

# מנחה

## Minchah: The Afternoon Service

The weekday afternoon service consists of:

- Ashrei (Psalm 145)
- The weekday Amidah (standing prayer)
- Aleinu
- Mourner's Kaddish

Ashrei<sup>1</sup>

## אֲשֵׁרֵי

*Psalm 84:5* "Happy are they who live with you;  
Forever they will praise you."

*Psalm 144:15* "Happy is such a people;  
Happy are they who worship God."

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ

עוֹד יְהַלְלוּךָ סֵלָה

אֲשֵׁרֵי הָעַם שֶׁכָּבְהָ לּוֹ

אֲשֵׁרֵי הָעַם שֵׁי אֱלֹהָיו

"Ashrei yoshvei veitecha;

Od yehalelucha selah."

"Ashrei ha'am shekachah lo;

Ashrei ha'am she'Adonai Elohav."

*Psalm 145:1* David's Praise:

Acclaim I'll give my sovereign, God,  
And I'll bless your name forever.

<sup>2</sup> Bringing you blessings every day,  
I shall praise your name forever.

<sup>3</sup> Great is God and greatly praised,  
Great beyond all probing.<sup>2</sup>

<sup>4</sup> Deeds of yours praise every age;  
Your mighty acts they ever speak —

<sup>5</sup> Hailing the glory of your power,  
In words your wonders stating,

<sup>6</sup> Voicing your awesome power  
Your greatness, too, relating;

<sup>7</sup> Zealously recalling your great good,  
In your righteousness delighting.

<sup>8</sup> Charitable and caring is God,  
Patient and most gracious.

תְּהִלָּה לְדָוִד

אֲרוֹמִמְךָ אֱלֹהֵי הַמֶּלֶךְ

וְאֶבְרַכְךָ שִׁמְךָ לְעוֹלָם וָעֶד

בְּכֹל-יוֹם אֶבְרַכְךָ

וְאֶהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד

גָּדוֹל יְיָ וּמְהַלָּל מְאֹד

וְלִגְדֻלְתּוֹ אֵין חֶקֶר

דֹר לְדֹר יִשְׁבַח מְעֻשֶׂיךָ

וְגִבּוֹרֹתֶיךָ יִגִּידוּ

הַדָּר כְּבוֹד הוֹדָךָ

וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה

וְעִזּוֹ נֹרְאוֹתֶיךָ יֹאמְרוּ

וְגִדְלַתְךָ אֲסַפְרֶנָּה

זֶכֶר רַב טוֹבָךָ יִבְיַעוּ

וְצִדְקַתְךָ יִרְגְּנוּ

חֲנוּן וְרַחוּם יְיָ

אֶרְךָ אַפְיִם וְגִדְל-חֶסֶד

Tehilah leDavid:

Aromimcha Elohai hamelech,

Va'avar'cha shimcha le'olam va'ed.

Bechol yom avar'cheka,

Va'ahalela shimcha le'olam va'ed.

Gadol Adonai um'hulal me'od,

Veligdulato ein cheker.

Dor ledor yeshabach ma'asecha,

Ugevurotecha yagidu.

Hadar kevod hodecha

Vedivrei nifle'otecha asicha.

Ve'ezuz nor'otecha yomeru,

Ug'dulatcha asaprena.

Zecher rav tuvcha yabi'u

Vetzidkat'cha yeranenu.

Chanun verachum Adonai,

Erech apayim ug'dal chased.

<sup>1</sup> Psalm 145 is an alphabetical acrostic, and the English follows the order of the Hebrew, so it matches the transliteration closely. The letter "nun" (n) is missing from this alphabet; whether that's intentional or not, who can tell? Some sources (such as the Qumran scrolls) supply a nun-verse. The psalm is filled with voices declaring, speaking, telling about God. It's a poem about the act of prayer, about a chorus of voices expressing their thanks to God. There are two verses before psalm 145 and one verse after, so Psalm 145 is sandwiched between scraps of other psalms. Does this help us to identify with the voice(s) in 145?

<sup>2</sup> "And for his greatness there is no probing/examination."

9 To all creatures God is good,  
And mercy informs all God's work.

10 Your creatures all will know you, God,  
And your followers will bless you.

11 Kingdom's glory they will tell,  
And your power they will speak.

12 Let children sense  
your power well  
And glory, your kingdom's splendor;

13 Monarchy is yours  
in every world,  
And government  
in every age and time;

14 Supporting all who fall  
And bracing those who are bent over.

15 In hope all eyes are on you,<sup>1</sup>  
And you give them  
their food in its time,

16 Presenting your open hand  
And filling every creature's wish.

17 True<sup>2</sup> is God in every way<sup>3</sup>  
And loving in all God's deeds.

18 Close is God to all who call,  
To all who call on God in truth.

טוב יי לכל  
ורחמי על כל-מעשיו

יודעה יי כל-מעשיך  
וחסידך יברכה

כבוד מלכותך יאמרו  
וגבורתך ידברו

להודיע לבני האדם  
גבורתי

וכבוד הדר מלכותו  
מלכותך

מלכות כל-עלמים  
וממשלתך

בכל-דור ודור

סומך יי לכל-הנפלים  
וזוקף לכל-הכפופים

עיני כל אליך ישברו  
ואתה נותן להם

את-אכלם בעתו  
פותח את-ידך

ומשביע לכל-חי רצון  
צדיק יי בכל-דרכיו

וחסיד בכל-מעשיו  
קרוב יי לכל-קראיו

לכל אשר יקראהו באמת

Tov Adonai lakol,  
Verachamav al kol ma'asav.

Yoducha Adonai kol ma'asecha,  
Vachasidecha yevar'chucha.

Kevod malchut'cha yomeru,  
Ug'vuratcha yedaberu.

Lehodi'a livnei ha'adam  
gevurotav

Uchevod hadar malchuto.  
Malchutcha

malchut kol olamim,  
Umemshaltecha

bechol dor vador.

Somech Adonai lechol hanoflim,  
Vezokef lechol hakfufim.

Einei chol elecha yesaberu,  
Ve'ata noten lahem

et ochlam be'ito.

Pote'ach et yadecha,

Umasbi'ah lechol chai ratzon.

Tzadik Adonai bechol derachav,

Vechasid bechol ma'asav.

Karov Adonai lechol kor'av,

Lechol asher yikra'uhu ve'emet.

<sup>1</sup> They can voice their thanks and praise, but how are they to express their hopes and needs? Perhaps they merely signal with their eyes, so "all eyes are on you."

<sup>2</sup> I used the plain translation "true" for "tzadik" (righteous); few English words begin with the "tz" sound.

<sup>3</sup> "In all his ways."

19 <b>R</b> espect God, and your wish comes true;	רְצוֹן יִרְאִיו יַעֲשֶׂה	Retzon yere'av ya'aseh,
God hears your cry and saves you, <sup>1</sup>	וְאֶת-שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם	Ve'et shav'atam yishma veyoshi'em.
20 <b>S</b> heltering those who love God And destroying all the wicked.	שׁוֹמֵר יי אֶת-כָּל-אֲהַבָּיו וְאֶת כָּל-הָרָשָׁעִים יִשְׁמִיד	Shomer Adonai et kol ohavav, Ve'et kol har'sha'im yashmid.
21 <b>T</b> ribute to God my mouth shall express,	תְּהִילַת יי יִדְבַר פִּי	Tehilat Adonai yedaber pi,
22 <b>A</b> nd all flesh God's holy name forever bless.	וַיְבָרֵךְ כָּל-בָּשָׂר שֵׁם קִדְשׁוֹ לְעוֹלָם וָעֶד	Vivarech kol basar shem kodsho le'olam va'ed.
<i>Psalms 115:18</i> "And us, we'll bless God From now and forever: hail God!"	וְאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ	"Va'anachnu nevarech Yah Me'ata ve'ad olam Haleluyah!"

