidah**עמידה**

*We stand to recite the Amidah (Standing Prayer) quietly.
Those who wish may omit the shaded references to the Matriarchs.*

Psalms 51:7 Sovereign, open my lips,
and my mouth will speak your praise.

אדָנִי שְׁפַתִּי תִּפְתַּח
וּפִי יָגִיד תְּהִלָּתֶךָ

Adonai sefatai tiftach,
ufi yagid tehilatecha.

1. Ancestors**אֲבוֹת וְאֶםְתּוֹת**

..... *Bow at “Baruch”; straighten up at “Adonai.”¹*

We bless you, Sovereign God
and God of our parents,
God of Abraham and Sarah,
God of Isaac and Rebeccah,
and God of Jacob,
Rachel and Leah,
The God who is great,
powerful and awesome,
God on high;
Good acts of kindness you repay,
For everything is in your power;
Our parents' kind deeds you recall,
You bring a savior *in due hour*,
For their remote posterity,
To show your love and honesty.³

ברָךְ אַתָּה יְהֹוָה יְהֹוָה
וְאֱלֹהֵינוּ אֲבוֹתֵינוּ וְאֶמְתּוֹתֵינוּ
אֱלֹהֵינוּ אֶבְרָהָם וְשָׂרָה
אֱלֹהֵינוּ יִצְחָק וּרְבָקָה
וְאֱלֹהֵינוּ יַעֲקֹב
וּרְחָלָל וּלְאָהָה
הָאָלָה הַגָּדוֹל
הַגָּבוֹר וְהַפָּרוֹא
אֶל עַלְיוֹן
גּוֹמֵל חֲסָדִים טוֹבִים
וּקְוֹנֵה הַכָּל
וּזְוֹכֵר חָסְדֵי אֲבוֹת וְאֶמְתּוֹת
וּמְבִיא גּוֹאֵל
לְבָנֵי בְּנֵיכֶם
לְמַעַן שְׁמוּ בָּאַהֲבָה

Baruch ata Adonai Eloheinu
vElohei avoteinu ve'imoteinu,
Elohei Avraham veSarah,
Elohei Yitzchak veRivkah,
vElohei Ya'akov
veRachel veLe'ah,
ha'El hagadol
hagibor vehanorah
El elyon,
gomeil chasadim tovim
vekonei hakol,
vezocher chasdei avot ve'imahot,
umevi go'el
livnei veneihem,
lema'an shemo be'ahavah.

¹ This is the first of four times we bow in the Amidah: at the beginning and end of the first blessing and of the last blessing but one (the “Thank You” blessing).

² “For their children's children.”

³ “Who rewards good, kind deeds and who owns everything, and who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children's children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love.”

.....*Between Rosh Hashanah and Yom Kippur*.....

Remember us for life,
Ruler who delights in life,
and write us in the Book of Life
for your own sake,¹ God of life!

זְכָרֵנוּ לִחְיִים
מֶלֶךְ חָפֵץ בְּחִיִּים
וּכְתַבֵּנוּ בְּסֶפֶר חַיִּים
לְמַעַנְךָ אֱלֹהִים חַיִּים

Zochreinu lechayim,
melech chafetz bechayim,
vechotveinu besefar hachayim
lema'ancha, Elohim chayim.

.....*Bow at "Baruch," straighten up at "Adonai"*

Sovereign, helper, savior, shield.
We bless you, our Ruler,
The shield of Abraham.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעֵן וּמָגֵן
בָּרוּךְ אַתָּה יְהָוָה יְהָוָה
מָגֵן אַבְרָהָם

Melech ozer umoshi'a umagen.
Baruch ata Adonai,
magen Avraham.

2. Might

You are mighty forever, Sovereign,
you bring life to the dead²
and are strong in salvation.

אַתָּה גָּבוֹר לְעוֹלָם אֱלֹהִי
מַחְיֵה מַתִּים אַתָּה
רַב לְהֹשִׁיעֵן

Atah gibor le'olam Adonai,
mechayei metim atah
rav lehoshi'ah.

.....*From Shemini Atzeret to Pesach, we pray for Israel's winter rains*

Who makes the wind blow
and the rain fall.
You feed the living
with *your* grace,
Revive the dead
with kind embrace,³
Support the fallen,
heal the sick,
And set the prisoners free,
And faithfully fulfill your trust
For people who sleep in the dust.

מַשִּׁיב הָרֹוחַ
וּמוֹרִיד הַגָּשֶׁם
מְכַלֶּבֶל חַיִּים
בְּחִסְדֵּךְ
מַחְיֵה מַתִּים
בְּרַחָמִים רַבִּים
סּוֹמֵךְ נַפְלִים
וּרְפַּא חֹלִים
וּמַתִּיר אָסּוּרִים
וּמַקִּים אַמְנוֹתָו
לִישְׁנֵי עָפָר

Mashiv haru'ach
umorid hagashem.
Mechalkel chayim
bechesed,
mechayeh metim
berachamim rabim.
Somech noflim
verofeh cholim
umatir asurim,
um'kayem emunato
lishenei afar.

¹ Because God takes delight in life (and in our choosing the path that sustains life), writing us in the Book of Life is to God's benefit.

² Does this mean God will revive dead people? Does it mean God brings life where there is no life—for example, making flowers spring from a rotted log? Both?

³ "Kind embrace" is literally "abundant mercies."

Who is like you, who can appear
Like you, Sovereign of power?
Ruler, both death and life you bring;
You make salvation flower.

מֵי בָמֹךְ בַּעַל גָּבוֹרוֹת
וּמֵי דּוֹמֵה לְךָ
מֶלֶךְ מְמִיתָ וּמְחִיָּה
וּמְצַמֵּיחַ יִשְׁוֹעָה

Mi chamocha ba'al gevurot,
umi domeh lach,
melech memit um'chayeh
umatzmi'ach yeshu'ah.

.....*Between Rosh Hashanah and Yom Kippur*.....

Who is like you, Source of Mercy,
thinking of your creatures
to grant them life, in mercy.

To bring the dead to life, O you
Are firm, reliable, and true.
We bless you, Ruler
who revives the dead.¹

מֵי בָמֹךְ אָב הַרְחָמִים
וּזְכָרְ יְצָרָיו
לְחַיִם בְּרָחָמִים
נוֹאָמֵן אַתָּה
לְהַחֲיוֹת מַתִּים
בָּרוּךְ אַתָּה יְיָ
מְחִיָּה הַמְתִים

Mi chamocha, Av harachamim
zocher yetzurav
lechayim berachamim.

Vene'eman ata
lehachayot metim.

Baruch ata Adonai,
mechayeh hametim.

3. Holiness

You are holy, your name is holy
and every day the holy ones
praise you, Selah!
Blessed are you,
the holy God.
the holy ruler.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וּקָדוֹשִׁים בְּכָל-יּוֹם
יְהָלֹלָה סָלָה
בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ
הַמֶּלֶךְ הַקָּדוֹשׁ

Atah kadosh veshimcha kadosh,
ukedoshim bechol yom
yehalelucha selah.
Baruch atah Adonai,
haEl hakadosh.
hamelech hakadosh.

¹ We can take this spiritually, that God awakens the “dead” sinners to the life of faith, or that God grants an afterlife; or physically, that God will breathe life into dead bodies in Messianic times.

The 13 Central Weekday Blessings¹

1. *We thank God for our intellectual abilities, knowledge and understanding.*

You grace humankind with knowledge
and teach people wisdom.

אתה חונן לארם רעת
ומלמד לאנוש בינה

Atah chonen le'adam da'at
umelamed le'enosh binah.

On Saturday night or the evening following a festival

You graciously granted us
knowledge of your Torah
and taught us to perform
the statutes of your will.

You distinguished, Sovereign God,
between holy and secular,
between light and dark,
between Israel and other nations,
between Day Seven
and the six days of work.

Parent and sovereign,
Let the coming days begin
to bring us peace;
may we be kept far from sin,
cleansed of iniquity,
fixed in our reverence for you, and ...

Grant us from yourself
knowledge, understanding and wisdom.

Blessed are you, Ruler,
who grants knowledge.

אתה חוננתנו
למדע תורה
וותלמדנו לעשות
חukei retzonecha
vatavdel, Adonai Eloheinu,
bein kodesh lechol,
bein or lechoshech,
bein Yisra'el la'amim,
bein Yom Hashvi'i
lesheshet yemei hama'aseh.
Avinu malkeinu,
hachel aleinu hayamim haba'im
likratenu leshalom,
chasuchim mikol chet
umenukim mikol avon
umedubakim beyir'atecha; ve ...
Choneinu me'it'cha
de'ah, binah, vehaskel.
Baruch atah Adonai,
chonein hada'at.

¹ The first and last three blessings for every Amidah are very similar. On weekdays we read 13 central blessings, with occasional variations.

2. Bring us back to you, God.

Source of life, bring us back
to your Torah;
O Ruler, bring us close
to serve you,
and bring us back
in full repentance
before you.
Blessed are you, Sovereign,
who cherishes repentance.

הַשִּׁיבָנוּ אָבִינוּ
לְתוֹרָתֶךָ
וְקָרְבָנוּ מַלְכֵנוּ
לְעַבְדָתֶךָ
וְהַחֲזִירָנוּ
בְּתִשְׁוֹבָה שְׁלָמָה
לְפָנֶיךָ
בָּרוּךְ אַתָּה ייְהוָה
הַרֹּצֶחֶת בְּתִשְׁוֹבָה

Hashiveinu avinu
leToratecha
vekarvenu malkenu
la'avodatecha,
vehachazireinu
bitshuvah shelelah
lefanecha;
Baruch atah Adonai
harotzeh bitshuvah.

3. Pardon our sins.

Forgive us, Source of Life,
for we have sinned;
Pardon us, Ruler,
for we have transgressed,
for you forgive and grant pardons.
Blessed are you, Sovereign,
gracious and liberal in forgiveness.

סְלַחْ לְנוּ אָבִינוּ
בַּי חַטָּאנוּ
מְחַלْ לְנוּ מַלְכֵנוּ
בַּי פְּשָׁעָנוּ
בַּי מֹחֶל וִסְוָלֵחْ אַתָּה
חָנוּן נַמְרֵבָה לְסָלֵחָה

Selach lanu, avinu,
ki chata'nu;
mechal lanu, malkeinu,
ki fasha'nu,
ki mochel vesole'ach atah.
Baruch atah Adonai,
chanun hamarbeh lislo'ach.

4. Save us from our troubles.

Look on our misery
and plead our cause,
and save us soon
for your reputation,
for you are a powerful savior.
Blessed are you, Sovereign,
who saves Israel.

רָאָה נָא בְּעִנְינוּ
וְרִיבָה רִיבָנוּ
וְגָאָלָנוּ מִהְרָה
לִמְעָן שְׁמָךָ
בַּי גּוֹאֵל חִזְקָה אַתָּה
בָּרוּךְ אַתָּה ייְהוָה
גּוֹאֵל יִשְׂרָאֵל

Re'eい nah ve'onyenu
verivah rivenu,
uge'alenu meherah
lema'an shemecha,
ki go'el chazak atah.
Baruch atah Adonai,
go'el Yisra'el.

5. Heal and save us.

Heal us, Ruler, and we will be healed;
 save us, and we will be saved —
 for you are our praise.
 And bring full healing
 for all our maladies,
 for you are God, ruler, healer,
 faithful and merciful.
 Blessed are you, Sovereign,
 who heals the sick
 of your people Israel.

Sovereign God, bless for us
 this year
 and all its kinds of produce,
 for good,
 and grant blessing

רְפָאֵנוּ יְיָ וְנִרְפָּא
הַוְשִׁיעֵנוּ וְנִשְׁעַעָה
כִּי תְהִלַּתְנוּ אַתָּה
וְהַעֲלָה רְפֹאָה שְׁלָמָה
לְכָל-מִפּוֹתֵינוּ
כִּי אֵל מֶלֶךְ רֹפֵא
נְאָמֵן וְרַחֲמֵן אַתָּה
בָּרוּךְ אַתָּה יְיָ
רֹפֵא חֹלֵי
עַמּוֹ יִשְׂרָאֵל

6. Grant us a good year.¹

.....*Between Pesach and December 4, instead of the line above*
 And grant dew and rain for a blessing
 on the face of the earth,
 and satisfy us from its goodness²
 and bless our years
 like the good years.
 Blessed are you, Sovereign,
 who blesses the years.

בָּרָךְ עָלֵינוּ יְיָ אֱלֹהֵינוּ
אַתָּה-הַשָּׁנָה הַזֹּאת
וְאַתָּה כָּל-מִינֵּי תְבוֹאתָה
לִטוֹבָה
וַתֵּן בָּרָכה

וַתֵּן טָל וּמְטָר לְבָרָכה
עַל פְּנֵי הָאָדָמָה
וַיְשַׁבְּעָנוּ מַטּוּבָה
וּבָרָךְ שְׁנַתְנוּ
כָּשָׁנִים הַטוֹבּוֹת
בָּרוּךְ אַתָּה יְיָ
מַבָּרָךְ הַשָּׁנִים

¹ In winter, we pray for rain and dew for Israel.

² Some siddurim use **מַטּוּבָה**, “from your goodness.”

7. *Gather our exiles.*

Sound the great shofar
for our freedom
& raise a banner to gather our exiles
and gather us together
from the four corners of the earth.
Blessed are you, Sovereign;
gathering *your* scattered people
Israel.

תַּקְעַ בְּשׁוֹפֵר גָּדוֹל
לְחִרּוּתֵנוּ
וְשָׂא נֶם לְקַבֵּץ גָּלוּתֵינוּ
וּקְבָצֵנוּ יְחִיד
מְאַרְבֵּעַ בְּנֹפּוֹת הָאָרֶץ
בָּרוּךְ אַתָּה ייְהוָה
מְקַבֵּץ נְרָחִי עָמוֹ יִשְׂרָאֵל

Teka beshofar gadol
lecherutenu
vesa nes lekabetz galuyoteinu
vekabtzenu yachad
me'arbah kanfot ha'aretz.
Baruch atah Adonai,
mekabetz nidchei amo Yisra'el.

8. *Restore justice, that we may be ruled by God alone.*

Restore our judges
as at first
and our advisors as in the beginning
and take away
our sorrow and sighing;
and rule us,
God — you alone —
with kindness and mercy,
and make us right through judgment.
Blessed are you, Sovereign,
Ruler who loves
right and judgment.

הַשִּׁיבָה שׁוֹפְטֵינוּ
בְּבָרָא שׂוֹהָה
וַיּוּצְאֵינוּ בְּבָתְחָלָה
וְהַסֵּר מִמְּנוּ
יָגוֹן וְאֲנָחָה
וּמֶלֶךְ עַלְינָנוּ
אַתָּה ייְהוָה
בְּחִסְדָּךְ וּבְרָחְמָמִים
וְצִדְקָנוּ בְּמִשְׁפָט
בָּרוּךְ אַתָּה ייְהוָה
מֶלֶךְ אֶחָד
צְדָקָה וּמִשְׁפָט

Hashivah shofteinu
kevarishonah,
veyo'atzeinu kevatchilah
vehaser mimenu
yagon va'anachah,
umeloch aleinu
atah Adonai levadcha
bechesed uverachamim,
vetzadkenu bamishpat.
Baruch atah Adonai,
melech ohev
tzedakah umishpat.

..... *Between Rosh Hashanah and Yom Kippur, say this instead of the previous two lines.....*

Ruler who dispenses justice.

הַמֶּלֶךְ הַמִּשְׁפָט

hamelech hamishpat.

9. Let evil people meet their fate.¹

For slanderers,
let there be no hope,
and all wickedness—
may it perish in an instant,
and all your enemies,
may they soon be cut down!
And the sinners —
may you soon uproot and crush,
cast down and humble them
quickly and in our time!
Blessed are you, Sovereign,
who destroys foes
and humbles the proud.

וְלִמְלְשִׁינִים
אֵל תְּהִי תִּקְוָה
וְכָל־הָרִשְׁעָה
כְּרִגּוּעַ תָּאָבֶד
וְכָל־אוֹיְבִיךְ
מְהֻרָה יִפְרֹחַ
וְהַזְדִים
מְהֻרָה תַּעֲקֶר וַתְשַׁבֵּר
וְתִמְגֵר וַתְכַנֵּעַ
בְּמְהֻרָה בַּיּוֹמֵינוּ
בָּרוּךְ אַתָּה יְיָ
שׁוֹבֵר אוֹיְבִים
וּמְבָנֵעַ זָדִים

Velamalshinim
al tehi tikvah
vechol harish'ah
kerega toved
vechol oy'vecha
meherah yikaretu.
Vehazedim
meherah te'aker uteshaber
utemager vetachni'a
bimherah veyameinu!
Baruch atah, Adonai,
shover oy'vim
umachni'a zedim.

10. But let the righteous enjoy their reward.

For the righteous
and devout
and the elders of your people,
the house of Israel
and for the remnant of their scholars²
and for the righteous converts
and for us
let your mercies be stirred,
Sovereign God,

עַל הַצָּדִיקִים
וְעַל הַחַסִידִים
וְעַל זִקְנֵי עַמָךְ
בֵּית יִשְׂרָאֵל
וְעַל פְּלִיטָת סֻפְרִיָּהֶם
וְעַל גָּרֵי הַצְדָקָה
וְעַלינוּ
יְהִמּוּ נָא רַחֲמִיקָה
יְיָ אֱלֹהִינוּ

Al hatzadikim
ve'al hachasidim
ve'al ziknei amcha
beit Yisra'el
ve'al peletat sofreihem
ve'al gerei hatzedek
ve'aleinu
yehemu nah rachamecha,
Adonai Eloheinu,

¹ Although the Amidah is called “shemoneh esrei” (18), a reference to its 18 blessings, it includes 19 blessings. This prayer against heretics is often thought to be the latest addition, bringing the total from 18 to 19.

