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תפלת
מנחה
להדול

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MINCHAH
THE AFTERNOON SERVICE

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AN INTRODUCTION TO MINCHAH: THE AFTERNOON SERVICE

Avi Friedmann

The Talmud relates that the originator of afternoon prayers was the biblical patriarch Yitzchak (Isaac)¹. The *Torah* (Genesis 24:63) describes how, as sunset approached, Yitzchak went to meditate and pray in a field. This took place while Yitzchak was mourning his mother, the biblical matriarch Sarah. Then as now, our afternoon prayers have a certain poignancy as the sun begins its descent towards sunset.

The 1st century sage, Rabbi Eliezer ben Hyrcanus, who lived through the brutal Roman destruction of the Temple in Jerusalem in 70 CE, identified the attribute of *gevurah*, (strength), with Yitzchak² and linked Yitzchak to the second *gevurot* blessing of the *Amidah* prayer that we recite at every daily prayer service, including *Minchah*.

As we wrestle with the difficult emotions that arise at a *shiva* and look for meaningful words, we also pray, taking inspiration at *Minchah* time from Yitzchak's strength.

It was at the time that Yitzchak instituted the *Minchah* prayers that he met his wife to be, Rebecca. We too pray that those in mourning should be blessed with better times ahead.

A GUIDE TO MINCHAH

Minchah is recited before sunset or shortly afterwards. Usually the person leading the service says the beginning and end of each prayer aloud, with the rest of each prayer said together quietly. The prayers that make up *Minchah* are as follows:

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Full Kaddish	62
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(The *Minchah* service concludes with the recitation of Psalms if Ma'ariv is to be recited at a later time.)

You can find a selection of inspirational and explanatory articles relevant to *Minchah* on the following pages:

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1. Berachot 26b.
2. Pirkei Derabbi Eliezer, Chapter 31

*If the *Minchah* prayers start close to nightfall or if the room is uncomfortably crowded, the prayer leader may conduct the recitation of the *Amidah* prayer in a shorter way than normal. Rather than reciting the *Amidah* first quietly followed by a repetition aloud by the prayer leader, this shorter

formula known as 'Heiche *Kedushah*' begins with the prayer leader reciting the first part of the *Amidah* aloud culminating with the recitation of the *Kedushah*. Thereafter all present recite the full *Amidah* quietly as usual.

The Lord is gracious and compassionate, slow to anger and great in lovingkindness.

The Lord is good to all, and His compassion extends to all His works.

All Your works shall thank You, Lord, and Your devoted ones shall bless You.

They shall talk of the glory of Your kingship, and speak of Your might.

To make known to mankind His mighty deeds and the glorious majesty of His kingship.

Your kingdom is an everlasting kingdom, and Your reign is for all generations.

The Lord supports all who fall, and raises all who are bowed down.

All raise their eyes to You in hope, and You give them their food in due season.

You open Your hand, and satisfy every living thing with Your favour.

The Lord is righteous in all His ways, and kind in all He does.

The Lord is close to all who call on Him, to all who call on Him in truth.

He fulfils the will of those who revere Him; He hears their cry and saves them.

The Lord guards all who love Him, but all the wicked He will destroy.

My mouth shall speak the praise of the Lord, and all creatures shall

חֲנוּן וְרַחוּם יְהוָה, אֶרְךָ אַפַּיִם
וּגְדֹל־חַסֵּד.

טוֹב יְהוָה לְכָל, וְרַחֲמָיו עַל כָּל
מַעֲשָׂיו.

יְדוּדָךְ יְהוָה כָּל מַעֲשֵׂיךָ,
וְחַסִּידֶיךָ יְבָרְכוּכָה.

כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ, וּגְבוּרַתְךָ
יְדַבְּרוּ.

לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרַתְךָ,
וְכְבוֹד הַדֵּר מַלְכוּתְךָ.

מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים,
וּמַמְשַׁלְתְּךָ בְּכָל דּוֹר וָדוֹר.

סוֹמֵךְ יְהוָה לְכָל הַנִּפְלָיִם, וְזוֹקֵף
לְכָל הַכַּפּוּפִים.

עֵינֵי כָל אֱלֹהֵי יִשְׂרָאֵל, וְאַתָּה
נוֹתֵן לָהֶם אֶת אֲכֻלָּם בְּעֵתוֹ.

פּוֹתַח אֶת יָדְךָ, וּמִשְׁפִּיעַ לְכָל־חַי
רִצּוֹן.

צַדִּיק יְהוָה בְּכָל דְרָכָיו, וְחַסִּיד
בְּכָל מַעֲשָׂיו.

קְרוֹב יְהוָה לְכָל קְרָאִיו, לְכָל
אֲשֶׁר יִקְרָאֵהוּ בְּאַמֶּת.

רִצּוֹן יִרְאִיו יַעֲשֶׂה, וְאֶת שׁוֹעֲתָם
יִשְׁמַע, וְיוֹשִׁיעֵם.

שׁוֹמֵר יְהוָה אֶת כָּל אֲהַבָּיו, וְאֶת
כָּל־הַרְשָׁעִים יִשְׁמִיד.

אשרי

ASHREI

Happy are those who dwell in
Your House; they shall continue
to praise you, Selah!

Happy are the people for whom
this is so; happy are the people
whose God is the Lord.

Psalm 145

A song of praise by David.

I will exalt You, my God, the King,
and bless Your name for ever and
all time.

Every day I will bless You, and
praise Your name for ever and
all time.

God is great and greatly to
be praised; His greatness is
unfathomable.

One generation will praise Your
works to the next, and tell of Your
mighty deeds.

On the glorious splendour of Your
majesty I will meditate, and on the
acts of Your wonders.

They shall talk of the power
of Your awesome deeds,
and I will tell of Your greatness.

They shall recite the record of Your
great goodness, and sing with joy
of Your righteousness.

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד
יְהַלְלוּךָ סֵלָה.

אֲשֵׁרֵי הָעַם שְׂכֵנְךָ לוֹ, אֲשֵׁרֵי
הָעַם שִׁיְהוּהוּ אֱלֹהָיו.

תהלים קמה

תְּהִלָּה לְדָוִד,

אֲרוּמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ, וְאַבְרָכָה
שְׁמֶךָ לְעוֹלָם וָעֶד.

בְּכָל יוֹם אַבְרָכְךָ, וְאַהֲלֵלָה שְׁמֶךָ
לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד,
וְלִגְדֻלְתּוֹ אֵין חֶקֶר.

דוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ,
וּגְבוּרַתֶיךָ יִגִּידוּ.

הַדֵּר כְּבוֹד הַוָּדָה, וְדַבְּרֵי
נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹז נִזְרוֹאוֹתֶיךָ יֹאמְרוּ, וּגְדֻלְתְּךָ
אֲסַפְּרָנָה.

זְכַר רַב־טוֹבְךָ יִבְיַעוּ, וְצִדְקוֹתְךָ
יִרְנְנוּ.

bless His holy name for ever and
all time.

We will bless the Lord now and for
ever. Halleluyah!

◀ תְּהַלֵּל יְהוָה יְדְבָר פִּי, וַיְבָרֵךְ כָּל־
בְּשָׂר שָׁם קִדְשׁוֹ לְעוֹלָם וָעֶד.
וְאִנְחָנוּ נְבָרֵךְ יְהוָה, מִעַתָּה וְעַד־
עוֹלָם, הַלְלוּיָהּ.

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חצי קדיש

HALF-KADDISH

The Leader says Half-Kaddish.

Magnified and sanctified may His great name be, in the world He created by His will. May He establish His kingdom in your lifetime and in your days, and in the lifetime of all the House of Israel, swiftly and soon – and say: Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

Cong: אָמֵן

בְּעֶלְמָא דִּי־בְרָא כְרַעוּתָהּ.
וְיִמְלִיךְ מַלְכוּתָהּ, בְּחַיֵּינוּ
וּבְיוֹמֵינוּ וּבְחַיֵּי דִי־כָל־בֵּית
יִשְׂרָאֵל, בְּעִגְלָא וּבְזַמַּן קָרִיב.

וְאָמְרוּ אָמֵן. Cong: אָמֵן

All:

May His great name be blessed
for ever and all time.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי
וְלְעַלְמֵי עַלְמֵיָא.

Leader:

Blessed and praised, glorified and exalted, raised and honoured, uplifted and lauded be the name of the Holy One, blessed be He,

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דִּי־

קִדְשָׁא בְרִיךְ הוּא Cong: בְרִיךְ הוּא

beyond any blessing, song, praise and consolation uttered in the world – and say: Amen.

לְעֵלְא* מִן־כָּל־בְּרַכְתָּא וְשִׁירְתָּא
תְּשַׁבְּחָתָא וְנַחֲמָתָא, דִּי־אָמְרִין
בְּעֶלְמָא. וְאָמְרוּ אָמֵן.

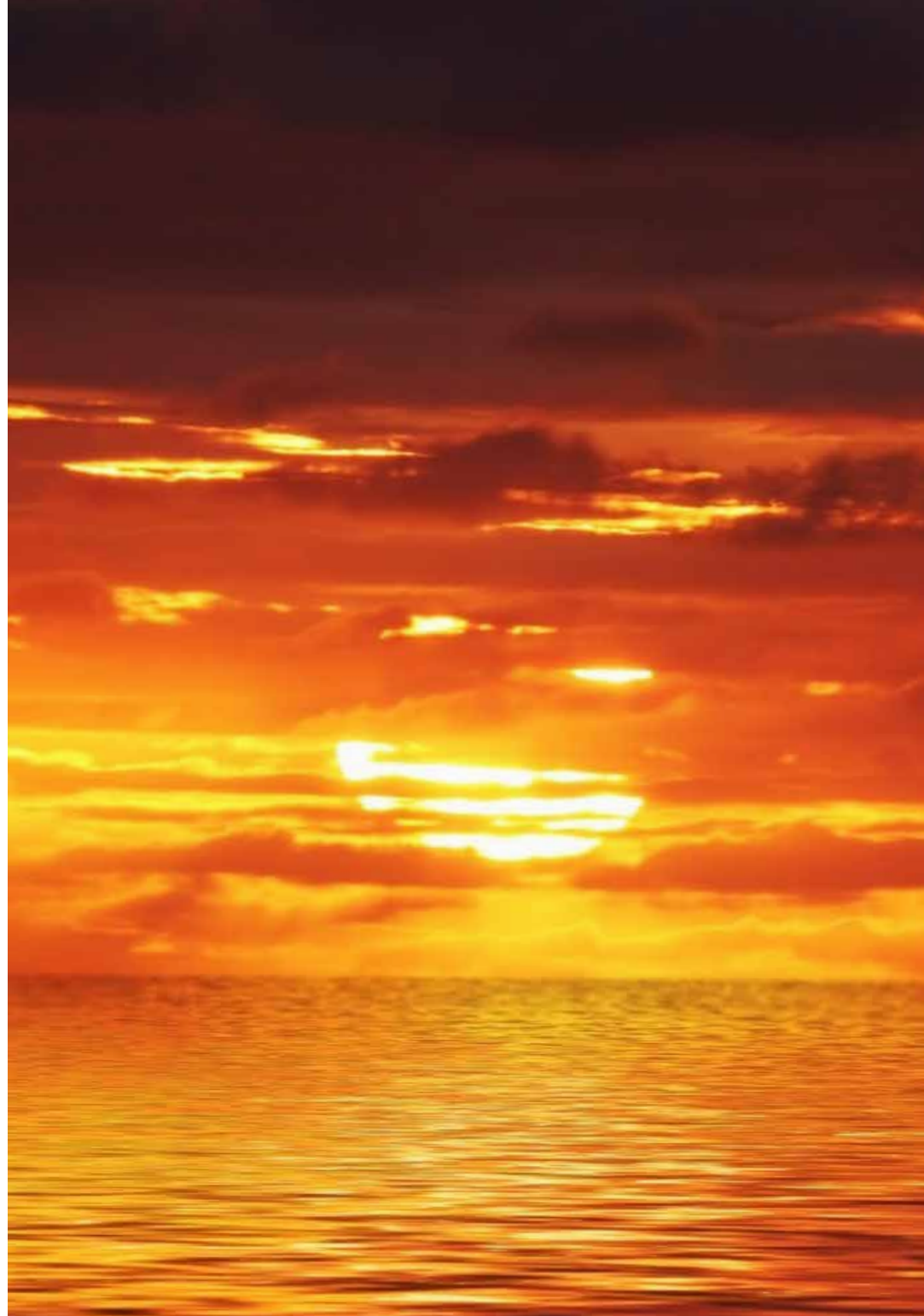
* Between Rosh Hashanah and Yom Kippur say:

לְעֵלְא לְעֵלְא

On Fast days, the Torah is read. (See Singers Siddur, green edition, page 121.

Exodus 32:1–10, 11–14 and Isaiah 55:6–56:8 are read on pages 908–909.

After the Torah scroll is returned to the Ark, the Leader says Half-Kaddish as above.)



Between Rosh Hashanah and Yom Kippur add:

Remember us for life, O King who desires life,
and write us in the book of life – for Your sake,
O God of life

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

King, Helper, Saviour, Shield:

☉ Blessed are You, Lord, Shield of
Abraham.

מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

☉ בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם.

Divine Might 2 גבורות

You are eternally mighty, Lord. You
give life to the dead and have great
power to save

אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מְחַיֶּה
מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

From after Simchat Torah until Pesach, add:

He makes the wind blow and the rain fall.

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

He sustains the living with
lovingkindness, and with great
compassion revives the dead.
He supports the fallen, heals the
sick, sets captives free, and keeps
His faith with those who sleep in
the dust. Who is like You, Master
of might, and to whom can You
be compared, O King who brings
death and gives life, and makes
salvation grow?

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחַיֶּה
מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל
גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מֶלֶךְ
מְמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.

Between Rosh Hashanah and Yom Kippur add:

Who is like You, compassionate Father, who
remembers His creatures in compassion, for
life?

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים.

Faithful are You to revive the dead.
Blessed are You, Lord, who revives
the dead.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

When praying the quiet Amidah continue on top of page 50

עמידה

AMIDAH

For a thought-provoking essay about the Amidah please see
'The Amidah: Redemption and Aspiration' on page 150

The following prayer, until "in former years", on page 60, is said standing with feet together.
The Amidah is first said quietly; then, if there is a minyan, it is repeated aloud by the Leader.
Take three steps back, then forward. At the points indicated by ☉, bend the knees at
the first word, bow at the second, and stand straight before saying God's name.

O Lord, open my lips, so that my
mouth may declare Your praise

אֲדֹנָי, שְׁפֹתַי תִּפְתָּח, וּפִי יִגִּיד
תְּהִלָּתְךָ.

Patriarchs 1 אבות

☉ Blessed are You, Lord our God
and God of our Fathers, God of
Abraham, God of Isaac and God
of Jacob; the great, mighty and
awesome God, God Most High,
who bestows acts of lovingkindness
and creates all, who remembers
the lovingkindness of the Fathers
and will bring a Redeemer to their
children's children for the sake of
His name, in love.

☉ בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חֲסָדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם, לְמַעַן
שְׁמוֹ בְּאַהֲבָה.

The *Amidah* is a good time to think about prayers
for the deceased and those mourning. Before
starting the Amidah, take three steps back and then
three steps forward, mindful of those around you.
This signifies both our respect for and closeness
to God. The *Amidah* is recited standing, quietly,
but you may sit down if you feel the need to do so.
Take your time over its recitation and do not worry if
you do not finish it all by the time the prayer leader
continues the service.

O Lord, open my lips: Standing
in the presence of God, we feel our inadequacy.
The greatest of the prophets felt tongue-tied. Moses
said, "I am not a man of words...I am heavy of
speech and tongue." Isaiah said, "I am a man of
unclean lips." Jeremiah said, "I cannot speak for I
am a child." So our first prayer is for Divine help in
the act of prayer itself.

powerful Redeemer. Blessed are You, Lord, the Redeemer of Israel.

גואל חֲזַק אֶתְּהָ. בְּרוּךְ אַתָּה.
יהוה, גואל יִשְׂרָאֵל.

On Fast Days, the Leader adds:

Answer us, Lord, answer us on our Fast Day, for we are in great distress. Look not at our wickedness. Do not hide Your face from us and do not ignore our plea. Be near to our cry; please let Your lovingkindness comfort us. Even before we call to You, answer us, as is said, "Before they call, I will answer. While they are still speaking, I will hear". For You, Lord, are the One who answers in time of distress, redeems and rescues in all times of trouble and anguish. Blessed are You, Lord, who answers in time of distress.

עֲנֵנוּ יְהוָה עֲנֵנוּ, בְּיוֹם צוּם־תַּעֲנִיתָנוּ,
כִּי בַצָּרָה־גְדוֹלָה אֲנַחְנוּ. אַל־תִּפְּן אֶל־
רִשְׁעֵנוּ, וְאַל תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאַל־
תִּתְעַלֵּם מִתַּחֲנֻנָּנוּ. הֲיֵה נָא קְרוֹב
לְשׁוֹעֲתָנוּ, יְהִי נָא חֶסֶדְךָ לְנַחֲמָנוּ,
טָרֵם נִקְרָא אֵלֶיךָ עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמַר,
וְהֵי טָרֵם יִקְרָאוּ וְאֲנִי אֶעֱנֶה, עוֹד
הֵם מְדַבְּרִים וְאֲנִי אֲשַׁמְעֵם. כִּי אַתָּה
יְהוָה הָעוֹנֶה בְּעַת צָרָה, פּוֹדֶה
וּמְצִיל בְּכָל עַת צָרָה וְצוּקָה. בְּרוּךְ
אַתָּה יְהוָה, הָעוֹנֶה בְּעַת צָרָה.

