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Bar’khu: The Call to Worship Together

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

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

Leader: Praise Adonai, to whom all praise is directed.

Congregation, then the leader repeats:
† Praise Adonai, to whom all praise is directed forever and ever.

Barukh Adonai ha-m’vorakh (Yam va-ed).

We are seated.

The Coming of Evening Light

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

Torah and God’s Love

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

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

Deuteronomy 11:25-21

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

Numbers 15:37-41

Truly

When there is a minyan, the leader adds:

Adonai your God—truly—

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

TRULY—THIS IS OUR ENDURING AFFIRMATION

When there is a minyan, the leader adds:

Adonai your God—

Amen

Be careful, however. Let not your heart be seduced, lured after false goals, quickly disappear from the good land that Adonai is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that Adonai swore to your ancestors to give them, will be as many as the days that the heavens are above the earth.

Deuteronomy 11:25-21

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Numbers 15:37-41

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Adonai your God—truly—

This is our enduring affirmation, binding on us: that Adonai is our God and there is none other, and we, Israel, are God’s people. God is our sovereign, redeeming us from earthly rulers, delivering us from the hand of all tyrants, bringing judgment upon our oppressors, just retribution upon all our mortal enemies,
performing wonders beyond understanding, marvels beyond all reckoning. God places us among the living, not allowing our steps to falter, and leads us past the false altars of our enemies, exalting us above all those who hate us. ADONAI avenged us with miracles before Pharaoh, offered signs and wonders in the land of Egypt. God smote, in anger, all of Egypt’s firstborn, brought Israel from its midst to lasting freedom, and led them through the divided water of the Sea of Reeds. As their pursuers and enemies drowned in the depths, God’s children beheld the power of the Divine; they praised and acknowledged God’s name, willing to accept God’s sovereignty. Then Moses, Miriam, and the people Israel joyfully sang to You:

▶ U-malkuto b’ratzon kiblu alehim, moshe u-mirym u-v’nei yisrael l’ka anu shirah, b’simrah rabah v’amru khulam:

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

Mi khamokha ba-elim Adonai, mi kamokhaqed rakodesh, nora t’chot, oseh feleh.

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

Malkhut’ka ra’i venekha, bokeia yam lifnei moshe, zeh eli anu v’amru: Adonai yimlokh l’olam va-ed.

▶ And so it is written: “ADONAI has rescued Jacob and redeemed him from the hand of those more powerful than he.”

Barukh atah ADONAI, who redeemed the people Israel.

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

Peace in the Night

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

Ensure our going and coming for life and peace, now and forever.

Barukh atah Adonai, eternal guardian of Your people Israel.

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

May Adonai be blessed forever and ever; amen and amen.
May Adonai be blessed from Zion, Adonai who dwells in Jerusalem, halleylah.

Bless Adonai who is God, the God of Israel, doer of wonders, alone.
May God’s glorious name be blessed forever and ever; may God’s glory fill the whole world; amen and amen.

May the glory of Adonai be forever; may Adonai rejoice with what Adonai has created.
May the name of Adonai be blessed now and forever.
Surely Adonai will not abandon God’s people, if only for the sake of the greatness of the divine name, for Adonai desired to make you a people dedicated to the Divine.

When all the people saw, they bowed down and said, “Adonai is God; Adonai is God.”
Adonai shall be acknowledged sovereign of all the earth.

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

Help us, Adonai our God, and gather us from the nations, that we might acknowledge Your holy name and find glory in praising You.
All the nations You created shall come and bow before You, our master, and honor Your name.
For You are great and You act wondrously; You alone are God.

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

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

Bless Adonai who is God, the God of Israel, doer of wonders, alone.
May God’s glorious name be blessed forever and ever; may God’s glory fill the whole world; amen and amen.

May Adonai be blessed from Zion, Adonai who dwells in Jerusalem, halleylah.

Bless Adonai who is God, the God of Israel, doer of wonders, alone.
May God’s glorious name be blessed forever and ever; may God’s glory fill the whole world; amen and amen.

May the glory of Adonai be forever; may Adonai rejoice with what Adonai has created.
May the name of Adonai be blessed now and forever.
Surely Adonai will not abandon God’s people, if only for the sake of the greatness of the divine name, for Adonai desired to make you a people dedicated to the Divine.

When all the people saw, they bowed down and said, “Adonai is God; Adonai is God.”
Adonai shall be acknowledged sovereign of all the earth.

