

הַרְפָּא לְשִׁבּוּרֵי לֵב

Healing Shattered Hearts

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

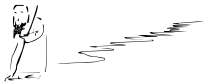
SPS Sample

הַרְפָּא לְשִׁבּוּרֵי לֵב 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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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 “IAdonai,” 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: נֶאֱמַר עָרַל שְׂפָתַי: (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

אֲשֶׁרִי

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.”

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ
עוֹד יְהַלְלוּךָ סֵלָה
אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ
אֲשֶׁרִי הָעַם שֶׁיִּי אֱלֹהָיו

“Ashrei yoshvei veitecha;
Od yehalelucha selah.”

“Ashrei ha’am shekachah lo;
Ashrei ha’am she’Adonai Elohav.”

Psalm 145:1 David’s Praise:

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

² **B**ringing you blessings every day,
I shall praise your name forever.

³ **G**reat is God and greatly praised,
Great beyond all probing.²

⁴ **D**eeds of yours praise every age;
Your mighty acts they ever speak —

⁵ **H**ailing the glory of your power,
In words your wonders stating,

⁶ **V**oicing your awesome power
Your greatness, too, relating;

⁷ **Z**ealously recalling your great good,
In your righteousness delighting.

⁸ **C**haritable and caring is God,
Patient and most gracious.

תְּהִלָּה לְדָוִד
אֲרוֹמַמְךָ אֱלֹהֵי הַמֶּלֶךְ
וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד
בְּכָל-יוֹם אֶבְרַכְּךָ
וְאֶהַלֵּלָה שִׁמְךָ לְעוֹלָם וָעֶד
גָּדוֹל יִי וּמְהֻלָּל מְאֹד
וְלִגְדֻלָּתוֹ אֵין חֶקֶר
דֹּר לְדֹר יִשְׁבַּח מַעֲשֵׂיךָ
וּגְבוּרֹתֶיךָ יִגִּידוּ
הַדָּר כְּבוֹד הוֹדְךָ
וּדְבָרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה
וְעֹזוֹ נִזְכָּר אֶתֶּיךָ יֵאמְרוּ
וּגְדֻלַּתְךָ אֲסַפְּרָנָה
זֶכֶר רַב טוֹבָךָ יִבְיַעוּ
וְצִדִּיקְתָּךְ יִרְנְנוּ
חֲנוּן וְרַחוּם יִי
אֶרֶךְ אַפִּים וְגִדְל־חֶסֶד

Tehilah leDavid:

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

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

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

Dor ledor yeshabach ma’asecha,
Ugevurotecha yagidu.

Hadar kevod hodecha
Vedivrei nifle’otecha asicha.

Ve’ezuz nor’otecha yomeru,
Ug’dulatcha 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.

טוב יי לכל
ורחמיו על כל-מעשיו

יודוך יי כל-מעשין
וחסידך יברכוך

כבוד מלכותך יאמרו
וגבורתך ידברו

להודיע לבני האדם
גבורתך

וכבוד הדר מלכותו
מלכותך

מלכות כל-עלמים
וממשלתך

בכל-דור ודור

סומך יי לכל-הנפלים
וזוקף לכל-הכפופים

עיני כל אליך ישברו
ואתה נותן להם

את-אכלם בעתו
פותח את-ידך

ומשביע לכל-חי רצון
צדיק יי בכל-דרכיו

וחסיד בכל-מעשיו

קרוב יי לכל-קרְאוּ
לכל אשר יקראוהו באמת

Tov Adonai lakol,
Verachamav al kol ma'asav.

Yoducha Adonai kol ma'asecha,
Vachasidecha yevar'chucha.

Kevod malchut'cha yomeru,
Ug'vuratcha yedaberu.

Lehodi'a livnei ha'adam
gevurotav

Uchevod hadar malchuto.

Malchutcha
malchut kol olamim,

Umemshaltecha
bechol dor vador.

Somech Adonai lechol hanoflim,
Vezokef lechol hakufim.

Einei chol elecha yesaberu,
Ve'ata noten lahem
et ochlam be'ito.

Pote'ach et yadecha,
Umasbi'ah lechol chai ratzon.

Tzadik Adonai bechol derachav,
Vechasid bechol ma'asav.

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 R espect God, and your wish comes true; God hears your cry and saves you, ¹	רְצוֹן יִרְאִיו יַעֲשֶׂה וְאֶת-שְׁוַעְתָּם יִשְׁמַע וְיִוְשִׁיעֵם	Retzon yere'av ya'aseh, Ve'et shav'atam yishma veyoshi'em.
²⁰ S heltering those who love God And destroying all the wicked.	שׁוֹמֵר יי אֶת-כָּל-אֲהָבָיו וְאֶת כָּל-הָרָשָׁעִים יִשְׁמִיד	Shomer Adonai et kol ohavav, Ve'et kol har'sha'im yashmid.
²¹ T ribute to God my mouth shall express, ²² And all flesh God's holy name forever bless.	תְּהִלַּת יי יְדַבֵּר פִּי וַיְבָרֶךְ כָּל-בָּשָׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד	Tehilat Adonai yedaber pi, Vivarech kol basar shem kodsho le'olam va'ed.
<i>Psalm 115:18</i> "And us, we'll bless God From now and forever: hail God!"	וַאֲנַחְנוּ נְבָרֶכְךָ יְיָ מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ	"Va'anachnu nebarech 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

חֲצִי קַדִּישׁ

..... *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."	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (אָמֵן) בְּעָלְמָא דִּי בְרָא כְּרֵעוּתָהּ וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעִגְלָא וּבְזִמָּן קָרִיב וְאָמְרוּ : אָמֵן	Yitgadal veyitkadesh shemeh rabah—(Amen) —be'almah di verah chir'uteh veyamlich malchuteh, bechayechon uv'yomechon uvechayey dechol bet Yisra'el ba'agalah uvizman kariv. Ve'imru, "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.	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא	Yehei shemei rabah mevarach le'alam ul'almei almayah.
---	---	--

..... *Leader continues; 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 וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא	Yitbarach veyishtabach veyitpa'ar veyitromam veyitnaseh veyit'hadar veyit'aleh veyit'halal shemeh dekudshah, berich hu.
--	---	--

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

—above all far above all ²	לְעֵלָא מִן כּוֹל לְעֵלָא וּלְעֵלָא מִכּוֹל	Le'elah min kol Le'elah ule'elah mikol
blessing and song, praise and repentance that are spoken in this world. Now you say, "Amen."	בִּרְחָתָא וְשִׁירָתָא תּוּשְׁבְּחָתָא וְנִחְמָתָא דְּאִמְרִין בְּעָלְמָא וְאָמְרוּ : אָמֵן	birchatah veshiratah tushbechatah venechematah, da'amiran be'almah. Ve'imru, "Amen."

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

Amidah

עֲמִידָה

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

אֲדֹנָי שְׁפָתַי תִּפְתָּח
וּפִי יַגִּיד תְּהִלָּתְךָ Adonai sefatai tiftach,
ufi yagid tehilatecha.

1. Ancestors

אֲבוֹת וְאִמָּהוֹת

.....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 Rebekkah,
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 יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמָּוֵתֵינוּ
אֱלֹהֵי אַבְרָהָם וְשָׂרָה
אֱלֹהֵי יִצְחָק וְרִבְקָה
וְאֱלֹהֵי יַעֲקֹב
וְרַחֵל וְלֵאָה
הָאֵל הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא
אֵל עֲלִיוֹן
גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל
וְזוֹכֵר חֲסָדֵי אֲבוֹת וְאִמָּהוֹת
וּמְבִיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה 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,	זְכֹרֵנוּ לַחַיִּים	Zochreinu lechayim,
Ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים	vechotveinu besefer hachayim
for your own sake, ¹ God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.

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

Sovereign, helper, savior, shield.	מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן	Melech ozer umoshi'a umagen.
We bless you, our Ruler,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai,
The shield of Abraham.	מִגֵּן אַבְרָהָם	magen Avraham.

2. Might

You are mighty forever, Sovereign,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
you bring life to the dead ²	מְחַיֶּה מֵתִים אַתָּה	mechayei metim atah
and are strong in salvation.	רַב לְהוֹשִׁיעַ	rav lehoshi'ah.

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

Who makes the wind blow	מְשִׁיב הַרוּחַ	Mashiv haru'ach
and the rain fall.	וּמוֹרִיד הַגֶּשֶׁם	umorid hagashem.
You feed the living	מְכַלְכֵּל חַיִּים	Mechalkel chayim
with your grace,	בְּחֶסֶד	bechesed,
Revive the dead	מְחַיֶּה מֵתִים	mechayeh metim
with kind embrace, ³	בְּרַחֲמִים רַבִּים	berachamim rabim.
Support the fallen,	סוֹמֵךְ נוֹפְלִים	Somech noflim
heal the sick,	וְרוֹפֵא חוֹלִים	verofeh cholim
And set the prisoners free,	וּמַתִּיר אֲסוּרִים	umatir asurim,
And faithfully fulfill your trust	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayem emunato
For people who sleep in the dust.	לִישְׁנֵי עָפָר	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.

מִי כְמוֹךָ בֹּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ
מֶלֶךְ מֵמִית וּמַחְיֶה
וּמַצְמִיחַ יְשׁוּעָה

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.

מִי כְמוֹךָ אֵב הַרְחָמִים
זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים

Mi chamocha, Av harachamim
zocher yetzurav
lechayim berachamim.

To bring the dead to life, O you
Are firm, reliable, and true.

וְנֶאֱמָן אַתָּה
לְהַחְיֹת מֵתִים

Vene'eman ata
lehachayot metim.

We bless you, Ruler
who revives the dead.¹

בָּרוּךְ אַתָּה יי
מְחַיֶּה הַמֵּתִים

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

קְדוּשָׁה

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
וְקְדוּשִׁים בְּכָל-יוֹם
יְהַלְלוּךָ סֵלָה
בָּרוּךְ אַתָּה יי
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 wakens 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

קְדוּשָׁה

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

We shall make your name holy	נִקְדֵּשׁ אֶת-שְׁמֶךָ	Nekadesh et shimcha
in the world,	בְּעוֹלָם	ba'olam,
Just as they hallow it	כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ	keshem shemakdishim oto
in heavens above;	בְּשִׁמֵי מְרוֹם	bishmei marom;
For your prophet Isaiah wrote,	בְּכַתוּב עַל יַד נְבִיאָךְ	kakatuv al yad nevi'echa,
"And one called to the other, and said:"	וַקָּרָא זֶה אֶל זֶה וַאֲמַר	"Vekara zeh el zeh ve'amar."

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

The God of Hosts is Holy, Holy, Holy;	קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ	Kadosh kadosh kadosh
	יְיָ צְבָאוֹת	Adonai tzeva'ot;
God's glory fills the universe entirely.	מְלֵא כָל-הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo.

..... Leader says this.....

The angels who face them say, "Blessed."	לְעַמְתָּם בְּרוּךְ יְאִמְרוּ	le'umatam "Baruch" yomeru.
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..... All say this, from Ezekiel 3:12.....

Blessed is God's glory	בְּרוּךְ כְּבוֹד יְיָ	Baruch kevod Adonai
emanating from its source. ²	מִמְקוֹמוֹ	mimkomo.

..... Leader says this.....

And in your holy writings,	וּבְדִבְרֵי קִדְשְׁךָ	Uvedivrei kodshecha
this is written:	כְּתוּב לֵאמֹר	katuv lemor:

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

"God will reign forever,	יְמִלֹךְ יְיָ לְעוֹלָם	"Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהֵיךָ צִיּוֹן	Elohayich, Tziyon,
from age to age: All hail to God."	לְדוֹר וָדוֹר הַלְלִיּוּהָ	ledor 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,	לְדוֹר וָדוֹר	Ledor vador
your greatness we'll proclaim,	נֶגִיד גְּדֻלָּהּ	nagid godlecha
Hallow your holiness	וּלְנֵצַח נְצָחִים	ulnetzach netzachim
for endless time.	קְדֻשַּׁתְּךָ נִקְדִּישׁ	kedushatcha nakdish.
Your praise shall	וְשַׁבַּחְךָ אֱלֹהֵינוּ	Veshiv'chacha Eloheinu
never, never	מִפִּינוּ לֹא יָמוּשׁ	mipinu lo yamush
leave our lips,	לְעוֹלָם וָעֶד	le'olam va'ed.
God, great and holy sovereign.	כִּי אֵל מֶלֶךְ	Ki El melech
	גָּדוֹל וְקָדוֹשׁ אַתָּה	gadol vakadosh atah.
Blessed are you,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
the holy God.	הָאֵל הַקָּדוֹשׁ	haEl hakadosh.

..... *Between Rosh Hashanah and Yom Kippur, instead of the line above*

the holy ruler. ¹	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh.
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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.

אַתָּה חוֹנֵן לְאָדָם דַּעַת

וּמְלַמֵּד לְאֶנוֹשׁ בִּינָה

חֲנוּנֵינוּ מֵאִתְּךָ

דַּעַת בִּינָה וְהַשְׂכָּל

בָּרוּךְ אַתָּה יי

חוֹנֵן הַדַּעַת

Atah chonen le'adam da'at

umelamed le'enosh binah.

Choneinu me'it'cha

de'ah, binah, vehaskel.

Baruch atah Adonai,

chonein hada'at.

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.

הַשִּׁיבֵנוּ אֲבִינוּ

לְתוֹרַתְךָ

וְקָרְבֵנוּ מִלִּפְנֵי

לְעִבּוֹדְתְךָ

וְהַחְזִירֵנוּ

בְּתַשׁוּבָה שְׁלֵמָה

לְפָנֶיךָ

בָּרוּךְ אַתָּה יי

הַרוֹצֵה בְּתַשׁוּבָה

Hashiveinu avinu

leToratecha

vekarvenu malkenu

la'avodatecha,

vehachazireinu

bit'shuvah shelemah

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.

סָלַח לָנוּ אֲבִינוּ

כִּי חָטָאנוּ

מְחַל לָנוּ מִלִּפְנֵי

כִּי פָשַׁעְנוּ

כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה

בָּרוּךְ אַתָּה יי

חַנוּן הַמַּרְבֵּה לְסִלּוֹחַ

Selach lanu, avinu,

ki chata'nu;

mechal 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.

רֵאָה נָא בְּעֵינֵינוּ
וְרִיבָה רִיבֵנוּ
וּגְאָלֵנוּ מִהֶרָה
לְמַעַן שְׁמֶךָ
כִּי גּוֹאֵל חֹזֵק אַתָּה
בָּרוּךְ אַתָּה יי
גּוֹאֵל יִשְׂרָאֵל
Re'ei nah ve'on'yenu
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 יי וְנִרְפָּא
הוֹשִׁיעֵנוּ וְנוֹשְׁעָה
כִּי תְהִלָּתֵנוּ אַתָּה
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה
לְכָל-מַכּוֹתֵינוּ
כִּי אֵל מֶלֶךְ רוֹפֵא
נֶאֱמָן וְרַחֲמָן אַתָּה
בָּרוּךְ אַתָּה יי
רוֹפֵא חוֹלֵי
עַמּוֹ 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 cholei
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

בָּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ
אֶת-הַשָּׁנָה הַזֹּאת
וְאֶת כָּל-מִינֵי תְבוּאָתָהּ
לְטוֹבָה
וְתֵן בְּרָכָה
Barech aleinu Adonai Eloheinu
et hashanah hazot
ve'et kol minei tevu'atah,
letovah,
veten berachah

..... Between Pesach and December 4, instead of the line above.....

and grant dew and rain for a blessing

וְתֵן טַל וּמָטָר לְבִרְכָּהּ
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 פְּנֵי הָאָדָמָה
וְשָׂבַעְנוּ מִטּוֹבָהּ
וּבִרְךְ שָׁנָתֵנוּ
בְּשָׁנִים הַטּוֹבוֹת
בָּרוּךְ אַתָּה יי
מְבָרֵךְ הַשָּׁנִים

al penei ha'adamah,
vesab'enu mituvah
uvarech shenatenu
kashanim hatovot.
Baruch atah Adonai,
mevarech hashanim.

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.

תִּקַּע בְּשׁוֹפָר גָּדוֹל
לְחֵרוּתֵנוּ
וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ
וְקַבְּצֵנוּ יַחַד
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ
בָּרוּךְ אַתָּה יי
מְקַבֵּץ נִדְחֵי עַמּוֹ 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
כְּבִרְאשׁוֹנָה
וְיֹעֲצֵינוּ כְּבִתְחִילָה
וְהַסֵּר מִמֶּנּוּ
יָגוֹן וְאַנְחָה
וּמֶלֶךְ עָלֵינוּ
אַתָּה יי לְבָרֶךְ
בְּחֶסֶד וּבְרַחֲמִים
וְצִדִּיקֵנוּ בְּמִשְׁפָּט
בָּרוּךְ אַתָּה יי
מֶלֶךְ אוֹהֵב
צִדְקָה וּמִשְׁפָּט

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 הַמִּשְׁפָּט

hamelech hamishpat.

¹ Some siddurim use מִטּוֹבָהּ, “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.

וְלַמַּלְשִׁינִים Velamalshinim
אֶל תְּהִי תִקְוָה al tehi tikvah
וְכָל-הָרָשָׁעָה vechol harish'ah
כְּרָגַע תֵּאבֵד kerega toved
וְכָל-אוֹיְבֶיךָ vechol oy'vecha
מְהֵרָה יִכָּרְתוּ meherah yikaretu.
וְהַזְדִּים Vehazedim
מְהֵרָה תַּעֲקֹר וּתְשַׁבֵּר meherah te'aker uteshaber
וּתְמַגֵּר וּתְכַנִּיעַ utemager vetachni'a
בְּמְהֵרָה בְּיָמֵינוּ bimherah veyameinu!
בָּרוּךְ אַתָּה יי Baruch atah, Adonai,
שׁוֹבֵר אוֹיְבִים shover oy'vim
וּמַכְנִיעַ זֵדִים 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 הַצְדִּיקִים Al hatzadikim
וְעַל הַחֲסִידִים ve'al hachasidim
וְעַל זִקְנֵי עַמְּךָ ve'al ziknei amcha
בֵּית יִשְׂרָאֵל beit Yisra'el
וְעַל פְּלִיטַת סוֹפְרֵיהֶם ve'al peletat sofrehem
וְעַל גְּרֵי הַצֶּדֶק ve'al gerei hatzedek
וְעַלֵּינוּ ve'aleinu
יְהֵמוּ נָא רַחֲמֶיךָ yehemu nah rachamecha,
יְיָ אֱלֹהֵינוּ 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.

וְתֵן שָׂכָר טוֹב
לְכֹל הַבֹּטְחִים
בְּשִׁמְךָ בְּאֵמֶת
וְשִׁים חֶלְקֵנוּ
עִמָּהֶם לְעוֹלָם
וְלֹא נִבּוֹשׁ
כִּי בָךְ בָּטַחְנוּ.
בָּרוּךְ אַתָּה יי
מִשְׁעַן וּמִבְטָח
לְצַדִּיקִים

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.

11. And let Jerusalem be restored.

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.

וְלִירוּשָׁלַיִם עִירְךָ
בְּרַחֲמִים תָּשׁוּב
וְתִשְׁכֹּן בְּתוֹכָהּ
בְּאֲשֶׁר דִּבַּרְתָּ
וּבְנֶה אוֹתָהּ
בְּקֶרֶב יְמֵינוּ
בְּנֵן עוֹלָם
וְכִסֵּא דָוִד
מְהֵרָה לְתוֹכָהּ תַּכִּין
בָּרוּךְ אַתָּה יי
בּוֹנֵה יְרוּשָׁלַיִם

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.

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

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.

אֶת-צֶמַח דָּוִד עֲבֹדֶךָ
מְהֵרָה תַצְמִיחַ
וְקֶרְנוֹ תָרוּם בִּישׁוּעָתְךָ
כִּי לִישׁוּעָתְךָ
קוִינוּ כָּל-הַיּוֹם
בָּרוּךְ אַתָּה יי
מַצְמִיחַ קֶרֶן יְשׁוּעָה

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.

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.