Heal us, Lord, and we shall be healed. Save us and we shall be saved, for You are our praise. Bring complete recovery for all our ailments,* for You, God, King, are a faithful and compassionate Healer. Blessed are You, Lord, Healer of the sick of His people Israel

8 רְפוּאָה
רְפָאֵנוּ יְהוָה וְנִרְפָּא, הוֹשִׁיעֵנו
וְנוֹשְׁעָה, כִּי תִהְלֹתָנוּ אַתָּה,
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל
מְכוּתֵינוּ,* כִּי אֵל מֶלֶךְ רוֹפֵא
נְאֻמָּן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה
יְהוָה, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

* The following prayer for a sick person may be said here:

May it be Your will, O Lord our God and God of our ancestors, that You speedily send a complete recovery from heaven, a healing of both soul and body, to the patient (name), son/daughter of (mother's name) among the other afflicted of Israel.

וְיִהְיֶה רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ, שֶׁתִּשְׁלַח מִהַרְרָה רְפוּאָה
שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ
וְרְפוּאָת הַגּוּף לַחֹלֶה/לַחֹלָה
(name בְּ/בַת mother's name)
בְּתוֹךְ שְׂאֵר חוֹלֵי יִשְׂרָאֵל

Holiness 3 קְדוּשַׁת הַשֵּׁם

You are holy and Your name is holy, and holy ones praise You daily, Selah! Blessed are You, Lord, *the holy God.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ,
וְקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ
סֵלָה. בְּרוּךְ אַתָּה יְהוָה,* הָאֵל
הַקְּדוֹשׁ.

* Between Rosh Hashanah and Yom Kippur, end the blessing:

The Holy King הַמֶּלֶךְ הַקְּדוֹשׁ.

Knowledge 4 דַּעַת

You grace humanity with knowledge and teach mortals understanding. Grace us with the knowledge, understanding and discernment that come from You. Blessed are You, Lord, who graciously grants knowledge.

אַתָּה חוֹנֵן לְאָדָם דַּעַת, וּמְלַמֵּד
לְאִנוּשׁ בִּינָה. חֲנֵנוּ מֵאֵתְךָ דַּעַת
בִּינָה וְהַשְׂפֵּל. בְּרוּךְ אַתָּה יְהוָה,
חוֹנֵן הַדַּעַת.

Repentance 5 תְּשׁוּבָה

Bring us back, our Father, to Your Torah. Draw us near, our King, to Your service. Lead us back to You in perfect repentance. Blessed are You, Lord, who desires repentance.

הִשִּׁיבֵנו אֲבִינוּ לְתוֹרָתְךָ, וְקִרְבָּנוּ
מִלְּפָנֶיךָ לְעִבּוּדְךָ, וְהַחֲזִירֵנוּ
בְּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ
אַתָּה יְהוָה, הַרוֹצֵה בְּתְשׁוּבָה.

Forgiveness 6 סְלִיחָה

Forgive us, our Father, for we have sinned. Pardon us, our King, for we have transgressed; for You pardon and forgive. Blessed are You, Lord, the gracious One who repeatedly forgives.

סְלַח־לָנוּ אֲבִינוּ כִּי חָטָאנוּ,
מִחַל־לָנוּ מִלְּפָנֶיךָ כִּי פָשַׁעְנוּ, כִּי
מוֹחֵל וְסוֹלַח אַתָּה. בְּרוּךְ אַתָּה
יְהוָה, חַנוּן, הַמְּרַבֵּה לְסְלוּחַ.

Redemption 7 גְּאוּלָּה

Look on our affliction, plead our cause, and redeem us soon for Your name's sake, for You are a

רְאֵה בְּעֲנִינָנוּ, וְרִיבָה רִיבָנוּ,
וּגְאֹלָנוּ מִהַרְרָה לְמַעַן שִׁמְךָ, כִּי

* Between Rosh Hashanah and Yom Kippur, end the blessing:

The King of Justice המלך המשפט

Against Informers 12 ברכת המינים

For the slanderers let there be no hope, and may all wickedness perish in an instant. May all Your enemies swiftly be cut down. May You swiftly uproot, crush, cast down and humble the kingdom of arrogance swiftly in our days. Blessed are You, Lord, who destroys enemies and humbles the arrogant.

וּלְמַלְשֵׁינִים אֶל־תְּהִי תִקְוָה, וְכָל הַרְשָׁעָה כָּרְגַע תֵּאבֵד, וְכָל אוֹיְבֶיךָ מֵהֵרָה יִכְרְתוּ, וּמַלְכוּת זָדוֹן מֵהֵרָה תִעַקֵּר וּתִשָּׁבַר וּתְמַגֵּר וּתִכְנִיעַ בְּמֵהֵרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה, שֹׁבֵר אוֹיְבִים וּמְכַנְיַע אֲדָמִים.

The Righteous 13 על הצדיקים

To the righteous, the pious, the elders of Your people the house of Israel, the remnant of their scholars, the righteous converts, and to us, may Your compassion be aroused, Lord our God. Grant a good reward to all who sincerely trust in Your name. Set our lot with them for ever, so that we may never be ashamed, for in You we trust. Blessed are You, Lord, who is the support and trust of the righteous.

עַל־הַצְּדִיקִים וְעַל־הַחֲסִידִים, וְעַל־זְקֵנֵי עַמְּךָ בֵּית יִשְׂרָאֵל, וְעַל־פְּלִיטַת סוֹפְרֵיהֶם, וְעַל־גְּרֵי הַצֶּדֶק וְעַל־יָנוּ, יְהִמוּ רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאֵמֶת, וְשִׁים חֶלְקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא נָבוֹשׁ כִּי־יָבֶךְ בְּטַחָנוּ. בְּרוּךְ אַתָּה יְהוָה, מְשַׁעֵן וּמְבַטֵּחַ לְצַדִּיקִים.

Rebuilding Jerusalem 14 בנין ירושלים

To Jerusalem, Your city, may You return in compassion, and may You dwell in it as You promised. May You rebuild it rapidly in our days as an everlasting structure, and instal within it soon the throne of David. *Blessed are You, Lord, who builds Jerusalem.

וּלְירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב, וּתִשְׁכֹּן בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ, וּבְנֵה אוֹתָהּ בְּקִרְוֵב בְּיָמֵינוּ בְּנֵין עוֹלָם, וְכִסֵּא דָוִד מֵהֵרָה לְתוֹכָהּ תִּכְוֵן. * בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

Prosperity 9 ברכת השנים

Bless this year for us, Lord our God, and all its types of produce for good.

בְּרַךְ עֲלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִינֵי תְבוּאָתָהּ לְטוֹבָה,

From the second day of Pesach until December 4th
(in a year before a civil leap year, 5th), say:

Grant blessing

ותן ברכה

From December 5th (in the year before a civil leap year, 6th) until Pesach, say

Grant dew and rain as a blessing

ותן טל ומטר לברכה

on the face of the earth, and from Your goodness satisfy us, blessing our year as the best of years. Blessed are You, Lord, who blesses the years.

עַל־פְּנֵי הָאֲדָמָה, וְשִׂבְעֵנוּ מִטוֹבֶךָ, וּבְרַךְ שְׁנָתֵנוּ כְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ אַתָּה יְהוָה, מְבָרֵךְ הַשָּׁנִים.

Ingathering of Exiles 10 קיבוץ גלויות

Sound the great shofar for our freedom, raise high the banner to gather our exiles, and gather us together from the four quarters of the earth. Blessed are You, Lord, who gathers the dispersed of His people Israel.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחִירוֹתֵנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ, וּקְבָצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יְהוָה, מְקַבֵּץ, נֹדְחֵי עַמּוֹ יִשְׂרָאֵל.

Justice 11 השבת המשפט

Restore our judges as at first and our counsellors as at the beginning, and remove from us sorrow and sighing. May You alone, Lord, reign over us with lovingkindness and compassion, and vindicate us in justice. Blessed are You, Lord,*the King who loves righteousness and justice.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְּרֵאשׁוֹנָה, וְיִוָּעֲצֵינוּ כְּבִתְחִלָּה, וְהָסֵר מִמֶּנּוּ יָגוֹן וְאַנְחָה, וּמְלוֹךְ עֲלֵינוּ אַתָּה יְהוָה לְבִדְךָ בְּחַסֵּד וּבְרַחֲמִים, וְצַדִּיקֵנוּ בְּמִשְׁפָּט. בְּרוּךְ אַתָּה יְהוָה, *מֶלֶךְ, אוֹהֵב צְדָקָה וּמִשְׁפָּט.

the prayer of Your people Israel. Blessed are You, Lord, who listens to prayer.

תַּפְּלַת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

* On Fast Days, the Congregation adds:

Answer us, Lord, answer us on our Fast Day, for we are in great distress. Look not at our wickedness. Do not hide Your face from us and do not ignore our plea. Be near to our cry; please let Your lovingkindness comfort us. Even before we call to You, answer us, as is said, "Before they call, I will answer. While they are still speaking, I will hear". For You, Lord, are the One who answers in time of distress, redeems and rescues in all times of trouble and anguish. Blessed are You, Lord, who answers in time of distress.

עֲנֵנוּ יְהוָה עֲנֵנוּ, בְּיוֹם צוּם־תַּעֲנִיתֵנוּ,
כִּי בְצָרָה־גְדוֹלָה אֲנַחְנוּ. אֲל־תִּפְּן אֶל־
רִשְׁעֵנוּ, וְאֵל תִּסְתֵּר פְּנֵיךָ מִמֶּנּוּ, וְאֵל־
תִּתְעַלֵּם מִתַּחֲנָנֵנוּ. הֲיִה נָא קְרוֹב
לְשׁוֹעֲתֵנוּ, יְהִי נָא חֶסֶדְךָ לְנַחֲמֵנוּ,
טָרֵם נִקְרָא אֱלֹהֶיךָ עֲנֵנוּ, כַּדָּבָר שֶׁנֶּאֱמַר,
וְהִיא טָרֵם יִקְרָאוּ וְאֲנִי אֶעֱנֶה, עוֹד הֵם
מְדַבְּרִים וְאֲנִי אֲשַׁמְעֵם. כִּי אַתָּה יְהוָה
הָעוֹנֶה בַּעַת צָרָה, פּוֹדֶה וּמַצִּיל בְּכָל
עַת צָרָה וְצוּקָה.

Temple Service 17 עבודה

Find favour, Lord our God, in Your people Israel and their prayer. Restore the service to Your most holy house, and accept in love and favour the fire-offerings of Israel and their prayer. May the service of Your people Israel always find favour with You.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ
יִשְׂרָאֵל וּבַתְּפִלָּתָם, וְהִשָּׁב אֶת־
הָעֲבוֹדָה לְדַבֵּיר בֵּיתְךָ. וְאֲשִׁי
יִשְׂרָאֵל וּתְפִלָּתָם בְּאַהֲבָה
תִּקַּבַּל בְּרָצוֹן, וּתְהִי לְרָצוֹן
תַּמִּיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Chodesh and Chol Hamoad say:

Our God and God of our ancestors, may there rise, come, reach, appear, be favoured, heard, regarded and remembered before You, our recollection and remembrance, as well as the remembrance of our ancestors, and of the Messiah son of David Your servant, and of Jerusalem Your holy city, and of all Your people the House of Israel – for deliverance and well-being, grace, lovingkindness and compassion, life and peace, on this day of

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה,
וְיָבֵא, וְיִגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע,
וְיִפְקַד, וְיִזְכֵּר זְכוּרֹנֵנוּ וּפְקֻדוֹנֵנוּ, וְזִכְרוֹן
אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ,
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁה, וְזִכְרוֹן
כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה
וּלְטוֹבָה, וּלְחַן וּלְחֶסֶד וּלְרַחֲמִים,
וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On Rosh Chodesh: Rosh Chodesh | On Sukkot: Sukkot Festival | On Pesach: Matzot Festival | On Pesach: חג המצות | On Sukkot: חג הסוכות | On Rosh Chodesh: ראש החודש

* On Tisha b'Av (9th of Av) the Congregation concludes the blessing thus:

Console, O Lord our God, the mourners of Zion and the mourners of Jerusalem, and the city that is in sorrow, laid waste, scorned and desolate; that grieves for the loss of its children, that is laid waste of its dwellings, robbed of its glory, desolate without inhabitants. She sits with her head covered like a barren childless woman. Legions have devoured her; idolaters have taken possession of her; they have put Your people Israel to the sword and deliberately killed the devoted followers of the Most High. Therefore Zion weeps bitterly, and Jerusalem raises her voice. My heart, my heart grieves for those they killed; I am in anguish, I am in anguish for those they killed. For You, O Lord, consumed it with fire and with fire You will rebuild it in the future, as is said, "And I myself will be a wall of fire around it, says the Lord, and I will be its glory within." Blessed are You, Lord, who consoles Zion and rebuilds Jerusalem.

נַחֵם יְהוָה אֱלֹהֵינוּ אֶת־אֲבְלֵי צִיּוֹן, וְאֶת־
אֲבְלֵי יְרוּשָׁלַיִם, וְאֶת־הָעִיר הָאֲבֵלָה
וְהַחֲרֵבָה וְהַבְּזוּיָה וְהַשׁוּמְמָה, הָאֲבֵלָה
מִבְּלֵי בְנֵיהָ, וְהַחֲרֵבָה מִמַּעוֹנוֹתֶיהָ,
וְהַבְּזוּיָה מִמְּכַבּוּדָּהּ, וְהַשׁוּמְמָה מֵאִין
יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרֹאשֶׁת חֲפוּי
כְּאִשָּׁה עִקְרָה שְׁלֹא יֵלְדָה. וַיִּבְלַעוּהָ
לְגִיוֹנוֹת, וַיִּרְשׁוּהָ עוֹבְדֵי זָרִים, וַיִּטְלוּ
אֶת־עַמְּךָ יִשְׂרָאֵל לַחֲרֵב, וַיְהַרְגוּ בְּזֹדוֹן
חֲסִידֵי עֲלִיוֹן, עַל־כֵּן צִיּוֹן בְּמַר תִּבְכֶּה,
וִירוּשָׁלַיִם תִּתֵּן קוֹלָהּ. לְבִי לְבִי עַל
חֲלָלֶיהֶם, מַעֲי מַעֲי עַל חֲלָלֶיהֶם, כִּי
אַתָּה יְהוָה בָּאֵשׁ הִצַּתָּהּ, וּבָאֵשׁ אַתָּה
עֲתִיד לְבַנוֹתָהּ, כְּאָמוֹר, וְאֲנִי אֶהְיֶה־
לָהּ, נְאֻם־יְהוָה, חוֹמַת אֵשׁ סָבִיב,
וּלְכַבּוֹד אֶהְיֶה בְּתוֹכָהּ. בְּרוּךְ אַתָּה
יְהוָה, מִנַּחֵם צִיּוֹן וּבּוֹנֵה יְרוּשָׁלַיִם.

Kingdom of David 15 משיח בן דוד

May the offshoot of Your servant David soon flower, and may his pride be raised high by Your salvation, for we wait for Your salvation all day. Blessed are You, Lord, who makes the glory of salvation flourish.

אֶת־צִמְח דָּוִד עַבְדְּךָ מְהֵרָה
תִּצְמִיחַ, וְקִרְנוֹ תָרוּם
בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קוִינּוּ
כָּל־הַיּוֹם. בְּרוּךְ אַתָּה יְהוָה,
מִצְמִיחַ קֶרֶן יִשׁוּעָה.

Response to Prayer 16 שומע תפילה

Listen to our voice, Lord our God. Spare us and have compassion on us, and in compassion and favour accept our prayer, for You, God, listen to prayers and pleas. Do not turn us away, O our King, empty-handed from Your presence, *for You listen with compassion to

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ, חוּס
וְרַחֵם עָלֵינוּ, וְקַבַּל בְּרַחֲמִים
וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ, כִּי אֵל
שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים,
אַתָּה. וּמִלְפָּנֶיךָ מִלְּכֵנוּ, רִיקִם
אֵל תְּשִׁיבֵנוּ, * כִּי אַתָּה שׁוֹמֵעַ

into Your hand; our souls, which are placed in Your charge; for Your miracles which are with us every day; and for Your wonders and favours at all times, evening, morning and midday. You are good – for Your compassion never fails. You are compassionate – for Your lovingkindnesses never cease. We have always placed our hope in You.

עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. כֵּן תַּחֲיֵנוּ
וְתַקִּימֵנוּ, וְתֹאסּוּף גְּלוּתֵינוּ לְחַצְרוֹת
קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ,
וְלַעֲבֹדְךָ בְּלִבְבֵּי שָׁלֵם, עַל שֶׁאַנְחָנוּ
מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

On Chanukah and Purim say:

[We thank You also] for the miracles, the redemption, the mighty deeds, and the victories in battle which You performed for our ancestors in those days at this time.

עַל הַנְּסִיִּים, וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת, וְעַל הַמַּלְחָמוֹת,
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵן
הַזֶּה.