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

Help us, Adonai our God, and gather us from the nations, that we might acknowledge Your holy name and find glory in praising You.
All the nations You created shall come and bow before You, our master, and honor Your name.
For You are great and You act wondrously; You alone are God.

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

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

May Adonai be blessed from Zion, Adonai who dwells in Jerusalem, halleylah.

Bless Adonai who is God, the God of Israel, doer of wonders, alone.
May God’s glorious name be blessed forever and ever; may God’s glory fill the whole world; amen and amen.

May the glory of Adonai be forever; may Adonai rejoice with what Adonai has created.
May the name of Adonai be blessed now and forever.
Surely Adonai will not abandon God’s people, if only for the sake of the greatness of the divine name, for Adonai desired to make you a people dedicated to the Divine.

When all the people saw, they bowed down and said, “Adonai is God; Adonai is God.”
Adonai shall be acknowledged sovereign of all the earth.

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

Help us, Adonai our God, and gather us from the nations, that we might acknowledge Your holy name and find glory in praising You.
All the nations You created shall come and bow before You, our master, and honor Your name.
For You are great and You act wondrously; You alone are God.

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

Hatzi Kaddish
Leader:
May God’s great name be exalted and acclaimed—though God, who is blessed, extolled and acclaimed—though God, who is blessed, is no longer composed of biblical verses strung together to form a new prayer; instead, we now have thoughts expressed in post-biblical language that use biblical verses as prooftexts: “the breath of every living being and the spirit of every person” (Job 12:10) and “into Your hands...” (Psalm 139:6). It is an appropriate prayer for the evening: before I go to sleep, “into Your hands I entrust my spirit, God.”

Hatzi Kaddish
Leader:
May God’s great name be acknowledged forever and ever! Y’hei sh’meh raba m’varakh l’alam u-l’almei almaya.

Leader:
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b’rakh hu, is truly acknowledged and praised, beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

Congregation and Leader:
May God’s great name be acknowledged forever and ever! Y’hei sh’meh raba m’varakh l’alam u-l’almei almaya.

Leader:
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b’rakh hu, is truly acknowledged and praised, beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.
Weekday Prayer
As we enter a new week, a new time, we may want to ask ourselves: “What of the past do I want to take with me? What, of that which I have inherited, represents the values that are most important to me?”

Some people find it hard to clean their desk, to decide what to throw away and what to keep. Too much clutter on the desk makes it difficult to do the day’s work. But without some papers lying around, we may not be sufficiently put away, let go, so that we may move forward.

The past is like that, too: some of it has to be put away, let go, so that we may move forward. Some people find it important to me?”

The values that are most important to me?

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

The weekday Amidah includes the same three introductory and closing b’rakhot that are found in every Silent Prayer (including those of Shabbat and festivals). But on weekdays we include thirteen b’rakhot of request as the middle portion of the Amidah, during the ten days of the High Holy Day season.

Before Rosh Hashanah and Yom Kippur we add:
Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

Between Rosh Hashanah and Yom Kippur we add:
Adonai, open my lips that my mouth may speak Your praise.

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

With Matriarchs:
Adonai, open my lips that my mouth may speak Your praise.

Between Rosh Hashanah and Yom Kippur we add:
Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

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

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

Three Introductory B’rakhot

Our ancestors, our God and God of our ancestors, represents the same three introductory b’rakhot that are found in the evening Amidah, but are recited aloud by the service leader, during the ten days of the High Holy Day season.

Between Rosh Hashanah and Yom Kippur we add:
Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

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

With Matriarchs:
Adonai, open my lips that my mouth may speak Your praise.

Between Rosh Hashanah and Yom Kippur we add:
Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

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

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

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

With Matriarchs:
Adonai, open my lips that my mouth may speak Your praise.

Between Rosh Hashanah and Yom Kippur we add:
Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

Weprayer is singularly a moment of personal meditation. While the morning and afternoon Amidah prayers are recited aloud by the service leader, the evening prayer is singularly a moment of personal meditation; it is recited entirely individually.

The weekday Amidah includes the same three introductory and closing b’rakhot that are found in every Silent Prayer (including those of Shabbat and festivals). But on weekdays we include thirteen b’rakhot of request as the middle portion of the Amidah, during the ten days of the High Holy Day season.

Between Rosh Hashanah and Yom Kippur we add:
Remember us for life, Sovereign who delights in life, and inscribe us in the Book of Life, for Your sake, God of life.