13. Hear our prayers.

שְׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ
חֹסֶד וְרַחֲמִים עָלֵינוּ
וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן
אֶת-תְּפִלָּתֵנוּ
כִּי אֵל שׁוֹמֵעַ
תְּפִלוֹת וְתַחֲנוּנִים אַתָּה
וּמִלְפָּנֶיךָ מַלְכֵנוּ רֵיקָם
אֵל תִּשְׁבִּינוּ
כִּי אַתָּה שׁוֹמֵעַ
תְּפִלַּת עַמְּךָ יִשְׂרָאֵל
בְּרַחֲמִים
בָּרוּךְ אַתָּה יי
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

רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Elohenu
בְּעַמְּךָ יִשְׂרָאֵל	be'amcha Yisra'el
וּבִתְפִלָּתָם	uvitfilatam,
וְהָשֵׁב אֶת הָעֲבוֹדָה	vehashev et ha'avodah
לְרִבְרִיב בֵּיתְךָ	lidvir beitecha,
וְאִשֵּׁי יִשְׂרָאֵל	ve'ishei Yisra'el
וּתְפִלָּתָם בְּאַהֲבָה	utefilatam be'ahavah
תִּקְבֹּל בְּרָצוֹן	tekabel beratzon,
וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ	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 וְאֲמוֹתֵינוּ	velohei avotenu ve'imoteinu,
יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ	ya'aleh veyavo veyagi'a
וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע	veyera'eh veyeratzeh veyishama
וַיִּפְקֹד וַיִּזְכֹּר	veyipaked veyizacher
זִכְרוֹנֵנוּ וּפְקֻדּוֹנֵנוּ	zichronenu ufikdonenu,
וּזְכוֹרֵנוּ אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ	vezichron avotenu ve'imoteinu,
וּזְכוֹרֵנוּ מָשִׁיחַ	vezichron Mashiach
בֶּן דָּוִד עֲבָדְךָ	ben David avdecha,
וּזְכוֹרֵנוּ יְרוּשָׁלַיִם	vezichron Yerushalayim
עִיר קֹדְשְׁךָ	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—יִשְׂרָאֵל (and Israel's fires)—has dropped out of Conservative liturgies.

and of all your people
the descendants of Israel

וְזִכְרוֹן כָּל-עַמֶּךָ
בֵּית יִשְׂרָאֵל

vezichron kol amcha
bet Yisra'el

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

לְפָנֶיךָ
לְפִלִּיטָה לְטוֹבָה
לְחֵן וּלְחֶסֶד וּלְרַחֲמִים
לְחַיִּים וּלְשָׁלוֹם

lefanecha
liffleta letova
lechen ul'chesed ul'rachamim
lechayim ul'shalom,

..... *For Rosh Chodesh*

on this beginning of the month.

בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה

beyom rosh hachodesh hazeh.

..... *For Pesach*

on this festival of matza.

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה

beyom chag hamatzot hazeh.

..... *For Sukkot*

on this festival of huts.

בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה

beyom chag hasukkot hazeh.

..... *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.

וְזָכְרֵנוּ יְיָ אֱלֹהֵינוּ
בּוֹ לְטוֹבָה
וּפְקֻדֵּנוּ בּוֹ לְבִרְכָּה
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים
וּבְדָבַר יְשׁוּעָה וְרַחֲמִים
חֹסֶם וְחֹנֵן
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ
כִּי אֱלֹהֶיךָ עֵינֵינוּ
כִּי אֵל מֶלֶךְ
חֲנוּן וְרַחוּם 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*

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

וּתְחַזִּינָה עֵינֵינוּ
בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים
בָּרוּךְ אַתָּה יְיָ
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן

Vetechezena enenu
beshuvcha leTziyon berachamim.
Baruch atah Adonai,
hamachazir shechinato leTziyon.

2. We Give Thanks

הוֹדָאָה

..... *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.

מודים אנחנו לך
שאתה הוא יי אלהינו
ואלהי אבותינו ואמותינו
לעולם ועד
צור חיינו
מגן ישענו
אתה הוא לדור ודור
Modim anachnu lach
sha'atah hu Adonai Elohenu
vElohei avotenu ve'imoteinu
le'olam va'ed.
Tzur chayenu,
magen yish'enu,
ata hu ledor vador.

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.

נוֹדֶה לְךָ
וְנִסְפֹּר תְהִלָּתְךָ
עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ
וְעַל נִשְׁמֹתֵינוּ
הַפְּקוּדוֹת לְךָ
וְעַל נִסְיָךְ
שֶׁבְּכָל-יוֹם עִמָּנוּ
וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ
שֶׁבְּכָל יֵת
עֶרֶב וּבֹקֶר וְצַהֲרָיִם
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ
וְהַמְּרַחֵם
כִּי לֹא תָמוּ חַסְדֶּיךָ
מֵעוֹלָם קִיְּנוּ 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

מודים רבָּנָן

..... 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 אֲנַחְנוּ לָךְ
שְׁאָתָה הוּא יי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
אֱלֹהֵי כָל-בָּשָׂר
יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית
בְּרָכוֹת וְהוֹדָאוֹת
לְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עַל שֶׁהֵחַיִּיתָנוּ וְקִיַּמְתָּנוּ
בְּכֵן תַּחֲיֵנוּ וְתַקִּימֵנוּ
וְתַאֲסוֹף גְּלוּיֹתֵנוּ
לְחִצְרוֹת קֹדֶשְׁךָ
לְשִׁמּוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ
וְלַעֲבֹדְךָ בְּלִבָּב שְׁלֵם
עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ
בָּרוּךְ אַתָּה הַהוֹדָאוֹת

Modim anachnu lach
sha'ata hu Adonai Elohenu
vElohei 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:

לְחֻנְכָּה וּלְפֻרִים

עַל הַנִּסִּים	Al hanisim
וְעַל הַפְּרָקָן	ve'al hapurkan
וְעַל הַגְּבוּרוֹת	ve'al hagvurot
וְעַל הַתְּשׁוּעוֹת	ve'al hatshu'ot
וְעַל הַמִּלְחָמוֹת	ve'al hamilchamot
שְׁעָשִׂיתָ	she'asita
לְאַבוֹתֵינוּ וּלְאִמּוֹתֵינוּ	la'avotenu ule'imoteinu
בְּיָמִים הָהֵם וּבְזֶמַן הַזֶּה	bayanim 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

לְחֻנְכָּה

בְּיָמֵי מַתְתִּיָּהוּ	Bimei Mattityahu
בֶּן-יֹחָנָן	ben Yochanan
כֹּהֵן גָּדוֹל חֲשִׁמּוֹנַי	kohen gadol Chashmonai
וּבָנָיו	uavanav,
כְּשֶׁעָמְדָה	keshe'amdah
מַלְכוּת יָוָן הַרְשָׁעָה	malchut Yavan harsha'ah
עַל עַמָּךְ יִשְׂרָאֵל	al amcha Yisra'el
לְהַשְׁכִּיחַם תּוֹרָתְךָ	lehashkicham Toratecha
וּלְהַעֲבִירָם	uleha'aviram
מִחֻקֵּי רִצּוֹנָךְ	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 בְּרַחֲמֶיךָ הַרְבִּים
עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם
רַבַּת אֶת רִיבָם
דָּנַתָּ אֶת דִּינָם
נִקְמַתָּ אֶת נִקְמָתָם
מִסַּרְתָּ גִבּוֹרִים
בְּיַד חֲלָשִׁים
וְרַבִּים בְּיַד מְעַטִּים
וְטָמְאִים בְּיַד טְהוֹרִים
וְרָשָׁעִים בְּיַד צַדִּיקִים
וְזֹדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ

וְלָךְ עָשִׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמְךָ
וְלַעֲמֶיךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן
בְּהַיּוֹם הַזֶּה
וְאַחַר כֵּן בָּאוּ בָנֶיךָ
לְדַבֵּר בֵּיתְךָ
וּפָנוּ אֶת הַיְכָלְךָ
וְטִהְרוּ אֶת מִקְדָּשְׁךָ
וְהִדְלִיקוּ נֵרוֹת
בְּחִצְרוֹת קֹדֶשְׁךָ
וְקָבְעוּ
שְׁמוֹנַת יָמֵי חֲנוּכַּה אֵלֶיךָ
לְהוֹדוֹת 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 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.

לְפֻרִים

בִּימֵי מֶרְדֵּכַי וְאֶסְתֵּר
בְּשׁוּשַׁן הַבִּירָה
כְּשֶׁעָמַד עֲלֵיהֶם
הָמָן הָרָשָׁע
בִּקֵּשׁ לְהַשְׁמִיד לַהֲרוֹג
וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים
מִנָּעַר וְעַד זָקֵן
טָף וְנָשִׁים
בְּיוֹם אֶחָד
בִּשְׁלוֹשָׁה עָשָׂר
לְחֹדֶשׁ שְׁנַיִם עָשָׂר
הוּא הָדֵשׁ אָדָר
וּשְׁלָלָם לַבּוֹז
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הִפְרַתָּ אֶת עֲצָתוֹ
וּקְלַקְלַתָּ אֶת מַחֲשַׁבְתּוֹ
וַהֲשֵׁבֹתָ גְמוּלוֹ בְּרֹאשׁוֹ
וְתָלוּ אוֹתוֹ וְאֶת בָּנָיו
עַל הָעֵץ

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
vekilkalta et machashavto,
vahashevota gemulo beroshho;
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 כָּלֵם Ve'al kulam
יִתְבָּרַךְ וַיִּתְרוֹמַם yitbarach veyitromam
שְׁמֶךָ מְלָכֵנוּ shimcha malkenu
תָּמִיד לְעוֹלָם וָעֶד 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!

וּכְתוּב לְחַיִּים טוֹבִים Uchetov lechayim tovim
כָּל-בְּנֵי בְרִיתְךָ 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 הַחַיִּים יוֹדוּךָ סֵלָה Vechol hachayim yoducha selah,
וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת vihalelu et shimcha be'emet,
הָאֵל יִשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ ha'El yeshu'atenu ve'ezratenu
סֵלָה selah.

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

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

בָּרוּךְ אַתָּה יי Baruch atah Adonai,
הַטוֹב שְׁמֶךָ hatov shimcha
וְלֹךְ נָאֵה לְהוֹדוֹת ulecha na'eh lehodot.

3. Peace

שְׁלוֹם

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.

שְׁלוֹם רַב

עַל יִשְׂרָאֵל עַמָּךְ

וְעַל כָּל-יוֹשְׁבֵי תֵּבֶל

תַּשִּׁים לְעוֹלָם

כִּי אַתָּה הוּא מֶלֶךְ

אֲדוֹן לְכָל הַשְּׁלוֹם

וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ

אֶת עַמָּךְ יִשְׂרָאֵל

בְּכָל עֵת וּבְכָל שָׁעָה

בְּשָׁלוֹמְךָ

בָּרוּךְ אַתָּה יי

הַמְּבָרֵךְ אֶת-עַמּוֹ 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.

..... 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.

בְּסֵפֶר חַיִּים

בְּרָכָה וְשָׁלוֹם

וּפְרִנָּסָה טוֹבָה

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ

אֲנַחְנוּ וְכָל-עַמָּךְ

בֵּית יִשְׂרָאֵל

לְחַיִּים טוֹבִים וּלְשָׁלוֹם

בָּרוּךְ אַתָּה יי

עוֹשֵׂה 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."

אֱלֹהֵי

נִצּוֹר לְשׁוֹנִי מֵרָע
וּשְׁפָתִי מִדְּבַר מִרְמָה
וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם
וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה

פֶּתַח לִבִּי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי
וְכָל-הַחֹשְׁשִׁים עָלַי רָעָה
מִהֲרָה הִפֵּר עֲצָתָם
וְקִלְקַל מַחֲשַׁבְתָּם
עֲשֵׂה לִמְעַן שְׁמֶךָ
עֲשֵׂה לִמְעַן יְמִינֶךָ
עֲשֵׂה לִמְעַן קְדוּשָׁתְךָ
עֲשֵׂה לִמְעַן תּוֹרָתְךָ
לִמְעַן יִחַלְצוּן יְדִידֶיךָ
הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי

יְהִיו לְרָצוֹן אִמְרֵי פִי
וְהִגִּיֵּן לִבִּי לִפְנֶיךָ
יֵי צוּרִי וְגֹאֲלִי
עֲשֵׂה שְׁלוֹם בְּמִרְמֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְאָמְרוּ אָמֵן

Elohai,

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

Petach libi betoratecha,
uvemitzvotecha tirdof nafshi.
Vechol hachoshvim alai ra'ah,
meherah hafer atzatham
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 רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
יִי אֱלֹהֵינוּ	Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
שְׁיִבְנֶה בֵּית הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
בְּמַהֲרָה בְּיָמֵינוּ	bimherah veyameinu
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ	veten chelkenu beToratecha
וְשָׁם נַעֲבֹדְךָ בִּירְאָה	vesham na'avod'cha beyir'ah
כִּימֵי עוֹלָם	kimei olam
וּכְשָׁנִים קְדָמוֹנִיּוֹת	ucheshanim kadmoniyot.
וְעֹרְבָה לִי	Ve'orvah lAdonai
מִנְּחַת יְהוּדָה וִירוּשָׁלַיִם	Min'chat Yehudah virushalayim
כִּימֵי עוֹלָם	kimei olam
וּכְשָׁנִים קְדָמוֹנִיּוֹת	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 מַלְכֵנוּ

אָבִינוּ מַלְכֵנוּ

חַטָּאנוּ לְפָנֶיךָ

אָבִינוּ מַלְכֵנוּ

אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה

אָבִינוּ מַלְכֵנוּ

עֲשֵׂה עִמָּנוּ

לְמַעַן שְׁמֶךָ

From Rosh Hashanah to Yom Kippur

אָבִינוּ מַלְכֵנוּ

חֲדָשׁ עֲלֵינוּ שָׁנָה טוֹבָה

On other fast days

אָבִינוּ מַלְכֵנוּ

בָּרַךְ עֲלֵינוּ שָׁנָה טוֹבָה

אָבִינוּ מַלְכֵנוּ

בָּטֵל מֵעֲלֵינוּ

כָּל גְּזֵרוֹת קָשׁוֹת

אָבִינוּ מַלְכֵנוּ

בָּטֵל מַחֲשָׁבוֹת שׁוֹנְאֵינוּ

אָבִינוּ מַלְכֵנוּ

הַפֵּר עֲצַת אוֹיְבֵינוּ

אָבִינוּ מַלְכֵנוּ

כֹּלֵה כָּל-צָר וּמַשְׁטָיִן

מֵעֲלֵינוּ

Avinu Malkenu

Avinu malkenu,
chatanu lefanecha!

Avinu malkenu,
ein lanu melech ela atah.

Avinu malkenu,
aseh imanu
lema'an shemecha.

Avinu malkenu,
chadesh aleinu shanah tovah.

Avinu malkenu,
barech aleinu shanah tovah.

Avinu malkenu,
bateil me'aleinu
kol gezerot kashot.

Avinu malkenu,
bateil mach'shevat son'einu.

Avinu malkenu,
hafer atzat oyveinu.

Avinu malkenu,
kaleh kol tzar umastin
me'aleinu.

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 מֶלְכֵנוּ
סְתוּם פִּיּוֹת

מִשְׁטִּינֵינוּ וּמִקְטָרְגֵינוּ

אָבִינוּ מֶלְכֵנוּ
כֹּלֵה דֶבֶר וְחָרֵב וְרָעָב
וְשִׁבִי וּמִשְׁחִית וְעוֹן וְשֹׁמֵד
מִבְּנֵי בְרִיתְךָ

אָבִינוּ מֶלְכֵנוּ
מִנֵּעַ מַגֵּפָה מִנַּחֲלָתְךָ

אָבִינוּ מֶלְכֵנוּ
סָלַח וּמַחֵל לְכֹל-עוֹנוֹתֵינוּ

אָבִינוּ מֶלְכֵנוּ
מַחֵה וְהַעֲבִיר

פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ
מִנְגֵּד עֵינֶיךָ

אָבִינוּ מֶלְכֵנוּ
מַחֹק בְּרַחֲמֶיךָ הָרַבִּים
כָּל שִׁטְרֵי חוֹבוֹתֵינוּ

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 minachalatecha.

Avinu malkenu,
selach umechal lechol avonoteinu.

Avinu malkenu,
mech eh vecha'aver
pesha'einu vechatoteinu
mineged einecha.

Avinu malkenu,
mechok berachamecha harabim
kol shitrei chovoteinu.

אָבִינוּ מֶלְכֵנוּ
הַחֲזִירֵנוּ בְּתִשּׁוּבָה שְׁלֵמָה
לִפְנֶיךָ

אָבִינוּ מֶלְכֵנוּ
שְׁלַח רְפוּאָה שְׁלֵמָה
לְחוֹלֵי עַמֶּךָ

אָבִינוּ מֶלְכֵנוּ
קָרַע רֹעַ גְּזֵר דִּינֵנוּ

Avinu malkenu,
hachazirenu bit'shuva shelema
lefanecha.

Avinu malkenu,
shelach refu'ah shelema
lecholei 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; שִׁטְר חוֹב can mean a bill or promissory note.

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

אָבִינוּ מַלְכֵנוּ
זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ

Avinu malkenu,
zochrenu bezikaron tov lefanecha.

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

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

אָבִינוּ מַלְכֵנוּ
כְּתִבְנוּ בְּסֵפֶר
חַיִּים טוֹבִים

Avinu malkenu,
kotvenu besefer
chayim tovim.

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

אָבִינוּ מַלְכֵנוּ
כְּתִבְנוּ בְּסֵפֶר
גְּאֻלָּה וִישׁוּעָה

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

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

אָבִינוּ מַלְכֵנוּ
כְּתִבְנוּ בְּסֵפֶר
פְּרִנָּסָה וְכִלְכָּלָה

Avinu malkenu,
kotvenu besefer
parnasah vechalkalah.

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

אָבִינוּ מַלְכֵנוּ
כְּתִבְנוּ בְּסֵפֶר
זְכוֹת

Avinu malkenu,
kotvenu besefer
zechuyot.

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

אָבִינוּ מַלְכֵנוּ
כְּתִבְנוּ בְּסֵפֶר
סְלִיחָה וּמַחִילָה

Avinu malkenu,
kotvenu besefer
selichah umechilah.

.....*We continue silently*.....

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

אָבִינוּ מַלְכֵנוּ
הַצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב

Avinu malkenu,
hatzmach lanu yeshu'ah bekarov.

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

אָבִינוּ מַלְכֵנוּ
הָרִם קֶרֶן יִשְׂרָאֵל עִמָּךְ

Avinu malkenu,
hareim keren Yisra'el amecha.

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

אָבִינוּ מַלְכֵנוּ
הָרִם קֶרֶן מְשִׁיחֶךָ

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 מֶלְכֵנוּ
מָלֵא יָדֵינוּ מִבְּרֻכּוֹתֶיךָ

אָבִינוּ מֶלְכֵנוּ
מָלֵא אֶסְמֵינוּ שָׁבַע

אָבִינוּ מֶלְכֵנוּ
שְׁמַע קוֹלֵנוּ
חַוֵּס וְרַחֵם עָלֵינוּ

אָבִינוּ מֶלְכֵנוּ
קַבֵּל בְּרַחֲמִים וּבְרָצוֹן
אֶת-תְּפִלָּתֵינוּ

אָבִינוּ מֶלְכֵנוּ
פָּתַח שַׁעְרֵי שָׁמַיִם
לְתַפְּלָתֵנוּ

אָבִינוּ מֶלְכֵנוּ
נָא אַל תְּשִׁיבֵנוּ
רֵיקָם מִלִּפְנֶיךָ

אָבִינוּ מֶלְכֵנוּ
זְכוֹר כִּי עַפָּר אֲנַחְנוּ

אָבִינוּ מֶלְכֵנוּ
תִּהְיָ הַשְׁעָה הַזֹּאת
שְׁעַת רַחֲמִים
וְעַת רָצוֹן מִלִּפְנֶיךָ

אָבִינוּ מֶלְכֵנוּ
חָמּוֹל עָלֵינוּ
וְעַל עוֹלָלֵינוּ וְטַפֵּנוּ

אָבִינוּ מֶלְכֵנוּ
עֲשֵׂה לַמַּעַן
הַרוּגִים עַל שֵׁם קֹדֶשְׁךָ

Avinu malkenu,
maleh yadeinu mibir'chotecha.

Avinu malkenu,
maleh asameinu savah.

Avinu malkenu,
shema kolenu,
chus verachem aleinu!

Avinu malkenu,
kabel berachamim uveratzon
et tefilateinu.

Avinu malkenu,
petach sha'rei shamayim
litfilatenu.

Avinu malkenu,
na al teshivenu
rekam milfanecha.

Avinu malkenu,
zechor ki afar anachnu.

Avinu malkenu,
tehei hash'a'ah hazot
she'at rachamim
ve'et ratzon milfanecha.

Avinu malkenu,
chamol aleinu
ve'al olaleinu vetapenu.

Avinu malkenu,
aseh lema'an
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
טְבוּחִים עַל יְחֻדֶּךָ
Avinu malkenu,
aseh lema'an
tevuchim al yichudecha.