² “Scholars” is literally “scribes”—those who preserve tradition by transmitting it in written form.

and grant a good reward
to all who really trust
your reputation
and put our lot
with them forever —
we won't be ashamed,
for we trust you;
Blessed are you, Sovereign,
the support and trust
of the righteous.

And to Jerusalem your city
return in mercy,
and stay there
as you promised
and build it
soon, in our days —
a structure to last forever;
and David's throne —
set it there soon;
Blessed are you, Sovereign,
who builds Jerusalem.

The flower of your servant David —
hurry to make it bloom,
and in your salvation raise his horn:
because for your salvation
we have been waiting all day!
Blessed are you, Sovereign,
who makes the horn of salvation flourish.

וְתַחַן שָׁכֶר טוֹב
לְכָל הַבְּטָחִים
בְּשֵׁמֶךְ בָּאָמָת
וְשִׁים חֶלְקֵנוּ
עַמְּמָם לְעוֹלָם
וְלֹא נְבוֹש
כִּי בָּךְ בְּטָחָנוּ
בָּרוּךְ אַתָּה יְיָ
מְשֻׁעָן וּמְבָטָח
לְצִדְקִים

11. And let Jerusalem be restored.

וְלִירּוּשָׁלָם עִירְךָ
בְּרָחָמִים תְּשׁׁוֹב
וַתֵּשְׁבֹּן בְּתוֹכָה
כַּאֲשֶׁר דִּבְרָתָךְ
וּבָנָה אֹתָתָה
בְּקֶרְבָּן בַּיָּמִינוֹ
בְּנִין עוֹלָם
וּכְסָא דָּוֹד
מְהֻרָה לְתוֹכָה תְּכִין
בָּרוּךְ אַתָּה יְיָ
בּוֹנֶה יְרוּשָׁלָם

12. Let the Messiah come — David's descendant.¹

אַתְ-צִמָּח דָּוֹד עֲבָדָךְ
מְהֻרָה תָּצִימִת
וְקָרְנוֹתָרָום בִּישׁוּעָתְךָ
כִּי לִישׁוּעָתְךָ
קְוִינָנוּ בָּל-הַיּוֹם
בָּרוּךְ אַתָּה יְיָ
מַצְמִיחַ קָרְן יִשְׁוּעָה

veten sachar tov
lechol habot'chim
beshimcha be'emet
vesim chelkeinu
imahem le'olam —
velo nevosh
ki vecha batachnu.
Baruch atah Adonai,
mish'an umivtach
latzadikim.

Velirushalayim ir'cha
berachamim tashuv,
vetishkon betochah
ka'asher dibarta,
uveneh otah
bekarov beyameinu —
binyan olam;
vechiseh David —
mehera letochah tachin.
Baruch atah Adonai
boneh Yerushalayim.

Et tzemach David avdecha
meherah tatzmi'ach,
vekarno tarum bishu'atecha,
ki lishu'atcha
kivinu kol hayom!
Baruch atah Adonai,
matzmi'ach keren yeshu'ah.

¹ Rather than praying for political power, we long for the Messianic Age. Some might say this is a revolutionaries' prayer, disguised in metaphors so as not to offend the authorities.

13. Hear our prayers.

Hear our voice, Sovereign God,
pity us and be merciful to us
and with mercy and favor accept
our prayer,
for you are a God who listens to
prayers and petitions.
And don't turn us away from you
emptyhanded, O Ruler,
because you listen to
your people Israel's prayer
in mercy;
Blessed are you, Sovereign,
who listens to prayer.

שְׁמַע קּוֹלֵנוּ יְיָ אֱלֹהֵינוּ
חוֹסֵר וְרַחֲםָן עָלֵינוּ
וּקְבָּל בְּרַחֲמִים וּבְרָצֶן
אַתְּ-תִּפְלַתְנוּ
בַּיְּאֵל שׁוֹמֵעַ
תְּפִלּוֹת וְתְחִנּוֹנִים אַתָּה
וּמִלְפְּנֵיךְ מַלְכֵנוּ רַיִם
אַל תְּשִׁיבֵנוּ
בַּיְּאֵתְהָ שׁוֹמֵעַ
תְּפִלָּת עַמָּךְ יִשְׂרָאֵל
בְּרַחֲמִים
בָּרוּךְ אַתָּה יְיָ
שׁוֹמֵעַ תְּפִלָּה

Shema koleinu, Adonai Eloheinu,
chus verachem aleinu
vekabel berachamim uveratzon
et tefilatenu
ki El shome'ah
tefilot vetachanunim atah;
umilfanecha malkenu rekam
al teshivenu,
ki atah shome'ah
tefilat amcha Yisra'el
berachamim.
Baruch atah Adonai,
Shome'ah tefilah.

The Amidah concludes with these three blessings.

Concluding Blessings

1. Temple Service¹

Sovereign God, take delight in your people Israel and in their prayer, and restore the Temple service to the sanctuary of your house, and accept Israel's fires and their prayer with love and delight, and may the worship of your people Israel be forever to your liking.

עֲבוֹדָה

רָצָח יְיָ אֱלֹהֵינוּ
בְּעַמְּךָ יִשְׂרָאֵל
וּבְחַפְּלָתֶם
וְהַשְּׁבָתָה הַעֲבוֹדָה
לְרֹבֵר בֵּיתְךָ
וְאַשְׁיָּה יִשְׂרָאֵל
וּבְחַפְּלָתֶם בָּאַהֲבָה
תְּקַבֵּל בְּרָצֹן
וְתָהִי לְרָצֹן תְּמִיד
עֲבוֹדָת יִשְׂרָאֵל עַמְּךָ

Retze Adonai Elohenu
be'amcha Yisra'el
uvitfilatam,
vehashev et ha'avodah
lidvir beitecha,
ve'ishei Yisra'el
utefilatam be'ahavah
tekabel beratzon,
utehi leratzon tamid
avodat Yisra'el amecha.

For Rosh Chodesh and the Middle Days of Festivals

Our God and God of our ancestors, may there rise, approach and reach you, be seen, favored, and heard, noticed and remembered— thoughts and memories of us, and of our ancestors, of the Messiah (your servant David's descendant), of Jerusalem your holy city,

אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאָמוֹתֵינוּ
יָעַלְהָ וַיָּבֹא וַיָּגַע
וַיָּרַא וַיָּרֶץ וַיָּשַׁמֵּעַ
וַיִּפְקַר וַיִּזְכַּר
וְכָרְנוּנוּ וְפִקְדּוּנוּ
וְזָכְרוּן אֲבוֹתֵינוּ וְאָמוֹתֵינוּ
וְזָכְרוּן מָשִׁיחַ
בֶּן דָּוִד עַבְדָּךְ
וְזָכְרוּן יְרוּשָׁלָם
עִיר קָדְשָׁךְ

Elohenu
velohei avotenu ve'imoteinu,
ya'aleh veyavo veyagi'a
veyera'eh veyeratzeh veyishama
veyipaked veyizacher
zichronenu ufikdonenu,
vezichron avotenu ve'imoteinu,
vezichron Mashiach
ben David avdecha,
vezichron Yerushalayim
ir kodshecha,

¹ Which kind of worship is valid—temple sacrifices, or prayer? This paragraph walks a fine line between two views; some translators (and movements) favor one view over the other. For example, the idea of sacrificial fires burning—**וְאַשְׁיָּה יִשְׂרָאֵל** (and Israel's fires)—has dropped out of Conservative liturgies.

and of all your people
the descendants of Israel

for deliverance, good,
grace, kindness, mercy,
life and peace,

..... on this beginning of the month.

..... on this festival of matza.

..... on this festival of huts.

..... Continue here on Rosh Chodesh or the middle days of a festival

Remember us today for good,
Sovereign God;
and think of us for blessing;
and save us for life.
And as for salvation and mercy—
take pity on us, be gracious to us, have
mercy on us, and save us;
for our eyes are on you,
because you are God, a ruler
both gracious and compassionate.

..... And may our eyes witness
your return to Zion, in mercy.
Blessed are you, Sovereign;
you return your presence to Zion.

זְכָרֹן כָּל־עַמָּךְ

בֵּית יִשְׂרָאֵל

לְפָנֶיךָ

לְפָלִיטָה לְטוֹבָה

לְחֵן וּלְחֶסֶד וּלְרָחָםִים

לְחַיִם וּלְשָׁלוֹם

..... *For Rosh Chodesh*

בַּיּוֹם רָאשׁ הַחֹדֶשׁ הַזֶּה

..... *For Pesach*

בַּיּוֹם חָג הַמַּצּוֹת הַזֶּה

..... *For Sukkot*

בַּיּוֹם חָג הַסֻּכּוֹת הַזֶּה

vezichron kol amcha

bet Yisra'el

lefanecha

lifleta letova

lechen ul'chesed ul'rachamim

lechayim ul'shalom,

זְכָרֵנוּ יְיָ אֱלֹהֵינוּ

בָּו לְטוֹבָה

וּפְקַדְנוּ בָּו לְבָרָכָה

וְהַשְׁעִיןֵנוּ בָּו לְחַיִם

וּבְרָכָה יְשֻׁעָה וּרְחָמִים

חוֹס וְחִנּוּנוּ

וּרְחָם עַלְנוּ וְהַשְׁעִיןֵנוּ

בַּי אֶלְיךָ עִינֵינוּ

בַּי אֶל מֶלֶךְ

חָנוּן וּרְחָם אַתָּה

Zochrenu Adonai Eloheinu

bo letovah;

ufokdenu vo livracha;

vehoshi'enu vo lechayim.

Uvidvar yeshuah verachamim

chus vechonenu

verachem alenu vehoshi'enu,

ki elecha enenu,

ki el melech

chanun verachum ata.

..... *The Temple Service berachah continues here*

וְתִחְזִיןֵה עִינֵינוּ

בְּשֻׁבֶךָ לְצִיּוֹן בְּרָחָמִים

בָּרוּךְ אַתָּה יְיָ

הַמִּחְזִיר שְׁבִינְתּוֹ לְצִיּוֹן

Vetechezena enenu

beshuvcha leTziyon berachamim.

Baruch atah Adonai,

hamachazir shechinato leTziyon.

2. We Give Thanks

.....For individual prayer; bow at "Modim," straighten up at "Adonai".....

We thank you,
because you are our God
and God of our ancestors
forever.
Rock of our lives,
shield of our salvation—
it's you from age to age.

We'll thank you
and declare your praise
For our lives,
which in your hand you hold;
Our souls,
which in your care are told;
Your miracles,
with us every day,
Your wonders
and abundant boons
That are with us
evening, morn, and noon.
Your mercies never end; the One
All good and merciful and blessed,
Whose kindnesses are never done.
In you our hopes forever rest.

הוֹדָה

מוֹדִים אָנַחֲנוּ לְךָ
שְׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֶמוֹתֵינוּ
לְעוֹלָם וְעַד
צָור חַיָּנוּ
מָגֵן יִשְׁעָנוּ
אַתָּה הוּא לְדוֹר וּדוֹר

Modim anachnu lach
sha'atah hu Adonai Eloheinu
v'Elohei avotenu ve'imoteinu
le'olam va'ed.
Tzur chayenu,
magen yish'enu,
ata hu ledor vador.

נוֹדָה לְךָ
וַנִּסְפֶּר תְּהִלָּתֶךָ
עַל חַיָּינוּ
הַמְּסֻוּרִים בְּיַדָּךָ
וְעַל נִשְׁמֹתֵינוּ
הַפְּקוּדּוֹת לְךָ
וְעַל נִסְכָּךָ
שְׁבָכְלִיּוֹם עַמְנוּ
וְעַל נִפְלָאוֹתֶךָ
וְטוּבּוֹתֶךָ
שְׁבָכְלָעַת
עַרְבָּה וְבָקָר וְצָהָרִים
הַטּוֹב בַּי לֹא בָּלָו רְחַמִּים
וְהַמְּרַחֶם
בַּי לֹא תָמֹן חַסְדִּיךָ
מְעוֹלָם קַוִּינוּ לְךָ

Nodeh lecha
unesaper tehilatecha
al chayenu
ham'surim beyadecha,
ve'al nishmoteinu
hapekudot lach,
ve'al nisecha
shebechol yom imanu,
ve'al nifle'otecha
vetovotecha
shebechol et,
erev vavoker vetzohorayim.
Hatov ki lo chalu rachamecha,
vehamrachem
ki lo tamu chasadecha,
me'olam kivinu lach.

.....*On Chanukah and Purim, add this*

On Chanukah and Purim¹

For the wonders,
the deliverance,
the heroic acts,
the rescues
and the wars
you waged
for our ancestors
in those days, at this time:

לCHANUKAH וLN PURIM

על הנסائم	Al hanisim
על הPURKAH	ve'al hapurkan
על הגבורות	ve'al hagvurot
על התשועות	ve'al hatshu'ot
על המלחמות	ve'al hamilchamot
שעשית	she'asita
לאבותינו ולאמותינו	la'avoteinu ule'imoteinu
בימים ההם ובזמן זהה	bayamim hahem uvazman hazeh:

On Chanukah

In the time of Mattathias—
son of Yochanan
the Hasmonean high priest—
and his sons,
when there arose
the evil Greek empire rose
against your people Israel;

to make them forget your Torah
and stray
from the statutes of your will

לCHANUKAH

בימי מתתיהו	Bimei Mattityahu
בן יוחנן	ben Yochanan
כהן גדול חשמונאי	kohen gadol Chashmonai
ובניו	uvanav,
בשעירה	keshe'amda
מלכאות יון הרשעה	malchut Yavan harsha'ah
על עמק יסראל	al amcha Yisra'el

להשכיחם תורהך ולהעבידם מחקי רצונך

lehashkicham Toratecha
uleha'aviram
mechukei retzonecha;

¹ This section notes God's intervention to save our people in ancient times. The phrase "in those days, at this time" succinctly brings together both the cyclical and the linear views of history.

and you in your many mercies
stood up for them in their time of
trouble—you pleaded their cause,
you judged their claim,
you avenged their wrong;
you handed over the strong
to the weak,
the many to the few,
the impure to the pure,
and the evil to the righteous
and the wicked to those who work
hard in your Torah.

And for yourself you made
a great and holy name
in your world,
and for your people Israel you made
a great victory and deliverance—
like today.
And after this your children came
to your holy of holies,
cleared out your temple,
purified your holy place,
and lit lights
in your holy courtyards,
and they set
these eight days of Chanukah
to thank and praise
your great name.

וְאַתָּה בָּרְחָמֵיךְ הָרְבִּים
עַמְּרָתָ לָהֶם בְּעֵת צְרָתָם
רַבָּת אַתָּ רִיבָּם
דַּנָּת אַתָּ דִּינָם
נִקְמָת אַתָּ נִקְמָתָם
מִסְרָת גִּבּוֹרִים
בַּיַּד חֲלָשִׁים
וּרְבִּים בַּיַּד מַעֲטִים
וַטְמָאִים בַּיַּד טְהוֹרִים
וּרְשָׁעִים בַּיַּד צָדִיקִים
וּזְדִים בַּיַּד עֲסָקִי תּוֹרַתְךָ

וְלֹךְ עֲשִׂית
שֵׁם גָּדוֹל וְקָדוֹש
בְּעוֹלָמָךְ
וּלְעַמָּךְ יִשְׂרָאֵל עֲשִׂית
תְּשׁוּוֹהָ גְּדוֹלָה וְפָרָקָנוּ
בְּהַיּוֹם הַזֶּה
וְאַחֲרֵי בָּן בָּאוּ בְּנִיְךְ
לִדְבִּיר בִּתְחַךְ
וּפְנֵנו אַתָּ הַיכְלֵךְ
וְתִהְרֵר אַתָּ מִקְדָּשֶׁךְ
וְהַרְלִיקָנוּ נְרוֹת
בְּחַצְרוֹת קְרָשָׁךְ
וּקְבָעָנוּ
שְׁמוֹנוֹת יְמִי חֲנֹכָה אֶלְוָן
לְהַזְדּוֹת וְלְהַלֵּל
לְשֵׁמֶךְ הַגָּדוֹל

ve'ata berachamecha harabim
amadta lahem be'et tzaratam
ravta et rivam
danta et dinam
nakamta et nikmatam;
masarta giborim
beyad chalashim
verabim beyad me'atim
uteme'im beyad tehorim
ur'sha'im beyad tzadikim
vezedim beyad oskei Toratecha.

Ulecha asita
shem gadol vekadosh
be'olamecha,
ule'amcha Yisrae'l asita
teshu'ah gedolah ufurkan
kehayom hazeh.
Ve'achar ken ba'u vanecha
lidvir betecha,
ufinu et hechalecha,
vetiharu et mikdashecha,
vehidliku nerot
bechatzrot kodshecha,
vekav'u
shemonat yemei Chanukah elu,
lehodot ul'halel
leshimcha hagadol.