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

Remember us for life. This brief prayer is the first of four that are recited over the Amidah in its first two and last two b’rakhot, during the ten days of the High Holy Day season.
GOD’S SAVING CARE

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

[From Sh’mini Atzeret until Pesah]
You cause the wind to blow and the rain to fall,
[From Pesah until Sh’mini Atzeret, some add:]
You cause the dew to fall,
You sustain the living through kindness and love,
and with great mercy give life to the dead,
You support the falling, heal the sick,
loosen the chains of the bound, and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life and causes redemption to flourish.

Between Rosh Hashanah and Yom Kippur we add:
Who is like You, source of compassion,
who remembers with compassion Your creatures for life?
You are faithful in bringing life to the dead.
Barukh atah Adonai, who gives life to the dead.

GOD’S HOLINESS

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

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

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

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

From Sh’mini Atzeret until Pesah:
משבר חורק מפורד ה começar.
מ לראשי הערבי ומטבעים רבע.
ספצר נפלים וראות חולם ומתחי אסורה.
אמרו חלקם לפני לשבוע ואמר חלה.
מלחי מזון ומימי ממקים ישוע.
鳖ת בז’ilאולא דאזרי, מתייה mating אתא.
בר כלהות.

Between Rosh Hashanah and Yom Kippur we add:
מי כתב את בשירים, ורש צורי חיות בתרמימ.
הלא אתה חותם מצויה.
ברוך את אתה יהוה, חותמי המתים.
אלה בז’ilאולא דאזרי, מתייה מתים אתא.
בר כלהות.

From Pesah until Sh’mini Atzeret, some add:
[From Sh’mini Atzeret until Pesah]
מראשי הערבי ומטבעים רבע.
שבר חורק מפורד הغاز.
משבר גלוס אבו לא, ומצור יאנך.
אמרו אוון אף לפני לשבוע ואמר חלה.
מלחי מזון ומימי ממקים ישוע.
鳖ת בז’ilאולא דאזרי, מתייה mating אתא.
בר כלהות.

Between Rosh Hashanah and Yom Kippur we substitute:
מי כתב את בשירים, ורש צורי חיות בתרמימ.
הלא אתה חותם מצויה.
ברוך את אתה יהוה, חותמי המתים.
אלה בז’ilאולא דאזרי, מתייה מתים אתא.
בר כלהות.

With Patriarchs and Matriarchs:
מקלל ערעי ומושיעים זמכ.
מרשי טקיעים זמכ.
ברוך אתה יהוה.
.flowLayoutPanel זמכ.
鳖ת בז’ilאולא דאזרי, מתייה מתים אתא.
בר כלהות.

With Patriarchs:
מקל ממתיי הערבי ומטבעים רבע.
משבר חורק מפורד הغاز.
אמרו אוון אף לפני לשבוע ואמר חלה.
מלחי מזון ומימי ממקים ישוע.
鳖ת בז’ilאולא דאזרי, מתייה מתים אתא.
בר כלהות.

GUARDIAN OF SARAH

מ’elleך ומדאך. Or “the one who remembered Sarah” (after Genesis 21:1).

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

GIVES LIFE TO THE DEAD

מ’מלכי ווועד ה cámara.
Certainly, the originators of this blessing had in mind that the dead experience life in the world that is coming. But the brak’ah may equally tell us something about the present. As we leave Shabbat or the festival there is an awakening of the forces, symbolized in the ceremony of Havdalah: the wine, the spices, and the light call us to the fullness of a week of experience. We can enter that week spiritually alive because of what we take with us from having been renewed on Shabbat or the festival. We may be able to experience our world more fully, appreciate the life around us, engage in healing more empathetically—revivifying both those whom we meet and ourselves.

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First Cycle of B’rakhot of Request: Personal Transformation

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

At the conclusion of Shabbat or Festivals we add:
You have graciously endowed us with the ability to know Your teaching, and taught us to observe the precepts that accord with Your will. Adonai our God, You have distinguished between the sacred and the ordinary, light and darkness, the people Israel and the peoples of the world, and between the seventh day and the six days of creation. Avinu Malkenu, grant that the days ahead welcome us in peace; may they be free of any sin, cleansed of any wrongdoing, and filled with awe-inspired attachment to You. May You grace us with knowledge, understanding, and wisdom.

Barukh atah Adonai, who bestows knowledge.

The Cycles of B’rakhot

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

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

—based on ABRAHAM BEN ELIJAH

It is said in the name of the Baal Shem Tov: What is knowledge? It is the constant awareness that God dwells within you.