אָבִינוּ מֶלֶכְנוּ
עֲשֵׂה לְמַעַן
בְּאֵי בָאֵשׁ וּבַמַּיִם
עַל קִדּוּשׁ שְׁמֶךָ
Avinu malkenu,
aseh lema'an
ba'ei va'esh uvamayim
al kiddush shemecha.

אָבִינוּ מֶלֶכְנוּ
נִקּוּם לְעֵינֵינוּ
נִקְמַת דָּם עֲבָרֶיךָ הַשְּׁפוּף
Avinu malkenu,
nekom le'eineinu
nikmat dam avadecha hashafuch.

אָבִינוּ מֶלֶכְנוּ
עֲשֵׂה לְמַעַנְךָ
אִם לֹא לְמַעַנֵּנוּ
Avinu malkenu,
aseh lema'an'cha
im lo lema'aneinu.

אָבִינוּ מֶלֶכְנוּ
עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ
Avinu malkenu,
aseh lema'ancha, vehoshi'enu.

אָבִינוּ מֶלֶכְנוּ
עֲשֵׂה לְמַעַן
רַחֲמֶיךָ הָרַבִּים
Avinu malkenu,
aseh lema'an
rachamecha harabim.

אָבִינוּ מֶלֶכְנוּ
עֲשֵׂה לְמַעַן שְׁמֶךָ
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא
שֶׁנִּקְרָא עֲלֵינוּ
Avinu malkenu,
aseh lema'an shim'cha
hagadol hagibor vehanora
shenikra aleinu.

אָבִינוּ מֶלֶכְנוּ
חֲנֻנוּ וְעֲנֵנוּ
כִּי אֵין בָּנוּ מַעֲשִׂים
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד
וְהוֹשִׁיעֵנוּ
Avinu malkenu,
chonenu va'anenu
ki ein banu ma'asim;
aseh imanu tzedakah vachessed,
vehoshi'enu.

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

² Birnbaum omits לְעֵינֵינוּ, 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

קְדִישׁ שְׁלֵם

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

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadesh
God’s great name—(Amen)	שְׁמֵהּ רַבָּה (אָמֵן)	shemeh rabah—(Amen)
—in the world created	בְּעֶלְמָא דִּי בְּרָא	—be’almah di verah
by divine will,	כִּרְעוּתָהּ	chir’uteh
which God will rule in sovereignty.	וְיִמְלִיךְ מַלְכוּתָהּ	vayamlich malchuteh,
In your lifetime and in your days	בְּחַיֵּינוּ וּבְיוֹמֵינוּ	bechayechon uv’yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayey dechol bet Yisra’el
quickly and soon.	בְּעִגְלָא וּבְזִמָּן קָרִיב	ba’agalah uvizman kariv.
Now you say, “Amen.”	וְאָמְרוּ : אָמֵן	Ve’imru, “Amen.”

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

May the great name be blessed	יְהֵא שְׁמֵהּ רַבָּה מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעֵלָם וּלְעֵלְמֵי עֲלְמַיָּא	le’alam ul’almei almayah.

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

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאֵר וְיִתְרוֹמַם	veyitpa’ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדָּר	veyitnaseh veyit’hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלָּל	veyit’aleh veyit’halal
be the holy name,	שְׁמֵהּ דְקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא	berich hu.

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

—above all	לְעֵלָא מִן כּוֹל	Le’elah min kol
far above all ²	לְעֵלָא וּלְעֵלָא מִכּוֹל	Le’elah ule’elah 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’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."

בִּרְחָתָא וְשִׁירָתָא birchatah veshiratah
תִּשְׁבַּחְתָּא וְנַחֲמָתָא tushbechatah venechematah,
דְּאֲמִירָן בְּעֶלְמָא da'amiran be'almah.
וְאָמְרוּ : אָמֵן 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."

תִּתְקַבֵּל Titkabel
צְלוֹתֵהוֹן וּבְעוֹתֵהוֹן tzelot'hon uva'ut'hon
דְּכָל בֵּית יִשְׂרָאֵל dechol bet Yisra'el
קֹדָם אָבוּהוֹן דִּי בִשְׁמַיָּא kodam avuhon di vishmayah,
וְאָמְרוּ : אָמֵן 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."

יְהֵא שְׁלָמָא רַבָּא Yehei shelamah rabah
מִן שְׁמַיָּא min shemayah,
וְחַיִּים vechayim,
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל alenu ve'al kol Yisra'el,
וְאָמְרוּ : אָמֵן 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

עֲשֵׂה שְׁלוֹם בְּמִרְמֵי Oseh shalom bimromav
הוּא יַעֲשֵׂה שְׁלוֹם hu ya'aseh shalom
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל alenu ve'al kol Yisra'el,
וְעַל כָּל-יוֹשְׁבֵי תֵבֶל ve'al kol yoshvei tevel,
וְאָמְרוּ : אָמֵן 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

עֲלֵינוּ

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.

עֲלֵינוּ לְשַׁבַּח

לְאֲדוֹן הַכֹּל

לְתֵת גְּדֻלָּה

לְיוֹצֵר בְּרֵאשִׁית

שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת

וְלֹא שָׁמָנוּ

כְּמִשְׁפְּחוֹת הָאָדָמָה

שֶׁלֹא שָׂם חֶלְקֵנוּ כִּהֵם

וְגוֹרְלָנוּ כְּכֹל-הַמּוֹנָם

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.

.....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—

וְאֵנַחְנוּ כּוֹרְעִים

וּמִשְׁתַּחֲוִים וּמוֹדִים

לְפָנֵי מֶלֶךְ

מַלְכֵי הַמְּלָכִים

הַקְּדוֹשׁ בָּרוּךְ הוּא

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.

שְׁהוּ נֹטֶה שָׁמַיִם
וַיּוֹסֵד אֶרֶץ
וּמוֹשָׁב יִקְרוֹ
בְּשָׁמַיִם מִמַּעַל
וּשְׁכִינַת עֻזוֹ
בְּגִבְהֵי מְרוֹמִים
הוּא אֱלֹהֵינוּ
אֵין עוֹד
אֶמֶת מַלְכֵנוּ
אָפֶס זֹולָתוֹ
כִּכְתוּב בְּתוֹרָתוֹ
וַיִּדְעַת הַיּוֹם
וְהִשְׁבַּת אֶל לִבָּהּ
כִּי יְיָ הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל
וְעַל הָאֶרֶץ מִתַּחַת
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,
vahashevota el levavecha
ki Adonai, hu ha'Elohim
bashamayim mima'al,
ve'al ha'aretz mitachat
ein od."

עַל כֵּן נִקְוָה לָךְ
יְיָ אֱלֹהֵינוּ
לִרְאוֹת מְהֵרָה
בְּתַפְאֶרֶת עֻזְךָ
לְהַעֲבִיר גִּלּוּלִים מִן הָאֶרֶץ
וְהָאֱלִילִים כְּרוֹת יִכָּרֶתוּן
לְתִקֵּן עוֹלָם
בְּמַלְכוּת שְׁדַי
וְכָל-בְּנֵי בָשָׂר
יִקְרְאוּ בְּשִׁמְךָ
לְהַפְנוֹת אֵלֶיךָ
כָּל-רָשָׁעֵי אֶרֶץ

Al ken nekaveh lecha,
Adonai Eloheinu,
lir'ot meherah
betif'eret uzecha;
leha'avir gilulim min ha'aretz,
veha'ellim 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."

יִכִּירוּ וַיֵּדְעוּ
כָּל-יוֹשְׁבֵי תֵבֶל
כִּי לָךְ תִּכְרַע כָּל-בֶּרֶךְ
תִּשְׁבַּע כָּל-לָשׁוֹן
לִפְנֵיךָ יְיָ אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְּלוּ
וְלִכְבוֹד שִׁמְךָ
יִקָּר יִתְנוּ
וַיִּקְבְּלוּ כָלָם
אֶת-עַל מַלְכוּתְךָ
וְתִמְלֹךְ עֲלֵיהֶם מֵהֶרָה
לְעוֹלָם וָעֶד
כִּי הַמַּלְחֻת שֶׁלָּךְ הִיא
וְלְעוֹלְמֵי עֵד
תִּמְלֹךְ בְּכָבוֹד
כַּכְּתוּב בְּתוֹרָתְךָ
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד
Yakiru veyed'u
kol yoshvei tevel,
ki lecha tichra kol berech,
tishava kol lashon.
Lefanecha Adonai Elohenu
yichre'u veyipolu,
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."

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."

וְנֹאמַר
וְהָיָה יְיָ לְמֶלֶךְ
עַל כָּל-הָאָרֶץ
בַּיּוֹם הַהוּא יְהִיָּה
יְיָ אֶחָד
וְשֵׁמוֹ אֶחָד
Vene'emar:
"Vehaya Adonai lemelech
al kol ha'arets:
bayom hahu yih'yeh
Adonai echad
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."

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא (אָמֵן)

בְּעָלְמָא דִּי בְּרָא

כְּרַעוּתָהּ

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי כָּל בֵּית יִשְׂרָאֵל

בְּעָגְלָא וּבְזִמָּן קָרִיב

וְאָמְרוּ: אָמֵן

Yitgadal veyitkadesh

shemeh rabah—(Amen)

—be'almah di verah

chir'uteh

veyamlich malchuteh,

bechayechon uv'yomechon

uvechayey dechol bet Yisra'el

ba'agalah uvizman kariv.

Ve'imru, "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.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא

Yehei shemei rabah mevarach

le'alam ul'almei almayah.

.....*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—

יִתְבָּרַךְ וְיִשְׁתַּבַּח

וְיִתְפָּאֵר וְיִתְרוֹמַם

וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלָּא וְיִתְהַלָּל

שְׁמֵהּ דְּקוּדְשָׁא

בְּרִיךְ הוּא

Yitbarach veyishtabach

veyitpa'ar veyitromam

veyitnaseh veyit'hadar

veyit'aleh veyit'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

לְעֵלָּא מִן כָּל

Le'elah min kol

far above all¹

לְעֵלָּא וּלְעֵלָּא מִכָּל

Le'elah ule'elah mikol

blessing and song,

בִּרְחָתָא וְשִׁירָתָא

birchatah veshiratah

praise and repentance

תְּשֻׁבָּתָא וְנִחְמָתָא

tushbechatah venechematah,

that are spoken in this world.

דְּאֲמִירָן בְּעֵלְמָא

da'amiran be'almah.

Now you say, "Amen."

וְאָמְרוּ : אָמֵן

Ve'imru, "Amen."

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

May there be great peace

יְהֵא שְׁלָמָא רַבָּא

Yehei shelamah rabah

from heaven

מִן שְׁמַיָּא

min shemayah,

and life,

וְחַיִּים

vechayim,

for us and all Israel.

עֲלֵינוּ 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 שְׁלוֹם בְּמִרְמֵי

Oseh shalom bimromav

may God bring peace

הוּא יַעֲשֵׂה שְׁלוֹם

hu ya'aseh shalom

to us and to all Israel,

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל

alenu ve'al kol Yisra'el,

and to all who live on earth.

וְעַל כָּל-יוֹשְׁבֵי תֵבֵל

ve'al kol yoshvei 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

מעריב

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	וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית וְהִרְבָּה לְהָשִׁיב אָפּוֹ וְלֹא יַעִיר כָּל-חַמָּתוֹ	"Vehu rachum yechaper avon velo yashchit, vehirbah lehashiv apo, velo ya'ir kol chamato."
"God, save us; the Ruler will answer on the day when we cry." ²	יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קִרְאָנוּ	"Adonai hoshia, hamelech ya'anenu veyom kor'enu."

Call to Prayer

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

Bless God, the blessed one.	בָּרְכוּ אֶת יְיָ הַמְּבֹרָךְ	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.	בָּרוּךְ יְיָ הַמְּבֹרָךְ לְעוֹלָם וָעֶד	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.

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בִּדְבָרוֹ
מַעֲרִיב עֲרָבִים
בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים
וּמַחְלִיף אֶת הַזְּמָנִים
וּמַסְדֵּר אֶת הַכּוֹכָבִים
בְּמִשְׁמְרוֹתֵיהֶם
בְּרָקִיעַ כְּרִצּוֹנוֹ
בוֹרֵא יוֹם וְלַיְלָה
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ
וְחֹשֶׁךְ מִפְּנֵי אוֹר
וּמַעֲבִיר יוֹם
וּמְבִיא לַיְלָה
וּמְבַדִּיל בֵּין יוֹם וּבֵין לַיְלָה
יי צְבָאוֹת שְׁמוֹ
אֵל חַי וְקַיִם
תָּמִיד יִמְלֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד
בְּרוּךְ אַתָּה יי
הַמַּעֲרִיב עֲרָבִים

Baruch atah Adonai
Eloheinu melech ha'olam
asher bid'varo
ma'ariv aravim
bechochmah pote'ach she'arim
uvit'unah meshaneh itim
umachalif et hazmanim
umesader et hakochovim
bemishmerotehem
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.

אַהַבַּת עוֹלָם בֵּית יִשְׂרָאֵל

עֲמָךְ אָהַבְתָּ

תּוֹרָה וּמִצְוֹת

חֻקִּים וּמִשְׁפָּטִים

אוֹתָנוּ לִמַּדְתָּ

עַל כֵּן יְיָ אֱלֹהֵינוּ

בְּשֹׁחַבְנוּ וּבְקוּמֵנוּ

נִשְׁאֵיחַ בְּחֻקֶּיךָ

וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ

וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד

כִּי הֵם חַיֵּינוּ

וְאַרְךָ יָמֵינוּ

וּבָהֶם נִהְיֶה

יוֹמָם וָלַיְלָה

וְאַהַבְתָּךְ אַל תִּסִּיר

מִמֵּנוּ לְעוֹלָמִים

בָּרוּךְ אַתָּה יְיָ

אוֹהֵב עַמּוֹ יִשְׂרָאֵל

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

uvemitzvotecha 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,

ohav amo Yisra'el.

Shema (First Paragraph)

שְׁמַע

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

God. Ruler. Faithful.

אל מֶלֶךְ נֶאֱמָן El. Melech. Ne'eman.

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

Deut. 6:4 Listen, descendants of Israel:

שְׁמַע יִשְׂרָאֵל

Shema, Yisra'el:

the Ruler is our God;

יְיָ אֱלֹהֵינוּ

Adonai Eloheinu;

the Ruler is one.²

יְיָ אֶחָד

Adonai echad.

..... Say the next three lines silently.....

Blessed is that name;

בָּרוּךְ שֵׁם

Baruch shem;

the glory of its reign

כְּבוֹד מַלְכוּתוֹ

kevod malchuto

lasts forever.³

לְעוֹלָם וָעֶד

le'olam va'ed.

⁵ You are to love the Ruler your God

וְאַהַבְתָּ אֶת יְיָ אֱלֹהֶיךָ

Ve'ahavta et Adonai Elohecha

with all your heart,

בְּכָל-לֵבְבְךָ

bechol levav'cha,

your soul,

וּבְכָל-נַפְשְׁךָ

uvechol nafshecha,

and your strength.

וּבְכָל-מְאֹדְךָ

uvechol me'odecha.

⁶ And the words

וְהָיוּ הַדְּבָרִים הָאֵלֶּה

Vehayu had'varim ha'eleh

I tell you today *must be*

אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם

asher anochi metzav'cha hayom

on your heart.

עַל-לֵבְבְךָ

al levavecha.

⁷ Repeat them to your children,

וְשִׁנַּנְתָּם לְבָנֶיךָ

Veshinantam levanecha,

and talk about them

וְדִבַּרְתָּ בָּם

vedibarta bam

when you sit at home,

בְּשִׁיבְתְּךָ בְּבֵיתְךָ

beshivecha beveitecha,

when you walk down the street,

וּבְלִכְתְּךָ בַּדֶּרֶךְ

uvelechtech vadersch,

when you go to bed and when you get up.

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ

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 ו 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.

וְקִשְׁרָתָם לְאוֹת עַל-יָדְךָ
וְהָיוּ לְטֹטְפוֹת בֵּין עֵינֶיךָ

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

וְכִתַּבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ

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.

וְהָיָה

Vehayah

אִם-שָׁמַעַתְּ תִשְׁמְעוּ

im shemo'ah tishme'u

אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי

el mitzvotai asher anochi

מְצַוֶּה אִתְּכֶם הַיּוֹם

metzaveh etchem hayom,

לְאַהֲבָה אֶת-יְיָ אֱלֹהֵיכֶם

le'ahavah et Adonai Eloheichem

וּלְעֲבֹדוֹ בְּכָל-לְבַבְכֶם

ule'ovdo, bechol levav'chem,

וּבְכָל-נַפְשְׁכֶם

uvechol nafshechem.

וְנָתַתִּי מִטֶּר-אֶרְצְכֶם

Venatati metar artzechem

בְּעֵתוֹ יוֹרֵה וּמַלְקוֹשׁ

be'ito, yoreh umalkosh,

וְאִסַּפְתָּ דֶגָּנְךָ

ve'asafta deganecha,

וְתִירֹשְׁךָ וְיֵצִיטְךָ

vetirosh'cha, veyitz'harecha.

וְנָתַתִּי עֵשֶׂב בְּשָׂדְךָ

Venatati esev besad'cha

לִבְהֶמְתְּךָ

livhemtecha,

וְאָכַלְתָּ וּשְׂבַעְתָּ

ve'achalta vesava'ta.

הַשְּׁמְרוּ לָכֶם

Hishamru lachem

פֶּן-יִפְתָּה לְבַבְכֶם

pen yifteh levavchem,

וְסָרְתֶם

vesartem

וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים

va'avadtem elohim acherim,

וְהִשְׁתַּחֲוִיתֶם לָהֶם

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!

וַיַּחֲרֶה אֶף-יְיָ בָּכֶם
וַיַּעֲצֹר אֶת-הַשָּׁמַיִם
וְלֹא-יִהְיֶה מָטָר
וְהָאֲדָמָה לֹא תִתֵּן
אֶת-יְבוּלָהּ

וְאִבַּדְתֶּם מְהֵרָה
מֵעַל הָאָרֶץ הַטֹּבָה
אֲשֶׁר יְיָ נָתַן לָכֶם

וְשַׁמְתֶּם אֶת-דְּבָרֵי אֱלֹהִים
עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם
וְקִשַּׁרְתֶּם אֹתָם לְאוֹת
עַל-יָדְכֶם

וְהָיוּ לְטוֹטְפוֹת
בֵּין עֵינֵיכֶם

וְלִמְדַתֶּם אֹתָם אֶת-בְּנֵיכֶם
לְדַבֵּר בָּם

בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלִכְתְּךָ בְּדֶרֶךְ

וּבְשֹׁכְבְּךָ וּבְקוּמְךָ

וְכָתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ

לְמַעַן יִרְבוּ יְמֵיכֶם
וְיָמֵי בְנֵיכֶם

עַל הָאֲדָמָה

אֲשֶׁר נִשְׁבַּע יְיָ

לְאַבְתֵּיכֶם לֵאמֹר

כִּימֵי הַשָּׁמַיִם

עַל-הָאָרֶץ

Vecharah af Adonai bachem,
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
uvelechtech vadelech,
uvshochbecha uvekumecha.
Uchetavtam al mezuzot
beitecha, uvish'arecha.

Lema'an yirbu yemeichem
vimei veneichem
al ha'adamah
asher nishbah Adonai
la'avotechem, 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 יי אֶל-מֹשֶׁה

לֵאמֹר

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל

וְאָמַרְתָּ אֲלֵיהֶם

וְעָשׂוּ לָהֶם תְּצִיט

עַל-כַּנְפֵי בְּגָדֵיהֶם

לְדֹרֹתָם

וְנָתַנוּ עַל-צִיצִית הַכָּנָף

פֶּתִיל תְּכֵלֶת

וְהָיָה לָכֶם לְצִיצִית

וּרְאִיתֶם אוֹתוֹ

וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת יי

וְעָשִׂיתֶם אוֹתָם

וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶּם

וְאַחֲרַי עֵינֵיכֶם

אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם

לְמַעַן תִּזְכְּרוּ

וְעָשִׂיתֶם אֶת-כָּל-מִצְוֹתַי

וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם

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 IEloheichem.

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: צִיצִית).

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.

אֲנִי יי אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם
לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי
יי אֱלֹהֵיכֶם
אֱמֶת
Ani Adonai Eloheichem,
asher hotzeti etchem
me’eret Mitzrayim
liheyot lachem IElohim.
Ani
Adonai Eloheichem.”
Emet.