<sup>1</sup> "The wish of those who respect him, he performs; and their cry he will hear, and he will save them."

Leader's Half Kaddish<sup>1</sup>

## חֲצִי קַדִּישׁ

..... *The leader begins kaddish; the congregation responds "Amen".....*

Let it be great, let it be holy,  
God's great name—(Amen)  
—in the world created  
by divine will,  
which God will rule in sovereignty.  
In your lifetime and in your days  
and in the lifetime of all Israel,  
quickly and soon.  
Now you say, "Amen."

יִתְגַּדַּל וְיִתְקַדַּשׁ Yitgadal veyitkadash  
שְׁמֵהּ רַבָּא (אֲמֵן) shemeh rabah—(Amen)  
בְּעֵלְמָא דִּי בְרָא —be'almah di verah  
כְּרֵעוּתָהּ chir'uteh  
וְיַמְלִיךְ מַלְכוּתָהּ veyamlich malchuteh,  
בְּחַיֵּיכֹן וּבְיוֹמֵיכֹן bechayechon uv'yomechon  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל uvechayey dechol bet Yisra'el  
בְּעֵגְלָא וּבְזִמְנָא קָרִיב ba'agalah uvizman kariv.  
וְאִמְרוּ : אֲמֵן Ve'imru, "Amen."

.... *We answer "Amen" and say the next section; the leader repeats our response and continues.....*

May the great name be blessed  
forever and ever and ever.

יְהֵי שְׁמֵהּ רַבָּא מְבָרַךְ Yehei shemei rabah mevarach  
לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא le'alam ul'almei almayah.

..... *Leader continues; we respond "berich hu".....*

Blessed and praised  
and glorified and exalted  
and elevated and honored  
and raised and hailed  
be the holy name,  
blessed may it be—

יִתְבָּרַךְ וְיִשְׁתַּבַּח Yitbarach veyishtabach  
וְיִתְפָּאֵר וְיִתְרוֹמַם veyitpa'ar veyitromam  
וְיִתְנַשֵּׂא וְיִתְהַדָּר veyitnaseh veyit'hadar  
וְיִתְעַלֶּה וְיִתְהַלָּל veyit'aleh veyit'halal  
שְׁמֵהּ דְקוּדְשָׁא shemeh dekudshah,  
בְּרִיךְ הוּא berich hu.

..... *Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line.....*

—above all  
far above all?  
blessing and song,  
praise and repentance  
that are spoken in this world.  
Now you say, "Amen."

לְעֵלָא מִן כּוֹל Le'elah min kol  
לְעֵלָא וּלְעֵלָא מִכּוֹל Le'elah ule'elah mikol  
בִּרְחָתָא וְשִׁירָתָא birchatah veshiratah  
תּוּשְׁבַחָתָא וְנַחֲמָתָא tushbechatah venechematah,  
דְּאִמְרָן בְּעֵלְמָא da'amiran be'almah.  
וְאִמְרוּ : אֲמֵן Ve'imru, "Amen."

<sup>1</sup> Kaddish declares our faith in and our wish for God's control of the world, mostly in Aramaic, not Hebrew. There are several Kaddish prayers; this one is for the leader, to separate parts of the service.

<sup>2</sup> The extra "le'elah" stresses God's exalted nature. Changing "min kol" to one word, "mikol," preserves the number of words.

## Amidah

## עֲמִידָה

*We stand to recite the Amidah (Standing Prayer) quietly; after that, the leader repeats it.<sup>1</sup>  
Those who wish may omit the shaded references to the Matriarchs.*

*The first two lines are for silent prayer.*

Sovereign, open my lips,  
and my mouth will speak your praise.<sup>2</sup>

אֲדֹנָי שִׁפְתַי תִּפְתַּח Adonai sefatai tiftach,  
וּפִי יַגִּיד תְּהִלַּתְךָ ufi yagid tehilatecha.

## 1. Ancestors

## אָבוֹת וְאִמָּהוֹת

.....Bow at "Baruch"; straighten up at "Adonai."<sup>3</sup>.....

We bless you, Sovereign God  
and God of our parents,  
God of Abraham and Sarah,  
God of Isaac and Rebeccah,  
and God of Jacob,  
Rachel and Leah,  
The God *who is* great,  
powerful and awesome,  
God on high;  
Good acts of kindness you repay,  
For everything is in your power;  
Our parents' kind deeds you recall,  
You bring a savior *in due hour*,  
For their remote posterity,<sup>4</sup>  
To show your love and honesty.<sup>5</sup>

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ Baruch ata Adonai Eloheinu  
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ, vElohei avoteinu ve'imoteinu,  
אֱלֹהֵי אַבְרָהָם וְשָׂרָה, Elohei Avraham veSarah,  
אֱלֹהֵי יִצְחָק וְרִבְקָה, Elohei Yitzchak veRivkah,  
וְאֱלֹהֵי יַעֲקֹב vElohei Ya'akov  
וְרַחֵל וְלֵאָה, veRachel veLe'ah,  
הָאֵל הַגָּדוֹל ha'El hagadol  
הַגִּבּוֹר וְהַנּוֹרָא hagibor vehanorah  
אֵל עֲלִיּוֹן, El elyon,  
גּוֹמֵל חַסָּדִים טוֹבִים gomeil chasadim tovim  
וְקוֹנֵה הַכֹּל vekonei hakol,  
וְזוֹכֵר חַסְדֵי אָבוֹת וְאִמָּהוֹת, vezocher chasdei avot ve'imahot,  
וּמְבִיא גּוֹאֵל umevi go'el  
לִבְנֵי בְנֵיהֶם livnei veneihem,  
לְמַעַן שְׁמוֹ בְּאַהֲבָה lema'an shemo be'ahavah.

<sup>1</sup> Sometimes a congregation does a "heiche kedushah"—Yiddish meaning "kedushah out loud"; all begin together, through kedushah, then complete the Amidah silently.

<sup>2</sup> Psalms 51:17, included when we recite the Amidah quietly.

<sup>3</sup> This is the first of four times we bow in the Amidah: at the beginning and end of the first blessing and of the last blessing but one (the "Thank You" blessing).

<sup>4</sup> "For their children's children."

<sup>5</sup> "Who rewards good, kind deeds and who owns everything, and who remembers the good deeds of our ancestors, and who is bringing a redeemer to their children's children, for the sake of his name (i.e., to maintain his reputation—hence, to prove his honesty), with love."

..... *Between Rosh Hashanah and Yom Kippur* .....

Remember us for life,	זְכֹרְנוּ לְחַיִּים	Zochreinu lechayim,
Ruler who delights in life,	מֶלֶךְ חָפֵץ בְּחַיִּים	melech chafetz bechayim,
and write us in the Book of Life	וּכְתֹבְנוּ בְּסֵפֶר הַחַיִּים	vechotveinu besefer hachayim
for your own sake, <sup>1</sup> God of life!	לְמַעַנְךָ אֱלֹהִים חַיִּים	lema'ancha, Elohim chayim.

