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.)

Evening Service for Weekdays מעריב לחול

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, בָּרְכוּ אֶת־יְהוָה כָּל־עַבְדֵי יְהוָה הָעֹמְדִים בְּבֵית־יְהוָה בַּלֵּילוֹת:	
Lift up your hands in the sanctuary; praise the Eternal.	שְׂאוּ־יְדֵכֶם קֹדֶשׁ וּבָרְכוּ אֶת־יְהוָה:	
May God who made heaven and earth bless you from Zion.	יְבָרֶכְךָ יְהוָה מִצִּיּוֹן עֹשֵׂה שָׁמַיִם וָאָרֶץ:	
Adonai Tz'va'ot is with us; the God of Jacob is our fortress. Selah!	יְהוָה צְבָאוֹת עִמָּנוּ; מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב. סֶלָה:	Psalm 46:8
Adonai Tz'va'ot, happy is the one who trusts in You.	יְהוָה צְבָאוֹת, אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ:	Psalm 84:13
Adonai, save! Sovereign, answer us when we call.	יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ:	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.

Sh'ma and Its Blessings שמע וברכותיה

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.

▽ בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ׃

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

▼ **בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃**

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)

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.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ
מַעֲרִיב עֲרָבִים, בְּחָכְמָה
פּוֹתֵחַ שְׁעָרִים, וּבִתְבוּנָה
מְשַׁנֶּה עִתִּים, וּמַחֲלִיף
אֶת הַזְּמַנִּים, וּמְסַדֵּר אֶת
הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בָּרָקִיעַ, כִּרְצוֹנוֹ.

בָּרְכוּ 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 **בָּרְכוּ** 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.

בּוֹרֵא יוֹם וָלָיְלָה, גּוֹלֵל אוֹר
מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר,
וּמַעֲבִיר יוֹם וּמֵבִיא לָיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לָיְלָה,
יְיָ צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיָּם, תָּמִיד יִמְלוֹךְ
עָלֵינוּ, לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְיָ, הַמַּעֲרִיב עֲרָבִים.

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.

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)

אהבת עולם

Revelation

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עַמְּךָ
אָהָבְתָּ. תּוֹרָה וּמִצְוֹת, חֻקִּים
וּמִשְׁפָּטִים, אוֹתָנוּ לִמַּדְתָּ.
עַל כֵּן, יְיָ אֱלֹהֵינוּ, בְּשָׁכְבֵנוּ
וּבְקוּמֵנוּ נָשִׂיחַ בְּחֻקֶּיךָ,
וְנִשְׂמַח בְּדִבְרֵי תוֹרָתֶךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ, וְאֹרֶךְ יָמֵינוּ,
וּבָהֶם נֶהְגֶּה יוֹמָם וָלָיְלָה.
וְאַהֲבָתְךָ אַל תָּסִיר מִמֶּנּוּ
לְעוֹלָמִים.
בָּרוּךְ אַתָּה יְיָ, אוֹהֵב
עַמּוֹ יִשְׂרָאֵל.

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.

נָשִׂיחַ בְּחֻקֶּיךָ ("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)

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד׃

Deuteronomy 6:4

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

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד׃

Praised be God's glorious majesty forever and ever.

All are seated.

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃ וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֶיךָ׃ וּכְתַבְתָּם עַל־מְזוּזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ׃

Deuteronomy 6:5–9

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

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.

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)

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ ("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־מְאֹדֶךָ ("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)

Deuteronomy 11:13–21

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי
אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה
אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל־
לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מְטַר־
אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ
דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ: וְנָתַתִּי עֵשֶׂב
בְּשָׂדְךָ לִבְהֶמְתֶּךָ וְאָכַלְתָּ וְשָׂבָעְתָּ:
הִשָּׁמְרוּ לָכֶם פֶּן־יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם
וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
לָהֶם: וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר
אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה
לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה
מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נֹתֵן לָכֶם:
וְשַׂמְתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לְבַבְכֶם
וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת
עַל־יֶדְכֶם וְהָיוּ לְטוֹטָפֹת בֵּין עֵינֵיכֶם:
וְלִמַּדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר
בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ
וּבְשָׁכְבְּךָ וּבְקוּמֶךָ: וּכְתַבְתָּם עַל־מְזוּזוֹת
בֵּיתֶךָ וּבִשְׁעָרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם
וִימֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
יְהוָה לַאֲבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי
הַשָּׁמַיִם עַל־הָאָרֶץ:

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.