On Chanukah say:

In the days of Mattityahu, son of Yochanan the High Priest, the Hasmonean, and his sons, the wicked Greek kingdom rose up against Your people Israel to make them forget Your Torah and to force them to transgress the statutes of Your will. It was then that You in Your great compassion stood by them in the time of their distress. You championed their cause, judged their claim, and avenged their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of those who were engaged in the study of Your Torah. You made for Yourself great and holy renown in Your world, and for Your people Israel You performed a great salvation and redemption on this day. Your children then entered the holiest part of Your house, cleansed Your Temple, purified Your sanctuary, kindled lights in Your holy courts, and designated these eight days of *Chanukah* for giving thanks and praise to Your great name.

בַּיָּמִים מִתְתִּיָּהוּ בִּן־יֹחָנָן כֹּהֵן גָּדוֹל
חַשְׁמוֹנְאֵי וּבְנָיו, כְּשֶׁעֲמַדָּה מַלְכוּת יוֹן
הַרְשָׁעָה עַל־עַמְךָ יִשְׂרָאֵל, לְהַשְׁכִּיחַם
תּוֹרָתְךָ, וְלַהֲעֵבִירם מִחֻקֵּי רְצוֹנְךָ.
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּיִּים, עֲמַדְתָּ
לָהֶם בַּעַת צָרָתָם, רַבַּת אֶת־רִיבָם,
דָּנַת אֶת־דִּינָם, נִקְמַת אֶת־נִקְמָתָם.
מִסָּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים
בְּיַד מַעֲטִים, וּטְמֵאִים בְּיַד טְהוּרִים,
וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזֵדִים בְּיַד
עוֹסְקֵי תוֹרָתְךָ. וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל
וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ יִשְׂרָאֵל
עָשִׂיתָ תְּשׁוּעָה גְּדוּלָּה וּפְרָקוֹן כְּהַיּוֹם
הַזֶּה. וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּיר בֵּיתְךָ,
וּפְנּוּ אֶת־הַיְכָלְךָ, וּטְהָרוּ אֶת־מִקְדָּשְׁךָ,
וְהִדְלִיקוּ נְרוֹת בְּחַצְרוֹת קִדְשֶׁךָ, וְקָבְעוּ
שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלֶינוּ, לְהוֹדוֹת וּלְהַלֵּל
לְשִׁמְךָ הַגָּדוֹל.

On Purim say:

In the days of Mordechai and Esther, in Shushan the capital, the wicked Haman rose up against them and sought to destroy, slay and exterminate all the Jews, young and old, children and women, on one day, the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their possessions. Then

בַּיָּמִים מְרַדְכֵי וְאַסְתֵּר בְּשׁוּשַׁן הַבִּירָה,
כְּשֶׁעֲמַד עֲלֵיהֶם הַמֶּן הַרְשָׁע, בִּקֵּשׁ
לְהַשְׁמִיד לְהַרוֹג וּלְאַבֵּד אֶת־כָּל־
הַיְהוּדִים, מִנְּעַר וְעַד זָקֵן, טַף וְנָשִׁים
בַּיּוֹם אֶחָד, בְּשִׁלוּש־הָעֶשֶׂר לַחֹדֶשׁ

On it remember us, Lord our God, for good; recollect us for blessing, and deliver us for life. In accord with Your promise of salvation and compassion, spare us and be gracious to us; have compassion on us and deliver us, for our eyes are turned to You because You, God, are a gracious and compassionate King.

הַזֶּה. זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה,
וּפְקַדְנוּ בּוֹ לְבִרְכָּה, וְהוֹשִׁיעֵנוּ בּוֹ
לְחַיִּים. וּבְדַבְרֵי יְשׁוּעָה וְרַחֲמִים, חוּס
וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ
עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

And may our eyes witness Your return to Zion in compassion. Blessed are You, Lord, who restores His Presence to Zion.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן
בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

□ Bow at the first five words:

Thanksgiving 18 הוֹדָאָה

□ We give thanks to You, for You are the Lord our God and God of our ancestors for ever and all time. You are the Rock of our lives, Shield of our salvation from generation to generation. We will thank You and declare Your praise for our lives, which are entrusted into Your hand; our souls, which are placed in Your charge; for Your miracles which are with us every day; and for Your wonders and favours at all times, evening, morning and midday. You are good – for Your compassion never fails. You are compassionate – for Your lovingkindnesses never cease. We have always placed our hope in You.

□ מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה
הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אַבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ,
מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר
וְדוֹר. נוֹדָה לָךְ וְנִסְפַּר תְּהִלָּתְךָ
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל
נַסִּיךְ שְׂבִכְלֵי יוֹם עִמָּנוּ, וְעַל
נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבִכְלֵ־
עַתָּה, עֶרֶב וּבֹקֵר וְצַהֲרַיִם. הַטּוֹב
כִּי לֹא־כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי
לֹא־תָמוּ חַסְדֶיךָ, מִעוֹלָם קָיָנוּ
לָךְ.

During the Leader's repetition, the Congregation says quietly:

□ We give thanks to You, for You are the Lord our God and God of our ancestors for ever and all time. You are the Rock of our lives, Shield of our salvation from generation to generation. We will thank You and declare Your praise for our lives, which are entrusted

□ מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא יְהוָה
אֱלֹהֵינוּ וְאֱלֹהֵי אַבוֹתֵינוּ, אֱלֹהֵי כָל־
בָּשָׂר, יוֹצְרֵנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרֻכּוֹת
וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,

Peace 19 ברכת שלום

*Grant great peace to Your people Israel for ever, for You are the sovereign Lord of all peace; and may it be good in Your eyes to bless Your people Israel at every time, at every hour, with Your peace

*שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ
תְּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא
מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

*On Fast Days, substitute the following:

Grant peace, goodness and blessing, grace, lovingkindness and compassion to us and all Israel Your people. Bless us, our Father, all as one, with the light of Your face, for by the light of Your face You have given us, Lord our God, the Torah of life and love of kindness, righteousness, blessing, compassion, life and peace. May it be good in Your eyes to bless Your people Israel at every time, in every hour, with Your peace

שִׂים שְׁלוֹם, טוֹבָה, וּבְרָכָה, חוֹן, וְחַסֵּד
וְרַחֲמִים עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עַמְּךָ.
בְּרַכְנוּ אֲבִינּוּ, כְּלָנוּ כְּאַחַד בְּאוֹר פְּנֵיךָ,
כִּי בְּאוֹר פְּנֵיךָ נִתַּת לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצַדִּיקָה,
וּבְרָכָה, וְרַחֲמִים, וְחַיִּים, וְשְׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל, בְּכָל־
עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ.

*Blessed are You, Lord, who blesses His people Israel with peace

*בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

*Between Rosh Hashanah and Yom Kippur substitute the following:

In the book of life, blessing, peace and prosperity, may we and all Your people the house of Israel be remembered and written before You for a good life, and for peace. Blessed are You, Lord, who makes peace

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם, וּפְרִיָּסָה
טוֹבָה, נִזְכָּר וְנִפְתָּב לְפָנֶיךָ, אֲנַחְנוּ
וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשְׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, עֹשֶׂה
הַשְּׁלוֹם.

The Leader's repetition ends at this point.

My God, guard my tongue from evil and my lips from deceitful speech. To those who curse me, let my soul be silent; may my soul be to all like the dust. Open my heart to Your

אֱלֹהֵי, נְצוּר לְשׁוֹנֵי מַרְעֵי, וּשְׁפָתַי
מִדְּבַר מַרְמָה, וְלִמְקַלְלֵי נַפְשִׁי
תְּדוּם, וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה.
פֶּתַח לְבָבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ

You in Your great compassion thwarted his counsel, frustrated his plans, and caused his scheme to recoil on his own head, so that they hanged him and his sons on the gallows.

שְׁנִים־עֶשֶׂר, הוּא־חָדָשׁ אָדָר, וּשְׁלָלָם
לְבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הִפְרַת
אֶת־עֲצָתוֹ, וְקַלְקַלְתָּ אֶת־מַחְשַׁבְתּוֹ,
וְהִשְׁבֹּתָ גְמוּלוֹ בְּרֵאשׁוֹ, וְתָלוּ אוֹתוֹ
וְאֶת־בְּנָיו עַל־הָעֵץ.

For all these things may Your name be blessed and exalted, our King, continually, for ever and all time.

וְעַל כָּל־מַעֲשֵׂי יְתִבְרַךְ וְיִתְרוֹמַם שְׁמֶךָ
מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur add:

And write, for a good life, all the children of Your covenant.

וְכָתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

Let all that lives thank You, Selah! and praise Your name in truth, God, our Saviour and Help, Selah!
☉ Blessed are You, Lord, whose name is "the Good" and to whom thanks are due.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וְיִהְלְלוּ
אֶת־שְׁמֶךָ בְּאִמְתּוֹ, הָאֵל יְשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה. ☉ בְּרוּךְ אַתָּה
יְהוָה, הַטוֹב שְׁמֶךָ וְלִךָ נְאֻה
לְהוֹדוֹת.

During the repetition of the Amidah on Fast Days, the Leader says the following:

Our God and God of our fathers, bless us with the threefold blessing in the Torah, written by the hand of Moses Your servant and pronounced by Aaron and his sons the priests, Your holy people, as it is said:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּרַכְנוּ בְּבְרָכָה
הַמְּשַׁלֶּשֶׁת, בְּתוֹרָה, הַכְּתוּבָה עַל יַד־
מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה מִפִּי אֶהְרֹן
וּבְנָיו, כְּהֹנִים עִם קְדוּשָׁה, כְּאֲמוּרָה.

May the Lord bless you and protect you.
(Cong.: May it be Your will.)

יְבָרְכֶךָ יְהוָה, וְיִשְׁמְרֶךָ.

May the Lord make His face shine on you and be gracious to you.

(כִּן יְהִי רְצוֹן)

(Cong.: May it be Your will.)

יְאֵר יְהוָה פְּנֵי אֱלֹהֶיךָ וַיַּחֲנֶךָ.

May the Lord turn His face towards you, and give you peace.

(כִּן יְהִי רְצוֹן)

(Cong.: May it be Your will.)

יִשָּׂא יְהוָה פְּנָיו אֵלֶיךָ וְיִשֵּׂם לְךָ שְׁלוֹם.

(כִּן יְהִי רְצוֹן)

Torah and let my soul pursue Your commandments. As for all who plan evil against me, swiftly thwart their counsel and frustrate their plans. Act for the sake of Your name; act for the sake of Your right hand; act for the sake of Your holiness; act for the sake of Your Torah. That Your beloved ones may be delivered, save with Your right hand and answer me. May the words of my mouth and the meditation of my heart find favour before You, Lord, my Rock and Redeemer.

תַּרְדּוּף נַפְשִׁי. וְכָל הַחֹשְׁבִים עָלַי
רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקַלְקַל
מִחֲשָׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן
קְדְשֹׁתֶךָ, עֲשֵׂה לְמַעַן תּוֹרַתֶךָ.
לְמַעַן יַחַלְצוּן יְדֵיךָ, הוֹשִׁיעָה
יְמִינֶךָ וְעַנֵּנִי. יִהְיוּ לְרִצּוֹן אֲמַרֵי-
פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוֹה צוּרִי
וְגֹאֲלִי.

Bow, take three steps back, then bow, first left, then right, then centre, while saying:

May He who makes peace in His high places, make peace for us and all Israel – and say: Amen.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא
יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ, וְעַל-כָּל-
יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

May it be Your will, Lord our God and God of our ancestors, that the Temple be rebuilt speedily in our days, and grant us a share in Your Torah. And there we will serve You with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוֹה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בַּיִת
הַמְּקֻדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן
חֶלְקֵנוּ בְּתוֹרַתֶךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, כִּימֵי עוֹלָם וְכִשְׁנָיִם
קְדָמוֹנִיּוֹת. וְעִרְבָה לִיהוּה מִנְחַת
יְהוּדָה וִירוּשָׁלַיִם, כִּימֵי עוֹלָם
וְכִשְׁנָיִם קְדָמוֹנִיּוֹת.

Wait a few moments and then take three steps forward.

When praying with a minyan the Amidah is repeated aloud by the Leader. The Leader waits until at least nine other men have finished their quiet Amidah before he starts the repetition of the Amidah.

Between Rosh Hashanah and Yom Kippur (and in most congregations on Fast Days except Tisha B'Av), Avinu Malkenu until הוֹשִׁיעֵנו on page xxx is said morning and afternoon. It is not said on Friday afternoon, Shabbat or erev Yom Kippur, or on the Fast of Esther when it falls on 13 Adar. The Ark is opened.

Therefore we place our hope in You, Lord our God, that we may soon see the glory of Your power, when You will remove abominations from the earth, and idols will be utterly destroyed, when the world will be perfected under the sovereignty of the Almighty, when all humanity will call on Your name, and the earth's wicked will all turn to You. All the world's inhabitants will realise and know that to You every knee must bow and every tongue swear loyalty. Before You, Lord our God, they will kneel and bow down and give honour to Your glorious name. They will all accept the yoke of Your kingdom, and You will reign over them soon and for ever. For the kingdom is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: "The Lord will reign for ever and ever." And it is said: "Then the Lord shall be King over all the earth: on that day the Lord shall be One and His name One."

Some congregations add:

Have no fear of sudden terror or of the ruin that overtakes the wicked. Devise your strategy, but it will be thwarted; propose your plan, but it will not stand, for God is with us. When you grow old, I will still be the same. When your hair turns grey, I will still carry you. I made you, I will bear you, I will carry you, and I will rescue you.

עֲלֵינוּ נִקְוָה לְךָ יְהוָה אֱלֹהֵינוּ
לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֹךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים כְּרוֹת יִכְרֹתוּן, לְתַקּוֹן
עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכָל־בְּנֵי
בָשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת
אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ. יִכְירוּ
וְיִדְעוּ כָּל־יִשְׁבְּי תֵבֵל, כִּי לְךָ
תִּכְרַע כָּל־בָּרָךְ, תִּשָּׁבַע כָּל־לְשׁוֹן.
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וְיִפְלוּ,
וְלִכְבוֹד שִׁמְךָ יִקְרֵי יִתְנוּ. וְיִקְבְּלוּ
כָּל־אֶת־עוֹל מַלְכוּתְךָ, וְתִמְלֹךְ
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי
הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד
תִּמְלוֹךְ בְּכַבּוֹד, כְּכַתוּב בְּתוֹרָתְךָ,
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד. וְנֹאמַר,
וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ,
בְּיוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד
וְשִׁמוֹ אֶחָד.

אל תירא מפחד פתאם, ומשאת רשעים
כי תבא. עצו עצה ותפר, דברו דבר ולא
יקום, כי עמנו אל. ועד זקנה אני הוא,
ועד שיבה אני אסבל, אני עשיתי ואני
אשא, ואני אסבל ואמלט.

עלינו

ALEINU

Proof, not a reproduction

For a thought-provoking essay about Aleinu please see
'The Aleinu Prayer: Jewish Pride, Faith and Hope' on page 160.

Aleinu is usually recited quietly while standing, although you may sit if you need to. Often at a shiva, the first paragraph is said aloud together and the final sentence of the second paragraph is sung together to a well known tune. Sometimes, the whole of Aleinu is said aloud together.

It is our duty to praise the Master of all, and ascribe greatness to the Author of creation, who has not made us like the nations of the lands nor placed us like the families of the earth; who has not made our portion like theirs, nor our destiny like all their multitudes.

□ Bow at the next three words:

□ Therefore we bow in worship and thank the Supreme King of kings, the Holy One, blessed be He, who extends the heavens and establishes the earth, whose throne of glory is in the heavens above, and whose power's presence is in the highest of heights. He is our God; there is no other. Truly He is our King, there is none else, as it is written in His Torah: "You shall know and take to heart this day that the Lord is God, in heaven above and on earth below. There is no other."

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת
גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שְׁלֹא
עֲשֵׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֹא שְׁמַנּוּ
כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֹא שָׁם
חִלְקֵנוּ כְּהֵם, וְגִרְלָנוּ כְּכָל־הַמּוֹנִים.

□ ואנחנו כורעים ומשתחוים
ומודים, 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 מלפנו,
אפס זולתו, ככתוב בתורתו,
וידעת היום והשבת אל לבבך,
כי יהוה הוא האלהים בשמים
ממעל ועל הארץ מתחת, אין
עוד.

