

# מעריב לחול

## Evening Service for Weekdays

*The heavenly spheres move in their course,  
turning like a potter's wheel,  
telling Your glory without lips.  
And the earth is fixed in the centre,  
suspended from the cords of Your love.*

*The sun hastens to its place to rise again;  
it bestows some of its light on the moon;  
the dome of heaven is spread out like a tent,  
with stars upon it like a flowering garden—  
all to display Your fathomless thoughts.*

(Rabbi Moses ibn Ezra, Spain, 11th–12th c.)

The *Ma'ariv* service, also known as *Arvit*, contains the prayer *Ma'ariv Aravim*, in which God is described as the One who brings on the twilight, "rolling light away from darkness and darkness from light." God is praised not only as the Creator of the sun and moon and stars, but also as the One who consistently rules over the rhythms of day and night.

According to Rabbinic legend, the evening service originated with our patriarch Jacob, as it is written: "And he came upon a certain place and stopped there for the night, for the sun had set" (Genesis 28:11). Jacob's dream of the ladder reaching to the heavens took place that very night. Another tradition claims that the Men of the Great Assembly (active in the centuries before 70 C.E.) formulated the three daily prayer services to correspond to the daily sacrifices, which were offered when the Temple stood in Jerusalem (Babylonian Talmud, B'rachot 26b). Others suggest that the evening service simply developed in response to the human need to pray as nightfall descends. The *Hashkiveinu* prayer, found only in the evening liturgy, asks for God's protection from the dangers that can come with darkness.

A Song of Ascents.

שִׁיר הַמַּעֲלוֹת:

Psalm 134

Behold, praise the Eternal, all you servants of God, who stand by night in the House of the Eternal One.

הִנֵּה, בְּרַכּוּ אֶת־יְהוָה  
כָּל־עַבְדֵי יְהוָה הַעֹמְדִים  
בְּבֵית־יְהוָה בַּלַּיְלוֹת:

Lift up your hands in the sanctuary; praise the Eternal.

שֹׁאוּ יְדַיְכֶם קֹדֶשׁ  
וּבְרַכּוּ אֶת־יְהוָה:

May God who made heaven and earth bless you from Zion.

יְבָרְכֶךָ יְהוָה מִצִּיּוֹן  
עֲשֵׂה שָׁמַיִם וָאָרֶץ:

Adonai Tz'va'ot is with us; the God of Jacob is our fortress. Selah!

יְהוָה צְבָאוֹת עִמָּנוּ;  
מִשְׁגֵּב לָנוּ אֱלֹהֵי יַעֲקֹב. סֵלָה:

Psalm 46:8

Adonai Tz'va'ot, happy is the one who trusts in You.

יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם  
בְּטַח בָּרָךְ:

Psalm 84:13

Adonai, save!  
Sovereign, answer us when we call.

יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ  
בְיוֹם־קְרָאֵנוּ:

Psalm 20:10

**יְהוָה צְבָאוֹת** ("God of Hosts") This name describes God as a military force. With fear

of nightfall, we pray for God's protection from every threat or danger.

This portion of the service consists of the *Sh'ma* itself, and the blessings which introduce and follow it with dramatic and thematic structure. If Judaism were to have a motto, it would be the declaration of "*Sh'ma Yisrael.*" While not a prayer, it is prominent in our services; it is the first verse taught to young children; and it is meant to be the last verse spoken before we die. It is the hallmark of monotheism as we testify that God is one, unique, and indivisible. The recitation of the *Sh'ma* is a declaration of our acceptance of the yoke of Heaven, the "watchword of our faith."

*All rise.*

Call to Worship

ברכו

Praise the Eternal One  
who is praised.

בְּרַכּוּ אֶת יְיָ הַמְבָרָךְ: ▽

*Rabbi Meir taught: "An angel collects all the prayers that are offered in all the synagogues of the world, weaves them into garlands, and presents them as a crown of glory for the Holy One Praised be God." (Exodus Rabbah 21:4)*

Praised be the Eternal One  
who is praised forever and ever!

בְּרוּךְ יְיָ הַמְבָרָךְ לְעוֹלָם וָעֶד:

Creation

מעריב ערבים

Praised are You, Adonai our God,  
Sovereign of the Universe,  
whose word brings on the  
evening, whose wisdom  
opens heaven's gates, whose  
understanding alters time and  
rotates the seasons, and  
whose will sets the stars in  
their courses in the sky.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,  
מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְּרוֹ  
מַעְרִיב עֲרָבִים, בְּחַכְמָה  
פּוֹתַח שְׁעָרִים, וּבְתַבּוּנָה  
מְשַׁנֶּה עֵתִים, וּמַחְלִיף  
אֶת הַזְּמַנִּים, וּמַסְדֵּר אֶת  
הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם  
בְּרַקִּיעַ, בְּרִצּוֹנוֹ.

יְיָ בְּרַכּוּ אֶת יְיָ ("praise the Eternal") This is the basic prayer in Judaism. There is no prayer in which, implicitly or explicitly, praise is not an essential element. (Rabbi Emil Fackenheim)

One of the greatest powers given a human being is the ability to praise God. God is the ultimate Source of all blessings, but only we can praise God's name.

The hollow symbol ▽ next to the word בְּרַכּוּ indicates when the service leader may bow; the symbol ▼ indicates that the congregation may respond to the Call to Worship in word and in action.

God creates day and night, rolling light away from darkness, and darkness from light. God causes day to pass and brings on the night, and separates day from night: Adonai Tz'va'ot is God's name. May the living and eternal God rule over us forever and ever. Praised are You, Adonai, who brings on the evening.

## Revelation

Unending love have You shown Your People, the House of Israel: Torah and mitzvot, laws and precepts have You taught us. Therefore, Adonai our God, when we lie down and when we rise up, we will reflect on the meaning of Your laws and rejoice in the words of Your Torah and in Your mitzvot forever. For they are our life and the length of our days. On them we shall meditate day and night. May Your love never depart from us. Praised are You, Adonai, who loves Your People Israel.

בוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר  
מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר  
וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
יְיָ צְבָאוֹת שְׁמוֹ.  
אֵל חַי וְקַיִם, תְּמִיד יִמְלוֹךְ  
עָלֵינוּ, לְעוֹלָם וָעֶד.  
בְּרוּךְ אַתָּה יְיָ הַמַּעֲרִיב עֶרְבִים.

## אהבת עולם

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ  
אֲהַבְתָּ. תוֹרָה וּמִצְוֹת, חֻקִּים  
וּמִשְׁפָּטִים, אוֹתָנוּ לְמִדָּת.  
עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ  
וּבְקוּמָנוּ נִשְׁיַח בְּחַקֶּיךָ,  
וְנִשְׁמַח בְּדַבְרֵי תוֹרָתְךָ  
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.  
כִּי הֵם חַיֵּינוּ, וְאֶרֶךְ יַמֵּינוּ,  
וּבָהֶם נִהְגָה יוֹמָם וְלַיְלָה.  
וְאֲהַבְתָּךְ אֵל תְּסִיר מִמֶּנּוּ  
לְעוֹלָמִים.  
בְּרוּךְ אַתָּה יְיָ אוֹהֵב  
עַמּוֹ יִשְׂרָאֵל.

*What is the purpose of the whole of creation? That humanity should recognize and know God and give praise to God's holy name.  
(Ramban)*

**נְשִׁיחַ בְּחַקֶּיךָ** (“we will reflect on the meaning of Your laws”) Revelation is the silent, imperceptible manifestation of God in history. It is the still, small voice: it is the inevitableness, the regularity of nature. Not the whirlwind or earthquake, but the orderly

movements of the heavens, the successions of harvests. God is revealed by the fact that while we have freedom to choose evil, yet we have, in fact, chosen good, though we knew not that our choice was guided. Revelation, then, is the denial of chance. (Herbert Loewe)

Hear, O Israel:  
the Eternal One is our God,  
the Eternal God is One!

Praised be God's glorious majesty  
forever and ever.

*All are seated.*

You shall love the Eternal One,  
your God, with all your heart,  
with all your being, with all your  
might. Set these words,  
which I command you this day,  
upon your heart. Impress them  
upon your children; speak of them  
in your home and on your way,  
when you lie down and when  
you rise up. Let them be a sign  
upon your hand, a symbol  
between your eyes. Inscribe them  
on the doorposts of your house,  
and on your gates.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ  
יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוֹתָו  
לְעוֹלָם וָעֶד.