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)

Numbers 15:37–39

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל־
בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם
צִיצִת עַל־כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ
עַל־צִיצִת הַכָּנָף פְּתִיל תְּכֵלֶת: וְהָיָה
לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־
כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא
תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם
אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

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."

Numbers 15:40–41

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־
כָּל־מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים
לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם:

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.

גאולה

Redemption

אֱמֶת וֶאֱמוּנָה כָּל זֹאת, וְקַיָּם
עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין
זוּלָתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ.

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

הַפּוֹדֵנוּ מִיַּד מְלָכִים, מַלְכֵּנוּ
הַגּוֹאֲלֵנוּ מִכַּף כָּל הָעָרִיצִים.
הָעֹשֶׂה גְדֹלוֹת עַד אֵין חֵקֶר,
וְנִפְלָאוֹת עַד אֵין מִסְפָּר.

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.

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.

הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים,
וְלֹא נָתַן לַמּוֹט רַגְלֵנוּ.
הָעֹשֶׂה לָנוּ נִסִּים בְּפַרְעֹה,
אוֹתוֹת וּמוֹפְתִים בְּאַדְמַת
בְּנֵי חָם. וַיּוֹצֵא אֶת עַמּוֹ
יִשְׂרָאֵל מִתּוֹכָם, לְחֵרוּת עוֹלָם.

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

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:

וְרָאוּ בָנָיו גְּבוּרָתוֹ, שִׁבְּחוּ
וְהוֹדוּ לִשְׁמוֹ. וּמַלְכוּתוֹ בְּרָצוֹן
קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה, מִרְיָם,
וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ שִׁירָה
בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כֻלָּם:

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

מִי־כָמֹכָה בָּאֵלִם, יְהוָה?
מִי כָּמֹכָה, נֶאְדָּר בַּקֹּדֶשׁ,
נוֹרָא תְהִלֹּת, עֹשֵׂה פֶלֶא?

Exodus 15:11

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

מַלְכוּתְךָ רָאוּ בָנֶיךָ בּוֹקֵעַ
יָם לִפְנֵי מֹשֶׁה, זֶה אֵלִי!
עָנוּ וְאָמְרוּ:

"The Eternal will reign forever and ever!"

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד!

Exodus 15:18

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.

וְנֶאֱמַר: כִּי־פָדָה יְהוָה אֶת־
יַעֲקֹב, וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ:
בָּרוּךְ אַתָּה יְיָ, גָּאַל יִשְׂרָאֵל.

Jeremiah 31:10

מַלְכוּתְךָ רָאוּ בָנֶיךָ ("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 חָזָק 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;
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)

השכיבנו

הַשְׁכִּיבֵנוּ, יְיָ אֱלֹהֵינוּ, לְשָׁלוֹם,
וְהַעֲמִידֵנוּ, מַלְכֵּנוּ, לְחַיִּים.
וּפְרוֹשׂ עָלֵינוּ סֻכַּת שְׁלוֹמֶךָ,
וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ, וְהָגֵן
בַּעֲדֵנוּ. וְהָסֵר מֵעָלֵינוּ אוֹיֵב,
דֶּבֶר, וְחֶרֶב, וְרָעָב, וְיָגוֹן,
וְהָסֵר שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,
וּבְצֵל כְּנָפֶיךָ תַּסְתִּירֵנוּ, כִּי אֵל
שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אָתָּה, כִּי
אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.
וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ, לְחַיִּים
וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם.
בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵר עַמּוֹ
יִשְׂרָאֵל לָעַד.

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)

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.

הַשְׁכִּיבֵנוּ ("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.

וְהָסֵר שָׂטָן ("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

חצי קדיש

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
אָמֵן. בְּעָלְמָא דִּי בְרָא
כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל, בַּעֲגָלָא
וּבִזְמַן קָרִיב, וְאִמְרוּ: **אָמֵן.**

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.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

From Psalm 113:2, Daniel 2:20

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

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ
דְּקוּדְשָׁא, **בְּרִיךְ הוּא**, לְעֵלָּא
מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ: **אָמֵן.**

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.

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)

וְאִמְרוּ: אָמֵן ("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)

T'fillah תפילה

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.

אֲדֹנָי, שְׂפָתַי תִּפְתָּח,
וּפִי יַגִּיד תְּהִלָּתֶךָ׃

Psalm 51:17

Ancestors אבות

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.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ,
וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
וֵאלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וֵאלֹהֵי לֵאָה.
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן.