On Purim

In the days of Mordechai and Esther,
in Shushan the capital city,
when there arose against them
evil Haman—
he sought to destroy, kill and
annihilate all Jews,
youths and adults,
children and women,
on a single day,
the thirteenth day
of the twelfth month
the month Adar,
and to take their funds as spoil.
But you, in your great mercy,
foiled his plan,
thwarted his intent,
and paid him back;¹
they hanged him and his sons
on the gallows.

לפורים

בִּימֵי מְרֹדְכַּי וְאֶسְתֵּר
בְּשׁוֹשָׁן הַבִּירָה
בְּשַׁעַם עַלֵּיכֶם
הָמָן הָרְשָׁע
בְּקַשׁ לְהַשְׁמִיד לְהַרְוגָּם
וְלֹאָבֵד אֶת כָּל הַיְהוּדִים
מִנְעָר וְעַד זָקֵן
טָף וּנוֹשִׁים
בַּיּוֹם אֶחָד
בְּשִׁלְשָׁה עָשָׂר
לְחֹדֶשׁ שְׁנִים עָשָׂר
הַוָּא הָרָשׁ אֶדֶר
וְשְׁלָלָם לְבָזָז
וְאַתָּה בְּרַחֲמֵיכָה הַרְבִּים
הַפְּרַט אֶת עַצְתָּו
וְקַלְקַלְתָּ אֶת מַחְשַׁבָּתוֹ
וְהַשְׁבֹּותָ גָּמוֹלָו בְּרָאָשׁוֹ
וְתַלְוָו אֹתוֹ וְאֶת בָּנָיו
עַל הַעַץ

Bimei Mordechai ve'Esther,
beShushan habirah,
keshe'amad aleihem
Haman harashah—
bikesh lehashmid, laharog
ule'abed et kol haYehudim,
mina'ar ve'ad zaken,
taf venashim,
beyom echad,
bishloshah asar
lechodesh sheim asar,
hu chodesh Adar,
ushelalam lavoz.
Ve'atah berachamecha harabim
hefarta et atzato
vekilalat et machashavto,
vahashevota gemulo berosho;
vetalu oto ve'et banav
al ha'etz.

¹ “You brought *the punishment* that he deserved back on his own head.”

..... “Modim,” the “Thank You” berachah, continues here.....

And for all these things may your
name be blessed and exalted,
O our Ruler,
constantly, and for ever.

וְעַל בְּלָם
יִתְבָּרַךְ וַיְתִרְוָמֶם
שְׁמָךְ מֶלֶבֶןּוּ
תָּמִיד לְעוֹלָם וְעַד

Ve'al kulam
yitbarach veyitromam
shimcha malkenu
tamid le'olam va'ed.

..... Between Rosh Hashanah and Yom Kippur.....

And write down for a good life
all the children of those with whom you
made your agreement!

וְכִתּוּב לְחַיִם טוֹבִים
כָּל-בְּנֵי בְּרִיתְךָ

Uchetov lechayim tovim
kol benei veritecha.

And all the living will thank you (selah)
and hail your name in truth,
God, our salvation and our help
(selah).

וְכָל הַחַיִם יוֹדַךְ סָלָה
וַיְהִלְלֹו אֶת שְׁמָךְ בָּאָמֶת
הָאֵל יְשִׁיעָתָנוּ וְעֹזָרָתָנוּ
סָלָה

Vechol hachayim yoducha selah,
vihalelu et shimcha be'emet,
ha'El yeshu'atenu ve'ezratenu
selah.

..... Bow at “Baruch”; straighten up at “Adonai.”

Blessed are you, Sovereign,
whose name is good, and to
whom thanks are due.

בָּרוּךְ אֱתָה יְיָ
הַטּוֹב שְׁמָךְ
וְלֹךְ נָאָה לְהִזְדּוֹת

Baruch atah Adonai,
hatov shimcha
ulecha na'eh lehodot.

3. Peace

Abundant peace
on your people Israel
and on all the dwellers in the world¹
bestow forever.
For you are the ruler,
sovereign of all peace.
And it's good in your eyes
to bless your people Israel
every time, and every hour,
with your peace.
Blessed are you, Ruler,
who blesses your people Israel
with peace.

שָׁלוֹם

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ וְעַל כָּל-יֹשְׁבֵי תְּבָל תְּשִׁים לְעוֹלָם בַּיְ אַתָּה הָאָמָלָךְ אָדוֹן לְכָל הַשְּׁלוֹם וְטוֹב בְּעִינֵיכְךָ לְבָרָךְ אַת עַמֶּךָ יִשְׂרָאֵל בְּכָל עַת וּבְכָל שָׁעָה בְּשִׁלּוֹמָךְ בָּרוּךְ אַתָּה ייְהוָה הַמְבָרֵךְ אַת-עַמָּו יִשְׂרָאֵל בְּשָׁלוֹם	Shalom rav al Yisra'el amcha ve'al kol yoshvei tevel tasim le'olam. Ki atah hu melech adon lechol hashalom. Vetov be'enecha levarech et amcha Yisra'el bechol et uv'chol sha'ah bishlomecha. Baruch atah Adonai hamvarech et amo Yisra'el bashalom.
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..... Between Rosh Hashanah and Yom Kippur say this instead of the previous three lines.....

בְּסֶפֶר חַיִם
בְּרָכָה וְשָׁלוֹם
וּפְרָנָסָה טוֹבָה
נִזְכֵּר וּנִכְתֵּב לְפָנֵיךְ
אָנָחָנוּ וּכְל-עַמֶּךָ
בֵּית יִשְׂרָאֵל
לְחַיִם טוֹבִים וּלְשָׁלוֹם
בָּרוּךְ אַתָּה ייְהוָה
עֲשֵׂה הַשְּׁלוֹם

..... The Amidah ends here,

but we remain standing to express our own thanks and the longings of our heart,
guided by the next paragraphs. After the Amidah, the leader says the Full Kaddish.

¹ The shaded line is not in traditional prayerbooks, so it's sometimes omitted when this prayer is set to music.

Personal Prayers

My God,
keep bad words from my tongue,
and lies from my lips.¹
Let me not try to answer those who
curse me, and let my spirit be as *still*
as dust to everyone.

Open my heart in your law, and my
spirit will be busy, following your
commandments. And all those who
plan bad things for me, quickly upset
their designs and spoil their plans.
Do it for the sake of your name;
do it for the sake of your right hand;
do it for the sake of your holiness;
do it for the sake of your law.

Ps. 60:7 To save your devoted followers,
let your right hand rescue *us*, & answer me!

Ps. 19:15 May what I say and what I think be
to your liking,
oh God, my rock and my savior.²

The One who makes peace on high,
will make peace
for us and for all Israel.

Now you say, "That's right."

אֱלֹהִי
בְּצֹר לְשׁוֹנוֹנִי מְרַע
וְשִׁפְתִּי מִנְבָּר מִרְמָה
וְלִמְקַלְלִי נַפְשִׁי תִּדּוֹם
וּנְפָשִׁי בַּעֲפָר לְכָל תְּהִיה
פָתֵח לְבִי בַתּוֹרַתְךָ
וּבְמִצְוֹתְיךָ תְּרִדוֹף נַפְשִׁי
וְכָל-הַחֹשֶׁבִים עַלְיָ רָעָה
מְהֹרָה הַפְּרָעָעָתָם
וְקַלְקָל מַחְשָׁבָתָם
עָשָׂה לְמַעַן שְׁמֶךָ
עָשָׂה לְמַעַן יְמִינֶךָ
עָשָׂה לְמַעַן קְדֻשָּׁתְךָ
עָשָׂה לְמַעַן תּוֹרַתְךָ
לְמַעַן יְחִילָצָן יְדִיכָךָ
הַוְשִׁיעָה יְמִינֶךָ וְעַנְנֶךָ
יְהִי לֶרֶצֶן אַמְרֵי פִי
וְהַגִּיּוֹן לְבִי לְפָנֶיךָ
יְיִצְוָרֵי וְגֹאָלֵי
עָשָׂה שָׁלוֹם בְמִרְומָיו
הַוָּא יְעַשֵּׂה שָׁלוֹם
עַלְיָנוּ וְעַל כָּל-יִשְׂרָאֵל
וְאָמַרְנוּ אָמֵן

Elohai,
netzor leshoni mera,
usefatai midaber mirmah.
Velimkalelai nafshi tidom,
venafshi ke'afar lakol tihyeh.

Petach libi betoratecha,
uvemitzvoteka tirdof nafshi.
Vechol hachoshvim alai ra'ah,
meherah hafer atzatam
vekalkel machashavtam.
Aseh lema'an shemecha,
aseh lema'an yeminecha,
aseh lema'an kedushatecha,
aseh lema'an Toratecha.
Lema'an yechaltzun yedidecha,
hoshi'ah yemincha, va'aneni.
Yiheyu leratzon imrei fi
vehegyon libi lefanecha,
Adonai tzuri vego'ali.
Oseh shalom bimromav,
hu ya'aseh shalom
alenu ve'al kol Yisra'el,
ve'imru: "Amen."

¹ Compare Psalm 34:14: "Keep bad words from your tongue and lies from your lips."

² "Let my words match your will, my thoughts come to you, God my rock and redeemer."

Personal Prayers Continued¹

May this be what you want,
our Sovereign God
and God of our ancestors:
that the Temple be rebuilt
soon, in our days,
and restore our rights in your Torah,
and there we shall serve you in fear
as in days of old
and years long past.

Malachi 3:4 And to God *it will* be a pleasure
the offering of Judah and Jerusalem,
as in days of old
and years long past.

יְהִי רָצֵן מִלְפָנֵיכָה
יְהִי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאָמוֹתֵינוּ
שִׁיבָּנָה בֵּית הַמִּקְדָּשׁ
בְּמִהְרָה בְּיָמֵינוּ
וְתַּחֲנוּ חֶלְקָנוּ בְּתֹרְתָּךְ
וְשָׁם נָעַבְךְ בִּירָאָה
בִּימֵי עוֹלָם
וּבְשָׁנִים קָרְמוֹנִיּוֹת
וּעֲרָבָה לֵי
מִנְחָת יְהוָה וִירוּשָׁלָם
בִּימֵי עוֹלָם
וּבְשָׁנִים קָרְמוֹנִיּוֹת

Yehi ratzon milfanecha
Adonai Eloheinu
vElohei avoteinu ve'imoteinu
sheybaneh beit hamikdash
bimherah veyameinu
veten chelkenu beToratecha
vesham na'avod'cha beyir'ah
kimei olam
ucheshanim kadmoniyot.
Ve'orvah l'Adonai
Min'chat Yehudah virushalayim
kimei olam
ucheshanim kadmoniyot.

¹ Some omit this prayer to restore the Temple and the sacrificial system, reasoning that we have progressed beyond primitive blood-and-guts worship. Others include this prayer for the sake of tradition, or reasoning that we can't estimate the spiritual power of sacrificial worship, since we have never experienced it.

Full Kaddish¹**קדיש שלם**

..... Leader begins the kaddish; the congregation responds “Amen.”

Let it be great, let it be holy,
God's great name—(Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, “Amen.”

יִתְגָּדֵל וַיִּתְקָדֵשׁ
שְׁמָה רַبָּא (אָמֵן)
בְּעַלְמָא דִי בְּרָא
כְּרֻעָותָה
ニִימָלֵיךְ מַלְכָוֶתָה
בְּחִיָּכֹן וּבְיוֹמָכֹן
וּבְתִּימְרִי דְכָל בֵּית יִשְׂרָאֵל
בְּעֲגָלָא וּבְזָמָן קָרִיב
וְאָמְרוּ: אָמֵן

Yitgadal veiyitkadas
shemeh rabah—(Amen)
—be'alma di verah
chir'uteh
veyamlich malchuteh,
bechayechon uv'yomechon
uvechayey dechol bet Yisra'el
ba'agalah uvizman kariy.
Ve'imru, “Amen.”

..... We answer “Amen” and say the next section with the leader

May the great name be blessed
forever and ever and ever.

יְהִיא שְׁמָה רַבָּא מַבְרָךְ
לְעָלָם וּלְעַלְמִי עַלְמִיא

Yehei shemei rabah mevarach
le'alam ul'almei almayah.

..... Leader continues, and we respond “berich hu.”

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be the holy name,
blessed may it be—

יִתְבָּרֵךְ וַיִּשְׁתַּבְּחֵךְ
וַיִּתְפָּאֵר וַיִּתְרוּם
וַיִּתְנַשֵּׁא וַיִּתְהַדֵּר
וַיִּתְعַלֵּה וַיִּתְהַלֵּל
שְׁמָה דָקֹדְשָׁא
בָרֵךְ הוּא

Yitbarach veiyishtabach
veyitpa'ar veiyitromam
veyitnaseh veiyit'hadar
veyit'aleh veiyit'halal
shemeh dekudshah,
berich hu.

..... Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line.....

—above all
far above all²

לְעָלָא מִן בָּל
לְעָלָא וּלְעָלָא מִכָּל

Le'eloh min kol
Le'eloh ule'eloh mikol

¹ Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are several Kaddish prayers; this one is for the leader to lead at significant milestones in the service.

² The extra “le’eloh” stresses God’s exalted nature. Changing “min kol” to one word, “mikol,” preserves the number of words.

blessing and song,
praise and repentance
that are spoken in this world.
Now you say, "Amen."

ברכתא ושירתא
תשבחתא ונחמתא
דא'מירן בעלמא
ואמרו: אמן

..... *Leader continues, and we respond "Amen."*

If a mourner leads the service, skip this paragraph.

Let them be accepted,
the prayers and pleas
of all the house of Israel,
before our parent in heaven.
Now you say, "Amen."

תתקבל
צלוthon ובעותהון
הבל בית ישראל
קדם אבוחון די בשמייא
ואמרו: אמן

..... *Leader continues, and we respond "Amen."*

May there be great peace
from heaven
and life,
for us and all Israel.
Now you say, "Amen."

יהא שלמא רבא
מןשמייא
וחיים
עלינו ועל כל ישראל
ואמרו: אמן

..... *Leader continues, and we respond "Amen."*

Making peace in heaven above,
may God bring peace
to us and to all Israel,
and to all who live on earth.
Now you say, "Amen."¹

עשה שלום במרומי
הוא יעשה שלום
עלינו ועל כל ישראל
ועל כל-יושבי תבל
ואמרו: אמן

¹ This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

Concluding Prayers

Aleinu¹

The Sovereign of all
to praise we're bound
The Creative Force
with greatness to crown,
Who made us like no other race
On earth, nor set us
in their place.
Our fate—like theirs God made it not
But chose for us a different lot.

עלינו
עלינו לשבח
לאדון הכל
לחת גדלה
ליוצר בראשית
שלא עשנו בגויי הארץ
ולא שמננו
במשפחות הארץ
שלא שם חלקנו בהם
ונורלנו בכל המונם

Aleinu leshabe'ach
la'adon hakol,
Latet gedulah
leyotzer bereshit,
Shelo asanu kegoyei ha'aratzot
Velo samanu
k'mishpechot ha'adamah,
Shelo sam chelkenu kahem
Vegoralenu kechol hamonam.

¹ Aleinu is revered for its antiquity, its universal theme, and its position in Jewish history.

Some traditions attribute this prayer to Joshua, perhaps because it speaks of Israel's mission in the world; others trace its origin to the period of the second Temple, and still others say its author was the third-century Babylonian teacher Rav.

Aleinu speaks not only of Israel's mission, but of our belief that Jewish values of truth and justice will one day fix the problems of our world and that all humanity will recognize the one God. While we do not proselytize members of other religions, we aspire for a day when all humans can together acknowledge the unity of creation and our creator. It is a vision of true peace.

Originally, Aleinu was part of the Rosh Hashanah musaf service, where it introduced the "Malchuyot" (Sovereignty) section. Later, it was added to the end of every service. This may have been in memory of the martyrs of Blois, who in 1171 went to their deaths with Aleinu on their lips. In addition to memorializing Jewish martyrs, this prayer is a testament to non-Jewish censorship of Jewish prayer. At one time, it included an extra line about idolators, "They worship vanity and pray to a god who will not save them" (see Isaiah 30:7, 45:20). In some communities, people would spit when they said this. The Inquisition's censors took exception to the spitting lines, which dropped out of printed siddurim in the 16th century.

With its links to our ancient sages and tragic history, Aleinu's exalted theme of messianic hope for all humanity justifies its prominence in our liturgy.

.....Bow at “Va'anachnu” and straighten up at “Melech.”

We bend the knee
and bow the head gratefully,
Before the Monarch
whom monarchs dread,
The holy, blessed One—
Who stretches out the heavens,
Supports the earth below;
Above, high in the sky,
The Presence does bestow;
Whose power dwells (2)
In heights where none can go.

This is our God,
There is no more;
Our Sovereign is truth,
Beyond whom is naught.
It's written in our Law:
Deut 4:39 “This day you must know
And take it to heart
That God is God
In heaven above
And on earth below;
Nothing else is.”

So we hope in You,
Sovereign God,
soon to see
Your splendid power,
to make idols pass from the earth
and destroy false gods,
to repair the world
in the Almighty's rule.