They think their houses will remain for ever, their dwellings for all generations; they give their names to their estates. But man, despite his splendour, does not endure; he is like the beasts that perish. Such is the fate of the foolish and their followers who approve their words, Selah. Like sheep they are destined for the grave: death will be their shepherd. The upright will rule over them in the morning. Their forms will decay in the grave, far from their mansions. But God will redeem my life from the grave; He will surely take me to Himself, Selah. Do not be overawed when a man grows rich, when the glory of his house increases, for he will take nothing with him when he dies; his wealth will not descend with him. Though while he lived he counted himself blessed – men always praise you when you prosper – he will join the generation of his ancestors who will never again see the light. A man who, despite his splendour, lacks understanding is like the beasts that perish

Mourner's Kaddish on page 66 may be recited by the mourners at this point.
On those days on which Tachanun is not said, substitute:

Psalm 16

Protect me, God, for in You I have found refuge. I have said to the Lord: You are my Lord: from You alone comes the good I enjoy. All my delight is in the holy ones,

לְאַחֲרִים חֵילָם. קִרְבָּם בְּתִימוֹ
לְעוֹלָם, מִשְׁכַּנְתֶּם לְדוֹר וָדוֹר,
קִרְאוּ בְשִׁמוֹתֵם עָלַי אֲדָמוֹת.
וְאָדָם בִּיקָר בְּלִילָיו, נִמְשַׁל
כַּבְּהֵמוֹת נַדְמוֹ. זֶה דְרָכָם, כִּסְל
לְמוֹ, וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ,
סֵלָה. כִּצְאָן לְשֹׂאוֹל שְׂתוֹ, מוֹת
יִרְעֵם, וַיִּרְדּוּ בָם יִשְׂרָיִם לְבָקָר,
וְצוֹרֵם לְבָלוֹת שְׂאוֹל מִזָּבֵל לוֹ.
אֲךָ־אֱלֹהִים יִפְדֶּה־נַפְשִׁי מִיַּד
שְׂאוֹל, כִּי יִקְחֵנִי סֵלָה. אֵל־
תִּירָא כִּי יַעֲשֶׂר אִישׁ, כִּי־יִרְבֶּה
כְּבוֹד בֵּיתוֹ. כִּי לֹא בְמוֹתוֹ יִקַּח
הַכֹּל, לֹא־יִרְדַּ אַחֲרָיו כְּבוֹדוֹ.
כִּי נַפְשׁוֹ בַחֲיָיו יִבְרַךְ, וַיִּוֹדֶךָ
כִּי־תִיטִיב לָךְ. תָּבוֹא עַד־דְּדוֹר
אֲבוֹתָיו, עַד־נֶצַח לֹא יִרְאוּ־
אוֹר. אָדָם בִּיקָר וְלֹא יָבִין,
נִמְשַׁל כַּבְּהֵמוֹת נַדְמוֹ.

תהלים טז

מִכְתָּם לְדוֹד, שְׁמַרְנִי אֵל כִּי־
חֲסִיתִי בָךְ. אֲמַרְתָּ לַיהוָה,
אֲדֹנָי אַתָּה, טוֹבֹתַי בְּלִעְלִיךָ.
לְקֹדוֹשִׁים אֲשֶׁר־בְּאַרְץ הַמָּה,

תהילים בבית האבל

PSALMS IN A HOUSE OF MOURNING

For an thought-provoking essay about Psalm 49 please see
'Words of Comfort' on page 166, and for an essay about Psalm 16
please see "Relating to God's Will" on page 168

After the regular service, the following Psalm 49 is read in the house of
mourning during the shiva week. On those days on which Tachanun is not said
(see note at the end of the prayer for details), Psalm 16 is substituted.

Psalm 49

תהלים מט

For the director of music. Of the sons of Korach. A sacred song. Hear this, all you peoples. Listen, all inhabitants of the World, low and high, rich and poor alike. My mouth will speak words of wisdom; the utterance of my heart will give understanding. I listen with care to a parable; I expound my mystery to the music of the harp. Why should I fear when evil days come, when the wickedness of my foes surrounds me, trusting in their wealth, boasting of their great riches? No man can redeem his brother or pay God the price of his release, for the ransom of a life is costly; no payment is ever enough that would let him live for ever, never seeing the grave. For all can see that wise men die, that the foolish and senseless all perish and leave their wealth to others.

לְמַנְצַח לְבְנֵי קִרַח מִזְמוֹר.
שְׁמַעוּ־זֹאת כָּל־הָעַמִּים,
הֶאֱזִינוּ כָּל־יֹשְׁבֵי חֶלֶד. גַּם־
בְּנֵי אָדָם, גַּם־בְּנֵי־אִישׁ, יַחַד
עָשִׂיר וְאֲבִיוֹן. פִּי יְדַבֵּר חֲכָמוֹת,
וְהַגּוֹת לְפִי תְבוֹנוֹת. אֲטָה
לְמַשֵּׁל אֶזְנִי, אֶפְתַּח בְּכַנּוֹר
חִידָתִי. לָמָּה אִירָא בְיָמַי רָע,
עוֹן עֲקָבֵי יִסְבְּנִי. הַבְּטָחִים עַל־
חֵילָם, וּבִרְבַּ עֲשָׂרָם יִתְהַלְלוּ.
אֵח לֹא־יִפְדֶּה יִפְדֶּה אִישׁ, לֹא
יִתֵּן לְאֱלֹהִים כְּפָרוֹ. וַיִּקַּר פְּדִיוֹן
נַפְשָׁם, וְחָדַל לְעוֹלָם. וַיַּחֲיֵי
עוֹד לְנֶצַח, לֹא יִרְאֶה הַשְּׁחַת.
כִּי יִרְאֶה חֲכָמִים יְמוֹתוֹ, יַחַד
כָּסִיל וּבָעֵר יֵאבְדוּ, וְעֵזְבוּ

the mighty in the land. Those who run after other gods multiply their sorrows. I shall never offer them libations of blood, nor will their names pass my lips. The Lord is my allotted portion and my cup: You direct my fate. The lines have fallen for me in pleasant places; I am well content with my inheritance. I will bless the Lord who has guided me; at night my innermost being admonishes me. I have set the Lord before me at all times. He is at my right hand: I shall not be shaken. Therefore my heart is glad, my spirit rejoices, and my body rests secure. For You will not abandon me to the grave, nor let Your faithful one see the pit. You will teach me the path of life. In Your presence is fullness of joy; at Your right hand, bliss for evermore.

וְאֲדִירִי כָּל־חַפְצֵי־בָם. יִרְבוּ
עֲצוּבוֹתֶם אַחַר מְהָרוּ, בְּלִי־
אֶסֶף נִסְפֵיהֶם מִדָּם, וּבְלִי־
אֶשָּׂא אֶת־שְׁמוֹתֶם עַל־שִׁפְתָי.
יְהוָה, מִנְת־חֶלְקִי וְכוֹסִי, אֶתָּה
תּוֹמִיךְ גּוֹרְלִי. חֻבְלִים נִפְלוּ־
לִי בְּנַעֲמִים, אֶף־נִחַלְתָּ שְׁפָרָה
עָלַי. אֲבָרַךְ אֶת־יְהוָה אֲשֶׁר
יַעֲצֵנִי, אֶף־לֵילוֹת יִסְרוּנִי
כְּלִיּוֹתַי. שְׁוִיתִי יְהוָה לְנִגְדֵי
תְּמִיד, כִּי מִימִינִי בְּל־אֲמוּט.
לִכֵּן שָׂמַח לְבִי וַיִּגַּל כְּבוֹדִי, אֶף־
בְּשָׂרֵי יִשְׁכֵּן לְבַטָּח. כִּי לֹא־
תַעֲזוֹב נַפְשִׁי לְשָׂאוֹל, לֹא־תִתֵּן
חֶסֶדְךָ לְרֵאוֹת שְׁחָת. תּוֹדִיעֵנִי
אֶרְח חַיִּים, שְׁבַע שְׁמֵחוֹת אֶת־
פְּנֵיךְ, נַעֲמוֹת בְּיַמֵּיךְ נֶצַח.

Tachanun is not said on the following: Friday afternoon, Rosh Chodesh, the month of Nissan, Yom Ha'atzmaut, Lag B'Omer, Yom Yerushalyim and the preceding afternoons; first eight days of Sivan, Tisha B'Av, 15th Av and preceding afternoons, Erev Rosh Hashanah, from erev Yom Kippur until and including the day after Simchat Torah, Chanukah, Tu Bishvat and preceding afternoons, Purim and Shushan Purim, 14 and 15 Adar 1 in a leap year and preceding afternoons.

Mourner's Kaddish on page 66 may be recited by the mourners at this point.

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הַפְּלֵת
מִצַּעַר לֵיב
לְחֹל

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MA'ARIV
THE EVENING SERVICE

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AN INTRODUCTION TO MA'ARIV: THE EVENING SERVICE

Rabbi David Lister

Ma'ariv, the evening service, has a special resonance in a house of mourning as it is a prayer in which we contemplate the onset of night.

The opening blessing of *Ma'ariv* dwells on this theme - "We bless You, Lord our God, who brings on the evening with His word, and with understanding changes times... and orders the stars in their watches in the sky according to His will, who creates day and night, who rolls away day before night and night before day.... The living and eternal Lord will rule over us forever and ever. We bless you, Lord, who brings on evening."

This overture to *Ma'ariv* sets a tone which is helpful for the whole of a *shiva*, a time which can also be one of darkness.

The message is that it is God who brings evening and darkness. We think on the disappearance of the sunshine, the gathering gloom, the bright blue of the sky losing its colour and fading to black - and we recall that all this happened at God's behest. Likewise, death and calamity - 'dark times' - are not random events that devastate our lives and our loves, but are from the same God who also brings life and hope, light and colour. The opening blessing of the *Ma'ariv* service challenges us to acknowledge that everything comes from God.

This blessing sets a theme for the rest of the service. "*Ahavat olam*", the second blessing, describes God's eternal love for us, hard as that sometimes may be to appreciate. This is followed by the *Shema* in which we proclaim our belief and faith in God.

Later in *Ma'ariv* we ask God to "help us lie down...help us rise up...and spread an eternal canopy of peace over us..." Although this is in essence a prayer for protection at night and for waking in the morning, it also particularly resonates at a *shiva* as a special petition to God to provide peace for the departed, everlasting protection for their soul and their rebirth at the time of the Resurrection.

A GUIDE TO MA'ARIV

Ma'ariv is normally recited after dark but can also be recited when evening is drawing in. Your local Rabbi or synagogue will be able to confirm the earliest time. Usually the person leading the service says the beginning and end of each prayer aloud, with the rest of each prayer said together quietly. The prayers that make up *Ma'ariv* are as follows:

	Page
Boruchu	84
Shema	86
Half Kaddish	95
Amidah	96
Full Kaddish	108
(Counting of the Omer between Pesach and Shavuot)	136
Aleinu	110
Mourner's Kaddish (including transliteration)	112
(Psalm 27 From Rosh Chodesh Elul until Shemini Atzeret)	116
Psalm 49 (or Psalm 16 on days when Tachanun is not said)	118
The Memorial Prayer	122

You can find a selection of inspirational and explanatory articles relevant to Ma'ariv on the following pages:

	Page
Why do we Pray?	148
The Shema: Our Acceptance of God as King	149
The Amidah: Redemption and Aspiration	150
Spotlight on Kaddish	153
Kaddish: Sanctifying Life	159
The 'Aleinu' Prayer: Jewish Pride, Faith and Hope	160
The Memorial Prayer: Powerful Words	162
Psalm 27: Positive Judgements	165
Psalm 49: Words of Comfort	166
Psalm 16: Relating to God's Will	168

It is common practice is for the prayer leader to say the prayers quietly, other than the start and end of each prayer section which he says aloud as indicated in the prayer text. It is perfectly acceptable for you to say prayers in English if you prefer, or

to pray at your own pace in Hebrew. Ideally, you should stand for the recitation of *Kaddish* and the *Amidah* prayer, both of which are indicated later on, but do not feel any embarrassment if you need to sit down for these or any other prayers.

With everlasting love have You loved Your people, the House of Israel. You have taught us Torah and commandments, decrees and laws of justice. Therefore, Lord our God, when we lie down and when we rise up we will speak of Your decrees, rejoicing in the words of Your Torah and Your commandments for ever. For they are our life and the length of our days; on them will we meditate day and night. May You never take away Your love from us. Blessed are You, Lord, who loves His people Israel.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ
אַהֲבַת. תּוֹרָה וּמִצְוֹת, חֻקִּים
וּמִשְׁפָּטִים, אוֹתָנוּ לְמַדָּת.
עַל כֵּן יְהוָה אֱלֹהֵינוּ, בְּשִׂכְבְּנוּ
וּבְקוּמָנוּ נְשִׁיחַ בְּחֻקֶיךָ, וְנִשְׂמַח
בְּדַבְרֵי תוֹרָתְךָ, וּבְמִצְוֹתֶיךָ
לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ,
וְאֶרֶץ יְמֵינוּ, וּבָהֶם נִהְיֶה יוֹמָם
וְלַיְלָה. וְאַהֲבַתְךָ, אֵל תִּסִּיר
מִמָּנוּ לְעוֹלָמִים. בְּרוּךְ אַתָּה
יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

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Evening service

The saying of Shema at night ("when you lie down") is a biblical imperative. In early post-Temple times there were some who held that the evening *Amidah* was non-obligatory since – unlike the morning and afternoon services – there was no daily sacrifice to which it corresponded (Berachot 27b–28a). So widespread was its observance, however, that it was eventually deemed obligatory. Notwithstanding, since the *Amidah* at night does not correspond to a sacrifice, it is not repeated by the Reader.

Tradition identifies the evening prayer with Jacob, who had his most intense religious experiences at night, especially the vision most associated with prayer: the ladder stretching from earth to heaven on which angels ascended and descended. During that vision, God promised Jacob that "I will protect you wherever you go". The evening service represents our trust in God during the dark and dangers of night.

וְהוּא רַחוּם He is compassionate: A prelude to prayer, from the Book of Psalms, that serves as a brief equivalent to the Verses of Praise in the morning service. The verse, Psalm 78:38, contains thirteen words which are reminiscent of the thirteen attributes of Divine mercy.

בְּרַכּוּ אֶת יְהוָה Bless the Lord: As in the morning service, a call to the congregation to join in communal prayer, derived from the verse: "Magnify the Lord with me; let us exalt His name together" (Psalm 34:4).

וְהַמְעַרִיב עֲרֵבִים Who by His word brings on evenings: Praise of God as Creator of the universe, and hence of time itself. As with the morning service, the two blessings before the Shema, and the one immediately following, speak in turn of the three key elements of Jewish faith: creation, revelation and redemption.

וְעִמָּךְ אַהֲבַת עוֹלָם With everlasting love: A counterpart to the morning blessing, "You have loved us with great love". Both speak of Divine love in terms of revelation: God's gift to Israel of the *Torah* and its commandments. In the same way that God binds Himself to His people through word and deed, so do we bind ourselves to Him by the words of *Torah* and the deeds of the commandments. No simpler or more profound statement exists of the love of Jews for the life of the commandments than the phrase, "For they are our life and the length of our days".

מעריב לחול

MA'ARIV WEEKDAY

He is compassionate. He forgives iniquity and does not destroy. Repeatedly He suppresses His anger, not rousing His full wrath. Lord, save! King, answer us on the day we call.

וְהוּא רַחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית,
וְהִרְבָּה לְהַשִּׁיב אָפוּ, וְלֹא יַעִיר
כְּלַחֲמָתוֹ. יְהוָה הוֹשִׁיעָה, הַמְלִיךְ
יַעֲנֵנוּ בְיוֹם קְרָאתָנוּ.

The Leader says the following, bowing at בְּרַכּוּ, standing straight at God's name:

Bless the Lord, the blessed One.

בְּרַכּוּ אֶת יְהוָה הַמְבָרֵךְ.

▣ The Congregation, followed by the Leader, responds, bowing at בְּרוּךְ standing straight at God's name:

▣ Bless the Lord, the blessed One, for ever and all time.

▣ בְּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם
וָעֶד.

Blessed are You, Lord our God, King of the Universe, who by His word brings on evenings, by His wisdom opens the gates of heaven, with understanding makes time change and the seasons rotate, and by His will orders the stars in their constellations in the sky. He creates day and night, rolling away the light before the darkness, and darkness before the light. ' He makes the day pass and brings on night, distinguishing day from night: the Lord of hosts is His name. May the living and enduring God rule over us for ever and all time. Blessed are You, Lord, who brings on evenings. us for ever and all time. Blessed are You, Lord, who brings on evenings.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
מְלַךְ הָעוֹלָם, אֲשֶׁר בְּדַבְרוֹ
מְעַרִיב עֲרֵבִים, בְּחָכְמָה פּוֹתַח
שְׁעָרִים, וּבִתְבוּנָה מְשַׁנֶּה עֵתִים
וּמַחְלִיף אֶת הַזְּמַנִּים וּמְסַדֵּר
אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בְּרַקִיעַ כְּרָצוֹנוֹ. בּוֹרֵא יוֹם
וְלַיְלָה, גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ
וְחֹשֶׁךְ מִפְּנֵי אוֹר. וּמַעֲבִיר יוֹם
וּמַבְיֵא לַיְלָה, וּמַבְדִּיל בֵּין יוֹם
וּבֵין לַיְלָה, יְהוָה צְבָאוֹת שְׁמוֹ.
אֵל חַי וְקַיִם, תִּמְיֵד יְמִלוּךְ
עָלֵינוּ, לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה
יְהוָה, הַמְעַרִיב עֲרֵבִים.

Deuteronomy 11:13-21

If you indeed heed My commandments with which I charge you today, to love the Lord your God and worship Him with all your heart and with all your soul, I will give rain in your land in its season, the early and late rain; and you shall gather in your grain, wine and oil. I will give grass in your field for your cattle, and you shall eat and be satisfied. Be careful lest your heart be tempted and you go astray and worship other gods, bowing down to them. Then the Lord's anger will flare against you and He will close the heavens so that there will be no rain. The land will not yield its crops, and you will perish swiftly from the good land that the Lord is giving you. Therefore set these, My words, on your heart and soul. Bind them as a sign on your hand, and they shall be an emblem between your eyes. Teach them to your children, speaking of them when you sit at home and when you travel on the way, when you lie down and when you rise. Write them on the doorposts of your house and gates, so that you and your children may live long in the land that the Lord swore to your ancestors to give them, for as long as the heavens are above the earth.