Deuteronomy 6:4

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ  
בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדְךָ: וְהָיָו הַדְּבָרִים  
הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ  
הַיּוֹם עַל-לְבָבְךָ: וְשִׁנַּנְתָּם  
לְבִנְיֶךָ וּדְבַרְתָּ בָּם בְּשַׁבְּתְךָ  
בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ  
וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשְׂרָתָם  
לְאוֹת עַל-יָדְךָ וְהָיָו לְטַטְפֹּת  
בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל-מְזוּזוֹת  
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

Deuteronomy  
6:5-9

*What is the  
service of the  
heart? This is  
prayer. (Babylonian  
Talmud, Ta'anit 2a)*

**אֶחָד** (“One”) God said to Israel: “My children, I have created everything in the universe in pairs: heaven and earth are a pair; the sun and the moon are a pair; Adam and Eve are a pair; this World and the World to Come are a pair. But My glory is one and unique in the world.” How do we know this? For it is written: “Hear O Israel, the Eternal is our God, the Eternal is One.” (Deuteronomy Rabbah 2:31)

**בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוֹתָו** (“praised be God’s glorious majesty”) It is customary to say these words quietly. Our Sages teach that Moses overheard this prayer from the angels and then taught it to Israel. We dare not recite it in a full voice as if to presume we

are worthy of the angelic formula. On Yom Kippur, however, when the People Israel elevates itself in holiness and purity, we do proclaim these words in a full voice, joining the chorus of angels on high. (Deuteronomy Rabbah 2:36)

**בְּכָל-מְאֹדְךָ** (“with all your might”) Rabbi Eliezer taught: “After we are told to love God with our whole life, why are we then told to love God with all our might [i.e., our wealth]? There are people to whom life is more precious than wealth. They are admonished to love God with all their life. But there are others whose actions show that wealth is dearer to them than life. They are asked to love God with all their wealth. (Babylonian Talmud, B’rachot 54a)

If you carefully obey My mitzvot which I give you this day, to love and serve Adonai your God with all your heart and soul, I will cause rain to fall on your land in season, the autumn rains and the spring rains, that you may gather in your grain, wine, and oil. And I will provide grass in your fields for your cattle, and you will eat and be satisfied. Beware lest your heart be deceived, and you turn and serve other gods and bow down to them; for then the anger of the Eternal One will blaze against you, and will shut up the skies so that there will be no rain, and the land will yield no produce, and you will quickly vanish from the good land which the Eternal One gives you. You shall place these words of Mine in your heart and soul. Let them be a sign upon your hand, a symbol between your eyes. Impress them upon your children; speak of them in your home and on your way, when you lie down and when you rise up. Inscribe them on the doorposts of your house and on your gates—that your days and the days of your children may be prolonged in the land, which the Eternal One promised to give your ancestors for as long as the sky is laid out over the earth.

וְהָיָה אִם־שָׁמַעְתָּ אֶת־מִצְוֹתַי  
אֲשֶׁר אֲנִי מִצְוֶה אֹתְכֶם הַיּוֹם לְאַהֲבָה  
אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־  
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם וּנְתַתִּי מְטֵר־  
אֶרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסַּפְתִּי  
דָגְנְךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ: וּנְתַתִּי עֵשֶׂב  
בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ וְאָכַלְתָּ וּשְׂבַעְתָּ:  
הִשְׁמַרְוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסָרְתֶם  
וּעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם  
לָהֶם: וְחָרָה אֶף־יְהוָה בְּכֶם וְעָצַר  
אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מְטֵר וְהִאֲדָמָה  
לֹא תִתֵּן אֶת־יְבוּלָהּ וְאִבְדֹתֶם מִהָרָה  
מֵעַל־הָאָרֶץ הַטְּבֹה אֲשֶׁר יְהוָה נָתַן לָכֶם:  
וּשְׁמַתֶם אֶת־דְּבַר־יְהוָה עַל־לְבַבְכֶם  
וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶם אֹתָם לְאוֹת  
עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:  
וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר  
בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתֹּךָ בַּדֶּרֶךְ  
וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּכְתַבְתֶּם עַל־מְזוּזוֹת  
בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם  
וְיַמֵּי בְנֵיכֶם עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע  
יְהוָה לְאַבְתֵּיכֶם לֵתֵת לָהֶם כִּי־יָמֵי  
הַשָּׁמַיִם עַל־הָאָרֶץ:

**לְאַהֲבָה** ("to love") It is difficult to love... Indeed, to love God is the most difficult kind of love... He comes close to man, most close and then again withdraws to the most distant distance. He is at once the most longed for,

and the hardest to bear... The solution of these difficulties ... like the solution of all the difficulties ... of love, lies with the lover and ... the strength he can put into his entreaty that God love him in return. (Franz Rosenzweig)

The Eternal One spoke to Moses, saying: “Speak to the children of Israel and instruct them to make for themselves tzitzit on the corners of their garments throughout their generations, and to include in the tzitzit on each corner a thread of blue. You shall have the tzitzit, so that when you look upon it you will remember to do all the mitzvot of the Eternal One and you will not follow the desires of your heart and eyes which lead you astray.”

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-  
בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם  
צִיצִית עַל-כַּנְּפֵי בְּגָדֵיהֶם לְדֹרֹתָם וּנְתַנוּ  
עַל-צִיצִית הַכֹּנֵף פֶּתִיל תְּכֵלֶת: וְהָיָה  
לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-  
כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא-  
תִתְּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם  
אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם:

Remember to do all My mitzvot, so shall you consecrate yourselves to your God. I am the Eternal, your God, who led you out of Egypt to be your God; I, Adonai, am your God.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-  
כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים  
לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם  
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
מִצְרַיִם לְהִיוֹת לָכֶם לֵאלֹהִים  
אֲנִי יְהוָה אֱלֹהֵיכֶם:

## Redemption

All this we hold to be true and sure: You alone are our God; there is none else, and we are Israel Your People.

אָמַת וְאַמוֹנָה כָּל זֹאת, וְקַיִם  
עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאִין  
זוּלָתוֹ, וְאַנְחָנוּ יִשְׂרָאֵל עַמּוֹ.

*You are our Sovereign: You deliver us from the hands of oppressors, and save us from the fists of tyrants. You do wonders without number, marvels that surpass our understanding.*

הַפּוֹדֵנוּ מִיַּד מְלָכִים, מִלְכָּנוּ  
הַגּוֹאֲלָנוּ מִכַּף כָּל הָעָרִיצִים.  
הָעֹשֶׂה גְדֻלוֹת עַד אִין חֻקָּה  
וְנִפְלְאוֹת עַד אִין מִסְפָּר.

*The sword comes to the world on account of the delay of justice and perversion of justice. (Pirkei Avot 5:11)*

**אֱמֶת** (“truth”) The Hebrew word for truth is composed of *alef*, א, the first letter of the alphabet, *mem*, מ, the centremost letter of the alphabet, and *tav*, ת, the last letter of

the alphabet. This teaches that language is the best human tool for discovering truth. And Hebrew, distinguished as a sacred language, is the finest tool of all.

*You give us our life; by Your help we survive all who seek our destruction. You did wonders for us in the land of Egypt, miracles and marvels in the land of Pharaoh. You led Your People Israel out, forever to serve You in freedom.*

When Your children witnessed Your power, they extolled You and gave You thanks; willingly they enthroned You; and, full of joy, Moses, Miriam, and all Israel sang this song:

“Who is like You, Adonai, among the gods?  
Who is like You, majestic in holiness, awesome in praise, doing wonders?”

Your children witnessed Your majesty when You divided the sea before Moses; “This is my God!” they exclaimed and declared:

“The Eternal will reign forever and ever!”

And it is said: “The Eternal One delivered Jacob, and redeemed him from a hand mightier than his own.” Praised are You, Adonai, who redeemed Israel.

**מְלֹכוֹתֶיךָ רָאוּ בְנֵיךָ** (“Your children witnessed Your majesty”) Our Sages taught: “A simple slave woman saw more [of God’s majesty] at the crossing of the Red Sea than Ezekiel ever did in his grand visions and prophecies.” (Eitz Yosef)  
**מִיַּד חֲזַק מִמֶּנּוּ** (“from a hand mightier than his own”) And what is the span of my life? I am like a man gone out of Egypt;

הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים,  
וְלֹא נִתַּן לְמוֹט רַגְלָנוּ.  
הָעֲשָׂה לָנוּ נִסִּים בְּפָרְעָה,  
אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת  
בְּנֵי חָם. וַיּוֹצֵא אֶת עַמּוֹ  
יִשְׂרָאֵל מִתּוֹכָם, לְחֵירוֹת עוֹלָם.

וְרָאוּ בְנֵיךָ גְבוּרָתוֹ, שִׁבְחוּ  
וְהוֹדוּ לְשִׁמּוֹ. וּמַלְכוּתוֹ בְּרִצּוֹן  
קָבְלוּ עֲלֵיהֶם. מֹשֶׁה, מִרְיָם,  
וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה  
בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

מִי־כַמּוֹכָה בָּאֱלֹהִים, יְהוָה?  
מִי כַמּוֹכָה, נֶאֱדָר בְּקִדְשׁוֹ,  
נוֹרָא תְהִלָּתוֹ, עֲשָׂה פִלְאָא?

