



MEMORIAL PRAYERS

תַּפְּלוֹת זְכוֹרֹן

# Memorial Prayers

Memorial Prayers and  
Special Readings  
For the House of Mourning

*Our pain is the measure of our blessing. What we have lost is a reflection of how we have loved. They return to us, our beloved, in flashes of memory, in moments of sweet, anguished recollection. We remember the smile and grieve that it is gone. We will never again touch the hand that guided us, or sought us out. Still, would we wish never to have known that hand, never to have seen that smile? God has given. God has taken away. Our pain is the measure of our blessing.*

**Rabbi David Wolpe**  
Sinai Temple



I  
*Memorial Prayers*

*There is an  
angel on high  
who  
fashions crowns  
for the  
Almighty  
from the  
prayers of  
Israel*

— Talmud  
Hagigah  
13b

## ON THE FRONT COVER

An original mosaic by California artist Joan Carl, "The Crown of a Good Name" was created for Mount Sinai Memorial Park and is located in the Courts of TaNach 3, Wall 9 at Mount Sinai Hollywood Hills.

*The theme represents the essence of the Jewish way of life as taught in the Bible and interpreted in the Talmud and in rabbinic commentary through the ages.*

Mount Sinai Memorial Parks & Mortuaries' Memorial Prayer Book is designed to be used by you, your rabbi and your community in the way that best serves your needs. In addition to writings by local rabbis and scholars, we invite you to record your own thoughts on the blank pages at the back of this book. Here you can put to pen and paper the prayers that reside in your heart.

While it may be difficult, please allow others, loving friends and extended family, to provide you with food, company and comfort. In this way, in keeping with our wise traditions, you and your family can retreat from the obligations of everyday life during *Shiva* and take time for healing.

Following the initial seven days of *Shiva* is a month long mourning period called *Shloshim*, (the Hebrew word for "thirty"). This extends a period of mourning to those mourning a spouse, a brother or sister or a child. During this period there is a return to business, work and everyday life, but mourners nonetheless continue to recite the Kaddish and refrain from participation in celebrations. For those mourning a parent the recitation of the Kaddish continues post *shloshim* for a total of eleven months following burial.

Almost 50 years ago, Sinai Temple of Los Angeles dedicated Mount Sinai Memorial Parks and Mortuaries with a mission to serve the entire Jewish community, helping families like yours – families who need compassionate professionals to guide them and assist them. Please know that the entire Mount Sinai family is here before, during and after the service to support you and your family, to answer your questions, and to comfort you as much as possible. May God's blessing and the love that endures from those who have left this world help you cope with this time of grief and comfort you for years to come.

With sincerest personal sympathy,



Rabbi David Wolpe  
Sinai Temple

## *Jewish Traditions of Mourning*

*The Siddur is not a finished work produced by the efforts of a particular author, but rather a kind of treasury in which the people of Israel, generation after generation, have deposited things of exquisite beauty. Each generation chooses its own pearls of wisdom and emotions, stringing them together to form verses of prayer.*

*A passage in the Talmud relates that there is an angel on high who "fashions crowns for the Almighty from the prayers of Israel."*

*From "A Guide to Jewish Prayer," Rabbi Adin Steinsaltz*

Dear Family,

Please accept the condolences of Mount Sinai Memorial Parks and Mortuaries and Sinai Temple of Los Angeles on your recent loss, which has left you in such a tender state. At Mount Sinai we do more than provide a place in which loved ones may be honored and remembered. We are concerned, as well, with the maintenance of tradition and with helping you to find a meaning in it. As such, we follow in the footsteps of the founders of Sinai Temple when they dedicated Mount Sinai to serve the entire Jewish Community.

This Siddur, this Memorial Prayer Book, is offered for your use as community draws around you to help in the process of healing. Through prayer and readings, it is intended to help you and those you love through this initial *Shiva* period of mourning, beginning when you return from the funeral service. *Shiva* is the Hebrew word for "seven". It defines the intense seven day period of mourning for the seven first-degree relatives: father, mother, son, daughter, brother, sister and spouse.

The afternoon (*Minchah*) and evening (*Ma'ariv*) services are a framework in which we hope you will find comfort and support. In addition to prayers, the *Shiva* Service includes an opportunity for those who care to share thoughts, memories and reflections.

# מִנְחָה

## Minchah – Afternoon Service

*The afternoon Minchah Service may be recited any time during the afternoon until sunset. Some rabbis observed that the prayer takes place in the midst of the turmoil of our activities and that one should, if but for a few moments, remove oneself from the pressures of the marketplace in order to recall who we are as children of a loving God. The Minchah Service begins here, with the Ashrei, and continues with the Chatzi Kaddish, Amidah, Full Kaddish, Aleinu and the Mourner's Kaddish.*

### Ashrei

אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לָךְ סֶלָה.  
אַשְׁרֵי הָעַם שְׁכַנְךָ לֹא, אַשְׁרֵי הָעַם שֶׁיְיָ אֱלֹהָיו.

Blessed are they who dwell in Your house,  
They shall ever praise You. (Psalm 84:5)  
Blessed are the people for whom this it so;  
Blessed are the people whose God is ADONAI. (Psalm 144:15)

**Ashrei yosh-vei vei-teh-cha,  
od y'hal'lu-cha se-lah.  
Ashrei ha-am she-ka-chah-lo,  
Ashrei ha-am she-Adonai e-lo-hav.**

Ashrei continues on page 2 and 3

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### Pronunciation Key to Hebrew Transliteration

|      |  |
|------|--|
| a    | is pronounced “ah” as in top: Minch <u>ah</u>  |
| ai   | is pronounced as a long “i” as in “ <u>eye</u> ”: Baruch atah Adon <u>ai</u>             |
| ei   | is pronounced “ay” as in “pr <u>ay</u> ”: Borei pri hagafen                              |
| e    | is pronounced “e” as in red: E <u>l</u> ohim   |
| i    | is pronounced as a long “e” as in “kn <u>ee</u> ”: Borei pri hagafen                     |
| ch   | is pronounced gutturally, as in Bach: “Ashrei yosh-vei<br>vei-te- <u>ch</u> a            |
| o    | is pronounced as a long “o” as in “ <u>old</u> ”: Ashrei ha-am<br>she-ka-chah-l <u>o</u> |
| u    | is pronounced “oo” as in “ <u>loose</u> ”: od y-hal'lu-cha se-lah                        |
| Amen | is pronounced A-mein   |



## A Psalm of David

I will extol You, my God and Sovereign,  
and I will bless Your name forever and ever.

*Every day will I bless You*

*and praise Your name forever and ever.*

Great is ADONAI and much acclaimed;

God's greatness cannot be fathomed.

*One generation shall laud Your works to another  
and declare Your mighty acts.*

The glorious majesty of Your splendor  
and Your wondrous acts will I recite.

*They shall talk of the might of Your awesome deeds,  
and I will recount Your greatness.*

They shall celebrate Your abundant goodness,  
and sing joyously of Your beneficence.

*ADONAI is gracious and compassionate,  
slow to anger and abounding in kindness.*

ADONAI is good to all,  
and God's mercy is upon all God's works.

*All Your works shall praise You, O ADONAI,  
and Your faithful ones shall bless You.*

They shall talk of the majesty of Your sovereignty,  
and speak of Your might,

*To make God's mighty acts known among humanity  
and the majestic glory of God's rule.*

Your rule is eternal;

Your dominion is for all generations.

*ADONAI supports all who stumble,  
and makes all who are bent stand straight.*

All eyes look to You expectantly,  
and You give them their food when it is due.

*You give it openhandedly,  
feeding every creature to its heart's content.*

ADONAI is beneficent in all God's ways  
and faithful in all God's works.

*ADONAI is near to all who call,  
to all who call with sincerity.*

God fulfills the wishes of those who revere God;

God hears their cry and delivers them.

*ADONAI watches over all who love God,  
but all the wicked will God destroy.*

My mouth shall utter the praise of ADONAI,  
and all creatures shall bless God's holy name forever. (Psalm 145)

**May all of us praise God now and forever. Halleluyah.** (Psalm 115:18)

## תהלה לדוד

אֲרוֹמְמָה אֱלֹהֵי הַמֶּלֶךְ, וְאֶבְרַכָּה שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל יוֹם אֶבְרַכְךָ, וְאֶהְלֵלָה שְׁמֶךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד, וְלִגְדֻלְתּוֹ אֵין חֶקֶר.

דֹּר לְדֹר יִשְׂבַּח מַעֲשֵׂיךָ, וְגִבּוֹרֶיךָ יִגִּידוּ.

הַדֵּר כְּבוֹד הַדָּוָה, וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹ נִזְרָאוֹתֶיךָ יֹאמְרוּ, וְלִגְדֻלְתְּךָ אֲסַפְּרָנָה.

זָכַר רַב טוֹבָה יְבִיעֵי, וְצִדְקָתְךָ יִרְנְנוּ.

חֲנוּן וְרַחוּם יְיָ, אֶרֶךְ אַפִּים וְגָדֹל חֶסֶד.

טוֹב יְיָ לְכָל, וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.

יִדְוֶה יְיָ כָּל מַעֲשָׂיךָ, וְחִסְדֶּיךָ יִבְרַכּוּכָה.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וְגִבּוֹרֶתְךָ יִדְבְּרוּ.

לְהוֹדִיעַ לְבָנֵי הָאָדָם גִּבּוֹרֶתְךָ, וְכְבוֹד הַדֵּר מַלְכוּתוֹ.

מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים, וּמַמְשְׁלָתְךָ בְּכָל דֶּר וָדֶר.

סוֹמֵךְ יְיָ לְכָל הַנִּפְלִים, וְזוֹקֵף לְכָל־הַכְּפוּפִים.

עֵינֵי כָל אֱלֹהִים יִשְׁבְּרוּ, וְאַתָּה נֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ.

פּוֹתַח אֶת יָדְךָ, וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן.

צַדִּיק יְיָ בְּכָל דֶּרֶכָיו, וְחֹסֵיד בְּכָל מַעֲשָׂיו.

קָרוֹב יְיָ לְכָל קִרְאָיו, לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.

רְצוֹן יִרְאֵיו יַעֲשֶׂה, וְאֶת שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.

שׁוֹמֵר יְיָ אֶת כָּל אֲהָבָיו, וְאֶת כָּל הָרָשָׁעִים יִשְׁמִיד.

תִּהְיֶה יְיָ יִדְבֵּר פִּי, וַיִּבְרַךְ כָּל בֶּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד.

**וְאֶנְחֲנוּ נִבְרָךְ יְיָ, מִעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.**



Hallowed and enhanced may God be throughout the world of creation. May Your sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

**Congregation and Reader:**

May God be praised throughout all time.

Glorified and celebrated, lauded and worshipped, acclaimed and honored, extolled and exalted may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: **Amen**

**Yit-ga-dal** v'yit-ka-dash sh'meih ra-ba, (**Amen**)  
b'al-ma di-v'ra chi-ru-tei, v'yam-lich mal-chu-tei  
b'cha-yei-chon uv'yo-mei-chon  
uv'cha-yei d'chol beit Yis-ra-eil,  
ba-a-ga-la u-viz-man ka-riv, v'im'ru: **Amen**.

**Y'hei sh'meih ra-ba m'va-rach**  
**P'a-lam ul'al-mei al-ma-ya.** [Yit-ba-rach ]

Yit-ba-rach v'yish-ta-bach,  
v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,  
v'yit-ha-dar v'yit-a-leh v'yit-ha-lal, sh'meih d'ku-d'sha, **b'rich hu**,  
l'ei-la (ul-ei-la) min kol bir-cha-ta v'shi-ra-ta,  
tush-b'cha-ta v'ne-che-ma-ta, da-a-mi-ran b'al-ma, v'im'ru:  
(**Amen**.)

*The Chatzi Kaddish marks the separation between the Ashrei which has been completed and the Amidah which will begin immediately afterwards.*

*We Rise.*

**יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (אָמֵן)**  
**בְּעֲלָמָא דִּי בְּרָא כְרַעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ**  
**בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,**  
**בְּעֻגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ, אָמֵן**

**יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעָלְמֵי עָלְמֵינָא.**

**יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא**  
**וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,**  
**לְעָלְמָא (וּלְעָלְמָא) מִן כָּל בְּרַכְתָּא וְשִׁירָתָא**  
**תְּשַׁבַּחְתָּא וְנַחֲמָתָא, דְאָמִירָן בְּעָלְמָא,**  
**וְאָמְרוּ אָמֵן.**



## Amidah with Matriarchs

Open my mouth, O ADONAI, and my lips will proclaim Your praise.

Praised are You, ADONAI our God and God of our ancestors. God of Abraham, God of Isaac, and God of Jacob. God of Sarah, God of Rebecca, God of Rachel, and God of Leah. Great, mighty, awesome, exalted God who bestows loving-kindness, Creator of all. You remember the pious deeds of our ancestors and You promise redemption for their children's children because of Your love.

*Between Rosh Hashanah and Yom Kippur:*

Remember us that we may live, Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields. Praised are You, ADONAI, who shields Abraham and remembers Sarah.

Your power, O ADONAI, is boundless. You are author of life and of death, and in You death is conquered by life.

*From Sh'mini Atzeret to Pesach:*

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

Your loving-kindness sustains the living, You transform death into life. You support the falling, heal the sick, free the bound. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are ADONAI, the source of life and death and deliverance.

*Between Rosh Hashanah and Yom Kippur:*

Whose mercy can compare with Yours, merciful Parent? In mercy You remember Your creatures with life.

Faithfully, You vanquish death with life. Praised are You, ADONAI, source of life and death.



*The Amidah is a devotional prayer expressing the deepest concerns of the heart and the reflections of the soul. It is recited silently, skipping page 8 except for the last two lines, and then repeated by the leader, this time including the whole of page 8 except for the last two lines. Alternatively, it may be recited aloud through the Kedushah on page 8, with the remaining pages recited silently. These quiet moments may also be used for private prayers and silent meditation, or for reflection on the spiritual readings on pages 66-81.*

כִּי שָׁם יְיָ אֶקְרָא, הָבוּ גֹדֶל לֵאלֹהֵינוּ  
אֲדֹנָי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רֵבֶקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקִנְיָה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל לִבְנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*Between Rosh Hashanah and Yom Kippur:*

זְכַּרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.

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

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

*From Sh'mini Atzeret to Pesach:*

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בַּחֲסֵד, מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹהַ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מֶלֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.

*Between Rosh Hashanah and Yom Kippur:*

מִי כְמוֹהַ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מַחְיָה הַמֵּתִים.

## Amidah

Open my mouth, O ADONAI, and my lips will proclaim Your praise.

Praised are You, ADONAI our God and God of our ancestors. God of Abraham, God of Isaac, and God of Jacob. Great, mighty, awesome, exalted God who bestows loving-kindness, Creator of all. You remember the pious deeds of our ancestors and You promise redemption for their children's children because of Your love.

*Between Rosh Hashanah and Yom Kippur:*

Remember us that we may live, Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields. Praised are You, ADONAI, who shields Abraham.

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*From Sh'mini Atzeret to Pesach:*

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

Your loving-kindness sustains the living, You transform death into life. You support the falling, heal the sick, free the bound. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are ADONAI, the source of life and death and deliverance.

*Between Rosh Hashanah and Yom Kippur:*

Whose mercy can compare with Yours, merciful Parent? In mercy You remember Your creatures with life.

Faithfully, You vanquish death with life. Praised are You, ADONAI, source of life and death.



## Amidah

*The Amidah is a devotional prayer expressing the deepest concerns of the heart and the reflections of the soul. It is recited silently, skipping page 8 except for the last two lines, and then repeated by the leader, this time including the whole of page 8 except for the last two lines. Alternatively, it may be recited aloud through the Kedushah on page 8, with the remaining pages recited silently. These quiet moments may also be used for private prayers and silent meditation, or for reflection on the spiritual readings on pages 66-81.*

כִּי שֵׁם יְיָ אֶקְרָא, הָבוּ גוֹדֵל לֵאלֹהֵינוּ  
אֲדֹנָי, שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקָנָה הַכֹּל, וְזוֹכֵר חֲסֵדֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*Between Rosh Hashanah and Yom Kippur:*

זְכַּרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים,  
לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה יְיָ, מֶגֶן אַבְרָהָם.

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

*From Sh'mini Atzeret to Pesach:*

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אַמּוֹנָתוֹ לִישְׁנֵי עֶפְרָי, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ, מֶלֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.

*Between Rosh Hashanah and Yom Kippur:*

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵיוֹ לְחַיִּים בְּרַחֲמִים.

וְנִאֶמֶן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מַחְיָה הַמֵּתִים.



## *Kedushah*

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your prophet's vision:

**Ka-dosh, ka-dosh, ka-dosh, Adonai tz'va-ot,  
m'lo chol ha-a-retz k'vo-do.**

Holy, holy, holy is ADONAI Tz'va-ot, the whole world is filled with God's glory.

Heavenly voices respond with praise:

**Ba-ruch k-vod A-do-nai mim'ko-mo.**

Praised is the glory of ADONAI throughout the universe.

And in Your holy psalms it is written:

**Yim-loch A-do-nai Po-lam e-lo-ha-yich tzi-yon l'dor va-dor,  
ha-l'lu-yah.**

ADONAI shall reign through all generations; your God, Zion, shall reign forever. Hallelujah.

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy. Praised are You, ADONAI, holy God.

*Between Rosh Hashanah and Yom Kippur:*  
Praised are you, ADONAI, Holy Sovereign.

*When Praying the Amidah alone:*  
Holy are You and Holy is Your name. Holy are those who praise You daily. Praised are you, ADONAI, Holy God.

*Between Rosh Hashanah and Yom Kippur:*  
Praised are you, ADONAI, Holy Sovereign.