דברים יא: יג-כא

וְהָיָה אִם־שָׁמַעְתָּ אֶת־מִצְוֹתַי אֲשֶׁר־אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעִבְדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: וְנָתַתִּי מִטְר־אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּתְתִּי דְגָנְךָ וְתִירְשֶׁךָ וְיִצְהַרְךָ: וְנָתַתִּי עֵשֶׂב בַּשָּׂדֶךְ לְבִהֵמֹתֶךָ וְאָכַלְתָּ וּשְׂבַעְתָּ: הִשְׁמָרוּ לָכֶם פֶּן־יִפְתָּה לְבַבְכֶם וּסְרֹתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַפ־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מִטְר־וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבַדְתֶּם מֵהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׂמַתֶּם אֶת־דְּבָרֵי אֱלֹהֵי עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם: וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכָתַבְתֶּם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לֵאמֹר לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:

שמע

SHEMA

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For a thought-provoking essay about the Shema please see 'Shema: Our Acceptance of God as King' on page 149

The first line of the Shema is said aloud, with the right hand covering the eyes to aid concentration. Often, either the first paragraph or all of the Shema is recited aloud together. Sometimes the recitation follows the musical notes for Torah reading. The second line starting "Baruch Shem..." is said quietly since it does not appear in Devarim (Deuteronomy) Chapter Six where the first paragraph of the Shema appears in the Torah. Its recitation here reinforces the message of the Shema.

When prayers are not said with a minyan, say:

אל מלך נאמן.
God, faithful King

Cover the eyes with the right hand while saying the following verse:

Listen, Israel: the Lord is our
God, the Lord is One

שמע ישראל יהוה אלהינו
יהוה | אחד:

Say quietly:

Blessed be the name of His glorious kingdom
for ever and ever.

ברוך שם כבוד מלכותו לעולם ועד.

Love the Lord your God with all your heart, with all your soul, and with all your might. These words which I command you today shall be on your heart. Teach them repeatedly to your children, speaking of them when you sit at home and when you travel on the way, when you lie down and when you rise. Bind them as a sign on your hand, and they shall be an emblem between your eyes. Write them on the doorposts of your house and gates.

וְאַהֲבַתְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם עַל־לִבְבְךָ: וּשְׂנַנְתָּם לְבִנְיֶיךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת עַל־יְדֶיךָ וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ: וְכָתַבְתֶּם עַל־מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

slip; who led us on the high places of our enemies, raising our pride above all our foes; who did miracles for us and brought vengeance against Pharaoh; who performed signs and wonders in the land of Ham's children; who smote in His wrath all the firstborn of Egypt, and brought out His people Israel from their midst into everlasting freedom; who led His children through the divided Reed Sea, plunging their pursuers and enemies into the depths. When His children saw His might, they gave praise and thanks to His name, and willingly accepted His Sovereignty. Moses and the children of Israel then sang a song to You with great joy, and they all exclaimed:

Who is like You, Lord, among the mighty? Who is like You, majestic in holiness, awesome in praises, doing wonders? Your children beheld Your majesty as You parted the sea before Moses. "This is my God!" they responded, and then said: "The Lord shall reign for ever and ever." And it is said, "For the Lord has redeemed Jacob and rescued him from a power stronger than his own." Blessed are You, Lord, who redeemed Israel.

Help us lie down, O Lord our God, in peace, and rise up, O our King, to life. Spread over us Your canopy of peace. Direct us with Your good counsel, and save us

עַל בְּמוֹת אוֹיְבֵינוּ, וַיִּרְם קַרְנֵנוּ
עַל־כָּל־שׁוֹנְאָנוּ. הֶעֱשָׂה לָנוּ נִסִּים
וּנְקָמָה בַּפְּרָעָה, אוֹתוֹת וּמוֹפְתִים
בְּאֲדַמַּת בְּנֵי־חָם. הַמִּכָּה
בְּעִבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרַיִם,
וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם
לְחֵרוֹת עוֹלָם. הִמְעַבִּיר בְּנֵי
בֵּין גְּזֵרֵי יַם־סוּף, אֶת־רוֹדְפֵיהֶם
וְאֶת־שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע.
וְרָאוּ בְּנֵי גְבוּרָתוֹ, שֶׁבָּחוּ וְהוֹדוּ
לְשִׁמּוֹ. וּמְלֻכוֹתוֹ בְּרָצוֹן קִבְּלוּ
עֲלֵיהֶם. מִשָּׂה וּבְנֵי יִשְׂרָאֵל לָךְ
עָנוּ שִׁירָה בְּשׂוֹמְחָה רַבָּה, וְאָמְרוּ
כֻלָּם,

מִי־כַמּוֹכָה בְּאֵלִים יְהוָה, מִי־כַמּוֹכָה
נֶאֱדָר בְּקִדְשׁ, נוֹרָא תְהִלָּתוֹ,
עֲשֵׂה פֶלֶא. וּמְלֻכוֹתֶךָ רָאוּ בְּנֵיךָ
בּוֹקֵעַ יָם לִפְנֵי מִשָּׁה, זֶה אֵלֵי
עָנוּ, וְאָמְרוּ, יְהוָה יִמְלֹךְ לְעוֹלָם
וָעֵד. וְנֹאמָר, כִּי־פָדָה יְהוָה אֶת־
יַעֲקֹב, וּגְאָלוֹ מִיַּד חֲזַק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְהוָה, גֹּאֲלֵ יִשְׂרָאֵל.

הִשְׁכִּיבְנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידְנוּ מַלְכֵנוּ לְחַיִּים, וּפְרוּשׁ
עֲלֵינוּ סִכַּת שְׁלוֹמְךָ, וְתִקְנֵנוּ בְּעֵצָה
טוֹבָה מִלְּפָנֶיךָ, וְהוֹשִׁיעֵנוּ לְמַעַן

Numbers 15:37-41

The Lord spoke to Moses, saying: Speak to the Israelites and tell them to make tassels on the corners of their garments for all generations. They shall attach to the tassel at each corner a thread of blue. This shall be your tassel, and you shall see it and remember all of the Lord's commandments and keep them, not straying after your heart and after your eyes, following your own sinful desires. Thus you will be reminded to keep all My commandments, and be holy to your God. I am the Lord your God, who brought you out of the land of Egypt to be your God. I am the Lord your God. True

במדבר טו:לז-מא

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:
דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵיהֶם וַעֲשׂוּ לָהֶם צִיצֵת עַל־כַּנְפֵי
בְּגָדֵיהֶם לְדוֹרֹתָם וְנִתְּנוּ עַל־צִיצֵת
הַכֶּנֶף פִּתִּיל תְּכֵלֶת: וְהָיָה לָכֶם
לְצִיצֵת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם
אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם
אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם
וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים
אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
אֶת־כָּל־מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים
לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם
אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לִהְיוֹת לָכֶם לְאֱלֹהִים אֲנִי
יְהוָה אֱלֹהֵיכֶם: אָמֵן

The Leader repeats

The Lord your God is true

and faithful is all this, and firmly established for us that He is the Lord our God, and there is none beside Him, and that we, Israel, are His people. He is our King, who redeems us from the hand of kings and delivers us from the grasp of all tyrants. He is our God, who on our behalf repays our foes and brings just retribution on our mortal enemies; who performs great deeds beyond understanding and wonders beyond number; who kept us alive, not letting our foot

יהוה אלהיכם אמת.

וְאִמּוֹנָה כָּל־זֹאת, וְקִיָּם עָלֵינוּ, כִּי
הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זוּלָתוֹ,
וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדְנוּ
מִיַּד מְלָכִים, מִלְּכָנוּ הַגּוֹאֲלָנוּ
מִכַּף כָּל־הָעֲרִיצִים. הָאֵל הַנִּפְרָע
לָנוּ מִצְרַיִם, וְהַמְשַׁלֵּם גְּמוּל לְכָל־
אִיְבֵי נַפְשָׁנוּ. הֶעֱשָׂה גְדֻלוֹת עַד־
אֵין חֶקֶר, וְנִפְלְאוֹת עַד־אֵין
מִסְפָּר. הַשֵּׁם נִפְשָׁנוּ בַּחַיִּים,
וְלֹא־נָתַן לְמוֹט רַגְלָנוּ. הַמְדַרְיֵכְנוּ

and said: “The Lord, He is God; the Lord, He is God.” The Lord shall be King over all the earth; on that day the Lord will be One and His name One. May Your love, Lord, be upon us, as we have put our hope in You. Save us, God our Saviour, gather us and deliver us from the nations, to thank Your holy name, and glory in Your praise. All the nations You made shall come and bow before You, Lord, and pay honour to Your name, for You are great and You perform wonders: You alone are God. We, Your people, the flock Your pasture, will praise You for ever. For all generations we will relate Your praise. Blessed is the Lord by day, blessed is the Lord by night. Blessed is the Lord when we lie down; blessed is the Lord when we rise. For in Your hand are the souls of the living and the dead, (as it is written:) “In His hand is every living soul, and the breath of all mankind.” Into Your hand I entrust my spirit: You redeemed me, Lord, God of truth. Our God in heaven, bring unity to Your name, establish Your kingdom constantly and reign over us for ever and all time.

עַל־פְּנֵיהֶם, וַיֹּאמְרוּ, יְהוָה הוּא
הָאֱלֹהִים, יְהוָה הוּא הָאֱלֹהִים.
וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ,
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד
וְשִׁמוֹ אֶחָד. יְהִי חֲסִדְךָ יְהוָה
עִלֵּינוּ, כְּאֲשֶׁר יַחֲלֵנוּ לָךְ. הוֹשִׁיעֵנוּ
אֱלֹהֵי יִשְׂרָאֵל, וְקַבְּצֵנוּ וְהַצִּילֵנוּ
מִן־הַגּוֹיִם, לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ,
לְהַשְׁתַּבַּח בְּתִהְלֹתֶךָ. כָּל־גּוֹיִם
אֲשֶׁר עָשִׂיתָ יְבוֹאוּ וַיִּשְׁתַּחֲוּוּ
לְפָנֶיךָ אֲדֹנָי, וַיִּכְבְּדוּ לְשִׁמְךָ.
כִּי־גָדוֹל אַתָּה וְעָשָׂה נִפְלְאוֹת,
אַתָּה אֱלֹהִים לְבַדְּךָ. וַאֲנַחְנוּ עִמָּךְ
וְצֵאן מִרְעִיתֶךָ, נוֹדָה לָךְ לְעוֹלָם,
לְדוֹר וָדוֹר נִסְפָּר תִּהְלֹתֶךָ. בְּרוּךְ
יְהוָה בַּיּוֹם, בְּרוּךְ יְהוָה בְּלַיְלָה.
בְּרוּךְ יְהוָה בְּשִׁכְבָּנוּ. בְּרוּךְ יְהוָה
בְּקוּמָנוּ. כִּי בִיָּדְךָ נִפְשׁוֹת הַחַיִּים
וְהַמֵּתִים. אֲשֶׁר בִּידוֹ נִפְּשׂ כָּל־
חַי, וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ. בִּיָּדְךָ
אֶפְקֵיד רוּחִי, פְּדִיתָה אוֹתִי, יְהוָה
אֵל אֱמֶת. אֱלֹהֵינוּ שְׁבִשְׁמַיִם יַחַד
שִׁמְךָ, וְקִיָּם מִלְכוּתְךָ תָּמִיד,
וּמְלוֹךְ עִלֵּינוּ לְעוֹלָם וָעֶד

for the sake of Your name. Shield us and remove from us every enemy, plague, sword, famine and sorrow. Remove the adversary from before and behind us. Shelter us in the shadow of Your wings, for You, God, are our Guardian and Deliverer; You, God, are a gracious and compassionate King. Guard our going out and our coming in, for life and peace, from now and for ever. Blessed are You, Lord, who guards His people Israel for ever.

Blessed be the Lord for ever. Amen and Amen. Blessed from Zion be the Lord who dwells in Jerusalem. Halleluyah. Blessed be the Lord, God of Israel, who alone does wondrous things. Blessed be His glorious name for ever, and may the whole earth be filled with His glory. Amen and Amen. May the glory of the Lord endure for ever; may the Lord rejoice in His works. May the name of the Lord be blessed now and for all time. For the sake of His great name the Lord will not abandon His people, for the Lord vowed to make you His own. When all the people saw [God's wonders] they fell on their faces

שִׁמְךָ, וְהִגּוּ בַעֲדֵנוּ, וְהִסֵּר מֵעֵלֵינוּ
אוֹיֵב, דָּבָר, וְחָרֵב, וְרָעַב, וְיָגוֹן,
וְהִסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,
וּבְצֵל כַּנְּפִיךָ תִּסְתִּירֵנוּ, כִּי אֵל
שׁוֹמְרָנוּ וּמַצִּילֵנוּ אַתָּה, כִּי אֵל מֶלֶךְ
חַנוּן וְרַחוּם אַתָּה. וְשִׁמּוֹר צֵאתָנוּ
וּבוֹאָנוּ, לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה
וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְהוָה,
שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד.

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן.
בְּרוּךְ יְהוָה מִצִּיּוֹן, שֹׁכֵן יְרוּשָׁלַיִם,
הַלְלוּיָהּ. בְּרוּךְ יְהוָה אֱלֹהִים
אֱלֹהֵי יִשְׂרָאֵל, עָשָׂה נִפְלְאוֹת
לְבַדּוֹ. וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וַיִּמְלֵא כְבוֹדוֹ אֶת־כָּל־הָאָרֶץ,
אָמֵן וְאָמֵן. יְהִי כְבוֹד יְהוָה
לְעוֹלָם, יִשְׂמַח יְהוָה בְּמַעֲשָׂיו.
יְהִי שֵׁם יְהוָה מְבוֹרָךְ, מֵעַתָּה
וְעַד עוֹלָם. כִּי לֹא־יִטַּשׁ יְהוָה
אֶת־עַמּוֹ בַעֲבוּר שִׁמוֹ הַגָּדוֹל,
כִּי הוֹאִיל יְהוָה לַעֲשׂוֹת אֲתָכֶם
לוֹ לְעַם. וַיִּרְא כָּל־הָעַם וַיִּפְּלוּ

shorten the evening service in synagogue so that participants could return home before dark. When conditions changed, the prayer was retained. Since

it was a substitute for the weekday Amidah, it is not said on *Shabbat* or festivals.

הַשְׁכִּיבֵנוּ Help us lie down: This blessing, which has no parallel in the morning service, is a prayer for protection against the hazards of the night.

בְּרוּךְ יְהוָה לְעוֹלָם Blessed be the Lord for ever: This passage originated among Babylonian Jewry

at a time when synagogues were not permitted within the town and were built in the fields outside. This made attendance at synagogue potentially hazardous at night. This prayer, with its eighteen references to God, was originally recited as a substitute for the evening *Amidah* – possibly to

May our eyes see, our hearts rejoice, and our souls be glad in Your true salvation, when Zion is told, "Your God reigns". The Lord is King, the Lord was King, the Lord will be King for ever and all time. For sovereignty is Yours, and to all eternity You will reign in glory, for we have no king but You. Blessed are You, Lord, the King who in His glory will constantly reign over us and all His creation for ever and all time.

יִרְאוּ עֵינֵינוּ וַיִּשְׂמַח לִבֵּנוּ וְתִגַּל
נַפְשֵׁנוּ בִישׁוּעַתְךָ בְּאַמֶּת,
בְּאַמּוֹר לְצִיּוֹן מֶלֶךְ אֱלֹהֵיךָ.
יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה
יְמִלּוֹךְ לְעוֹלָם וָעֶד. ❖ כִּי הַמַּלְכוּת
שֶׁלְּךָ הִיא, וְלְעוֹלָמִי עַד תִּמְלֹךְ
בְּכָבוֹד, כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא
אַתָּה. בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ
בְּכָבוֹדוֹ תִּמְיֵד יְמִלּוֹךְ עָלֵינוּ
לְעוֹלָם וָעֶד, וְעַל כָּל־מַעֲשָׂיו.

Proof, not for reproduction

Proof, not for reproduction

Divine Might 2 גבורות

You are eternally mighty, Lord. You give life to the dead and have great power to save

אתה גבור לעולם אֲדֹנֵי, מְחִיָּה
מתים אתה, רב להושיע.

From after Simchat Torah until Pesach, add:

He makes the wind blow and the rain fall.

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

He sustains the living with lovingkindness, and with great compassion revives the dead. He supports the fallen, heals the sick, sets captives free, and keeps His faith with those who sleep in the dust. Who is like You, Master of might, and to whom can You be compared, O King who brings death and gives life, and makes salvation grow?

מְכַלְכֵּל חַיִּים בְּחַסֵּד, מְחִיָּה
מתים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר
אֲסוּרִים, וּמְקַיֵּם אֲמוּנָתוֹ
לִישְׁנֵי עֶפֶר. מִי כְמוֹךָ בְּעַל
גְּבוּרוֹת, וּמִי דוֹמֶה לָךְ, מְלֶךְ
מְמִית וּמְחִיָּה וּמְצַמִּיחַ יְשׁוּעָה.