—YEHUDAH ARYE LEIB OF GUR

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

—based on MAIMONIDES

Knowledge, understanding, and wisdom. At the conclusion of Shabbat or Festivals we add:
Atah honemay levadim torah, tiklalodot etshuvot hashk Ratzon, melahdah hashah alalohim be’er k’oved hol, bar ro’ah kharsha, bar yashar la’lem, bar yosher la’asot. Yisroel ve’al YEHUDAH shelah, vishamim mekarov, vishamim herem, to’aseikachim, po’ekhem melakhim.

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

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

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

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

Forgive us וּוּוּסְלַח לָֽנָה, סְלַח לָֽנָה, our Creator, for we have sinned; pardon us, our Sovereign, for we have transgressed—for Your nature is to forgive and pardon. Barukh atah Adonai, who is called gracious and is exceedingly forgiving.

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

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

Before we pray for Israel’s redemption, or the world’s redemption, we first have to understand what our own redemption might mean.
—Based on Rashi

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

Before we pray for Israel’s redemption, or the world’s redemption, we first have to understand what our own redemption might mean.
—Based on Rashi

Who is called gracious וּן חַטָֽאנוּ, אָבִֽינוּ, לָֽנָה, our Creator, for we have sinned; when do we sin? We sin when we forget that we are God’s children.
—Solomon of Kari

Redemption. Each of the three cycles of brakhot of request ends with a prayer for ultimate redemption, and each of these endings builds on the previous one, so that they achieve a crescendo when we come to the end of the three cycles. This final request—a simple prayer calling for us to end in any suffering and oppression.
SECOND CYCLE OF B’RAKHOT OF REQUEST:
HEALING AND PROSPERITY

HEALING

Heal us, Adonai, that we may be truly healed;
save us, that we may be truly saved.
You are the one deserving of praise.

Bring complete healing to all our suffering:
On behalf of one who is ill:
our God and God of our ancestors, may it be Your will to send
speedy and complete healing of body and soul to __________,
along with all others who are ill;

strengthen as well the hands of those concerned with their care,
for You are God and sovereign, a faithful and compassionate healer.
Barukh atah Adonai, Healer of the ill among Your people Israel.

A TIME OF ABUNDANCE

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

GATHERING OF EXILES

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

FROM PESAH UNTIL DECEMBER 3

From December 4 until Pesah:
may the ingathering of those I love and heal those I have harmed me. Heal
them; that is the ingathering of light the parts of ourselves this way: May all that we
consume be for our good.

FROM DECEMBER 4 UNTIL PESAH

May the land be blessed with dew and rain
to end persecution. This second cycle ends with a call to announce freedom. The sound of the
shofar signals freedom. The Bible speaks of the blowing of the shofar to announce a Jubilee year
(Leviticus 25:9), and the prophet Isaiah extends that image of liberation to describe the announce-
ment of messianic redemption: “In that day, the sound of the
deo will signal the gathering of the Jewish people in the Land of Israel.
the year preceding a Gregorian leap year, the prayer for rain begins
in the Land of Israel, the prayer for rain begins
on the seventh of Heshvan, some two weeks after the holiday of Sukkot. In Baby-
lonia, the prayer for rain began sixty days after the fall equinox. Jews living in
the diaspora generally follow the Babylonian custom. In the year preceding a Gregorian leap year, the prayer for rain begins
one day later (i.e., on the evening of December 5).

SOUND THE GREAT SHOFAR

The first cycle of b’rakhah of request ended with a call to
end persecution. This second cycle ends with the call to announce freedom. The sound of the
shofar signals freedom. The Bible speaks of the blowing of the shofar to announce a Jubilee year
(Leviticus 25:9), and the prophet Isaiah extends that image of liberation to describe the announce-
ment of messianic redemption: “In that day, the sound of the shofar will signal the gathering of the Jewish people in the Land of Israel.

FOURTH CYCLE OF B’RAKHOT OF REQUEST:
HEALING AND PROSPERITY
Third Cycle of B’rakhot of Request: Visions of Redemption

JUSTICE

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

THE END OF WICKEDNESS

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

—MIDRASH ON PSALMS

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

THE RIGHTEOUS

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

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

May Your compassion, Adonai our God, flow to the righteous, the pious, the leaders of the people Israel, the remnant of the sages, the righteous converts, and us all. May all those who trust in Your name be truly rewarded, and may our share be among them, so that we never be shamed for trusting in You.

Barukh atah Adonai, promise and support of the righteous.

Ishyeshu spoken by Ezra at the conclusion of the daily service

The Ḥasidic master Mordechai of Lechovitz said: “Bless Adonai, O my soul.”