## **קְדוּשָׁה**

*When there is a Minyan, the leader chants the Kedushah aloud and all respond with the words in boldface.*

*All stand.*

נְקִדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,  
בְּכָתוּב עַל יַד נְבִיאָךְ: וְקָרָא זֶה אֶל זֶה וְאָמַר:

**קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ  
יְיָ צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.**

לְעֲמַתָּם בְּרוּךְ יֹאמְרוּ:

**בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.**

וּבְדִבְרֵי קְדֻשָּׁה כְּתוּב לֵאמֹר:

**יְמִלֶּךָ יְיָ לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר,  
הַלְלוּיָהּ.**

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ, וְלִנְצַח נִצְחִים קְדֻשָּׁתְךָ נִקְדִּישׁ,  
וְשִׁבְחָה אֱלֹהֵינוּ, מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד, כִּי אֵל מֶלֶךְ  
גָּדוֹל וְקְדוֹשׁ אַתָּה. בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ.

*Between Rosh Hashanah and Yom Kippur:*  
(בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ).

*When Praying the Amidah alone:*  
אַתָּה קְדוֹשׁ וְשְׁמֶךָ קְדוֹשׁ וְקְדוּשִׁים בְּכָל יוֹם יְהִלְלוּךָ סֻלָּה.  
בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקְּדוֹשׁ.

*Between Rosh Hashanah and Yom Kippur:*  
(בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקְּדוֹשׁ).

You graciously endow mortals with intelligence, teaching humans wisdom and understanding. Grant humankind knowledge, discernment, and wisdom. Praised are You, ADONAI, who graciously grants intelligence.

Loving God, bring us back to your Torah. Our Sovereign, draw us near to Your service. Lead us back to You, truly repentant. Praised are You, ADONAI, who welcomes repentance.

Forgive us, loving God, for we have sinned; pardon us, for we have transgressed. You forgive and pardon. Praised are You, ADONAI, gracious and forgiving One.

Behold our affliction and deliver us. Redeem us soon because of Your mercy, for You are the mighty Redeemer. Praised are You, ADONAI, Redeemer of the people Israel.

Heal us, O ADONAI, and we shall be healed. Help us and save us, for You are our glory. Grant perfect healing for all our afflictions. For You are the faithful and merciful God of healing. Praised are You, ADONAI, Healer of Your people Israel.

ADONAI our God, make this a blessed year. May its varied produce bring us happiness. Grant

*(in summer: blessing) (in winter: dew and rain for blessing)*

upon the earth, satisfy us with its abundance, and bless our year as the best of years. Praised are You, ADONAI, who blesses the years.

Sound the great Shofar to herald our freedom, raise high the banner to gather all exiles. Gather the dispersed from the ends of the earth. Praised are You, ADONAI, who gathers the dispersed of the people Israel.

Restore our judges as in days of old, restore our counselors as in former times. Remove from us sorrow and anguish. Reign alone over us with loving-kindness; with justice and mercy sustain our cause. Praised are You, ADONAI, Sovereign who loves justice.

*Between Rosh Hashanah and Yom Kippur:*

Praised are You, ADONAI, Sovereign of judgment.

אתה חונן לאדם דעת, ומלמד לאנוש בינה. חננו מאתך דעה, בינה והשכל. ברוך אתה יי חונן הדעת.

השיבנו אבינו לתורתך, וקרבונו מלכנו לעבודתך, והחזירנו בתשובה שלמה לפניך. ברוך אתה יי הרוצה בתשובה.

סלח לנו אבינו כי חטאנו, מחל לנו מלכנו כי פשענו, כי מוחל וסולח אתה. ברוך אתה יי, חנון המרבה לסלח.

ראה נא בעינינו, וריבה ריבנו, וגאלנו מהרה למען שמך, כי גואל חזק אתה. ברוך אתה יי גואל ישראל.

רפאנו יי ונרפא הושיענו ונושעה כי תהללתנו אתה. והעלה רפואה שלמה לכל מכותינו. כי אל מלך רופא נאמן ורחמן אתה. ברוך אתה יי, רופא חולי עמו ישראל.

ברך עלינו, יי אלהינו, את השנה הזאת ואת כל מיני תבואתה לטובה

*(in summer): ותן ברכה (in winter): ותן טל ומטר לברכה*

על פני האדמה, ושבענו מטובה, וברך שנתנו בשנים הטובות. ברוך אתה יי, מברך השנים.

תקע בשופר גדול לחרותנו, ושא נס לקבץ גליותינו, וקבצנו יחד מארבע כנפות הארץ.

ברוך אתה יי, מקבץ נדחי עמו ישראל.

השיבה שופטינו כבראשונה ויועצינו כבתחלה, והסר ממנו יגון ואנחה, ומלוח עלינו אתה, יי, לבדך בחסד וברחמים, וצדקנו במשפט.

ברוך אתה יי, מלך אוהב צדקה ומשפט.

*Between Rosh Hashanah and Yom Kippur:*

*(ברוך אתה יי, המלך המשפט.)*

Frustrate the hopes of those who malign us; let all evil very soon disappear. Let all Your enemies soon be destroyed. May You quickly uproot and crush the arrogant; may You subdue and humble them in our time. Praised are You, ADONAI, who humbles the arrogant.

Let Your tender mercy be stirred for the righteous, the pious, and the leaders of Israel, devoted scholars and faithful proselytes. Be merciful to us. Reward all who trust in You, cast our lot with those who are faithful to You. May we never come to despair, for our trust is in You. Praised are You, ADONAI, who sustains the righteous.

Have mercy, ADONAI, and return to Jerusalem, Your city. May Your presence dwell there as You have promised. Build it now, in our days and for all time. Reestablish there the majesty of David, Your servant. Praised are You, ADONAI, who builds Jerusalem.

Cause to blossom the shoots of Your servant David. Hasten the advent of Messianic redemption. Each and every day we hope for Your deliverance. Praised are You, ADONAI, who assures our deliverance.

ADONAI our God, hear our voice. Have compassion upon us, pity us, accept our prayer with loving favor. You listen to entreaty and prayer. Do not turn us away unanswered, our Sovereign, for You mercifully heed Your people's supplication. Praised are You, ADONAI, who hears prayer.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary. May the worship of Your people Israel always be acceptable to You.

*On Rosh Chodesh and on Chol Ha-mo'ed:*

Our God and God of our ancestors, on this day of Rosh Hodesh/Pesach/Sukkot remember our ancestors and be gracious to us. Consider the people Israel standing before You praying for the days of Messiah and for Jerusalem, Your holy city. Grant us life, well-being, loving-kindness, and peace. Bless us, ADONAI our God, with all that is good. Remember Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, gracious and merciful God and Sovereign.

וְלַמְלִשְׁיָנִים אֵל תְּהִי תִקְוָה, וְכָל הָרָשָׁעָה כָּרְגַע תֵּאבֵד. וְכָל אוֹיְבֶיךָ מִהֲרָה יִכְרְתוּ, וְהַזֹּדִים מִהֲרָה תַעֲקֹר וּתְשַׁבֵּר וּתְמַגֵּר וּתְכַנִּיעַ בְּמִהֲרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ, שֶׁבֶר אוֹיְבִים וּמְכַנִּיעַ זֵדִים.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים, וְעַל זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק וְעַלֵינוּ, יִהְיוּ נָא רַחֲמֶיךָ, יְיָ אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת, וְשִׁים חֲלָקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא גָבוֹשׁ כִּי בָּךְ בְּטַחֲנוּ. בָּרוּךְ אַתָּה יְיָ, מִשְׁעֵן וּמִבְטָח לַצְדִּיקִים.

וּלְיִרוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וּתִשְׁכּוֹן בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ, וּבִנָּה אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵן עוֹלָם, וְכִסֵּא דָוִד מִהֲרָה לְתוֹכָהּ תִּכְיֶן. בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה יְרוּשָׁלַיִם.

אֶת צֶמַח דָּוִד עֲבֹדְךָ מִהֲרָה תַצְמִיחַ, וְקִרְנוֹ תִרְוֶם בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קוִינֵנוּ כָּל הַיּוֹם. בָּרוּךְ אַתָּה יְיָ, מַצְמִיחַ קֶרֶן יְשׁוּעָה.

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

רְצֵה, יְיָ אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתִפְלָתָם, וְהַשֵּׁב אֶת הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ, וּתְפִלָּתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עַמְּךָ.

*On Rosh Chodesh and on Chol Ha-mo'ed:*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֹא, וַיִּגִּיעַ, וַיִּרְאֶה, וַיִּרְצֶה, וַיִּשְׁמַע, וַיִּפְקֹד, וַיִּזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹנֵנוּ, וּזְכוּרֹן אֲבוֹתֵינוּ, וּזְכוּרֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וּזְכוּרֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וּזְכוּרֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם לְרֵאשִׁי חֹדֶשׁ: רֵאשׁ הַחֹדֶשׁ הַזֶּה לְפָסַח: חַג הַמִּצּוֹת הַזֶּה לְסִכּוֹת: חַג הַסִּכּוֹת הַזֶּה. זְכָרֵנוּ, יְיָ, אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָּהּ, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, וּבְדַבֵּר יְשׁוּעָה וּרַחֲמִים, חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

May we witness Your merciful return to Zion. Praised are You, ADONAI, who restores Your Presence to Zion.

We proclaim that You are ADONAI our God and God of our ancestors throughout all time. You are the rock of our lives, the shield of our salvation in every generation. We thank You and praise You morning, noon, and night for Your miracles that daily attend us and for Your wondrous kindnesses. Our lives are in Your hands; our souls are in Your charge. You are good, with everlasting mercy; You are compassionate, with enduring loving-kindness. We have always placed our hope in You. For all these blessings we shall ever praise and exalt You.

*On Chanukah add:*

We thank You also for the miraculous and mighty deeds of liberation wrought by You, and for Your victories in the battles our ancestors fought in days of old, at this season of the year.

In the days of the High Priest Mattathias, son of Jochanan, of the Hasmonean family, a tyrannical power rose up against Your people Israel to compel them to forsake Your Torah, and to force them to transgress Your commandments. In Your abundant mercy You stood by them in a time of distress. You rose to their defense and vindicated their cause. You brought retribution upon the evil doers, delivering the strong into the hands of the weak, the many into the hands of the few, the wicked into the hands of the just, and the arrogant into the hands of those devoted to Your Torah. You made Your greatness and holiness known in Your world, and brought great deliverance to Israel. Then Your children came into Your dwelling place, cleansed the Temple, purified the Sanctuary, kindled lights in Your sacred courts. And they designated these eight days of Chanukah for giving thanks and praise to Your great name.

*On Purim add:*

We thank You also for the miraculous and mighty deeds of liberation wrought by You, and for Your victories in the battles our ancestors fought in days of old, at this season of the year.

In the days of Mordechai and Esther, in Shushan the capital, when the wicked Haman rose up against them and sought to destroy, to slay and to annihilate all Jews, both young and old, little children and women, on one day, the thirteenth day of the twelfth month, which is the month Adar, and to permit the plunder of their property. And you in your abundant mercy brought Haman's counsel to naught, frustrated his design, and returned his recompense upon his own head; and they hanged him and his sons upon the gallows.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יְיָ, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד, צוּר חַיֵּינוּ, מְגִן יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסִּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל עֵת, עָרַב וּבָקֵר וְצַהֲרָיִם. הַטוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תִמּוּ חֲסִדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ.

*On Chanukah add:*

עַל הַנִּסִּים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת שְׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה:  
בַּיָּמִי מִתְתִּיחֵהוּ בֶן יוֹחָנָן כֹּהֵן גָּדוֹל, חֲשֹׁמוֹנִי וּבְנָיו בְּשַׁעֲמֻדָּה מְלָכוֹת יוֹן הִרְשָׁעָה עַל עַמָּךְ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרָתְךָ וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמַדְתָּ לָהֶם בַּעַת צָרָתָם, רַבַּת אֲתֵּרִיבָם, דָּגַת אֲתֵּדִינָם, נִקְמַת אֵת נִקְמַתָם, מִסִּרְתָּ גְבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מַעֲטִים, וְטִמְאִים בְּיַד טְהוּרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְיָדִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמָךְ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָקָן כִּהְיוּם הַזֶּה. וְאַחֵר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּיר בֵּיתְךָ וּפָנוּ אֵת הַיְכָלְךָ, וְטִהְרוּ אֵת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נֵרוֹת בַּחֲצֳרוֹת קֹדֶשְׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי חֲנֻכָּה אֵלֶּיךָ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

*On Purim add:*

עַל הַנִּסִּים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת שְׁעָשִׂיתָ לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה:  
בַּיָּמִי מְרַדְכִי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה, בְּשַׁעֲמֻד עֲלֵיהֶם הָמָן הִרְשָׁע, בִּקֵּשׁ לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד אֵת כָּל־הַיְּהוּדִים, מִנְּעַר וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם אֶחָד, בְּשִׁלְשָׁה עָשָׂר לְחֹדֶשׁ שְׁנִים עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם לָבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הִפְרַת אֵת עֲצָתוֹ, וְקִלְקַלְתָּ אֵת מַחֲשַׁבְתּוֹ, וְהִשְׁבֹּתָ לוֹ גְּמוּלוֹ בְּרָאשׁוֹ, וְתָלוּ אוֹתוֹ וְאַתָּה בְּנִי עַל הָעֵץ.



For all these blessings we shall ever praise and exalt you.

*Between Rosh Hashana and Yom Kippur:*

Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God, our deliverance and our help. Praised are You, ADONAI, Your name is good and to You all praise is due.

Grant true and lasting peace to Your people Israel and to all the habitants of the world, for You are the supreme sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You, ADONAI, who blesses God's people Israel with peace.

*Between Rosh Hashanah and Yom Kippur:*

May we and the entire House of Israel be remembered and recorded in the book of life, blessing, sustenance, and peace. Praised are You, ADONAI, who blesses God's people Israel with peace.

*At the conclusion of the Amidah personal prayers may be added*

My God, keep my tongue from evil, my lips from lies. Help me ignore those who slander me. Let me be humble before all. Open my heart to Your Torah, so that I may pursue Your Mitzvot. Frustrate the designs of those who plot evil against me. Make nothing of their schemes. Do so because of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer.

**May the one who brings peace to the universe bring peace to us and to all Israel [and to all the inhabitants of the world]. And let us say: Amen.**



ועל כלם יתברך ויתרומם שמה, מלכנו, תמיד לעולם ועד.

*Between Rosh Hashanah and Yom Kippur:*

וכתוב לחיים טובים כל בני בריתך.

וכל החיים יודוך סלה, ויהללו את שמה באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יי, הטוב שמה ולה נאה להודות.

שלום רב על ישראל עמה [ועל כל-יושבי תבל] תשים לעולם, כי אתה הוא מלך אדון לכל השלום. וטוב בעיניך לברך את עמה ישראל בכל עת ובכל שעה בשלומה.

*Between Rosh Hashanah and Yom Kippur:*

(בספר חיים, ברכה, ושלום, ופרנסה טובה, נזכר ונכתב לפניה, אנחנו וכל עמה בית ישראל, לחיים טובים ולשלום. ברוך אתה יי, עושה השלום.)

ברוך אתה יי, המברך את עמו ישראל בשלום.

אלהי, נצור לשוני מרע ושפתי מדבר מרמה, ולמקללי נפשי תדם, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי. וכל החושבים עלי רעה, מהרה הפך עצתם וקלקל מחשבתם. עשה למען שמה, עשה למען ימינה, עשה למען קדשתך. עשה למען תורתך. למען יחלצון ידידיה, הושיעה ימינה וענני. יהיו לרצון אמרי פי והגיון לבי לפניה, יי צורי וגואלי.

**עשה שלום במרומיו, הוא יעשה שלום עלינו, ועל כל ישראל [ועל כל-יושבי תבל] ואמרו: אמן.**





## Kaddish Shalem For a House of Mourning

Hallowed and enhanced may God be throughout the world of creation. May Your sovereignty soon be accepted, during our life and the life of all Israel. And let us say: **Amen.**

**Y'hei sh'mei ra-ba m'va-rach  
Pa-lam ul'al-mei al-ma-ya. [Yit-ba-rach]**

May God be praised throughout all time.

Glorified and celebrated, lauded and worshipped, acclaimed and honored, extolled and exalted may the Holy One be praised [B'rich Hu], beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Let there be abundant peace from Heaven, with life's goodness for us and for all the people Israel. And let us say: Amen.

May the One who brings peace to the universe; bring peace to us and to all Israel [and to all the inhabitants of the world]. And let us say: Amen.

**O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom  
a-lei-nu v'al kol Yis-ra-eil [v'al kol yosh-vei tei-vel.] v'im'ru:  
Amen.**



*This Kaddish Shalem for a house of mourning closes the Amidah and leads into for the rest of the service.*

**יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא (אָמֵן). בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ,  
וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמִיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֶגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ אָמֵן.**

**יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵינָא.**

**יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה  
וַיִּתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעָלָא (וּלְעָלָא) מִן כָּל  
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא, דְּאָמִירֵן בְּעֶלְמָא, וְאָמְרוּ  
אָמֵן.**

**יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.**

**עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
[וְעַל כָּל-יְיֹשְׁבֵי תֵבֶל], וְאָמְרוּ אָמֵן.**





## *Aleinu*

A-lei-nu l'sha-bei-ach la-a-don ha-kol  
la-teit g'du-la l'yo-tseir b'rei-shit  
she-lo a-sa-nu k'go-yei ha-a-ra-tzot  
v'lo sa-ma-nu k'mish-p'chot ha-a-da-mah  
she-lo sam chel-kei-nu ka-hem  
v'go-ra-lei-nu k'chol ha-mo-nam.