*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;

אֱמֶת וְאֱמוּנָה כָּל זֹאת
וְקַיָּם עָלֵינוּ
כִּי הוּא יי אֱלֹהֵינוּ
וְאֵין זולָתוֹ
וְאֶנַּחְנוּ יִשְׂרָאֵל עַמּוֹ
הַפּוֹדֵינוּ מִיַּד מַלְכִּים
מַלְכֵינוּ הַגּוֹאֲלֵנוּ
מִכָּף כָּל הָעֲרִיצִים
הָאֵל הַנִּפְרָע לָנוּ
מִצְרֵינוּ
וְהַמְּשַׁלֵּם גְּמוּלָה
לְכָל אֹיְבֵי נַפְשֵׁנוּ
Emet ve’emunah kol zot
vekayam aleinu
ki hu Adonai Eloheinu
ve’ein zulato
va’anachnu Yisra’el amo.
Hapodeinu miyad melachim
malkein, hago’aleinu
mikaf kol he’aritzim;
ha’El hanifrah lanu
mitzareinu
veham’shalem gemul
lechol oy’vei nafsheinu;

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.

הַעֲשֵׂה גְדוֹלוֹת
עַד אֵין חֶקֶר
וְנִפְלְאוֹת עַד אֵין מִסְפָּר
הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים
וְלֹא נָתַן לַמוֹט רַגְלֵנוּ
הַמְדְּרִיכֵנוּ
עַל בָּמוֹת אוֹיְבֵינוּ
וַיֵּרֶם קַרְנֵנוּ
עַל כָּל שֹׁנְאֵינוּ
הַעֲשֵׂה לָנוּ נִסִּים
וְנִקְמָה בַּפָּרֶעָה
אוֹתוֹת וּמוֹפְתִים
בְּאֲדַמַּת בְּנֵי חָם
הַמַּכֶּה בְּעֶבְרָתוֹ
כָּל בְּכוֹרֵי מִצְרַיִם
וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל
מִתּוֹכָם לַחֲרוֹת עוֹלָם
הַמַּעֲבִיר בְּנָיו
בֵּין גִּזְרֵי יָם סוּף
אֶת רוֹדְפֵיהֶם
וְאֶת שׁוֹנְאֵיהֶם
בִּתְהוֹמוֹת טָבַע
וְרָאוּ בְּנָיו גְּבוּרָתוֹ
שִׁבְחוּ וְהוֹדוּ לִשְׁמוֹ

"Ha'oseh gedolot
ad ein cheker
venifla'ot ad ein mispar";
"Hasam nafsheinu bachayim,
velo natan lamot ragleinu";
hamadricheinu
al bamot oy'veinu,
vayarem karneinu
al kol son'einu;
ha'oseh lanu nisim
unekamah beFar'oh
otot umoftim
be'admat benei Cham;
hamakeh ve'evrato
kol bechorei Mitzrayim,
vayotzeh et amo Yisra'el
mitocham lecherut olam;
hama'avir banav
bein gizrei Yam Suf
et rodfeihem
ve'et son'eihim
bit'homot tiba
ve'ra'u vanav gevurato,
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:

וּמַלְכוּתוֹ בְּרָצוֹן

Umalchuto beratzon

קִבְּלוּ עֲלֵיהֶם

kiblu aleihem:

Moses and the children of Israel

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל

Moshe uv'nei Yisra'el

answered you with song

לָךְ עָנוּ שִׁירָה

lecha anu shirah

in great joy,

בְּשִׂמְחָה רַבָּה

besimchah rabah,

and they all said:

וְאָמְרוּ כָּלֶם

ve'amru chulam:

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

"Who is like you among gods,¹ Ruler?

מִי כָמוֹכָה בְּאֱלִים יי

"Mi chamochah ba'elim Adonai?

Who is like you, sublime in holiness,

מִי כָמוֹכָה נֹאדָר בְּקֹדֶשׁ

Mi kamocha ne'dar bakodesh

awesome in praise, working wonders?"²

נוֹרָא תְהִילָת

norah tehilot, oseh feleh?"

עֹשֶׂה פֶּלֶא

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

Your children saw your ruling power

מַלְכוּתְךָ רָאוּ בְּנֶיךָ

Malchutcha ra'u vanecha

splitting the sea in front of Moses.

בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה

boke'ah yam lifnei Moshe.

"This is my God,"³ they responded,

זֶה אֱלֹהֵי עָנוּ

"Zeh Eli," anu,

and they said:

וְאָמְרוּ

ve'amru:

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

"God will reign forever and ever."⁴

יי יִמְלֹךְ לְעֹלָם וָעֶד

"Adonai yimloch le'olam va'ed."

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

And it's said:

וְנֵאמָר

Vene'amar:

"For God has redeemed Jacob

כִּי פָדָה יי אֶת יַעֲקֹב

"Ki fadah Adonai et Ya'akov

and saved him

וּגְאָלוּ

uge'alo

from a hand too strong for him."⁵

מִיַּד חֹזֶק מִמֶּנּוּ

miyad chazak mimenu."

Blessed are you, Ruler,

בָּרוּךְ אַתָּה יי

Baruch atah Adonai,

who saves Israel.

גָּאֵל יִשְׂרָאֵל

ga'al Yisra'el.

¹ The Hebrew word אֱלִים 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.

הַשְׁכִּיבֵנוּ יי אֱלֹהֵינוּ לְשָׁלוֹם

וְהַעֲמִידֵנוּ מִלְּפָנֵינוּ לְחַיִּים

וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ

וְתַקְנֵנוּ בְּעֶצֶה טוֹבָה

מִלְּפָנֶיךָ

וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ

וְהִגֵּן בְּעַדָּנוּ

וְהִסֵּר מֵעָלֵינוּ

אוֹיֵב דֶּבֶר וְחָרֵב

וְרָעָב וְיָגוֹן

וְהִסֵּר שָׂטָן מִלְּפָנֵינוּ

וּמֵאַחֲרֵינוּ

וּבִצֵּל כְּנָפֶיךָ תַּסְתִּירֵנוּ

כִּי אֵל שׁוֹמְרֵנוּ

וּמַצִּילֵנוּ אָתָּה

כִּי אֵל מֶלֶךְ

חֲנוּן וְרַחוּם אָתָּה

וּשְׁמוֹר צִאתָנוּ

וּבוֹאָנוּ

לְחַיִּים וּלְשָׁלוֹם

מֵעַתָּה וְעַד עוֹלָם

בָּרוּךְ אָתָּה יי

שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל

לְעַד

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

uvo'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.

I 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

בְּרוּךְ יי לְעוֹלָם

אָמֵן וְאָמֵן

בְּרוּךְ יי מִצִּיּוֹן

שׁוֹכֵן יְרוּשָׁלַיִם

הַלְלוּיָהּ

בְּרוּךְ יי אֱלֹהִים

אֱלֹהֵי יִשְׂרָאֵל

עֹשֶׂה נִפְלְאוֹת לְבָדּוֹ

וּבְרוּךְ שֵׁם כְּבוֹדוֹ

לְעוֹלָם

וַיִּמָּלֵךְ כְּבוֹדוֹ

אֶת-כָּל-הָאָרֶץ

אָמֵן וְאָמֵן

יְהִי כְבוֹד יי לְעוֹלָם

יִשְׁמַח יי בְּמַעֲשָׁיו

יְהִי שֵׁם יי מְבֹרָךְ

מֵעַתָּה וְעַד עוֹלָם

כִּי לֹא-יִטֹּשׁ יי

אֶת-עַמּוֹ

בְּעֶבֶר שְׁמוֹ הַגָּדוֹל

כִּי הוּאֵיל יי

לַעֲשׂוֹת אֶתְכֶם לֹא לְעָם

Baruch Adonai le'olam;

amen ve'amen.

Baruch Adonai miTziyon,

shochen Yerushalayim,

Halleluuyah.

Baruch Adonai Elohim,

Elohei Yisra'el,

oseh nifla'ot levado.

Uvaruch shem kevodo

le'olam.

Veyimaleh chevodo

et kol ha'aretz,

amen ve'amen.

Yehi chevod Adonai le'olam;

yismach Adonai bema'asav.

Yehi shem Adonai mevorach

me'atah ve'ad olam.

Ki lo yitosh Adonai

et amo

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 נָטַשׁ, "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 הוּאֵיל 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...

וַיֵּרָא כָּל-הָעָם

וַיִּפְּלוּ עַל-פְּנֵיהֶם

וַיֹּאמְרוּ

יֵי הוּא הָאֱלֹהִים

יֵי הוּא הָאֱלֹהִים

וַהֲיָה יְיָ לְמֶלֶךְ

עַל כָּל-הָאָרֶץ

בַּיּוֹם הַהוּא יִהְיֶה

יְיָ אֶחָד

וּשְׁמוֹ אֶחָד

יְהִי חֲסִדְךָ יְיָ עֲלֵינוּ

כְּאֲשֶׁר יִחַלְנוּ לָךְ

הוֹשִׁיעֵנו אֱלֹהֵי יִשְׁעֵנו

וְקַבְּצֵנוּ

וְהַצִּילְנוּ מִן-הַגּוֹיִם

לְהוֹדוֹת לְשֵׁם קְדֹשְׁךָ

לְהִישָׁתַּבֵּחַ בְּתִהְלָתְךָ

כָּל-גּוֹיִם אֲשֶׁר עָשִׂיתָ

יָבוֹאוּ וַיִּשְׁתַּחֲוּ לִפְנֶיךָ

אֲדֹנָי

וַיִּכְבְּדוּ לְשִׁמְךָ

כִּי-גָדוֹל אַתָּה

וַעֲשֵׂה נִפְלְאוֹת אִתָּה

אֱלֹהִים לְבָרְכְךָ

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 leshelem kodshecha,

lehishtabe'ach bit'hilatecha.

Kol goyim asher asita

yavo'u veyishtachavu 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 (Birnbbaum, 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.

וְאַנְחֵנוּ אִמְּךָ
וְצֵאן מִרְעִיתֶךָ
נוֹדֶה לְךָ לְעוֹלָם
לְדוֹר וָדוֹר נִסְפֵּר
תְּהִלַּתֶּךָ
Va'anachnu am'cha
vetzon mar'itecha.
Nodeh lecha le'olam,
ledor vador nesaper
tehilatecha.

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!

בָּרוּךְ יי בַּיּוֹם
בָּרוּךְ יי בַּלַּיְלָה
בָּרוּךְ יי בְּשׁוֹכְבֵנוּ
בָּרוּךְ יי בְּקוֹמֵנוּ
כִּי בִיָּדְךָ
נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים
אֲשֶׁר בְּיָדוֹ
נֶפֶשׁ כָּל-חַי
וְרוּחַ כָּל-בֶּשָׂר אִישׁ
בְּיָדְךָ אֶפְקִיד רוּחִי
פְּדִיתָה אוֹתִי
יי אֵל אֱמֶת
Baruch Adonai bayom,
baruch Adonai balayla;
baruch Adonai beshochbenu,
baruch Adonai bekumenu.
Ki veyad'cha
nafshot hachayim vehametim.
Asher beyado
nefesh kol chay,
veru'ach kol b'sar ish.
Beyad'cha afkid ruchy,
pedita oti,
Adonai, El emet.

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

אֱלֹהֵינוּ שִׁבְשָׁמִים
יַחַד שִׁמְךָ
וְקִיָּם מַלְכוּתְךָ תָּמִיד
וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד
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.

יִרְאוּ עֵינֵינוּ וְיִשְׂמַח לִבֵּנוּ
וְתִגַּל נַפְשֵׁנוּ
בִּישׁוּעָתְךָ בְּאֵמֶת
בְּאֵמֹר לְצִיּוֹן
מֶלֶךְ אֱלֹהֵיךָ
יֵי מֶלֶךְ
יֵי מֶלֶךְ
יֵי יִמְלֹךְ
לְעוֹלָם וָעֶד

כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא
וְלְעוֹלָמֵי עֶד
תִּמְלֹךְ בְּכָבוֹד
כִּי אֵין לָנוּ מֶלֶךְ
אֱלֹה אַתָּה
בָּרוּךְ אַתָּה יֵי
הַמֶּלֶךְ בְּכָבוֹדוֹ
תָּמִיד יִמְלֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד
וְעַל כָּל מַעֲשָׂיו

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.

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

חֲצִי 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."

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא

(קָהַל : אָמֵן)

בְּעֻלְמָא דִּי בְרָא

בְּרַעוּתָהּ

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

בְּעֻגְלָא וּבְזִמָּן קָרִיב

וְאָמְרוּ : אָמֵן

Yitgadal veyitkadesh

shemeh rabah—

(Amen)

—be'almah di verah

chir'uteh

veyamlich malchuteh,

bechayeichon uv'yomeichon

uvechayey dechol bet Yisra'el

ba'agalah uvizman kariv.

Ve'imru, "Amen."

All say the next two lines together

May the great name be blessed

forever and ever and ever.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֻלָּם וּלְעֻלְמֵי עֻלְמֵיָא

Yehei shemei rabah mevarach

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 וְיִשְׁתַּבַּח

וְיִתְפָּאֵר וְיִתְרוֹמַם

וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקוּדְשָׁא

בְּרִיךְ הוּא

Yitbarach veyishtabach

veyitpa'ar veyitromam

veyitnaseh veyit'hadar

veyit'aleh veyit'halal

shemeh dekudshah,

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."

לְעֻלָּא מִן כּוֹל

לְעֻלָּא וּלְעֻלָּא מִכּוֹל

בְּרַבְּתָא וּשְׁרִיתָא

תּוּשְׁבַחְתָּא וְנַחֲמָתָא

דְּאָמִירָן בְּעֻלְמָא

וְאָמְרוּ : אָמֵן

Le'elah min kol

Le'elah ule'elah mikol

birchatah veshiratah

tushbechatah venechematah,

da'amiran be'almah.

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.

אֲדֹנָי שִׁפְתֵי תִפְתָּח, Adonai sefatai tiftach,
וּפִי יַגִּיד תְּהִלָּתְךָ. ufi yagid tehilatecha.

1. Ancestors

אבות ואמהות

..... 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 Rebecca,
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,²
To show your love and honesty.³

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ Baruch ata Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, vElohei avoteinu ve'imoteinu,
אֱלֹהֵי אַבְרָהָם וְשָׂרָה, Elohei Avraham veSarah,
אֱלֹהֵי יִצְחָק וְרִבְקָה, Elohei Yitzchak veRivkah,
וְאֱלֹהֵי יַעֲקֹב, vElohei Ya'akov
וְרַחֵל וְלֵאָה, veRachel veLe'ah,
הָאֵל הַגָּדוֹל ha'El hagadol
הַגִּבּוֹר וְהַנּוֹרָא hagibor vehanorah
אֵל עֲלִיוֹן, El elyon,
גּוֹמֵל חֲסָדִים טוֹבִים gomeil chasadim tovim
וְקוֹנֵה הַכֹּל vekonei hakol,
זוֹכֵר חֲסָדֵי אֲבוֹת וְאִמּוֹת, vezocher chasdei avot ve'imahot,
וּמְבִיא גּוֹאֵל umevi go'el
לְבָנֵי בְנֵיהֶם livnei veneihem,
לְמַעַן שְׁמוֹ בְּאַהֲבָה 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,	זְכֹרְנוּ לַחַיִּים	Zochreinu lechayim,
Ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים	vechotveinu besefer hachayim
for your own sake, ¹ God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.

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

Sovereign, helper, savior, shield.	מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, our Ruler,	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
The shield of Abraham.	מָגֵן אַבְרָהָם	magen Avraham.

2. Might

You are mighty forever, Sovereign,	אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
you bring life to the dead ²	מְחַיֶּה מֵתִים אַתָּה	mechayei metim atah
and are strong in salvation.	רַב לְהוֹשִׁיעַ	rav lehoshi'ah.

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

Who makes the wind blow	מְשִׁיב הַרוּחַ	Mashiv haru'ach
and the rain fall.	וּמוֹרִיד הַגֶּשֶׁם	umorid hagashem.
You feed the living	מְכַלְכֵּל חַיִּים	Mechalkel chayim
with your grace,	בְּחֶסֶד	bechesed,
Revive the dead	מְחַיֶּה מֵתִים	mechayeh metim
with kind embrace, ³	בְּרַחֲמִים רַבִּים	berachamim rabim.
Support the fallen,	סוֹמֵךְ נוֹפְלִים	Somech noflim
heal the sick,	וְרוֹפֵא חוֹלִים	verofeh cholim
And set the prisoners free,	וּמַתִּיר אֲסוּרִים	umatir asurim,
And faithfully fulfill your trust	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayem emunato
For people who sleep in the dust.	לִישְׁנֵי עָפָר	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.

מִי כְמוֹךָ בֹּעַל גְּבוּרוֹת
וּמִי דוֹמֶה לָךְ
מֶלֶךְ מֵמִית וּמַחְיֶה
וּמַצְמִיחַ יְשׁוּעָה

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

מִי כְמוֹךָ אֵב הַרְחָמִים
זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים
וְנֶאֱמָן אַתָּה
לְהַחְיֹת מֵתִים
בָּרוּךְ אַתָּה יי
מַחְיֶה הַמֵּתִים

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.

קְדוּשָׁה
אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ
וְקְדוּשִׁים בְּכָל-יוֹם
יְהַלְלֶךָ סֵלָה
בָּרוּךְ אַתָּה יי
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 wakens 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.

אַתָּה חוֹנֵן לָאָדָם דַּעַת
וּמְלַמֵּד לְאִנוֹשׁ בִּינָה

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.

אַתָּה חוֹנֵנֵתָנוּ
לְמַדֵּעַ תּוֹרָתְךָ
וְתַלְמִידֵנוּ לַעֲשׂוֹת
חֻקֵּי רִצּוֹנְךָ

Atah chonantanu
lemada Toratecha
vatlamdenu la'asot
chukei retzonecha

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.

וַתַּבְדִּיל יי אֱלֹהֵינוּ
בֵּין קֹדֶשׁ לְחֹל
בֵּין אֹר לְחֹשֶׁךְ
בֵּין יִשְׂרָאֵל לְעַמִּים
בֵּין יוֹם הַשְּׁבִיעִי

vatavdel, Adonai Eloheinu,
bein kodesh lechol,
bein or lechoshech,
bein Yisra'el la'amim,
bein Yom Hashvi'i

Parent and sovereign,

לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה
אָבִינוּ מְלָכֵנוּ

lesheshet yemei hama'aseh.
Avinu malkeinu,

Let the coming days begin
to bring us peace;

הַחַל עָלֵינוּ הַיָּמִים הַבָּאִים
לְקַרְאֲתָנוּ לְשָׁלוֹם

hachel aleinu hayamim haba'im
likratenu leshalom,

may we be kept far from sin,
cleansed of iniquity,

חֲשׂוּכִים מִכָּל חֵטָא
וּמִנְקָיִם מִכָּל עֲוֹן

chasuchim mikol chet
umenukim mikol avon

fixed in our reverence for you, and ...

וּמִדְּבָקִים בִּירְאָתְךָ וְ

umedubakim beyir'atecha; ve ...

Grant us from yourself

חֲנֻנוּ מֵאֲתָךְ

Choneinu me'it'cha

knowledge, understanding and wisdom.

דַּעַת בִּינָה וְהַשְׂכָּל

de'ah, binah, vehaskel.

Blessed are you, Ruler,
who grants knowledge.

בָּרוּךְ אַתָּה יי
חוֹנֵן הַדַּעַת

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.

הַשִּׁיבֵנו אֲבִינוּ
לְתוֹרַתְךָ
וְקָרְבֵנו מִלְכֵנו
לְעִבּוֹדְתְךָ
וְהַחְזִירֵנוּ
בְּתִשּׁוּבָה שְׁלֵמָה
לְפָנֶיךָ
בָּרוּךְ אַתָּה יי
הַרוֹצֶה בְּתִשּׁוּבָה
Hashiveinu avinu
leToratecha
vekarvenu malkenu
la'avodatecha,
vehachazireinu
bit'shuvah shelemah
lefanekha;
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.

סָלַח לָנוּ אֲבִינוּ
כִּי חָטָאנוּ
מַחֵל לָנוּ מִלְכֵנוּ
כִּי פָשַׁעְנוּ
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה
בָּרוּךְ אַתָּה יי
חַנוּן הַמֵּרַבֶּה לְסָלַח
Selach lanu, avinu,
ki chata'nu;
mechal lanu, malkeinui,
ki fasha'nu,
ki mocheh 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.