מַלְכוּתֶיךָ רָאוּ בְנֵיךָ בּוֹקֵעַ  
יָם לִפְנֵי מֹשֶׁה, זֶה אֱלֹהֵינוּ!  
עָנוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד!

וַנֹּאמֶר: כִּי־פָדָה יְהוָה אֶת־  
יַעֲקֹב, וַיִּגְאֹלוּ מִיַּד חֲזַק מִמֶּנּוּ:  
בְּרוּךְ אַתָּה יְיָ, גֹאֲלֵי יִשְׂרָאֵל.

the Red Sea parts, I cross on dry land.  
Two walls of water: on my right and on my left.  
Pharaoh’s army and his horsemen behind me.  
Before me the desert,  
perhaps the Promised Land, too. That is the  
span of my life.  
(Yehuda Amichai)

Awareness of  
the Divine  
begins with  
wonder. (Rabbi  
Abraham Joshua  
Heschel)

Exodus 15:11

Exodus 15:18

Jeremiah 31:10



## For Protection

*Grant that we may lie down in peace, Adonai our God, and raise us up, O Sovereign, to life renewed. Spread over us the shelter of Your peace; guide us with Your good counsel; and for Your name's sake, be our help. Shield us from hatred and plague; keep us from war and famine and anguish; subdue our inclination to evil. O God, our Guardian and Helper, our gracious and merciful Sovereign, give us refuge in the shadow of Your wings. Guard our coming and our going, that now and always we may have life and peace.*

*Praised are You, Adonai, who ever guards Your People Israel.*

## השכיבנו

הַשְּׂכִיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם,  
וְהַעֲמִידֵנוּ, מִלְּפָנֶיךָ, לְחַיִּים.  
וּפְרוֹשׁ עָלֵינוּ סֶכֶת שְׁלוֹמְךָ,  
וּתְקַנְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,  
וְהוֹשִׁיעֵנוּ לְמִעַן שְׁמֶךָ, וְהַגִּן  
בְּעַדָּנוּ. וְהַסֵּר מֵעָלֵינוּ אוֹיֵב,  
דָּבָר וְחָרֵב, וְרָעַב, וְיָגוֹן,  
וְהַסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,  
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל  
שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה, כִּי  
אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.  
וּשְׁמֹר צְאֲתָנוּ וּבוֹאֵנוּ, לְחַיִּים  
וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.  
בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵר עַמּוֹ  
יִשְׂרָאֵל לְעַד.

*Shalom, by You  
I swear; by Your  
life, I say, it is  
only You I desire.  
Come to my  
house, Shalom.  
(From a 14th–16th c.  
Yemenite poem)*

**הַשְּׂכִיבֵנוּ** (“grant that we may lie down [in peace]”) This prayer follows the text of Seder Rav Amram, our first known comprehensive prayerbook, circa 860 C.E.

**וְהַסֵּר שָׁטָן** (“subdue our inclination to evil”) The impulse to evil is like a conjurer who runs about the world keeping his hand closed. Nobody knows what he has inside of it. He goes up to everyone and asks: “What do you suppose I have in my hand?” And each thinks that the very thing that he wants most of all is hidden there. Thus everyone runs after him.

In the end, he opens his hand and it becomes clear to everyone that it is completely empty—there is nothing in it. (Rabbi Nachman of Bratzlav)

In biblical and Rabbinic sources, HaSatan is depicted as one of the countless heavenly angels, servants of God. His unique role as the Prosecutor is to challenge God’s impulse to forgive the sins of human beings. This prayer alludes to the folk-wisdom that we should never give HaSatan an opportunity to put us on trial before the True Judge.

## Chatzi Kaddish

Magnified and sanctified be the great name of the One by whose will the world was created. Amen. May God's sovereignty govern our lives, and the life of the whole House of Israel, and let us say: Amen.

May God's great name be praised for all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised, far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

## חצי קדיש

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.  
אָמֵן. בְּעֶלְמָא דִּי בְרָא  
כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ  
בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי  
דְכָל בֵּית יִשְׂרָאֵל, בְּעַגְלָא  
וּבְזַמַּן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם  
וּלְעֵלְמֵי עֲלְמֵינָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר  
וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא  
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,  
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין  
בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

From Psalm  
113:2, Daniel  
2:20

אָמֵן וְאָמְרוּ: ("and let us say: Amen")

Judaism is not a single solitary path and it is not a totally communal path. It's a community made up of individuals. It's individuals in search of a community. There is always the idea of a *minyan*, of nine Jews who are looking for the tenth, of one Jew who's looking for the other nine. (Rabbi Levi Weiman-Kelman)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
("may God's great name  
be praised for all eternity")

Praise Me, says God, and I will know that you love Me.

Curse Me, says God, and I will know that you love Me.

Sing out My graces, says God,

Raise your fist against Me and revile Me, says God.

Reviling is also a kind of praise, says God.

But if you don't praise and you don't revile, then I created you in vain, says God.

(Aaron Zeitlin)

This section of the service has many names: the *Sh'moneh Esrei* (the prayer with eighteen blessings—although there later came to be nineteen); the *Amidah* (the standing prayer, as the Zohar refers to it); or simply the *T'fillah* (The Prayer par excellence, as it is named in the Talmud).

The three parts of the *T'fillah* represent the three basic categories of prayer: praise, petition, and thanksgiving. With the first three blessings, the one at prayer praises God, as a loyal subject praises the enthroned ruler before daring to make a request. The middle rubric, composed of thirteen (originally twelve) blessings, contains supplications for oneself, the Jewish People, and all the world. With the last three blessings, the individual takes leave from the inner chamber of the royal palace while expressing gratitude and confidence that God will hear every prayer. (Babylonian Talmud, B'rachot 34a)

*All rise.*

Adonai, open my lips, so my mouth may declare Your praise.

אֲדַנְי, שְׂפָתַי תִּפְתָּח,  
וּפִי יַגִּיד תְּהִלָּתְךָ;

Psalms 51:17

### Ancestors

Praised are You, Adonai our God,  
and God of our ancestors:  
God of Abraham, God of Isaac,  
God of Jacob, God of Sarah,  
God of Rebekah, God of Rachel,  
and God of Leah; great, mighty, and  
awesome God, God Most High.

### אבות

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,  
וְאֱלֹהֵי אֲבוֹתֵינוּ,  
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,  
וְאֱלֹהֵי יַעֲקֹב,  
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,  
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה.  
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,  
אֵל עֲלִיּוֹן.

Excerpts from  
Exodus 3:15,  
Deuteronomy  
10:17,  
Nehemiah 9:32,  
Genesis 14:19,  
Leviticus 26:42,  
Genesis 15:1

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ (“our God, and God of our ancestors”) There are two sorts of people who believe in God. Some believe because faith has been handed down by parents and grandparents; and that faith is strong. Others have arrived at faith by searching thought. And this is the difference between the two.

The faith of the first is firm and cannot be shaken, no matter how many objections are raised to it, because it has been taken over from the ancestors. But there is a flaw in it:

it is a commandment given by human beings; it has been received without thought or reasoning. The advantage of the second kind of faith is that it has been claimed through much seeking and careful thought. This, too, has a flaw: it is easily shaken by contrary evidence. But those who combine both kinds of faith are invulnerable. That is why we say, “Our God,” because of our own searching, and “the God of our ancestors,” because of our tradition. (Rabbi Sholom Rokeach)

You bestow loyal kindness upon all and You create all. You remember the loyalty of our ancestors, and lovingly bring redemption to their children's children for the sake of Your name.

גּוֹמֵל חֶסְדִּים טוֹבִים וְקוֹנֵה  
הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת,  
וּמְבִיא גְאֻלָּה לְבָנֵי בְנֵיהֶם  
לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

*The descendants of Abraham are characterized by three traits: a capacity for kindness, a sense of shame, and a commitment to doing what is right. (Babylonian Talmud, Yevamot 79a)*

*During the Ten Days of Repentance include:*

Remember us for life, O Sovereign who desires life, and inscribe us in the Book of Life, for Your sake, O God of Life.

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,  
וְכָתַבְנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן  
אֱלֹהִים חַיִּים.

Sovereign Helper, Saviour and Shield! Praised are You, Adonai, who shields Abraham and attends to Sarah.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה יְיָ, מַגֵּן אַבְרָהָם  
וּפּוֹקֵד שָׂרָה.

## God's Power

Eternal is Your might, Adonai. You extend life after death. Great is Your power to save

גְבוּרוֹת  
אַתָּה גְבוּר לְעוֹלָם, אֲדֹנָי,  
מַחִיָּה מֵתִים אַתָּה,  
רַב לְהוֹשִׁיעַ.