..... *Bow at "Baruch," straighten up at "Adonai"* .....

Sovereign, helper, savior, shield.	מֶלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמָגֵן	Melech ozer umoshi'a umagen.
We bless you, our Ruler,	בְּרוּךְ אַתָּה יי	Baruch ata Adonai,
The shield of Abraham.	מָגֵן אַבְרָהָם	magen Avraham.

## 2. Might

You are mighty forever, Sovereign,	אַתָּה גִבּוֹר לְעוֹלָם אֲדֹנָי	Atah gibor le'olam Adonai,
you bring life to the dead <sup>2</sup>	מְחַיֶּה מֵתִים אַתָּה	mechayei metim atah
and are strong in salvation.	רַב לְהוֹשִׁיעַ	rav lehoshi'ah.

## גְּבוּרוֹת

..... *From Shemini Atzeret to Pesach, we pray for Israel's winter rains*.....

Who makes the wind blow	מְשִׁיב הַרוּחַ	Mashiv haru'ach
and the rain fall.	וּמוֹרִיד הַגֶּשֶׁם	umorid hagashem.
You feed the living	מְכַלְכֵּל חַיִּים	Mechalkel chayim
with your grace,	בְּחֶסֶד	bechesed,
Revive the dead	מְחַיֶּה מֵתִים	mechayeh metim
with kind embrace, <sup>3</sup>	בְּרַחֲמִים רַבִּים	berachamim rabim.
Support the fallen,	סוֹמֵךְ נוֹפְלִים	Somech noflim
heal the sick,	וְרוֹפֵא חוֹלִים	verofeh cholim
And set the prisoners free,	וּמַתִּיר אֲסוּרִים	umatir asurim,
And faithfully fulfill your trust	וּמְקַיֵּם אֱמוּנָתוֹ	um'kayem emunato
For people who sleep in the dust.	לִישְׁנֵי אֶפֶר	lishenei afar.

<sup>1</sup> Because God takes delight in life (and in our choosing the path that sustains life), writing us in the Book of Life is to God's benefit.

<sup>2</sup> Does this mean God will revive dead people? Does it mean God brings life where there is no life—for example, making flowers spring from a rotted log? Both?

<sup>3</sup> "Kind embrace" is literally "abundant mercies."

Who is like you, who can appear	מִי כַמוֹךָ בְּעַל גְּבוּרוֹת	Mi chamocho ba'al gevurot,
Like you, Sovereign of power?	וּמִי דוֹמֶה לָךְ	umi domeh lach,
Ruler, both death and life you bring;	מֶלֶךְ מֵמִית וּמְחַיֶּה	melech memit um'chayeh
You make salvation flower.	וּמַצְמִיחַ יְשׁוּעָה	umatzmi'ach yeshu'ah.

.....Between Rosh Hashanah and Yom Kippur.....

Who is like you, Source of Mercy,	מִי כַמוֹךָ אֲבֵי הַרַחֲמִים	Mi chamocho, Av harachamim
thinking of your creatures	זוֹכֵר יְצוּרָיו	zocher yetzurav
to grant them life, in mercy.	לְחַיִּים בְּרַחֲמִים	lechayim berachamim.
To bring the dead to life, O you	וְנֹאֲמָן אַתָּה	Vene'eman ata
Are firm, reliable, and true.	לְהַחְיֹת מֵתִים	lehachayot metim.
We bless you, Ruler	בָּרוּךְ אַתָּה יי	Baruch ata Adonai,
who revives the dead. <sup>1</sup>	מְחַיֶּה הַמֵּתִים	mechayeh hametim.

*The third berachah has two versions. Say the first when praying silently.*

*When the leader repeats the Amidah, say the second version, known as Kedushah.*

*Between Rosh Hashanah and Yom Kippur, say the shaded line instead of the line before.*

### 3. Holiness

You are holy, your name is holy	אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ	Atah kadosh veshimcha kadosh,
and every day the holy ones	וְקָדוֹשִׁים בְּכָל-יוֹם	ukedoshim bechol yom
praise you, Selah!	יְהַלְלוּךָ סֵלָה	yehalelucha selah.
Blessed are you,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
the holy God.	הָאֵל הַקָּדוֹשׁ	haEl hakadosh.
the holy ruler.	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh.

.....For individual prayer, continue with the central blessing(s), page 23.....

<sup>1</sup> We can take this spiritually, that God wakens the “dead” sinners to the life of faith, or that God grants an afterlife; or physically, that God will breathe life into dead bodies in Messianic times.



## 3. Responsive Kedushah

## קְדוּשָׁה

..... *We stand for Kedushah (skip this when praying silently). We begin, leader repeats<sup>1</sup>* .....

We shall make your name holy	נְקַדֵּשׁ אֶת-שְׁמֶךָ	Nekadesh et shimcha
in the world,	בְּעוֹלָם	ba'olam,
Just as they hallow it	כְּשֵׁם שְׁמַקְדִּישִׁים אוֹתוֹ	keshem shemakdishim oto
in heavens above;	בְּשָׁמַיִם מְרוֹם	bishmei marom;
For your prophet <i>Isaiah</i> wrote,	כַּכַּתוּב עַל יַד נְבִיאֶךָ	kakatuv al yad nevi'echa,
"And one called to the other, and said:"	וְקָרָא זֶה אֶל זֶה וְאָמַר	"Vekara zeh el zeh ve'amar."

..... *All say this together, from Isaiah 6:3* .....

The God of Hosts is Holy, Holy, Holy;	קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ	Kadosh kadosh kadosh
	יְיָ צְבָאוֹת	Adonai tzeva'ot;
God's glory fills the universe entirely.	מְלֵא כָּל-הָאָרֶץ כְּבוֹדוֹ	melo chol ha'aretz kevodo.

..... *Leader says this* .....

The angels who face them say, "Blessed."	לְעַמְתָּם בְּרוּךְ יְאֻמְרוּ	le'umatam "Baruch" yomeru.
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..... *All say this, from Ezekiel 3:12* .....

Blessed is God's glory	בְּרוּךְ כְּבוֹד יְיָ	Baruch kevod Adonai
emanating from its source. <sup>2</sup>	מִמְקוֹמוֹ	mimkomo.

..... *Leader says this* .....

And in your holy writings,	וּבְדִבְרֵי קְדְשֶׁךָ	Uvedivrei kodshecha
this is written:	כַּתוּב לְאֹמַר	katuv lemor:

..... *All say this, from Psalms 146:10* .....

"God will reign forever,	יְמַלֵּךְ יְיָ לְעוֹלָם	"Yimloch Adonai le'olam,
Your God, Zion,	אֱלֹהֵיךָ צִיּוֹן	Elohayich, Tziyon,
from age to age: All hail to God."	לְדוֹר וָדוֹר הַלְלוּיָהּ	ledor vador: Halleluyah."

<sup>1</sup> Kedushah recalls Isaiah's (6:3) and Ezekiel's (3:12) visions of God in heaven, praised by angels in responsive prayer; we too use their words and pray responsively (some say the congregation should say all parts of Kedushah, even those labeled for the leader).

<sup>2</sup> If God fills the universe, is there a source or center for God's power? Kedushah envisions an intense center of God's power; does this mean God's power is weaker elsewhere? Not necessarily. Perhaps it implies that we need the help of a particular time, place or ritual in order to sense God's presence and power.

..... *Leader alone concludes* .....