רְאֵה נָא בְּעֵינֵינוּ
וְרִיבָה רִיבֵנוּ
וּגְאֹלֵנוּ מִהֶרָה
לְמַעַן שְׁמֶךָ
כִּי גּוֹאֵל חֲזָק אַתָּה
בָּרוּךְ אַתָּה יי
גּוֹאֵל יִשְׂרָאֵל
Re'ei nah ve'oniyenu
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 יי וְנִרְפָּא
 הוֹשִׁיעֵנוּ וְנִשְׁעָה
 כִּי תִהְלֵתֵנוּ אַתָּה
 וְהָעֵלָה רְפוּאָה שְׁלֵמָה
 לְכֹל מַכּוֹתֵינוּ
 כִּי אֵל מֶלֶךְ רוֹפֵא
 נְאֻמָּן וְרַחֲמָן אַתָּה
 בָּרוּךְ אַתָּה יי
 רוֹפֵא חוֹלֵי
 עַמּוֹ יִשְׂרָאֵל
 Refa'enu, Adonai, venerafeh;
 hoshi'enu venivashe'ah —
 ki tehilateinu atah,
 vеха'aleh refu'ah shelemah
 lechol makotenu,
 ki El, melech, rofeh
 ne'eman verachaman atah.
 Baruch atah Adonai,
 rofeh cholei
 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

בָּרַךְ עָלֵינוּ יי אֱלֹהֵינוּ
 אֶת-הַשָּׁנָה הַזֹּאת
 וְאֶת כָּל-מִינֵי תְבוּאָתָהּ
 לְטוֹבָה
 וְתֵן בְּרָכָה
 Barech aleinu Adonai Eloheinu
 et hashanah hazot
 ve'et kol minei tevu'atah,
 letovah,
 veten berachah

.....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.

וְתֵן טַל וּמָטָר לְבִרְכָּה
 עַל פְּנֵי הָאָדָמָה
 וְשַׂבְּעֵנוּ מִטוֹבָהּ
 וּבָרַךְ שָׁנָתֵנוּ
 כְּשָׁנִים הַטּוֹבוֹת
 בָּרוּךְ אַתָּה יי
 מְבָרַךְ הַשָּׁנִים
 veten tal umatar livrachah
 al penei ha'adamah,
 vesab'enu mituvah
 uvarech shenatenu
 kashanim hatovot.
 Baruch atah Adonai,
 mevarech hashanim.

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

² Some siddurim use מִטּוֹבָךְ, “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.

תִּקַּע בְּשׁוֹפָר גָּדוֹל
לְחֵרוּתֵנוּ
וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ
וְקַבְּצֵנוּ יַחַד
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ
בְּרוּךְ אַתָּה יי
מְקַבֵּץ נִדְחֵי עַמּוֹ 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
כְּבְּרֵאשׁוֹנָה
וְיוֹעֲצֵינוּ כְּבִתְחִלָּה
וְהַסֵּר מִמֶּנּוּ
יָגוֹן וְאַנְחָה
וּמֶלֶךְ עָלֵינוּ
אַתָּה יי לְבִדְךָ
בְּחֶסֶד וּבְרַחֲמִים
וְצִדְקָנוּ בְּמִשְׁפָּט
בְּרוּךְ אַתָּה יי
מֶלֶךְ אוֹהֵב
צְדָקָה וּמִשְׁפָּט

Hashivah shohteinu
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 הַמִּשְׁפָּט
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.

וּלְמַלְשִׁינִים	Velamalshinim
אֶל תְּהִי תִקְוָה	al tehi tikvah
וְכָל־הָרָשָׁעָה	vechol harish'ah
כָּרֶגַע תֵּאבֵד	kerega toved
וְכָל־אוֹיְבֶיךָ	vechol oy'vecha
מְהֵרָה יִכָּרְתוּ	meherah yikaretu.
וְהַזְדִּים	Vehazedim
מְהֵרָה תִּעְקַר וּתִשָּׁבֵר	meherah te'aker uteshaber
וּתִמָּגֵר וּתִכְנִיעַ	utemager vetachni'a
בְּמְהֵרָה בְּיָמֵינוּ	bimherah veyameinu!
בָּרוּךְ אַתָּה יי	Baruch atah, Adonai,
שׁוֹבֵר אוֹיְבִים	shover oy'vim
וּמַכְנִיעַ זֵדִים	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 הַצַּדִּיקִים	Al hatzadikim
וְעַל הַחֲסִידִים	ve'al hachasidim
וְעַל זִקְנֵי עַמְּךָ	ve'al ziknei amcha
בֵּית יִשְׂרָאֵל	beit Yisra'el
וְעַל פְּלִיטַת סוֹפְרֵיהֶם	ve'al peletat sofrehem
וְעַל גְּרֵי הַצֶּדֶק	ve'al gerei hatzedek
וְעַלֵּינוּ	ve'aleinu
יְהֵמוּ נָא רַחֲמֶיךָ	yehemu nah rachamecha,
יי אֱלֹהֵינוּ	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.

וְתֵן שָׂכָר טוֹב
לְכֹל הַבֹּטְחִים
בְּשִׁמְךָ בְּאֵמֶת
וְשִׁים חֶלְקֵנוּ
עִמָּהֶם לְעוֹלָם
וְלֹא נִבּוֹשׁ
כִּי בָךְ בָּטַחְנוּ
בָּרוּךְ אַתָּה יי
מִשְׁעָן וּמִבְטָח
לְצַדִּיקִים

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.

11. And let Jerusalem be restored.

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.

וּלְיְרוּשָׁלַיִם עִירְךָ
בְּרַחֲמִים תָּשׁוּב
וְתִשְׁכּוֹן בְּתוֹכָהּ
בְּאֲשֶׁר דִּבַּרְתָּ
וּבְנֵה אוֹתָהּ
בְּקָרוֹב בְּיָמֵינוּ
בְּנֵן עוֹלָם
וְכִסֵּא דָוִד
מְהֵרָה לְתוֹכָהּ תָּכִין
בָּרוּךְ אַתָּה יי
בּוֹנֵה יְרוּשָׁלַיִם

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.

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

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.

אֶת-צֶמַח דָּוִד עֲבֹדֶךָ
מְהֵרָה תִצְמִיחַ
וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ
כִּי לִישׁוּעָתְךָ
קוִינוּ כָּל-הַיּוֹם
בָּרוּךְ אַתָּה יי
מִצְמִיחַ קֶרֶן יְשׁוּעָה

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.

שִׁמְעֵנוּ יְיָ אֱלֹהֵינוּ
 חוּס וְרַחֵם עָלֵינוּ
 וְקַבֵּל בְּרַחֲמִים וּבְרַצּוֹן
 אֶת-תְּפִלָּתֵנוּ
 כִּי אֵל שׁוֹמֵעַ
 תְּפִלוֹת וְתַחֲנוּנִים אַתָּה
 וּמִלְּפָנֶיךָ מִלְּכֵנוּ רִיקָם
 אֵל תִּשְׁבִּינוּ
 כִּי אַתָּה שׁוֹמֵעַ
 תְּפִלַּת עַמְּךָ 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
רִצֵּה יי אֱלֹהֵינוּ
בְּעַמְּךָ יִשְׂרָאֵל
וּבִתְפִלָּתָם
וְהִשָּׁב אֶת הָעֲבוֹדָה
לְדָבִיר בֵּיתְךָ
וְאִשֵּׁי יִשְׂרָאֵל
וּתְפִלָּתָם בְּאַהֲבָה
תִּקְבֹּל בְּרָצוֹן
וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ

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 וְאַמּוֹתֵינוּ
יַעֲלֶה וְיָבֵא וְיִגִּיעַ
וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע
וְיִפְקֹד וְיִזְכֹּר
זְכוֹרֵנוּ וּפְקוּדוֹנוּ
וְזִכְרוֹן אֲבוֹתֵינוּ וְאַמּוֹתֵינוּ
וְזִכְרוֹן מָשִׁיחַ
בֶּן דָּוִד אַבְדֶּךָ
וְזִכְרוֹן יְרוּשָׁלַיִם
עִיר קֹדֶשְׁךָ

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—וְאִשֵּׁי יִשְׂרָאֵל (and Israel's fires)—has dropped out of Conservative liturgies.

and of all your people
the descendants of Israel

וְזָכְרוֹן כָּל-עַמּוֹ

בֵּית יִשְׂרָאֵל

לְפָנֶיךָ

לְפִלְטָה לְטוֹבָה

לֶחֶן וּלְחֶסֶד וּלְרַחֲמִים

לְחַיִּים וּלְשָׁלוֹם

vezichron kol amcha

bet Yisra'el

lefanecha

lifleta letova

lechen ul'chesed ul'rachamim

lechayim ul'shalom,

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

..... For Rosh Chodesh.....

on this beginning of the month.

בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה

beyom rosh hachodesh hazeh.

..... For Pesach.....

on this festival of matza.

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה

beyom chag hamatzot hazeh.

..... For Sukkot.....

on this festival of huts.

בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה

beyom chag hasukkot hazeh.

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

Remember us today for good,

זָכְרֵנוּ יְיָ אֱלֹהֵינוּ

Zochrenu Adonai Eloheinu

Sovereign God;

בּוֹ לְטוֹבָה

bo letovah;

and think of us for blessing;

וּפְקֻדְנוּ בּוֹ לְבִרְכָּה

ufokdenu vo livracha;

and save us for life.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים

vehoshi'enu vo lechayim.

And as for salvation and mercy—

וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים

Uvidvar yeshuah verachamim

take pity on us, be gracious to us, have

חֶסֶד וְחַנּוּן

chus vechonenu

mercy on us, and save us;

וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ

verachem alenu vehoshi'enu,

for our eyes are on you,

כִּי אֵלֶיךָ עֵינֵינוּ

ki elecha enenu,

because you are God, a ruler

כִּי אֵל מֶלֶךְ

ki el melech

both gracious and compassionate.

חַנּוּן וְרַחוּם אַתָּה

chanun verachum ata.

..... The Temple Service berachah continues here

And may our eyes witness

וְתִחַזְּקֵנָה עֵינֵינוּ

Vetechezena enenu

your return to Zion, in mercy.

בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים

beshuvcha leTziyon berachamim.

Blessed are you, Sovereign;

בָּרוּךְ אַתָּה יְיָ

Baruch atah Adonai,

you return your presence to Zion.

הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן

hamachazir shechinato leTziyon.

2. We Give Thanks

הודאה

.....*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.

מודים אנחנו לך
שאתה הוא יי אלהינו
ואלהי אבותינו ואמותינו
לעולם ועד
צור חיינו
מגן ישענו
אתה הוא לדור ודור

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

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.

נודה לך
ונספר תהלתך
על חיינו
המסורים בידיך
ועל נשמותינו
הפקודות לך
ועל נסיך
שבכל-יום עמנו
ועל נפלאותיך
וטובותיך
שבכל עת
ערב ובקר וצהריים
הטוב כי לא כלו רחמיך
והמרחם
כי לא תמו חסדיך
מעולם קיינו לך

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:

לְחֻנְכָּה וּלְפֻרִים

עַל הַנִּסִּים	Al hanisim
וְעַל הַפְּרָקָן	ve'al hapurkan
וְעַל הַגְּבוּרוֹת	ve'al hagvurot
וְעַל הַתְּשׁוּעוֹת	ve'al hatshu'ot
וְעַל הַמִּלְחָמוֹת	ve'al hamilchamot
שָׁעֲשִׂיתָ	she'asita
לְאַבוֹתֵינוּ וּלְאִמּוֹתֵינוּ	la'avoteinu ule'imoteinu
בְּיָמִים הָהֵם וּבְזֶמֶן 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;

לְחֻנְכָּה

בְּיָמֵי מַתְתִּיָּהוּ	Bimei Mattityahu
בֶּן-יֹחָנָן	ben Yochanan
כֹּהֵן גָּדוֹל חֲשִׁמוֹנַי	kohen gadol Chashmonai
וּבָנָיו	uavanav,
כְּשֶׁעָמְדָה	keshe'amdah
מַלְכוּת יָוָן הַרְשָׁעָה	malchut Yavan harsha'ah
עַל עַמְּךָ יִשְׂרָאֵל	al amcha Yisra'el

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

לְהַשְׁכִּיחַם תּוֹרָתְךָ	lehashkicham Toratecha
וּלְהַעֲבִירָם	uleha'aviram
מִחֻקֵּי רִצּוֹנְךָ	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 בְּרַחֲמֶיךָ הַרְבִּים
עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם
רַבַּת אֶת רִיבָם
דָּנַת אֶת דִּינָם
נִקְמַת אֶת נִקְמָתָם
מִסַּרְתָּ גִבּוֹרִים
בְּיַד חֲלָשִׁים
וְרַבִּים בְּיַד מְעֻטִּים
וְטִמְאִים בְּיַד טְהוֹרִים
וְרָשָׁעִים בְּיַד צְדִיקִים
וְזָרִים בְּיַד עוֹסְקֵי תוֹרָתְךָ

וְלָךְ עָשִׂיתָ
שֵׁם גָּדוֹל וְקָדוֹשׁ
בְּעוֹלָמְךָ
וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפְרָקָן
בְּהַיּוֹם הַזֶּה
וְאַחַר כֵּן בָּאוּ בָנֶיךָ
לְדַבֵּר בֵּיתְךָ
וּפָנוּ אֶת הֵיכָלְךָ
וְטִהְרוּ אֶת מִקְדָּשְׁךָ
וְהִדְלִיקוּ נֵרוֹת
בְּחִצְרוֹת קֹדֶשְׁךָ
וְקִבְעוּ
שְׁמוֹנַת יָמֵי חֲנוּכָה אֵלֶיךָ
לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל

ve'ata berachamecha harabim
amadta lahem be'et tzarata
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.

לְפִּוְרִים

בִּימֵי מֶרְדֵּכַי וְאֶסְתֵּר
בְּשׁוּשָׁן הַבִּיָּרָה
בְּשַׁעֲמַד עֲלֵיהֶם
הָמָן הָרָשָׁע
בִּקֵּשׁ לְהַשְׁמִיד לַהֲרֹג
וּלְאַבֵּד אֶת כָּל הַיְּהוּדִים
מִנָּעַר וְעַד זָקֵן
טַף וְנָשִׁים
בְּיוֹם אֶחָד
בִּשְׁלוֹשָׁה עָשָׂר
לְחֹדֶשׁ שְׁנַיִם עָשָׂר
הוּא הַיָּדֶשׁ אָדָר
וּשְׁלָלָם לַבּוֹז
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
הִפְרַת אֶת עֲצָתוֹ
וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ
וְהִשְׁבֹּתָ גְּמוּלוֹ בְּרֹאשׁוֹ
וְתָלוּ אוֹתוֹ וְאֶת בָּנָיו
עַל הָעֵץ

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
vekilkalta et machashavto,
vahashevota gemulo berosh;
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 כָּלֵם Ve'al kulam
יִתְבָּרַךְ וַיִּתְרוֹמַם yitbarach veyitromam
שְׁמֶךָ מְלִכֵנוּ shimcha malkenu
תָּמִיד לְעוֹלָם וָעֶד 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!

וְכָתוּב לְחַיִּים טוֹבִים Uchetov lechayim tovim
כָּל-בְּנֵי בְרִיתְךָ 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 הַחַיִּים יוֹדוּךָ סֵלָה Vechol hachayim yoducha selah,
וַיְהַלְלוּ אֶת שְׁמֶךָ בְּאֵמֶת vihalelu et shimcha be'emet,
הָאֵל יִשׁוּעָתֵנוּ וְעִזְרָתֵנוּ ha'El yeshu'atenu ve'ezratenu
סֵלָה selah.

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

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

בָּרוּךְ אַתָּה יי Baruch atah Adonai,
הַטוֹב שְׁמֶךָ hatov shimcha
וְלֶךָ נָאֵה לְהוֹדוֹת 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.

שְׁלוֹם

שְׁלוֹם רַב

עַל יִשְׂרָאֵל עַמָּךְ

וְעַל כָּל-יוֹשְׁבֵי תֵבֶל

תַּשִּׁים לְעוֹלָם

כִּי אַתָּה הוּא מֶלֶךְ

אֲדוֹן לְכֹל הַשְּׁלוֹם

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ

אֶת עַמָּךְ יִשְׂרָאֵל

בְּכָל עֵת וּבְכָל שָׁעָה

בְּשִׁלְמוֹמֶךָ

בָּרוּךְ אַתָּה יי

הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל

בְּשִׁלְמוֹם

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.

..... 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.

בְּסֵפֶר חַיִּים

בְּרַכָּה וְשִׁלְמוֹם

וּפְרִנָּסָה טוֹבָה

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ

אֲנַחְנוּ וְכָל-עַמָּךְ

בֵּית יִשְׂרָאֵל

לְחַיִּים טוֹבִים וּלְשִׁלְמוֹם

בָּרוּךְ אַתָּה יי

עוֹשֵׂה 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. 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."

אֱלֹהֵי
נִצּוֹר לְשׁוֹנִי מֵרַע
וּשְׁפָתִי מִדְּבַר מִרְמָה
וּלְמַקְלָלִי נַפְשִׁי תִדּוֹם
וְנַפְשִׁי כְּעָפָר לִכְלָל תִּהְיֶה

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

פֶּתַח לִבִּי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי
וְכָל-הַחוֹשְׁשִׁים עָלַי רָעָה
מְהֵרָה הִפֵּר עֲצָתָם
וְקָלְקַל מַחֲשַׁבְתָּם
עֲשֵׂה לְמַעַן שְׁמֶךָ
עֲשֵׂה לְמַעַן יְמִינֶךָ
עֲשֵׂה לְמַעַן קְדֻשָּׁתְךָ
עֲשֵׂה לְמַעַן תּוֹרָתְךָ
לְמַעַן יִחַלְצוּן יְדִידֶיךָ
הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי
יְהִי לְרָצוֹן אֲמָרֵי פִי
וְהִגְיוֹן לִבִּי לִפְנֶיךָ
יֵי צוּרִי וְגֹאֲלִי
עֲשֵׂה שְׁלוֹם בְּמִרְמֹמָיו
הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל
וְאָמְרוּ אָמֵן

Petach libi betoratecha,
uvemitzvotecha tirdof nafshi.
Vechol hachoshvim alai ra'ah,
meherah hafer atzatom
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 רָצוֹן מִלְּפָנֶיךָ
יְי אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ
שְׁיִבְנָה בֵּית הַמִּקְדָּשׁ
בְּמַהֲרָה בְּיָמֵינוּ
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ
וְשָׁם נַעֲבֹדְךָ בִּירְאָה
כִּימֵי עוֹלָם
וּכְשָׁנִים קְדְמוֹנִיּוֹת
וְעֶרְבָה לֵי
מִנְחַת יְהוּדָה וִירוּשָׁלַיִם
כִּימֵי עוֹלָם
וּכְשָׁנִים קְדְמוֹנִיּוֹת

Yehi ratzon milfanecha
Adonai Eloheinu
vElohei avoteinu ve'imoteinu
sheyibaneh beit hamikdash
bimherah veyameinu
veten chelkenu beToratecha
vesham na'avod'cha beyir'ah
kimei olam
ucheshanim kadmoniyot.
Ve'orvah lAdonai
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."

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא (אָמֵן)

בְּעֻלְמָא דִּי בְרָא

בְּרִיעוּתָהּ

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל

בְּעֻלְאָה וּבְזִמָּן קָרִיב

וְאָמְרוּ: אָמֵן

Yitgadal veyitkadesh

shemeh rabah—(Amen)

—be'almah di verah

chir'uteh

veyamlich malchuteh,

bechayechon uv'yomechon

uvechayey dechol bet Yisra'el

ba'agalah uvizman kariv.

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.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֻלָּם וּלְעֻלְמֵי עָלְמַיָּא

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—

יִתְבָּרַךְ וְיִשְׁתַּבַּח

וְיִתְפָּאֵר וְיִתְרוֹמַם

וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקוּדְשָׁא

בְּרִיךְ הוּא

Yitbarach veyishtabach

veyitpa'ar veyitromam

veyitnaseh veyit'hadar

veyit'aleh veyit'halal

shemeh dekudshah,

berich hu.

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

—above all

far above all²

לְעֻלָּא מִן כָּל

לְעֻלָּא וּלְעֻלָּא מִכָּל

Le'elah min kol

Le'elah ule'elah 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'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."

בִּרְכָּתָא וְשִׁירָתָא birchatah veshiratah
תְּשׁוּבָתָא וְנִחְמָתָא tushbechatah venechematah,
דְּאִמְרָן בְּעֲלָמָא da'amiran be'almah.
וְאָמְרוּ : אָמֵן 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."