*From Simchat Torah until Pesach include:*

You cause the wind to blow and the rain to fall.

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

From Psalm 147:18

*From Pesach until Sh'mini Atzeret include:*

You cause the dew to descend.

מוֹרִיד הַטֶּל.

With loyal kindness You sustain the living; with great compassion You extend life to the dead.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחִיָּה  
מֵתִים בְּרַחֲמִים רַבִּים.

From Psalms 145:14, 146:7-8, Daniel 12:2, I Samuel 2:6

**וּפּוֹקֵד שָׂרָה** (“and attends to Sarah”) The original *Avot* prayer refers only to God's relationships with Abraham, Isaac, and Jacob as ideal models of mutual devotion. Many biblical texts are silent when it comes to female figures, so, like the early Rabbis, we must fill in

the blanks with imagination. However, Genesis is filled with detailed descriptions of the matriarchs and their relationships with God. “The One who attends to Sarah” is a new name for God. It refers to Genesis 21:1, when God heard Sarah's plea and responded to it.

You support the fallen and heal the sick; You free the captive and keep faith with those who sleep in the dust. Who is like You, Mighty One? Who can compare to You, Sovereign of life and death, Source of salvation?

סוּמְךָ נוֹפְלִים, וְרוֹפֵא חוֹלִים,  
וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמּוֹנָתוֹ  
לִישְׁנֵי עֶפְרָה מִי כְמוֹךָ, בְּעַל  
גְּבוּרֹת, וּמִי דוֹמָה לָךְ, מֶלֶךְ  
יְמִמִּית וּמַחֲיֶה וּמְצַמִּיחַ יְשׁוּעָה?

*During the Ten Days of Repentance include:*

Who is like You, Av HaRachamim, who compassionately remembers Your creations for life?

מִי כְמוֹךָ, אֵב הַרַחֲמִים, זוֹכֵר  
יְצוּרֵי לַחַיִּים בְּרַחֲמִים?

You are faithful in extending life after death. Praised are You, Adonai, who extends life after death.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.  
בְּרוּךְ אַתָּה יְיָ, מַחְיֶה הַמֵּתִים.

**The Holiness of God's Name**

**קְדוּשַׁת הַשֵּׁם**

You are holy, Your name is holy, and those who strive to be holy praise You day by day. Selah!  
\*Praised are You, Adonai, the holy God.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ,  
וְקְדוֹשִׁים בְּכָל יוֹם  
יְהַלְלוּךָ, סֵלָה.  
\*בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ.

*You shall be holy, for I, Adonai your God, am holy. (Leviticus 19:2)*

*\*During the Ten Days of Repentance substitute:*

Praised are You, Adonai, the holy Sovereign.

בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ.

סוּמְךָ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים (“You support the fallen and heal the sick; You free the captive”) What does it mean: “You shall walk in God’s ways” (Deuteronomy 13:5)? God clothes the naked, as it is written: “And the Eternal God made for Adam and for his wife coats of skin, and clothed them” (Genesis 3:21); so too should you clothe the naked. The Holy One Praised be God visited the sick, as it is written: “And the Eternal appeared to him [Abraham] by the terebinths

of Mamre” [after Abraham’s circumcision] (Genesis 18:1); so should you visit the sick. God comforts the mourners, as it is written: “And it came to pass after the death of Abraham, that God blessed Isaac his son” (Genesis 25:1); so should you also comfort mourners. God buried the dead, for it is written: “And God buried him [Moses] in the valley” (Deuteronomy 34:6); so too should you ensure a proper burial of the dead. (Babylonian Talmud, Sotah 14a)

## בינה

## Understanding

You favour humankind with knowledge and teach mortals understanding. Favour us with a measure of Your knowledge, understanding, and insight. Praised are You, Adonai, gracious Giver of knowledge.

אַתָּה חוֹנֵן לְאָדָם דַּעַת,  
וּמְלַמֵּד לְאֲנוּשׁ בִּינָה. חֲנֵנֵנוּ  
מֵאַתָּה דָּעָה, בִּינָה, וְהַשְׁפֵּל.  
בְּרוּךְ אַתָּה יְיָ, חוֹנֵן הַדַּעַת.

*Ben Zoma taught: "Who is wise? The one who learns from every human being."*  
(Pirkei Avot 4:1)

## תשובה

## Repentance

Cause us to return, Avinu, to Your Torah; draw us near, our Sovereign, to Your service; and lead us in wholehearted repentance back to You. Praised are You, Adonai, who desires repentance.

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרָתְךָ,  
וּקְרַבֵנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ,  
וְהַחֲזִירֵנוּ בְּתִשּׁוּבָה  
שְׁלֵמָה לְפָנֶיךָ.  
בְּרוּךְ אַתָּה יְיָ, הַרוֹצֵה  
בְּתִשּׁוּבָה.

*Great is t'shuvah; it brings healing to the world.*  
(Babylonian Talmud, Yoma 86a)

## סליחה

## Forgiveness

Forgive us, Avinu, for we have sinned; pardon us, our Sovereign, for we have transgressed, for You are the One who pardons and forgives. Praised are You, Adonai, who graciously extends forgiveness.

סָלַח לָנוּ, אֲבִינוּ, כִּי חָטָאנוּ,  
מִחַל לָנוּ, מִלִּפְנֵינוּ, כִּי פָשַׁעְנוּ,  
כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.  
בְּרוּךְ אַתָּה יְיָ, חַנוּן  
הַמְרַבֵּה לְסָלוּחַ.

*One must be straight with other human beings the same way one is straight with the Omnipresent.*  
(Jerusalem Talmud, Sh'kalim 3)

**בינה** ("understanding") Before a child is born, he is taught the whole of the Torah and all the mysteries of the universe are revealed to him. But at the moment before birth an angel kisses the baby just above the lips, causing him to forget everything. All life is spent remembering what we once knew. (Babylonian Talmud, Niddah 30b)

to him: "Come back as far as you can, according to your strength, and I will travel the rest of the way to meet you." So does God say to each of us, as it is written in Malachi 3:7: "Return to Me, and I will return to you." (Midrash P'sikta Rabbati)

**תשובה** ("repentance") There is a parable of a king's son who had gone astray from his father a hundred days' journey. His friends said to him: "Return to your father," but he replied: "I cannot, for I have not the strength." Then his father, the king, sent a messenger to say

**סליחה** ("forgiveness") Rabbi Simcha Bunim of Pzysha once asked his disciples: "How can we tell when a sin we have committed has been pardoned?" His disciples gave various answers, but none of them pleased the rabbi. "We can tell," he said, "by the fact that we no longer commit that sin."

## Redemption

Look upon our affliction and defend our cause; redeem us speedily for the sake of Your name, for You are a mighty Redeemer. Praised are You, Adonai, Redeemer of Israel.

## גאולה

רְאֵה בְּעֵינֶיךָ וְרִיבָה רִיבֵנוּ,  
וּגְאֹלֵנוּ מִהֶרָה לְמַעַן שְׁמֶךָ,  
כִּי גֹאֵל חֹזֵק אַתָּה.  
בְּרוּךְ אַתָּה יְיָ, גֹאֵל יִשְׂרָאֵל.

*Whether it be an individual or a people, those who shut out the realization of their flaws are shutting out redemption. We can be redeemed only to the extent to which we see ourselves.*  
(Chasidic teaching)

## Healing

Heal us, Adonai, and we will be healed. Save us, and we will be saved; for You are our Praise, the One who grants complete healing for all our afflictions.

## רפואה

רְפְּאֵנוּ יְיָ, וְנִרְפָּא, הוֹשִׁיעֵנוּ  
וְנוֹשְׁעָה, כִּי תִהְיֶה לָנוּ אַתָּה,  
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה  
לְכֹל מַכּוֹתֵינוּ.

*One may offer a personal prayer for a loved one in need of healing.*

May it be Your will, Adonai, my God and God of my ancestors, that You quickly send a complete healing from heaven, healing for the soul, and healing for the body, for the ailing, \_\_\_\_\_ son/daughter of \_\_\_\_\_, together with the ailing of Israel.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵי וְאֱלֹהֵי  
אֲבוֹתַי, שֶׁתִּשְׁלַח מִהֶרָה רְפוּאָה  
שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ  
וּרְפוּאָת הַגּוּף לְחֹלֶה/לְחֹלָה,  
בְּן/בַּת \_\_\_\_\_,  
בְּתוֹךְ שְׂאֵר חוֹלֵי יִשְׂרָאֵל.

For You are a sovereign God, a faithful Healer, the compassionate One. Praised are You, Adonai, Healer of the sick among Your People Israel.