וְאַנְחָנוּ כּוֹרְעִים Va'anachnu kor'im
וּמִשְׁתַּחֲווּם וּמוֹדִים umishtachavim umodim
לִפְנֵי מֶלֶךְ Lifnei melech
מֶלֶכְיִ הַמֶּלֶכִים malchei hamlachim,
הַקָּדוֹשׁ בָּרוּךְ הוּא Hakadosh baruch hu;
שֶׁחוֹא נוֹתֵה שָׁמָיִם Shehu noteh shamayim
וַיּוֹסֵד אָרֶץ Veyosed aretz,
וּמוֹשֵׁב יִקְרֹא Umoshav yekaro
בְּשָׁמַיִם מִפְּעָל Bashamayim mima'al,
וּשְׁכִינַת עֹז Ushechinat uzo
בְּגַבְהֵי מְרוּמִים Begovhei meromim.
הָוּא אֱלֹהֵינוּ Hu Eloheinu,
אֵין עוֹד ein od;
אֶמֶת מֶלֶכְנוּ emet malkenu,
אֶפֶס זָולָתוֹ efes zulato.
כְּפָתָב בְּתוֹرַתּוֹ Kakatuv b'Torato:
וַיַּדְעַת הַיּוֹם “Veyada'ta hayom,
וַהֲשִׁבַּתְּ אֶל לְבָבֶךָ vahashevota el levavecha
כִּי יְהִי הוּא אֱלֹהִים ki Adonai, hu ha'Elohim
בְּשָׁמַיִם מִפְּעָל bashamayim mima'al,
וְעַל הָאָרֶץ מִתְחַת ve'al ha'aretz mitachat
אֵין עוֹד ein od.”

עַל כִּן נִקְוָה לְךָ Al ken nekaveh lecha,
יְיָ אֱלֹהֵינוּ Adonai Eloheinu,
לִרְאוֹת מְהֻרָה lir'ot meherah
בְּתִפְאַרְתְּ עֹז betif'eret uezeh
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ leha'avir gilulim min ha'aretz,
וְהַאֲלִילִים בָּרוֹת יִכְרַתּוּ veha'alilim karot yikaretun,
לִתְקַע עֲולָם letaken olam
בִּמְלָכָות שְׁנִי bemalchut shadai,

And all people
will call on Your name,
to turn to You
all the wicked on earth.
They'll see and know—
all earth dwellers—
that to You each knee must bend,
each tongue must swear.
Before You, Sovereign God,
they will kneel and fall down,
and to the glory of Your name
they will give honor.

And they will all accept
the yoke of Your rule,
that soon You may rule them
forever and ever.

For this is Your reign,
and forever and ever
You will rule in glory.
It's written in Your Law:
Ex 15:18 "God will govern forever and ever."

And it's said:
Zechariah 14:9 "And God will be monarch
over all the earth,
on that day will
God be one
and God's name be one."

וְכָל-בָּנִי בָּשָׂר vechol benei vasar
יִקְרָאוּ בְּשָׁמֶךָ yikre'u vishmecha,
לְהַפְנּוֹת אֱלֹהִיךְ lehafnot elecha
כְּלָ-רְשָׁעִי אָרֶץ kol rish'ei aretz.
יִכְרִרוּ וַיַּדְרֻעוּ Yakiru veyed'u
כְּלָ-יֹשְׁבֵי תָּבֵל kol yoshei tevel,
כִּי לְךָ תִּכְרַעַ בְּלָ-בָּרָךְ ki lecha tichra kol berech,
תִּשְׁבַּע בְּלָ-לָשׁוֹן tishava kol lashon.
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ Lefanecha Adonai Elohenu
יִכְרְרוּ וַיַּפְלֹא yichre'u veypol,
וְלִכְבּוֹד שָׁמֶךָ velichvod shimcha
יִקָּרֵר יִתְנוּ yekar yitenu,
וַיִּקְבְּלוּ בְּלָם vikablu chulam
אַתָּ-עַל מַלְכֹותֶךָ et ol malchutecha,
וְתִמְלֹךְ עֲלֵיכֶם מִהְרָה vetimloch aleihem mehera
לְעוֹלָם וְעַד le'olam va'ed.
כִּי הַמֶּלֶךְ שֶׁלָּךְ הִיא Ki hamalchut shelcha hi,
וְלְעוֹלָמִים עַד ule'olmei ad
תִּמְלֹךְ בְּכָבוֹד timloch bechavod.
כְּתֻבוֹ בְּתֹרְכָּךְ Kakatuv beToratecha:
יְיָ יִמְלֹךְ לְעוֹלָם וְעַד "Adonai yimloch le'olam va'ed."

וְנִאֵמֶר Vene'emar:
וְהִיָּה יְיָ לְמֶלֶךְ "Vehaya Adonai lemelech
עַל כָּל-הָאָרֶץ al kol ha'aretz:
בַּיּוֹם הַהוּא יְהִי bayom hahu yih'yeh
יְיָ אֶחָד Adonai echad
וְשַׁמְּוּ אֶחָד ushemo echad."

..... Mourners and those observing yahrzeit rise to lead this kaddish; we respond.....

Mourners' Kaddish¹

קדיש יתום

..... Mourners begin the kaddish; the congregation responds "Amen."

Let it be great, let it be holy,
God's great name—(Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, "Amen."

..... We answer "Amen" and say the next section; mourners repeat our response and continue.....

May the great name be blessed
forever and ever and ever.

..... Mourners continue, and we respond "berich hu."

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be the holy name,
blessed may it be—

יתגadel ויתקדש

שֵׁמֶה רַבָּא (אָמֵן)

בָּעֵלֶמֶת דֵּי בָּרָא

כְּרוּוֹתָה

וַיִּמְלִיךְ מֶלֶכֶתָה

בְּתִיכְיָנוּ וּבְיוֹמֵיכְנוּ

וּבְחַיָּנוּ דָּכְלָ בֵּית יִשְׂרָאֵל

בְּעַגְלָא וּבְזַמְּן קָרִיב

וְאָמָרוּ: אָמֵן

Yitgadal veiyitkadash

shemeh rabah—(Amen)

—be'almaḥ di verah

chir'uteh

veyamlich malchuteh,

bechayechon uv'yomechon

uvechayey dechol bet Yisra'el

ba'agalah uvizman kariv.

Ve'imru, "Amen."

יבָּהָא שֵׁמֶה רַבָּא מִבְּרָךְ

לְעַלְםָ וּלְעַלְמֵי עַלְמִיא

Yehei shemei rabah mevarach

le'alam ul'almei almayah.

יתְבָרָךְ וַיֵּשְׁתַּבְּכָח

וַיִּחְפֹּאֵר וַיִּתְרֹומֵם

וַיִּתְנַשֵּׁא וַיִּתְהַדֵּר

וַיִּתְעַלֵּה וַיִּתְהַלֵּל

שֵׁמֶה דְּקוּדְשָׁא

בָּרִיךְ הוּא

Yitbarach veiyishtabach

veyitpa'ar veiyitromam

veyitnaseh veiyit'hadar

veyit'aleh veiyit'halal

shemeh dekudshah,

berich hu.

¹ Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are several Kaddish prayers; this one is for mourners to say in the 11 months of formal mourning and on the anniversary (yahrzeit) of a loved one's death.

.....Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line.....

—above all

לְעֹלָה מִן כָּל

Le'elah min kol

far above all¹

לְעֹלָה וּלְעֹלָה מִכָּל

Le'elah ule'elah mikol

blessing and song,

בְּרָכָתָא וְשִׁירָתָא

birchatah veshiratah

praise and repentance

תְּשִׁבְחָתָא וְנִחְמָתָא

tushbechatah venechematah,

that are spoken in this world.

דְּאָמִירָן בְּעַלְמָא

da'amiran be'almah.

Now you say, "Amen."

וְאָמְרוּ: אָמֵן

Veimru, "Amen."

.....Mourners continue, and we respond "Amen."

May there be great peace

יְהָא שְׁלָמָה רַבָּא

Yehei shelamah rabah

from heaven

מִן שְׁמַיָּה

min shemayah,

and life,

וּחַיִם

vechayim,

for us and all Israel.

עַלְינוּ וּעַל כָּל יִשְׂרָאֵל

alenu ve'al kol Yisra'el,

Now you say, "Amen."

וְאָמְרוּ: אָמֵן

ve'imru, "Amen."

.....Mourners continue, and we respond "Amen."

Making peace in heaven above

עֲשֵׂה שָׁלוֹם בְּמִרְומֵי

Oseh shalom bimromav

may God bring peace

הָוּא יָעַשֶּׂה שָׁלוֹם

hu ya'aseh shalom

to us and to all Israel,

עַלְינוּ וּעַל כָּל יִשְׂרָאֵל

alenu ve'al kol Yisra'el,

and to all who live on earth.

וּעַל כָּל יוֹשֵׁבִי תָּבֵל

ve'al kol yoshei tevel,

Now you say, "Amen."²

וְאָמְרוּ: אָמֵן

ve'imru, "Amen."

¹ The extra "le'elah" stresses God's exalted nature. Changing "min kol" to one word, "mikol," preserves the number of words.

² This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

Counting the Omer¹

ספרית העומר

We count the Omer from the second evening of Pesach until Shavuot. When we count, someone usually announces last night's number; if someone announces tonight's number, the announcer has taken away the congregants' opportunity to perform the mitzvah of counting.

We bless you, Ruler,
our God, eternal sovereign
who made us holy with your rules
and told us about counting the Omer.

ברוך אתה ייְהוָה
אלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קָרְשָׁנוּ בְמִצְוַת
וְצַוְנוּ עַל סְפִירַת הָעֵמֶר

Baruch atah Adonai,
Eloheinu melech ha'olam,
asher kidshnu bemitzvotav
vetzivanu al sefirat ha'Omer.

Today is the ____ day into the Omer.

הַיּוֹם יוֹם לְעֵמֶר

Hayom yom ____ la'Omer.

.....From the seventh day into the Omer, we count the number of weeks and days.....

Today makes ____ days,
which is ____ week(s)
and ____ day(s) into the Omer.

הַיּוֹם יוֹם
שָׁהֵם שְׁבָועִות
וְיָמִים לְעֵמֶר

Hayom ____ yamim,
shehem ____
u ____ yamim la'Omer.

.....Here is the list of days, starting with Day 2 (the third evening of Pesach)

Today is 2 days into the Omer.
Today is 3 days into the Omer.
Today is 4 days into the Omer.
Today is 5 days into the Omer.
Today is 6 days into the Omer.

הַיּוֹם שְׁנִי יָמִים לְעֵמֶר
הַיּוֹם שְׁלֹשָׁה יָמִים לְעֵמֶר
הַיּוֹם אַרְבָּעָה יָמִים לְעֵמֶר
הַיּוֹם חֲמִשָּׁה יָמִים לְעֵמֶר
הַיּוֹם שְׁשָׁה יָמִים לְעֵמֶר

Hayom shnei yamim la'Omer.
Hayom shlosah yamim la'Omer.
Hayom arba'ah yamim la'Omer.
Hayom chamisha yamim la'Omer.
Hayom shishah yamim la'Omer.

.....From Day 7 (22 Nisan, the last night of Pesach), count weeks and days

Today makes 7 days,
which is one week into the Omer.
Today makes 8 days,
which is one week
and one day into the Omer.

הַיּוֹם שְׁבָעָה יָמִים
שָׁהֵם שְׁבָועַ אֶחָד לְעֵמֶר
הַיּוֹם שְׁמֹנוֹה יָמִים
שָׁהֵם שְׁבָועַ אֶחָד
וַיּוֹם אֶחָד לְעֵמֶר

Hayom shiv'ah yamim,
shehem shavu'a echad la'Omer.
Hayom shmonah yamim,
shehem shavu'a echad
veyom echad la'Omer.

¹ From Pesach to Shavu'ot, count the Omer. The counting uses a precise formula: after the first week, we number the days, but also the weeks and days (e.g. "Today is 20 days, which are two weeks and six days for the Omer"). The counting begins on Day 2, because we count the first night at home as part of the Seder ceremony.

Today makes 9 days,
which is one week
and two days into the Omer.
Today makes 10 days,
which is one week
and three days into the Omer.
Today makes 11 days,
which is one week
and four days into the Omer.
Today makes 12 days,
which is one week
and five days into the Omer.
Today makes 13 days,
which is one week
and six days into the Omer.
Today makes 14 days,
which is two weeks into the Omer.

Today makes 15 days,
which is two weeks
and one day into the Omer.
Today makes 16 days,
which is two weeks
and two days into the Omer.
Today makes 17 days,
which is two weeks
and three days into the Omer.
Today makes 18 days,
which is two weeks
and four days into the Omer.

הַיּוֹם תִּשְׁעָה יָמִים
שְׁהֵם שְׁבֹועַ אַחֲרֵי
וְשְׁנִי יָמִים לְעֵמֶר
הַיּוֹם עֲשֶׂרֶת יָמִים
שְׁהֵם שְׁבֹועַ אַחֲרֵי
וְשְׁלִשָּׁה יָמִים לְעֵמֶר
הַיּוֹם אַחֲרֵי עָשָׂר יוֹם
שְׁהֵם שְׁבֹועַ אַחֲרֵי
וְאַרְבַּעַת יָמִים לְעֵמֶר
הַיּוֹם שְׁנִים עָשָׂר יוֹם
שְׁהֵם שְׁבֹועַ אַחֲרֵי
וְחַמְשָׁה יָמִים לְעֵמֶר
הַיּוֹם שְׁלִשָּׁה עָשָׂר יוֹם
שְׁהֵם שְׁבֹועַ אַחֲרֵי
וְשְׁשָׁה יָמִים לְעֵמֶר
הַיּוֹם אַרְבַּעַת עָשָׂר יוֹם
שְׁהֵם שְׁנִי שְׁבּוּעֹת לְעֵמֶר

Day 15 (30 Nisan, Rosh Chodesh)

הַיּוֹם חַמְשָׁה עָשָׂר יוֹם
שְׁהֵם שְׁנִי שְׁבּוּעֹת
וְיּוֹם אַחֲרֵי לְעֵמֶר
הַיּוֹם שְׁשָׁה עָשָׂר יוֹם
שְׁהֵם שְׁנִי שְׁבּוּעֹת
וְשְׁנִי יָמִים לְעֵמֶר
הַיּוֹם שְׁבָעָה עָשָׂר יוֹם
שְׁהֵם שְׁנִי שְׁבּוּעֹת
וְשְׁלִשָּׁה יָמִים לְעֵמֶר
הַיּוֹם שְׁמֹנוֹה עָשָׂר יוֹם
שְׁהֵם שְׁנִי שְׁבּוּעֹת
וְאַרְבַּעַת יָמִים לְעֵמֶר

Today makes 19 days,
which is two weeks
and five days into the Omer.

Today makes 20 days,
which is two weeks
and one day into the Omer.
Today makes 21 days,
which is three weeks
into the Omer.

Today makes 22 days,
which is three weeks
and one day into the Omer.

Today makes 23 days,
which is three weeks
and two days into the Omer.

Today makes 24 days,
which is three weeks
and three days into the Omer.

Today makes 25 days,
which is three weeks
and four days into the Omer.

Today makes 26 days,
which is three weeks
and five days into the Omer.

Today makes 27 days,
which is three weeks
and six days into the Omer.

Today makes 28 days,
which is four weeks
into the Omer.

Today makes 29 days,

היום תשעה עשר יום
שְׁהֵם שְׁנֵי שְׁבּוּעֹת
וְחַמְשָׁה יָמִים לְעֹמֶר

Day 20 (5 Iyar, Israel's Independence Day)

היום עשרים יום
שְׁהֵם שְׁנֵי שְׁבּוּעֹת
וְשְׁשָׁה יָמִים לְעֹמֶר
היום אחד ועשרים יום
שְׁהֵם שְׁלֹשָׁה שְׁבּוּעֹת
לְעֹמֶר
היום שניים ועשרים יום
שְׁהֵם שְׁלֹשָׁה שְׁבּוּעֹת
וַיּוֹם אחד לְעֹמֶר
היום שלשה ועשרים יום
שְׁהֵם שְׁלֹשָׁה שְׁבּוּעֹת
וְשְׁנֵי יָמִים לְעֹמֶר
היום ארבעה ועשרים יום
שְׁהֵם שְׁלֹשָׁה שְׁבּוּעֹת
וְשְׁלֹשָׁה יָמִים לְעֹמֶר
היום חמישה ועשרים יום
שְׁהֵם שְׁלֹשָׁה שְׁבּוּעֹת
וְאַרְבָּעָה יָמִים לְעֹמֶר
היום ששנה ועשרים יום
שְׁהֵם שְׁלֹשָׁה שְׁבּוּעֹת
וְחַמְשָׁה יָמִים לְעֹמֶר
היום שבעה ועשרים יום
שְׁהֵם שְׁלֹשָׁה שְׁבּוּעֹת
וְשְׁשָׁה יָמִים לְעֹמֶר
היום שמונה ועשרים יום
שְׁהֵם ארבעה שְׁבּוּעֹת
לְעֹמֶר
היום תשעה ועשרים יום

which is four weeks
and one day into the Omer.
Today makes 30 days,
which is four weeks
and two days into the Omer.
Today makes 31 days,
which is four weeks
and three days into the Omer.
Today makes 32 days,
which is four weeks
and four days into the Omer.

.....