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

אֱלֹהֵינוּ וֵאלֹהֵי 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)

גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גְּאֻלָּה לִבְנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ, בְּאַהֲבָה.

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.

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:

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

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

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמָגֵן. בָּרוּךְ אַתָּה יְיָ, מָגֵן אַבְרָהָם וּפוֹקֵד שָׂרָה.

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

גבורות

God's Power

אַתָּה גִּבּוֹר לְעוֹלָם, אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

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

From Simchat Torah until Pesach include:

מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגָּשֶׁם.

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

From Psalm 147:18

From Pesach until Sh'mini Atzeret include:

מוֹרִיד הַטָּל.

You cause the dew to descend.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים.

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

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

וּפוֹקֵד 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.

סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אֱמוּנָתוֹ
לִישֵׁנֵי עָפָר. מִי כָמוֹךָ, בַּעַל
גְּבוּרוֹת, וּמִי דּוֹמֶה לָּךְ, מֶלֶךְ
מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה?

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?

During the Ten Days of Repentance include:

מִי כָמוֹךָ, אַב הָרַחֲמִים, זוֹכֵר
יְצוּרָיו לְחַיִּים בְּרַחֲמִים?

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

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ, מְחַיֵּה הַמֵּתִים.

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

קדושת השם

The Holiness of God's Name

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל יוֹם
יְהַלְלוּךָ, סֶלָה.
*בָּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

You shall be holy, for I, Adonai your God, am hol
(Leviticus 19:

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.

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

בָּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ.

Praised are You, Adonai, the holy Sovereign.

סוֹמֵךְ 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)

Understanding

בינה

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 לֶאֱנוֹשׁ בִּינָה. חָנֵּנוּ
מֵאִתְּךָ דֵּעָה, בִּינָה, וְהַשְׂכֵּל.
בָּרוּךְ אַתָּה יְיָ, חוֹנֵן הַדָּעַת.

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

Repentance

תשובה

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.

הֲשִׁיבֵנוּ אָבִינוּ לְתוֹרָתֶךָ,
וְקָרְבֵנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ,
וְהַחֲזִירֵנוּ בִּתְשׁוּבָה
שְׁלֵמָה לְפָנֶיךָ.
בָּרוּךְ אַתָּה יְיָ, הָרוֹצֶה
בִּתְשׁוּבָה.

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

Forgiveness

סליחה

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.

סְלַח לָנוּ, אָבִינוּ, כִּי חָטָאנוּ,
מְחַל לָנוּ, מַלְכֵּנוּ, כִּי פָשָׁעְנוּ,
כִּי מוֹחֵל וְסוֹלֵחַ אָתָּה.
בָּרוּךְ אַתָּה יְיָ, חַנּוּן
הַמַּרְבֶּה לִסְלוֹחַ.

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

בִּינָה ("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)

תְּשׁוּבָה ("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 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)

סְלִיחָה ("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

גאולה

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.

רְאֵה בְעָנְיֵנוּ, וְרִיבָה רִיבֵנוּ,
וּגְאָלֵנוּ מְהֵרָה לְמַעַן שְׁמֶךָ,
כִּי גּוֹאֵל חָזָק אָתָּה.
בָּרוּךְ אַתָּה יְיָ, גּוֹאֵל 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

רפואה

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.

רְפָאֵנוּ יְיָ, וְנֵרָפֵא, הוֹשִׁיעֵנוּ
וְנִוָּשֵׁעָה, כִּי תְהִלָּתֵנוּ אָתָּה,
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה
לְכָל 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 רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהַי וֵאלֹהֵי
אֲבוֹתַי, שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה
שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאַת הַנֶּפֶשׁ
וּרְפוּאַת הַגּוּף לַחוֹלֶה/לַחוֹלָה,
_____ בֶּן/בַּת _____ ,
בְּתוֹךְ שְׁאָר 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 מֶלֶךְ רוֹפֵא נֶאֱמָן
וְרַחֲמָן אָתָּה.
בָּרוּךְ 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)

ברכת השנים

בָּרֵךְ עָלֵינוּ, יְיָ אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי תְבוּאָתָהּ לְטוֹבָה. וְתֵן בְּרָכָה עַל פְּנֵי הָאֲדָמָה, וְשַׂבְּעֵנוּ מִטּוּבֶךָ, וּבָרֵךְ שְׁנָתֵנוּ כַּשָּׁנִים הַטּוֹבוֹת.
בָּרוּךְ אַתָּה יְיָ, מְבָרֵךְ הַשָּׁנִים.