*Bend at ko-r'im*

**Va-a-nach-nu ko-rim**

*Bow here*

**u-mish-ta-cha-vim u-mo-dim**

*Straighten up here*

**lif-nei me-lech, mal-chei ha-m'la-chim**

**ha-ka-dosh ba-ruch hu.**

We rise to our duty to praise the Sovereign of all, to acclaim the Creator. God made our lot unlike that of other people, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Sovereign of sovereigns, the Holy One praised be God, who spread out the heavens and laid the foundations of the earth, whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. God is our God, there is no other. In truth, God alone is our Sovereign, as it is written in God's Torah: "Know this day and take it to heart that ADONAI is God in heaven above and on earth below: there is no other."

And so we hope in You, ADONAI our God, soon to see Your splendor, sweeping idolatry away so that false gods will be utterly destroyed, perfecting earth by Your sovereignty so that all mankind will invoke Your name, bring all the earth's wicked back to You, repentant. Then all will know that to You every knee must bend, every tongue pledge loyalty. To You, ADONAI, may all bow in worship, may they give honor to Your glory. May everyone accept the rule of Your sovereignty. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus it is written in Your Torah: ADONAI reigns for ever and ever. Such is the assurance of Your prophet Zechariah: ADONAI shall be acknowledged Sovereign of all the earth. On that day ADONAI shall be One and God's name One.

**Ve-ne-e-mar: v'ha-yah A-do-nai l'me-lech al kol ha-a-retz;  
ba-yom ha-hu yi-h'ye A-do-nai e-chad, u-sh'mo e-chad.**

*The Aleinu prayer celebrates the distinctiveness of the Jewish people and is a prayer to God to "repair the world" and bring God's dreams for the world to reality.*

*We stand. At the word "kor-im" we bend at the knee.*

*At "u-mishtachavim" we bow.*

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא  
עשנו כגויי הארצות, ולא שמנו כמשפחות האדמה, שלא  
שם חלקנו בהם, וגורלנו ככל המונים.

**ואנחנו כורעים ומשתחוים ומוזדים, לפני מלך  
מלכי המלכים, הקדוש ברוך הוא.**

שהוא נוטה שמים ויוסד ארץ, ומושב יקרו בשמים ממעל,  
ושכינת עזו בגבהי מרומים, הוא אלהינו אין עוד. אמת  
מלכנו, אפס זולתו, בפתוב בתורתו: וידעת היום והשבת  
אל לבבך, כי יי הוא האלהים בשמים ממעל, ועל הארץ  
מתחת, אין עוד.

על כן נקודה לך יי אלהינו, לראות מהרה בתפארת עזה,  
להעביר גלולים מן הארץ, והאלילים פרות יכרתו, לתקן  
עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות  
אליה כל רשעי ארץ. יכירו וידעו כל יושבי תבל, כי לך תכרע  
כל ברך, תשבע כל לשון. לפניך יי אלהינו יכרעו ויפלו,  
ולכבוד שמך יקר יתנו, ויקבלו כלם את עול מלכותך, ותמלך  
עליהם מהרה לעולם ועד. כי המלכות שלך היא, ולעולמי  
עד תמלוך בכבוד, בפתוב בתורתך, יי ימלך לעולם ועד.

**ונאמר, והיה יי למלך על כל הארץ,  
ביום ההוא יהיה יי אחד, ושמו אחד.**



**Yit-ga-dal** v'yit-ka-dash sh'meih ra-ba, **Amen.**  
 b'al-ma di-v'ra chi-ru-tei, v'yam-lich mal-chu-tei  
 b'cha-yei-chon uv'yo-mei-chon  
 uv'cha-yei d'chol beit Yis-ra-eil,  
 ba-a-ga-la u-viz-man ka-riv, v'im'ru: **Amen.**

**Y'hei sh'meih ra-ba m'va-rach**  
**I'a-lam ul'al-mei al-ma-ya. [Yit-ba-rach ]**

Yit-ba-rach v'yish-ta-bach,  
 v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,  
 v'yit-ha-dar v'yit-a-leh v'yit-ha-lal, sh'meih d'ku-d'sha, **b'rich hu,**  
 l'ei-la (ul-ei-la) min kol bir-cha-ta v'shi-ra-ta,  
 tush-b'cha-ta v'ne-che-ma-ta, da-a-mi-ran b'al-ma, v'im'ru:  
**Amen.**

Y'hei sh'la-ma ra-ba min sh'ma-ya,  
 v'cha-yim, a-lei-nu v'al kol Yis-ra-eil,  
 v'im'ru: **Amen.**

O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol  
 Yis-ra-eil [v'al kol yosh-vei tei-vel], v'im'ru: **Amen.**

Hallowed and enhanced may God be throughout the world of  
 creation. May Your sovereignty soon be accepted, during our life  
 and the life of all Israel. And let us say: Amen.

May God be praised throughout all time.

Glorified and celebrated, lauded and worshipped, acclaimed and  
 honored, extolled and exalted may the Holy One be, praised  
 beyond all song and psalm, beyond all tributes that mortals can  
 utter. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for  
 us and for all the people Israel. And let us say: Amen.

May the Source of peace in the universe, bring peace to us and to  
 all Israel [and to all the inhabitants of the world]. And let us say:  
 Amen.



*The Mourner's Kaddish is recited by those who have recently  
 lost a loved one, those within the first year of mourning, and  
 those marking a Yahrzeit (the yearly anniversary of a loved  
 one's death). The Kaddish is not about death. It is, instead, an  
 affirmation of life in the face of the mystery and the tragedy of  
 death.*

*Mourners rise and recite the prayer aloud.*

**יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (אָמֵן).** בְּעֶלְמָא דִּי בְּרָא כְּרַעוּתָהּ,  
 וְיִמְלִיךָ מַלְכוּתָהּ, בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
 בְּעֶגְלָא וּבְזֶמֶן קָרִיב וְאָמְרוּ אָמֵן.

**יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵינָא.**

**יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה**  
**וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא בְּרִיךְ הוּא, לְעָלָא (וּלְעָלָא) מִן כָּל**  
**בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאֲמִירָן בְּעֶלְמָא, וְאָמְרוּ**  
**אָמֵן.**

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

**עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,**  
**[וְעַל כָּל־יוֹשְׁבֵי תֵבֶל], וְאָמְרוּ אָמֵן.**



*We rise for the Bar'chu.*

וְהוּא רַחוּם יְכַפֵּר עֲוֹן וְלֹא יִשְׁחִית  
וְהִרְבָּה לְהַשִּׁיב אָפּוֹ וְלֹא יַעִיר כָּל חַמָּתוֹ.  
יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בַּיּוֹם קִרְאָנוּ:

God being merciful grants atonement for sin and will not destroy.  
God consistently restrains anger and does not allow rage to be all-consuming. Save us, ADONAI. And answer us, our Sovereign, when we call out.

בָּרְכוּ אֶת יְיָ הַמְּבָרָךְ

**Bar'chu et Adonai Ha-m'vo-rach**  
Praise ADONAI, source of blessing.

בָּרוּךְ יְיָ הַמְּבָרָךְ לְעוֹלָם וָעֶד

**Ba-ruch Adonai ha-m'vo-rach l'o-lam va'ed.**  
Praise ADONAI, source of blessing, throughout all time.

# מַעְרִיב

## *Ma'ariv - Evening Service*

*The evening Ma'ariv service is recited after nightfall. As the shadows on the earth lengthen, we accept the night but recall that there is a dawn to follow. The tradition urges us to remember the light in the midst of the darkness. The Bar'chu is the traditional call to prayer. We are asked to step out of the routines of the day, and gather in the blessings of our lives.*





Praised are You, ADONAI our God, whose presence fills the universe, whose word brings on the evening dusk. You open the gates of dawn with wisdom, move the days with understanding, set the succession of seasons and arrange the stars in the sky according to Your will. You create day and night, rolling light away from darkness and darkness away from light. Eternal God, may Your rule embrace us forever. Praised are You, ADONAI, for the evening dusk.

You faithfully love Your people Israel, teaching us Torah and mitzvot, statutes and laws. Therefore, ADONAI our God, when we lie down to sleep and when we rise, we shall reflect upon Your law, always rejoicing in Your Torah and mitzvot. For they are our life and the length of our days. Day and night, we will meditate on them. Never remove Your love from us. Praised are You, ADONAI, who loves the people Israel.

**A-ha-vat O-lam**

**beit Yis-ra-eil a-m'cha a-hav-ta.**

**To-rah u-mitz-vot, chu-kim u-mish-pa-tim,**

**o-ta-nu li-ma-d'ta.**

**Al kein A-do-nai E-lo-hei-nu**

**b'shoch-vei-nu**

**u-v'ku-mei-nu**

**na-si-ach b'chu-ke-cha**

**v'nis-mach b'div-rei to-ra-te-cha**

**u-v'mitz-vo-te-cha**

**l'o-lam va-ed.**

**Ki heim cha-yei-nu, v'o-rech ya-mei-nu**

**u'va-hem neh-geh yo-mam va-lai-lah**

**V'a-ha-va-t'cha al ta-sir mi-me-nu l'o-la-mim.**

**Ba-ruch a-tah A-do-nai, o-heiv a-mo Yis-ra-eil.**

*In this, the first Brachah before the Sh'ma, God is praised for the gifts of creation. The world is marked by a rhythm of light and darkness, day and night. God promises that a dawn will break after each long night.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בִּדְבָרוֹ מַעְרִיב עֶרְבִים, בַּחֲכָמָה פּוֹתַח שְׁעִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים, וּמַחְלִיף אֶת הַזְּמָנִים, וּמַסְדֵּר אֶת־הַכּוֹכָבִים, בְּמִשְׁמְרוֹתֵיהֶם בְּרָקִיעַ כְּרִצּוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְיָ צְבָאוֹת שְׁמוֹ. אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ, הַמַּעְרִיב עֶרְבִים.

*In this, the second Brachah before Sh'ma, God is praised for the gift of Torah, a sign of God's love. In teaching us the laws of life, God has offered a gift of unmeasured value. The prayer asks for the diligence to understand God's laws and the wisdom to live by them.*

אֲהַבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֲהַבַת, תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים, אוֹתָנוּ לַמִּדָּת עַל כֵּן יְיָ אֱלֹהֵינוּ, בְּשִׂכְבֵּנוּ וּבִקְוֵמֵנוּ נִשְׁיַח בַּחֲקִיקָה, וְנִשְׁמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךְ יָמֵינוּ, וּבָהֶם נִהְיָה יוֹמָם וְלַיְלָה. וְאֲהַבַתְךָ אֵל תִּסְרִיר מִמֵּנוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה יְיָ, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.



## Sh'ma

*If there is no minyan, add:*

**God is a faithful Sovereign.**

**Sh'ma Yis-ra-eil, A-do-nai E-lo-hei-nu, A-do-nai E-chad.**

Hear, O Israel: ADONAI our God, ADONAI is One.

*Silently: Ba-ruch sheim k'vod mal-chu-to l'olam va-ed.*

Praised be God's glorious sovereignty throughout all time.

**V'a-hav-ta eit A-do-nai E-lo-he-cha,**

**B'chol l'va-v'cha,**

**u-v'chol naf-sh'cha,**

**u-v'chol m'o-de-cha.**

**V'ha-yu ha-d'va-rim ha-ei-leh,**

**A-sheer a-no-chi m'tza-v'cha ha-yom, al l'va-ve-cha.**

**V'shi-nan-tam l'va-ne-cha, v'di-bar-ta bam**

**b'shiv-t'cha b'vei-te-cha,**

**uv-lech-t'cha va-de-rech,**

**u-v'shoch-b'cha uv-ku-me-cha.**

**Uk-shar-tam l'ot al ya-de-cha,**

**v'ha-yu l'to-ta-fot bein ei-ne-cha.**

**Uch-tav-tam, al m'zu-zot bei-te-cha, u-vish-a-re-cha.**

And you shall love ADONAI your God with all your heart, with all your soul, and with all your might. And these words that I command you this day you shall take to heart. You shall diligently teach them to your children. You shall recite them at home and away, morning and night. You shall bind them as a sign upon your hand, they shall be a reminder above your eyes, and you shall inscribe them upon the doorposts of your homes and upon your gates.

*Deuteronomy 6:4-9*

*The Sh'ma formally affirms God's sovereignty, freely pledging loyalty to the Source of Life. The Sh'ma is found in Deuteronomy, the fifth book of the Torah. There, the final letter of the first word and the final letter of the last word are enlarged. Together, they spell the Hebrew "Eid" meaning "witness." The Jewish People are witnesses to the unity of God's universe.*

*If there is no minyan, add אל מלך נאמן*

## שמע ישראל יי אלהינו יי אחד

*Silently:*

ברוך שם כבוד מלכותו לעולם ועד

ואהבת את יי אלהיך, בכל לבבך, ובכל נפשך, ובכל מאדך. והיו הדברים האלה, אשר אנכי מצוך היום, על לבבך: ושוננתם לבניך, ודברת בם בשבתך בביתך, ובלכתך בדרך ובשכבך, ובקומך. וקשרתם לאות על ידך, והיו לטטפת בין עיניך, וכתבתם על מזוזות ביתך ובשעריך:

והיה אם-שמע תשמעו אל-מצותי, אשר אנכי מצוה אתכם היום, לאהבה את יי אלהיכם, ולעבדו בכל לבבכם ובכל נפשכם. ונתתי מטר-ארצכם בעתו, יורה ומלקוש, ואספת דגנה ותירשך ויצהרך. ונתתי עשב בשדה לבהמתך, ואכלת ושבעת. השמרו לכם פן יפתה לבבכם, וסרתם ועבדתם אלהים אחרים והשתחוויתם להם. וחרה אפי יי בכם, ועצר את-השמים ולא יהיה מטר, והאדמה לא תתן את-יבולה ואבדתם מהרה מעל הארץ הטבה אשר יי נתן לכם: ושמעתם את דברי אלה על לבבכם ועל נפשכם וקשרתם אתם לאות על ידכם, והיו לטטפת בין עיניכם: ולמדתם אתם את-בניכם, לדבר בם, בשבתך בביתך, ובלכתך בדרך, ובשכבך ובקומך: וכתבתם על-מזוזות ביתך ובשעריך: למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע יי לאבותיכם לתת להם, כימי השמים על-הארץ:



**Va-yo-mer A-do-nai el Mo-she lei-mor:  
 Da-beir el b'nei Yis-ra-eil, v'a-mar-ta a-lei-hem,  
 v'a-su la-hem tzi-tzit, al kan-fei vig-dei-hem l'do-ro-tam,  
 v'na-t'nu al tzi-tzit ha-ka-naf p'til t'chei-let.  
 V'ha-ya la-chem l'tzi-tzit ur-i-tem o-to  
 uz-char-tem et kol mitz-vot A-do-nai, va-a-si-tem o-tam,  
 v'lo ta-tu-ru a-cha-rei l'vav-chem,  
 v'a-cha-rei ei-nei-chem,  
 a-sher a-tem zo-nim a-cha-rei-hem;  
 L'ma-an tiz-k'ru, va-a-si-tem et kol mitz-vo-tai  
 vi-h'yi-tem k'do-shim lei-lo-hei-chem.  
 A-ni A-do-nai E-lo-hei-chem,  
 a-sher ho-tzei-ti et-chem mei-e-retz Mitz-ra-yim  
 li-h'yot la-chem lei-lo-him;  
 A-ni A-do-nai E-lo-hei-chem. [A-do-nai E-lo-hei-chem Emet].**

ADONAI said to Moses: Speak to the Children of Israel, and bid them to make fringes in the corners of their garments throughout their generations, putting upon the fringe of each corner a thread of blue. When you look upon it you will be reminded of all ADONAI's commandments and obey them. You will not be led astray by the inclination of your heart or by the attraction of your eyes. Thus will you be reminded to fulfill all My commandments and be consecrated to your God. I am ADONAI your God who brought you out of the land of Egypt to be your God. I, ADONAI, am your God.

*Numbers 15:37-41*

If you all will carefully listen to My mitzvot which I give you today: to love ADONAI your God and to worship God with all of your hearts and all of your souls, then I will give rain to your land in its season – autumn rain and spring rain – and your grain crop will be amplified as well as your wine and your oil. And I will give grass in the fields for your cattle. And you will eat and you will be satisfied. Be careful, lest your hearts be tempted to turn away from God and to worship false deities and to bow to them. For then, God's anger will be triggered by you all. God will close the heavens and will not give rain, and the earth will not yield its produce. And you all will quickly disappear from the good land that ADONAI is giving to you.

Impress these words of Mine upon your heart. Bind them as a sign upon your hand, and let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, morning and night. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children on the land that ADONAI swore to give to your ancestors will endure as the days of the heavens over the earth.

*From Deuteronomy 11:13-21*

וַיֹּאמֶר יְיָ אֱלֹהֵי מֹשֶׁה לֵּאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ  
 אֲלֵהֶם: וַעֲשׂוּ לָהֶם צִיצִת עַל-כַּנְּפֵי בְגֵדֵיהֶם לְדֹרֹתָם, וְנִתְּנוּ  
 עַל-צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִת, וּרְאִיתֶם  
 אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְיָ, וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ  
 אַחֲרַי לְבַבְכֶּם וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר-אַתֶּם זֹנִים אַחֲרֵיהֶם: לְמַעַן  
 תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי, וְהָיִיתֶם קְדָשִׁים לֵאלֹהֵיכֶם:  
 אֲנִי יְיָ אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לֵהָיוֹת  
 לָכֶם לֵאלֹהִים, אֲנִי יְיָ אֱלֹהֵיכֶם:

**יְיָ אֱלֹהֵיכֶם אֱמֶת.**







When God's children beheld God's might  
They sang in praise of God, accepting God's sovereignty.  
Moses and the people Israel sang with great joy to ADONAI

**Mi cha-mo-chah ba-ei-lim A-do-nai.**  
**Mi ka-mo-chah ne-dar ba-ko-desh.**  
**No-ra t'hi-lot, o-seih fe-le.**

Who is like You, ADONAI,  
among all that is worshipped?