Between Rosh Hashanah and Yom Kippur add:

Who is like You, compassionate Father, who remembers His creatures in compassion, for life?

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו
לְחַיִּים בְּרַחֲמִים.

Faithful are You to revive the dead. Blessed are You, Lord, who revives the dead.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מְחִיָּה
הַמֵּתִים.

Holiness 3 קדושת השם

You are holy and Your name is holy, and holy ones praise You daily, Selah! Blessed are You, Lord, *the holy God.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ,
וּקְדוּשִׁים בְּכָל־יּוֹם יְהַלְלוּךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, *הָאֵל הַקְּדוֹשׁ.

* Between Rosh Hashanah and Yom Kippur, end the blessing:

The Holy King הַמְּלֶךְ הַקְּדוֹשׁ.

עמידה

AMIDAH

For a thought-provoking essay about the Amidah please see
'The Amidah: Redemption and Aspiration' on page 150.

The following prayer, until "in former years", on page 106, is said standing with feet together.
Take three steps back, then forward. At the points indicated by ☉, bend the knees at the first word, bow at the second, and stand straight before saying God's name.

O Lord, open my lips, so that my
mouth may declare Your praise

אֲדֹנֵי, שִׁפְתַי תִּפְתָּח, וּפִי יִגִּיד
תְּהִלָּתְךָ.

Patriarchs 1 אבות

☉ Blessed are You, Lord our God and God of our Fathers, God of Abraham, God of Isaac and God of Jacob; the great, mighty and awesome God, God Most High, who bestows acts of lovingkindness and creates all, who remembers the lovingkindness of the Fathers and will bring a Redeemer to their children's children for the sake of His name, in love.

☉ בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חַסְדִּים טוֹבִים
וְקוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם, לְמַעַן
שְׁמוֹ בְּאַהֲבָה.

Between Rosh Hashanah and Yom Kippur add:

Remember us for life, O King who desires life, and write us in the book of life – for Your sake, O God of life

זְכְּרֵנוּ לְחַיִּים, מְלֶךְ חֹפֵץ בְּחַיִּים, וְכַתְּבֵנוּ
בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

King, Helper, Saviour, Shield:

☉ Blessed are You, Lord, Shield of Abraham.

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֹּן.
☉ בְּרוּךְ אַתָּה יְהוָה, מִגֹּן אַבְרָהָם.

and forgive. Blessed are You, Lord, the gracious One who repeatedly forgives.

Redemption

Look on our affliction, plead our cause, and redeem us soon for Your name's sake, for You are a powerful Redeemer. Blessed are You, Lord, the Redeemer of Israel.

Healing

Heal us, Lord, and we shall be healed. Save us and we shall be saved, for You are our praise. Bring complete recovery for all our ailments,* for You, God, King, are a faithful and compassionate Healer. Blessed are You, Lord, Healer of the sick of His people Israel

* The following prayer for a sick person may be said here:

May it be Your will, O Lord our God and God of our ancestors, that You speedily send a complete recovery from heaven, a healing of both soul and body, to the patient (name), son/daughter of (mother's name) among the other afflicted of Israel.

מוֹחֵל וְסוֹלֵחַ אֶתָּהּ. בְּרוּךְ אַתָּה, יהוה, חנוּן, הַמְרַבֵּה לְסִלּוּחַ.

7 גאולה

רֵאֵה בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ, וּגְאַלְנוּ מֵהֲרָה לְמַעַן שְׁמִי, כִּי גוֹאֵל חִזֵּק אֶתָּה. בְּרוּךְ אַתָּה, יהוה, גוֹאֵל יִשְׂרָאֵל.

8 רפואה

רְפָאנוּ יהוה וְנִרְפָא, הוֹשִׁיעֵנו וְנוֹשְׁעָה, כִּי תִהְיֶה אֶתָּה, וְהֵעֵלָה רְפוּאָה שְׁלֵמָה לְכָל מְכוּתֵינוּ,* כִּי אֵל מְלֶךְ רוֹפֵא נְאֻמָּן וְרַחֲמָן אֶתָּה. בְּרוּךְ אַתָּה, יהוה, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

וְהִי רְצוֹן מִלְּפָנֶיךָ, יהוה אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ, שֶׁתְּשַׁלַּח מֵהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף לַחֹלֶה/לַחֹלָה (name of mother's name) בְּתוֹךְ שְׂאֵר חוֹלֵי יִשְׂרָאֵל

Proof, not for reproduction

Blessing 8: Healing. We pray that medical treatment be successful and that God himself be part of the

healing process. We are body and soul; the health of one affects that of the other.

Knowledge 4 דעת

You grace humanity with knowledge and teach mortals understanding.

אַתָּה חוֹנֵן לְאָדָם דְּעַת, וּמְלַמֵּד לְאֲנוּשׁ בִּינָה.

Proof, not for reproduction

After Shabbat or a Yom Tov say:

You have graced us with the knowledge of Your Torah, and taught us to perform the statutes of Your will. You have distinguished, Lord our God, between sacred and profane, light and darkness, Israel and the nations, and between the seventh day and the six days of work. Our Father, our King, may the days approaching us bring peace; may we be free from all sin, cleansed from all iniquity, holding fast to our reverence of You. And...

אַתָּה חוֹנְנֵנוּ לְמַדְע תּוֹרָתְךָ, וְתַלְמִידֵנוּ לְעִשׂוֹת חֻקֵי רְצוֹנְךָ וְתַבְדִּיל יְהוָה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחוּל בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. אָבִינוּ מְלַכְנוּ, הַחֵל עֲלֵינוּ הַיָּמִים הַבָּאִים לְקִרְאתָנוּ לְשִׁלּוּם חַשׁוּכִים מִכָּל־חַטָּא וּמְנַקִּים מִכָּל־עוֹן וּמְדַבְּקִים בִּירְאָתְךָ. וְ...!

Grace us with the knowledge, understanding and discernment that come from You. Blessed are You, Lord, who graciously grants knowledge.

חַנְּנוּ מֵאַתָּךְ דְּעָה בִּינָה וְהַשְׁכֵּל. בְּרוּךְ אַתָּה יהוה, חוֹנֵן הַדְּעַת.

Repentance 5 תשובה

Bring us back, our Father, to Your Torah. Draw us near, our King, to Your service. Lead us back to You in perfect repentance. Blessed are You, Lord, who desires repentance.

הַשִּׁיבֵנוּ אָבִינוּ לְתוֹרָתְךָ, וְקַרְבָּנוּ מִלְּפָנֶיךָ לְעִבּוּדְךָ, וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יהוה, הַרוֹצֵה בְּתַשׁוּבָה.

Forgiveness 6 סליחה

Forgive us, our Father, for we have sinned. Pardon us, our King, for we have transgressed; for You pardon

סְלַח־לָנוּ אָבִינוּ כִּי חָטָאנוּ, מִחֲלִלְנוּ מִלְּפָנֶיךָ כִּי פָשַׁעְנוּ, כִּי

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You have graced us: From Talmudic times, this paragraph has been the way of marking Havdalah – the transition between holy and secular time – within the Amidah prayer. Havdalah is repeated as a separate ceremony in the synagogue after prayer, and then again at home. Its positioning here, in the prayer for knowledge, indicates the essential connection between the human mind and the ability to make distinctions (“If there is no

knowledge”, says the Talmud, “how can there be distinction?”). In nature there are no sharp boundaries. Day shades gradually into night; winter into spring; life into sentience. According to the Torah, what links man to God is our ability to separate, classify and name, and thus to see order amidst seeming chaos. As we begin the working week, we acknowledge the Divine order of creation as the necessary prelude to human acts of creation.

* Between Rosh Hashanah and Yom Kippur, end the blessing:
The King of Justice המלך המשפט

Against Informers 12 ברכת המינים

For the slanderers let there be no hope, and may all wickedness perish in an instant. May all Your enemies swiftly be cut down. May You swiftly uproot, crush, cast down and humble the kingdom of arrogance swiftly in our days. Blessed are You, Lord, who destroys enemies and humbles the arrogant.

וּלְמַלְשֵׁינִים אֲלֵתְהִי תִקְוָה,
וְכָל הַרְשָׁעָה כְּרָגַע תֵּאבֵד, וְכָל
אוֹיְבֶיךָ מֵהֵרָה יִכְרֹתוּ, וּמַלְכוּת
זְדוֹן מֵהֵרָה תִעַקֵּר וְתִשְׁבֵּר
וְתִמְגַר וְתִכְנִיעַ בְּמֵהֵרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יְהוָה, שֶׁבֵר אוֹיְבִים
וּמְכַנְיַע זְדִים.

The Righteous 13 על הצדיקים

To the righteous, the pious, the elders of Your people the house of Israel, the remnant of their scholars, the righteous converts, and to us, may Your compassion be aroused, Lord our God. Grant a good reward to all who sincerely trust in Your name. Set our lot with them for ever, so that we may never be ashamed, for in You we trust. Blessed are You, Lord, who is the support and trust of the righteous.

עַל־הַצְּדִיקִים וְעַל־הַחֲסִידִים,
וְעַל־זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,
וְעַל־פְּלִיטַת סוֹפְרֵיהֶם, וְעַל־
גְּרֵי הַצֶּדֶק וְעַל־יָנוּ, יְהִמוּ רַחֲמֶיךָ
יְהוָה אֱלֹהֵינוּ, וְתֵן שָׂכָר טוֹב
לְכָל הַבוֹטְחִים בְּשִׁמְךָ בְּאֵמֶת,
וְשִׁים חֲלַקְנוּ עִמָּהֶם לְעוֹלָם,
וְלֹא נִבּוֹשׁ כִּי־יָבֶךְ בְּטַחְנוּ. בְּרוּךְ
אַתָּה יְהוָה, מִשְׁעַן וּמִבְטָח
לְצְדִיקִים.

Rebuilding Jerusalem 14 בנין ירושלים

To Jerusalem, Your city, may You return in compassion, and may You dwell in it as You promised. May You rebuild it rapidly in our days as an everlasting structure, and instal within it soon the throne of David. Blessed are You, Lord, who builds Jerusalem.

וּלְיִרוּשָׁלַיִם עִירְךָ בְּרַחֲמִים
תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאֲשֶׁר
דִּבַּרְתָּ, וּבְנֵה אוֹתָהּ בְּקִרְוֵב
בְּיָמֵינוּ בְּנֵן עוֹלָם, וְכִסֵּא דָוִד
מֵהֵרָה לְתוֹכָהּ תִּכְיֵן. בְּרוּךְ
אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

Prosperity 9 ברכת השנים

Bless this year for us, Lord our God, and all its types of produce for good.

בְּרַךְ עָלֵינוּ יְהוָה אֱלֹהֵינוּ אֶת
הַשָּׁנָה הַזֹּאת וְאֶת כָּל מִיְּנֵי
תְבוּאָתָהּ לְטוֹבָה,

From the second day of Pesach until December 4th
(in a year before a civil leap year, 5th), say:

Grant blessing

וְתֵן בְּרָכָה

From December 5th (in the year before a civil leap year, 6th) until Pesach, say

Grant dew and rain as a blessing

וְתֵן טַל וּמָטָר לְבָרָכָה

on the face of the earth, and from Your goodness satisfy us, blessing our year as the best of years. Blessed are You, Lord, who blesses the years.

עַל־פְּנֵי הָאֲדָמָה, וְשִׁבְעֵנו
מִטוֹבָךָ, וּבְרַךְ שְׁנָתָנוּ כְּשָׁנִים
הַטּוֹבוֹת. בְּרוּךְ אַתָּה יְהוָה,
מְבָרֵךְ הַשָּׁנִים.

Ingathering of Exiles 10 קיבוץ גלויות

Sound the great shofar for our freedom, raise high the banner to gather our exiles, and gather us together from the four quarters of the earth. Blessed are You, Lord, who gathers the dispersed of His people Israel.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתָנוּ,
וְשֵׂא נֶס לְקַבֵּץ גְּלוֹתֵינוּ,
וּקְבָצֵנוּ יַחַד מֵאַרְבַּע כַּנְפוֹת
הָאָרֶץ. בְּרוּךְ אַתָּה יְהוָה,
מְקַבֵּץ, נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

Justice 11 השבת המשפט

Restore our judges as at first and our counsellors as at the beginning, and remove from us sorrow and sighing. May You alone, Lord, reign over us with lovingkindness and compassion, and vindicate us in justice. Blessed are You, Lord,*the King who loves righteousness and justice.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְרָאשׁוֹנָה,
וְיִוָּעֲצֵנוּ כְּבִתְחִלָּה, וְהָסֵר מִמֶּנּוּ
יָגוֹן וְאַנְחָה, וּמְלוֹךְ עָלֵינוּ אַתָּה
יְהוָה לְבִדְךָ בְּחַסֵּד וּבְרַחֲמִים,
וְצִדְקָנוּ בְּמִשְׁפָּט. בְּרוּךְ אַתָּה
יְהוָה, *מֶלֶךְ, אוֹהֵב צְדָקָה
וּמִשְׁפָּט.

On Rosh Chodesh and Chol Hamoed say:

being, grace, lovingkindness and compassion, life and peace, on this day of Jerusalem Your holy city, and of all Your people the House of Israel – for deliverance and well-being, grace, lovingkindness and compassion, life and peace, on this day of

וּלְטוֹבָה, וּלְחַן וּלְחֶסֶד וּלְרַחֲמִים, וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָׁה, וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלְטָה וּלְטוֹבָה, וּלְחַן וּלְחֶסֶד וּלְרַחֲמִים, וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם

On Rosh Chodesh: Rosh Chodesh | On Sukkot: Sukkot Festival | On Pesach: Matzot Festival

On Pesach: חַג הַמַּצוֹת | On Sukkot: חַג הַסֻּכּוֹת | On Rosh Chodesh: רֹאשׁ הַחֹדֶשׁ

On it remember us, Lord our God, for good; recollect us for blessing, and deliver us for life. In accord with Your promise of salvation and compassion, spare us and be gracious to us; have compassion on us and deliver us, for our eyes are turned to You because You, God, are a gracious and compassionate King.

הַזֶּה. זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים, חוֹס וְחֹנֵן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

And may our eyes witness Your return to Zion in compassion. Blessed are You, Lord, who restores His Presence to Zion.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, הַמְּחַזֵּר שְׂכִינְתּוֹ לְצִיּוֹן.

▣ Bow at the first five words

Thanksgiving 18 הוֹדָאָה

▣ We give thanks to You, for You are the Lord our God and God of our ancestors for ever and all time. You are the Rock of our lives, Shield of our salvation from generation to generation. We will thank You and declare Your praise for our lives, which are entrusted into Your hand; our souls, which are placed in Your charge; for Your miracles which are with us every day; and for Your wonders and favours at all times, evening, morning and midday. You are good – for Your compassion never fails. You are compassionate

▣ מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ, מְגִן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ, וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נֶסֶיךָ שְׂבֻכְלֵיוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבֻכְלֵ־עַת, עָרֵב וּבָקֵר וְצָהָרִים. הַטוֹב כִּי לֹא־כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי

Kingdom of David 15 מְשִׁיחַ בֶּן דָּוִד

May the offshoot of Your servant David soon flower, and may his pride be raised high by Your salvation, for we wait for Your salvation all day. Blessed are You, Lord, who makes the glory of salvation flourish.

אֶת־צִמְח דָּוִד עַבְדְּךָ מִהָרָה תִצְמִיחַ, וְקָרְנוּ תִרְוֵם בִּישׁוּעָתְךָ, כִּי לִישׁוּעָתְךָ קוִינּוּ כָּל־הַיּוֹם. בְּרוּךְ אַתָּה יְהוָה, מִצְמִיחַ קֶרֶן יְשׁוּעָה.

Response to Prayer 16 שׁוֹמְעַת תְּפִילָה

Listen to our voice, Lord our God. Spare us and have compassion on us, and in compassion and favour accept our prayer, for You, God, listen to prayers and pleas. Do not turn us away, O our King, empty-handed from Your presence, for You listen with compassion to the prayer of Your people Israel. Blessed are You, Lord, who listens to prayer.

שְׁמַע קוֹלְנוּ יְהוָה אֱלֹהֵינוּ, חוֹס וְרַחֵם עָלֵינוּ, וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים, אַתָּה. וּמְלַפְנֶיךָ מְלַפְנוּ, רִיקָם אֵל תְּשִׁיבֵנוּ, כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

Temple Service 17 עֲבוּדָה

Find favour, Lord our God, in Your people Israel and their prayer. Restore the service to Your most holy house, and accept in love and favour the fire-offerings of Israel and their prayer. May the service of Your people Israel always find favour with You.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהִשָּׁב אֶת־הָעֲבוּדָה לְדַבִּיר בֵּיתְךָ. וְאֲשִׁי יִשְׂרָאֵל וְתַפְלָתָם בְּאַהֲבָה תִקַּבֵּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תַּמִּיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

On Rosh Chodesh and Chol Hamoed say:

Our God and God of our ancestors, may there rise, come, reach, appear, be favoured, heard, regarded and remembered before You, our recollection and remembrance, as well as the remembrance of our ancestors, and of the Messiah son of David Your servant, and of Jerusalem Your holy city, and of all Your people the House of Israel – for deliverance and well-

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה, וְיָבֵא, וְיִגִּיעַ, וְיִרְאֶה, וְיִרְצֶה, וְיִשְׁמַע, וְיִפְקֹד, וְיִזְכֹּר וְיִזְכְּרוּנוּ וּפְקֻדוֹנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָׁה, וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלְטָה

For all these things may Your name be blessed and exalted, our King, continually, for ever and all time.