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.

חרות

תְּקַע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ, וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.
בָּרוּךְ אַתָּה יְיָ, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

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.

צדקה ומשפט

הָשִׁיבָה שׁוֹפְטֵינוּ כְּבָרִאשׁוֹנָה, וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה, וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה יְיָ לְבַדְּךָ בְּחֶסֶד וּבְרַחֲמִים, וְצַדְּקֵנוּ בַּמִּשְׁפָּט.

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.

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)

לְחֵרוּתֵנוּ ("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 גָּלֻיּוֹתֵינוּ ("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.

בָּרוּךְ אַתָּה יְיָ, *מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

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

During the Ten Days of Repentance substitute:

הַמֶּלֶךְ הַמִּשְׁפָּט.

The Sovereign who is Justice.

למלשינים

Against Enemies

וְלַמַּלְשִׁינִים אַל תְּהִי תִקְוָה,
וְכָל הָרִשְׁעָה כְּרֶגַע תֹּאבֵד,
וְכָל אוֹיְבֶיךָ מְהֵרָה יִכָּרֵתוּ,
וְהַזֵּדִים מְהֵרָה תְעַקֵּר,
וּתְשַׁבֵּר, וּתְמַגֵּר, וְתַכְנִיעַ
בִּמְהֵרָה בְיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ, שׁוֹבֵר אוֹיְבִים
וּמַכְנִיעַ זֵדִים.

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.

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

The Righteous

עַל הַצַּדִּיקִים, וְעַל הַחֲסִידִים,
וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,
וְעַל פְּלֵיטַת סוֹפְרֵיהֶם, וְעַל
גֵּרֵי הַצֶּדֶק, וְעָלֵינוּ יֶהֱמוּ
רַחֲמֶיךָ, יְיָ אֱלֹהֵינוּ, וְתֵן שָׂכָר
טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ
בֶּאֱמֶת. וְשִׂים חֶלְקֵנוּ עִמָּהֶם
לְעוֹלָם, וְלֹא נֵבוֹשׁ, כִּי בְךָ
בָּטָחְנוּ. בָּרוּךְ אַתָּה יְיָ, מִשְׁעָן
וּמִבְטָח לַצַּדִּיקִים.

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.

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)

לַמַּלְשִׁינִים ("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)

שלום ירושלים

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כַּאֲשֶׁר דִּבַּרְתָּ, וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ בִּנְיַן עוֹלָם.
בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה יְרוּשָׁלָיִם.

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.

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)

קרן ישועה

אֶת צֶמַח דָּוִד מְהֵרָה תַצְמִיחַ, וְקַרְנוֹ תָּרוּם בִּישׁוּעָתֶךָ, כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם.
בָּרוּךְ אַתָּה יְיָ, מַצְמִיחַ קֶרֶן יְשׁוּעָה.

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.

שמע קולנו

שְׁמַע קוֹלֵנוּ, יְיָ אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלּוֹת וְתַחֲנוּנִים אָתָּה. וּמִלְפָנֶיךָ, מַלְכֵּנוּ, רֵיקָם אַל תְּשִׁיבֵנוּ. כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵעַ תְּפִלָּה.

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.

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)

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

Worship

עבודה

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

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל, וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל, וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

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

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

אֵל קָרוֹב לְכָל קֹרְאָיו, פְּנֵה אֶל עֲבָדֶיךָ וְחָנֵּנוּ; שְׁפוֹךְ רוּחֲךָ עָלֵינוּ.

On Rosh Chodesh, Chol HaMo'eid, 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

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֹא וְיִזָּכֵר זִכְרוֹנֵנוּ וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְטוֹבָה, לְחֵן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

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

— רֹאשׁ הַחֹדֶשׁ הַזֶּה.
— חַג הַמַּצּוֹת הַזֶּה.
— חַג הַסֻּכּוֹת הַזֶּה.
— חַג הָעַצְמָאוּת הַזֶּה.

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.*

זָכְרֵנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה. **אָמֵן.**
וּפָקְדֵנוּ בוֹ לִבְרָכָה. **אָמֵן.**
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים. **אָמֵן.**

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

וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ, הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

וּתְפִלָּתָם בְּאַהֲבָה תְקַבֵּל ("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.