Who is like You, majestic in holiness,  
awesome in splendor, working wonders?

Your children beheld Your sovereignty as You divided the sea  
before Moses. "This is my God," they responded, declaring:

**A-do-nai yim-loch l'o-lam va-ed.**

"ADONAI shall reign throughout all time."

And thus it is written: "ADONAI has rescued Jacob; God redeemed  
him from those more powerful." Praised are You, ADONAI,  
Redeemer of Israel.



*In this first Brachah following the Sh'ma, God is praised as  
'Eternal Redeemer of the people Israel. A verse from the  
Song of the Sea is recited as the congregation re-experiences  
the joy of liberation from slavery:*

אַמֶּת וְאַמוּנָה כָּל זֹאת, וְקִים עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין  
זוּלָתוֹ, וְאַנְחֵנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדֵנוּ מִיַּד מַלְכִּים מְלַכְנוּ הַגּוֹאֲלֵנוּ  
מִכַּף כָּל הָעָרִיצִים. הָאֵל הַנּוֹפֵרֵעַ לָנוּ מִצְרֵינוּ, וְהַמְשַׁלֵּם גְּמוּלָה  
לְכָל אוֹיְבֵי נַפְשֵׁנוּ, הָעֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר, וְנִפְלְאוֹת  
עַד אֵין מִסְפָּר. הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים, וְלֹא נָתַן לָמוּט רַגְלָנוּ,  
הַמְדְּרִיכָנוּ עַל בָּמוֹת אוֹיְבֵינוּ, וַיָּרֶם קַרְנֵנוּ עַל כָּל שׁוֹנְאָנוּ,  
הָעֹשֶׂה לָנוּ נִסִּים וְנִקְמָה בַּפֶּרַעַה, אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת בְּנֵי  
חָם. הַמַּכָּה בְּעֶבְרָתוֹ כָּל בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל  
מִתּוֹכָם לְחֵירוֹת עוֹלָם. הַמַּעֲבִיר בְּנֵיו בֵּין גְּזָרֵי יָם סוּף, אֶת  
רוֹדְפֵיהֶם וְאֶת שׁוֹנְאֵיהֶם, בְּתַהוֹמוֹת טָבַע. וְרָאוּ בְנֵי גְבוּרָתוֹ  
שִׁבְחוּ וְהוֹדוּ לִשְׁמוֹ. וּמַלְכוּתוֹ בְּרִצּוֹן קִבְּלוּ עָלֵיהֶם, מִשָּׁה וּבְנֵי  
יִשְׂרָאֵל לָהּ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָלָם:

**מִי כַמֶּכָּה בָּאֱלִים יְיָ, מִי כַמֶּכָּה נֶאֱדָר בְּקֹדֶשׁ,  
נוֹרָא תְהִילָת, עֹשֶׂה פֶלֶא.**

מַלְכוּתָהּ רָאוּ בְנֵיהָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה,  
זֶה אֱלֹהֵינוּ וְאָמְרוּ:

**יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.**

וְנֹאמַר: כִּי פָדָה יְיָ אֶת יַעֲקֹב, וַיַּגְאֵלוּ מִיַּד חֲזָק מִמֶּנּוּ.  
בָּרוּךְ אַתָּה יְיָ גָּאֵל יִשְׂרָאֵל:



*This prayer, praising the Creator and proclaiming God's sovereignty over all creation, is skipped in some prayer traditions, and recited quietly in others.*

בְּרוּךְ יְיָ לְעוֹלָם, אָמֵן וְאָמֵן. בְּרוּךְ יְיָ מִצִּיּוֹן שֶׁכֵּן יְרוּשָׁלַיִם  
הַלְלוּהָ. בְּרוּךְ יְיָ אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדּוֹ.  
וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם, וַיִּמְלֹא כְבוֹדוֹ אֶת כָּל הָאָרֶץ, אָמֵן  
וְאָמֵן. יְהִי כְבוֹד יְיָ לְעוֹלָם, יִשְׁמַח יְיָ בְּמַעֲשָׂיו. יְהִי שֵׁם יְיָ  
מְבוֹרָךְ, מִעַתָּה וְעַד עוֹלָם, כִּי לֹא יִטָּשׁ יְיָ אֶת עַמּוֹ בְּעֶבְוֹר שְׁמוֹ  
הַגָּדוֹל, כִּי הוֹאִיל יְיָ לַעֲשׂוֹת אֲתָכֶם לוֹ לְעַם. וַיֵּרָא כָּל הָעָם  
וַיִּפְּלוּ עַל פְּנֵיהֶם, וַיֹּאמְרוּ: יְיָ הוּא הָאֱלֹהִים, יְיָ הוּא הָאֱלֹהִים.  
וַיְהִי יְיָ לְמֶלֶךְ עַל כָּל הָאָרֶץ, בַּיּוֹם הַהוּא יְהִי יְיָ אֶחָד  
וְשְׁמוֹ אֶחָד. יְהִי חֲסִדָּךְ יְיָ עָלֵינוּ, כַּאֲשֶׁר יַחֲלֵנוּ לָךְ. הוֹשִׁיעֵנו יְיָ  
אֱלֹהֵינוּ, וְקַבְּצֵנוּ מִן הַגּוֹיִם, לַהּוֹדוֹת לְשֵׁם קְדֻשָּׁךְ, לְהַשְׁתַּבֵּחַ  
בְּתִהְלֶתְךָ. כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבֹאוּ וַיִּשְׁתַּחֲווּ לְפָנֶיךָ, אֲדֹנָי,  
וַיִּכְבְּדוּ לְשִׁמְךָ. כִּי גָדוֹל אַתָּה וְעֲשֵׂה נִפְלְאוֹת אַתָּה אֱלֹהִים  
לְבַדְּךָ. וְנֶאֱנַחֲנוּ עִמָּךְ וְצֵאן מִרְעִיתֶךָ, נוֹדֶה לָּךְ לְעוֹלָם, לְדוֹר  
וְדוֹר נִסְפָּר תִּהְלֶתְךָ.

*In this, the second Brachah following the Sh'ma, God is asked to grant peace and protection during the coming night.*

הִשְׁכִּיבֵנוּ יְיָ אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידֵנוּ מִלְּכֵנוּ לְחַיִּים, וּפְרוֹשׁ  
עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתַקְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנו  
לְמַעַן שְׁמֶךָ, וְהַגֵּן בְּעַדֵּנוּ, וְהַסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר, וְחָרָב, וְרָעָב  
וְיָגוֹן, וְהַסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ, וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי  
אֵל שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.  
וּשְׁמוֹר צֵאתֵנוּ וּבּוֹאֵנוּ, לְחַיִּים וּלְשָׁלוֹם, מִעַתָּה וְעַד עוֹלָם.  
בְּרוּךְ אַתָּה יְיָ, שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לָעַד.

Help us, O ADONAI our God, to lie down in peace; and awaken us, our Sovereign, to life again. Spread over us Your shelter of peace. Guide us with Your wisdom. Shield us from enemies and pestilence, from starvation, sword and sorrow. Remove the evil that surrounds us, shelter us in the shadow of Your wings. You, O God, guard us and care for us. For You are the source of grace and mercy. Guard our comings and our goings; grant us life and peace, now and always. Praised are You, ADONAI, eternal guardian of the people Israel.

**Ush'mor tzei-tei-nu u-vo-ei-nu l'cha-yim ul'sha-lom,  
mei-atah v'ad o-lam.**

**Ba-ruch a-tah A-do-nai, sho-meir a-mo Yis-ra-eil la-ad.**



Praised is ADONAI by day and praised by night. Praised when we lie down and praised when we rise up. In Your hands are the souls of the living and the dead, the life of every creature, the breath of all flesh. Into Your hand I entrust my spirit; You will redeem me, ADONAI, God of truth. Our God in heaven, assert the unity of Your rule; affirm Your sovereignty, and reign over us forever.

May our eyes behold, our hearts rejoice in, and our souls be glad in Your sure deliverance, when it shall be said to Zion: Your God rules. ADONAI rules, ADONAI has ruled, ADONAI shall rule throughout all time. All sovereignty is Yours; unto all eternity only You reign in glory, only You rule. Praised are You, ADONAI, Glorious Sovereign. May You rule over us and over all creation.

**Yit-ga-dal** v'yit-ka-dash sh'meih ra-ba, (**Amen**).  
b'al-ma di-v'ra chi-ru-teih, v'yam-lich mal-chu-teih  
b'cha-yei-chon uv'yo-mei-chon  
uv'cha-yei d'chol beit Yis-ra-eil,  
ba-a-ga-la u-viz-man ka-riv, v'im'ru: **Amen**.

**Y'hei sh'meih ra-ba m'va-rach**  
**l-a-lam ul'al-mei al-ma-ya.** [Yit-ba-rach]

Yit-ba-rach v'yish-ta-bach,  
v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,  
v'yit-ha-dar v'yit-a-leh v'yit-ha-lal, sh'meih d'ku-d'sha, **b'rich hu**,  
l'ei-la (ul-ei-la) min kol bir-cha-ta v'shi-ra-ta,  
tush-b'cha-ta v'ne-che-ma-ta, da-a-mi-ran b'al-ma, v'im'ru:  
**Amen**.

Hallowed and enhanced may God be throughout the world of creation. May Your sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

*Congregation and Reader:*  
May God be praised throughout all time.

Glorified and celebrated, lauded and worshipped, acclaimed and honored, extolled and exalted may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

בְּרוּךְ יְיָ בַּיּוֹם, בְּרוּךְ יְיָ בַּלַּיְלָה, בְּרוּךְ יְיָ בְּשִׁכְבֵּנוּ, בְּרוּךְ יְיָ בְּקוּמָנוּ. כִּי בְיָדְךָ נַפְשׁוֹת הַחַיִּים וְהַמֵּתִים, אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל חַי וָרוּחַ כָּל בָּשָׂר אִישׁ. בְּיָדְךָ אֶפְקִיד רוּחִי, פְּדִיתָה אוֹתִי יְיָ אֱלֹהֵינוּ שְׂבַשְׁמִים, יַחַד שְׁמָךְ, וְקִיָּם מַלְכוּתְךָ תָּמִיד, וּמְלוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

יִרְאוּ עֵינֵינוּ, וְיִשְׂמַח לִבֵּנוּ, וְתִגַּל נַפְשָׁנוּ, בִּישׁוּעָתְךָ בְּאַמֶּת, בְּאַמּוֹר לְצִיּוֹן מֶלֶךְ אֱלֹהֵינוּ. יְיָ מֶלֶךְ, יְיָ מֶלֶךְ, יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד, כִּי הַמַּלְכוּת שְׁלָךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלוֹךְ בְּכָבוֹד, כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה. בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ בְּכָבוֹדוֹ, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד, וְעַל כָּל מַעֲשָׂיו.

*This Chatzi Kaddish marks the separation between the Sh'ma that we have completed, and the Amidah that we are about to begin.*

*We rise.*

**יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (אָמֵן).**

בְּעֲלָמָא דִּי בְּרָא כְּרֵעוּתָהּ, וְיִמְלִיךְ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל, בְּעֲגָלָא וּבְזִמְן קָרִיב וְאִמְרוּ, **אָמֵן**:

**יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵינָא.**

**יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלָּה וְיִתְהַלָּל שְׁמֵהּ דְּקֻדְשָׁא, בְּרִיךְ הוּא, לְעָלְמָא (וְלְעָלְמָא) מִן כָּל בְּרַכְתָּא וְשִׁירָתָא תְּשַׁבַּחְתָּא וְנַחֲמַתָּא, דְּאִמְרִין בְּעֲלָמָא, וְאִמְרוּ, **אָמֵן**.**

## Silent Amidah with Matriarchs

Open my mouth, O ADONAI, and my lips will proclaim Your praise.

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 Rebecca, God of Rachel, and God of Leah. Great, mighty, awesome, exalted God who bestows loving-kindness, Creator of all. You remember the pious deeds of our ancestors and You promise redemption for their children's children because of Your love.

*Between Rosh Hashanah and Yom Kippur:*

Remember us that we may live, Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields. Praised are You, ADONAI, who shields Abraham and remembers Sarah.

Your power, O ADONAI, is boundless. You are author of life and of death, and in You death is conquered by life.

*From Sh'mini Atzeret to Pesach:*

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

Your loving-kindness sustains the living, You transform death into life. You support the falling, heal the sick, free the bound. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are ADONAI, Source of life and death and deliverance.

*Between Rosh Hashanah and Yom Kippur:*

Whose mercy can compare with Yours, merciful Parent? In mercy You remember Your creatures with life.

Faithfully, You vanquish death with life. Praised are You, ADONAI, source of life and death.

*The Amidah is a devotional prayer in which one shares with God the deepest concerns of the heart and the truest reflections of the soul. In the Ma'ariv service it is recited silently in the language of your choice. These quiet moments may also be used for private prayers and silent meditation, or for reflection on the spiritual readings on pages 66-81.*

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*Between Rosh Hashanah and Yom Kippur:*

זְכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.

בְּרוּךְ אַתָּה יְיָ, מַגֵּן אַבְרָהָם וּפוֹקֵד שָׂרָה.

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

*From Sh'mini Atzeret to Pesach:*

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמַקְיֵם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר, מִי כְמוֹהוּ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מֶלֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.

*Between Rosh Hashanah and Yom Kippur:*

מִי כְמוֹהוּ אֵב הַרְחָמִים, זוֹכֵר יִצְרָיו לְחַיִּים בְּרַחֲמִים.

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

## Silent Amidah

Open my mouth, O ADONAI, and my lips will proclaim Your praise.

Praised are You, ADONAI our God and God of our ancestors. God of Abraham, God of Isaac, God of Jacob. Great, mighty, awesome, exalted God who bestows loving-kindness, Creator of all. You remember the pious deeds of our ancestors and You promise redemption for their children's children because of Your love.

*Between Rosh Hashanah and Yom Kippur:*

Remember us that we may live, Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.

You are the Sovereign who helps and saves and shields. Praised are You, ADONAI, who shields Abraham.

Your power, O ADONAI, is boundless. You are author of life and of death, and in You death is conquered by life.

*From Sh'mini Atzeret to Pesach:*

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

Your loving-kindness sustains the living, You transform death into life. You support the falling, heal the sick, free the bound. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are ADONAI, Source of life and death and deliverance.

*Between Rosh Hashanah and Yom Kippur:*

Whose mercy can compare with Yours, merciful Parent? In mercy You remember Your creatures with life.

Faithfully, You vanquish death with life. Praised are You, ADONAI, source of life and death.

## Silent Amidah

*The Amidah is a devotional prayer in which one shares with God the deepest concerns of the heart and the truest reflections of the soul. In the Ma'ariv service it is recited silently in the language of your choice. These quiet moments may also be used for private prayers and silent meditation, or for reflection on the spiritual readings on pages 66-81.*

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, גּוֹמֵל חֲסִדִּים טוֹבִים, וְקֹנֵה הַכֹּל, וְזוֹכֵר חֲסִדֵי אֲבוֹת, וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם, לְמַעַן שְׁמוֹ בְּאַהֲבָה.

*Between Rosh Hashanah and Yom Kippur:*

זְכַּרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים, וְכַתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.  
בְּרוּךְ אַתָּה יְיָ, מַגֵּן אַבְרָהָם.

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

*From Sh'mini Atzeret to Pesach:*

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחְיָה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים, וּמְקִים אַמּוֹנָתוֹ לִישָׁנָיו עֹפֵר, מִי כְמוֹךָ בַּעַל גְּבוּרֹת וּמִי דוֹמָה לָךְ, מֶלֶךְ מֵמִית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.

*Between Rosh Hashanah and Yom Kippur:*

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.

וְנִאֶמֶן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ, מַחְיָה הַמֵּתִים.

Holy are You and holy is Your name. Holy are those who praise You daily. Praised are you, ADONAI, Holy God.

*Between Rosh Hashanah and Yom Kippur:*  
Praised are you, ADONAI, Holy Sovereign.

You graciously endow mortals with intelligence, teaching humans wisdom and understanding. Grant humankind knowledge, discernment, and wisdom. Praised are You, ADONAI, who graciously grants intelligence.

*\*At the conclusion of Shabbat or a Festival:*

You graciously endow mortals with intelligence, teaching us wisdom. You graciously granted us knowledge of Your Torah, teaching us to fulfill the laws You have willed. You set apart the sacred from the profane, even as You separated light from darkness, singled out the people Israel from among the nations, and distinguished Shabbat from all other days. *Avinu Malkenu*, may the coming days bring us peace. May they be free of sin and cleansed of wrongdoing; may they find us more closely attached to you. Grant us knowledge, wisdom, and discernment. Praised are You Adonai, who graciously grants us intelligence.

Loving God, bring us back to your Torah. Our Sovereign, draw us near to Your service. Lead us back to You, truly repentant. Praised are You, ADONAI, who welcomes repentance.

Forgive us, loving God, for we have sinned; pardon us, for we have transgressed. You forgive and pardon. Praised are You, ADONAI, gracious and forgiving One.

Behold our affliction and deliver us. Redeem us soon because of Your mercy, for You are the mighty Redeemer. Praised are You, ADONAI, Redeemer of the people Israel.

Heal us, O ADONAI, and we shall be healed. Help us and save us, for You are our glory. Grant perfect healing for all our afflictions. For You are the faithful and merciful God of healing. Praised are You, ADONAI, Healer of Your people Israel.