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

RESTORE JUDGES TO US

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

THE RIGHTEOUS

This b’rakhot enumerates the outstanding individuals of each generation and invokes God’s blessing upon them. The list includes the spiritual leaders of each generation, the pious and righteous individuals who are exemplary in their beliefs, and righteous converts (who have made a decisive choice regarding the nature of their religious lives. In the shadow of these people we ask for God to turn to us as well.

THE ARROW OF YITZCHAK

The Talmud applies this term to people who go beyond the letter of the law. Such people are both careful about their ritual observance and generous in the way they act with others.
In Your mercy, return to Your city, Jerusalem. 
Dwell there as You have promised; 
rebuild it permanently, speedily, in our day.
May You soon establish the throne of David in its midst.
Barukh atah Adonai, who rebuilds Jerusalem.

In Your kindness You listen to the prayers of Your people Israel.
for in Your kindness You listen to the prayers of Your servant David.
May You soon establish the throne of David in its midst.
Barukh atah Adonai, who causes salvation to flourish.

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

It is the ability to see God everywhere and in everything
that represents the place where Jews are most rooted, in common community, in their relationship with God.

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

For we await Your triumph. The hope in God’s triumph has always included the overthrow of oppressive rule.

Hear our voice. We conclude the three cycles of brakhot of request with an all-encompassing brakhot. Rabbinic authorities recommended that we add here our own words, expressing those concerns that are uppermost in our minds at this time. This prayer is replete with mention of God’s compassion. What prayer can open for us is a moment of feeling the universe as welcoming and compassionate.
Three Concluding B’rakhot

THE SERVICE THAT WE OFFER

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

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

Al Hanissim

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

On Rosh Hodesh: On Pesah: On Sukkot:

Rosh Hodesh. Festival of Matzot. Festival of Sukkot.

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

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

May our eyes behold Your compassionate return to Zion.

Barukh atah ADONAI, who restores Your Divine Presence to Zion.

GRATITUDE FOR LIFE AND ITS BLESSINGS

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

Modim: On Gratitude

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

—ELANA ZAIMAN

RESTORE WORSHIP TO YOUR SANCTUARY

The Hebrew text here literally refers to the “holy of holies,” the innermost area of the sanctuary—that place where God was experienced most intimately—and it is that intimacy and purity of relationship that is yearned for in this prayer.

YOUR DIVINE PRESENCE

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

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

Al Hanissim

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

On Rosh Hodesh: On Pesah: On Sukkot:

Rosh Hodesh. Festival of Matzot. Festival of Sukkot.

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

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

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Travel Prayer

Without You, this road is thorns and thistles.

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

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

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

—Asher Reich

(translated by David Jacobson)

ADDITIONAL PERSONAL PRAYER

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

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

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

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

May the one who creates peace on high bring peace to us and all Israel. May we and the entire house of Israel be called to mind when the weekday evening service concludes, turn to page 280 for Kaddish Shalem.
The evening service following Shabbat, Psalm 91 is recited. Most congregations distinguish it from the Amidah with the recitation of Hatzi Kaddish.

**Orekh Yamim asbi·eihu v’areihu bishuati.**

Dear God, may your name be acknowledged and praised, exalted and honored, extolled and acclaimed, though God, who is blessed, is truly worshipped, exalted and honored, extolled and acclaimed.

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

** Leader:**

May God’s great name be acknowledged forever and ever! Amen.

**Congregation and Leader:**

May God’s great name be acknowledged forever and ever! Amen.

**Leader:**

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, is truly [between Rosh Hashanah and Yom Kippur we add: far]—beyond us, and may the work of our hands be lasting.

When we are about to enter the world of work, we pray that what we do might be lasting and pleasing to God. And it is with that assurance that we face the week, the worshippers are assured that God will be with us, strengthening us on our journey, accompanying us, and keeping us in His way.

The recitation of Psalm 91 is preceded by the last verse of Psalm 90.

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

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

Psalm 90 forms a prelude to Psalm 91.
Shalom
A man growing old is going down the dark stairs.
He has been speaking of the Soul . . .
Of dreams burnt in the bone.
He looks up
to the friends who lean
over the well of stairs.
He has been speaking of the
soul . . .

Blessings for Going Forth
Leader:
May the name of the Holy One be acknowledged forever and ever!
Y’hei sh’meih raba m’varakh l’alam u-l’almei almaya.
Leader:
May God’s great name be acknowledged forever and ever!
Y’hei sh’meh raba m’varakh l’alam u-l’almei almaya.