הודאה

מוֹדִים אֲנַחְנוּ לָךְ, שָׁאַתָּה
הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר
חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ, אַתָּה הוּא
לְדוֹר וָדוֹר. נוֹדֶה לְךָ וּנְסַפֵּר
תְּהִלָּתֶךָ, עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ
שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל
עֵת, עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב, כִּי לֹא־כָלוּ רַחֲמֶיךָ,
וְהַמְרַחֵם, כִּי לֹא תַמּוּ חֲסָדֶיךָ.
מֵעוֹלָם קִוִּינוּ 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:

עַל הַנִּסִּים, וְעַל הַפֻּרְקָן, וְעַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת, וְעַל הַמִּלְחָמוֹת
שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ, בַּיָּמִים הָהֵם
בַּזְּמַן הַזֶּה.

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.

בִּימֵי מַתִּתְיָהוּ בֶּן יוֹחָנָן כֹּהֵן גָּדוֹל,
חַשְׁמוֹנַאי וּבָנָיו, כְּשֶׁעָמְדָה מַלְכוּת יָוָן
הָרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחָם
תּוֹרָתֶךָ, וּלְהַעֲבִירָם מֵחֻקֵּי רְצוֹנֶךָ,
וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עָמַדְתָּ לָהֶם
בְּעֵת צָרָתָם.

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.

On Chanukah continue:

רַבְתָּ אֶת רִיבָם, דַּנְתָּ אֶת דִּינָם,
נָקַמְתָּ אֶת נִקְמָתָם.

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

מָסַרְתָּ גִּבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים
בְּיַד מְעַטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים,
וּרְשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד
עוֹסְקֵי תוֹרָתֶךָ. וּלְךָ עָשִׂיתָ שֵׁם גָּדוֹל
וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ
תְּשׁוּעָה גְדוֹלָה וּפֻרְקָן כְּהַיּוֹם הַזֶּה.
וְאַחַר כֵּן בָּאוּ בָנֶיךָ לִדְבִיר בֵּיתֶךָ,
וּפִנּוּ אֶת הֵיכָלֶךָ, וְטִהֲרוּ אֶת מִקְדָּשֶׁךָ,
וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ,
וְקָבְעוּ שְׁמוֹנַת יְמֵי חֲנֻכָּה אֵלּוּ לְהוֹדוֹת
וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

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.

On Purim include:

עַל הַנִּסִּים, וְעַל הַפֻּרְקָן, וְעַל
הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמִּלְחָמוֹת שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ,
בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה.

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.

בִּימֵי מָרְדְּכַי וְאֶסְתֵּר בְּשׁוּשַׁן הַבִּירָה,
כְּשֶׁעָמַד עֲלֵיהֶם הָמָן הָרָשָׁע, בִּקֵּשׁ
לְהַשְׁמִיד, לַהֲרֹג, וּלְאַבֵּד אֶת כָּל
הַיְּהוּדִים, מִנַּעַר וְעַד זָקֵן, טַף וְנָשִׁים,
בְּיוֹם אֶחָד, בִּשְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ
שְׁנֵים עָשָׂר, הוּא חֹדֶשׁ אֲדָר,
וּשְׁלָלָם לָבוֹז.

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.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים הֵפַרְתָּ אֶת
עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ.

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

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)

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם שִׁמְךָ, מַלְכֵּנוּ, תָּמִיד לְעוֹלָם וָעֶד.

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

During the Ten Days of Repentance include:

וּכְתֹב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ.

Inscribe all the children of Your covenant for good life.

וְכֹל הַחַיִּים יוֹדוּךָ סֶּלָה, וִיהַלְלוּ אֶת שִׁמְךָ בֶּאֱמֶת, הָאֵל יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ סֶּלָה. בָּרוּךְ אַתָּה יְיָ, הַטּוֹב שִׁמְךָ וּלְךָ נָאֶה לְהוֹדוֹת.

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.

ברכת שלום

Peace

שָׁלוֹם רָב עַל יִשְׂרָאֵל עַמְּךָ תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אָדוֹן לְכָל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת וּבְכָל שָׁעָה בִּשְׁלוֹמֶךָ.

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

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.

*בָּרוּךְ אַתָּה יְיָ, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בַּשָּׁלוֹם.

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

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

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפַרְנָסָה טוֹבָה נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בָּרוּךְ אַתָּה יְיָ, עוֹשֵׂה הַשָּׁלוֹם.

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

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.