From age to age,	לְדוֹר וָדוֹר	Ledor vador
your greatness we'll proclaim,	נִגִּיד גְּדוּלָּךְ	nagid godlecha
Hallow your holiness	וּלְנֵצַח נֵצַחִים	ulnetzach netzachim
for endless time.	קְדוּשַׁתְּךָ נִקְדִּישׁ	kedushatcha nakdish.
Your praise shall	וְשִׁבְּחָךְ אֱלֹהֵינוּ	Veshiv'chacha Eloheinu
never, never	מִפִּינוּ לֹא יִמוּשׁ	mipinu lo yamush
leave our lips,	לְעוֹלָם וָעֶד	le'olam va'ed.
God, great and holy sovereign.	כִּי אֵל מֶלֶךְ	Ki El melech
	גָּדוֹל וְקָדוֹשׁ אַתָּה	gadol vakadosh atah.
Blessed are you,	בָּרוּךְ אַתָּה יי	Baruch atah Adonai,
the holy God.	הָאֵל הַקָּדוֹשׁ	haEl hakadosh.

..... *Between Rosh Hashanah and Yom Kippur, instead of the line above* .....

the holy ruler. <sup>1</sup>	הַמֶּלֶךְ הַקָּדוֹשׁ	hamelech hakadosh.
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<sup>1</sup> From Rosh Hashanah to Yom Kippur, we stress the theme of God's sovereignty.

## The 13 Central Blessings<sup>1</sup>

### 1. We thank God for our intellectual abilities, knowledge and understanding.

You grace humankind with knowledge and teach people wisdom.	אַתָּה חוֹנֵן לְאָדָם דַּעַת וּמְלַמֵּד לְאֵנוֹשׁ בִּינָה	Atah chonen le'adam da'at umelamed le'enosh binah.
Grant us from yourself knowledge, understanding and wisdom.	חֲנֹנֵנוּ מֵאִתְּךָ דַּעַה בִּינָה וְהַשְׂכֵּל	Choneinu me'it'cha de'ah, binah, vehaskel.
Blessed are you, Ruler, who grants knowledge.	בְּרוּךְ אַתָּה יי חוֹנֵן הַדַּעַת	Baruch atah Adonai, chonein hada'at.

### 2. Bring us back to you, God.

Source of life, bring us back to your Torah;	הַשִּׁיבֵנו אֲבִינוּ לְתוֹרַתְךָ	Hashiveinu avinu leToratecha
O Ruler, bring us close to serve you,	וְקַרְבֵנוּ מִלְּכֵנוּ לְעַבֹדְתֶךָ	vekarvenu malkenu la'avodatecha,
and bring us back in full repentance before you.	וְהַחְזִירֵנוּ בְּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ	vehachazireinu bit'shuvah shelemah lefaneka;
Blessed are you, Sovereign, who cherishes repentance.	בְּרוּךְ אַתָּה יי הַרוֹצֵה בְּתְשׁוּבָה	Baruch atah Adonai harotzeh bitshuvah.

### 3. Pardon our sins.

Forgive us, Source of Life, for we have sinned;	סַלַח לָנוּ אֲבִינוּ כִּי חָטָאנוּ	Selach lanu, avinu, ki chata'nu;
Pardon us, Ruler, for we have transgressed,	מְחַל לָנוּ מִלְּכֵנוּ כִּי פָשַׁעְנוּ	mechal lanu, malkeinu, ki fasha'nu,
for you forgive and grant pardons. Blessed are you, Sovereign, gracious and liberal in forgiveness.	כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה בְּרוּךְ אַתָּה יי חַנוּן הַמַּרְבֵּה לִסְלִיחַ	ki mochel vesole'ach atah. Baruch atah Adonai, chanun hamarbeh lisl'ach.

<sup>1</sup> The first and last three blessings for every Amidah are very similar. On weekdays we read 13 central blessings, with occasional variations.

4. *Save us from our troubles.*

Look on our misery  
and plead our cause,  
and save us soon  
for your reputation,  
for you are a powerful savior.  
Blessed are you, Sovereign,  
who saves Israel.

רָאֵה נָא בְּעֵינֵינוּ  
וְרִיבָה רִיבֵנוּ  
וּגְאֲלֵנוּ מִהֶרֶח  
לְמַעַן שְׂמֶחָךְ  
כִּי גּוֹאֵל חֲזָק אַתָּה  
בְּרוּךְ אַתָּה יי  
גּוֹאֵל יִשְׂרָאֵל

Re'ei nah ve'oniyenu  
verivah rivenu,  
uge'alenu meherah  
lema'an shemecha,  
ki go'el chazak atah.  
Baruch atah Adonai,  
go'el Yisra'el.

5. *Heal and save us.*

Heal us, Ruler, and we will be healed;  
save us, and we will be saved —  
for you are our praise.  
And bring full healing  
for all our maladies,  
for you are God, ruler, healer,  
faithful and merciful.  
Blessed are you, Sovereign,  
who heals the sick  
of your people Israel.

רְפָאֵנוּ יי וְנִרְפָּא  
הוֹשִׁיעֵנוּ וְנִישָׂעָה  
כִּי תְהִלָּתֵנוּ אַתָּה  
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה  
לְכֹל-מַכּוֹתֵינוּ  
כִּי אֵל מֶלֶךְ רּוֹפֵא  
נֶאֱמָן וְנֶחְמָן אַתָּה  
בְּרוּךְ אַתָּה יי  
רּוֹפֵא חוֹלֵי  
עַמּוֹ יִשְׂרָאֵל

Refa'enu, Adonai, venerafeh;  
hoshi'enu venivashe'ah —  
ki tehilateinu atah,  
veha'aleh refu'ah shelemah  
lechol makotenu,  
ki El, melech, rofeh  
ne'eman verachaman atah.  
Baruch atah Adonai,  
rofeh cholei  
amo Yisra'el.

6. *Grant us a good year.<sup>1</sup>*

Sovereign God, bless for us  
this year  
and all its kinds of produce,  
for good,  
and grant blessing

בָּרַךְ עֲלֵינוּ יי אֱלֹהֵינוּ  
אֶת-הַשָּׁנָה הַזֹּאת  
וְאֵת כָּל-מִינֵי תְבוּאָתָהּ  
לְטוֹבָה  
וְתֵן בְּרָכָה

Barech aleinu Adonai Eloheinu  
et hashanah hazot  
ve'et kol minei tevu'atah,  
letovah,  
veten berachah

..... *Between Pesach and December 4, instead of the line above*.....  
and grant dew and rain for a blessing      וְתֵן טַל וּמָטָר לְבְרָכָה      veten tal umatar livrachah

<sup>1</sup> In winter, we pray for rain and dew for Israel.

on the face of the earth,  
and satisfy us from its goodness<sup>1</sup>  
and bless our years  
like the good years.  
Blessed are you, Sovereign,  
who blesses the years.

עַל פְּנֵי הָאָדָמָה  
וְשָׂבְעֵנוּ מִטּוֹבָהּ  
וּבְרַךְ שְׁנָתֵנוּ  
בְּשָׁנִים הַטּוֹבוֹת  
בָּרוּךְ אַתָּה יי  
מְבָרֵךְ הַשָּׁנִים

al penei ha'adamah,  
vesab'enu mituvah  
uvarech shenatenu  
kashanim hatovot.  
Baruch atah Adonai,  
mevarech hashanim.

7. *Gather our exiles.*

Sound the great shofar  
for our freedom  
& raise a banner to gather our exiles  
and gather us together  
from the four corners of the earth.  
Blessed are you, Sovereign;  
gathering *your* scattered people Israel.