תִּתְקַבֵּל Titkabel
צְלוֹתָהוֹן וּבְעוֹתָהוֹן tzelot'hon uva'ut'hon
דְּכָל בֵּית יִשְׂרָאֵל dechol bet Yisra'el
קֹדָם אָבוּהוֹן דִּי בְּשָׁמַיָא kodam avuhon di vishmayah,
וְאָמְרוּ : אָמֵן 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."

יְהֵא שְׁלָמָא רַבָּא Yehei shelamah rabah
מִן שְׁמַיָא min shemayah,
וְחַיִּים vechayim,
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל alenu ve'al kol Yisra'el,
וְאָמְרוּ : אָמֵן 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

עֲשֵׂה שְׁלוֹם בְּמִרְוּמָיו Oseh shalom bimromav
הוּא יַעֲשֵׂה שְׁלוֹם hu ya'aseh shalom
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל alenu ve'al kol Yisra'el,
וְעַל כָּל-יוֹשְׁבֵי תֵבֵל ve'al kol yoshvei tevel,
וְאָמְרוּ : אָמֵן 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.

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.

עֲלֵינוּ

עֲלֵינוּ לְשַׁבַּח

לְאֲדוֹן הַכֹּל

לְתַת גְּדֻלָּה

לְיוֹצֵר בְּרֵאשִׁית

שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת

וְלֹא שָׁמְנוּ

בְּמִשְׁפְּחוֹת הָאָדָמָה

שֶׁלֹא שָׂם חֵלְקֵנוּ בָּהֶם

וְגוֹרְלֵנוּ בְּכָל-הַמּוֹנָם

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.

וַאֲנַחְנוּ כּוֹרְעִים

וּמִשְׁתַּחֲוִים וּמוֹדִים

לִפְנֵי מֶלֶךְ

מַלְכֵי הַמְּלָכִים

הַקָּדוֹשׁ בָּרוּךְ הוּא

שֶׁהוּא נוֹטֶה שָׁמַיִם

וְיוֹסֵד אֶרֶץ

וּמוֹשָׁב יֶקָרוּ

בְּשָׁמַיִם מִמָּעַל

וּשְׁכִינַת עֶזוֹ

בְּגִבְהֵי מְרוֹמִים

הוּא אֱלֹהֵינוּ

אֵין עוֹד

אֱמֶת מִלִּפְנֵינוּ

אֶפֶס זֹלָתוֹ

כַּכְּתוּב בְּתוֹרָתוֹ

וַיִּדְעַת הַיּוֹם

וְהִשְׁבַּת אֶל לִבָּהּ

כִּי יְיָ הוּא הָאֱלֹהִים

בְּשָׁמַיִם מִמָּעַל

וְעַל הָאֶרֶץ מִתַּחַת

אֵין עוֹד

Va'anachnu kor'im

umishtachavim umodim

Lifnei melech

malchei hamlachim,

Hakadosh baruch hu;

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,

vahashevota el levavecha

ki Adonai, hu ha'Elohim

bashamayim mima'al,

ve'al ha'aretz mitachat

ein od.”

עַל כֵּן נִקְוָה לָךְ

יְיָ אֱלֹהֵינוּ

לְרִאוֹת מְהֵרָה

בְּתַפְאֶרֶת עֶזְךָ

לְהַעֲבִיר גִּלּוּלִים מִן הָאֶרֶץ

וְהַאֲלִילִים כְּרוֹת יִכְרֶתוּן

לְתֶקֶן עוֹלָם

בְּמַלְכוּת שְׁדֵי

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,

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."

וְכָל-בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ
לְהַפְנוֹת אֵלֶיךָ
כָּל-רָשָׁעֵי אֶרֶץ יִכִּירוּ וַיֵּדְעוּ
כָּל-יוֹשְׁבֵי תֵבֶל
כִּי לָךְ תִּכְרַע כָּל-בֶּרֶךְ
תִּשְׁבַּע כָּל-לָשׁוֹן
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְּלוּ
וְלִכְבוֹד שְׁמֶךָ
יִקְרֵ יִתְנוּ
וַיִּקְבְּלוּ כָלֶם
אֶת-עַל מַלְכוּתֶךָ
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה
לְעוֹלָם וָעֶד
כִּי הַמַּלְכוּת שֶׁלָּךְ הִיא
וְלְעוֹלָמֵי עֶד
תִּמְלֹךְ בְּכָבוֹד
כַּכָּתוּב בְּתוֹרָתְךָ
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד

vechol benei vasar
yikre'u vishmecha,
lehafnot elecha
kol rish'ei aretz.
Yakiru veyed'u
kol yoshvei tevel,
ki lecha tichra kol berech,
tishava kol lashon.
Lefanecha Adonai Elohenu
yichre'u veyipolu,
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.
Kakativ beToratecha:
"Adonai yimloch le'olam va'ed."

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."

וְנֵאמַר
וְהָיָה יְיָ לְמֶלֶךְ
עַל כָּל-הָאָרֶץ
בַּיּוֹם הַהוּא יְהִיָּה
יְיָ אֶחָד
וּשְׁמוֹ אֶחָד

Vene'emar:
"Vehaya Adonai lemelech
al kol ha'arets:
bayom hahu yih'yeh
Adonai echad
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,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadesh
God's great name—(Amen)	שְׁמֵהּ רַבָּא (אָמֵן)	shemeh rabah—(Amen)
—in the world created	בְּעֻלְמָא דִּי בְרָא	—be'almah di verah
by divine will,	כְּרַעוּתָהּ	chir'uteh
which God will rule in sovereignty.	וְיִמְלִיךְ מַלְכוּתָהּ	veyamlich malchuteh,
In your lifetime and in your days	בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayey dechol bet Yisra'el
quickly and soon.	בְּעֻלָּא וּבְזְמַן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."

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

May the great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא	le'alam ul'almei almayah.

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

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאֵר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדָּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלָּל	veyit'aleh veyit'halal
be the holy name,	שְׁמֵהּ דְקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא	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

לְעֵלָּא מִן כָּל

Le'elah min kol

far above all¹

לְעֵלָּא וּלְעֵלָּא מִכָּל

Le'elah ule'elah mikol

blessing and song,

בִּרְחָתָא וְשִׁירָתָא

birchatah veshiratah

praise and repentance

תְּשׁוּבָתָא וְנִחְמָתָא

tushbechatah venechematah,

that are spoken in this world.

דְּאִמְרִין בְּעֵלְמָא

da'amiran be'almah.

Now you say, "Amen."

וְאָמְרוּ : אָמֵן

Veimru, "Amen."

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

May there be great peace

יְהֵא שְׁלָמָא רַבָּא

Yehei shelamah rabah

from heaven

מִן שְׁמַיָּא

min shemayah,

and life,

וְחַיִּים

vechayim,

for us and all Israel.

עָלֵינוּ 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 שְׁלוֹם בְּמִרְמֵי

Oseh shalom bimromav

may God bring peace

הוּא יַעֲשֶׂה שְׁלוֹם

hu ya'aseh shalom

to us and to all Israel,

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל

alenu ve'al kol Yisra'el,

and to all who live on earth.

וְעַל כָּל-יוֹשְׁבֵי תֵבֶל

ve'al kol yoshvei 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

סְפִירַת הָעֹמֶר

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,	בְּרוּךְ אַתָּה יי	Baruch atah Adonai,
our God, eternal sovereign	אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Eloheinu melech ha'olam,
who made us holy with your rules	אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	asher kidshanu bemitzvotav
and told us about counting the Omer.	וַצִּוָּנוּ עַל סְפִירַת הָעֹמֶר	vetzivanu al sefirat ha'Omer.

Today is the ____ day into the Omer.	הַיּוֹם יוֹם _____ לָעֹמֶר	Hayom yom ____ la'Omer.
..... <i>From the seventh day into the Omer, we count the number of weeks and days</i>		

Today makes ____ days,	הַיּוֹם _____ יוֹם	Hayom ____ yamim,
which is ____ week(s)	שָׁהֵם _____ שָׁבוּעוֹת	shehem ____
and ____ day(s) into the Omer.	וּ _____ יָמִים לָעֹמֶר	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.	הַיּוֹם שְׁנֵי יָמִים לָעֹמֶר	Hayom shnei yamim la'Omer.
Today is 3 days into the Omer.	הַיּוֹם שְׁלוֹשָׁה יָמִים לָעֹמֶר	Hayom shloshah yamim la'Omer.
Today is 4 days into the Omer.	הַיּוֹם אַרְבָּעָה יָמִים לָעֹמֶר	Hayom arba'ah yamim la'Omer.
Today is 5 days into the Omer.	הַיּוֹם חֲמִשָּׁה יָמִים לָעֹמֶר	Hayom chamisha yamim la'Omer.
Today is 6 days into the Omer.	הַיּוֹם שִׁשָּׁה יָמִים לָעֹמֶר	Hayom shishah yamim la'Omer.

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

Today makes 7 days,	הַיּוֹם שִׁבְעָה יָמִים	Hayom shiv'ah yamim,
which is one week into the Omer.	שָׁהֵם שָׁבוּעַ אֶחָד לָעֹמֶר	shehem shavu'a echad la'Omer.
Today makes 8 days,	הַיּוֹם שְׁמוֹנָה יָמִים	Hayom shmonah yamim,
which is one week	שָׁהֵם שָׁבוּעַ אֶחָד	shehem shavu'a echad
and one day into the Omer.	וְיוֹם אֶחָד לָעֹמֶר	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
שֶׁהֵם שָׁבוּעַ אֶחָד
וּשְׁנֵי יָמִים לַעֲמֹר
הַיּוֹם עֶשְׂרֵה יָמִים
שֶׁהֵם שָׁבוּעַ אֶחָד
וּשְׁלֹשָׁה יָמִים לַעֲמֹר
הַיּוֹם אֶחָד אֲסָר יוֹם
שֶׁהֵם שָׁבוּעַ אֶחָד
וְאַרְבָּעָה יָמִים לַעֲמֹר
הַיּוֹם שְׁנַיִם עָשָׂר יוֹם
שֶׁהֵם שָׁבוּעַ אֶחָד
וְחֲמִשָּׁה יָמִים לַעֲמֹר
הַיּוֹם שְׁלֹשָׁה עָשָׂר יוֹם
שֶׁהֵם שָׁבוּעַ אֶחָד
וְשִׁשָּׁה יָמִים לַעֲמֹר
הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת לַעֲמֹר

Day 15 (30 Nisan, Rosh Chodesh)

הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וְיוֹם אֶחָד לַעֲמֹר
הַיּוֹם שִׁשָּׁה עָשָׂר יוֹם
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וּשְׁנֵי יָמִים לַעֲמֹר
הַיּוֹם שִׁבְעָה עָשָׂר יוֹם
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וּשְׁלֹשָׁה יָמִים לַעֲמֹר
הַיּוֹם שְׁמוֹנָה עָשָׂר יוֹם
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים לַעֲמֹר

Hayom tish'ah yamim,
shehem shavu'a echad
ushnei yamim la'Omer.
Hayom asarah yamim,
shehem shavu'a echad
ushloshah yamim la'Omer.
Hayom achad asar yom,
shehem shavu'a echad
ve'arba'ah yamim la'Omer.
Hayom shneim asar yom,
shehem shavu'a echad
vachamishah yamim la'Omer.
Hayom shloshah asar yom,
shehem shavu'a echad
veshishah yamim la'Omer.
Hayom shloshah asar yom,
shehem shnei shavu'ot la'Omer.
Hayom chamishah asar yom,
shehem shnei shavu'ot
veyom echad la'Omer.
Hayom shishah asar yom,
shehem shnei shavu'ot
ushnei yamim la'Omer.
Hayom shiv'ah asar yom,
shehem shnei shavu'ot
ushloshah yamim la'Omer.
Hayom shemonah asar yom,
shehem shnei shavu'ot
ve'arba'ah yamim la'Omer.

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

הַיּוֹם תִּשְׁעָה עָשָׂר יוֹם
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וַחֲמִישָׁה יָמִים לַעֲמֹר

Hayom tish'ah asar yom,
shehem shnei shavu'ot
vachamishah yamim la'Omer.

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

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.

הַיּוֹם עֶשְׂרִים יוֹם
שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וְשִׁשָּׁה יָמִים לַעֲמֹר
הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם
שֶׁהֵם שְׁלוֹשָׁה שָׁבוּעוֹת
לַעֲמֹר

Hayom esrim yom,
shehem shnei shavu'ot
veshishah yamim la'Omer.
Hayom echad ve'esrim yom,
shehem shloshah shavu'ot
la'Omer.

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

הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם
שֶׁהֵם שְׁלוֹשָׁה שָׁבוּעוֹת
וְיוֹם אֶחָד לַעֲמֹר

Hayom shnayim ve'esrim yom,
shehem shloshah shavu'ot
veyom echad la'Omer.

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

הַיּוֹם שְׁלוֹשָׁה וְעֶשְׂרִים יוֹם
שֶׁהֵם שְׁלוֹשָׁה שָׁבוּעוֹת
וּשְׁנֵי יָמִים לַעֲמֹר

Hayom shloshah ve'esrim yom,
shehem shloshah shavu'ot
ushnei yamim la'Omer.

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

הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם
שֶׁהֵם שְׁלוֹשָׁה שָׁבוּעוֹת
וּשְׁלֹשָׁה יָמִים לַעֲמֹר

Hayom arba'ah ve'esrim yom,
shehem shloshah shavu'ot
ushloshah yamim la'Omer.

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

הַיּוֹם חֲמִישָׁה וְעֶשְׂרִים יוֹם
שֶׁהֵם שְׁלוֹשָׁה שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים לַעֲמֹר

Hayom chamishah ve'esrim yom,
shehem shloshah shavu'ot
ve'arba'ah yamim la'Omer.

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

הַיּוֹם שִׁשָּׁה וְעֶשְׂרִים יוֹם
שֶׁהֵם שְׁלוֹשָׁה שָׁבוּעוֹת
וַחֲמִישָׁה יָמִים לַעֲמֹר

Hayom shishah ve'esrim yom,
shehem shloshah shavu'ot
vachamisha yamim la'Omer.

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

הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם
שֶׁהֵם שְׁלוֹשָׁה שָׁבוּעוֹת
וְשִׁשָּׁה יָמִים לַעֲמֹר

Hayom shiv'ah ve'esrim yom,
shehem shloshah shavu'ot
veshishah yamim la'Omer.

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

הַיּוֹם שְׁמוֹנָה וְעֶשְׂרִים יוֹם
שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת
לַעֲמֹר

Hayom shmonah ve'esrim yom,
shehem arba'ah shavu'ot
la'Omer.

Today makes 29 days,

הַיּוֹם תִּשְׁעָה וְעֶשְׂרִים יוֹם

Hayom tish'ah ve'esrim yom,

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.

שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וְיוֹם אֶחָד לְעֹמֶר
הַיּוֹם שְׁלוֹשִׁים יוֹם
שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וּשְׁנֵי יָמִים לְעֹמֶר
הַיּוֹם אֶחָד וּשְׁלוֹשִׁים יוֹם
שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וּשְׁלֹשָׁה יָמִים לְעֹמֶר
הַיּוֹם שְׁנַיִם וּשְׁלוֹשִׁים יוֹם
שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים לְעֹמֶר

shehem arba'ah shavu'ot
veyom echad la'Omer.
Hayom shloshim yom,
shehem arba'ah shavu'ot
ushnei yamim la'Omer.
Hayom echad ushloshim yom,
shehem arba'ah shavu'ot
ushloshah yamim la'Omer.
Hayom shnayim ushloshim yom,
shehem arba'ah shavu'ot
ve'arba'ah yamim la'Omer.

.....18 Iyar, Lag Ba'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

הַיּוֹם שְׁלֹשָׁה וּשְׁלוֹשִׁים יוֹם
שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וַחֲמִשָּׁה יָמִים לְעֹמֶר
הַיּוֹם אַרְבָּעָה וּשְׁלוֹשִׁים יוֹם
שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת
וּשְׁשָׁה יָמִים לְעֹמֶר
הַיּוֹם חֲמִשָּׁה וּשְׁלוֹשִׁים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
לְעֹמֶר
הַיּוֹם שִׁשָּׁה וּשְׁלוֹשִׁים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וְיוֹם אֶחָד לְעֹמֶר
הַיּוֹם שִׁבְעָה וּשְׁלוֹשִׁים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וּשְׁנֵי יָמִים לְעֹמֶר
הַיּוֹם שְׁמוֹנָה וּשְׁלוֹשִׁים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת
וּשְׁלֹשָׁה יָמִים לְעֹמֶר
הַיּוֹם תִּשְׁעָה וּשְׁלוֹשִׁים יוֹם
שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת

Hayom shloshah ushloshim yom,
shehem arba'ah shavu'ot
vachamisha yamim la'Omer.
Hayom arba'ah ushloshim yom,
shehem arba'ah shavu'ot
veshishah yamim la'Omer.
Hayom chamisha ushloshim yom,
shehem chamisha shavu'ot
la'Omer.
Hayom shishah ushloshim yom,
shehem chamisha shavu'ot
veyom echad la'Omer.
Hayom shiv'ah ushloshim yom,
shehem chamisha shavu'ot
ushnei yamim la'Omer.
Hayom shmonah ushloshim yom,
shehem chamisha shavu'ot
ushloshah yamim la'Omer.
Hayom tish'ah ushloshim yom,
shehem chamisha shavu'ot

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 יָמִים לְעֹמֶר

הַיּוֹם אַרְבָּעִים יוֹם

שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת

וְחֲמִשָּׁה יָמִים לְעֹמֶר

הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם

שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת

וְשִׁשָּׁה יָמִים לְעֹמֶר

הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם

שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת

לְעֹמֶר

הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם

שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת

וְיוֹם אֶחָד לְעֹמֶר

הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם

שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת

וּשְׁנֵי יָמִים לְעֹמֶר

הַיּוֹם חֲמִשָּׁה וְאַרְבָּעִים יוֹם

שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת

וּשְׁלֹשָׁה יָמִים לְעֹמֶר

הַיּוֹם שִׁשָּׁה וְאַרְבָּעִים יוֹם

שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת

וְאַרְבָּעָה יָמִים לְעֹמֶר

הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם

שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת

וְחֲמִשָּׁה יָמִים לְעֹמֶר

הַיּוֹם שְׁמוֹנָה וְאַרְבָּעִים יוֹם

שֶׁהֵם שִׁשָּׁה שָׁבוּעוֹת

וְשִׁשָּׁה יָמִים לְעֹמֶר

הַיּוֹם תִּשְׁעָה וְאַרְבָּעִים יוֹם

שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת

לְעֹמֶר

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 shloshah 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