ADONAI our God, make this a blessed year. May its varied produce bring us happiness. Grant

*(in summer: blessing) (in winter: dew and rain for blessing)*

upon the earth, satisfy us with its abundance, and bless our year as the best of years. Praised are You, ADONAI, who blesses the years.

אתה קדוש ושְׁמֶךָ קָדוֹשׁ וקְדוּשִׁים בְּכָל יוֹם יִהְיֶה לְךָ סֶלָה.  
בְּרוּךְ אַתָּה יְיָ, הָאֵל הַקָּדוֹשׁ.

*Between Rosh Hashanah and Yom Kippur:*  
(בְּרוּךְ אַתָּה יְיָ, הַמֶּלֶךְ הַקָּדוֹשׁ).

אתה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנּוּשׁ בִּינָה. חֲנֹנוּ מֵאַתָּה  
דַּעַת, בִּינָה וְהַשְׁכָּל. בְּרוּךְ אַתָּה יְיָ, חוֹנֵן הַדַּעַת.

*\*At the conclusion of שבת or יום טוב:*

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד לְאִנּוּשׁ בִּינָה. אַתָּה חוֹנֵנֵתָנוּ  
לְמַדַּע תּוֹרָתְךָ, וְתַלְמִידֵנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ, וְתַבְדִּיל יְהוּדָה  
אֶלְהֵינוּ בֵּין קָדֹשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים,  
בֵּין יוֹם הַשְּׁבִיעִי לְשִׁשֶּׁת יָמֵי הַמַּעֲשֶׂה. אָבִינוּ מִלִּבְנוֹ, הָחַל  
עֲלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם, חֲשׂוֹכִים מִכָּל חֶטָּא,  
וּמִנְקִים מִכָּל עוֹן, וּמַדְבְּקִים בִּירְאָתְךָ. וְחֲנֹנוּ מֵאַתָּה דַּעַת בִּינָה  
וְהַשְׁכָּל. בְּרוּךְ אַתָּה יְהוּדָה חוֹנֵן הַדַּעַת.

הַשִּׁיבֵנוּ אָבִינוּ לְתוֹרָתְךָ, וְקָרְבָנוּ מִלִּבְנוֹ לַעֲבוֹדָתְךָ, וְהַחֲזִירֵנוּ  
בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יְיָ, הַרוֹצֶה בְּתַשׁוּבָה.

סֶלַח לָנוּ, אָבִינוּ, כִּי חָטָאנוּ, מַחֵל לָנוּ, מִלִּבְנוֹ כִּי פָשַׁעְנוּ, כִּי  
מוֹחֵל וְסוֹלֵחַ אַתָּה. בְּרוּךְ אַתָּה יְיָ, חֲנוּן הַמִּרְבֶּה לְסֶלַח.

רָאָה בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ, וּגְאֹלָנוּ מִהֶרָה לְמַעַן שְׁמֶךָ, כִּי  
גּוֹאֵל חֹק אַתָּה. בְּרוּךְ אַתָּה יְיָ, גּוֹאֵל יִשְׂרָאֵל.

רְפָאנוּ יְיָ, וְנִרְפָּא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה כִּי תַהֲלֵתָנוּ אַתָּה, וְהַעֲלֵה  
רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ. כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן  
אַתָּה. בְּרוּךְ אַתָּה יְיָ, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בִּרְךָ עֲלֵינוּ, יְיָ אֱלֹהֵינוּ, אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי תְבוּאָתָהּ  
לְטוֹבָה

*(in summer): ותן בְּרָכָה (in winter): ותן טל ומטָר לְבִרְכָּה*

עַל פְּנֵי הָאֲדָמָה, וְשִׁבְעֵנוּ מִטוֹבָהּ, וּבִרְךָ שְׁנֵתָנוּ בְּשָׁנִים הַטּוֹבוֹת.  
בְּרוּךְ אַתָּה יְיָ, מִבִּרְךָ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתָנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ, וְקַבְּצֵנוּ  
יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.



Sound the great *Shofar* to herald our freedom, raise high the banner to gather all exiles. Gather the dispersed from the ends of the earth. Praised are You, ADONAI, who gathers the dispersed of the people Israel.

Restore our judges as in days of old, restore our counselors as in former times. Remove from us sorrow and anguish. Reign alone over us with loving-kindness; with justice and mercy, sustain our cause. Praised are You, ADONAI, Sovereign who loves justice.

*Between Rosh Hashanah and Yom Kippur:*

Praised are You, ADONAI, Sovereign of judgment.

Frustrate the hopes of those who malign us; let all evil very soon disappear. Let all Your enemies soon be destroyed. May You quickly uproot and crush the arrogant; may You subdue and humble them in our time. Praised are You, ADONAI, who humbles the arrogant.

Let Your tender mercy be stirred for the righteous, the pious, and the leaders of Israel, devoted scholars and faithful proselytes. Be merciful to us. Reward all who trust in You, cast our lot with those who are faithful to You. May we never come to despair, for our trust is in You. Praised are You, ADONAI, who sustains the righteous.

Have mercy, ADONAI, and return to Jerusalem, Your city. May Your presence dwell there as You have promised. Build it now, in our days and for all time. Re-establish there the majesty of David, Your servant. Praised are You, ADONAI, who builds Jerusalem.

Cause to blossom the shoots of Your servant David. Hasten the advent of Messianic redemption. Each and every day we hope for Your deliverance. Praised are You, ADONAI, who assures our deliverance.

ADONAI our God, hear our voice. Have compassion upon us, pity us, accept our prayer with loving favor. You listen to entreaty and prayer. Do not turn us away unanswered, our Sovereign, for You mercifully heed Your people's supplication. Praised are You, ADONAI, who hears prayer.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary. May the worship of Your people Israel always be acceptable to You.

ברוך אתה יי, מקבץ נדחי עמו ישראל.

השיבה שופטינו כבראשונה ויועצינו כבתחלה, והסר ממנו יגון ואנחה, ומלוח עלינו אתה, יי, לבדה בחסד וברחמים, וצדקנו במשפט. ברוך אתה יי, מלך אוהב צדקה ומשפט.

*Between Rosh Hashanah and Yom Kippur:*

(ברוך אתה יי, המלך המשפט.)

ולמלשינים אל תהי תקוה, וכל הרשעה פרגע תאבד, וכל אויביה מהרה יפרתו, והזדים מהרה תעקר ותשבר ותמגר ותכניע במהרה בימינו. ברוך אתה יי, שבר אויבים ומכניע זדים.

על הצדיקים ועל החסידים ועל זקני עמך בית ישראל, ועל פליטת סופריהם, ועל גרי הצדק ועלינו, יהמו נא רחמיה, יי אלהינו, ותן שכר טוב לכל הבוטחים בשמך באמת, ושים חלקנו עמם לעולם, ולא גבוש כי בה בטחנו. ברוך אתה יי, משען ומבטח לצדיקים.

ולירושלים עירך ברחמים תשוב, ותשכון בתוכה באשר דברת, ובנה אותה בקרוב בימינו בגן עולם, וכסא דוד מהרה לתוכה תכין. ברוך אתה יי, בונה ירושלים.

את צמח דוד עבדך מהרה תצמיח, וקרנו תרום בישועתך, כי לישועתך קוינו כל היום. ברוך אתה יי, מצמיח קרן ישועה.

שמע קולנו, יי אלהינו, חוס ורחם עלינו, וקבל ברחמים וברצון את תפלתנו, כי אל שומע תפלות ותחנונים אתה, ומלפניה, מלכנו, ריקם אל תשיבנו. כי אתה שומע תפלת עמך ישראל ברחמים. ברוך אתה יי, שומע תפלה.

רצה, יי אלהינו, בעמך ישראל ובתפלתם, והשב את העבודה לדביר ביתך, ותפלתם באהבה תקבל ברצון, ותהי לרצון תמיד עבודת ישראל עמך.



*On Rosh Chodesh and on Chol Ha-mo'ed:*

Our God and God of our ancestors, on this day of Rosh Chodesh/Pesach/Sukkot remember our ancestors and be gracious to us. Consider the people Israel standing before You praying for the days of Messiah and for Jerusalem, Your holy city. Grant us life, well-being, loving-kindness, and peace. Bless us, ADONAI our God, with all that is good. Remember Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, gracious and merciful God and Sovereign.

May we witness Your merciful return to Zion. Praised are You, ADONAI, who restores Your Presence to Zion.

We proclaim that You are ADONAI our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You morning, noon, and night for Your miracles that daily attend us and for Your wondrous kindnesses. Our lives are in Your hands; our souls are in Your charge. You are good, with everlasting mercy; You are compassionate, with enduring loving-kindness. We have always placed our hope in You. For all these blessings we shall ever praise and exalt You.

*On Chanukah add:*

We thank You also for the miraculous and mighty deeds of liberation wrought by You, and for Your victories in the battles our ancestors fought in days of old, at this season of the year.

In the days of the High Priest Mattathias, son of Jochanan, of the Hasmonean family, a tyrannical power rose up against Your people Israel to compel them to forsake Your Torah, and to force them to transgress Your commandments. In Your abundant mercy You stood by them in a time of distress. You rose to their defense and vindicated their cause. You brought retribution upon the evil doers, delivering the strong into the hands of the weak, the many into the hands of the few, the wicked into the hands of the just, and the arrogant into the hands of those devoted to Your Torah. You made Your greatness and holiness known in Your world, and brought great deliverance to Israel. Then Your children came into Your dwelling place, cleansed the Temple, purified the Sanctuary, and kindled lights in Your sacred courts. And they designated these eight days of Chanukah for giving thanks and praise to Your great name.

*On Rosh Chodesh and during Chol Ha-mo'ed:*

אלהינו ואלהי אבותינו, יעלה ויבא, ויגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום לראש חודש: ראש החודש הזה לפסח: חג המצות הזה לסוכות: חג הסוכות הזה. זכרנו, יי, אלהינו, בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים, ובדבר ישועה ורחמים, חוס וחנו, ורחם עלינו והושיענו, כי אליך עינינו, כי אל מלך חנון ורחום אתה.

ותחזינה עינינו בשובך לציון ברחמים.  
ברוך אתה יי, המחזיר שכינתו לציון.

מודים אנחנו לך, שאתה הוא, יי אלהינו ואלהי אבותינו, לעולם ועד, צור חיינו, מגן ישענו, אתה הוא לדור ודור נודה לך ונספר תהלתך. על חיינו המסורים בידיך, ועל נשמותינו הפקודות לך, ועל נסיך שבכל יום עמנו, ועל נפלאותיך וטובותיך שבכל עת, ערב ובקר וצהריים, הטוב כי לא כלו רחמיך, והמרחם כי לא תמו חסדיך מעולם קוינו לך.

*On Chanukkah add:*

על הניסים ועל הפרקן ועל הגבורות ועל התשועות ועל המלחמות שעשית לאבותינו בימים ההם בזמן הזה:  
בימי מתתיהו בן יוחנן כהן גדול, חשמוני ובניו כשעמדה מלכות יון הרשעה על עמך ישראל להשפיתם תורתך ולהעבירם מחקי רצונך, ואתה ברחמיך הרבים עמדת להם בעת צרתם, רבת את-ריבם, דנת את-דינם, נקמת את נקמתם, מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל עשית תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בניה לדביר ביתך ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות בחצרות קדשך, וקבעו שמונת ימי חגכה אלו להודות ולהלל לשמך הגדול.



On Purim add:

We thank You also for the miraculous and mighty deeds of liberation wrought by You, and for Your victories in the battles our ancestors fought in days of old, at this season of the year. In the days of Mordechai and Esther, in Shushan the capital, when the wicked Haman rose up against them and sought to destroy, to slay and to annihilate all Jews, both young and old, little children and women, on one day, the thirteenth day of the twelfth month, which is the month Adar, and to permit the plunder of their property. And You in Your abundant mercy brought Haman's counsel to naught, frustrated his design, and returned his recompense upon his own head; and they hanged him and his sons upon the gallows.

For all these blessings we shall ever praise and exalt you.

*Between Rosh Hashana and Yom Kippur:*

Inscribe all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God, our deliverance and our help. Praised are You, ADONAI, Your name is good and to You all praise is due.

Grant true and lasting peace to Your people Israel and to all the inhabitants of the world, for You are the supreme sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You, ADONAI, who blesses God's people Israel with peace.

*Between Rosh Hashana and Yom Kippur:*

May we and the entire House of Israel be remembered and recorded in the book of life, blessing, sustenance, and peace. Praised are You, ADONAI, who blesses God's people Israel with peace.

*At the conclusion of the Amidah personal prayers may be added*

My God, keep my tongue from evil, my lips from lies. Help me ignore those who slander me. Let me be humble before all. Open my heart to Your Torah, so that I may pursue Your Mitzvot. Frustrate the designs of those who plot evil against me. Make nothing of their schemes. Do so because of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer.

**May the one who brings peace to the universe bring peace to us and to all Israel [and to all the inhabitants of the world]. And let us say: Amen.**

On Purim add:

על הניסים ועל הפרקן ועל הגבורות ועל התשועות ועל המלחמות שעשית לאבותינו בימים ההם בזמן הזה:

בימי מרדכי ואסתר בשושן הבירה, בשעמד עליהם המן הרשע, בקש להשמיד להרוג ולאבד את כל־יהודים, מנער ועד זקן, טף ונשים, ביום אחד, בשלשה עשר לחדש שנים עשר, הוא חדש אדר, ושללם לבז. ואתה ברחמיה הרבים הפרת את עצתו, וקלקלת את מחשבתו, והשבות לו גמולו בראשו, ותלו אותו ואת בניו על העץ.

ועל כלם יתברך ויתרומם שמה, מלכנו, תמיד לעולם ועד.

*Between Rosh Hashana and Yom Kippur:*

וכתוב לחיים טובים כל בני בריתה.

וכל החיים יודוך סלה, ויהללו את שמה באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יי, הטוב שמה ולך נאה להודות. שלום רב על ישראל עמה [ועל כל־יושבי תבל] תשים לעולם, כי אתה הוא מלך אדון לכל השלום. וטוב בעיניך לברך את עמה ישראל בכל עת ובכל שעה בשלומה.

*Between Rosh Hashana and Yom Kippur:*

(בספר חיים, ברכה, ושלום, ופרנסה טובה, נזכר ונכתב לפניך, אנחנו וכל עמך בית ישראל, לחיים טובים ושלום. ברוך אתה יי, עושה השלום.)

ברוך אתה יי, המברך את עמו ישראל בשלום.

אלהי, נצור לשוני מרע ושפתי מדבר מרמה, ולמקללי נפשי תדם, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיה תרדוף נפשי. וכל החושבים עלי רעה, מהרה הפר עצתם וקלקל מחשבתם. עשה למען שמה, עשה למען ימינה, עשה למען קדשתה. עשה למען תורתך. למען יחלצון ידידיה, הושיעה ימינה ועגני. יהיו לרצון אמרי פי והגיון לבי לפניך, יי צורי וגואלי.

**עשה שלום במרומיו, הוא יעשה שלום עלינו, ועל כל ישראל [ועל כל־יושבי תבל] ואמרו: אמן.**



## Kaddish Shalem For a House of Mourning

Hallowed and enhanced may God be throughout the world of creation. May Your sovereignty soon be accepted, during our life and the life of all Israel. And let us say: **Amen.**

**Y'hei sh'mei ra-ba m'va-rach  
I'a-lam ul'al-mei al-ma-ya. [Yit-ba-rach ]**

May God be praised throughout all time.

Glorified and celebrated, lauded and worshipped, acclaimed and honored, extolled and exalted may the Holy One be praised [B'rich Hu], beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: **Amen.**

Let there be abundant peace from Heaven, with life's goodness for us and for all the people Israel. And let us say: **Amen.**

May the One who brings peace to the universe; bring peace to us and to all Israel [and to all the inhabitants of the world]. And let us say: **Amen.**

**O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom  
a-lei-nu v'al kol Yis-ra-eil [v'al kol yosh-vei tei-vel], v'im'ru:  
Amen.**

*This Kaddish Shalem for a house of mourning closes the Amidah and leads into for the rest of the service.*

**יִתְגַּדֵּל וַיִּתְקַדֵּשׁ שְׁמֵהּ רַבָּא (אָמֵן). בְּעֶלְמָא דִּי בְּרָא כְרַעוּתָהּ,  
וַיִּמְלִיךְ מַלְכוּתָהּ, בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעִגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.**

**יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמֵינָא.**

**יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה  
וַיִּתְהַלָּל שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא, לְעָלָא (וּלְעָלָא) מִן כָּל  
בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבַּחְתָּא וְנַחֲמְתָּא, דְאָמִירֵן בְּעֶלְמָא, וְאָמְרוּ  
אָמֵן.**

**יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
וְאָמְרוּ אָמֵן.**

**עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
[וְעַל כָּל-יְיֹשְׁבֵי תִבְלָה], וְאָמְרוּ אָמֵן.**



## Aleinu

A-lei-nu l'sha-bei-ach la-a-don ha-kol  
la-teit g'du-la l'yo-tseir b'rei-shit  
she-lo a-sa-nu k'go-yei ha-a-ra-tzot  
v'lo sa-ma-nu k'mish-p'chot ha-a-da-mah  
she-lo sam chel-kei-nu ka-hem  
v'go-ra-lei-nu k'chol ha-mo-nam.