Today makes 33 days,
which is four weeks
and five days into the Omer.
Today makes 34 days,
which is four weeks
and six days into the Omer.
Today makes 35 days,
which is five weeks
into the Omer.
Today makes 36 days,
which is five weeks
and one day into the Omer.
Today makes 37 days,
which is five weeks
and two days into the Omer.
Today makes 38 days,
which is five weeks
and three days into the Omer.
Today makes 39 days,
which is five weeks

שְׁחִים אַרְבָּעָה שְׁבּוּעֹת
וַיּוֹם אַחֲרֵי לְעֵמֶר
הַיּוֹם שְׁלֹשִׁים יוֹם
שְׁחִים אַרְבָּעָה שְׁבּוּעֹת
וַיּוֹשְׁנֵי יָמִים לְעֵמֶר
הַיּוֹם אַחֲרֵי וְשְׁלֹשִׁים יוֹם
שְׁחִים אַרְבָּעָה שְׁבּוּעֹת
וְשְׁלֹשָׁה יָמִים לְעֵמֶר
הַיּוֹם שְׁנִים וְשְׁלֹשִׁים יוֹם
שְׁחִים אַרְבָּעָה שְׁבּוּעֹת
וְאַרְבָּעָה יָמִים לְעֵמֶר

18 Iyar, Lag Ba'Omer

הַיּוֹם שְׁלֹשָׁה וְשְׁלֹשִׁים יוֹם
שְׁחִים אַרְבָּעָה שְׁבּוּעֹת
וְחַמְשָׁה יָמִים לְעֵמֶר
הַיּוֹם אַרְבָּעָה וְשְׁלֹשִׁים יוֹם
שְׁחִים אַרְבָּעָה שְׁבּוּעֹת
וְשְׁשָׁה יָמִים לְעֵמֶר
הַיּוֹם חַמְשָׁה וְשְׁלֹשִׁים יוֹם
שְׁחִים חַמְשָׁה שְׁבּוּעֹת
לְעֵמֶר
הַיּוֹם שִׁשָּׁה וְשְׁלֹשִׁים יוֹם
שְׁחִים חַמְשָׁה שְׁבּוּעֹת
וַיּוֹם אַחֲרֵי לְעֵמֶר
הַיּוֹם שִׁבְעָה וְשְׁלֹשִׁים יוֹם
שְׁחִים חַמְשָׁה שְׁבּוּעֹת
וַיּוֹשְׁנֵי יָמִים לְעֵמֶר
הַיּוֹם שְׁמוֹנָה וְשְׁלֹשִׁים יוֹם
שְׁחִים חַמְשָׁה שְׁבּוּעֹת
וְשְׁלֹשָׁה יָמִים לְעֵמֶר
הַיּוֹם תִּשְׁעָה וְשְׁלֹשִׁים יוֹם
שְׁחִים חַמְשָׁה שְׁבּוּעֹת

and four days into the Omer.
 Today makes 40 days,
 which is five weeks
 and five days into the Omer.
 Today makes 41 days,
 which is five weeks
 and six days into the Omer.
 Today makes 42 days,
 which is six weeks
 into the Omer.
 Today makes 43 days,
 which is six weeks
 and one day into the Omer.
 Today makes 44 days,
 which is six weeks
 and two days into the Omer.
 Today makes 45 days,
 which is six weeks
 and three days into the Omer.
 Today makes 46 days,
 which is six weeks
 and four days into the Omer.
 Today makes 47 days,
 which is six weeks
 and five days into the Omer.
 Today makes 48 days,
 which is six weeks
 and six days into the Omer.
 Today makes 49 days,
 which is seven weeks
 into the Omer.

וְאַרְבָּעָה יְמִים לְעֵמֶר
הַיּוֹם אַרְבָּעִים יוֹם
שְׁהֵם חַמִשָּׁה שָׁבּוּעוֹת
וְחַמִשָּׁה יְמִים לְעֵמֶר
הַיּוֹם אַחֲרֵי וְאַרְבָּעִים יוֹם
שְׁהֵם חַמִשָּׁה שָׁבּוּעוֹת
וְשְׁשָׁה יְמִים לְעֵמֶר
הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם
שְׁהֵם שְׁשָׁה שָׁבּוּעוֹת
לְעֵמֶר
הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם
שְׁהֵם שְׁשָׁה שָׁבּוּעוֹת
וַיּוֹם אַחֲרֵי לְעֵמֶר
הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם
שְׁהֵם שְׁשָׁה שָׁבּוּעוֹת
וּשְׁנַיִם יְמִים לְעֵמֶר
הַיּוֹם חַמִשָּׁה וְאַרְבָּעִים יוֹם
שְׁהֵם שְׁשָׁה שָׁבּוּעוֹת
וְשְׁלֹשָׁה יְמִים לְעֵמֶר
הַיּוֹם שְׁשָׁה וְאַרְבָּעִים יוֹם
שְׁהֵם שְׁשָׁה שָׁבּוּעוֹת
וְאַרְבָּעָה יְמִים לְעֵמֶר
הַיּוֹם שְׁבָעָה וְאַרְבָּעִים יוֹם
שְׁהֵם שְׁשָׁה שָׁבּוּעוֹת
וְחַמִשָּׁה יְמִים לְעֵמֶר
הַיּוֹם תְּשֵׁעָה וְאַרְבָּעִים יוֹם
שְׁהֵם שְׁבָעָה שָׁבּוּעוֹת
לְעֵמֶר

ve'arba'ah yamim la'Omer.
 Hayom arba'im yom,
 shehem chamisha shavu'ot
 vachamisha yamim la'Omer.
 Hayom echad ve'arba'im yom,
 shehem chamisha shavu'ot
 veshishah yamim la'Omer.
 Hayom shnayim ve'arba'im yom,
 shehem shishah shavu'ot
 la'Omer.
 Hayom shlosah ve'arba'im yom,
 shehem shishah shavu'ot
 veyom echad la'Omer.
 Hayom arba'ah ve'arba'im yom,
 shehem shishah shavu'ot
 ushnei yamim la'Omer.
 Hayom chamisha ve'arba'im yom,
 shehem shishah shavu'ot
 ushlosah yamim la'Omer.
 Hayom shishah ve'arba'im yom,
 shehem shishah shavu'ot
 ve'arba'ah yamim la'Omer.
 Hayom shiv'ah ve'arba'im yom,
 shehem shishah shavu'ot
 vachamisha yamim la'Omer.
 Hayom shmonah ve'arba'im yom,
 shehem shishah shavu'ot
 veshishah yamim la'Omer.
 Hayom tish'ah ve'arba'im yom,
 shehem shiv'ah shavu'ot
 la'Omer.

Psalm 27

.....We add this psalm from the beginning of Elul until Hoshana Rabba.....

1 A psalm of David:

God lights my way and saves
me from alarm.

God is my life-force.
Who can do me harm?

2 When evil people came
my flesh to eat,
My irksome foes slipped,
fell down at my feet.¹

3 Let armies camp!
my heart will not take fright.
Let war come;
still I know that this is right.

4 One thing I asked of God,
for this I pray:
To sit in God's own house
living each day,
To view God's grace,
and in the Temple stay.²

לְדוֹד

LeDavid:

יְ אֹרֶד וַיְשַׁעֵּי
מִמְּ אִירָה
יְ מַעֲזֵּז חַיִּי
מִמְּ אֶפְחָד
בְּקָרָב עַלְיִ מְרֻעִים
לְאָכְלָת בְּשָׁרִי
צָרֵי וְאַיְבֵי לִי
הַמְּהָ בְּשָׁלָו וּנְפָלוּ
אִם תָּחָנֵה עַלְיִ מְחַנֵּה
לֹא יִרְאָ לְבִי
אִם תָּקֻם עַלְיִ מְלֻחָמָה
בָּזָאת אַנְיִ בּוֹתָח
אַחֲת שָׁאַלְתִּי מֵאֵת יְ
אָוֹתָה אַבְקָשָׁ
שְׁבַתִּי בְּבֵית יְ
כָּל יְמֵי חַיִּ
לְחִזּוֹת בְּנֵעֵם יְ
וּלְבָקֵר בְּהִיכָּלָו

Adonai ori veish'i,
mimi irah?
Adonai ma'oz chayay,
mimi efchad?
Bikrov alay mere'im
le'echol et besari
tzarai ve'oy'vay li
hemah kashlu venafalu.
Im tachaneh alay machaneh
lo yirah libi;
im takum alay milchamah
bezot ani vote'ach.
Achat sha'alti me'et Adonai,
otah avakesh:
shivti bevet Adonai
kol yemei chayay,
lachazot beno'am Adonai
ulevaker beheichalo.

¹ "A Psalm of David: God is my light and my salvation; whom shall I fear? God is the power of my life; of whom shall I be afraid? When evil people came at me, to devour my flesh—my troubles, my enemies—they stumbled and fell!"

² "If an army camps against me, my heart will not fear. If war rises against me, this is what I'll rely on. One thing I asked from God, this is my request: to sit in the house of the Lord all the days of my life, to view the sweetness of God and to be a visitor in his Temple."

5 For God will keep me safe
in evil days,
Perch me in secret tent
on mountain raised.

6 And now I'm high above
my enemies round;
I'll offer in God's tent
my joyful sound.¹
With song to God my music
will resound.²

7 God, hear my cry,
and answer in your grace.

8 My heart implored you, God,
“O seek my face”

As I seek yours.

9 Don't turn away from me,
Don't send away your servant angrily.³

You helped me;
don't spurn or abandon me.⁴

**כִּי יַצְפְּנֵנִי בְּסֶפֶה
בַּיּוֹם רָעָה
יִסְתִּירֵנִי בְּסֶתֶר אֹהֶל
בְּצֹור יְרוּמֵמֵנִי**
Ki yitzpeneini besuko
beyom ra'ah,
yastireini beseter oholo
betzur yeromemani.
**וְעַתָּה יָרֻם רָאשֵׁי
עַל אַיִבִּי סְבִיבּוֹתִי
וְאוֹבֵחָה בְּאֹהֶל
זִבְחֵי תְּרוּעָה
אַשִּׁירָה וְאַזְמְרָה לִי**
Ve'atah yarum roshi
al oy'vay seivotay
ve'ezbechah ve'oholo
zivchei teru'ah;
ashirah va'azamrah l'Adonai.

**שְׁמָעֵ יְיָ קָוְלֵי אָקְרָא
וְחִנּוּנִי וְעַנְנִי
לְכָ אָמַר לְבִי
בְּקָשׁוּ פָנֵי
אֶת פָנֵיךְ יְיָ אַבְקֵשׁ
אֶל תִּסְתַּר פָנֵיךְ מִמְנִי
אֶל תַּת בָּאָפֵעַ עֲבָדֶךָ**
Shema Adonai, koli ekrah;
vechoneini va'aneini.
Lecha amar libi,
“Bakshu fanai.”
Et panecha Adonai avakesh.
Al tas'ter panecha mimeni,
al tat be'af avdecha.
**עֹזֶרֶתִי הִיְתָה
אֶל תַּשְׁנִי וְאֶל תַּעֲזִבַּנִי**
Ezrati hayita:
al titsheini, ve'al ta'azveini.

¹ “Zivchei teru'ah,” sacrifices of shouting, could imply lots of animals bellowing at their slaughter. On the other hand, it may imply that a voice raised in song and praise is itself an acceptable offering, perhaps even an alternative to the blood and guts of the sacrificial system.

² “For he'll hide me in his shelter on a bad day, he'll conceal me in the secrecy of his tent, he'll lift me up on a rock! And now my head is raised above my enemies all around, and I'll offer in his tent sacrifices of joyous shouting, I'll sing and make music to God.”

³ “Listen, God; I'll call with my voice: take pity on me and answer me. My heart said to you, ‘Seek my face.’ Lord, I shall seek your face! Don't hide your face from me; Don't turn your servant away in anger.”

⁴ “You have been my help: Don't throw me off, don't abandon me.”

O God, you save me,
time and time again.

¹⁰ My parents left me,
God will take me in.¹

¹¹ Show me your way, God,
set me on level ground

To stand against those
who can boss me around!²

¹² Don't turn me over to my enemies,
False witnesses,
who breathe brutality.³

¹³ What had I been, had I not known
I'd spy
God's goodness here on earth
before I die?

¹⁴ Wait for God, wait and trust.
though God come late,
Be strong, take heart.
And wait for God, just wait.⁴

אלֹהֵי יִשְׁעֵי Elohei yish'i

**בְּ אָבִי וְאָמִי עַזְבָּנוּ
וְיְיָ אַסְפָּנִי**

Ki avi ve'imi azavuni,
vAdonai ya'asfeni.

**הָרָנִי יִדְרְכָּךְ
וְנַחֲנִי בְּאֶרֶחֶת מִשּׁוֹר**

Horeini Adonai darkecha,
unecheni be'orach mishor
lema'an
shorerai.

אֶל תִּתְהַנֵּן בְּנֶפֶשׁ צָרִי

בְּיִקְמוּ בִּי

Al titneni benefesh tzaray,
ki kamu vi
edei sheker vifei'ach chamas.

**לֹלוֹא הָאָמַנְתִּי
לְרָאֹות בְּטוּבִי**

בְּאָרֶץ חַיִם

Lulei he'emanti
lir'ot betuv Adonai
be'eretz chayim.

קַוְה אֶל יְיָ Kavei el Adonai:

**חִזּוֹק וַיִּאמְצֵן לִבְךָ
וְקַוְה אֶל יְיָ**

chazak veya'ametz libecha:
vekavei el Adonai.

¹ "O Lord, *you are* my savior. For my father and mother abandoned me, and God will take me in."

² "God, show me your path and lead me on a level road (no ups and downs!) because of those people who can ruin my day!"

³ "Don't turn me over to the will of my foes, for there have risen against me witnesses who lie, breathing violence." "Shorerai" means those who have power over me; they can ruin my day and put ups and downs in my daily path.

⁴ "If I had not trusted that I would see the goodness of the Lord in the land of the living *what would have become of me!* Wait for the Lord: keep your heart strong and resolute, and wait for the Lord."

Mourners' Kaddish¹

..... Mourners begin the kaddish; the congregation responds "Amen."

Let it be great, let it be holy,
God's great name—(Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.

Now you say, "Amen."

..... We answer "Amen" and say the next section; mourners repeat our response and continue.....

May the great name be blessed
forever and ever and ever.

..... Mourners continue, and we respond "berich hu."

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be the holy name,
blessed may it be—

..... Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line.....

—above all
far above all²

קדיש יתום

יתגאל ויתקdash
שמה רבא (אמן)
בעלמא די ברא
ברעotta
וימליך מלכotta
בחיכון ובויכון
ובחמי דבל בית ישראל
בעגלא ובומן קרייב
ואמרו: אמן

יהא שמה רבא מברך
לעלם ולעלמי עולםיא

יתברך וישתבח
ויתפאר ויתרומם
ויתנשא ויתהדר
ויתעלה ויתהלהל
שמה דקדושא
בריך הוא

לעלא מן כל
לעלא ולעלא מכל

¹ Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are several Kaddish prayers; this one is for mourners to say in the 11 months of formal mourning and on the anniversary (yahrzeit) of a loved one's death.

² The extra "le'elah" stresses God's exalted nature. Changing "min kol" to one word, "mikol," preserves the number of words.

blessing and song,
praise and repentance
that are spoken in this world.
Now you say, "Amen."

May there be great peace
from heaven
and life,
for us and all Israel.
Now you say, "Amen."

Making peace in heaven above
may God bring peace
to us and to all Israel,
and to all who live on earth.
Now you say, "Amen."¹

ברכה ושירתא
תשבחתא ונחמתה
לאמירן בעלמא
ואמרו: אמן

birchatah veshiratah
tushbechatah venechematah,
da'amiran be'alma.
Ve'imru, "Amen."

Mourners continue, and we respond "Amen."

יהא שלמא רבא
מן שמייא
וחיימ
עלינו ועל כל ישראל
ואמרו: אמן

Yehei shelamah rabah
min shemayah,
vechayim,
alenu ve'al kol Yisra'el,
ve'imru, "Amen."

Mourners continue, and we respond "Amen."

עשה שלום במרומי
הוא יעשה שלום
עלינו ועל כל ישראל
ועל כל יושבי תבל
ואמרו: אמן

Oseh shalom bimromav
hu ya'aseh shalom
alenu ve'al kol Yisra'el,
ve'al kol yoshvei tevel,
ve'imru, "Amen."

*We conclude our service with one of the psalms added in the house of mourning,
after which the mourners say kaddish.*

¹ This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

PSALMS IN THE HOUSE OF MOURNING

To conclude the service in a house of mourning, we add one of three psalms, after which the mourners say kaddish.

On most days, we add psalm 49 (page 111), but we may choose psalm 42 (page 108) instead. Psalm 16 (page 114) is read on days when the penitential prayers, Tachanun, are omitted from synagogue services:

- Rosh Chodesh
- The month of Nisan
- Lag Ba'omer
- The first eight days of Sivan
- 9 and 15 Av
- The day before Rosh Hashanah
- The day before Yom Kippur until the day after Simchat Torah
- Chanukah
- Tu Bishvat
- Purim and Purim Katan

Psalm 42

¹ For the leader: a teaching-poem¹
by the sons of Korach.

² As the hart thirsts for the stream,²
so does my spirit long for you, God.

³ My spirit thirsts for God,
the living God:
When am I to come and appear
in God's presence?

⁴ My tears have been my *only* food
day and night;
all day they say to me,
“Where is your God?”

⁵ I think of this
and pour out my spirit—
how I joined the procession,
walked with them to God's house,
a happy crowd, shouting joy & thanks.

לִמְנַעַח מַשְׁכִּיל
לְבָנֵי קָרָח

Lamnatze'ach, maskil
livnei Korach.