May heaven bestow on us, and on all Israel, life and abundant
produce of your field, the
offspring of your cattle,
and an abundance of grain and grapes.

V’yiten l’kha ha-elohim m’tal ha-shamayim u-mish’mane’i ha-aretz
v’ro’v dagan v’tirosh.
Genesis 27:28

Leaving Shabbat with Blessing
May God grant you heaven’s dew, earth’s riches,
and an abundance of grain and grapes.

V’yiten l’kha elohim m’tal ha-shamayim u-mish’manei ha-aretz
v’ro’v dagan v’tirosh.
Genesis 27:28

MAY GOD GRANT YOU ויהי שם רבד עולם והארץ ובתבל ובתילו תמלאו. רבר ברז ותיירז.
These are the words spoken by Isaac as he blessed Jacob. We end
Shabbat calling upon an ancestral blessing to accompany us in the week
ahead.

GRAPEs מ쳤. In the ancient world, water was mixed with wine to purify it.

From the second night of Pesah through the night preceding Shavuot,
we turn to page 65 for the Counting of the Omer.

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

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

Congregation and Leader:
May God’s great name be acknowledged forever and ever!
Y’hei sh’meh raba m’varakh l’alam u-l’almei almaya.

Leader:
May heaven bestow on us, and on all Israel 
[and to all who dwell on earth]. And we say:
Amen.

May the prayers and pleas of all Israel be accepted by their
Creator in heaven; and a multitude shall be added to the
people of Israel; for the dark they can’t help

“it’s alright,” answers
the man going down,
“it’s alright—there are many avenues, many corridors of
the soul that are dark also.
Shalom.”
—denise levertoff

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

Leader:
May the name of the Holy One be acknowledged and celebrated, lauded and worshiped, exalted and honored,
extolled and acclaimed—though God, who is blessed,
'b’rikli hu, is truly [between Rosh Hashanah and Yom Kippur we add: far]

... beyond all acknowledgment and praise, or any expressions
of gratitude or consolation ever spoken in the world.
And we say: Amen.

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

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

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

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Concluding Prayers

Some recite Havdalah on page 283 before continuing with Aleinu.

We rise for Aleinu.

Aleinu

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

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

Aleinu l’shabei∙ah|.| la-adon hakol, lateir|.| g’dulah l’yotzer b’reishit,
shelo asanu k’goyei ha-aratzot, v’lo samanu k’mishp’|.|ot ha-adamah,
shelo sam helkeinu kahem, v’goraleinu k’kol hamonam.

Va-anah|.|nu korim u-mish’tah|.|avim u-modim,
li-nefesh melkei ma’|.|lakhim, ha-kadosh barukh hu.
Shehu nothek shamayim v’yosed aretz, u-moshav y’kar ba-shamayim mima∙al,
 u-sh’khinat ba-shamayim mima∙al, hu eloheinu ein od.
Ezer melkeinu efe zulato, ka’atoro b’torato: v’yadara hayom
 va-hasheivota el v’avekha, ki Adonai hu ha-eloheinu ba-shamayim mima∙al,
v’al ha-arez mitah|.|, ein od.

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

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

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

We are seated.

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

Some recite Havdalah on page 283 before continuing with Aleinu.

We rise for Aleinu.

Aleinu

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

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

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shelo sam helkeinu kahem, v’goraleinu k’kol hamonam.

Va-anah|.|nu korim u-mish’tah|.|avim u-modim,
li-nefesh melkei ma’|.|lakhim, ha-kadosh barukh hu.
Shehu nothek shamayim v’yosed aretz, u-moshav y’kar ba-shamayim mima∙al,
 u-sh’khinat ba-shamayim mima∙al, hu eloheinu ein od.
Ezer melkeinu efe zulato, ka’atoro b’torato: v’yadara hayom
 va-hasheivota el v’avekha, ki Adonai hu ha-eloheinu ba-shamayim mima∙al,
v’al ha-arez mitah|.|, ein od.

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

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

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

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Aleinu l’shabei∙ah|.| la-adon hakol, lateir|.| g’dulah l’yotzer b’reishit,
shelo asanu k’goyei ha-aratzot, v’lo samanu k’mishp’|.|ot ha-adamah,
shelo sam helkeinu kahem, v’goraleinu k’kol hamonam.

Va-anah|.|nu korim u-mish’tah|.|avim u-modim,
li-nefesh melkei ma’|.|lakhim, ha-kadosh barukh hu.
Shehu nothek shamayim v’yosed aretz, u-moshav y’kar ba-shamayim mima∙al,
 u-sh’khinat ba-shamayim mima∙al, hu eloheinu ein od.
Ezer melkeinu efe zulato, ka’atoro b’torato: v’yadara hayom
 va-hasheivota el v’avekha, ki Adonai hu ha-eloheinu ba-shamayim mima∙al,
v’al ha-arez mitah|.|, ein od.