וְעַל כָּל־מַעֲשֵׂי־יְדֵי־יְהוָה וְיִתְרוֹמֵם שְׁמֶךָ
מְלַכְנּוּ תַמִּיד לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur add:

And write, for a good life, all the children of Your covenant.

וְכָתוּב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתְךָ.

Let all that lives thank You, Selah! and praise Your name in truth, God, our Saviour and Help, Selah!

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה, וַיְהִלּוּ
אֶת־שְׁמֶךָ בְּאֱמֶת, הֵאֵל יִשׁוּעַתְנוּ
וְעִזְרַתְנוּ סֵלָה. ◉ בְּרוּךְ אַתָּה
יְהוָה, הַטּוֹב שְׁמֶךָ וְלִךָ נֶאֱדָה
לְהוֹדוֹת.

◉ Blessed are You, Lord, whose name is “the Good” and to whom thanks are due.

Peace

ברכת שלום

Grant great peace to Your people Israel for ever, for You are the sovereign Lord of all peace; and may it be good in Your eyes to bless Your people Israel at every time, at every hour, with Your peace *Blessed are You, Lord, who blesses His people Israel with peace

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
תָּשִׂים לְעוֹלָם, כִּי אַתָּה הוּא
מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמְּךָ יִשְׂרָאֵל
בְּכָל עֵת וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.
*בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת
עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

*Between Rosh Hashanah and Yom Kippur substitute the following:

In the book of life, blessing, peace and prosperity, may we and all Your people the house of Israel be remembered and written before You for a good life, and for peace. Blessed are You, Lord, who makes peace

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם, וּפְרִנְסָה
טוֹבָה, נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ
וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים
וּלְשָׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, עֹשֵׂה
הַשְּׁלוֹם.

My God, guard my tongue from evil and my lips from deceitful speech. To those who curse me, let my soul be silent; may my soul be to all like the dust. Open my heart to Your

אֱלֹהֵי, נְצוּר לְשׁוֹנֵי מַרְעַ, וּשְׁפַתִּי
מִדְּבַר מַרְמָה, וְלִמְקַלְלֵי נַפְשִׁי
תְּדוּם, וְנַפְשִׁי כְּעָפָר לְכָל תְּהִיָּה.
פֶּתַח לְבִי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ

– for Your lovingkindnesses never cease. We have always placed our hope in You.

לֹא־תִנָּמוּ חַסְדֵיךָ, מֵעוֹלָם קִוִּינוּ
לָךְ.

On Chanukah and Purim say:

{We thank You also} for the miracles, the redemption, the mighty deeds, and the victories in battle which You performed for our ancestors in those days at this time.

עַל הַנִּסִּים, וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת, וְעַל הַמַּלְחָמוֹת, שַׁעֲשִׂית
לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזַמַּן הַזֶּה.

On Chanukah say:

In the days of Mattityahu, son of Yochanan the High Priest, the Hasmonean, and his sons, the wicked Greek kingdom rose up against Your people Israel to make them forget Your Torah and to force them to transgress the statutes of Your will. It was then that You in Your great compassion stood by them in the time of their distress. You championed their cause, judged their claim, and avenged their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of those who were engaged in the study of Your Torah. You made for Yourself great and holy renown in Your world, and for Your people Israel You performed a great salvation and redemption on this day. Your children then entered the holiest part of Your house, cleansed Your Temple, purified Your sanctuary, kindled lights in Your holy courts, and designated these eight days of *Chanukah* for giving thanks and praise to Your great name.

בַּיָּמִי מִתְתִּיָּהוּ בְּיָיוֹחָנָן כֹּהֵן גָּדוֹל
חֲשֵׁמוֹנָאִי וּבְנָיָו, כְּשֶׁעָמְדָה מַלְכוּת יוֹן
הַרְשָׁעָה עַל־עַמְּךָ יִשְׂרָאֵל, לְהַשְׁכִּיחַם
תּוֹרַתְךָ, וּלְהַעֲבִירָם מִחֻקֵּי רְצוֹנְךָ.
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים, עֲמַדְתָּ
לָהֶם בַּעַת צָרָתָם, רַבַּת אֶת־רִיבָם,
דָּנַת אֶת־דִּינָם, נִקְמַת אֶת־נִקְמָתָם.
מִסֵּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים
בְּיַד מְעֻטִּים, וְטַמְאִים בְּיַד טְהוּרִים,
וְרָשָׁעִים בְּיַד צְדִיקִים, וְזָדִים בְּיַד
עוֹסְקֵי תּוֹרַתְךָ. וְלִךָ עֲשִׂית שֵׁם גָּדוֹל
וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ יִשְׂרָאֵל
עֲשִׂית תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן כְּהַיּוֹם
הַזֶּה. וְאַחַר כֵּן בָּאוּ בְנֵיךָ לְדַבֵּר בִּיתְךָ,
וּפְנּוּ אֶת־הַיְכָלְךָ, וְטָהְרוּ אֶת־מִקְדָּשְׁךָ,
וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קְדְשְׁךָ, וְקִבְּעוּ
שְׁמוֹנֵת יָמֵי חֲנֻכָּה אֵלָיו, לְהוֹדוֹת וּלְהִלֵּל
לְשִׁמְךָ הַגָּדוֹל.

On Purim say:

In the days of Mordechai and Esther, in Shushan the capital, the wicked Haman rose up against them and sought to destroy, slay and exterminate all the Jews, young and old, children and women, on one day, the thirteenth day of the twelfth month, which is the month of Adar, and to plunder their possessions. Then You in Your great compassion thwarted his counsel, frustrated his plans, and caused his scheme to recoil on his own head, so that they hanged him and his sons on the gallows.

בַּיָּמִי מְרַדְכַי וְאַסְתֵּר בְּשׁוּשַׁן הַבִּירָה,
כְּשֶׁעָמַד עֲלֵיהֶם הַמֵּן הַרְשָׁע, בִּקֵּשׁ
לְהַשְׁמִיד לְהַרוֹג וּלְאַבֵּד אֶת־כָּל־
הַיְהוּדִים, מִנְּעַר וְעַד זָקֵן. טַף וְנָשִׁים
בַּיּוֹם אֶחָד, בְּשָׁלוֹש־הָעֶשְׂרִי לַחֹדֶשׁ
שְׁנַיִם־עֶשְׂרִי, הוּא־חֹדֶשׁ אָדָר, וּשְׁלָלָם
לְבוֹ. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הִפְרַת
אֶת־עֲצָתוֹ, וְקַלְקַלְתָּ אֶת־מַחְשַׁבְתּוֹ,
וְהִשְׁבֹּת גְּמוּלוֹ בְּרֵאשׁוֹ, וְתָלוּ אוֹתוֹ
וְאֶת־בְּנָיו עַל־הָעֵץ.

Torah and let my soul pursue Your commandments. As for all who plan evil against me, swiftly thwart their counsel and frustrate their plans. Act for the sake of Your name; act for the sake of Your right hand; act for the sake of Your holiness; act for the sake of Your Torah. That Your beloved ones may be delivered, save with Your right hand and answer me. May the words of my mouth and the meditation of my heart find favour before You, Lord, my Rock and Redeemer.

תְּרַדּוּף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי
רָעָה, מְהֵרָה הִפְר עֲצָתָם וְקַלְקַל
מַחְשְׁבוֹתָם. עֲשֵׂה לְמַעַן שְׁמֹךְ,
עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן
קְדְשׁוֹתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ.
לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה
יְמִינְךָ וְעַנְנִי. יִהְיוּ לְרִצּוֹן אֲמִרֵי
פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרִי
וְגוֹאֲלִי.

Bow, take three steps back, then bow, first left, then right, then centre, while saying:

May He who makes peace in His high places, make peace for us and all Israel – and say: Amen.

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

May it be Your will, Lord our God and God of our ancestors, that the Temple be rebuilt speedily in our days, and grant us a share in Your Torah. And there we will serve You with reverence, as in the days of old and as in former years. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוּה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בַּיִת
הַמְּקֻדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן
חֶלְקֵנוּ בְּתוֹרַתְךָ. וְשֵׁם נַעֲבֹדְךָ
בִּירְאָה, כִּימֵי עוֹלָם וְכִשְׁנָיִם
קְדָמוֹנִיּוֹת. וְעֲרֹכָה לִיהוּה מִנְחַת
יְהוּדָה וִירוּשָׁלַיִם, כִּימֵי עוֹלָם
וְכִשְׁנָיִם קְדָמוֹנִיּוֹת.

Wait a few moments and then take three steps forward.

יְהִי רִצּוֹן May it be Your will: A quotation from Ethics of the Fathers (5:23), said here as a reminder of the connection between prayer and sacrifice, and

of our longing to see the Temple rebuilt. The next verse, taken from the last of the prophets, Malachi (3:4), epitomises our messianic hope.

Therefore we place our hope in You, Lord our God, that we may soon see the glory of Your power, when You will remove abominations from the earth, and idols will be utterly destroyed, when the world will be perfected under the sovereignty of the Almighty, when all humanity will call on Your name, and the earth's wicked will all turn to You. All the world's inhabitants will realise and know that to You every knee must bow and every tongue swear loyalty. Before You, Lord our God, they will kneel and bow down and give honour to Your glorious name. They will all accept the yoke of Your kingdom, and You will reign over them soon and for ever. For the kingdom is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: "The Lord will reign for ever and ever." And it is said: "Then the Lord shall be King over all the earth: on that day the Lord shall be One and His name One."

Some congregations add:

Have no fear of sudden terror or of the ruin that overtakes the wicked. Devise your strategy, but it will be thwarted; propose your plan, but it will not stand, for God is with us. When you grow old, I will still be the same. When your hair turns grey, I will still carry you. I made you, I will bear you, I will carry you, and I will rescue you.

עֲלֵינוּ נִקְוָה לְךָ יְהוָה אֱלֹהֵינוּ
לְרֵאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזֶךָ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים כְּרוֹת יִכְרֹתוּן, לְתַקּוֹן
עוֹלָם בְּמַלְכוּת שְׁדֵי. וְכָל־בְּנֵי
בָּשָׂר יִקְרְאוּ בְשִׁמְךָ, לְהַפְנוֹת
אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ. יִכְירוּ
וְיִדְעוּ כָּל־יִשְׁבְּי תֵבֵל, כִּי לְךָ
תִּכְרַע כָּל־בָּרָךְ, תִּשָּׁבַע כָּל־לְשׁוֹן.
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וְיִפְלוּ,
וְלִכְבוֹד שִׁמְךָ יִקְרִי יִתְנוּ. וְיִקְבְּלוּ
כָּל־עַם אֶת־עוֹל מַלְכוּתְךָ, וְתִמְלֹךְ
עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי
הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד
תִּמְלוֹךְ בְּכַבּוֹד, כְּכַתוּב בְּתוֹרָתְךָ,
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד. וְנֹאמַר,
וְהָיָה יְהוָה לְמֶלֶךְ עַל־כָּל־הָאָרֶץ,
בְּיוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד
וְשִׁמוֹ אֶחָד.

אל תירא מפחד פתאם, ומשאת רשעים
כי תבא. עצו עצה ותפר, דברו דבר ולא
יקום, כי עמנו אל. ועד זקנה אני הוא,
ועד שיבה אני אסבל, אני עשיתי ואני
אשא, ואני אסבל ואמלט.

עלינו

ALEINU

For a thought-provoking essay about Aleinu please see
'The Aleinu Prayer: Jewish Pride, Faith and Hope' on page 160.

Aleinu is usually recited quietly while standing, although you may sit if you need to.
Often at a shiva, the first paragraph is said aloud together and the final sentence of
the second paragraph is sung together to a well known tune.
Sometimes, the whole of Aleinu is said aloud together.

It is our duty to praise the Master of all, and ascribe greatness to the Author of creation, who has not made us like the nations of the lands nor placed us like the families of the earth; who has not made our portion like theirs, nor our destiny like all their multitudes.

▣ Bow at the next three words:

▣ Therefore we bow in worship and thank the Supreme King of kings, the Holy One, blessed be He, who extends the heavens and establishes the earth, whose throne of glory is in the heavens above, and whose power's presence is in the highest of heights. He is our God; there is no other. Truly He is our King, there is none else, as it is written in His Torah: "You shall know and take to heart this day that the Lord is God, in heaven above and on earth below. There is no other."

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל, לְתַת
גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית, שְׁלֵא
עֲשֵׂנוּ כְּגוֹיֵי הָאָרְצוֹת, וְלֵא שְׁמֵנוּ
כְּמִשְׁפָּחוֹת הָאֲדָמָה. שְׁלֵא שָׁם
חֻלְקָנוּ כְּהֵם, וְגֻרְלָנוּ כְּכָל־הַמוֹנִים.

▣ וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים
וּמוֹדִים, לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים
הַקְּדוֹשׁ בְּרוּךְ הוּא. שְׁהוּא נוֹטָה
שְׁמַיִם וְיוֹסֵד אָרֶץ, וּמוֹשֵׁב יְקָרוֹ
בְּשְׁמַיִם מִמַּעַל, וּשְׁכִינַת עֲזוֹ
בְּגִבְהֵי מְרוֹמִים. הוּא אֱלֹהֵינוּ, אֵין
עוֹד. אֲמַת מַלְכָּנוּ, אִפְס זוֹלָתוֹ,
כְּכַתוּב בְּתוֹרָתוֹ, וְיִדְעַת הַיּוֹם
וְהַשְּׁבַת אֶל־לִבְבְּךָ, כִּי יְהוָה הוּא
הָאֱלֹהִים בְּשְׁמַיִם מִמַּעַל וְעַל־
הָאָרֶץ מִתַּחַת, אֵין עוֹד.

Your behalf my heart says, “Seek My face.” Your face, Lord, will I seek. Do not hide Your face from me. Do not turn Your servant away in anger. You have been my help. Do not reject or forsake me, God, my Saviour. Were my father and my mother to forsake me, the Lord would take me in. Teach me Your way, Lord, and lead me on a level path, because of my oppressors. Do not abandon me to the will of my foes, for false witnesses have risen against me, breathing violence. ' Were it not for my faith that I shall see the Lord's goodness in the land of the living....Hope in the Lord. Be strong and of good courage, and hope in the Lord

Mourner's Kaddish may be said at this point. See page 112

יהוה אֲבַקֵּשׁ. אֶל תִּסְתֵּר פָּנֶיךָ
מִמֶּנִּי, אֶל תֵּט בְּאֶף עֲבֹדְךָ,
עֲזַרְתִּי הָיִיתָ, אֶל תִּטְשֵׁנִי וְאֶל
תַּעֲזֹבֵנִי, אֱלֹהֵי יִשְׂרָאֵל. כִּי אָבִי
וְאִמִּי עֲזָבוּנִי, וַיהוָה יִאֲסֹפֵנִי.
הוֹרֵנִי יְהוָה דְּרָכְךָ, וּנְחַנֵּנִי בְּאֵרֶחַ
מִישׁוֹר, לְמַעַן שׁוֹרְרֵי. אֶל
תִּתְּנֵנִי בְּנַפְשׁ צָרִי, כִּי קָמוּ בִי
עֲדֵי שָׂקֶר, וַיִּפְּחַ חֲמָס. לֹלֵא
הָאֲמֵנֹתַי לְרֵאוֹת בְּטוֹב יְהוָה,
בְּאֶרֶץ חַיִּים. קוֹה אֶל יְהוָה,
חֲזֹק וַיֵּאֲמֵץ לִבְךָ, וְקוֹה אֶל
יְהוָה.

תהלים כז

PSALM 27

For an explanatory essay about Psalm 27 please see
'Positive Judgements' on page 165.

From the 1st Ellul until Shemini Atzeret,
Psalm 27 is recited followed by Mourner's Kaddish.