כִּי אֵל מְלֶכֶךְ רוֹפֵא נֶאֱמָן  
וְרַחֲמָן אַתָּה.  
בְּרוּךְ אַתָּה יְיָ, רוֹפֵא  
חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

**רְפוּאָה** (“healing”) The mitzvah of visiting the sick is without measure. Rav Chuna said: “One who visits the sick takes away one-sixtieth of the illness.” The Rabbis challenged: “If so, why not gather sixty people and restore him to health?” [Rabbi Acha explained that each visitor only takes

away one-sixtieth of the remaining illness.] But Rav Chuna insisted: “No, sixty people could actually restore him to full health, so long as they truly love him as they love themselves.” (Leviticus Rabbah 34:1 and Babylonian Talmud, N’darim 39b)

## Abundance

Bless us, Adonai, our God; let this year and all the varieties of its produce be for goodness; and bestow blessing upon the face of the earth. Satisfy us with Your bounty and bless our year as the good years. Praised are You, Adonai, who blesses the years.

## ברכת השנים

בָּרַךְ עָלֵינוּ, יְיָ אֱלֹהֵינוּ, אֶת  
הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי  
תְּבוּאָתָהּ לְטוֹבָה. וְתֵן בְּרָכָה  
עַל פְּנֵי הָאָדָמָה, וְשַׂבְּעֵנוּ  
מִטּוֹבָהּ, וּבָרַךְ שְׁנַתְנוּ  
כְּשָׁנִים הַטּוֹבוֹת.  
בְּרוּךְ אַתָּה יְיָ מְבָרֵךְ הַשָּׁנִים.

## Freedom

Sound a great shofar for our freedom. Raise up a banner to gather our exiles, and gather us together from the four corners of the earth. Praised are You, Adonai, who gathers the dispersed of Your People Israel.

## חרות

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוֹתֵנוּ,  
וְשֵׂא נֵס לְקַבֵּץ גְּלוּיֹתֵינוּ,  
וּקְבָצֵנוּ יַחַד מֵאַרְבַּע  
כַּנְפוֹת הָאָרֶץ.  
בְּרוּךְ אַתָּה יְיָ מְקַבֵּץ נִדְחֵי  
עַמּוֹ יִשְׂרָאֵל.

## Justice

Restore the justice sought by our judges and our counsellors as at the beginning. Remove from us sorrow and sighing, and may You alone reign over us, Adonai, with kindness and compassion. Make us righteous with justice.

## צדקה ומשפט

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוּנָה,  
וְיִוָּעֲצֵינוּ כְּבִתְחִלָּה, וְהָסֵר  
מִמֶּנּוּ יַגּוֹן וְאַנְחָה, וּמְלוֹךְ  
עָלֵינוּ אַתָּה יְיָ לְבִדְךָ בְּחֶסֶד  
וּבְרַחֲמִים, וְצַדִּיקֵנוּ בְּמִשְׁפָּט.

*The pursuit of knowledge for its own sake, an almost fanatical love of justice, and the desire for personal independence: these are the features of the Jewish tradition which make me thank my lucky stars I belong to it. (Albert Einstein)*

לְחֵרוֹתֵנוּ (“for our freedom”) At the First Zionist Congress, in 1897, in Basel, Switzerland, Ahad HaAm argued: “We must liberate ourselves from the inner slavery, from the degradation of the spirit caused by assimilation, and we must strengthen our people’s unity until we become capable and worthy of a future life of honour and freedom.”  
לְקַבֵּץ גְּלוּיֹתֵינוּ (“to gather our exiles”) This prayer was considered by many early Reformers to be inappropriate after the Emancipation

granted religious freedom and citizenship to Jews. When nationalism was paramount, and dual loyalties were suspect, some prayerbooks broadened the themes of this prayer to speak of freedom for all humankind rather than a return of all Jews to the land of Israel. Some replaced the word “exile” with the more neutral term “diaspora,” while Zionists continued to make the case for an ingathering of the exiles.



Praised are You, Adonai,  
\*Sovereign, Lover of  
righteousness and justice.

בָּרוּךְ אַתָּה יְיָ, \*מֶלֶךְ אוֹהֵב  
צְדָקָה וּמִשְׁפָּט.

*\*During the Ten Days of Repentance substitute:*

The Sovereign who is Justice.

הַמֶּלֶךְ הַמִּשְׁפָּט.

## Against Enemies

For slanderers let there be no hope,  
and may all wickedness perish  
instantly; may all Your enemies be  
swiftly cut off, and may You quickly  
uproot, crush, rout, and subdue  
the insolent speedily in our days.  
Praised are You, Adonai,  
who breaks enemies and  
subdues the insolent.

## The Righteous

Over the righteous, over the pious,  
over the elders of Your People, the  
House of Israel, over the remnant  
of their scholars, over the true  
converts, and over us may Your  
mercy well up, Adonai, our God.  
Grant bountiful reward to all who  
truly trust in Your name and place  
our lot among them forever. May  
we not be put to shame, for in You  
have we put our trust.  
Praised are You, Adonai, Support  
and Trust of the righteous.

## למלשינים

וּלְמַלְשִׁינִים אֵל תְּהִי תְקוּהָה,  
וְכָל הָרָשָׁעָה כְּרָגַע תֵּאבֵד,  
וְכָל אִיבִיךָ מִהֲרָה יִכָּרְתוּ,  
וְהַזֵּדִים מִהֲרָה תַעֲקֶה  
וּתְשַׁבֵּה וּתְמַגֵּר וּתְכַנִּיעַ  
בְּמַהֲרָה בְּיָמֵינוּ.  
בָּרוּךְ אַתָּה יְיָ, שׁוֹבֵר אוֹיְבִים  
וּמְכַנִּיעַ זֵדִים.

*Rabbi Shlomo asked: "What is the worst thing the impulse to evil can achieve?" And he answered: "To make a human being forget he is the son of a King." (Chasidic teaching)*

## צדיקים

עַל הַצְּדִיקִים, וְעַל הַחֲסִידִים,  
וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,  
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל  
גְּרֵי הַצֶּדֶק, וְעַלֵּינוּ יְהֵמוּ  
רַחֲמֶיךָ, יְיָ אֱלֹהֵינוּ, וְתֵן שָׂכָר  
טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ  
בְּאֵמֶת. וְשִׁים חֶלְקֵנוּ עִמָּךְ  
לְעוֹלָם, וְלֹא נִבּוֹשׁ, כִּי בָךְ  
בְּטַחְנוּ. בָּרוּךְ אַתָּה יְיָ מְשַׁעַן  
וּמְבַטֵּחַ לְצְדִיקִים.

*The [only] difference between the wicked and the righteous is that the wicked are controlled by their passions and the righteous have their passions under control. (Genesis Rabbah 34:10)*

לְמַלְשִׁינִים ("against enemies") I have no quarrel with God, only with men! I want to bring to trial a civilization for whom man was such a worthless being. But to bring God to

trial? On what charges? For giving men the ability to choose between good and evil? (Yaffa Eliach, Holocaust survivor)

## For Jerusalem

To Jerusalem, Your city, turn in compassion, and dwell therein as You have promised. Rebuild it soon in our days as an eternal edifice. Praised are You, Adonai, Builder of Jerusalem.

## Deliverance

Cause the sprout of deliverance to spring up soon. Let the light of deliverance shine forth according to Your word, for we hope for Your deliverance all the day. Praised are You, Adonai, who causes the light of deliverance to break through.

## Hear Our Prayer

Hear our voice, Adonai, our God, have pity and compassion upon us, and accept our prayer with mercy and favour, because You are God who hears prayers and supplication. Our Sovereign, do not turn us away empty, for You listen compassionately for the prayer of Your People Israel. Praised are You, Adonai, who listens to prayer.

**בְּנִין עוֹלָם** ("an eternal edifice") Jerusalem is not the first among cities. She is the first among visions. Her excellence is in her being an event in the form of a city, the unfolding of

## שלום ירושלים

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים  
תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כְּבְּאִשֶּׁר  
דִּבַּרְתָּ, וּבְנֶה אוֹתָהּ בְּקִרְוֹב  
בְּיָמֵינוּ בְּנִין עוֹלָם.  
בְּרוּךְ אַתָּה יְיָ בּוֹנֵה יְרוּשָׁלַיִם.

## קרן ישועה

אֶת צֶמַח הַיְשׁוּעָה מִהָרָה  
תִּצְמִיחַ, וְקֶרֶן יְשׁוּעָה תָרוּם  
בְּנֶאֱמָה, כִּי לִישׁוּעָתְךָ  
קוִינּוּ כָּל הַיּוֹם.  
בְּרוּךְ אַתָּה יְיָ מִצְמִיחַ  
קֶרֶן יְשׁוּעָה.

## שמע קולנו

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס  
וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים  
וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל  
שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים  
אַתָּה. וּמִלְפָּנֶיךָ, מִלְּפָנֶיךָ רִיקָם  
אֵל תִּשְׁיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ  
תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יְיָ שׁוֹמֵעַ תְּפִלָּה.