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

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

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

We are seated.

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

Some recite Havdalah on page 283 before continuing with Aleinu.

We rise for Aleinu.

Aleinu

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

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

Aleinu l’shabei∙ah|.| la-adon hakol, lateir|.| g’dulah l’yotzer b’reishit,
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And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

We are seated.

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

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

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

Mourners and those observing Yahzeit:

Yitgadal v’yitkadash sh’meih raba, b’alma di v’ra, kiruteih, v’yamlim kalkhuteih b’hayeikhon u-v’hayei d’khol beit yisrael, ba-agala u-vizman kariv, v’imru amen.

Congregation and mourners:

Yhei sh’meih raba m’varakh l’alam u-l’almei almayn.

Mourners:

Yitbarakh v’yishtabah v’yitpa-ar v’yitromam v’yitnasei v’yit-hadar v’yitaleh v’yit-halal sh’meih d’kudsha, b’rikh hu, leil min kol [between Rosh Hashanah and Yom Kippur we substitute: leila].

Yhei sh’lama raba min sh’maya v’hayim aleinu v’al kol yisrael, v’imru amen.

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

Mourners:

Yitbarakh v’hashem u’k’dashem v’kodsho v’yitpa-ar u’k’dashet u’yitnasei v’yit-hadar v’yitaleh v’yit-halal sh’meih d’kudsha d’koley shel yisrael.

Y’hei sh’laimu b’kodesh b’loh sh’liyma, far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

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

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

**Meditation for the New Week**

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

—ELANA ZAIDMAN

**Hinei Y’shaati—Behold My Salvation**

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

—TAMARA COHEN

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*When reciting Havdalah at home, we begin here:*

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

ADONAI is my strength, my might, my deliverance. Joyfully draw water from the wellsprings of deliverance.

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

**ADONAI Tz’vvaot** is with us; the God of Jacob is our stronghold, forever.

**ADONAI Tz’vvaot**, happy is the person who trusts in You. Deliver us, ADONAI; our Sovereign, answer us when we call. The Jewish people experienced light, gladness, joy, and honor—so may it be with us.

La-y’hudim hayetah orah v’simha v’sason vikar, ken tiyeh lanu. The cup of wine is lifted.

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

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

With the asent of my friends:

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

The following two blessings are recited only on Saturday evening.

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

**Barukh atah ADONAI**

As we enter the week we pray for protection, deliverance, and happiness. The biblical verses in this passage come from Isaiah 12:2–3 and Psalms 3:9, 46:12, 84:13, and 20:10. The penultimate verse, remarking on joy and gladness, is taken from the description in the Scroll of Esther (8:16) and expresses the joy at the deliverance from the destruction that had been contemplated by Israel’s enemy; we add it to our final blessing. The final verse, taken from Isaiah 43:26, is read directly into the recitation of the benediction over the cup of wine.

**Barukh atah ADONAI**

Who distinguishes between the sacred and the ordinary, light and darkness, the people Israel and the peoples of the world, and between the seventh day and the six days of creation.

**Barukh atah ADONAI**

Who distinguishes between the sacred and the everyday.

Barukh atah Adonai eloheinu melekh ha-olam, borei pri ha-gafen. The following two blessings are recited only on Saturday evening.

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

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

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

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

**Barukh atah ADONAI**

Who distinguishes between the sacred and the everyday.

Barukh atah Adonai eloheinu melekh ha-olam, ha-madvil bein kodesh l’hol, bein or l’hoshekh, bein yisrael la-amim, bein yam ha-shvi’i v’heshek y’mei hama-aseh. Barukh atah Adonai, ha-madvil bein kodesh l’hol.

---

The following two blessings are recited only on Saturday evening.

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

Barukh atah ADONAI, who creates lights of fire.

Barukh atah ADONAI, who creates fruit of the vine.

Barukh atah ADONAI, our God, sovereign of time and space, who distinguishes between the sacred and darkness, the people Israel and the peoples of the world,

Barukh atah ADONAI, our God, sovereign of time and space,

Who creates lights of fire. Shabbat, as a final blessing about the distinction between Shabbat and the week. The Bible restricts the use of fire on Shabbat and so the week symbolically begins with lighting a fire. Shabbat, which began with the lighting of candles, now is also brought to its conclusion with candlelighting. But whereas we began Shabbat with individual candles, we end it with one candle whose wicks are intertwined, as if Shabbat has created a unity that was lacking before. To raise our senses to become awakened to the beauty we shall encounter during the week, we make a blessing over spices. Finally, the blessing over the wine sanctifies the week to come.