תִּקַּע בְּשׁוֹפָר גָּדוֹל  
לְחֵרוּתֵנוּ  
וְשֵׂא נֶס לְקַבֵּץ גְּלוּיֹתֵינוּ  
וּקְבֹצֵנוּ יַחַד  
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ  
בָּרוּךְ אַתָּה יי  
מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל

Teka beshofar gadol  
lecherutenu  
vesa nes lekabetz galuyoteinu  
vekabtzeno yachad  
me'arbah kanfot ha'aretz.  
Baruch atah Adonai,  
mekabetz nidchei amo Yisra'el.

8. *Restore justice, that we may be ruled by God alone.*

Restore our judges  
as at first  
and our advisors as in the beginning  
and take away  
*our* sorrow and sighing;  
and rule us,  
God — you alone —  
with kindness and mercy,  
and make us right through judgment.  
Blessed are you, Sovereign,  
Ruler who loves  
right and judgment.

הַשִּׁיבָה שׁוֹפְטֵינוּ  
כְּבְּרֵאשׁוֹנָה  
וַיּוֹעֲצֵינוּ כְּבִתְחִילָה  
וְהַסֵּר מִמֵּנוּ  
יָגוֹן וְאַנְחָה  
וּמֵלֶךְ עָלֵינוּ  
אַתָּה יי לְבָרֵךְ  
בְּחֶסֶד וּבְרַחֲמִים  
וְצַדִּיקֵנוּ בְּמִשְׁפָּט  
בָּרוּךְ אַתָּה יי  
מֶלֶךְ אוֹהֵב  
צְדָקָה וּמִשְׁפָּט

Hashivah shofteinu  
kevarishonah,  
veyo'atzeinu kevatchilah  
vehaser mimenu  
yagon va'anachah,  
umeloch aleinu  
atah Adonai levadcha  
bechesed uverachamim,  
vetzadkenu bamishpat.  
Baruch atah Adonai,  
melech ohev  
tzedakah umishpat.

.....*Between Rosh Hashanah and Yom Kippur, say this instead of the previous two lines* .....

Ruler who dispenses justice.

הַמֶּלֶךְ הַמִּשְׁפָּט

hamelech hamishpat.

<sup>1</sup> Some siddurim use מְטוֹבָהּ, “from your goodness.”

9. *Let evil people meet their fate.*<sup>1</sup>

For slanderers,  
let there be no hope,  
and all wickedness—  
may it perish in an instant,  
and all your enemies,  
may they soon be cut down!

And the sinners —  
may you soon uproot and crush,  
cast down and humble them  
quickly and in our time!  
Blessed are you, Sovereign,  
who destroys foes  
and humbles the proud.

וּלְמַלְשִׁינִים	Velamalshinim
אֵל תְּהִי תִקְוָה	al tehi tikvah
וְכָל-הַרְשָׁעָה	vechol harish'ah
כְּרֵגַע תֵּאבֵד	kerega toved
וְכָל-אוֹיְבֵיךָ	vechol oy'vecha
מְהֵרָה יִכָּרְתוּ	meherah yikaretu.
וְהַזְדִּים	Vehazedim
מְהֵרָה תֵּאָקֵר וּתִשָּׁבֵר	meherah te'aker uteshaber
וּתִמְגַּר וְתִכְנִיעַ	utemager vetachni'a
בְּמְהֵרָה בְּיָמֵינוּ	bimherah veyameinu!
בָּרוּךְ אַתָּה יי	Baruch atah, Adonai,
שׁוֹבֵר אוֹיְבִים	shover oy'vim
וּמְכַנִּיעַ זֵדִים	umachni'a zedim.

10. *But let the righteous enjoy their reward.*

For the righteous  
and devout  
and the elders of your people,  
the house of Israel  
and for the remnant of their scholars<sup>2</sup>  
and for the righteous converts  
and for us  
let your mercies be stirred,  
Sovereign God,

עַל הַצְּדִיקִים	Al hatzadikim
וְעַל הַחֲסִידִים	ve'al hachasidim
וְעַל זְקֵנֵי עַמְּךָ	ve'al ziknei amcha
בֵּית יִשְׂרָאֵל	beit Yisra'el
וְעַל פְּלִיטַת סוֹפְרֵיהֶם	ve'al peletat sofreihem
וְעַל גְּרֵי הַצְּדָק	ve'al gerei hatzedek
וְעַלֵּינוּ	ve'aleinu
יְהֵמוּ נָא רַחֲמֶיךָ	yehemu nah rachamecha,
יי אֱלֹהֵינוּ	Adonai Eloheinu,

<sup>1</sup> Although the Amidah is called “shemoneh esrei” (18), a reference to its 18 blessings, it includes 19 blessings. This prayer against heretics is often thought to be the latest addition, bringing the total from 18 to 19.

<sup>2</sup> “Scholars” is literally “scribes”—those who preserve tradition by transmitting it in written form.

and grant a good reward  
to all who really trust  
your reputation  
and put our lot  
with them forever —  
we won't be ashamed,  
for we trust you;  
Blessed are you, Sovereign,  
the support and trust  
of the righteous.

וְתֵן שָׂכָר טוֹב  
לְכֹל הַבֹּטְחִים  
בְּשִׁמְחָה בְּאֵמֶת  
וְשִׁים חֶלְקֵנוּ  
עִמָּהֶם לְעוֹלָם  
וְלֹא נִבְוֹשׁ  
כִּי כֶּה בְּטַחְנוּ.  
בָּרוּךְ אַתָּה יי  
מִשְׁעַן וּמִבְטָח  
לְצַדִּיקִים

veten sachar tov  
lechol habot'chim  
beshimcha be'emet  
vesim chelkeinu  
imahem le'olam —  
velo nevosh  
ki vecha batachnu.  
Baruch atah Adonai,  
mish'an umivtach  
latzadikim.

11. *And let Jerusalem be restored.*

And to Jerusalem your city  
return in mercy,  
and stay there  
as you promised  
and build it  
soon, in our days —  
a structure to last forever;  
and David's throne —  
set it there soon;  
Blessed are you, Sovereign,  
who builds Jerusalem.

וְלִירוּשָׁלַיִם עִירְךָ  
בְּרַחֲמִים תָּשׁוּב  
וְתִשְׁכֹּן בְּתוֹכָהּ  
כְּאֲשֶׁר דִּבַּרְתָּ  
וּבְנֵה אוֹתָהּ  
בְּקֶרֶב בְּיָמֵינוּ  
בְּנֵן עוֹלָם  
וְכִסֵּא דָוִד  
מְהֵרָה לְתוֹכָהּ תַּכִּין  
בָּרוּךְ אַתָּה יי  
בּוֹנֵה יְרוּשָׁלַיִם

Velirushalayim ir'cha  
berachamim tashuv,  
vetishkon betochah  
ka'asher dibarta,  
uveneht otah  
bekarov beyameinu —  
binyan olam;  
vechiseh David —  
mehera letochah tachin.  
Baruch atah Adonai  
boneh Yerushalayim.

12. *Let the Messiah come — David's descendant.<sup>1</sup>*

The flower of your servant David —  
hurry to make it bloom,  
and in your salvation raise his horn:  
because for your salvation  
we have been waiting all day!  
Blessed are you, Sovereign,  
who makes the horn of salvation flourish.