כִּאֵיל תָּעַרְגֵּל עַל אֲפִיקוֹ מַיִם
כִּי נַפְשִׁי תָּעַרְגֵּל אֶלְךָ אֱלֹהִים

Ke'ayal ta'arog al afikei mayim,
ken nafshi ta'arog elechai, Elohim.

צַמְאָה נַפְשִׁי לְאֱלֹהִים
לְאֵלָחִי
מַתִּי אָבֹזָא וְאֶרְאָה
פָּנֵי אֱלֹהִים

Tzam'ah nafshi l'Elohim,
le'El chai;
matai avo ve'er'eh
penei Elohim?

חִיְּתָה לִי דִמְעַתִּי לְחֵם
יּוֹמָם וְלַיְלָה
בְּאֶמֶר אֶלְךָ כָּל הַיּוֹם
אַיִּה אֱלֹהִיךְ

Haytah li dim'ati lechem,
yomam velaylah,
be'emor elai kol hayom,
“Ayeh Elohecha?”

אֱלֹהָ אֶזְקְרָה
וְאַשְׁפְּכָה עַל נַפְשִׁי
כִּי אָעַבֵּר בְּפָסָךְ
אֲדֹם עַד בֵּית אֱלֹהִים
בְּקוֹל רָנָה וְתֹזְהָה הַמּוֹן חֹגֶג

Eileh ezkerah
ve'eshpecha alai nafshi,
ki e'evor basach,
edadem ad beit Elohim
bekol rinah vetodah hamon chogeg.

¹ If the Hebrew word **מַשְׁכִּיל** is related to the root **שְׁכַל**, common sense, it may mean a poem that imbues people with **שְׁכַל**, common sense or intelligence.

² “Streams of water.”

6 Why are you cowed, my spirit,
moaning inside me?

Hope in God:
one day I shall thank
God's saving presence.

מַה תִּשְׁתַּחַחַת נֶפֶשִׁי
וְתַהֲמִי עַלְיָהוּ
הַזְּהָרֵל לְאֱלֹהִים
כִּי עַז אָזְדָּנוּ
יְשֻׁעָה פָּנָיו

Mah tishtochachi nafshi,
vatehemi alai?
hochili l'Elohim
ki od odenu
yeshu'ot panav.

7 O God, my spirit is cowed,
so I think of you from the land of Jordan
the Hermon hills, the hill of Mitzar.

אֱלֹהֵי עַל נֶפֶשִׁי תִּשְׁתַּחַח
עַל בַּן אָזְרָךְ מְאָרֶץ יְרָדֵן
וְחֶרְמוֹנִים מַהְרָ מַעַרְ

Elohai, alai nafshi tishtochach
al ken ezkar'cha me'eretz Yarden
veChermonim mehar Mitz'ar.

8 Chasm calls to chasm,
echoing your waterfalls;
all your breakers and waves
have passed above me.

תְּהֻם אֶל תְּהֻם קֹרֵא
לְקוֹל צִנּוּרִיךְ
כָּל מִשְׁבָּרֵךְ וְגַלְיָךְ
עַלְיָה עַבְרוֹן

Tehom el tehom koreh
lekol tzinorecha;
kol mishbarecha vegalecha
alai avaru.

9 By day God will command mercy,
at night a song for me,
a prayer to the God of my life.

יוֹמָם יְצָהָב יְהוָה חָסְדָו
וּבְלִילָה שִׁירָה עַמִּי
תְּפִלָּה לְאֵל חַיִּים

Yomam yetzavah Adonai chasdo
uvalaylah shiroh imi,
tefilah le'El chayai.

10 I shall ask God, my rock:
"Why have you forgotten me,
why am I walking in sadness,
oppressed by the enemy?"

אֹזְרָה לְאֵל סָלֵעַ
לִמְהָ שְׁכַחְתָּנִי
לִמְהָ קָדֵר אֶלְךָ
בְּלִחָן אֹזֵב

Omrah le'El sal'i,
"Lamah shechachtani,
lamah koder elech
belachatz oyev?"

11 I feel murder in my bones¹
when my foes taunt me,
when they say, all day:
"Where is your God?"

בְּרִצָּח בְּעַמּוֹתִי
חֶרְפּוֹנִי צָרָרִי
בְּאָמְרָם אֶלְיָהוּ כֹּל הַיּוֹם
אֵיה אֱלֹהֵיךְ

Beretzach be'atzmotai
cherfuni tzorerai
be'omram elai kol hayom,
"Ayeh Elohecha?"

¹ "With murder in my bones"—i.e., when my enemies taunt me, I become so exasperated I want to kill them!

¹² O my spirit, why are you cowed,
why moaning inside me?
Set your hopes on God,
that one day I shall be thankful
for salvation—for me, from God.¹

מַה תִּשְׁתַּחַחַנִּי נֶפֶשִׁי
וּמָה תִּתְהַמֵּן עַלִּי
הַזְּחִילִי לְאֱלֹהִים
כִּי עוֹד אָוֶרֶב
יְשֻׁוּעָת פָּנִי וְאֶלְ�הִי

Mah tishtochachi, nafshi,
umah tehemai alai?
hochili l'Elohim
ki od odenu
yeshu'ot panai v'Elohai.

Mourners' Kaddish, page 116

¹ “The salviations of my presence and of my God.”

Psalm 49

1	For the leader: a song by Korach's sons.	לִמְנַצֵּח לְבָנֵי קָרָח מִזְמֹר	Lamnatze'ach livnei Korach mizmor.
2	Hear this, all nations, listen, all who live in the world,	שְׁמַעוּ זֹאת כָּל הָעָםִים הָאָזִינוּ כָּל יְשִׁיבֵי חָלָד	Shim'u zot, kol ha'amim; ha'azinu, kol yoshvei chaled.
3	With parents common or distinguished, ¹ rich and poor together,	גַם בָּנֵי אָדָם גַם בָּנֵי אֹישׁ יְחִידָה עַשְׂיר וְאָבִיוֹן	Gam benei adam, gam benei ish, yachad ashir ve'evyon.
4	My mouth will speak wisdom, my reflections ² will speak understanding.	פִּי יְדַבֵּר חָכְמוֹת וְהַגּוֹתָה לְפִי תְּבוּנָה	Pi yedaber chochmot vehagot libi tevunot.
5	I lend my ear to the example, and to the lyre, I explain my mystery: ³	אַתָּה לִמְשָׁל אָזְנִי אַפְתָּח בְּכָנָר חִידָתִי	Ateh lemashal ozni, eftach bechinor chidati.
6	Why need I be afraid on bad days, surrounded by the evil of swindlers,	לְפָה אִירָא בִּימֵי רָע עָזֵן עַקְבֵּי יְסֻבְּנֵי	Lama irah bimei rah avon akevai yesubeni,
7	Those who trust their power and praise their great wealth—	הַבְּתוּחִים עַל חִילָם וּבְרַב עַשְׂרָם יִתְהַלֵּלוּ	Habot'chim al cheilam uverov oshram yithalalu.
8	No-one ⁴ can save his fellow human without giving God what is due.	אֵחַ לֹא פָּדוּה יִפְּדוּה אִישׁ לֹא יִתְּנַנֵּן לְאֱלֹהִים כְּפֹרוֹ	Ach lo fado yifdeh ish, lo yiten l'Elohim kofro.
9	It's costly to pay for their lives; once gone, they never return ...	וּוְקָרְפִּיוֹן נַפְשָׁם וְחִדְלָלְעֹלָם	Veyekar pidyon nafsham, vechadal le'olam.

¹ "Both the children of common men and the children of distinguished men."

² "The meditation of my heart."

³ "I incline my ear to a parable and open to the lyre my riddle."

⁴ "A brother cannot save ..."

¹⁰ ... to live forever,
never to face destruction,

וַיְחִי עוֹד לִנְצָחָה
לֹא יַרְאָה הַשְׁחָתָה

¹¹ but sees that even the wise die;
fool and brute are lost together,
leaving their power to others.

כִּי יַרְאָה חִכּוּמִים יָמוּתָה
וַיָּחֶד קְסִיל וַבָּעֵר יַאֲבֹדוּ
וְעַזְבוּ לְאֶחָרִים חִילָם

¹² They think their houses will last
and their estates span generations;
they name lands after themselves.

קִרְבָּם בְּתִימּוֹ לְעוֹלָם
מִשְׁכְּנָתָם לְדוֹר וְדוֹר
קָרְאָו בְּשִׁמְוֹתָם עַל אֲדָמָות

¹³ A person cannot rest in honor
but is bound like beasts for slaughter.

וְאַדְם בִּיקָר בְּלִי לְיִלְיָן
נִמְשָׁל בְּבָהָמוֹת נִדְמָוֹת

¹⁴ That's how they are, foolish;
so are those who agree with them.
Selah.

זֶה דַּרְכָם פְּסָל לִמוֹ
וְאֶחָרִיהם בְּפִיכָם יַרְצָעָן
סָלָה

¹⁵ Like a flock of sheep bound for hell,²
death is their shepherd.
Tomorrow the upright will rule them,
while their bodies will fade in hell,
far from heaven.

כְּצַעַן לְשָׁאֹל שָׁתָוֹ
מוֹת יְרַעַם
וַיַּרְדָּו בָּם יְשָׁרִים לְבָקָר
וְעַזְוּרָם לְבָלוֹת שָׁאֹל
מִזְבֵּל לוֹ

¹⁶ But God will save my spirit
from the power of hell,
when God takes me. Selah.

אָח אֱלֹהִים וַיְפָהָה נַפְשִׁי
מִיד שָׁאֹל
כִּי יַקְחֵנִי סָלָה

¹ The traditional text is written וְצִירָם and read וְצִירָם.

² Hell may not be a precise translation of שָׁאֹל; it depends what we mean by hell and what the Psalmist meant by שָׁאֹל.

17	Don't worry if someone else gets rich and his household wins great honor,	אֶל תִּרְאָ כִּי יַעֲשֶׂר אִישׁ כִּי יַרְבֶּה כְּבָדָה בַּיּוֹתָה	Al tirah ki ya'ashir ish ki yirbeh kevod beito,
18	For he takes none of it when he dies; his honor does not follow him down under.	כִּי לֹא בָּמֹותָה יִקְחֶה חַפְלָה לֹא יַרְדֶּה אַחֲרָיו כְּבָדוֹד	Ki lo vemoto yikach hakol, lo yered acharav kevodo.
19	When he lived, maybe he praised himself: "People admire you if you do well for yourself."	כִּי נְפָשָׁו בְּחִיוָּה יִבְרָךְ וַיּוֹזֵךְ כִּי תְּשִׁיבֵךְ לְךָ	Ki nafsho bechayav yevarech, veyoducha ki teitiv lach.
20	He too will die, ¹ and such people will never see the light.	תָּבוֹא עַד דָּוֶר אָבוֹתָיו עַד נִצְחָה לֹא יִרְאֶה אָזֶר	Tavo ad dor avotav, ad netzach lo yir'u or.
21	A respected person who does not see this is bound like beasts for slaughter.	אָדָם בַּיִקְרָה וְלֹא יִבְנֵן נִמְשָׁל בְּכָהָמוֹת נִדְמוֹת	Adam bikar velo yavin, nimshal kab'hemot nidmu.

Mourners' Kaddish, page 116

¹ “It (his spirit / himself) will meet the generation of his ancestors”—i.e., such a man will meet his ancestors in death.

Psalm 16

¹ A poem¹ by David:

“Guard me, God,
for I have found shelter with you.”

² You² said to God, “You are my God.
without you, I have nothing good.”

³ Holy people who are on earth—
the best—all my delight is with them.

⁴ Let other people have lots of idols
and hurry to *worship* another god:
I won’t offer their bloody libations
nor form their names
on my lips.

⁵ God is my inheritance, my cup:³
my lot is in your control.

⁶ I like the borders assigned to me,⁴
yes, I have a fine inheritance.⁵

מִכְתָּם לְדוֹד
שְׁמָרֵנוּ אֶל
פִּידְחִיסְתִּי בְּךָ

אָמַרְתִּי לִיהְוֹה אָדוֹןִ אַתָּה
טוֹבָתִי בְּלָעָלִיךְ

Michtam leDavid:
Shomreni El,
ki chasiti vach.

Amarat l’Adonai: “Adonai atah:
tovati bal alecha!”

לִקְדוֹשִׁים אָשָׁר-בָּאָרֶץ הַמָּה
וְאָדִירֵי כְּל-חַפְזִיעַ-בָּם

רַבְּפַע עֲצֹבּוֹתָם
אַחֲרֵ מַהֲרוֹ
בְּלָאָסִיךְ נִסְקֵיָהָם מִדָּם
וּבְלָאָשָׁא אָתָ-שְׁמוֹתָם
עַל-שְׁפָתִי

Likdoshim asher ba’aretz hemah,
ve’adirei kol cheftzi vam.

Yirbu atzvotam,
acher maharu,
bal asich niskeihem midam,
uvat esah et shemotam
al sefatai.

יְהֹוָה מַנְתַּחְלֵקֵי וּכְסֵוי
אַתָּה תּוֹמֵךְ גָּרְלֵלִי

חַבְלִים נָפְלוּ-לִי בְּנֻעֲמִים
אַפְ-נָחֲלָת שָׁפָרָה עַלִּי

Adonai, menat chelki vechosoi,
atah tomich gorali.

Chavlim naflu li ban’imim,
af nachalat shafra alai.

¹ The meaning of מִכְתָּם is uncertain. Psalms 56-60 are also called by this word.

² The poet speaks to himself, or someone speaks to the poet.

³ I.e., the poet does not need to be involved in idolatrous drink-offerings.

⁴ “The surveyors’ lines fell out for me nicely”—i.e., I’m happy with the inheritance I got when the land was divided by lot.

⁵ “Yes, the inheritance was fine for me.”

⁷ I bless God who advised me—
yes, at night my body guides me.¹

אָבָרֶךְ אֶת־יְהֹוָה אֲשֶׁר יַעֲנֵנִי
אֲלִילָות יִסְרָעַנִי כְּלִילָתִי

Avarech et Adonai asher
yetza'anai,
af leilot yisruni chilyotai.

⁸ I have always set God before me
and can't be swayed from my
purpose.²

שִׁוִּיטִי יְהֹוָה לְגַנְגֵדִי תָּמִיד
כִּי מִימִינִי בְּלִאָמֹת

Shiviti Adonai lenegdi tamid
ki mimini bal emot.

⁹ So my heart is glad,
my honor content,
my flesh will dwell in safety:

לֹכֶן שָׁמָחַ לְבִי
וַיַּגֵּל כְּבָדִי
אַפְּנִים בְּשָׁרִי וַיֵּשְׁכַּן לְבָטָח

Lachen samach libi,
vayagel kevodi;
af besari yishkon lavetach.

¹⁰ You won't abandon me to She'ol³
you won't let your devoted follower
face destruction.

כִּי לֹא־תָעֹזֵב נַפְשִׁי לְשָׁאֹל
לֹא־תַתְנַצֵּן חִסְדֶּךָ
לִרְאוֹת שָׁחָת

Ki lo ta'azov nafshi liShe'ol,
lo titen chasid'cha
lir'ot shachat.

¹¹ Teach me⁴ the path of life:
perfect joy is in your presence,⁵
contentment at your right hand, forever.

תּוֹדִיעַנִי אֶרְחָה חַיִם
שְׁבַע שְׁמָחוֹת אֶת־פָּנֶיךָ
נְעָמֹת בִּימִינֶךָ נֶצֶח

Orach chayim tod'eni,
sova semachot et panecha,
ne'imot bimin'cha netzach.

Mourners' Kaddish, page 116

¹ Apparently, the poet feels God's guidance at night (perhaps in dreams).

² "Because from my right hand, I can't be moved."

³ Nafshi can be translated as "my soul," and She'ol is sometimes translated as "the Pit" or "the underworld." The translator's view of the psalmist's ideas of an afterlife influence the translation.

⁴ "Make me know," or "You will make me know."

⁵ "The satisfaction of joys is with your presence."

..... *Mourners rise to lead this kaddish; we respond.....*

Mourners' Kaddish

..... *Mourners begin the kaddish; the congregation responds "Amen."*

Let it be great, let it be holy,
God's great name—(Amen)
—in the world created
by divine will,
which God will rule in sovereignty.
In your lifetime and in your days
and in the lifetime of all Israel,
quickly and soon.
Now you say, "Amen."

..... *We answer "Amen" and say the next section; mourners repeat our response and continue*

May the great name be blessed
forever and ever and ever.

..... *Mourners continue, and we respond "berich hu."*

Blessed and praised
and glorified and exalted
and elevated and honored
and raised and hailed
be the holy name,
blessed may it be—

קדיש יהות

יתגאל ויתקדש
שֵׁמֶה רָبָא (אָמֵן)
בָּעֵלָמָה דִּי בָּרָא
כְּרֻעָותָה
וַיִּמְלִיכָה מַלְכָותָה
בְּחַיְכָוּן וּבְיוֹמִיכָוּן
וַיְתַהֵר דָּכְלָ בֵּית יִשְׂרָאֵל
בְּעֲגָלָא וּבְזַמָּן קָרִיב
וְאָמְרוּ אָמֵן

Yitgadal veiyitkadash
shemeh rabah—(Amen)
—be'alma di verah
chir'uteh
veyamlich malchuteh,
bechayechon uv'yomechon
uvechayey dechol bet Yisra'el
ba'agalah uvizman kari.
Ve'imru, "Amen."