Psalm 27

תהלים כז

A psalm of David. The Lord is my light and my salvation – whom then shall I fear? The Lord is the stronghold of my life – of whom shall I be afraid? When evil men close in on me to devour my flesh, it is they, my enemies and foes, who stumble and fall. Should an army besiege me, my heart would not fear. Should war break out against me, still I would be confident. One thing I ask of the Lord, only this do I seek: to live in the house of the Lord all the days of my life, to gaze on the beauty of the Lord and worship in His Temple. For He will keep me safe in His pavilion on the day of trouble. He will hide me under the cover of His tent. He will set me high upon a rock. Now my head is high above my enemies who surround me. I will sacrifice in His tent with shouts of joy. I will sing and chant praises to the Lord. Lord, hear my voice when I call. Be gracious to me and answer me. On

לְדוֹד, יְהוָה אֹרֵי וַיִּשְׁעֵי, מִמֶּי
אִירָא, יְהוָה מְעוֹז חַיִּי, מִמֶּי
אֶפְחָד. בְּקָרֵב עָלַי מְרַעִים
לֹאֲכַל אֶת בְּשָׂרִי, צָרִי וְאִיְבֵי לִי,
הֲמָה כְּשָׂלוּ וּנְפָלוּ. אִם תַּחְנֶה
עָלַי מַחְנֶה, לֹא יִירָא לְבִי, אִם
תִּקְוֶם עָלַי מִלַּחְמָה, בְּזֹאת אֲנִי
בוֹטָח. אַחַת שְׁאַלְתִּי מֵאֵת
יְהוָה, אוֹתָהּ אֲבַקֵּשׁ, שְׁבִתִּי
בְּבֵית יְהוָה כָּל יְמֵי חַיִּי, לַחֲזוֹת
בְּנֹעַם יְהוָה, וּלְבַקֵּר בְּהִיכָלוֹ.
כִּי יִצְפְּנֵנִי בְּסֹכֶה בַּיּוֹם רָעָה,
יִסְתַּרְנִי בְּסֹתֵר אֹהֶלוֹ, בְּצוּר
יְרוּמָמֵנִי. וְעַתָּה יְרוֹם רֵאשִׁי
עַל אִיְבֵי סְבִיבוֹתַי, וְאֶזְבְּחָה
בְּאֹהֶלוֹ זִבְחֵי תְרוּעָה, אֲשִׁירָה
וְאֶזְמְרָה לַיהוָה. שְׁמַע יְהוָה
קוֹלִי אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי. לְךָ
אָמַר לְבִי בִקְשׁוּ פָנֶיךָ, אֶת פָּנֶיךָ

Psalm 27: A magnificent expression of trust in God's protection and unfailing love. An early *Midrash* (Leviticus Rabbah 21:4) relates it to the festivals of Tishri: "The Lord is my light – on *Rosh Hashanah*, and my salvation – on *Yom Kippur*".

The phrase, "He will keep me safe in His pavilion [beSukkoh]" suggested *Sukkot*. It was accordingly adopted as a prayer for the penitential period up to and including these holy days, beginning on *Rosh Chodesh Ellul*.

They think their houses will remain for ever, their dwellings for all generations; they give their names to their estates. But man, despite his splendour, does not endure; he is like the beasts that perish. Such is the fate of the foolish and their followers who approve their words, Selah. Like sheep they are destined for the grave: death will be their shepherd. The upright will rule over them in the morning. Their forms will decay in the grave, far from their mansions. But God will redeem my life from the grave; He will surely take me to Himself, Selah. Do not be overawed when a man grows rich, when the glory of his house increases, for he will take nothing with him when he dies; his wealth will not descend with him. Though while he lived he counted himself blessed – men always praise you when you prosper – he will join the generation of his ancestors who will never again see the light. A man who, despite his splendour, lacks understanding is like the beasts that perish.

On those days on which Tachanun is not said, substitute:

Psalm 16

Protect me, God, for in You I have found refuge. I have said to the Lord: You are my Lord: from You alone comes the good I enjoy. All my delight is in the holy ones, the mighty in the land. Those who

לְאַחֲרִים חֵילָם. קִרְבָּם בְּתִימוֹ
לְעוֹלָם, מִשְׁכַּנְתֶּם לְדוֹר וָדוֹר,
קִרְאוּ בְשִׁמוֹתֵם עָלַי אֲדָמוֹת.
וְאָדָם בִּיקָר בְּלִילִיו, נִמְשַׁל
כַּבְּהֵמוֹת נַדְמוֹ. זֶה דְרָכָם, כִּסְל
לְמוֹ, וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ,
סֵלָה. כִּצְאֵן לְשֹׂאוֹל שְׂתוֹ, מוֹת
יִרְעֵם, וַיִּרְדּוּ בָם יִשְׁרִים לְבָקֵר,
וְצוֹרֵם לְבָלוֹת שְׂאוֹל מִזָּבֵל לוֹ.
אֲךָ־אֱלֹהִים יִפְדֶּה־נַפְשִׁי מִיַּד
שְׂאוֹל, כִּי יִקְחֵנִי סֵלָה. אֱלֹהֵי
תִירָא כִּי יַעֲשֶׂר אִישׁ, כִּי־יִרְבֶּה
כְּבוֹד בֵּיתוֹ. כִּי לֹא בְמוֹתוֹ יִקַּח
הַכֹּל, לֹא־יִרְדַּ אַחֲרָיו כְּבוֹדוֹ.
כִּי נִפְשׁוּ בַחַיּוֹ יִבְרָךְ, וַיּוֹדֶךָ
כִּי־תִיטִיב לָךְ. תָּבוֹא עַד־דְּדוֹר
אֲבוֹתָיו, עַד־נֶצַח לֹא יִרְאוּ־
אֹר. אָדָם בִּיקָר וְלֹא יָבִין,
נִמְשַׁל כַּבְּהֵמוֹת נַדְמוֹ.

תהלים טז

מִכְתָּם לְדוֹד, שְׁמַרְנִי אֵל כִּי
חֲסִיתִי בָךְ. אֲמַרְתָּ לִיהוָה,
אֲדֹנָי אַתָּה, טוֹבֹתֵי בְלִיעֲלִיךָ.
לְקַדוּשִׁים אֲשֶׁר־בְּאַרְץ הַמָּה,
וְאֲדִירֵי כָל־חִפְצֵי־בָם. יִרְבוּ

תהילים בבית האבל

PSALMS IN A HOUSE OF MOURNING

For an interesting essay on Psalm 49 please see
'Words of Comfort' on page 166, and on Psalm 16
please see "Relating to God's Will" on page 168

After the regular service, the following Psalm 49 is read in the house of mourning during the shiva week. On those days on which Tachanun is not said, Psalm 16 is substituted. See page 72 for a list of these days.

Psalm 49

תהלים מט

For the director of music. Of the sons of Korach. A sacred song. Hear this, all you peoples. Listen, all inhabitants of the World, low and high, rich and poor alike. My mouth will speak words of wisdom; the utterance of my heart will give understanding. I listen with care to a parable; I expound my mystery to the music of the harp. Why should I fear when evil days come, when the wickedness of my foes surrounds me, trusting in their wealth, boasting of their great riches? No man can redeem his brother or pay God the price of his release, for the ransom of a life is costly; no payment is ever enough that would let him live for ever, never seeing the grave. For all can see that wise men die, that the foolish and senseless all perish and leave their wealth to others.

לְמַנְצַח לְבְנֵי קִרַח מְזִמּוֹר.
שְׁמַעוּ־זֹאת כָּל־הָעַמִּים,
הֲאֲזִינוּ כָל־יֹשְׁבֵי חֶלֶד. גַּם־
בְּנֵי אָדָם, גַּם־בְּנֵי־אִישׁ, יַחַד
עָשִׂיר וְאֲבִיוֹן. פִּי יְדַבֵּר חֲכָמוֹת,
וְהַגּוֹת לְבִי תְבוֹנוֹת. אֲטָה
לְמַשֵּׁל אֲזִנִּי, אֶפְתַּח בְּכַנּוֹר
חִידָתִי. לָמָּה אִירָא בַיָּמֵי רָע,
עוֹן עֲקָבֵי יִסְבְּנִי. הַבְּטָחִים עַל־
חֵילָם, וּבִרְבַּ עֲשָׂרָם יִתְהַלְלוּ.
אֵח לֹא־יִפְדֶּה יִפְדֶּה אִישׁ, לֹא
יִתֵּן לְאֱלֹהִים כְּפָרוֹ. וַיִּקַּר פְּדִיוֹן
נַפְשָׁם, וְחֹדֵל לְעוֹלָם. וַיִּחִי
עוֹד לְנֶצַח, לֹא יִרְאֶה הַשְּׁחַת.
כִּי יִרְאֶה חֲכָמִים יָמוּתוּ, יַחַד
כָּסִיל וּבָעֵר יֵאבְדוּ, וְעֵזְבוּ

run after other gods multiply their sorrows. I shall never offer them libations of blood, nor will their names pass my lips. The Lord is my allotted portion and my cup: You direct my fate. The lines have fallen for me in pleasant places; I am well content with my inheritance. I will bless the Lord who has guided me; at night my innermost being admonishes me. I have set the Lord before me at all times. He is at my right hand: I shall not be shaken. Therefore my heart is glad, my spirit rejoices, and my body rests secure. For You will not abandon me to the grave, nor let Your faithful one see the pit. You will teach me the path of life. In Your presence is fullness of joy; at Your right hand, bliss for evermore.

עֲצוֹבוֹתֵם אַחַר מְהָרוּ, בְּלֹא־אֶסְיֵךְ
 נִסְכֵיהֶם מַדָּם, וּבִלִּי אֲשָׂא
 אֶת־שְׁמוֹתֵם עַל־שִׁפְתֵי יְהוָה,
 מִנְתַּחֲלָקִי וּכּוֹסִי, אֶתָּה תוֹמִיךָ
 גּוֹרְלִי. חֲבָלִים נִפְלוּ־לִי בְּנְעֻמִים,
 אַף־נִחַלַת שְׁפָרָה עָלַי. אֲבָרֶךְ
 אֶת־יְהוָה אֲשֶׁר יַעֲצֵנִי, אַף־
 לִילוֹת יִסְרוּנִי כְּלִיּוֹתַי. שְׁוִיתִי
 יְהוָה לְנֶגְדִי תָמִיד, כִּי מִימִינִי
 בְּלֹא־אֲמוּט. לָכֵן שִׂמַּח לְבִי וַיִּגַּל
 כְּבוֹדִי, אַף־בְּשָׂרִי יִשְׁכַּן לְבֶטֶח.
 כִּי לֹא־תַעֲזֹב נַפְשִׁי לְשָׂאוֹל,
 לֹא־תִתֵּן חֲסִידְךָ לְרְאוֹת שַׁחַת.
 תּוֹדִיעֵנִי אֶרֶח חַיִּים, שְׁבַע
 שְׁמַחוֹת אֶת־פְּנִיךָ, נְעֻמוֹת
 בְּיָמֶיךָ נֶצַח.

Mourner's Kaddish may be said at this point. See page 112

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For a woman say:

*(name of person) who has been gathered to her people. Have mercy on her, pardon all her transgressions, for there is no one so righteous on earth as to have done only good and never sinned. Remember the righteousness that she did, and let her reward be with her, her recompense before her. O shelter her soul in the shadow of Your wings. Make known to her the path of life. In Your presence is fullness of joy, at Your right hand bliss for evermore. Bestow upon her the great goodness that is stored up for the righteous.

(פלונית בת פלוני) אשר נאספה אל עמה. חוס וחמול עליה, סלח ומחל לכל־פשעיה, כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא. זכור לה צדקתה אשר עשתה, ויהי שכרה אתה, ופעלתה לפניך. אנא הסתר את־נשמתה בצל כנפיק, הודיעה ארח חיים, שבע שמחות את־פניך נעימות בימינך נצח, ותשפיע לה מרב טוב הצפון לצדיקים.

For a boy say:

(name of child) who has been gathered to his people. O shelter his soul in the shadow of Your wings. Make known to him the path of life. In Your presence is fullness of joy, at Your right hand bliss for evermore. Bestow upon him the great goodness that is stored up for the righteous,

(פלוני בן פלוני) אשר נאסף אל עמו. חוס וחמול עליו, סלח ומחל לכל־פשעיו, כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא. זכור לו צדקתו אשר עשה, ויהי שכרו אתו, ופעלתו לפניך. אנא הסתר את־נשמתו בצל כנפיק, הודיעהו ארח חיים, שבע שמחות את־פניך נעימות בימינך נצח, ותשפיע לו מרב טוב הצפון לצדיקים.

אזכרה

MEMORIAL PRAYER

O Lord and King, full of compassion, God of the spirits of all flesh, in whose hand are the souls of the living and the dead, receive, we pray You, in Your great love the soul of

אנא יהוה מלך מלא רחמים, אלהי הרוחות לכל־בשר, אשר בידיך נפשות החיים והמתים, אנא קבל בחסדך הגדול את־נשמת

For a man say:

*(name of person) who has been gathered to his people. Have mercy on him, pardon all his transgressions, for there is no one so righteous on earth as to have done only good and never sinned. Remember the righteousness that he did, and let his reward be with him, his recompense before him. O shelter his soul in the shadow of Your wings. Make known to him the path of life. In Your presence is fullness of joy, at Your right hand bliss for evermore. Bestow upon him the great goodness that is stored up for the righteous.

(פלוני בן פלוני) אשר נאסף אל עמו. חוס וחמול עליו, סלח ומחל לכל־פשעיו, כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא. זכור לו צדקתו אשר עשה, ויהי שכרו אתו, ופעלתו לפניך. אנא הסתר את־נשמתו בצל כנפיק, הודיעהו ארח חיים, שבע שמחות את־פניך נעימות בימינך נצח, ותשפיע לו מרב טוב הצפון לצדיקים.

*This is usually the deceased's Hebrew name and the Hebrew name of their father. If the deceased's Hebrew name is not known, their English name

may be used. Similarly, if the father's Hebrew name is not known, a mother's Hebrew name may be used.

If the mourners have children, add the words in brackets:

Strengthen and support them in the day of their sadness and grief; and Strengthen and support them in the day of their sadness and grief; and remember them (and their children) for a long and good life. Put into their hearts love and reverence for You, so that they may serve You with a perfect heart; and let their end be peace. Amen.

The following paragraph is often recited together, either in Hebrew or in English, or in both.

As a mother comforts her son, so will I comfort you; and in Jerusalem you shall find comfort. Your sun shall no more set, your moon shall no more withdraw itself, for the Lord shall be your everlasting light, and your days of mourning shall be ended. He will destroy death for ever; and the Lord God will wipe away the tears from all faces, and remove the reproach of His people from the whole earth; for the Lord has spoken it.

תְּזַקֵּם וְאִמְצֵם בְּיוֹם אֲבָלָם
תְּזַקֵּם וְאִמְצֵם בְּיוֹם אֲבָלָם
וַיִּגְוֹנֵם, וְזָכְרָם (וּבְנֵי בֵיתָם)
לְחַיִּים טוֹבִים וְאַרְכֵּי־יָמִים. תֵּן
בְּלִבָּם יְרֵאתְךָ וְאַהֲבַתְךָ לְעַבְדְּךָ
בְּלִבָּב שְׁלֹם, וְתִהְיֶה אַחֲרֵיהֶם
שְׁלוֹם, אָמֵן.

כְּאִישׁ אֲשֶׁר אָמוּ תִנְחַמְנוּ, כֵּן
אֲנֹכִי אֲנַחֲמְכֶם, וּבִירוּשָׁלַיִם
תִּנְחַמְמוּ. לֹא־יָבֵא עוֹד שִׁמְשֵׁךְ,
וַיִּרְחֹךְ לֹא יֵאָסֵף. כִּי יִהְיֶה
יְהִי־לְךָ לְאֹר עוֹלָם. וְשִׁלְמוּ
יְמֵי אֲבָלְךָ. בְּלַע הַמּוֹת לְנֶצַח,
וּמָחָה יִהְיֶה אֱלֹהִים דְּמָעָה
מֵעַל כָּל־פָּנִים, וְחָרַפְתָּ עִמּוֹ
יִסִּיר מֵעַל כָּל־הָאָרֶץ, כִּי יִהְיֶה
דְּבַר.

For a girl say:

(name of child) who has been gathered to her people. O shelter her soul in the shadow of Your wings. Make known to her the path of life. In Your presence is fullness of joy, at Your right hand bliss for evermore. Bestow upon her the great goodness that is stored up for the righteous

(פְּלוֹנִית בַּת פְּלוֹנִי) אֲשֶׁר
נֶאֱסַפָּה אֶל עַמָּה. זְכוֹר
לָהּ צְדָקְתָהּ אֲשֶׁר עָשִׂיתָהּ,
וַיְהִי שְׁכָרָה אֵתָהּ, וּפְעֻלָּתָהּ
לְפָנֶיךָ. אָנָּה הַסֵּתֵר אֶת־
נִשְׁמָתָהּ בְּצַל כְּנָפֶיךָ, הוֹדִיעָהּ
אֶרְח חַיִּים, שְׁבַע שְׂמֻחוֹת
אֶת־פָּנֶיךָ נְעִימוֹת בִּימֵינֶךָ
נְצַח, וְתִשְׁפִיעַ לָהּ מֵרַב טוֹב
הַצָּפוֹן לְצַדִּיקִים.

as it is written, "How great is Your goodness which You have stored up for those who revere You, which You bestow on those that trust in You before the children of men."

May the Lord who heals the broken-hearted and binds up their wounds, grant consolation to the mourners

כְּמוֹ שְׂכֵתוֹב, מֶה רַב טוֹבְךָ
אֲשֶׁר־צָפַנְתָּ לִירְאֶיךָ פְּעֻלָּת
לְחוֹסִים בְּךָ, נִגְדַּד בְּנֵי אָדָם.
אָנָּה יְהוֹה הַרוֹפֵא לְשִׁבוּרֵי
לֵב, וּמַחְבֵּשׁ לְעַצְבוֹתָם, שְׁלֹם
נַחוּמִים לְאֲבָלִים.

For a young boy say:

May the death of this boy mark the end of all anguish and sorrow for his parents.

וְתִהְיֶה פְּטִירַת הַיֶּלֶד הַזֶּה
קֶץ לְכָל־צָרָה וְצוּקָה לְאָבִיו
וּלְאִמּוֹ.

For a young girl say:

May the death of this girl mark the end of all anguish and sorrow for her parents.

וְתִהְיֶה פְּטִירַת הַיֶּלְדָּה הַזֹּאת
קֶץ לְכָל־צָרָה וְצוּקָה לְאָבֶיהָ
וּלְאִמָּהּ.

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