אֶת-צֶמַח דָּוִד עֲבֹדְךָ  
מְהֵרָה תִצְמִיחַ  
וְקַרְנוֹ תָרוּם בִּישׁוּעָתְךָ  
כִּי לִישׁוּעָתְךָ  
קִיְנוּ כָל-הַיּוֹם  
בָּרוּךְ אַתָּה יי  
מִצְמִיחַ קֶרֶן יִשׁוּעָה

Et tzemach David avdecha  
meherah tatzmi'ach,  
vekarno tarum bishu'atecha,  
ki lishu'atcha  
kivinu kol hayom!  
Baruch atah Adonai,  
matzmi'ach keren yeshu'ah.

<sup>1</sup> Rather than praying for political power, we long for the Messianic Age. Some might say this is a revolutionaries' prayer, disguised in metaphors so as not to offend the authorities.

Hear our voice, Sovereign God,  
 pity us and be merciful to us  
 and with mercy and favor accept  
 our prayer,  
 for you are a God who listens to  
 prayers and petitions.  
 And don't turn us away from you  
 emptyhanded, O Ruler,  
 because you listen to  
 your people Israel's prayer  
 in mercy;  
 Blessed are you, Sovereign,  
 who listens to prayer.

13. *Hear our prayers.*

שָׁמַע קוֹלֵנוּ יי אֱלֹהֵינוּ  
 חוּס וְרַחֵם עָלֵינוּ  
 וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן  
 אֶת-תְּפִלָּתֵנוּ  
 כִּי אֵל שׁוֹמֵעַ  
 תְּפִלוֹת וְתַחֲנוּנִים אַתָּה  
 וּמִלְפָּנֶיךָ מִלְכֵנוּ רֵיקָם  
 אֵל תִּשְׁיֵנוּ,  
 כִּי אַתָּה שׁוֹמֵעַ  
 תְּפִלַּת עַמְּךָ יִשְׂרָאֵל  
 בְּרַחֲמִים  
 בָּרוּךְ אַתָּה יי  
 שׁוֹמֵעַ תְּפִלָּה

Shema koleinu, Adonai Eloheinu,  
 chus verachem aleinu  
 vekabel berachamim uveratzon  
 et tefilatenu  
 ki El shome'ah  
 tefilot vetachanunim atah;  
 umilfanecha malkenu rekam  
 al teshivenu,  
 ki atah shome'ah  
 tefilat amcha Yisra'el  
 berachamim.  
 Baruch atah Adonai,  
 Shome'ah tefilah.



*The Amidah concludes with these three blessings.*

### 1. Temple Service<sup>1</sup>

Sovereign God, take delight  
in your people Israel  
and in their prayer,  
and restore the Temple service  
to the sanctuary of your house,  
and accept Israel's fires and  
their prayer with love  
and delight,  
and may the worship of your people  
Israel be forever to your liking.

### עֲבוּדָה

רְצֵה יי אֱלֹהֵינוּ	Retze Adonai Elohenu
בְּעַמְּךָ יִשְׂרָאֵל	be'amcha Yisra'el
וּבִתְפִלָּתָם	uvitfilatam,
וְהַשֵּׁב אֶת הָעֲבוּדָה	vehashev et ha'avodah
לְדַבֵּיר בֵּיתְךָ	lidvir beitecha,
וְאִשֵּׁי יִשְׂרָאֵל	ve'ishei Yisra'el
וּתְפִלָּתָם בְּאַהֲבָה	utefilatam be'ahavah
תִּקְבֵּל בְּרָצוֹן	tekabel beratzon,
וּתְהִי לְרָצוֹן תָּמִיד	utehi leratzon tamid
עֲבוּדַת יִשְׂרָאֵל עִמָּךְ	avodat Yisra'el amecha.

### For Rosh Chodesh and the Middle Days of Festivals

Our God  
and God of our ancestors,  
may there rise, approach and reach you,  
be seen, favored, and heard,  
noticed and remembered—  
thoughts and memories of us,  
and of our ancestors,  
of the Messiah  
(your servant David's descendant),  
of Jerusalem  
your holy city,

אֱלֹהֵינוּ	Elohenu
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ	velohei avotenu ve'imoteinu,
יַעֲלֶה וַיֵּבֵא וַיִּגַּע	ya'aleh veyavo veyagi'a
וַיִּרְאֶה וַיַּעֲרֹץ וַיִּשְׁמַע	veyera'eh veyeratzeh veyishama
וַיִּפְקֵד וַיִּזְכֹּר	veyipaked veyizacher
זְכוֹרֵנוּ וּפְקֻדוֹנוּ	zichronenu ufikdonenu,
וְזִכְרוֹן אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ	vezichron avotenu ve'imoteinu,
וְזִכְרוֹן מָשִׁיחַ	vezichron Mashiach
בֶּן דָּוִד עַבְדְּךָ	ben David avdecha,
וְזִכְרוֹן יְרוּשָׁלַיִם	vezichron Yerushalayim
עִיר קֹדְשְׁךָ	ir kodshecha,

<sup>1</sup> Which kind of worship is valid—temple sacrifices, or prayer? This paragraph walks a fine line between two views; some translators (and movements) favor one view over the other. For example, the idea of sacrificial fires burning—יִשְׂרָאֵל וְאִשֵּׁי (and Israel's fires)—has dropped out of Conservative liturgies.

and of all your people  
the descendants of Israel

וְזָכְרוֹן כָּל-עַמֶּךָ  
בֵּית יִשְׂרָאֵל  
לְפָנֶיךָ

vezichron kol amcha  
bet Yisra'el  
lefanecha

for deliverance, good,  
grace, kindness, mercy,  
life and peace,

לְפִלְיָה לְטוֹבָה  
לֶחֶן וּלְחֶסֶד וּלְרַחֲמִים  
לְחַיִּים וּלְשָׁלוֹם,

lifleta letova  
lechen ul'chesed ul'rachamim  
lechayim ul'shalom,

.....*For Rosh Chodesh*.....

on this beginning of the month.

בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה

beyom rosh hachodesh hazeh.

.....*For Pesach*.....

on this festival of matza.

בְּיוֹם חַג הַמַּצּוֹת הַזֶּה

beyom chag hamatzot hazeh.

.....*For Sukkot*.....

on this festival of huts.

בְּיוֹם חַג הַסֻּכּוֹת הַזֶּה

beyom chag hasukkot hazeh.

.....*Continue here on Rosh Chodesh or the middle days of a festival*.....

Remember us today for good,  
Sovereign God;

זָכְרֵנוּ יְיָ אֱלֹהֵינוּ  
בּוֹ לְטוֹבָה

Zochrenu Adonai Eloheinu  
bo letovah;

and think of us for blessing;  
and save us for life.

וּפְקֹדֵנוּ בּוֹ לְבִרְכָה  
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים

ufokdenu vo livracha;  
vehoshi'enu vo lechayim.

And as for salvation and mercy—  
take pity on us, be gracious to us, have  
mercy on us, and save us;

וּבְדַבְרֵי יְשׁוּעָה וְרַחֲמִים  
חֹסֵם וְחֹנֵנוּ

Uvidvar yeshuah verachamim  
chus vechonenu

for our eyes are on you,

וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ

verachem alenu vehoshi'enu,

because you are God, a ruler

כִּי אֵלֶיךָ עֵינֵינוּ

ki elecha enenu,

both gracious and compassionate.

כִּי אֵל מֶלֶךְ

ki el melech

חַנוּן וְרַחוּם אַתָּה

chanun verachum ata.