*Bend at ko-r'im*

**Va-a-nach-nu ko-rim**

*Bow here*

**u-mish-ta-cha-vim u-mo-dim**

*Straighten up here*

**lif-nei me-lech, mal-chei ha-m'la-chim**

**ha-ka-dosh ba-ruch hu.**

We rise to our duty to praise the Sovereign of all, to acclaim the Creator. God made our lot unlike that of other people, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Sovereign of sovereigns, the Holy One praised be God, who spread out the heavens and laid the foundations of the earth, whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. God is our God, there is no other. In truth, God alone is our Sovereign, as it is written in God's Torah: "Know this day and take it to heart that ADONAI is God in heaven above and on earth below: there is no other."

And so we hope in You, ADONAI our God, soon to see Your splendor, sweeping idolatry away so that false gods will be utterly destroyed, perfecting earth by Your sovereignty so that all mankind will invoke Your name, bring all the earth's wicked back to You, repentant. Then all will know that to You every knee must bend, every tongue pledge loyalty. To You, ADONAI, may all bow in worship, may they give honor to Your glory. May everyone accept the rule of Your sovereignty. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus it is written in Your Torah: ADONAI reigns for ever and ever. Such is the assurance of Your prophet Zechariah: ADONAI shall be acknowledged Sovereign of all the earth. On that day ADONAI shall be One and God's name One.

**Ve-ne-e-mar: v'ha-yah A-do-nai l'me-lech al kol ha-a-retz;  
ba-yom ha-hu yi-h'ye A-do-nai e-chad, u-sh'mo e-chad.**

*The Aleinu prayer celebrates the distinctiveness of the Jewish people and is a prayer to God to "repair the world" and bring God's dreams for the world to reality.*

*We stand. At the word "kor-im" we bend at the knee.*

*At "u-mishtachavim" we bow.*

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא  
עשנו כגויי הארצות, ולא שמנו כמשפחות האדמה, שלא  
שם חלקנו בהם, וגורלנו ככל המונם.

**וּנְחַנו כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים, לִפְנֵי מֶלֶךְ  
מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.**

שהוא נוטה שמים ויוסד ארץ, ומושב יקרו בשמים ממעל,  
ושכינת עזו בגבהי מרומים, הוא אלהינו אין עוד. אמת  
מלכנו, אפס זולתו, כפתוב בתורתו: וידעת היום והשבת  
אל לבבך, כי יי הוא האלהים בשמים ממעל, ועל הארץ  
מתחת, אין עוד.

על כן נקנה לך יי אלהינו, לראות מהרה בתפארת עזה,  
להעביר גלולים מן הארץ, והאלילים פרות יפרתון, לתקן  
עולם במלכות שדי, וכל בני בשר יקראו בשמך, להפנות  
אליה כל רשעי ארץ. יכירו וידעו כל יושבי תבל, כי לך תכרע  
כל ברך, תשבע כל לשון. לפניה יי אלהינו יכרעו ויפלו,  
ולכבוד שמך יקר יתנו, ויקבלו כלם את עול מלכותך, ותמלך  
עליהם מהרה לעולם ועד. כי המלכות שלך היא, ולעולמי  
עד תמלוך בכבוד, כפתוב בתורתך, יי ימלך לעולם ועד.

**וְנֹאמַר, וְהָיָה יי לְמֶלֶךְ עַל כָּל הָאָרֶץ,  
בַּיּוֹם הַהוּא יְהִיָּה יי אֶחָד, וּשְׁמוֹ אֶחָד.**



Today is \_\_\_\_\_ of the Omer.

1. הַיּוֹם יוֹם אֶחָד לְעֹמֶר.  
1 day (16 Nisan, 2nd night of Pesah)
2. הַיּוֹם שְׁנֵי יָמִים לְעֹמֶר.  
2 days (17 Nisan, 1st night of Hol Ha-mo'ed)
3. הַיּוֹם שְׁלֹשָׁה יָמִים לְעֹמֶר.  
3 days (18 Nisan, 2nd night of Hol Ha-mo'ed)
4. הַיּוֹם אַרְבָּעָה יָמִים לְעֹמֶר.  
4 days (19 Nisan, 3rd night of Hol Ha-mo'ed)
5. הַיּוֹם חֲמִשָּׁה יָמִים לְעֹמֶר.  
5 days (20 Nisan, 4th night of Hol Ha-mo'ed)
6. הַיּוֹם שֵׁשָׁה יָמִים לְעֹמֶר.  
6 days (21 Nisan, 7th night of Pesah)
7. הַיּוֹם שִׁבְעָה יָמִים שָׁהִם שְׁבוּעַ אֶחָד לְעֹמֶר.  
7 days — one week (22 Nisan, 8th night of Pesah)
8. הַיּוֹם שְׁמוֹנֶה יָמִים שָׁהִם שְׁבוּעַ אֶחָד וַיּוֹם אַחֵר לְעֹמֶר.  
8 days — a week and one day (23 Nisan)
9. הַיּוֹם תְּשַׁע יָמִים שָׁהִם שְׁבוּעַ אֶחָד וּשְׁנֵי יָמִים לְעֹמֶר.  
9 days — a week and two days (24 Nisan)
10. הַיּוֹם עֶשְׂרֵה יָמִים שָׁהִם שְׁבוּעַ אֶחָד וּשְׁלֹשָׁה יָמִים לְעֹמֶר.  
10 days — a week and three days (25 Nisan)
11. הַיּוֹם אַחֵר עֶשֶׂר יוֹם שָׁהִם שְׁבוּעַ אֶחָד וְאַרְבָּעָה יָמִים לְעֹמֶר.  
11 days — a week and four days (26 Nisan)
12. הַיּוֹם שְׁנַיִם עֶשֶׂר יוֹם שָׁהִם שְׁבוּעַ אֶחָד וְחֲמִשָּׁה יָמִים לְעֹמֶר.  
12 days — a week and five days (27 Nisan, Yom Ha-shoah\*)
13. הַיּוֹם שְׁלֹשָׁה עֶשֶׂר יוֹם שָׁהִם שְׁבוּעַ אֶחָד וּשְׁשָׁה יָמִים לְעֹמֶר.  
13 days — a week and six days (28 Nisan)
14. הַיּוֹם אַרְבָּעָה עֶשֶׂר יוֹם שָׁהִם שְׁנֵי שְׁבוּעוֹת לְעֹמֶר.  
14 days — two weeks (29 Nisan)

\*When 27 Nisan falls on Friday, Yom Ha-shoah is marked on the preceeding Thursday.

## Counting of the Omer

*From the second night of Pesah until the night before Shavuot, we stand as the Omer is counted.*

The “Omer” (literally “sheaf”) refers to an offering from the new barley crop, brought to the ancient Temple on the sixteenth of Nisan, the eve of the second day of Pesah. Omer has come to be the name of the period between Pesah and Shavuot. By counting these days (s’firat ha-omer), we recall our people’s liberation from enslavement, commemorated by Pesah — along with God’s gift of Torah, commemorated by Shavuot. We count the days between Pesah and Shavuot to heighten our anticipation of celebrating the Revelation, the event that gave meaning to our liberation and continued meaning to our existence as Jews.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִרְשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

Praised are you Adonai our God, who rules the universe,  
instilling in us the holiness of mitzvot  
by commanding us to count the Omer.







26. היום ששה ועשרים יום שהם שלשה שבועות וחמשה ימים לעמר.  
*26 days — three weeks and five days (11 Iyar)*
27. היום שבעה ועשרים יום שהם שלשה שבועות וששה ימים לעמר.  
*27 days — three weeks and six days (12 Iyar)*
28. היום שמונה ועשרים יום שהם ארבעה שבועות לעמר.  
*28 days — four weeks (13 Iyar)*
29. היום תשעה ועשרים יום שהם ארבעה שבועות ויום אחד לעמר.  
*29 days — four weeks and one day (14 Iyar, Pesah Sheni)*
30. היום שלשים יום שהם ארבעה שבועות ושני ימים לעמר.  
*30 days — four weeks and two days (15 Iyar)*
31. היום אחר ושלשים יום שהם ארבעה שבועות ושלשה ימים לעמר.  
*31 days — four weeks and three days (16 Iyar)*
32. היום שנים ושלשים יום שהם ארבעה שבועות וארבעה ימים לעמר.  
*32 days — four weeks and four days (17 Iyar)*
33. היום שלשה ושלשים יום שהם ארבעה שבועות וחמשה ימים לעמר.  
*33 days — four weeks and five days (18 Iyar, Lag Ba'Omer)*
34. היום ארבעה ושלשים יום שהם ארבעה שבועות וששה ימים לעמר.  
*34 days — four weeks and six days (19 Iyar)*
35. היום חמשה ושלשים יום שהם חמשה שבועות לעמר.  
*35 days — five weeks (20 Iyar)*
36. היום ששה ושלשים יום שהם חמשה שבועות ויום אחד לעמר.  
*36 days — five weeks and one day (21 Iyar)*
37. היום שבעה ושלשים יום שהם חמשה שבועות ושני ימים לעמר.  
*37 days — five weeks and two days (22 Iyar)*
38. היום שמונה ושלשים יום שהם חמשה שבועות ושלשה ימים לעמר.  
*38 days — five weeks and three days (23 Iyar)*

15. היום חמשה עשר יום שהם שני שבועות ויום אחד לעמר.  
*15 days — two weeks and one day (30 Nisan, first day of Rosh Hodesh)*
16. היום ששה עשר יום שהם שני שבועות ושני ימים לעמר.  
*16 days — two weeks and two days (1 Iyar, second day of Rosh Hodesh)*
17. היום שבעה עשר יום שהם שני שבועות ושלשה ימים לעמר.  
*17 days — two weeks and three days (2 Iyar)*
18. היום שמונה עשר יום שהם שני שבועות וארבעה ימים לעמר.  
*18 days — two weeks and four days (3 Iyar)*
19. היום תשעה עשר יום שהם שני שבועות וחמשה ימים לעמר.  
*19 days — two weeks and five days (4 Iyar)*
20. היום עשרים יום שהם שני שבועות וששה ימים לעמר.  
*20 days — two weeks and six days (5 Iyar, Yom Ha-atzma'ut\*)*
21. היום אחד ועשרים יום שהם שלשה שבועות לעמר.  
*21 days — three weeks (6 Iyar)*
22. היום שנים ועשרים יום שהם שלשה שבועות ויום אחד לעמר.  
*22 days — three weeks and one day (7 Iyar)*
23. היום שלשה ועשרים יום שהם שלשה שבועות ושני ימים לעמר.  
*23 days — three weeks and two days (8 Iyar)*
24. היום ארבעה ועשרים יום שהם שלשה שבועות ושלשה ימים לעמר.  
*24 days — three weeks and three days (9 Iyar)*
25. היום חמשה ועשרים יום שהם שלשה שבועות וארבעה ימים לעמר.  
*25 days — three weeks and four days (10 Iyar)*

\*When 5 Iyar falls on Friday or Shabbat, Yom Ha-atzma'ut is celebrated on the preceeding Thursday.



תהלים קב"ח  
שיר המעלות.

אֲשֶׁרִי כָל־יְרֵא יְהוָה, הִהְלֵךְ בְּדַרְכָּיו. יִגִּיעַ כַּפִּיָּה כִּי תֹאכַל,  
אֲשֶׁרִיָּה וְטוֹב לָהּ. אֲשַׁתְּךָ כִּגְפֹן פְּרִיָּה בִּירְכָתִי בֵּיתְךָ, בְּנִיָּה  
כַּשְׁתְּלִי זִיתִים סָבִיב לְשִׁלְחָנָהּ. הִנֵּה כִּי־כֵן יִבְרַךְ גִּבּוֹר יֵרָא  
יְהוָה. יִבְרַכְךָ יְהוָה מִצִּיּוֹן, וְרָאָה בְּטוֹב יְרוּשָׁלַיִם כֹּל יְמֵי חַיֶּיךָ.  
וְרָאָה בָּנִים לְבָנֶיךָ, שָׁלוֹם עַל יִשְׂרָאֵל.

PSALM 128

*A Song of Ascent.*

Blessed are all who revere Adonai, who follow in God's ways.  
You shall enjoy the fruit of your labors; you shall be happy and  
prosper. Your wife shall be like a fruitful vine within your house,  
your children like olive shoots round about your table. This is the  
blessing of one who reveres Adonai. May Adonai bless you from  
Zion. May you see Jerusalem prosper all the days of your life. May  
you live to see children's children. May there be peace for the  
people Israel.

*A concluding prayer*

Our personal journeys in life are marked by enslavements and  
liberations, revelations and promised lands. Just as we mark the  
approach of significant moments in our own lives, so we count  
such days in the life of our people. As we pause to recall our  
ancestors' bond with the soil, their dependence on its fertility, and  
their gratitude for the annual harvest of grain, we also give thanks  
to God for renewing for us a year of life and of blessing.

39. הַיּוֹם תִּשְׁעָה וּשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת  
וְאַרְבָּעָה יָמִים לְעֹמֶר.

39 days — five weeks and four days (24 Iyar)

40. הַיּוֹם אַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים  
לְעֹמֶר.

40 days — five weeks and five days (25 Iyar)

41. הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשֵׁשׁ  
יָמִים לְעֹמֶר.

41 days — five weeks and six days (26 Iyar)

42. הַיּוֹם שֵׁנִים וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת לְעֹמֶר.  
42 days — six weeks (27 Iyar)

43. הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וְיוֹם  
אֶחָד לְעֹמֶר.

43 days — six weeks and one day (28 Iyar,  
Yom Y'rushalayim)

44. הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וּשְׁנֵי  
יָמִים לְעֹמֶר.

44 days — six weeks and two days (29 Iyar)

45. הַיּוֹם חֲמִשָּׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וּשְׁלֹשָׁה  
יָמִים לְעֹמֶר.

45 days — six weeks and three days (1 Sivan, Rosh Hodesh)

46. הַיּוֹם שֵׁשָׁה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וְאַרְבָּעָה  
יָמִים לְעֹמֶר.

46 days — six weeks and four days (2 Sivan)

47. הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וְחֲמִשָּׁה  
יָמִים לְעֹמֶר.

47 days — six weeks and five days (3 Sivan)

48. הַיּוֹם שְׁמוֹנָה וְאַרְבָּעִים יוֹם שֶׁהֵם שֵׁשׁ שָׁבוּעוֹת וְשֵׁשׁ  
יָמִים לְעֹמֶר.

48 days — six weeks and six days (4 Sivan)

49. הַיּוֹם תִּשְׁעָה וְאַרְבָּעִים יוֹם שֶׁהֵם שִׁבְעָה שָׁבוּעוֹת לְעֹמֶר.  
49 days — seven weeks (5 Sivan, Erev Shavuot)



**Yit-ga-dal** v'yit-ka-dash sh'meih ra-ba, **Amen.**  
 b'al-ma di-v'ra chi-ru-tei, v'yam-lich mal-chu-tei  
 b'cha-yei-chon uv'yo-mei-chon  
 uv'cha-yei d'chol beit Yis-ra-eil,  
 ba-a-ga-la u-viz-man ka-riv, v'im'ru: **Amen.**

**Y'hei sh'meih ra-ba m'va-rach**  
**l'a-lam ul'al-mei al-ma-ya. [Yit-ba-rach ]**

Yit-ba-rach v'yish-ta-bach,  
 v'yit-pa-ar v'yit-ro-mam v'yit-na-sei,  
 v'yit-ha-dar v'yit-a-leh v'yit-ha-lal, sh'meih d'ku-d'sha, **b'rich hu,**  
 l'ei-la (ul-ei-la) min kol bir-cha-ta v'shi-ra-ta,  
 tush-b'cha-ta v'ne-che-ma-ta, da-a-mi-ran b'al-ma, v'im'ru:  
**Amen.**

Y'hei sh'la-ma ra-ba min sh'ma-ya,  
 v'cha-yim, a-lei-nu v'al kol Yis-ra-eil,  
 v'im'ru: **Amen.**

O-seh sha-lom bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol  
 Yis-ra-eil [v'al kol yosh-vei tei-vel], v'im'ru: **Amen.**

Hallowed and enhanced may God be throughout the world of  
 creation. May Your sovereignty soon be accepted, during our life  
 and the life of all Israel. And let us say: Amen.

May God be praised throughout all time.

Glorified and celebrated, lauded and worshipped, acclaimed and  
 honored, extolled and exalted may the Holy One be, praised  
 beyond all song and psalm, beyond all tributes that mortals can  
 utter. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for  
 us and for all the people Israel. And let us say: Amen.

May the Source of peace in the universe, bring peace to us and to  
 all Israel [and to all the inhabitants of the world]. And let us say:  
 Amen.

*The Mourner's Kaddish is recited by those who have recently  
 lost a loved one, those within the first year of mourning, and  
 those marking a Yahrzeit (the yearly anniversary of a loved  
 one's death). The Kaddish is not about death. It is, instead, an  
 affirmation of life in the face of the mystery and the tragedy of  
 death.*

*Mourners rise and recite the prayer aloud.*

**יִתְגַּדֵּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא (אָמֵן). בְּעֲלָמָא דִּי בְּרָא כְּרֵעוּתָהּ,  
 וַיִּמְלִיךָ מַלְכוּתָהּ, בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
 בְּעָגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ אָמֵן.**

**יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלָם וּלְעָלְמֵי עָלְמֵינָא.**

**יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר וַיִּתְעַלֶּה  
 וַיִּתְהַלָּל שְׁמֵהּ דְּקָדְשָׁא בְּרִיךְ הוּא, לְעָלָא (וּלְעָלָא) מִן כָּל  
 בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא, דְּאָמְרִין בְּעֲלָמָא, וְאָמְרוּ  
 אָמֵן.**

**יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵינָא, וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
 וְאָמְרוּ אָמֵן.**

**עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,  
 [וְעַל כָּל-יְיֹשְׁבֵי תִבְל]. וְאָמְרוּ אָמֵן.**

Selected from Psalm 27

ADONAI is my light and my help;  
Whom shall I fear?  
**ADONAI is the stronghold of my life;  
Of whom shall I be afraid?**  
Though a host should encamp against me,  
My heart shall not fear;  
**Though war were waged against me,  
Even then would I be confident.**  
One blessing have I asked of ADONAI;  
This do I desire:  
**To dwell in the house of ADONAI all the days of my life,  
To behold the graciousness of ADONAI,  
And to enter into God's sanctuary.**  
For God conceals me in God's tabernacle on the day of trouble;  
God hides me in the shelter of God's tent;  
God lifts me up upon a rock of safety.  
**Hear me, O ADONAI, when I call;  
Be gracious unto me, and answer me.**  
My heart says: "Seek God;"  
Indeed, O ADONAI, earnestly will I seek You.  
**Do not conceal Your presence from me.  
Do not turn Your servant away in anger.**  
You have ever been my help;  
O God, cast me not off, nor forsake me.  
**Teach me Your ways, O ADONAI,  
And lead me on a level path.**  
Yea, I have faith that I shall yet experience the goodness  
of ADONAI  
In the land of the living.  
**Trust in ADONAI;  
Be strong, and let your heart take courage;  
Yea, put your trust in ADONAI.**

From the beginning of Elul until Hoshana Rabba,  
the following, Psalm 27, is added to the Service.