Private Meditation

אלהי נצור

אֱלֹהַי, נְצֹר לְשׁוֹנִי מֵרָע, וּשְׂפָתַי
מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי
תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל
תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי,
וְכָל הַחוֹשְׁבִים עָלַי רָעָה,
מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל
מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה
לְמַעַן קְדֻשָּׁתֶךָ, עֲשֵׂה לְמַעַן
תּוֹרָתֶךָ. לְמַעַן יֵחָלְצוּן יְדִידֶיךָ.
הוֹשִׁיעָה יְמִינְךָ וַעֲנֵנִי.

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)

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.

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן
לִבִּי לְפָנֶיךָ, יְהוָה, צוּרִי וְגֹאֲלִי:

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא
יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן.

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.

אֱלֹהַי, נְצֹר ("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)

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי וְהֶגְיוֹן לִבִּי ("may the words of my mouth and the meditations of my 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.

הִנְנִי מוּכָן וּמְזֻמָּן לְקַיֵּם מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה:

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה: עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם:

Leviticus 23:15

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."

All rise.

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

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.

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

• הַיּוֹם יוֹם אֶחָד בָּעֹמֶר.

• This is the first day of the Omer.

• הַיּוֹם _____ יָמִים בָּעֹמֶר.

• This is the _____ day of the Omer.

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)

Aleinu עלינו

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.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת
הָאֲדָמָה; שֶׁלֹּא שָׂם חֶלְקֵנוּ
כָּהֶם, וְגֹרָלֵנוּ כְּכָל הֲמוֹנָם.

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

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.

וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים לִפְנֵי מֶלֶךְ מַלְכֵי
הַמְּלָכִים, הַקָּדוֹשׁ בָּרוּךְ הוּא.

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

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיוֹסֵד
אָרֶץ, וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם
מִמַּעַל, וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי
מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין
עוֹד. אֱמֶת מַלְכֵּנוּ, אֶפֶס זוּלָתוֹ,

Isaiah 51:13

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.

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)

כַּכָּתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ, כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת, אֵין עוֹד:

Deuteronomy 4:39

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."

All are seated.

עַל כֵּן נְקַוֶּה לְךָ, יְיָ אֱלֹהֵינוּ, לִרְאוֹת מְהֵרָה בְּתִפְאֶרֶת עֻזֶּךָ, לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ, וְהָאֱלִילִים כָּרוֹת יִכָּרֵתוּן, לְתַקֵּן עוֹלָם בְּמַלְכוּת שַׁדַּי. וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בִשְׁמֶךָ, לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אָרֶץ. יַכִּירוּ וְיֵדְעוּ כָּל יוֹשְׁבֵי תֵבֵל, כִּי לְךָ תִכְרַע כָּל־בֶּרֶךְ, תִּשָּׁבַע כָּל־לָשׁוֹן. לְפָנֶיךָ, יְיָ אֱלֹהֵינוּ, יִכְרְעוּ וְיִפֹּלוּ, וְלִכְבוֹד שִׁמְךָ יְקָר יִתֵּנוּ, וִיקַבְּלוּ כֻלָּם אֶת עֹל מַלְכוּתֶךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא וּלְעוֹלְמֵי עַד תִּמְלֹךְ בְּכָבוֹד, כַּכָּתוּב בְּתוֹרָתֶךָ: יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

Isaiah 45:23

Exodus 15:18

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."

וְנֶאֱמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וּשְׁמוֹ אֶחָד:

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."

Mourner's Kaddish קדיש יתום

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.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
אָמֵן. בְּעָלְמָא דִּי בְרָא
כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי
דְכָל בֵּית יִשְׂרָאֵל, בַּעֲגָלָא
וּבִזְמַן קָרִיב, וְאִמְרוּ: **אָמֵן**.

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.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

From Psalm 113:2, Daniel 2:20

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

יִתְבָּרַךְ וְיִשְׁתַּבַּח, וְיִתְפָּאַר
וְיִתְרוֹמַם וְיִתְנַשֵּׂא, וְיִתְהַדַּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ
דְּקוּדְשָׁא, **בְּרִיךְ הוּא**, לְעֵלָּא
מִן כָּל בִּרְכָתָא וְשִׁירָתָא,
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן
בְּעָלְמָא, וְאִמְרוּ: **אָמֵן**.

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.

לְעָלַם וּלְעָלְמֵי עָלְמַיָּא ("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)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ: **אָמֵן**.

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

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו, הוּא
יַעֲשֶׂה שָׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאִמְרוּ: **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.

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·eil, 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·eil, 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·eil, 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.*

עֹשֶׂה שָׁלוֹם ("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.