.....*The Temple Service berachah continues here*.....

And may our eyes witness

וְתַחֲזִינָה עֵינֵינוּ

Vetechezena enenu

your return to Zion, in mercy.

בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים

beshuvcha leTziyon berachamim.

Blessed are you, Sovereign;

בָּרוּךְ אַתָּה יְיָ

Baruch atah Adonai,

you return your presence to Zion.

הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן

hamachazir shechinato leTziyon.

## 2. We Give Thanks

## הוֹדָאָה

..... *For individual prayer; bow at "Modim," straighten up at "Adonai"* .....

We thank you,  
because you are our God  
and God of our ancestors  
forever.  
Rock of our lives,  
shield of our salvation—  
it's you from age to age.

מֹדִיִּם אֲנַחְנוּ לָךְ  
שְׂאֵתָהּ הוּא יי אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ  
לְעוֹלָם וָעֶד  
צוּר חַיֵּינוּ  
מָגֵן יִשְׁעֵנוּ  
אֲתָהּ הוּא לְדוֹר וָדוֹר

Modim anachnu lach  
sha'atah hu Adonai Elohenu  
v'Elohei avotenu ve'imoteinu  
le'olam va'ed.  
Tzur chayenu,  
magen yish'enu,  
ata hu ledor vador.

We'll thank you  
and declare your praise  
For our lives,  
which in your hand you hold;  
Our souls,  
which in your care are told;  
Your miracles,  
with us every day,  
Your wonders  
and abundant boons  
That are with us  
evening, morn, and noon.  
Your mercies never end; the One  
All good and merciful and blessed,  
Whose kindnesses are never done.  
In you our hopes forever rest.

נוֹדֶה לָךְ  
וְנִסְפֵר תְּהִלָּתְךָ  
עַל חַיֵּינוּ  
הַמְּסוּרִים בְּיָדְךָ  
וְעַל נִשְׁמוֹתֵינוּ  
הַפְּקוּדוֹת לָךְ  
וְעַל נִסְיָךְ  
שֶׁבְּכָל-יוֹם עִמָּנוּ  
וְעַל נִפְלְאוֹתֶיךָ  
וְטוֹבוֹתֶיךָ  
שֶׁבְּכָל עֵת  
עֶרֶב וָבֹקֶר וְצַהֲרָיִם  
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ  
וְהַמְּרַחֵם  
כִּי לֹא תָמוּ חַסְדֶּיךָ  
מֵעוֹלָם קִיְּנוּ לָךְ

Nodeh lecha  
unesaper tehilatecha  
al chayenu  
ham'surim beyadecha,  
ve'al nishmoteinu  
hapekudot lach,  
ve'al nisecha  
shebechol yom imanu,  
ve'al nifle'otecha  
vetovotecha  
shebechol et,  
erev vavoker vetzohorayim.  
Hatov ki lo chalu rachamecha,  
vehamrachem  
ki lo tamu chasadecha,  
me'olam kivinu lach.

2. Modim of the Teachers<sup>1</sup>

## מודים וְרַבָּנָן

..... We read this silently when the leader repeats the Amidah .....

We thank you	מודים אנחנו לך	Modim anachnu lach
for you are our God	שאתה הוא יי אלהינו	sha'ata hu Adonai Elohenu
and our parents' God,	ואלהי אבותינו ואמותינו	vElohei avotenu ve'imoteinu,
God of all flesh,	אלהי כל-בשר	Elohei chol basar,
our maker, who formed Creation.	יוצרנו יוצר בראשית	yotzrenu yotzer bereshit.
Blessings and thanks we give	ברכות והודאות	Berachot vehoda'ot
to your great and holy name,	לשמה הגדול והקדוש	leshimcha hagadol vehakadosh,
because you have given us life and	על שהחייטנו וקיימתנו	al shehecheyitanu vekiyamtanu.
sustained us.		
Keep giving us life and sustenance,	כן תחיינו ותקיימנו	Ken techayenu utekaymenu,
and gather our scattered exiles	ותאסוף גלותינו	vete'esof galuyotenu
to the courtyards of your sanctuary,	לחצרות קדשך	lechatzrot kodshecha,
to keep your statutes	לשמור חקיך	lishmor chukecha
and do your will,	ולעשות רצונך	vela'asot retzonecha,
and to serve you wholeheartedly;	ולעבדך בכלבב שלם	ule'ovdecha belevav shalem;
—for which we thank you.	על שאנחנו מודים לך	al she'anachnu modim lach.
Blessed is the Sovereign of thanks.	ברוך אל ההודאות	Baruch El hahoda'ot.

<sup>1</sup> Modim, the Thank You berachah, has two versions. We say one when praying silently as individuals, the other in response to the leader's repetition. The congregation's section is collected from the personal prayers of several rabbis in Talmudic times, and it's called the Modim of the Rabbis (or Teachers). Their personal and individual prayers became institutionalized as a representative prayer for us. Since this is a silent prayer different from the leader's prayer, it is an opportunity for us compose our own thoughts about thanks to God.

..... On Chanukah and Purim, add this .....

### On Chanukah and Purim<sup>1</sup>

For the wonders,  
the deliverance,  
the heroic acts,  
the rescues  
and the wars  
you waged  
for our ancestors  
in those days, at this time:

### לְחַנּוּכָה וּלְפֻרִים

עַל הַנְּסִים  
וְעַל הַפְּרָקָן  
וְעַל הַגְּבוּרוֹת  
וְעַל הַתְּשׁוּעוֹת  
וְעַל הַמִּלְחָמוֹת  
שֶׁעָשִׂית  
לְאַבוֹתֵינוּ וְלְאִמּוֹתֵינוּ  
בַּיָּמִים הָהֵם וּבְזֶמַן הַזֶּה

Al hanisim  
ve'al hapurkan  
ve'al hagvurot  
ve'al hatshu'ot  
ve'al hamilchamot  
she'asita  
la'avotenu ule'imoteinu  
bayamim hahem uvazman hazeh;

### On Chanukah

In the time of Mattathias—  
son of Yochanan  
the Hasmonean high priest—  
and his sons,  
when there arose  
the evil Greek empire rose  
against your people Israel;

### לְחַנּוּכָה

בַּיָּמִים מַתִּיתָהוּ  
בֶּן-יוֹחָנָן  
כֹּהֵן גָּדוֹל חַשְׁמוֹנַי  
וּבָנָיו  
בְּשַׁעֲמָדָה  
מַלְכוּת יָוָן הַרְשָׁעָה  
עַל עַמְּךָ יִשְׂרָאֵל

Bimei Mattityahu  
ben Yochanan  
kohen gadol Chashmonai  
uvanav,  
keshe'amdah  
malchut Yavan harsha'ah  
al amcha Yisra'el

to make them forget your Torah  
and stray  
from the statutes of your will

לְהַשְׁכִּיחַם תּוֹרָתְךָ  
וּלְהַעֲבִירָם  
מִחֻקֵּי רִצּוֹנְךָ

lehashkicham Toratecha  
uleha'aviram  
mechukei retzonecha;

<sup>1</sup> This section notes God's intervention to save our people in ancient times. The phrase "in those days, at this time" succinctly brings together both the cyclical and the linear views of history.

and you in your many mercies  
 stood up for them in their time of  
 trouble—you pleaded their cause,  
 you judged their claim,  
 you avenged their wrong;  
 you handed over the strong  
 to the weak,  
 the many to the few,  
 the impure to the pure,  
 and the evil to the righteous  
 and the wicked to those who work  
 hard in your Torah.  
 And for yourself you made  
 a great and holy name  
 in your world,  
 and for your people Israel you made  
 a great victory and deliverance—  
 like today.  
 And after this your children came  
 to your holy of holies,  
 cleared out your temple,  
 purified your holy place,  
 and lit lights  
 in your holy courtyards,  
 and they set  
 these eight days of Chanukah  
 to thank and praise  
 your great name.