ushloshah 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:	לְדָוִד	LeDavid:
God lights my way and saves me from alarm.	יִי אֹרִי וְיִשְׁעִי	Adonai ori veyish'i,
God is my life-force.	מִמִּי אִירָא	mimi irah?
Who can do me harm?	יִי מַעֲזוֹ חַיִּי	Adonai ma'oz chayay,
	מִמִּי אֶפְחָד	mimi efchad?
2 When evil people came my flesh to eat,	בְּקֶרֶב עָלִי מְרַעִים	Bikrov alay mere'im
My irksome foes slipped,	לֹאכַל אֶת בְּשָׁרִי	le'echol et besari
fell down at my feet. ¹	צָרִי וְאִיְבִי לִי	tzarai ve'oy'vay li
	הֵמָּה כְּשָׁלוּ וַנִּפְּלוּ	hemah kashlu venafalu.
3 Let armies camp! my heart will not take fright.	אִם תַּחֲנֶנָּה עָלַי מַחֲנֶה	Im tachaneh alay machaneh
Let war come;	לֹא יִירָא לִבִּי	lo yirah libi;
still I know that this is right.	אִם תָּקוּם עָלַי מִלְחָמָה	im takum alay milchamah
	בְּזֹאת אֲנִי בֹטָח	bezot ani vote'ach.
4 One thing I asked of God, for this I pray:	אֶחָת שְׁאַלְתִּי מֵאֵת יִי	Achat sha'alti me'et Adonai,
To sit in God's own house	אוֹתָהּ אֲבַקֵּשׁ	otah avakesh:
living each day,	שִׁבְתִּי בֵּית יִי	shivti bevet Adonai
To view God's grace,	כָּל יְמֵי חַיִּי	kol yemei chayay,
and in the Temple stay. ²	לַחֲזוֹת בְּנֶעַם יִי	lachazot beno'am Adonai
	וּלְבַקֵּר בְּהִיכָלוֹ	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.	כִּי יִצְפְּנֵנִי בְּסֻכָּה בְּיוֹם רָעָה יִסְתִּירֵנִי בְּסֹתֶר אֹהֶלוֹ בְּצוּר יְרוּמָּמֵנִי	Ki yitzpeneini besuko beyom ra'ah, yastireini beseter oholo betzur yeromememi.
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	וְעַתָּה יָרוּם רֹאשִׁי עַל אֹיְבֵי סְבִיבוֹתַי וְאֶזְבְּחָה בְּאֹהֶלוֹ זִבְחֵי תְרוּעָה אֲשִׁירָה וְאֶזְמְרָה לַיהוָה	Ve'atah yarum roshi al oy'vay sevivotay ve'ezbechah ve'oholo zivchei teru'ah; ashirah va'azamrah IAdonai.
7 God, hear my cry, and answer in your grace.	שְׁמַע יְיָ קוֹלִי אֶקְרָא וְחַנּוּנִי וְעֲנֵנִי	Shema Adonai, koli ekrah; vechoneini va'aneini.
8 My heart implored you, God, "O seek my face" As I seek yours.	לֵךְ אֲמַר לִבִּי בִקְשׁוּ פָנַי אֶת פְּנֵיךְ יְיָ אֲבַקֵּשׁ	Lecha amar libi, "Bakshu fanai." Et panecha Adonai avakesh.
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	אַל תִּסְתֵּר פְּנֵיךְ מִמֶּנִּי אַל תֵּשֶׁן בְּאֵף עַבְדְּךָ עֲזַרְתִּי הַיֵּיתָ אַל תִּטְשֵׁנִי וְאַל תֶּאֱזַבְנֵנִי	Al tas'ter panecha mimeni, al tat be'af avdecha. 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, <i>time and time again.</i>	אֱלֹהֵי יִשְׁעִי	Elohei yish'i
¹⁰ My parents left me, God will take me in. ¹	כִּי אָבִי וְאִמִּי עָזָבוּנִי יְיָ יִצְּלֵנִי	Ki avi ve'imi azavuni, vAdonai ya'asfeni.
¹¹ Show me your way, God, set me on level ground To stand against those who can boss me around! ²	הוֹרֵנִי יְיָ דֶּרֶכְךָ וְנַחֲנִי בְּאַרְצְךָ מִישׁוֹר לְמַעַן שׁוֹרֵרָי	Horeini Adonai darkecha, unecheni be'orach mishor lema'an shorera.
¹² Don't turn me over to my enemies, False witnesses, who breathe brutality. ³	אַל תַּחְנֵנִי בְּנַפְשׁ צָרִי כִּי קָמוּ בִי עֲדֵי שֶׁקֶר וַיִּפְחַח חָמָס	Al titneni benefesh tzaray, ki kamu vi edei sheker vifei'ach chamas.
¹³ What had I been, had I not known I'd spy God's goodness here on earth before I die?	לֹלֵא הָאֶמְנָתִי לִרְאוֹת בְּטוֹב יְיָ בְּאֶרֶץ חַיִּים	Lulei he'emanti lir'ot betuv Adonai be'eretz chayim.
¹⁴ Wait for God, wait and trust. <i>though God come late,</i> Be strong, take heart. And wait for God, <i>just wait.</i> ⁴	קוֹה אֶל יְיָ חֲזַק וַיֵּאֱמֵץ לִבְךָ וְקוֹה אֶל יְיָ	Kavei el Adonai: chazak vey'a'metz 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." "Shorera" 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

קְרִישׁ יְתוֹם

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

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkadash
God's great name—(Amen)	שְׁמֵהּ רַבָּה (אָמֵן)	shemeh rabah—(Amen)
—in the world created	בְּעֻלְמָא דִּי בְּרָא	—be'almah di verah
by divine will,	כִּרְעוּתָהּ	chir'uteh
which God will rule in sovereignty.	וְיִמְלִיךְ מַלְכוּתָהּ	vayamlich malchuteh,
In your lifetime and in your days	בְּחַיֵּינוּ וּבְיוֹמֵינוּ	bechayechon uv'yomechon
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayey dechol bet Yisra'el
quickly and soon.	בְּעֻלְמָא וּבְזְמַן קָרִיב	ba'alah uvizman kariv.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."

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

May the great name be blessed	יְהֵא שְׁמֵהּ רַבָּה מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעֵלָם וּלְעֵלְמֵי עֲלְמַיָּא	le'alam ul'almei almayah.

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

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאֵר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדָּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלָּל	veyit'aleh veyit'halal
be the holy name,	שְׁמֵהּ דְקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא	berich hu.

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

—above all	לְעֵלָא מִן כָּל	Le'elah min kol
far above all ²	לְעֵלָא וּלְעֵלָא מִכָּל	Le'elah ule'elah 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 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."

בִּרְחָתָא וְשִׁירָתָא
 תְּשׁוּבָתָא וְנִחְמָתָא
 דְּאֲמִירָן בְּעֶלְמָא
 וְאָמְרוּ : אָמֵן

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

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

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

יְהֵא שְׁלָמָא רַבָּא
 מִן שְׁמַיָּא
 וְחַיִּים
 עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
 וְאָמְרוּ : אָמֵן

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

.....Mourners continue, 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

עֲשֵׂה שְׁלוֹם בְּמִרְמֵי
 הוּא יַעֲשֵׂה שְׁלוֹם
 עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל
 וְעַל כָּל-יוֹשְׁבֵי תֵבֶל
 וְאָמְרוּ : אָמֵן

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.

לַמְנַצֵּחַ מִשְׁכִּיל
לְבְנֵי קֹרַח

Lamnatze'ach, maskil
livnei Korach.

² As the hart thirsts for the stream,²
so does my spirit long for you, God.

כְּאַיִל תַּעֲרֹג עַל אֶפְקֵי מַיִם
כֵּן נַפְשִׁי תַעֲרֹג אֵלֶיךָ אֱלֹהִים

Ke'ayal ta'a'rog al afikei mayim,
ken nafshi ta'a'rog elechai, Elohim.

³ My spirit thirsts for God,
the living God:
When am I to come and appear
in God's presence?

צִמְאָה נַפְשִׁי לֵאלֹהִים
לֵאֵל חַי
מַתַּי אָבוֹא וְאֶרְאֶה
פְּנֵי אֱלֹהִים

Tzam'ah nafshi l'Elohim,
le'El chai;
matai avo ve'er'eh
penei Elohim?

⁴ My tears have been my *only* food
day and night;
all day they say to me,
"Where is your God?"

הֵיטָה לִי דִמְעָתִי לֶחֶם
יוֹמָם וּלְיָלָה
בֹּאֵמֹר אֵלַי כָּל הַיּוֹם
אֵיךְ אֱלֹהֶיךָ

Haytah li dim'ati lechem,
yomam velaylah,
be'emor elai kol hayom,
"Ayeh Elohecha?"

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.

אֵלֶּה אֶזְכְּרָה
וְאֶשְׁפֹּךְ עָלַי נַפְשִׁי
כִּי אֶעֱבֹר בַּסֶּדֶךְ
אֶדְדֶּם עַד בֵּית אֱלֹהִים
בְּקוֹל רִנָּה וְתוֹדָה הָמוֹן חוֹגֵג

Eileh ezkerah
ve'eshpecha alai nafshi,
ki e'evor basach,
edadem ad beit Elohim
bekol rinah vetodah hamon chogeg.

¹ If the Hebrew word מִשְׁכִּיל is related to the root שכל, common sense, it may mean a poem that imbues people with שכל, 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 תִּשְׁתַּחֲחִי נַפְשִׁי
וַתִּהְמֵי עָלַי
הוֹחִלִי לֵאלֹהִים
כִּי עוֹד אֹדֶנּוּ
יִשׁוּעוֹת 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 עָלַי נַפְשִׁי תִשְׁתַּחֲחִי
עַל כֵּן אֶזְכָּרְךָ מֵאֶרֶץ יַרְדֵּן
וְחֶרְמוֹנִים מֵהַר מִצַּר
Elohai, alai nafshi tishtochach
al ken ezkar'cha me'eret Yarden
veChermonim mehar Mitz'ar.

⁸ Chasm calls to chasm,
echoing your waterfalls;
all your breakers and waves
have passed above me.

תְּהוֹם אֶל תְּהוֹם קוֹרֵא
לְקוֹל עֲזוֹרֶיךָ
כֹּל מִשְׁבָּרֶיךָ וְגִלְיָךָ
עָלַי עָבְרוּ
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 יִצְוֶה יְהוָה חַסְדּוֹ
וּבַלַּיְלָה שִׁירָה עָמִי
תְּפִלָּה לְאֵל חַיִּי
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?"

אֹמְרָה לְאֵל סֹלֵעִי
לָמָּה שָׁכַחְתָּנִי
לָמָּה קֹדֶר אֱלֹהִים
בְּלַחֵץ אוֹיֵב
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?"

בְּרֵצַח בְּעֵצְמוֹתַי
חֶרְפֻּנִי תְּזוֹרֶרֵי
בְּאֹמְרָם אֵלַי כֹּל הַיּוֹם
אֵיחָה אֱלֹהֶיךָ
Beretzach be'atzmotai
cherfuni tzorerai
be'omram elai kol hayom,
"Ayehe 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 תִּשְׁתַּחֲוִי נַפְשִׁי	Mah tishtochachi, nafshi,
וּמַה תִּהְיֶה עָלַי	umah tehemai alai?
הוֹחִילִי לֵאלֹהִים	hochili IElohim
כִּי עוֹד אֶדְנֶה	ki od odenu
יְשׁוּעַת פָּנֶי וְאֱלֹהֵי	yeshu'ot panai vElohai.

Mourners' Kaddish, page 116

¹ “The salvations of my presence and of my God.”

Psalm 49

- ¹ For the leader: a song by Korach's sons. **לְמַנְצֵחַ לְבְנֵי קֶרַח מִזְמוֹר** Lamnatze'ach livnei Korach mizmor.
- ² Hear this, all nations,
listen, all who live in the world, **שִׁמְעוּ זֹאת כָּל הָעַמִּים** Shim'u zot, kol ha'amim;
הָאֲזִינוּ כָּל יוֹשְׁבֵי הָאֶרֶץ ha'azinu, kol yoshvei chaled.
- ³ With parents common or distinguished,¹ **גַּם בְּנֵי אָדָם גַּם בְּנֵי אִישׁ** Gam benei adam, gam benei ish,
rich and poor together, **יַחַד עָשִׂיר וְאֶבְיוֹן** yachad ashir ve'evyon.
- ⁴ My mouth will speak wisdom,
my reflections² will speak understanding. **פִּי יְדַבֵּר חֲכָמוֹת** Pi yedaber chochmot
וְהַגִּוֶּת לִבִּי תְבוּנוֹת vehagut libi tevunot.
- ⁵ I lend my ear to the example,
and to the lyre, I explain my mystery:³ **אֶטָּה לְמִשָּׁל אָזְנִי** Ateh lemashal ozni,
אֶפְתַּח בְּכִנּוֹר חִידָתִי eftach bechinor chidati.
- ⁶ Why need I be afraid on bad days,
surrounded by the evil of swindlers, **לָמָּה אִירָא בַּיָּמִי רָע** Lama irah bimei rah
עוֹן עֲקֵבִי יִסּוּבֵנִי avon akevai yesubeni,
- ⁷ Those who trust their power
and praise their great wealth— **הַבֹּטְחִים עַל חֵילָם** Habet'chim al cheilam
וּבְרַב עֲשָׂרִים יִתְהַלְלוּ uverov oshram yithalalu.
- ⁸ No-one⁴ can save his fellow human
without giving God what is due. **אֵחַ לֹא פֹדֶה יִפְדֶּה אִישׁ** Ach lo fado yifdeh ish,
לֹא יִתֵּן יְיָ אֱלֹהִים כְּפָרוֹ lo yiten IElohim kofro.
- ⁹ It's costly to pay for their lives;
once gone, they never return ... **וַיִּקֶּר פְּדִיּוֹן נַפְשָׁם** Veyekar pidyon nafsham,
וַיִּחְדָּל לְעוֹלָם 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 לְנֶצַח לֹא יִרְאֶה הַשְׁחָת	Vihi od lanetzach, lo yir'eh hashachat.
11 but sees that even the wise die; fool and brute are lost together, leaving their power to others.	כִּי יִרְאֶה חֲכָמִים יָמוּתוּ יַחַד כְּסִיל וְבָעַר יֹאבְדוּ וְעֲזָבוּ לְאַחֵרִים חֵילָם	Ki yir'eh chachamim yamutu, yachad kesil vava'ar yovedu, ve'azvu la'acherim cheilam.
12 They think their houses will last and their estates span generations; they name lands after themselves.	קִרְבָּם בְּתִימוּ לְעוֹלָם מִשְׁכְּנֹתָם לְדוֹר וָדוֹר קָרְאוּ בְשֵׁמוֹתָם עַל־אֲדָמוֹת	Kirbam bateimo le'olam, mishkenotam ledor vador, kar'u bishmotam alei adamot.
13 A person cannot rest in honor but is bound like beasts for slaughter.	וְאָדָם בִּיקָר בַּל יָלִין נִמְשָׁל כַּבְּהֵמוֹת נִדְמוּ	Ve'adam bikar bal yalim, nimshal kab'hemot nidmu.
14 That's how they are, foolish; so are those who agree with them. Selah.	זֶה דַּרְכָּם כֶּסֶל לָמוּ וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סֵלָה	Zeh darkam, kesel lamo, ve'achareihem befihem yirtzu. Selah.
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.	כַּצֹּאֵן לִשְׂאוֹל שָׁתוּ מוֹת יִרְעֻם וַיִּירְדּוּ בָם יֹשְׁרִים לְבָקָר וְעוֹרָם לְבִלּוֹת שְׂאוֹל מִזְבֹּל לוֹ	Katzon liShe'ol shatu; mavet yir'em, vayirdu vam yesharim laboker vetzuram levalot She'ol mizvul lo.
16 But God will save my spirit from the power of hell, when God takes me. Selah.	אֲךָ אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד שְׂאוֹל כִּי יִקַּחֲנִי סֵלָה	Ach Elohim yifdeh nafshi miyad She'ol ki yikacheni. Selah.

¹ The traditional text is written וְצִירִים and read וְצִירָם.

² Hell may not be a precise translation of שְׂאוֹל; it depends what we mean by hell and what the Psalmist meant by שְׂאוֹל.

- ¹⁷ Don't worry if someone else gets rich
and his household wins great honor,
אל תירא כי יעשר איש
כי ירבה כבוד ביתו
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.
כי לא במותו יקח הכל
לא ירד אחריו כבודו
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."
כי נפשו בְּחַיּוֹ יְבָרַךְ
וַיִּוְדָהּ כִּי תִיטִיב לָהּ
Ki nafsho bechayav yevarech,
veyoducha ki teitiv lach.
- ²⁰ He too will die,¹
and such people will never see the light.
תבוא עד דור אבותיו
עד נצח לא יראו אור
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.
אדם בִּיקָר וְלֹא יֵבִין
נִמְשָׁל כַּבְּהֵמֹת נִדְמוּ
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.”

מִכְתָּם לְדָוִד מִיְּמֵי
שְׁמֹרֵנִי אֵל
כִּי־חָסִיתִי בָךְ
Michtam leDavid:
Shomreni El,
ki chasiti vach.

² You² said to God, “You are my God.
without you, I have nothing good.”

אָמַרְתָּ לַיהוָה אֲדֹנָי אַתָּה
טוֹבָתִי בְל־עָלֶיךָ
Amart IAdonai: “Adonai atah:
tovati bal alecha!”

³ Holy people who are on earth—
the best—all my delight is with them.

לִקְדוֹשִׁים אֲשֶׁר־בָּאָרֶץ הֵמָּה
וְאֲדִירֵי כָל־חֶפְצֵי־בָם
Likdoshim asher ba'aretz hemah,
ve'adirei kol cheftzi vam.

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.

יִרְבוּ עֲצֻבוֹתָם
אַחֵר מָהָרוּ
בַל־אֲסִיךָ נִסְכֵיהֶם מִדָּם
וּבַל־אֶשָּׂא אֶת־שְׁמוֹתָם
עַל־שִׁפְתָי
Yirbu atzvotam,
acher maharu,
bal asich niskeihem midam,
uval esah et shemotam
al sefatai.

⁵ God is my inheritance, my cup:³
my lot is in your control.

יְהוָה מִנְת־חֶלְקִי וְכוֹסִי
אַתָּה תוֹמִיךָ גּוֹרְלִי
Adonai, menat chelki vechosi,
atah tomich gorali.

⁶ I like the borders assigned to me;⁴
yes, I have a fine inheritance.⁵

חֲבָלִים נָפְלוּ־לִי בְנַעֲמִים
אֶף־נַחֲלַת שָׁפְרָה עָלַי
Chavalim 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

אַבְרַךְ אֶת־יְהוָה אֲשֶׁר יַעֲצֵנִי
אֶף־לַיְלֹת יִסְרוּנִי כְּלִיֹּתַי

Avarech et Adonai asher
yetza'ani,
af leilot yisruni chilyotai.

⁸ I have always set God before me
and can't be swayed from my
purpose.²

שׁוֹיְתִי יְהוָה לִנְגְדִי תָמִיד
כִּי מִיְמִינִי בַּל־אֵמוּט

Shiviti Adonai lenegdi tamid
ki mimini bal emot.

⁹ So my heart is glad,
my honor content,
my flesh will dwell in safety:

לֵכֵן שָׂמַח לִבִּי
וַיִּגַּל כְּבוֹדִי
אֶף־בְּשָׂרִי יִשְׁכֵּן לְבֶטֶחַ

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־תַעֲזֹב נַפְשִׁי לְשֹׁאֵל
לֹא־תִתֵּן חֲסִידְךָ
לְרֹאֵת שַׁחַת

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.

תּוֹדִיעֵנִי אֶרֶץ חַיִּים
שִׁבְעַת שְׂמֵחוֹת אֶת־פָּנֶיךָ
נַעֲמֹת בִּימִינְךָ נֶצַח

Orach chayim todi'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

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."

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא (אָמֵן)

בְּעָלְמָא דִּי בְרָא

כִּרְעוּתָהּ

וְיִמְלִיךְ מַלְכוּתָהּ

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי רַבְּל בֵּית יִשְׂרָאֵל

בְּעָגְלָא וּבְזִמָּן קָרִיב

וְאָמְרוּ : אָמֵן

Yitgadal veyitkadesh

shemeh rabah—(Amen)

—be'almah di verah

chir'uteh

veyamlich malchuteh,

bechayechon uv'yomechon

uvechayey dechol bet Yisra'el

ba'agalah uvizman kariv.

Ve'imru, "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.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעֵלָם וּלְעֵלְמֵי עֲלְמַיָּא

Yehei shemei rabah mevarach

le'alam ul'almei almayah.

..... *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—

יִתְבָּרַךְ וְיִשְׁתַּבַּח

וְיִתְפָּאֵר וְיִתְרוֹמַם

וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלָּה וְיִתְהַלָּל

שְׁמֵהּ דְּקוּדְשָׁא

בְּרִיךְ הוּא

Yitbarach veyishtabach

veyitpa'ar veyitromam

veyitnaseh veyit'hadar

veyit'aleh veyit'halal

shemeh dekudshah,

berich hu.

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

—above all

לְעֵלָּא מִן כָּל

Le'elah min kol

far above all

לְעֵלָּא וּלְעֵלָּא מִכֹּל

Le'elah ule'elah mikol

blessing and song,

בִּרְחָתָא וְשִׁירָתָא

birchatah veshiratah

praise and repentance

תְּשֻׁבָּחָתָא וְנַחֲמָתָא

tushbechatah venechematah,

that are spoken in this world.

דְּאֲמִירָן בְּעֵלְמָא

da'amiran be'almah.

Now you say, "Amen."

וְאָמְרוּ : אָמֵן

Ve'imru, "Amen."

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

May there be great peace

יְהֵא שְׁלָמָא רַבָּא

Yehei shelamah rabah

from heaven

מִן שְׁמַיָּא

min shemayah,

and life,

וְחַיִּים

vechayim,

for us and all Israel.

עֲלֵינוּ 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 שְׁלוֹם בְּמִרְמֵי

Oseh shalom bimromav

may God bring peace

הוּא יַעֲשֵׂה שְׁלוֹם

hu ya'aseh shalom

to us and to all Israel,

עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל

alenu ve'al kol Yisra'el,

and to all who live on earth.

וְעַל כָּל-יוֹשְׁבֵי תֵבֶל

ve'al kol yoshvei tevel,

Now you say, "Amen."

וְאָמְרוּ : אָמֵן

ve'imru, "Amen."

SPS Sample

Readings and Reflections

80

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)

80

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.