יְהִיא שֵׁמֶה רָבָא מַבְרָךְ
לְעוֹלָם וּלְעַלְמִים עַלְמָנָא

Yehei shemei rabah mevarach
le'alam ul'almei almayah.

יִתְבָּרַךְ וַיִּשְׁתַּבְּחָ
וַיִּתְפָּאֵר וַיִּתְרוּם
וַיִּתְנַשֵּׁא וַיִּתְהַדֵּר
וַיִּתְعַלֵּה וַיִּתְהַלֵּל
שֵׁמֶה דָּקוּדָשָׁא
בָּרוּךְ הוּא

Yitbarach veiyishtabach
veyitpa'ar veiyitromam
veyitnaseh veiyit'hadar
veyit'aleh veiyit'halal
shemeh dekudshah,
berich hu.

..... Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line.....

—above all	לְעֹלָא מִן כָּל	Le'elah min kol
far above all	לְעֹלָא וּלְעֹלָא מִכָּל	Le'elah ule'elah mikol
blessing and song,	בְּרָכָתָא וְשִׁירָתָא	birchatah veshiratah
praise and repentance	תְּשִׁבְחָתָא וְנִחְמָתָא	tushbechatah venechematah,
that are spoken in this world.	דְּאָמִירָן בְּעַלְמָא	da'amiran be'almah.
Now you say, "Amen."	וְאָמְרוּ: אָמֵן	Ve'imru, "Amen."

..... Mourners continue, and we respond "Amen."

May there be great peace	יְהִיא שְׁלָמָה רַבָּא	Yehei shelamah rabah
from heaven	מִן שְׁמַיָּא	min shemayah,
and life,	וּחַיִם	vechayim,
for us and all Israel.	עַלְינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
Now you say, "Amen."	וְאָמְרוּ: אָמֵן	ve'imru, "Amen."

..... Mourners continue, and we respond "Amen."

Making peace in heaven above	עֲשֵׂה שָׁלוֹם בְּמֹרְקָמוֹ	Oseh shalom bimromav
may God bring peace	הָאָ יַעֲשֶׂה שָׁלוֹם	hu ya'aesh shalom
to us and to all Israel,	עַלְינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל-יֹשְׁבֵי תָּבֵל	ve'al kol yoshei tevel,
Now you say, "Amen."	וְאָמְרוּ: אָמֵן	ve'imru, "Amen."

SPS Sample

Readings and Reflections

♪
O God, my God,
I pray there forever may be
The sand and the sea,
The rushing of waters,
The thundering sky,
The heart's reverent cry.

—Hannah Senesh (translated)

Psalm 23

David's psalm.

God is my shepherd (I shall not lack)
 Laying me in lush grass,¹
 Leading me to placid waters:
 Reviving my soul,
 Setting me in the circle of virtue²
 For God's reputation.

Though I walk
 In the vale of gloom,
 I fear no wrong
 For you are with me;
 Your shepherd's staff and walking stick,³
 They comfort me.
 You set the table before me,
 In front of my foes.
 You poured oil on my head;⁴
 My cup overflows.

Goodness and mercy will follow me
 Every day of my life,
 And I will sit in God's house
 For a long time.

מִזְמֹר לְדוֹד

מִזְמֹר לְדוֹד
 יְהִי רְעֵי לֹא אָחָסֶר
 בְּנֹאות דָּשָׁא יְרַבֵּיצֵנִי
 עַל-מַיִּינָה מְנוּחוֹת יְנַהֲלֵנִי
 נַפְשִׁי יְשׁוֹבֵב
 יְנַחֵנִי בְּמַעֲגֵלִי-צְדָקָה
 לְמַעַן שְׁמוֹ

גַם בַּי-אֶלְךָ
 בְּגִיא צְלָמֹות
 לֹא-אִירָא רָע
 בַּי-אַתָּה עָמָדִי
 שְׁבַטְךָ וּמְשֻׁעְנָתָךָ
 הַמָּה יְנַחֲמֵנִי
 תַּעֲרֵךְ לְפָנֵי שְׁלֹחָן
 נְגֵד צְרָרִי
 דְּשַׁנְתָּה בְּשָׁמְןִ רָאשִׁי
 בּוֹסִי רְבִיהָ

אָרֶךְ טֹב וְחֶסֶד יַרְדֵּפְנִי
 בְּלִיּוּמִי חַיִּי
 וּשְׁבַתִּי בְּבֵית-יְהָוָה
 לְאַרְךָ יָמִים

Mizmor LeDavid

Mizmor leDavid.
 Adonai ro'i lo echsar.
 Bin'ot deshe yarbitzeni,
 Al mei menuchot yenahaleni:
 Nafshi yeshovev
 Yancheni vema'gelei tzedek
 lema'an shemo.

Gam ki elech
 begei tzalmavet,
 lo ira ra
 ki atah imadi.
 Shivtecha umish'antecha
 hemah yenachamuni.
 Ta'aroch lefanai shulchan
 neged tzerorai.
 Dishanta vashemen roshi
 kosi revayah.
 Ach tov vachesed yirdefuni
 kol yemei chayay,
 veshavti bebeit Adonai
 le'orech yamim.

¹ "He will set me..."

² The usual translation is "leading me in the paths of righteousness," but the Hebrew allows for the idea of being placed at rest, surrounded by virtue.

³ The rod and staff, or staff and stick: one could be a guide (in the days of corporal punishment for students, it was a harsh guide), while the other is a support.

⁴ When Samuel anointed David, he showed that the right to kingship had passed from Saul to David. Anointing is used today to signify God's approval of a leader.

Psalm 23 (Alternative Translation)

God is my shepherd; I have all I need,
Grazing in lush, soft mead
By waters still and clear,
From doubts and fears I'm freed.
You guide me right, to show your power is near.

When I walk in the vale of gloom, I fear
No wrong, for you are here:
Your staff won't let me stray;
Your rod will bring me cheer.
To spite my foes, for me a feast you lay.

You made me royal: it is too much. I say
That good and love will stay
Close by me all my days,
And in your house I'll pray
Forever, when I end life's winding ways.

The Death of Moses

Deuteronomy 34:1-12

Moses climbed from the plains of Moab to Mount Nevo, the top of Pisgah, that faces Jericho, and God showed him all the land—the Gil'ad region as far as the land of Dan,

and all the land of Naftali, the land of Efrayim and Menashe, all the land of Judah, to the sea beyond.¹

And the Negev and the Kikar the Bik'a of Jericho, town of date-trees, as far as Tzo'ar.

God said to him, “This is the land I promised to Abraham, Isaac and Jacob, saying: ‘I will give it to your descendants.’ I have shown it to your eyes, but you may not cross over there.”

There Moses died, God's servant, in the land of Moab, by God's mouth.

וַיַּעַל מֹשֶׁה מִעָרְבַּת מוֹאָב
 אֶל הַר נֶבוּ רֹאשׁ הַפִּסְגָּה
 אֲשֶׁר עַל פְּנֵי יְرֵחוֹ
 וַיַּרְא הָיוּ יְהוָה אֶת כָּל הָאָרֶץ
 אֶת הָגִילָּעֵד
 עַד דָּן
 וְאֶת כָּל נַפְתָּלֵי
 וְאֶת אֶרֶץ אֶפְרַיִם וּמִנְשָׁה
 וְאֶת כָּל אֶרֶץ יְהוּדָה
 עַד תְּסִים הַאֲחֵרֶן
 וְאֶת הַנֶּגֶב וְאֶת הַכִּכְרָר
 בְּקַעַת יְרֵחוֹ עִיר הַתְּמִרְמִים
 עַד צָעֵר
 וַיֹּאמֶר יְהוָה אֱלֹהִי
 זֹאת הָאָרֶץ אֲשֶׁר נִשְׁבַּעֲתִי
 לְאַבְרָהָם לְיַצְחָק וּלְיַעֲקֹב
 לְאָמַר לֹא רֹעֶשׁ אֶתְנֶנֶה
 הַרְאִוִּיתִיךְ בְּעִינֶיךְ
 וְשָׁמָה לֹא תַּעֲבֶר
 וַיָּמַת שֵׁם מֹשֶׁה עַבְדֵד יְהוָה
 בָּאָרֶץ מוֹאָב עַל פִּי יְהוָה

Vaya'al Moshe me'arvot Mo'av
 el Har Nevo, rosh haPisgah
 asher al penei Yerecho.
 Vayar'ehu Adonai et kol ha'aretz,
 et haGil'ad
 ad Dan.

Ve'et kol Naftali
 ve'et eretz Efrayim uMenashe
 ve'et kol eretz Yehudah,
 ad haYam ha'Acharon.

Ve'et haNegev, ve'et haKikar
 bik'at Yerecho, ir hatamarim,
 ad Tzo'ar.

Vayomer Adonai elav:
 “Zot ha'aretz asher nishbati
 le'Avraham, leYitzchak uleYa'akov
 lemor, ‘Lezar'acha etnena.’
 Her'iticha ve'einecha,
 veshamah lo ta'avor.”

Vayamat sham Moshe, eved Adonai,
 be'eretz Mo'av, al pi Adonai.

¹ “The sea at the end.”

He buried him in the valley,
in the land of Moab,
across from Bet Pe'or,
and nobody has discovered his grave
to this day.

Moses was 120 years old
when he died:
his eyes had not dimmed
nor his vigor weakened.

The Israelites wept for Moses
in the Plains of Moab 30 days;
the days of weeping, mourning Moses,
came to an end.

Joshua the son of Nun
was full of the spirit of wisdom;
Moses had laid hands upon him.
The Israelites listened to him
and acted
as God had instructed Moses.

No prophet has risen in Israel
like Moses—
whom God knew
face to face—

וַיַּקְבַּר אֹתוֹ בַּיִ

בָּאָרֶץ מוֹאָב

מוֹל בֵּית פָּעוֹר

וְלֹא יָדַע אִישׁ אֶת קְבָרָתוֹ

עַד הַיּוֹם הַזֶּה

Vayikbor oto vagai

be'eretz Mo'av,

mul Bet Pe'or,

velo yada ish et kevurato

ad hayom hazeh.

וְמֹשֶׁה בֶּן מֵאָה וּשְׁנָרִים שָׁנָה

בְּמִתָּו

לֹא כִּחְתָּה עִינָוֹ

וְלֹא נָס לְחֹזָה

UMoshe ben me'ah ve'esrim shana

bemoto;

lo chahata eino,

velo nas lecho.

וַיַּבְפְּכֵ בְּנֵי יִשְׂרָאֵל אֶת מֹשֶׁה

בְּעָרְבַת מוֹאָב שְׁלֹשִׁים יוֹם

וַיַּתְמִם יְמִינֵי בְּכֵי אָבֶל מֹשֶׁה

Vayivku venei Yisra'el et Moshe

be'arvot Mo'av shloshim yom,

vayitmu yemei vechi evel Moshe.

וַיַּהְשַׁע בֶּן נָנוֹן

מֶלֶךְ רֹוחַ חֲכָמָה

כִּי סָמַךְ מֹשֶׁה אֶת יְדֵיו עָלָיו

וַיַּשְׁמַע אֶלְיוֹן בְּנֵי יִשְׂרָאֵל

וַיַּעֲשֹׂה

כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה

ViHoshu'a bin Nun

maleh ru'ach chochmah

ki samach Moshe et yadav alav,

vayishme'u elav benei Yisra'el,

vaya'asu

ka'asher tzivah Adonai et Moshe.

וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל

כִּמְשָׁה

אֲשֶׁר יָדַע יְהוָה

פָּנָים אֶל פָּנִים

Velo kam navi od beYisra'el

keMoshe,

asher yeda'o Adonai

panim el panim,

for all the wonders
God sent him
to perform in the land of Egypt
before Pharaoh
and all his servants and land,

and for all the strong hand
and all the great awe
Moses performed
in the eyes of all Israel.

לְכֹל הַאֲתָה וְהַמּוֹפְתִים
אֲשֶׁר שְׁלַחְתָּךְ יְהוָה
לְעִשּׂוֹת בָּאָרֶץ מִצְרָיִם
לְפַרְעָה
וְלְכֹל עֲבָדָיו וְלְכֹל אָרֶץ

ulechol ha'otot vehamoftim
asher shlacho Adonai
la'asot be'eretz Mitzrayim
leFaro
ulechol avadav ulechol artzo;

וְלְכֹל הַיָּד הַחֹזֶקָה
וְלְכֹל הַמֹּרָא הַגָּדוֹלָה
אֲשֶׁר עָשָׂה מֹשֶׁה
לְעִינֵּי כָּל יִשְׂרָאֵל

ulechol hayad hachazakah
ulechol hamora hagadol
asher asah Moshe,
le'einei kol Yisra'el.

David's Lament for Saul and Jonathan

2 Samuel 1:17-26

David mourned this lament
for Saul and his son Jonathan.

He told people to teach Judah's children
how to use an archer's bow;
see, it's written in the Book of Truth.¹

Israel's glory is now
corpses on your hills:
how the warriors have fallen!

O hills of Gilboa,
be without dew or rain,²
and fertile fields too!³
For there was the heroes' shield discarded,
the shield of Saul,
with no protective oil smeared on it.⁴

From the blood of corpses,
the muscle⁵ of warriors,
Jonathan's bow was not held back, nor
Saul's sword sheathed without spoil.¹

וַיָּקֹנֵן דָּוד אֶת הַקִּנָּה הַזֹּאת
עַל שָׁאָל וְעַל יְהוֹנָתָן בֶּןּוּ

Vaykonen David et hakinah hazot
al Sha'ul ve'al Yehonatan beno.

וַיֹּאמֶר לְלִמְדֵד בְּנֵי יְהוּדָה
קָשֶׁת
הַגָּה בְּתֻובָה עַל סְפִּרְתִּישָׁר

Vayomer lelamed benei Yehudah
kashet;
hinei chetuvah al Sefer Hayashar.

הָעָבֵד יִשְׁרָאֵל
עַל בָּמֹתִיךְ חָלֵל
אֵיךְ נָפְלוּ גִּבּוֹרִים

Hatzvi Yisra'el,
al bamoticha chalal—
eich naflu giborim!

חָרֵי בְּגִלְבָּעָן
אֵל טָל וְאֵל מַטָּר עַלְיכֶם
וְשָׂדֵי תְּרוּמֹת
כִּי שָׁם נִגְעַל מַגְנִין גִּבּוֹרִים
מִן שָׁאָל
בְּלִי מֶשֶׁיחַ בְּשָׁמָן

Harei vaGilboa,
al tal ve'al matar aleichem,
us'dei terumot.
Ki sham nig'al magen giborim,
magen Sha'ul,
beli mashi'ach bashamen.

מִדְםָן חָלָלִים
מְחַלֵּב גִּבּוֹרִים
קָשֶׁת יְהוֹנָתָן לֹא נִשְׁׂוֹג אַחֲרָיו
וְחַרְבָּ שָׁאָל לֹא תִשְׁׁוּב רִיקָם

Midam chalalim,
mechelev giborim,
keshet Yehonatan lo nasog achor,
vecherev Sha'ul lo tashuv reikam.

¹ “See, it's written” could be a comment by David, part of his lament, or the author's comment.

² “No dew, no rain on you!”

³ “Fields yielding ample Terumah (tithes)”

⁴ Oil would make enemy weapons slip off the shield.

⁵ Literally fat, not muscle; but fat indicates a well-fed warrior who presumably had fighting muscle.

Saul and Jonathan were *both*
loved and likeable
in life;
they were not parted in death—
swifter than eagles, stronger than lions.

O Jewish girls, weep for Saul
who clothed you in scarlet
with delightful ornaments,
placing gold jewelry
upon your clothing.

How the warriors have fallen
in the thick of the battle—
Jonathan is a corpse on your hills.

I grieve for you, my brother, Jonathan;
you were my great friend.²
Your love for me was more unexpected³
than the love of women.

How the warriors have fallen,
and abandoned their weapons.⁴

שָׁאָל וַיַּהֲוֵן
הָנָאָהָבִים וְהַנְּעִימִים
בְּחַיָּה
וּבְמַזְמָתָם לֹא נִפְרָדוּ
מִנְשָׁרִים קָלוּ מִאֲרִיזֹת גָּבָרִים

Sha'ul viYehonatan,
hane'ehavim vehan'imim
bechayeihem,
uvemetam lo nifradu—
minsharim kalu, me'arayot gaveru.

בְּנָוֹת יִשְׂרָאֵל אֶל שָׁאָל בְּכִינָה
הַמְּלָבְשָׂכֶם שְׁנִי
עַם עֲדָנִים
הַמְּעוֹלָה עַדְיוֹ זָהָב
עַל לְבוּשָׁכֶן

Benot Yisra'el, el Sha'ul bechenah,
hamalbischchem shani
im adanim,
hama'aleh adi zahav
al levush'chen.

אֵיך נִפְלָא גִּבְּרוּם
בְּתוֹךְ הַמִּלְחָמָה
יְהוֹנָתָן עַל בָּמוֹתָךְ חָלָל

Eich naflu giborim
betoach hamilchamah—
Yehonatan al bamotcha chalal.

צָר לִי עַלְיךָ אָחִי יְהוֹנָתָן
נִעְמָתָ לְיַמָּאֵד
נִפְלָאָתָה אַהֲבָתֶךָ לִי
מִאֲהָבָת נְשִׁים

Tzar li alecha, achi, Yehonatan:
na'amta li me'od.
Nifle'atah ahavat'cha li
me'ahavat nashim.