*If I forget you,  
O Jerusalem, let  
my right hand  
wither. Let my  
tongue cleave to  
my palate if I do  
not remember;  
if I do not set  
Jerusalem above  
my highest joy.  
(Psalm 137:5-6)*

*When you call  
Me and come  
and pray to Me,  
I will hear you.  
When you seek  
Me, you will find  
Me, if only you  
search for Me  
wholeheartedly.  
I shall let you  
find Me, says  
the Eternal One.  
(Jeremiah  
29:12-14)*

the story concerning God and humanity. Her air is radiant with holiness in time, with meditations and reflections. (Rabbi Abraham Joshua Heschel)

## Worship

Be gracious, Adonai our God,  
to Your People Israel, and  
receive our prayers with love.  
May our worship always be  
acceptable to You.

Draw near to all who seek You;  
turn to all who serve You;  
grace us with the presence of  
Your spirit.

## עבודה

רַצָּה, יְיָ אֱלֹהֵינוּ, בְּעִמָּךְ  
יִשְׂרָאֵל, וּתְפַלְתֶּם בְּאַהֲבָה  
תִּקְבַּל, וּתְהִי לְרִצּוֹן תָּמִיד  
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

אֵל קָרוֹב לְכָל קֹרְאָיו, פְּנֵה  
אֶל עַבְדֶּיךָ וְחַנּוּנוֹ; שְׁפוּךְ  
רוּחְךָ עָלֵינוּ.

Mishnah Rosh  
HaShanah 4:5,  
Mishnah Tamid 5:1

### *On Rosh Chodesh, Chol HaMo'ed, and Yom HaAtzma'ut include:*

Our God and God of our ancestors,  
be especially mindful of us and all  
Your People, the House of Israel,  
for well-being and favour, for  
kindness and compassion, for life  
and for peace on this

- day of the New Month.
- Festival of Pesach.
- Festival of Sukkot.
- day of Israel's Independence.

Adonai our God, this day remember  
us for well-being. *Amen.*

This day acknowledge us with  
blessing. *Amen.*

This day help us to a fuller life. *Amen.*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיִבֵּא  
וְיִזְכֹּר וְיִזְכְּרֵנוּ וְיִזְכְּרוּן כָּל עַמָּךְ בֵּית  
יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה, לְחַן וּלְחֶסֶד  
וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

- ראש החודש הַזֶּה.
- חג המצות הַזֶּה.
- חג הסוכות הַזֶּה.
- חג העצמאות הַזֶּה.

זְכַרְנוּךָ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. אָמֵן.

וּפְקַדְנוּ בּוֹ לְבִרְכָה. אָמֵן.

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. אָמֵן.

And may our eyes behold Your  
compassionate return to Zion.  
Praised are You, Adonai,  
who restores Your Divine Presence  
to Zion.

וּתְחַזְּינָה עֵינֵינוּ בְּשׁוֹבְךָ  
לְצִיּוֹן בְּרַחֲמִים.  
בְּרוּךְ אַתָּה, יְיָ, הַמְּחַזֵּיר  
שְׂכִינְתוֹ לְצִיּוֹן.

וּתְפַלְתֶּם בְּאַהֲבָה תִּקְבַּל  
("receive our prayers  
with love") Do not think that the words of  
prayer as you say them go up to God. It is not  
the words themselves that ascend; it is rather  
the burning desire of your heart that rises like

smoke toward heaven. If your prayer consists  
only of words and letters, and does not  
contain your heart's desire, how can it rise  
up to God? (Rabbi Wolf of Zhitomir)

Gratitude

We gratefully acknowledge that You are Adonai our God, the God of our People for all time. You are the Rock of our life, the Power that shields us in every age. We thank You and sing Your praises: for our lives, which are in Your hand; for our souls, which are in Your keeping; for the signs of Your presence we encounter every day; and for Your wondrous gifts at all times: morning, noon, and night. You are Goodness; Your mercies never end. You are Compassion; Your love has never failed. You have always been our Hope.

מִוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ  
 הוּא יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי  
 אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר  
 חַיִּינוּ, מְגִן יִשְׁעֵנוּ, אֵתָהּ הוּא  
 לְדוֹר וָדוֹר. נוֹדָה לָּךְ וּנְסַפֵּר  
 תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים  
 בְּיָדְךָ, וְעַל נְשְׁמוֹתֵינוּ  
 הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ  
 שְׂבָבְךָ יוֹם עִמָּנוּ, וְעַל  
 נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָבְךָ  
 עַתָּה, עָרַב וּבָקֵר וְצָהָרִים.  
 הַטּוֹב, כִּי לֹא-כָלוּ רַחֲמֶיךָ,  
 וְהַמְּרַחֵם, כִּי לֹא תָמוּ חַסְדֶּיךָ.  
 מֵעוֹלָם קוִינּוּ לָךְ.

Rabbi Akiva taught: "Be not like those who honour their gods in prosperity and curse them in adversity. In pleasure or pain, give thanks!" (Midrash Mechilta)

From Lamentations 3:22

On Chanukah include:

We give thanks for the redeeming wonders, the mighty deeds, and the triumphant battles by which our People was saved at this season in days gone by.

In the days of Matityahu the Hasmonean and his sons, a tyrant arose against our ancestors, determined to make them forget Your Torah, and to turn them away from doing Your will. But with great compassion, You stood by them in their time of trouble.

עַל הַנְּסִים, וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת,  
 וְעַל הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת  
 שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ, בַּיָּמִים הָהֵם  
 בְּזִמְנֵי הַיּוֹם.

בַּיָּמִים מִתְּתִיָּהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל,  
 חֲשֹׁמוֹנָאִי וּבָנָיו, כְּשֶׁעָמְדָה מְלָכוּת יוֹן  
 הִרְשָׁעָה עַל עַמָּךְ יִשְׂרָאֵל לְהַשְׁכִּיחַם  
 תּוֹרָתְךָ, וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ,  
 וְאֵתָהּ בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָּהֶם  
 בְּעֵת צָרָתָם.

**On Chanukah continue:**

*You defended their cause; You  
judged their case and avenged them.*

*Through the power of Your spirit,  
the weak defeated the strong,  
the few prevailed over the many,  
and the righteous were triumphant.  
Then Your children returned to  
Your House, entered the Holy of  
Holies, purified Your sanctuary,  
and kindled the lights in its courtyards.  
They dedicated these eight days of  
Chanukah to give thanks and to  
praise Your great name.*

רַבַּת אֶת רִיבָם, דָּנַת אֶת דֵּינָם,  
נִקְמַת אֶת נִקְמַתָם.  
מִסְרַת גְּבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים  
בְּיַד מַעֲטִים, וּטְמֵאִים בְּיַד טְהוּרִים,  
וְרַשָּׁעִים בְּיַד צַדִּיקִים, וְזָדִים בְּיַד  
עוֹסְקֵי תוֹרָתְךָ. וְלָךְ עֲשִׂיתְ שֵׁם גָּדוֹל  
וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ יִשְׂרָאֵל עֲשִׂיתְ  
תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה.  
וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדָבִיר בֵּיתְךָ,  
וּפְנּוּ אֶת הַיְכָלְךָ, וְטְהַרוּ אֶת מִקְדָּשְׁךָ,  
וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קִדְשְׁךָ,  
וְקָבְעוּ שְׂמוֹנַת יָמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת  
וְלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

**On Purim include:**

*We give thanks for the redeeming  
wonders, the mighty deeds, and the  
triumphant battles by which our  
People was saved at this season  
in days gone by.*

*In the days of Mordechai and  
Esther, in the capital city of  
Shushan, the wicked Haman rose  
up, plotting the destruction of all  
the Jews. He planned to annihilate  
them—young and old, women and  
children—in a single day,  
the thirteenth of Adar, and to plunder  
their possessions as well.*

*But You, in Your great compassion,  
thwarted his plan and frustrated his  
scheme.*

עַל הַנְּסִים, וְעַל הַפְּרָקָן, וְעַל  
הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל  
הַמַּלְחָמוֹת שֶׁעֲשִׂיתְ לְאַבוֹתֵינוּ,  
בְּיָמִים הָהֵם בְּזְמַן הַזֶּה.  
בְּיָמֵי מְרַדְכֵי וְאַסְתֵּר בְּשׁוּשַׁן הַבִּיזָה,  
בְּשַׁעֲמֵד עֲלֵיהֶם הָמָן הַרְשָׁע, בְּקֶשׁ  
לְהַשְׁמִיחַ לְהָרֵג, וּלְאַבֵּד אֶת כָּל  
הַיְהוּדִים, מִנְּעַר וְעַד זָקֵן, טָף וְנָשִׁים,  
בְּיוֹם אֶחָד, בְּשִׁלּוּשֵׁי עָשָׂר לַחֹדֶשׁ  
שְׁנַיִם עָשָׂר, הוּא חֹדֶשׁ אֲדָר,  
וּשְׁלָלָם לְבוֹז.  
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הִפְרַת אֶת  
עֲצָתוֹ, וְקַלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ.