מִזְמוֹר לְדָוִד

מִזְמוֹר לְדָוִד

יִי רֹעִי לֹא אֶחְסָר

בְּנֵאוֹת דֶּשֶׁא יַרְבִּיצֵנִי

עַל-מֵי מְנוּחוֹת יְנַהֲלֵנִי

נַפְשִׁי יִשְׁוֹבֵב

יַנְחֵנִי בְּמַעְגְּלֵי-צֶדֶק

לְמַעַן שְׁמוֹ

גַּם כִּי-אֵלֶךְ

בְּגִיא צַלְמָוֶת

לֹא-אִירָא רָע

כִּי-אַתָּה עִמָּדִי

שִׁבְטְךָ וּמִשְׁעַנְתְּךָ

הִנֵּמָה יִנְחָמֵנִי

תַּעֲרֹךְ לִפְנֵי שֻׁלְחָן

נֶגֶד צִרְרָי

דִּשְׁנָתְךָ בְּשֶׁמֶן רוֹשִׁי

כּוֹסֵי רִוְיָה

אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי

כָּל-יְמֵי חַיִּי

וְשָׁבְתִי בְּבֵית-יִי

לְאֶרֶךְ 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 tzorera.

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 מֵעֲרֵבַת מוֹאָב
אֶל הָר נֶבֹו רֹאשׁ הַפִּסְגָּה
אֲשֶׁר עַל פְּנֵי יֶרֵחוֹ
וַיֵּרְאֵהוּ אֲדֹנָי יְהוִה אֶת כָּל הָאָרֶץ
אֶת הַגִּלְעָד
עַד דָּן

וְאֶת כָּל נַפְתָּלִי
וְאֶת אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה
וְאֶת כָּל אֶרֶץ יְהוּדָה
עַד הַיָּם הָאֲחֵרֹן

וְאֶת הַנֶּגֶב וְאֶת הַכִּכָּר
בִּקְעַת יֶרֵחוֹ עִיר הַתְּמָרִים
עַד צֹ'ר

וַיֹּאמֶר יְהוִה אֵלָיו
זֹאת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי
לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב
לֵאמֹר לְזֶרַעְךָ אֶתְנֶנָּה
הֲרֵאִיתִיךָ בְּעֵינַיִךָ
וְשָׁמָּה לֹא תַעֲבֹר

וַיָּמָת שָׁם מֹשֶׁה עֶבֶד יְהוִה
בְּאֶרֶץ מוֹאָב עַל פִּי יְהוִה

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.

וַיִּקְבֹּר אֹתוֹ בְּגִי
בְּאֶרֶץ מוֹאָב
מִלַּבֵּית פְּעוֹר
וְלֹא יָדַע אִישׁ אֶת קְבֻרָתוֹ
עַד הַיּוֹם הַזֶּה

Vayikbor oto vagai
be'erezt Mo'av,
mul Bet Pe'or,
velo yada ish et kevurato
ad hayom hazeh.

Moses was 120 years old
when he died:
his eyes had not dimmed
nor his vigor weakened.

וּמֹשֶׁה בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה
בְּמֹתוֹ
לֹא כָחָתָה עֵינָיו
וְלֹא נָס לַחֲוֵה

UMoshe ben me'ah ve'esrim shana
bemoto;
lo chahata eino,
velo nas lecho.

The Israelites wept for Moses
in the Plains of Moab 30 days;
the days of weeping, mourning Moses,
came to an end.

וַיִּבְכּוּ בְּנֵי יִשְׂרָאֵל אֶת מֹשֶׁה
בְּעֶרְבַת מוֹאָב שְׁלֹשִׁים יוֹם
וַיִּתְּמוּ יְמֵי בְכִי אֲבֵל מֹשֶׁה

Vayivku venei Yisra'el et Moshe
be'arvot Mo'av shloshim yom,
vayitmu yemei vechi evel Moshe.

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.

וַיְהוֹשֻׁעַ בֶּן נֹון
מָלֵא רוּחַ חָכְמָה
כִּי סָמַךְ מֹשֶׁה אֶת יָדָיו עָלָיו
וַיִּשְׁמְעוּ אֵלָיו בְּנֵי יִשְׂרָאֵל
וַיַּעֲשׂוּ
כְּאֲשֶׁר 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.

No prophet has risen in Israel
like Moses—
whom God knew
face to face—

וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל
כְּמֹשֶׁה
אֲשֶׁר יָדָעוּ יְהוָה
פָּנִים 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 הָאוֹת וְהַמוֹפְתִּים

אֲשֶׁר שְׁלַחַו יְיָ

לַעֲשׂוֹת בְּאֶרֶץ מִצְרַיִם

לְפָרֹעַ

וּלְכֹל עַבְדָּיו וְלְכֹל אֶרְצוֹ

וּלְכֹל יָד הַחֲזָקָה

וּלְכֹל הַמֹּרָא הַגָּדוֹל

אֲשֶׁר עָשָׂה מֹשֶׁה

לְעֵינֵי כָל יִשְׂרָאֵל

lechol ha'otot vehamoftim

asher shlacho Adonai

la'asot be'erez Mitzrayim

leFaro

ulechol avadav ulechol artzo;

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.

וַיִּקְנֶן דָּוִד אֶת הַקִּינָה הַזֹּאת
עַל שָׁאוּל וְעַל יְהוֹנָתָן בְּנוֹ

Vaykonen David et hakinah hazot
al Sha'ul ve'al Yehonatan beno.

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

וַיֹּאמֶר לְלַמֵּד בְּנֵי יְהוּדָה
קֶשֶׁת
הִנֵּה כְּתוּבָה עַל סֵפֶר הַיָּשָׁר

Vayomer lelamed benei Yehudah
kashet;
hinei chetuvah al Sefer Hayashar.

Israel's glory is now
corpses on your hills:
how the warriors have fallen!

הַעֲבִי יִשְׂרָאֵל
עַל בָּמוֹתֶיךָ חָלָל
אֵיךְ נָפְלוּ גִבּוֹרִים

Hatzvi Yisra'el,
al bamotecha chalal—
eich naflu giborim!

O hills of Gilboa,
be without dew or rain,²
and fertile fields too!³

הָרִי בְּגִלְבּוֹעַ
אַל טַל וְאַל מָטָר עֲלֵיכֶם
וּשְׂדֵי תְרוּמָה

Harei vaGilboa,
al tal ve'al matar aleichem,
us'dei terumot.

For there was the heroes' shield discarded,
the shield of Saul,
with no protective oil smeared on it.⁴

כִּי שָׁם נִגְעַל מִגֶּן גִּבּוֹרִים
מִגֶּן שָׁאוּל
בְּלִי מָשִׁיחַ בַּשָּׁמֶן

Ki sham nig'al magen giborim,
magen Sha'ul,
beli mashi'ach bashamen.

From the blood of corpses,
the muscle⁵ of warriors,
Jonathan's bow was not held back, nor
Saul's sword sheathed without spoil.¹

מִדָּם חָלָלִים
מִחֵלֶב גִּבּוֹרִים
קֶשֶׁת יְהוֹנָתָן לֹא נָשׁוּג אַחֹר
וְחֶרֶב שָׁאוּל לֹא תָשׁוּב רֵיקָם

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.

שָׁאוּל וַיְהוֹנָתָן
הֵנָּה עִמָּם וְהֵנָּה עִמָּם
בְּחַיֵּיהֶם
וּבְמוֹתָם לֹא נִפְרְדּוּ
מִנְּשָׁרִים קָלוּ מֵאַרְיוֹת גְּבֹרֵי

Sha'ul vi'Yehonatan,
hane'ehavim vehan'imim
bechayeihem,
uvemotam lo nifradu—
minsharim kalu, me'arayot gaveru.

O Jewish girls, weep for Saul
who clothed you in scarlet
with delightful ornaments,
placing gold jewelry
upon your clothing.

בְּנוֹת יִשְׂרָאֵל אֵל שָׁאוּל בְּכִינָה
הַמְּלִבִּשְׁכֶם שָׁנִי
עִם עֲדָנִים
הַמַּעֲלָה עָדֵי זָהָב
עַל לְבוּשְׁכֶן

Benot Yisra'el, el Sha'ul bechenah,
hamalbishchem shani
im adanim,
hama'aleh adi zahav
al levush'chen.

How the warriors have fallen
in the thick of the battle—
Jonathan is a corpse on your hills.

אֵיךְ נָפְלוּ גִבּוֹרִים
בְּתוֹךְ הַמִּלְחָמָה
יְהוֹנָתָן עַל בְּמוֹתֶיהָ חָלָל

Eich naflu giborim
betoch hamilchamah—
Yehonatan al bamotecha chalal.

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.

עַר לִי עָלֶיךָ אָחִי יְהוֹנָתָן
נִעַמְתָּ לִי מְאֹד
נִפְלְאַתָּה אֲהַבְתָּךְ לִי
מֵאַהֲבַת נָשִׁים

Tzar li alecha, achi, Yehonatan:
na'amta li me'od.
Nifle'atah ahavat'cha li
me'ahavat nashim.

How the warriors have fallen,
and abandoned their weapons.⁴

אֵיךְ נָפְלוּ גִבּוֹרִים
וַיַּאֲבְדּוּ 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!"

וַיֵּלֶךְ נָתָן אֶל-בֵּיתוֹ
וַיִּגַּף יְהוָה אֶת-הַיֶּלֶד
אֲשֶׁר יָלְדָה אִשְׁתּוֹ-אֻרְיָה לְדָוִד
וַיֵּאֲנֻשׁ׃

וַיִּבְקֶשׁ דָּוִד אֶת-הָאֱלֹהִים
בְּעַד הַנֶּעַר
וַיֵּצֵם דָּוִד צוֹם
וּבָא וּלָן וַשְׁכַּב אַרְצָה׃

וַיִּקְמוּ זִקְנֵי בֵיתוֹ עִלָּיו
לְהַקִּימוֹ מִן-הָאָרֶץ
וְלֹא אָבָה
וְלֹא-בָרָא אִתָּם לֶחֶם׃

וַיְהִי בַיּוֹם הַשְּׁבִיעִי
וַיָּמָת הַיֶּלֶד
וַיִּירָאוּ עַבְדֵי דָוִד לְהַגִּיד לוֹ
כִּי-יָמָת הַיֶּלֶד
כִּי אָמְרוּ׃
הִנֵּה בִהְיוֹת הַיֶּלֶד חַי
דִּבַּרְנוּ אֵלָיו
וְלֹא-שָׁמַע בְּקוֹלֵנוּ׃
וַאֲיֵךְ נֹאמַר אֵלָיו מֵת הַיֶּלֶד
וַעֲשֵׂה רָעָה׃

Vayelech Natan el beito
vayigof Adonai et hayeled
asher yaldah eshet Uriah leDavid
vaye'anshu.

Vayevakesh David et haElohim
be'ad hana'ar,
vayatza David tzom
uvah velan veshachav artzah.

Vayakumu ziknei veito alav
lahakimo min ha'aretz,
valo avah,
velo barah itam 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.	וַיֵּרָא דָּוִד כִּי עֲבָדָיו מְתַלַּחֲשִׁים	Vayar David ki avadav mitlachashim
David realized the child was dead.	וַיֵּבֶן דָּוִד כִּי מֵת הַיֶּלֶד	vayaven David ki met hayaed,
David said to his ministers,	וַיֹּאמֶר דָּוִד אֶל-עֲבָדָיו	vayomer David el avadav,
"Is the child dead?" "Dead," they replied.	הֲמֵת הַיֶּלֶד וַיֹּאמְרוּ מֵת	"Hamet hayaed?" Vayomru, "Met."
David rose from the ground,	וַיָּקָם דָּוִד מֵהָאָרֶץ	Vayakam David meha'aretz
washed, anointed himself,	וַיִּרְחֹץ וַיִּסֶּךְ	vayirchatz, vayasech,
changed his clothes,	וַיַּחֲלֵף שְׂמֹלֹתָיו	vay'chalef simlotav
went to the Temple and bowed,	וַיָּבֹא בֵּית-יְהוָה	vayavo veit Adonai
then came back to his palace	וַיִּשְׁתָּחֻחַ	vayishtachu,
and asked <i>for food</i> ;	וַיָּבֹא אֶל-בֵּיתוֹ וַיִּשְׁאַל	vayavo el beito vayish'al,
food was brought, and he ate <i>it</i> .	וַיַּשִּׁימוּ לוֹ לֶחֶם וַיֹּאכַל	vayasimu lo lechem vayochal.
David's ministers said,	וַיֹּאמְרוּ עֲבָדָיו אֵלָיו	Vayomru avadav elav,
"What are you doing?	מַה-הַדָּבָר הַזֶּה אֲשֶׁר עֹשִׂיתָ	"Mah hadavar haze hasher asita?
When the child was alive,	בְּעֵבֹר הַיֶּלֶד חַי	Ba'avur hayaed chai
you fasted and wept;	עֲמַתָּ וְתִבְכִּי	tzamta vatevk,
now the child is dead, you are up	וְכֵאֲשֶׁר מֵת הַיֶּלֶד קָמְתָּ	vecha'asher met hayaed kamta
and eating food!"	וְתֹאכַל לֶחֶם	vatochal lachem."
He answered, "While the child lived	וַיֹּאמֶר בְּעוֹד הַיֶּלֶד חַי	Vayomer, "Be'od hayaed chai,
I fasted and wept, saying,	עֲמַתִּי וְאֶבְכֶּה כִּי אָמַרְתִּי	tzamti, va'evkah, ki amarti,
'Who knows?	מִי יוֹדֵעַ	"Mi yode'ah?
Maybe God will take pity	וְחַנְּנֵי יְהוָה	Vechanani Adonai
and the child may live.'	וְחַי הַיֶּלֶד	vechai hayaed."
But now he's dead.	וְעַתָּה מֵת	"Ve'atah met.
Why should I fast?	לָמָּה זֶה אָנִי עֹם	Lamah zeh ani tzam?
Can I bring him back?	הֲאֻכַּל לְהַשִּׁיבוֹ עוֹד	Ha'uchal lahashivo od?
I will go to him,	אָנִי הֹלֵךְ אֵלָיו	Ani holech elav,
but he won't come back to me."	וְהוּא לֹא-יָשׁוּב אֵלָי	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.

שִׁיר הַמַּעֲלוֹת לְדָוִד

יְהוָה לֹא גָבַהּ לִבִּי

וְלֹא רָמוּ עֵינַי

וְלֹא הִלַּכְתִּי

בְּגִדְלוֹת וּבִגְפִלְאוֹת מִמֶּנִּי

Shir hama'alot leDavid:

Adonai, lo gavah libi

velo ramu einai,

velo hilachti

bigdolot uvenifla'ot mimeni.

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.

אִם לֹא שָׁוִיתִי

וְדוֹמַמְתִּי נַפְשִׁי

כְּגַמֹּל עָלֵי אִמּוֹ

כְּגַמֹּל עָלַי נַפְשִׁי

יַחַל יִשְׂרָאֵל אֶל יְהוָה

מֵעַתָּה וְעַד עוֹלָם

Im lo shiviti

vedomamti nafshi

kegamul alei imo:

kagamul alai nafshi.

Yachel Yisra'el el Adonai

me'atah ve'ad olam.

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!

הַלְלוּיָהּ

Haleluyah!

כִּי־טוֹב זַמְרָה אֱלֹהֵינוּ
כִּי־נָעִים נָאֻה תְּהִלָּה

Ki tov zamrah Eloheinu,
ki na'im nava tehilah.

² God rebuilds Jerusalem,
gathers Israel's scattered people.

בֹּנֶה יְרוּשָׁלַם יְהוָה
נִדְחֵי יִשְׂרָאֵל יַעֲחֵנֶס

Boneh Yerushalayim Adonai,
nidchei Yisra'el yechanes.

³ Healing shattered hearts,
God bandages their pain.

הַרֹפֵא לְשִׁבְרוֹי לֵב
וּמַחֲבֵשׁ לְעִצְבוֹתָם

Harofeh lishvurei lev
umechabesh le'atzvotam.

⁴ God alone can number the stars,
giving all of them their names.

מוֹנֶה מִסְפָּר לְכוֹכָבִים
לְכֹלֶם שְׁמוֹת יִקְרָא

Moneh mispar lekochavim,
lechulam shemot yikra.

⁵ Our God is great and very powerful,
with infinite understanding.

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ
לְתַבּוּנָתוֹ אֵין מִסְפָּר

Gadol Adoneinu verav ko'ach,
litvunato ein mispar.

⁶ God sustains the oppressed
and knocks the wicked to the ground.

מְעוֹדֵד עֲנָוִים יְהוָה
מַשְׁפִּיל רְשָׁעִים עַד־אֶרֶץ

Me'oded anavim Adonai,
mashpil resha'im adei aretz.

⁷ Respond to God with thanks,
with the harp make music to our God—

עֲנוּ לַיהוָה בְּתוֹדָה
זַמְרוּ לְאֱלֹהֵינוּ בְּכִנּוֹר

Enu lAdonai betodah,
zamru lEloheinu bechinor,

⁸ Who covers the sky with clouds
prepares rain for the ground
and makes the hills grow grass,

הַמְכַסֶּה שָׁמַיִם בְּעָבִים
הַמְכִּין לְאֶרֶץ מָטָר
הַמַּעֲמִיחַ הָרִים חֲצִיר

Ham'chaseh shamayim be'avim,
hamechin la'arets matar,
hamatzmi'ach harim chatzir.

⁹ Who gives the animal its food,
answers the call of the raven's brood.

נוֹתֵן לְבִהֶמָּה לַחֲמָה
לְבִנֵּי עֹרֵב אֲשֶׁר יִקְרָאוּ

Noten livhemah lachmah,
livnei orev asher yikra'u.

10 God cares not for the horse's might, admires no-one for <i>strong</i> legs,	לֹא בִגְבוּרַת הַסּוּס יִחְפֹּץ לֹא-בְשׂוֹקֵי הָאִישׁ יִרְעֶה	Lo vigvurat hasus yechpatz, lo beshokei ha'ish yirtzeh;
11 But cares for those who fear God, those who hope for God's kindness.	רוֹעֶה יְהוָה אֶת-יִרְאָיו אֶת-הַמִּיְחָלִים לְחַסְדּוֹ	Rotzeh Adonai et yerei'av, et hamyachalim lechasdo.
12 Jerusalem, praise your ruler; Zion, hail your God:	שִׁבְּחִי יְרוּשָׁלַם אֶת-יְהוָה הַלְלִי אֱלֹהֶיךָ צִיּוֹן	Shabchi, Yerushalayim, et Adonai! haleli Elohayich, Tziyon!
13 God fortified the bars of your gates, blessed your children in your midst,	בִּי-חֲזַק בְּרִיחֶיךָ שַׁעְרֶיךָ בֵּרַךְ בְּנֶיךָ בְּקִרְבֶּךָ	Ki chizak berichei she'arayich, berach banayich bekirbech.
14 God grants your borders peace, to fill you with the cream of wheat, ¹	הָשֵׁם-גְּבוּלְךָ שָׁלוֹם חֵלֶב חִטִּים יַשְׂבִּיעֶךָ	Hasam gevulech shalom, chelev chitim yasbi'ech,
15 Sends to earth divine command— God's word runs fast <i>to take effect!</i> ²	הַשִּׁלַּח אֱמָרָתוֹ אֶרֶץ עַד-מְהֵרָה יָרוּץ דְּבָרוֹ	Hashole'ach imrato aretz, ad meherah yarutz devaru,
16 God brings snow—it's like wool— and scatters frost, like ashes,	הִנֵּתוֹן שֶׁלֵּג כְּצֶמֶר כְּפֹר כְּאֶפֶר יַפִּיז	Hanoten sheleg katzamer, kefor ka'efer yefazer,
17 Sows hail—like crumbs: ³ who can stand up to its cold?	מִשְׁלֵיךְ קָרְחוֹ כְּפִתִּים לִפְנֵי קָרָתוֹ מִי יַעֲמֹד	Mashlich karcho kefitim— lifnei karato mi ya'amod?

¹ I.e., a peaceful land yields good harvests, since the residents don't have to feed the army.

² Dahood 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,

יִשְׁלַח דְּבָרוֹ וַיִּמָּסֶם
יָשֵׁב רוּחוֹ וַיִּזְלוּ מַיִם

Yishlach devaro veyamsem,
yashev rucho—yizlu mayim.

¹⁹ Telling divine words to Jacob,
statutes and judgments to Israel.

מַגִּיד דְּבָרָיו לְיַעֲקֹב
חֻקֵּיו וּמִשְׁפָּטָיו 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 כֵן לְכָל־גּוֹי
וּמִשְׁפָּטִים בַּל־יָדְעוּם
הַלְלִיָּהּ:

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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