אֵיך נִפְלָא גִּבְּרוּם
וַיַּאֲבְדוּ כָּלֵי מִלְחָמָה

Eich naflu giborim,
vayovdu kelei mil'chama!

¹ “Nor would Saul’s sword return empty (i.e., without killing some of the enemy)”

² “You were very pleasant to me”

³ Or miraculous, wonderful.

⁴ “And their weapons have been abandoned”

David Grieves for His Son

2 Samuel 12:15-23

Nathan went home
and God struck the child
that Uriah's wife bore to David;
he became sick.

David pleaded with God
for the child;
David fasted
and slept at night on the floor.

His ministers stood by him
to raise him up from the floor,
but he refused;
nor would he eat food with them.

On the seventh day
the child died.
David's ministers feared to tell him
that the child was dead.
They said,
"Look, while the child lived,
we spoke to him,
and he didn't hear what we said.
How can we tell him the child is dead?
He'll do something awful!"

וַיָּלֹךְ נָתַן אֶל־בֵּיתוֹ
וַיַּגְּרֹב יְהוָה אֶת־הַיּוֹלֵד
אֲשֶׁר יָלְדָה אִשָּׁת־אָוּרִיהָ לְדוֹד
וַיַּאֲנַשֵּׁה:
וַיַּבְקַשׁ דָּוֹד אֶת־הָאֱלֹהִים
בְּעֵד הַנָּעֶר
וַיַּעֲצַם דָּוֹד צָום
וּבָא וְלֹן וְשָׁכַב אֶרְעָצָה
וַיִּקְמֹז זִקְנֵי בֵּיתוֹ עָלָיו
לְהַקְמָמוּ מִן־הָאָרֶץ
וְלֹא אָבָה
וְלֹא־בָּרָא אֲפָם לָהֶם
וַיְהִי בַּיּוֹם הַשְׁבִּיעִי
וַיִּמְתַּחַת הַיּוֹלֵד
וַיַּרְאֵו עֲבָדֵי דָוֹד לְהַגִּיד לוֹ
כִּי־מְתַחַת הַיּוֹלֵד
כִּי אָמַרְוּ
הִנֵּה בְּחִזּוֹת הַיּוֹלֵד חַי
דִּבְרָנוּ אֶלָּיו
וְלֹא־שָׁמַע בְּקוֹלֵנוּ
וְאֵיךְ נָאָמַר אֶלָּיו מֵת הַיּוֹלֵד
וְעָשָׂה רָעָה

Vayelech Natan el beito
vayigof Adonai et hayeled
asher yaldah eshet Uriah leDavid
vaye'anstu.

Vayevakesh David et haElohim
be'ad hana'ar,
vayatzam David tzom
uvah velan veshachav artzah.

Vayakumu ziknei veito alav
lahakimo min ha'aretz,
valo avah,
velo barah item lachem.

Vayehi bayom hashvi'i
vayamat hayaled
vayir'u avdei David lehagid lo
ki met hayeled,
ki amru,
"Hineh biheyot hayeled chai,
dibarnu elav
velo shama bekolenu,
ve'eich nomar elav met hayeled,
ve'asah ra'ah."

David saw his ministers whispering.
David realized the child was dead.
David said to his ministers,
"Is the child dead?" "Dead," they replied.

David rose from the ground,
washed, anointed himself,
changed his clothes,
went to the Temple and bowed,
then came back to his palace
and asked *for food*;
food was brought, and he ate *it*.

David's ministers said,
"What are you doing?
When the child was alive,
you fasted and wept;
now the child is dead, you are up
and eating food!"

He answered, "While the child lived
I fasted and wept, saying,
'Who knows?
Maybe God will take pity
and the child may live.'

But now he's dead.
Why should I fast?
Can I bring him back?
I will go to him,
but he won't come back to me."

וַיַּרְא דָוד בַּי עֲבָדָיו מִתְלַחַשִּׁים
וַיַּבְנֵן דָוד בַּי מִתְהִלָּד
וַיֹּאמֶר דָוד אֶל-עֲבָדָיו
הַמֵּת הַיִלְד וַיֹּאמְרוּ מַת

וַיַּקְרַב דָוד מִהָּארֵץ

וַיַּרְחַצ וַיְסַך
וַיַּחַלְפֵ שְׁמַלְתָּתו
וַיַּבְאֵ בֵית יְהוָה
וַיִּשְׁתַחַוו
וַיַּבְאֵ אֶל-בֵיתו וַיִּשְׁאַל
וַיִּשְׁמַע לו לְחֵם וַיַּאֲכַל

וַיֹּאמְרוּ עֲבָדָיו אֶלָו

מַה-הָהָרֶב הַזֶּה אֲשֶׁר עֲשִׂיתָה
בַעֲבוּר הַיִלְד חַי
צַמְתָ וְתַבְרֵך
וְכָאַשֵר מֵת הַיִלְד קָמַת
וְתַאֲכַל לְחֵם

וַיֹּאמֶר בַעֲזֹד הַיִלְד חַי

צַמְתָ וְאַבְכָה בַי אָמְרָתִי
מַי יָדֵע
וְחִנְנֵי יְהוָה
וְחַי הַיִלְד

וְעַתָּה מַת

לִמְהֵזֶה אָנָי צָם
הַאֲכַל לְהַשְׁבוֹן עוֹד
אָנָי הַלְךָ אֶלָיו
וְהָוָא לְאַיְשָׁוֹב אֶלְיָהִי

Vayar David ki avadav mitlachashim
vayaven David ki met hayaled,
vayomer David el avadav,
"Hamet hayeled?" Vayomru, "Met."

Vayakam David meha'aretz

vayirchatz, vayasech,
vay'chalef simlotav
vayavo veit Adonai
vayishtachu,
vayavo el beito vayish'al,
vayasimu lo lechem vayochal.

Vayomru avadav elav,

"Mah hadavar haze hasher asita?
Ba'avur hayeled chai
tzamta vatevk,
vecha'asher met hayeled kamta
vatochal lachem."

Vayomer, "Be'od hayeled chai,

tzamti, va'evkah, ki amarti,
"Mi yode'ah?
Vechanani Adonai
vechai hayaed."

"Ve'atah met.

Lamah zeh ani tzam?
Ha'uchal lahashivo od?
Ani holech elav,
vehu lo yashuv elai."

Sonnet 30

When to the sessions of sweet silent thought
I summon up remembrance of things past
I sigh the lack of many a thing I sought
And with old woes new wail my dear time's waste;
Then can I drown an eye, unused to flow,¹
For precious friends hid in death's dateless night,,
And weep afresh love's long since cancelled woe,
And moan th' expense² of many a vanished sight;
Then can I grieve at grievances foregone,
And heavily from woe to woe tell o'er
The sad account of fore-bemoanèd moan,
Which I new pay as if not paid before:
But if the while I think on thee, dear friend,
All losses are restored and sorrows end.

—William Shakespeare

¹ Unaccustomed to tears.

² Grieve over the disappearance.

Fear No More

Fear no more the heat of the sun
Nor the furious winter's rages;
Thou thy worldly task hast done,
Home art gone and ta'en thy wages.
Golden lads and girls all must
As chimney-sweepers come to dust.

Fear no more the frown of the great;
Thou art past the tyrant's stroke.
Care no more to clothe and eat—
To thee the reed is as the oak.
The scepter, learning, physic must
All follow this and come to dust.

Fear no more the lightning flash
Nor the all-dreaded thunderstone,
Fear not slander, censure rash—
Thou hast finished joy and moan.
All lovers young, all lovers must
Consign to thee and come to dust.

—Shakespeare, *Cymbeline* 4.2.258 ff.

She Dwelt Among the Untrodden Ways

She dwelt among the untrodden ways
Beside the springs of Dove,
A Maid whom there were none to praise
And very few to love:

A violet by a mossy stone
Half hidden from the eye!
—Fair as a star, when only one
Is shining in the sky.

She lived unknown, and few could know
When Lucy ceased to be;
But she is in her grave, and, oh,
The difference to me!

—William Wordsworth

A Letter by Samuel Johnson

To Mr. James Elphinston

September 25, 1750

Dear Sir,

You have, as I find by every kind of evidence, lost an excellent mother; and I hope you will not think me incapable of partaking of your grief. I have a mother, now eighty-two years of age, whom, therefore, I must soon lose, unless it please God that she rather should mourn for me. I read the letters in which you relate your mother's death to Mrs. Strahan, and think I do myself honour, when I tell you that I read them with tears; but tears are neither to you nor to me of any further use, when once the tribute of nature has been paid. The business of life summons us away from useless grief, and calls us to the exercise of those virtues of which we are lamenting our deprivation. The greatest benefit which one friend can confer upon another, is to guard, and excite, and elevate his virtues. This your mother will still perform, if you diligently preserve the memory of her life, and of her death: a life, so far as I can learn, useful, wise, and innocent; and a death resigned, peaceful, and holy. I cannot forbear to mention, that neither reason nor revelation denies you to hope, that you may increase her happiness by obeying her precepts; and that she may, in her present state, look with pleasure upon every act of virtue to which her instructions or example have contributed. Whether this be more than a pleasing dream, or a just opinion of separate spirits, is, indeed, of no great importance to us, when we consider ourselves as acting under the eye of God: yet, surely, there is something pleasing in the belief that our separation from those whom we love is merely corporeal; and it may be a great incitement to virtuous friendship, if it can be made probable, that that union that has received the divine approbation shall continue to eternity.

There is one expedient by which you may, in some degree, continue her presence. If you write down minutely what you remember of her from your earliest years, you will read it with great pleasure, and receive from it many hints of soothing recollection, when time shall remove her yet farther from you, and your grief shall be matured to veneration. To this, however painful for the present, I cannot but advise you, as to a source of comfort and satisfaction in the time to come; for all comfort and all satisfaction is sincerely wished you by, dear Sir, your most obliged, most obedient, and most humble servant,

Sam. Johnson.

Psalm 131

¹ A song of steps, by David.

God, my heart has not been haughty
nor my eyes arrogant,
nor have I stepped
into matters too great or wondrous for me.

² Have I not¹ stilled

and silenced myself²
like a contented infant in its mother's arms,³
—like a contented infant, so am I.⁴
Let Israel hope in God
from now on, forever.

שִׁיר הַמְעָלוֹת לְדָוִיד
יְהוָה לֹא גָּבָה לִבִּי
וְלֹא רָמָה עִינִי
וְלֹא הִלַּכָּתִי
בְּגָדוֹלֹת וּבְנִפְלָאוֹת מִמֶּנִּי

אָם לֹא שָׁוֹוִתִי
וְדוֹמָמָתִי נֶפֶשִׁי
כְּגָמָל עַלְיָ אֶפְ�וֹ
כְּגָמָל עַלְיָ נֶפֶשִׁי
יְחִיל יִשְׂרָאֵל אֶל יְהוָה
מַעֲתָה וְעַד עַזְלָם

¹ “If not,” an emphatic way of protesting that it is so.

² Or “my soul”; but ancient ideas of soul, heart and mind may have been very different from our own.

³ “Like a weaned child on its mother”; once weaned, the child no longer needs to nurse but finds comfort in its mother's arms.

⁴ “Like a weaned child upon me is my self (or soul)” needing nothing from others, but finding quiet and contentment in the self.

Psalm 147

1 Hail God!

It's good to make music to our God—
pleasant and pretty is praise!

2 God rebuilds Jerusalem,
gathers Israel's scattered people.

3 Healing shattered hearts,
God bandages their pain.

4 God alone can number the stars,
giving all of them their names.

5 Our God is great and very powerful,
with infinite understanding.

6 God sustains the oppressed
and knocks the wicked to the ground.

7 Respond to God with thanks,
with the harp make music to our God—

8 Who covers the sky with clouds
prepares rain for the ground
and makes the hills grow grass,

9 Who gives the animal its food,
answers the call of the raven's brood.

הַלְלוּיָה
כִּי-טוֹב זָמְרָה אֱלֹהֵינוּ
כִּי-נָעָם נָאוּה תְּהִלָּה

Haleluyah!
Ki tov zamrah Eloheinu,
ki na'im nava tehilah.

בּוֹנָה יְרוּשָׁלָם יְהוָה
נְדִיחֵי יִשְׂרָאֵל וְכָנָסָה

Boneh Yerushalayim Adonai,
nidchei Yisra'el yechanes.

הַרּוֹפֵא לְשִׁבְуָרֵי לֵב
וּמְחִיבֵשׁ לְעַצְבּוֹתָם

Harofeh lishvurei lev
umechabesh le'atzvotam.

מָנוֹה מִסְפָּר לְכָוכְבִּים
לְכָלָם שְׁמוֹת יְקָרָא

Moneh mispar lekochavim,
lechulam shemot yikra.

גָּדוֹל אֱדוֹנֵינוּ וּרְבָ-כָחֵן
לְתִבְונָתוֹ אֵין מִסְפָּר

Gadol Adoneinu verav ko'ach,
litvunato ein mispar.

מְעוֹדֵד עֲנוֹוִים יְהוָה
מַשְׁפִּיל רְשָׁעִים עָדִי-אָרֶץ

Me'oded anavim Adonai,
mashpil resha'im adei aretz.

עֲנוּ לְיְהוָה בְּתוֹךְ
זָמְרוּ לְאֱלֹהֵינוּ בְּבָנָור

Enu l'Adonai betodah,
zamru l'Eloheinu bechinor,

הַמְּכַסֵּה שָׁמַיִם בְּעָבִים
הַמְּכִין לְאָרֶץ מַטָּר
הַמְּעַמֵּיחַ חָרִים חַצִּיר

Ham'chaseh shamayim be'avim,
hamechin la'aretz matar,
hamatzmi'ach harim chatzir.

נוֹתֵן לְבָהָמָה לְחַמָּה
לְבָנֵי עָרֵב אָשֶׁר יְקָרָא

Noten livhemah lachmah,
livnei orev asher yikra'u.

¹⁰ God cares not for the horse's might,
admires no-one for *strong* legs,

לֹא בְּגָבוּרַת הַסּוּס יְחִפֵּץ
לֹא בְּשָׁזְקִי הָאִישׁ יַרְצֵה

¹¹ But cares for those who fear God,
those who hope for God's kindness.

רֹצֶחֶת יְהוָה אֲתִירָאִיוֹ
אֲתִהְמִיחָלִים לְחִסְדָוּ

¹² Jerusalem, praise your ruler;
Zion, hail your God:

שָׁבְחֵי יְרוּשָׁלָם אֲתִיְהוָה
הַלְּלֵי אֱלֹהֵיךְ צִיּוֹן!

¹³ God fortified the bars of your gates,
blessed your children in your midst,

כִּי-חִזְקָה בְּרִיחֵי שָׁעֲרֵיךְ
בָּרָךְ בְּנֵיךְ בְּקִרְבָּךְ

¹⁴ God grants your borders peace,
to fill you with the cream of wheat,¹

הַשְׁמָס-גְּבוּלָךְ שָׁלוֹם
חֶלֶב חֲטִים יְשִׁבְעֵךְ

¹⁵ Sends to earth divine command—
God's word runs fast *to take effect!*²

הַשְׁלֹחַ אָמְרָתוֹ אָרֶץ
עַד-מִזְרָחָה יְרוֹצַדְבָּרוּ

¹⁶ God brings snow—it's like wool—
and scatters frost, like ashes,

הַנְּתָן שְׁלֹג כַּעֲמָר
כְּפֹר בְּאֶפֶר יְפֹזֵר

¹⁷ Sows hail—like crumbs:³
who can stand up to its cold?

מְשֻׁלִיךְ קָרְחוֹ כְּפִתִים
לִפְנֵי קָרְתוֹ מַיְ וְעַמֹּדֵ

¹ I.e., a peaceful land yields good harvests, since the residents don't have to feed the army.

² Dahooz interprets this verse in terms of weather—the swiftly moving noise from the sky is thunder, and it comes between a verse about harvest and another about winter—but he notes that many translators follow Isaiah 55:10-11 and connect the weather with God's commandment. To me, the psalm suggests that weather, human power and divine justice all spring from one source.

³ The Old English poem *The Seafarer* calls hail “the coldest of grains” (line 33); the ancients felt the weather more keenly than we with our warm clothes and insulated houses.

¹⁸ God sends the word, and they melt;
brings divine breath, and water flows,

**ישלח דְבָרָו וַיִּמְסֹם
יָשַׁב רֹוחָו וַיִּלְכֹּם** Yishlach devaro veyamsem,
yashev rucho—yizlu mayim.

¹⁹ Telling divine words to Jacob,
statutes and judgments to Israel.

**מָגִיד דְבָרָיו לְיַעֲקֹב
חֲקִיקָיו וּמְשֻׁפְטָיו לְיִשְׂרָאֵל** Magid devarav leYa'akov,
chukav umishpatav leYisra'el.

²⁰ God did not do this for every nation,
so they did not know such judgements:
Hail God!

**לֹא עָשָׂה כֵּן לְכָל־גּוֹי
וּמְשֻׁפְטִים בְּלִיּוּם
הַלְלוּיָה:** Lo asah chen lechol goy,
umishpatim bal yeda'um:
Haleluyah!

Books Cited and Consulted

The following books are cited in the notes or consulted extensively. The list does not reflect the debts I owe to the many writers and people who have made me think and brought me (some) understanding.

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