לְדוֹד  
יְי, אֲוִרִי וַיִּשְׁעִי, מִמִּי אִירָא.  
יְי מַעֲוֹז חַיִּי, מִמִּי אֶפְחָד.  
בְּקֶרֶב עָלִי מְרַעִים לֶאֱכֹל אֶת־בְּשָׁרִי,  
צָרִי וְאִבִּי לִי הֵמָּה כָּשְׁלוּ וַנִּפְּלוּ.  
אִם־תִּחְנֶנָּה עָלַי מִחְנֶה לֹא־יִירָא לְבִי,  
אִם־תִּקְוֶם עָלַי מִלְחָמָה בְּזֹאת אֲנִי בּוֹטָח.  
אֶחַת שְׁאֵלָתִי מֵאֵת־יְי אֹתָהּ אֲבַקֵּשׁ:  
שְׁבִתִּי בְּבֵית יְי, כָּל־יְמֵי חַיִּי,  
לְחַזוֹת בְּנֹעַם־יְי, וּלְבַקֵּר בְּהִיכָלוֹ.  
כִּי יִצְפֹּנֵנִי בְּסֻכָּה בְּיוֹם רָעָה,  
יִסְתַּרְנִי בְּסֹתֵר אֹהֶלוֹ, בְּצוּר יְרוּמָמִנִי.  
וְעֵתָה יְרוֹם רֹאשִׁי עַל אִבִּי סְבִיבוֹתַי,  
וְאֲזַבְּחָה בְּאֹהֶלוֹ זִבְחֵי תְרוּעָה,  
אֲשִׁירָה וְאֲזַמְּרָה לִיְי.  
שְׁמַע יְי קוֹלִי אֶקְרָא, וְחַנּוּנִי וַעֲנֵנִי.  
לֵךְ אָמַר לְבִי בִקְשׁוּ פָנַי,  
אֶת־פָּנֶיךָ יְי אֲבַקֵּשׁ.  
אֵל תִּסְתַּר פָּנֶיךָ מִמֶּנִּי,  
אֵל תֵּט בְּאֵף עֲבֹדָה, עֲזָרְתִּי הִיִּיתָ,  
אֶל־תִּטְשֵׁנִי וְאֶל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁרָאֵל.  
כִּי־אֲבִי וְאֲמִי עֲזָבוּנִי וַיְי יִאֲסָפֵנִי.  
הוֹרֵנִי יְי דֶּרֶכְךָ, וְנַחֲנִי בְּאֶרֶץ מִישׁוֹר לִמְעַן שׁוֹרְרִי.  
אֶל־תִּתְּנֵנִי בְּנֶפֶשׁ צָרִי,  
כִּי קָמוּ בִי עַד־יִשְׁקַר וַיִּפַּח חָמָס.  
לֹא־לֹא הֶאֱמַנְתִּי לִרְאוֹת בְּטוֹב יְי בְּאֶרֶץ חַיִּים.  
קִנְיָה, אֵל יְי, חֹזֵק וַיִּאֲמָץ לְבָבָהּ, וְקִנְיָה אֵל יְי.



# Prayers Of Consolation

Psalm 23

Miz-mor l'da-vid  
a-do-nai ro-i lo ech-sar.  
Bin-ot de-she yar-bi-tzei-ni  
al mei m'nu-chot y'na-ha-lei-ni.

Naf-shi y'sho-veiv  
yan-chei-ni v'mag-lei tze-dek  
l'ma-an sh'mo.  
Gam ki ei-leich b'gei tzal-ma-vet  
lo i-rah ra ki a-tah i-ma-di  
Shiv-t'cha u'mish-an-te-cha hei-ma y'na-chamu-ni.

Ta-a-roch l'fa-nai shul-chan ne-ged tzor'-rai  
di-shan-ta va-she-men ro-shi  
ko-si r'va-yah.

Ach tov va-che-sed yird'fu-ni  
kol y'mei cha-yai  
v'shav-ti b'veit a-do-nai  
l'o-rech ya-mim.

ADONAI is my shepherd; I shall not want.

**God makes me lie down in green pastures;  
God leads me beside still waters**

God restores my soul;  
God guides me in straight paths, for God's name's sake

**Yea, though I walk through the valley of the shadow of death,  
I will fear no evil, for You are with me;  
Your rod and Your staff; they comfort me.**

You prepare a table before me in the presence of my enemies  
You have annointed my head with oil; my cup overflows.

**Surely goodness and mercy will follow me all the days of my life;  
And I will dwell in the house of ADONAI forever.**

# תפלות ונחומים

## מזמור לדוד

(תהלים כג)

מזמור לדוד.  
יְיָ רֹעִי לֹא אֶחָסֵר:

בְּנֵאוֹת דֶּשֶׁא יִרְבִּיצֵנִי,  
עַל מֵי מִנְחֹת יִנְהַלֵּנִי:

נַפְשִׁי יִשְׁוֹבֵב,  
יִנְחֵנִי בְּמַעְגְּלֵי צֶדֶק  
לְמַעַן שְׁמוֹ:

גַּם כִּי־אֵלֶךְ בְּגִיא צַלְמוֹת,  
לֹא־אִירָא רָע כִּי אַתָּה עִמָּדִי,  
שִׁבְטְךָ וּמִשְׁעַנְתְּךָ הִמָּה יִנְחֲמֵנִי:

תַּעֲרֹךְ לִפְנֵי שִׁלְחָן נֹגֵד צָרָרִי,  
דִּשְׁנֶת בְּשֶׁמֶן רִאשִׁי,  
כּוֹסֵי רוּיָה:

אֵךְ טוֹב וְחָסֵד יִרְדְּפוּנִי  
כָּל יְמֵי חַיִּי,  
וְשִׁבְתִּי בְּבֵית יְיָ  
לְאָרְךָ יָמִים:





Hear this truth, all peoples;  
Hearken, all who inhabit this world;  
**Listen, be you of low or high station,  
Rich and poor alike.**  
My mouth shall utter words of wisdom –  
The deep meditation of my heart.  
**I shall attune my ear to parable,  
And on the harp unfold my deepest thoughts.**  
Why need I fear when evil days come?  
Only my own sins can ensnare me.  
**They who rely on their worldly power,  
And boast of their great wealth,**  
Verily, not one of them can save himself from death  
By offering God a ransom for life.  
**No matter how high be the ransom,  
Life must finally come to an end.**  
Can a person expect to live forever  
And never to go down to the grave –  
**When one sees that even the wise die,  
Just as the fool and the knave do perish;  
And all leave their wealth to others?**  
People think that their houses will stand forever,  
When they name their estates after themselves.  
**One survives not the splendor so cherished;  
Our end is like that of the beast that perishes.**  
Such is the fate of them that are foolishly complacent,  
And of their followers that laud their ways.  
**Like sheep they are marked to die;  
Verily, death is their shepherd . . .**  
Ere long the form wastes away;  
The grave does not preserve it . . .  
**Be not dismayed when a person waxes rich,  
And when their material possessions increase,**  
For we will take nothing with us when we die;  
Our wealth will not descend with us to the grave.  
**Though a person glorify himself during their lifetime,  
And people pay them homage because they have prospered –**  
One must nevertheless pass on like the generations before,  
Nevermore to see the light of day.  
**A person who glories in wealth and understands not this –  
Their end is like that of the beasts that perish.**

לְמוֹנֵצַח לְבָנֵי־קֶרֶחַ מִזְמוֹר.  
שְׁמַעוּ־זאת, כָּל־הָעַמִּים,  
הָאֲזִינוּ, כָּל־יֹשְׁבֵי הָאָדָם.  
גַּם־בְּנֵי אָדָם, גַּם־בְּנֵי אִישׁ,  
יַחַד עֲשִׂיר וְאַבְיוֹן.  
פִּי יְדַבֵּר חֲכָמוֹת, וְהִגֹּות לִבִּי תְבוּנוֹת.  
אֲטָה לְמִשְׁלַל אֲזִנִּי, אֶפְתַּח בְּכִנּוֹר חִידָתִי.  
לָמָּה אֵיךָא בִימֵי רָע, עֹון עַקְבֵּי יִסּוּבֵנִי.  
הַבֹּטְחִים עַל־חֵילָם, וּבִרְבַּע עֲשָׂרָם יִתְהַלְלוּ.  
אֵחַ לֹא־פָדָה יִפְדֶּה אִישׁ,  
לֹא־יִתֵּן לְאֱלֹהִים כְּפָרוֹ.  
וַיִּקֶּר פְּדִיוֹן נַפְשָׁם, וַחֲדָל לְעוֹלָם.  
וַיַּחֲיִיעוּד לְנִצָּחַ, לֹא יִרְאֶה הַשְׁחָת.  
כִּי יִרְאֶה חֲכָמִים יָמוּתוּ,  
יַחַד כָּסִיל וְבָעֵר יֵאבְדוּ,  
וְעִזְבוּ לְאַחֲרֵים חֵילָם.  
קֶרֶבָם בְּתִימוֹ לְעוֹלָם,  
מִשְׁכָּנָתָם לְדוֹר וָדוֹר,  
קָרְאוּ בְשִׁמוֹתָם עָלֵי אֲדָמוֹת.  
וְאָדָם בִּיקָר בַּל־יִלִּין,  
נִמְשַׁל כְּבָהֱמוֹת נִדְמוֹ.  
זֶה דֶּרֶכָם כָּסֵל לָמוֹ,  
וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ, סֵלָה.  
כִּצְאָן לְשֹׂאֵל שְׁתוּ, מוֹת יִרְעֶם,  
וַיִּרְדּוּ בָם יִשְׂרָיִם לְבָקָר,  
וַיִּצְוּם לְבָלוֹת שֹׂאֵל מִזֶּבֶל לוֹ.  
אֲנִי־אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד שֹׂאֵל כִּי יִקְחֵנִי, סֵלָה.  
אֶל־תִּירָא כִּי־יַעֲשֶׂר אִישׁ, כִּי־יִרְבֶּה כְבוֹד בֵּיתוֹ.  
כִּי לֹא בָמוֹתוֹ יִקַּח הַכֹּל, לֹא־יִרְדַּע אַחֲרָיו כְּבוֹדוֹ.  
כִּי־נִפְשׁוּ בְחַיּוֹ וּבְרָקָה, וַיִּוֹדֶךָ כִּי תִיטִיב לָךְ.  
תָּבוֹא עַד־דּוֹר אֲבוֹתָיו, עַד־נִצָּחַ, לֹא־יִרְאוּ אוֹר.  
אָדָם בִּיקָר וְלֹא יָבִין, נִמְשַׁל כְּבָהֱמוֹת נִדְמוֹ.

## *A Passage from the Bible*

To everything there is a season,  
And a time for every purpose under heaven.  
A time to be born and a time to die,  
A time to plant and a time to uproot;  
A time to slay and a time to heal,  
A time to tear down and a time to build up;  
A time to weep and a time to laugh,  
A time to cry and a time to dance,  
A time to throw stones and a time to gather stones together;  
A time to embrace and a time for solitude,  
A time to seek and a time to lose;  
A time to keep and a time to discard,  
A time to tear and a time to sew;  
A time for silence and a time to speak.

— *Ecclesiastes, Chapter 3*

## *A Woman of Valor*

A woman of valor is treasured above rubies.  
Her husband trusts her in his heart  
For she does him only good every day of her life.

She brings food and clothing for her household,  
Rising before dawn and working into the night to provide  
for them.

Her garden flourishes by her efforts and by her good judgment.  
She girds herself with strength.  
She stretches out her hands to the needy  
With her gifts and deeds.  
She honors her husband in his home  
Like an elder of the land.

She clothes herself with strength and splendor  
And faces the future with cheer.  
She opens her mouth to speak wisdom,  
To speak the teachings of kindness.

She manages her household and does not enjoy idleness.  
Her children declare her happy and her husband praises her:  
“Many women have done valiantly,  
But you surpass them all.”

Charm is false and Beauty is fleeting.  
But a woman who respects God will be praised.

Set before her the fruit of her hands, and  
Let her deeds praise her.

— *Interpretation of Proverbs 31*





## *Solving the Kaddish, Kiddush Quandary*

Recently, as my mother's *yahrzeit* – anniversary of her death – came around I wondered. Was I going to New York and pray at her grave site, recite the *kaddish*, or was I going to Florida to pray with my father, and have a *kiddish*.

In the Jewish lexicon there are two words that sound and are spelled almost the same way. *Kaddish* and *Kiddish*.

*Kaddish* is a prayer recited at a service, usually in a synagogue. It is recited to give honor to G-d. The prayer is beautiful and all encompassing. Its message is that G-d is holy and His name is holy and by reciting the *kaddish* in a public area the name of G-d becomes more glorified. The *kaddish* is known by many as the prayer recited at the death of a loved one. The mourner recites the *kaddish* at the synagogue during the year following a death in the family. When reciting the *kaddish* two things are accomplished. G-d's name is glorified and the dead are remembered and honored by the act. The custom of reciting the mourners' *kaddish* is to attend prayer services for 11 months and recite the prayer. From that time after, the *kaddish* is recited by the mourner on the anniversary of the death each year.

*Kiddish*, on the other hand, is a repast of wine, fish, or other delicacies. A grand *kiddish* can even include a full meal. *Kiddish* is recited when welcoming a Sabbath or holiday. It is usually recited over a cup of wine followed by an assortment of foods. It can mark a special occasion and is generally a happy event.

One of the reasons *kiddish* is celebrated at the synagogue can be a *yahrzeit*, the day marking the death. The belief is that when people recite blessings over the food, wishing each other *L'Chaim* – to life, the departed soul ascends in heavenly realms. (Thus, in effect, *kaddish* would be followed by a *kiddish*.) The life of the departed is celebrated by the continuance of the living. The recital of *kaddish*, followed by the *kiddish*, demonstrates this very concept. I guess the *kaddish* and *kiddish* are not opposite, they are really one and can be practiced together. The message of a living soul is to pray for the heavenly one – *L'Chaim*.

—*Rabbi Eli Hecht, Chabad of South Bay*

## *The Spirituality of Imperfection*

There was once a king who had a magnificent collection of jewels. He was particularly infatuated with one great diamond. After each day of governing the kingdom, he would retreat to his private chambers to meditate on the perfection of this diamond. Caressing its surfaces, gazing into its facets, the diamond was proof that something perfect, whole and unbroken could exist in this world.

And then, one night, a tragedy. While caressing the diamond, it fell from his hands. With trembling fingers he picked it up from the stone floor staring into its interior. A long, spindle of a crack appeared in the diamond — a crack running from the very top to the very bottom of the gem. The king was horrified. The perfection of the diamond was forever ruined. He grieved over the broken jewel — the last perfect thing in all of Creation. The ministers of the King, seeking to console him, brought all sorts of experts to repair the diamond. Scientists, technicians, gemologists, jewelers, wizards, magicians, all came and all failed to repair the crack. Finally, there came one craftsman who offered to repair the diamond. "Give it to me for one week, and I will bring it back more perfect than before." The king, intrigued at this offer, handed the precious gem to the craftsman.

Within a week, the craftsman returned.

"Have you fixed it?" asked the king anxiously.

"I have. It is once again perfect. In fact, it is more perfect than it was before." He handed the diamond to the king. The king lifted it to the light. There was the crack, as it had been before, long spindly, marring the perfection of the gem, from its very top to its very bottom.

"Do you mock me? It is still broken!" roared the despondent king.

"Look again," answered the craftsman, and he turned the diamond over. There at the top, where the crack met the top point of the diamond, the craftsman had carved a tiny rose.

And now, instead of a long, ugly crack, the diamond had within it the most exquisite rose, with a long, magnificent stem running from its top to its bottom.

— *A story told by the Dubner Maggid, retold by Rabbi Ed Feinstein*

## *A Child's Blessing For A Parent*

You gave me my life.  
You gave me your wisdom,  
your guidance, your concern,  
your love.

You were my mentor,  
my protector, my moral compass,  
my comfort.  
There are no words to express  
my gratitude for all the blessings  
you have given me.

Still, I tell you, thank you.

May God bless you as you have  
Blessed me,  
As today I remember you.

— *Rabbi Naomi Levy*  
“Talking to God”  
Random House, 2003

## *Remembering...*

Someone laughs a certain way and suddenly I am seeing *you*.  
*The radio plays a song you used to love – and it feels as if you're here listening.*

The evening light glistens on the trees and my heart stings, after so many years, with the loss of you.