**Behold, God is my deliverer.** As we enter the week we pray for protection, deliverance, and happiness. The biblical verses in this passage come from Isaiah 12:2–3 and Psalms 3:9, 46:12, 84:13, and 20:10. The penultimate verse, remarking on joy and gladness, is taken from the description in the Scroll of Esther (8:16) and expresses the joy at the deliverance from the destruction that had been contemplated by Israel’s enemy; we add it to our final blessing. The final verse, taken from Isaiah 43:26, is read directly into the recitation of the benediction over the cup of wine.

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

Adam was created just before Shabbat began, and during Shabbat the world was lit with the light of creation. After Shabbat darkness descended and Adam rubbed two stones together and a fire was lit. Astounded, he said a brakhah: “Blessed is the one who creates lights of fire.” On Shabbat we must perform all of one’s service a person is the service a person must perform all of one’s days . . . to let the light penetrate the darkness until the darkness itself shines and there is no longer any division between the two, as it is written: “And there was morning and there was morning—one day” (Genesis 1:5).

Bring Light to the Darkness

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

Songs for the Week Ahead

Greetings are exchanged:

May you have a good week!
A gute vokh! Shavua tov!

Elijah the prophet, Elijah the Tishbite,
O Elijah, Elijah, Elijah from Gilead—
come speedily, in our time,
ushering in the Messiah, descended from David.
Eliyahu ha-navi, eliyahu ha-tishbi,
eliyahu, eliyahu, eliyahu, el-giladi. Bimheirah v’yameinu yavo eileinu,
im mashiah ben david, im mashiah ben david.

Miriam, the prophetess, strength and song are in her hands,
Miriam will dance with us, increasing the world’s song,
Miriam will dance with us, repairing the world.
Soon, in our days, she will bring us
To the waters of redemption.
Miriam ha-n’viya oz v’zimrah b’yadah.

May the one who separates the holy and the everyday,
May our families and our fortunes
be as many as the grains of sand, or the stars in the sky at night.
This day has disappeared, like the palm tree’s shadow.
I call to God who has brought an end to the light
that lit my way today. Today, the watchman announced
the coming of the morning and now the night.

Your righteousness is like Mount Tabor,
allowing my sins to quickly pass by out of sight—
like a yesterday that is gone or a watch in the night.
Ha-mavdil bein kodesh l’hol, ha-toteinu hu yimeinu,
za’reinu v’khaspeinu yarbeh kha’el v’kha-kokhavim ba’alolah.
Yom panah k’tzel tomer, ekra la-El alai gomer,
amar shomer ata voker v’gam lailah.
Ha-mavdil bein kodesh l’hol...

Tzidkat’ka k’hur tavor, al f’ha-ai avor ta-avor,
k’yom etmol ki ya-avor va-ashmurah ba’alolah.
Ha-mavdil bein kodesh l’hol...

AS THE GRAINS OF SAND, OR THE STARS IN THE SKY AT NIGHT

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

MAY THE ONE WHO SEPARATES THE HOLY AND THE EVERYDAY...

The Hebrew words to this song were written by Leila Gal Berner.

Greetings are exchanged:

Eliyahu ha-navi, eliyahu ha-tishbi,
eliyahu, eliyahu, eliyahu, el-giladi. Bimheirah v’yameinu yavo eileinu,
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Ha-mavdil bein kodesh l’hol...

Tzidkat’ka k’hur tavor, al f’ha-ai avor ta-avor,
k’yom etmol ki ya-avor va-ashmurah ba’alolah.
Ha-mavdil bein kodesh l’hol...

Lights were written by Leila Gal Berner.

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Tzidkat’ka k’hur tavor, al f’ha-ai avor ta-avor,
k’yom etmol ki ya-avor va-ashmurah ba’alolah.
Ha-mavdil bein kodesh l’hol...

Lights were written by Leila Gal Berner.
Prayers for the Week Ahead

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

And open for us, Adonai our God, compassionate Creator, this week and every week: the gates of patience, the gates of understanding, the gates of happiness, the gates of rejoicing, the gates of honor and beauty, the gates of good judgment, the gates of happiness, the gates of rejoicing, the gates of patience, the gates of understanding.

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

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