*The one who is  
distressed by the  
tribulations of the  
People Israel and  
offers prayers to  
dispel them is  
permitted to  
complain against  
God. (Rabbi Nachman  
of Bratzlav)*

מעריב לחול  
 שחרית לחול  
 מנחה לחול  
 קבלת שבת  
 שחרית לשבת  
 מנחה ליום טוב  
 מעריב ליום טוב  
 שחרית ליום טוב  
 מועדים קטנים  
 ברכות לבית  
 לחוג החיים

For all this, O Sovereign God,  
 let Your name be forever praised  
 and exalted.

וְעַל כָּל־מַעֲלֹתֵינוּ וְיִתְרֹמֵם  
 שְׁמֶךָ, מְלֻכְכֵּנוּ, תָּמִיד  
 לְעוֹלָם וָעֶד.

*During the Ten Days of Repentance include:*

Inscribe all the children of Your  
 covenant for good life.

וְכַתַּב לְחַיִּים טוֹבִים  
 כָּל בְּנֵי בְרִיתְךָ.

O God, our Redeemer and Helper,  
 let all who live gratefully  
 acknowledge You and praise  
 Your name in truth. Selah!  
 Praised are You, Adonai, whose  
 name is Goodness. We give You  
 thanks and praise.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,  
 וַיְהִלּוּ אֶת שְׁמֶךָ בְּאֵמֶת,  
 הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה.  
 בְּרוּךְ אַתָּה יְיָ הַטּוֹב שְׁמֶךָ  
 וְלִךָ נֶאֱדָה לְהוֹדוֹת.

**Peace**

**ברכת שלום**

Bestow everlasting and abundant  
 peace upon Israel, Your People, for  
 You, O Sovereign, are the Power of  
 all peace. May it be favourable in  
 Your sight to bless Your People  
 Israel at all times and at every  
 moment with Your peace.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ  
 תִּשְׂמֶה לְעוֹלָם, כִּי אַתָּה הוּא  
 מְלֶכֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב  
 בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל  
 בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

*Where there  
 is no peace,  
 prayers are not  
 heard. (Rabbi  
 Nachman of  
 Bratzlav)*

\*Praised are You, Adonai, who  
 blesses Your People Israel with peace.

\*בְּרוּךְ אַתָּה יְיָ הַמְּבָרֵךְ  
 אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

*\*During the Ten Days of Repentance substitute:*

In the Book of Life, Blessing, Peace,  
 and Prosperity may we and all  
 Your People, the House of Israel,  
 be remembered and inscribed  
 for good life and peace.  
 Praised are You, Adonai,  
 Maker of Peace.

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם וּפְרֻסָּה  
 טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ  
 וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים  
 טוֹבִים וְלְשְׁלוֹם.  
 בְּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשְּׁלוֹם.

*A peace which  
 comes from fear  
 and not from  
 the heart is the  
 opposite of  
 peace. (Rabbi  
 Levi Gersonides)*

## Private Meditation

My God, keep my tongue from evil and my lips from deceit. Help me to keep silent in the face of derision, humble in the presence of all. Open my heart to Your Torah, and let my soul pursue Your mitzvot. Concerning those who plan evil against me, swiftly annul their counsel and frustrate their intentions. Act for the sake of Your name. Act for the sake of Your right hand. Act for the sake of Your holiness. Act for the sake of Your Torah. In order that Your loved ones be delivered, save with Your right hand and answer me.

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

May the One who causes peace to reign in the high heavens let peace descend on us, on all Israel, and on all the world. And let us say: Amen.

*All are seated.*

אֱלֹהֵי, נִצֵּר (‘‘my God, keep [my tongue]’’) The Talmud records the private prayers of many Sages. This one is attributed to Mar bar Ravina.

This is the time to pray personally, in any language, for all of one’s needs, and especially for the spiritual welfare and Jewish continuity of one’s children and grandchildren. (Mishnah B’rurah)

יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן לְבָבִי (‘‘may the words of my mouth and the meditations of my

## אלהי נצור

אֱלֹהֵי, נִצֵּר לְשׁוֹנֵי מַרְעַ, וּשְׁפָתַי  
מִדְבַּר מַרְמָה, וְלִמְקַלְלֵי נַפְשִׁי  
תְּדוּם, וְנַפְשִׁי כְּעֶפֶר לְכֹל  
תְּהִיָּה. פָּתַח לְבָבִי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי,  
וְכֹל הַחוֹשְׁבִים עָלַי רָעָה,  
מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל  
מַחְשְׁבֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ,  
עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה  
לְמַעַן קִדְשָׁתְךָ, עֲשֵׂה לְמַעַן  
תּוֹרָתְךָ. לְמַעַן יַחְלִצוּן יְדֵי־יְיָ.  
הוֹשִׁיעָה יְמִינְךָ וְעַנֵּנִי.

Babylonian Talmud, B’rachot 17a, drawing on Psalms 34, 108, 60, and 19

*Better a few prayers spoken with intention than many words prayed without intention.*

(Shulchan Aruch, Orach Chayim 1:4)

יְהִי לְרָצוֹן אִמְרֵי־פִי וְהִגִּיוֹן  
לְבָבִי לְפָנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי:

עֲשֵׂה שָׁלוֹם בְּמְרוֹמָיו, הוּא  
יַעֲשֵׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל  
יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

heart be acceptable’’) In a sense, our liturgy is a higher form of silence. It is pervaded by an awed sense of the grandeur of God which resists description and surpasses all expression. The individual is silent. He does not bring forth his own words. His saying the consecrated words is in essence an act of listening to what they convey. The spirit of Israel speaks, the self is silent. (Rabbi Abraham Joshua Heschel)

## Counting the Omer

## ספירת העומר

*From the second night of Pesach to Shavuot, the Omer is counted.*

Here I am now ready and prepared to fulfill the mitzvah of counting the Omer, as it is written in the Torah: "You shall count for yourselves from the day after the holy day, from the day you bring the sheaf of wave-offering, seven complete weeks. You must count until the day after the seventh week—fifty days."

וְהִנֵּי מוּכָן וּמְזֻמָּן לְקַיֵּם מִצְוַת עֲשֵׂה  
שֶׁל סְפִירַת הָעֹמֶר כְּמוֹ שֶׁכָּתוּב  
בַּתּוֹרָה:  
וּסְפַרְתֶּם לָכֶם מִמִּקְרַת הַשָּׁבֹת מִיּוֹם  
הַבִּיאָתְכֶם אֶת-עֹמֶר הַתְּנוּפָה שֶׁבַע  
שָׁבֹתוֹת תְּמִימֹת תִּהְיֶינָה: עַד מִמִּקְרַת  
הַשָּׁבֹת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם:

Leviticus 23:15

*All rise.*

Praised are You, Adonai our God,  
Sovereign of the Universe,  
who has sanctified us with mitzvot,  
and has commanded us concerning the  
counting of the Omer.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל  
סְפִירַת הָעֹמֶר.

*Teach us to  
number our  
days that we  
may attain  
a heart of  
wisdom.*  
(Psalm 90:12)

- This is the first day of the Omer.
- This is the \_\_\_\_\_ day of the Omer.

• הַיּוֹם יוֹם אֶחָד בְּעֹמֶר.

• הַיּוֹם \_\_\_\_\_ יָמִים בְּעֹמֶר.

### סְפִירַת הָעֹמֶר ("counting the Omer")

According to Rabbenu Nissim, the Israelites were told that they would receive the Torah on the fiftieth day following the Exodus from Egypt. In their eagerness for that event, they counted the days from Pesach, the Season of our Freedom, until Shavuot, the Season of the Giving of our Torah. In biblical times, when Israel was still an agriculturally based society, our ancestors counted those days by counting

the omer, a sheaf or measure of grain.

By continuing this tradition, we link the Redemption of Pesach with the Revelation at Sinai. When we accept upon ourselves the yoke of Torah, we cease to be Pharaoh's servants and become servants of the Eternal God. For freedom without law is anarchy; law without freedom is slavery. (Rabbi Michael Strassfeld, adapted)



Religion is a momentous possibility, the possibility, namely, that what is highest in spirit is also deepest in nature... That the things that matter most are not at the mercy of the things that matter least. (Henry Slonimsky)

In Rabbinic tradition, a sermonic teaching usually concludes with a *nechemta*, a message of comfort and hope for the future. The Rabbis who compiled the siddur positioned the *Aleinu*, with its messianic vision of one united humanity, as the *nechemta* of the prayer service.

*All rise.*

It is upon us to praise the God of all, to ascribe greatness to the Author of creation, who has not made us like the nations of the lands nor the other families of the earth; who has not assigned our lot as theirs, nor our destiny as that of all the multitudes.