*The whole family gathers together...and each of us quietly feels the absence of you.*

Holy One on high, Holy One of our inmost being,  
*some of us are consoled for our loss,*  
*some of us today feel still inconsolable*  
*some of us bear deep wounds in our heart*  
*other hearts have healed*

All of us remember, today, those we loved  
who no longer share with us this land of the living:

*Grandmothers and grandfathers, mothers and fathers,*  
*sons, daughters,*  
*sisters, brothers,*  
*beloved relatives*  
*cherished friends*  
*sorely missed members of our congregation.*

*Lord, what are we human beings, that You should take note of us?*  
*What are we frail mortal creatures, that You should even consider us?*  
*We are like breath; our days are like a passing shadow.*

I am mindful of how brief life is  
For to be human is to see death.

*How grateful we are for the once-presence of those we loved!*  
*To have touched their soul, to have looked into their eyes, to have felt their hand.*

Life matters.

*Oh, teach us to number our days that we may attain a heart of wisdom.*

That we may remember and mourn those we have lost  
And still celebrate the gift of their lives, the gift of life.

**God, my God, you are my Rock and my ultimate Refuge.**  
**I put my trust in You.**

— *Rabbi Miriyam Glazer, American Jewish University*



## *For Those Beloved Who Survive Me*

Mourn me not with tears, ashes or sackcloth.  
Nor dwell in darkness, sadness or remorse.

Remember that I love you, and wish for you a life of song.  
My immortality, if there be such for me, is not in tears,  
blame or self-recrimination.

But in the joy you give to others, in raising the fallen and  
loosening the fetters of the bound.

In your loyalty to God's special children — the widow, the  
orphan, the poor, the stranger in your gates, the weak —  
I take pride.

The fringes of the tallit placed on my body are torn, for the  
dead cannot praise You, O Lord.

The dead have no mitzvot.  
But your tallit is whole and you are alive,  
and alive you are called to mitzvot.

You can choose, you can act, you can transform the world.  
My immortality is bound up with God's eternity, with God's justice,  
truth and righteousness.

And that eternity is strengthened by your loyalty  
and your love.  
Honor me with laughter and with goodness.  
With these, the better part of me lives on beyond the grave.

—*Rabbi Harold Schulweis*

## *Death Is Always Personal*

Death is always personal.  
We filter our pain through the memories of loss  
felt and held in the recesses of our hearts  
and the fiber of our beings.  
As tears beget tears,  
and sighs birth shuddering sighs,  
we make meaning of tragedy and loss  
in small and personal ways.  
Death is always personal.

And the personal is our reality,  
what we know to be real and true.  
Each of us has our own precious memories,  
the look of a loving smile, scent of sweet perfume,  
taste of shared pleasure, feel of an all-enveloping hug,  
sound of a well-remembered laugh.  
Death is always personal.

Our personal losses do not isolate us,  
we share the miracle of being human  
comforted by the shared companionship of those around us.  
When we open our hearts to our own personal memories,  
we are embraced by community,  
the community of all those who have suffered and lost.  
One shared sigh, one common cry, one rhythm of release.

Communal yearnings link us to each other,  
common dreams and connected longings recognize our  
shared humanity.  
We are all one — in our pain, in our grief, in our tender suffering.  
We can take solace and support from the presence of others,  
the comfort and compassion of living in community,  
acknowledging death is always personal.

— *Rabbi Sheryl Lewart*



## *Kaddish: A Testament to Life*

The Kaddish is the traditional Jewish memorial prayer. Unlike its counterparts in some other religions, the Kaddish makes no mention of death or dying. It is rather, a powerful affirmation of life. In our most vulnerable moments, when we are tempted to curse God and view life as a contemptible, random, meaningless period of suffering, our tradition requires that we stand and publicly recite the Kaddish in the company of our friends and family to affirm the basic tenet of our faith: That there is meaning to our lives, and, when we pass on, our spirit is implanted in the hearts of those we touched. This spirit can guide and inspire the living to grasp the fragility of life, and to seize every opportunity to live life to the fullest: To perform acts of loving kindness and to use all of one's powers in the pursuit of excellence.

*Yit-ga-dal ve-yit-ka-dash she-mey ra-ba.*

***Help us, o lord, to embrace the enduring.***

*B'al-ma div-ra chir-e-u-tei ve-yam-lich mal-chu-tei  
be-cha-ye-chon u-ve-yo-mey-chon u-ve-cha-yeh d'chol beit  
Yisrael ba-a-ga-lah u-viz-man ka-reev ve-im-ru amen.*

***Teach us the value of time so that we don't squander our days.***

*Ye-hey sh'mey ra-ba me-ve-ro-rach le-olam u-le-ol-may  
ol-may-ah  
Yit-ba-rach ve-yish-ta-bach ve-tit-pa-ar ve-yit-ro-mam  
ve-yit-na-say.  
Ve-yit-ha-dar ve-yit-a-leh ve-yit-ha-lal sh'may d'kid-shah.  
B'reech hu.*

***Protect us from ourselves as well as from others who seek to harm us.  
Give us the strength to fight off depression and cynicism by helping us  
affirm our belief in the ancient mysteries that have been our comfort  
and our strength, binding the generations one to another.***

*le-ay-la min kol bir-cha-tah ve-shee-ra-tah toosh-be-cha-tah  
ve-neche-ma-tah da'a-mi-ran be-ol-ma ve-im-ru Amen.*

***Inspire us with a sense of the sacred and protect us from a numbing  
dullness of the soul.***

*Ye-hey sh'la-mah ra-ba min sh'may-yah, ve-chay-im a-ley-nu ve-  
al kol Yisrael, ve-imru Amen.*

***Remind us always to be nurturing to others, to feed the hungry,  
clothe the naked, heal the sick and comfort the broken-hearted.***

*May the memory of our loved ones always be an inspiration to us.  
May the Father of Peace grant peace to every mourning heart,  
and let us all say, Amen.*

—Rabbi Herb Freed

## *An Unending Love*

We are loved by an unending love.  
We are embraced by the arms that find us  
even when we are hidden from ourselves.

We are touched by the fingers that soothe us  
even when we are too proud for soothing.  
We are counseled by the voices that guide us  
even when we are too embittered to hear.  
We are loved by an unending love.

We are supported by the hands that uplift us  
even in the midst of a fall.  
We are urged on by eyes that meet us  
even when we are too weak for meeting.  
We are loved by an unending love.

Embraced, touched, soothed, and counseled...  
ours are the arms, the fingers, the voices;  
ours are the hands, the eyes, the smiles;  
We are loved by an unending love.

—Rabbi Rami Shapiro

## *This is My Prayer*

This is my prayer to You, my God:  
Let not my spirit wither and shrivel  
in its thirst for You and lose the dew  
with which You sprinkled it  
when I was young.

May my heart be open to every broken soul,  
to orphaned life,  
to every stumbler wandering unknown  
and groping in the shadow.

Bless my eyes, purify me to see  
human beauty rise in the world,  
and the glory of my people in its redeemed land  
spreading its fragrance over all the earth.

Deepen and broaden my senses  
to absorb a fresh, green, flowering world,  
to take from it the secret  
of blossoming in silence.

Grant strength to yield fine fruits,  
quintessence of my life,  
steeped in my very being,  
without expectation of reward.

And when my time comes,  
let me slip into the night  
demanding nothing, God, of others,  
or of You.

— *Hillel Bavli*

## *Yizkor*

Death is everywhere  
So we are afraid  
Psalms bring some comfort  
Memories a bit more  
But death is still everywhere.

The Psalmist lifted his eyes to the mountains  
We look into our hearts  
We speak to our friends  
We cry out at night  
For answers that never satisfy.

Strength exists within us  
Support comes from those around us  
From me, from you  
But there is only the answer of  
Hope, love and time.

Death is everywhere  
But so is life.

—*Rabbi Arnold Rachlis*



## *After My Death*

After my death, mourn for me thus:  
There was a man. Behold, he is no more.  
Too soon his life was quenched,  
Too soon his melody hushed.  
What a pity!

For one song more he had to sing.  
And now, lost forever is his song,  
Forever lost!  
Too long it tarried and never came,  
What a pity!

This man had a harp —  
A living, lilting soul,  
And when he played his harp,  
It gave utterance  
To the secret musing of his heart,  
Save one secret longing, stifled within him.  
Though round and round it  
His nimble fingers flitted,  
Giving speech to silent strings,  
One string, alas, forever mute remained, Forever mute!

What a pity!  
Through all its livelong days the muted string trembled and  
quivered in silence deep.  
For its liberating lover, for its song  
It ever languished, ever yearned and grieved, As the heart  
languishes for its predestined love.  
With stifled sighs it cried out daily  
For its song and hope – although it tarried long.  
Never came!

And great is the grief!  
There was a man. Behold, he is no more.  
Too soon his life was quenched,  
Too soon his melody hushed.  
What a pity!  
For one song more he had to sing,  
And now, lost forever is his song,  
Forever lost!

— *Chayim Nachman Bialik*

## *Give Me the Vision*

Shall I cry out in anger, O God,  
Because Thy gifts are mine but for a while?  
Shall I be ungrateful for the moments of laughter,  
The seasons of joy, the days of gladness and festivity,  
When tears cloud my eyes and darken the world  
And my heart is heavy within me?

Shall I blot from mind the love  
I have known and in which I have rejoiced  
When a fate beyond my understanding takes from me  
Friends and kin whom I have cherished, and leaves me  
Bereft of shining presences that have lit my way  
Through years of companionship and affection?

Give me the vision, O God, to see and feel  
That imbedded deep in each of Thy gifts  
Is a core of eternity, undiminished and bright,  
An eternity that survives the dread hours  
of affliction and misery.

Those I have loved, though now beyond my view,  
Have given form and quality to my being.  
They have led me into the wide universe  
I continue to inhabit, and their presence  
Is more vital to me than their absence.

What Thou givest, O Lord,  
Thou takest not away.  
And bounties once granted  
Shed their radiance evermore.

— *Rabbi Morris Adler*



## When I Cry

When I cry, my voice trembles with fear.  
When I call out, it cracks with anger.  
How can I greet the dawn with song  
when darkness eclipses the rising sun?

To whom shall I turn when the clouds of the present  
eclipse the rays of tomorrow?  
Turn me around to yesterday  
that I may be consoled by its memories.

I enter the sanctuary again  
to await the echo of your promise.

— *Rabbi Harold Schulweis*

הַמָּקוֹם יִנַּחֵם אֶתְכֶם  
בְּתוֹךְ שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם

*HaMakom y'nachem etchem b'toch  
sh'ar aveilei tsiyon virushalayim*

May you find a Holy Place of Comfort

*HaMakom Y'nachem*, The Holy Place of Comfort invoked on behalf of those who grieve is also a name of God and it points to the holy mystery that is healing. When we are stricken by grief, we cannot imagine how we will recover wholeness. We can't know.

Healing comes from a place we do not yet know. If we are willing to admit that there are things that we *may* not know, there is a *possibility* that the *unknown* can reach out to us and carry us to a promised land of healing. Healing will not look the way you envision it from the land in which you currently stand, but *if* you can open yourself to the *possibility* of the *unknown*, there is a *possibility* of discovering *HaMakom Y'nachem* — The Holy Place of Comfort in which your healing can be found.

— *Rabbi Anne Brener*







## Eil Malei Rachamim

Loving and merciful God, who dwells on high, shelter the soul of our beloved \_\_\_\_\_ beneath the wings of Your holy presence. Protect this soul among all the holy and the pure whose shining light fills the firmament. Source of all life; bind this soul into the bonds of eternal life. Grant peace to this soul who has come home to You. May he/she rest in peace.

And let us say, Amen.

*For a Male:*

Eil ma-lei ra-cha-mim, sho-chein ba-m'ro-mim, ha-m'tzei m'nu-chah n'cho-nah ta-chat kan-fei ha-sh'chi-nah, b'ma-alot k'do-shim u-t'ho-rim k'zo-har ha-ra-ki-a maz-hi-rim et nish-mat \_\_\_\_\_ she-ha-lach l'o-la-mo, b'gan ei-den t'hei m'nu-cha-to. A-na Ba-al ha-ra-cha-mim, has-ti-rei-hu b'sei-ter k'na-fe-cha l'o-la-mim. V'yitz-ror bitz-ror ha-cha-yim et nish-ma-to. A-do-nai hu na-cha-la-to, v'ya-nu-ach b'sha-lom al mish-ka-vo. V'no-mar Amen.

*For a Female:*

Eil ma-lei ra-cha-mim, sho-chein ba-m'ro-mim, ha-m'tzei m'nu-chah n'cho-nah ta-chat kan-fei ha-sh'chi-nah b'ma-a lot k'do-shim u-t'ho-rim k'zo-har ha-ra-ki-a maz-hi-rim et nishmat \_\_\_\_\_ she-hal-chah l'o-la-mah, b'gan eiden t'hei m'-nu-cha-tah. A-na Ba-al ha-ra-cha-mim, has-ti-re-hah b'-sei-ter k'na-fe-cha l'o-la-mim. V'yitz-ror bitz-ror ha-cha-yim et nish-ma-tah. A-do-nai hu na-cha-la-ta, v'ta-nu-ach b'sha-lom al mish-ka-vah. V'no-mar Amen.

The memorial prayer, "Eil Malei Rachamim," is recited at the funeral, at the unveiling of a grave marker, at Yizkor memorial services on Yom Kippur and Pilgrimage Festivals, and on a Yahrzeit, the yearly anniversary of a loved one's death.

*We rise for its recitation.*

*For a Male:*

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה תחת כנפי השכינה, במעלות קדושים וטהורים כזהר הרקיע מזהירים, את נשמת \_\_\_\_\_ שהלך לעולמו, בגן עדן תהא מנוחתו. אָנָּא, בעל הרחמים הסתירהו בסתר כנפיה לעולמים, ויצרור בצרור החיים את נשמתו, יי הוא נחלתו, ויגנוח בשלום על משכבו. ונאמר אָמֵן.

*For a Female:*

אל מלא רחמים, שוכן במרומים, המצא מנוחה נכונה תחת כנפי השכינה, במעלות קדושים וטהורים כזהר הרקיע מזהירים, את נשמת \_\_\_\_\_ שהלכה לעולמה, בגן עדן תהא מנוחתה, אָנָּא, בעל הרחמים הסתירה בסתר כנפיה לעולמים, ויצרור בצרור החיים את נשמתה, יי הוא נחלתה, ויתגנוח בשלום על משכבה. ונאמר אָמֵן.





*The spices are set down. After the following blessing is said, everyone is invited to raise their hands towards the flame, in order to feel the warmth of the departing Shabbat and to enjoy the light.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

**Ba-ruch A-tah, A-do-nai, E-lo-hei-nu me-lech ha-olam, bo-rei m'o-rei ha-eish.**

*Blessing over the flames of havdalah candle:*

Praised are You, ADONAI our God, Sovereign of the Universe, who creates the lights of fire.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבְדִּיל בֵּין קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בָּרוּךְ אַתָּה יְיָ, הַמְבְדִּיל בֵּין קֹדֶשׁ לְחֹל.

**Ba-ruch A-tah, A-do-nai, E-lo-hei-nu me-lech ha-olam, ha-mav-dil bein ko-desh l'chol, bein or l'cho-shech, bein Yis-ra-eil la-a-mim, bein yom ha-sh'vi-i l'shei-shet y'mei ha-ma-a-seh. Ba-ruch A-tah, A-do-nai, ha-mav-dil bein ko-desh l'chol.**

Praised are You, ADONAI our God, Sovereign of the Universe, who has endowed all creation with distinctive qualities, distinguishing between light and darkness, between the people Israel and other people, between the seventh day and the six working days of the week. Praised are You, ADONAI, who distinguishes between sacred and secular time.

*The person who recited Havdalah may now drink out of the wine cup. and then extinguish the flame with the remaining wine.*

אֵלֶיָּהוּ הַנְּבִיא, אֵלֶיָּהוּ הַתְּשֻׁבִי, אֵלֶיָּהוּ הַגִּלְעָדִי  
בְּמַהֲרָה בְּיָמֵינוּ, יָבוֹא אֵלֵינוּ, עִם מְשִׁיחַ בֶּן דָּוִד.

# הַבְּדָלָה

## Havdalah: Separation

*All together:*

Grant us blessings of light, of gladness, and of honor that the miracle of deliverance brought to our ancestors.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הַגָּפֶן.

**Ba-ruch A-tah, A-do-nai, E-lo-hei-nu me-lech ha-o-lam, bo-rei p'ri ha-ga-fen.**

*The blessing over the wine is said without drinking it, thinking about the gladness that Shabbat has granted:*

Praised are You, ADONAI our God, Sovereign of the universe who creates the fruit of the vine.

*The wine glass is put down. After the following blessing is said, all are invited to smell the spices.*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׂמִים.

**Ba-ruch A-tah, A-do-nai, E-lo-hei-nu me-lech ha-olam, bo-rei mi-nei v'sa-mim.**

*The blessing over the spices is said while thinking about the savory sweetness Shabbat brings:*

Praised are You, ADONAI our God, Sovereign of the Universe, who creates fragrant spices.





*With Appreciation to the Many  
Rabbis, Cantors, Scholars and Thinkers  
Who Contributed to the Creation of  
Mount Sinai Memorial Parks and Mortuaries'*

## *Memorial Prayers*

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*All sing:*

**Eliyahu hanavi, Eliyahu hatishbi, Eliyahu hagiladi. Bimheira  
v'yameinu, yavo eileinu, im Mashiach ben David.**

May Elijah the prophet, Elijah the Tishbite, Elijah of Gilead, quickly  
in our day come to us, heralding redemption.

**שבוע טוב, שבוע טוב, שבוע טוב, שבוע טוב.**

**Shavua tov, Shavua tov, Shavua tov, Shavua tov, Shavua tov,  
Shavua tov.**

A good week, a week of peace, may gladness reign and joy  
increase.



## *Personal Meditations*





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