Therefore, we kneel, we bow in worship, and offer thanks before the Sovereign Ruler of all rulers, the Holy One, praised be God:

Who spreads out the heavens and establishes the earth, whose glory dwells in the highest heaven, whose mighty Presence is in the loftiest of heights. This is our God, there is no other; our true Sovereign, who is beyond exception.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
לֵתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
הָאֲדָמָה; שְׁלֹא שָׂם חֶלְקֵנוּ  
כְּהֵם, וְגַרְלָנוּ כְּכֹל הַמּוֹנֵם.

*You shall be a blessing ... and by you shall all the families of the earth be blessed.*  
(Genesis, 12:2-3)

וַיִּנְחֲנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים  
וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד  
אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם  
מִמַּעַל, וְשׂוֹכֵינֵת עֵזוֹ בְּגַבְהֵי  
מְרוֹמָיִם. הוּא אֱלֹהֵינוּ, אֵין  
עוֹד. אֲמַת מַלְכֵנוּ, אֶפְס זוֹלָתוֹ,

Isaiah 51:13

**אֵין עוֹד** ("there is none else") The Chasidic tradition as taught by such masters as Dov Baer of Mezritch and Shneur Zalman of Liady of the eighteenth century understands this phrase to mean, not that there is *none* else, but rather, there is *nothing* else. Not only is God the only God, but God is all there is; only God is real; besides God, there is literally nothing else. If something is real, it can only

be because it is a manifestation of the underlying and ultimate divine reality. The hope of Aleinu then is expanded, not merely that everyone acknowledge God's rule, but that all people see through the confusion to the ultimate divine unity that is the true source of reality. (Rabbi Lawrence Kushner and Rabbi Nechemia Polen)

As it is written in Your Torah:  
 “Know this day and take it to heart:  
 the Eternal is God in the heavens  
 above and on the earth below;  
 there is none else.”

כַּפְתּוֹב בְּתוֹרַתְךָ; וַיִּדְעַתָּ הַיּוֹם  
 וַיִּהְיֶה אֱלֹהֵי לְבַבְךָ, כִּי יְהוָה  
 הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל  
 וְעַל-הָאָרֶץ מִתַּחַת, אֵין עוֹד:

Deuteronomy  
4:39

*All are seated.*

*We therefore place our hope in You,  
 Adonai our God. Soon may we behold  
 the glory of Your power: banish  
 idolatry from the earth; wipe away  
 false gods; and perfect the world  
 by Your divine rule. Then all humanity  
 will call upon Your name and even  
 the wicked will turn toward You. All  
 the inhabitants of the earth will come  
 to know that to You alone every knee  
 must bend and every tongue swear  
 loyalty. Before You, Adonai our God,  
 let them humble themselves. To Your  
 glorious name, let them give honour.  
 Then all will accept the yoke of Your  
 dominion, and You will reign over  
 them soon and forever. For sovereignty  
 is Yours, and to all eternity You will  
 reign in glory. As it is written in Your  
 Torah: “Adonai will reign forever  
 and ever.”*

עַל כֵּן נִקְוָה לָּךְ, יְיָ אֱלֹהֵינוּ,  
 לְרִאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזָךְ,  
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,  
 וְהַאֲלִילִים כָּרוֹת יִכְרְתוּן,  
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי.  
 וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,  
 לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי  
 אָרֶץ. יִכִּירוּ וַיִּדְעוּ כָּל יוֹשְׁבֵי  
 תְּבֵל, כִּי לָּךְ תִּכְרַע כָּל-בְּרֹךְ,  
 תִּשָּׁבַע כָּל-לְשׁוֹן. לִפְנֶיךָ, יְיָ  
 אֱלֹהֵינוּ, יִכְרַעוּ וַיִּפְּלוּ, וְלִכְבוֹד  
 שִׁמְךָ יִקְרֹוּ יִתְנַגּוּ, וַיִּקְבְּלוּ בְּכֶם  
 אֶת עַל מַלְכוּתְךָ, וְתִמְלֹךְ  
 עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד.  
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא  
 וּלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,  
 כַּפְתּוֹב בְּתוֹרַתְךָ: יְהוָה יִמְלֹךְ  
 לְעוֹלָם וָעֶד:

Isaiah 45:23

Exodus 15:18

Zechariah 14:9

And it is said: “Adonai shall rule  
 over all the earth. On that day,  
 God shall be One and God’s name  
 shall be One.”

וַנֵּאמַר: וַהֲיָה יְהוָה לְמֹלֶךְ  
 עַל-כָּל-הָאָרֶץ, בַּיּוֹם הַהוּא  
 יְהִיָּה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

Machzor Vitry, a twelfth century French halachic collection, records the story of Rabbi Akiva who met the distressed soul of a man who had died. Rabbi Akiva finds the man's son, teaches him Torah, invites him to lead services and recite the Kaddish. Because of these acts, the soul of the father is finally put to rest. (Rabbi Lawrence Hoffman)

From this source the custom developed that one should recite Kaddish for a year to ensure his or her parent's place in heaven. The year was then scaled back to eleven months, to signify that one's parent is not dependent on the Kaddish to secure a place in heaven, but rather, had already earned such reward by his or her own merits.

*All rise.*

Magnified and sanctified be the great name of the One by whose will the world was created. Amen. May God's sovereignty govern our lives, and the life of the whole House of Israel, and let us say: Amen.

May God's great name be praised for all eternity.

Blessed and praised; glorified, exalted, and extolled; lauded, honoured, and acclaimed be the name of the Holy One, who is ever to be praised, far above all the blessings and songs of praise and consolations which human lips can utter, and let us say: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.  
אָמֵן. בְּעֶלְמָא דִּי בְרָא  
כְרַעוּתָהּ, וְיִמְלִיךָ מַלְכוּתָהּ  
בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי  
דְכָל בֵּית יִשְׂרָאֵל, בְּעִגְלָא  
וּבְזִמְן קָרִיב, וְאָמְרוּ: אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ  
לְעֵלָם וּלְעֶלְמֵי עֶלְמֵינָא.

From Psalm 113:2,  
Daniel 2:20

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאֵר  
וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ  
דְקוּדְשָׁא, בְּרִיךְ הוּא, לְעֵלָא  
מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא,  
תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאִמְרִין  
בְּעֶלְמָא, וְאָמְרוּ: אָמֵן.

לְעֵלָם וּלְעֶלְמֵי עֶלְמֵינָא ("for all eternity")  
We know nothing about death, nothing beyond the one fact that we shall die. But what is that, to die? We do not know. We must therefore assume that death constitutes the final limit of all that we are able to imagine. The desire to extend our imagination into the

beyond of dying, to anticipate psychically what death alone can reveal to us existentially, seems to me a lack of faith disguised as faith. Genuine faith says: I know nothing about death, but I do know that God is eternity; and I also know that God is my God. (Martin Buber)

May the blessing and promise of life come to us and all Israel, and let us say: Amen.

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

May the One who causes peace to reign in the high heavens cause peace to descend on us and on all Israel, and let us say: Amen.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ: אָמֵן.

Yit-ga·dal ve-yit-ka·dash she·mei ra·ba. **A·mein.**

Be-al-ma di-ve-ra chir-u·tei, ve-yam-lich mal·chu·tei  
be-cha·yei·chon u-ve-yo·mei·chon u-ve-cha·yei  
de-chol Beit Yis·ra·e-il, ba-a·ga·la u-vi·ze·man ka-riv,  
ve-im·ru: **A·mein.**

**Ye·hei she·mei ra·ba me·va·rach le·a·lam u·le·al·mei al·ma·ya.**

Yit·ba·rach ve-yish·ta·bach ve-yit·pa·ar ve-yit·ro·mam ve-yit·na·sei  
ve-yit·ha·dar ve-yit·aleh ve-yit·ha·lal she·mei de·Ku·de·sha, **be·rich Hu,**  
le·ei·la min kol bir·cha·ta ve-shi·ra·ta tush·be·cha·ta ve-ne·che·ma·ta  
da·a·mi·ran be-al-ma ve-im·ru: **A·mein.**

Ye·hei she·la·ma ra·ba min she·ma·ya ve-cha·yim a·lei·nu  
ve-al kol Yis·ra·e-il, ve-im·ru: **A·mein.**

O·seh sha·lom bim·ro·mav, Hu ya·a·seh sha·lom a·lei·nu  
ve-al kol Yis·ra·e-il, ve-im·ru: **A·mein.**

May the Source of peace send peace to all who mourn and comfort to all who are bereaved. And together we say: *Amen.*

**עֲשֵׂה שְׁלוֹם** ("May the One who causes peace")  
When reciting these concluding words, it is  
customary to bow, take three steps back, bow

to the left, right, and centre, as if taking leave  
from the Divine Presence.