וַאֲתָהּ בְּרַחֲמֶיךָ הַרְבִּימִים  
 עֲמַדְתָּ לָהֶם בְּעֵת צָרָתָם  
 רַבַּת אֶת רִיבָם  
 דָּנַת אֶת דִּינָם  
 נִקְמַת אֶת נִקְמָתָם  
 מִסַּרְתָּ גִבּוֹרִים  
 בְּיַד חַלְשִׁים  
 וְרַבִּים בְּיַד מְעַטִּים  
 וְטָמְאִים בְּיַד טְהוֹרִים  
 וְרָשָׁעִים בְּיַד צַדִּיקִים  
 וְזוּדִים בְּיַד עוֹסְקֵי תוֹרָתְךָ  
 וְלָךְ עָשִׂיתָ  
 שֵׁם גָּדוֹל וְקָדוֹשׁ  
 בְּעוֹלָמְךָ  
 וְלַעֲמֶיךָ יִשְׂרָאֵל עָשִׂיתָ  
 תְּשׁוּעָה גְדוֹלָה וּפְרָקוֹן  
 כְּהַיּוֹם הַזֶּה  
 וְאַחַר כֵּן בָּאוּ בְנֵיךָ  
 לְדַבֵּר בֵּיתְךָ  
 וּפְנּוּ אֶת הַיְכָלְךָ  
 וּטְהַרוּ אֶת מִקְדָּשְׁךָ  
 וְהִדְלִיקוּ נֵרוֹת  
 בְּחִצְרוֹת קֹדֶשְׁךָ  
 וְקָבְעוּ  
 שְׁמוֹנַת יָמֵי חֲנֻכָּה אֵלֶיךָ  
 לְהוֹדוֹת וּלְהַלֵּל  
 לְשִׁמְךָ הַגָּדוֹל  
 ve'ata berachamecha harabim  
 amadta lahem be'et tzaratam  
 ravta et rivam  
 danta et dinam  
 nakamta et nikmatam;  
 masarta giborim  
 beyad chalashim  
 verabim beyad me'atim  
 uteme'im beyad tehorim  
 ur'sha'im beyad tzadikim  
 vezedim beyad oskei Toratecha.  
 Ulecha asita  
 shem gadol vekadosh  
 be'olamecha,  
 ule'amcha Yisrae'l asita  
 teshu'ah gedolah ufurkan  
 kehayom hazeh.  
 Ve'achar ken ba'u vanecha  
 lidvir betecha,  
 ufinu et hechalecha,  
 vetiharu et mikdashecha,  
 vehidliku nerot  
 bechatzrot kodshecha,  
 vekav'u  
 shemonat yemei Chanukah elu,  
 lehodot ul'halel  
 leshimcha hagadol.

## On Purim

In the days of Mordechai and Esther,  
in Shushan the capital city,  
when there arose against them  
evil Haman—  
he sought to destroy, kill and  
annihilate all Jews,  
youths and adults,  
children and women,  
on a single day,  
the thirteenth day  
of the twelfth month  
the month Adar,  
and to take their funds as spoil.  
But you, in your great mercy,  
foiled his plan,  
thwarted his intent,  
and paid him back;<sup>1</sup>  
they hanged him and his sons  
on the gallows.

## לפורים

בִּימֵי מֶרְדֵּכַי וְאֶסְתֵּר	Bimei Mordechai ve'Esther,
בְּשׁוּשַׁן הַבִּירָה	beShushan habirah,
כְּשֶׁעָמַד עֲלֵיהֶם	keshe'amad aleihem
הַמֶּן הַרָשָׁה	Haman harashah—
בִּקְשׁ לְהַשְׁמִיד לְהַרוֹג	bikesh lehashmid, laharog
וּלְאַבֵּד אֶת כָּל הַיְהוּדִים	ule'abed et kol haYehudim,
מִנְעַר וְעַד זָקֵן	mina'ar ve'ad zaken,
טַף וְנָשִׁים	taf venashim,
בְּיוֹם אֶחָד	beyom echad,
בְּשִׁלֹּשָׁה אֲשָׁר	bishloshah asar
לְחֹדֶשׁ שְׁנַיִם אֲשָׁר	lechodesh sheim asar,
הוּא הַרֶשׁ אָדָר	hu chodesh Adar,
וּשְׁלָלָם לַבּוֹז	ushelalam lavoz.
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים	Ve'atah berachamecha harabim
הִפַּרְתָּ אֶת עֲצָתוֹ	hefarta et atzato
וְקִלְקַלְתָּ אֶת מַחְשָׁבֹתוֹ	vekilkalta et machashavto,
וְהַשְׁבֹּתָ גְּמוּלוֹ בְּרֹאשׁוֹ	vahashevota gemulo berosho;
וְתָלוּ אוֹתוֹ וְאֶת בָּנָיו	vetalu oto ve'et banav
עַל הָעֵץ	al ha'etz.

<sup>1</sup> “You brought *the punishment* that he deserved back on his own head.”

..... *“Modim,” the “Thank You” berachah, continues here.....*

And for all these things may your  
name be blessed and exalted,  
O our Ruler,  
constantly, and for ever.

וְעַל כָּל־מִלְּמִי  
יִתְבָּרַךְ וְיִתְרוֹמַם  
שִׁמְךָ מַלְכֵנוּ  
תָּמִיד לְעוֹלָם וָעֶד

Ve'al kulam  
yitbarach veyitromam  
shimcha malkenu  
tamid le'olam va'ed.

..... *Between Rosh Hashanah and Yom Kippur.....*

And write down for a good life  
all the children of *those with whom you*  
*made your agreement!*

וְכָתוּב לְחַיִּים טוֹבִים  
כָּל-בְּנֵי בְרִיתְךָ

Uchetov lechayim tovim  
kol benei veritecha.

And all the living will thank you (selah)  
and hail your name in truth,  
God, our salvation and our help  
(selah).

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה  
וַיְהִלְלוּ אֶת שִׁמְךָ בְּאֵמֶת  
הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ  
סֵלָה

Vechol hachayim yoducha selah,  
vihalelu et shimcha be'emet,  
ha'El yeshu'atenu ve'ezratenu  
selah.

..... *Bow at “Baruch”; straighten up at “Adonai.”.....*

Blessed are you, Sovereign,  
whose name is good, and to  
whom thanks are due.

בָּרוּךְ אַתָּה יי  
הַטוֹב שִׁמְךָ  
וְלֵךְ נֶאֱדָה לְהוֹדוֹת

Baruch atah Adonai,  
hatov shimcha  
ulecha na'eh lehodot.



## 3. Peace

## שְׁלוֹם

Abundant peace

שְׁלוֹם רַב

Shalom rav

on your people Israel

עַל יִשְׂרָאֵל עַמְּךָ

al Yisra'el amcha

and on all the dwellers in the world<sup>1</sup>

וְעַל כָּל-יוֹשְׁבֵי תֵבֵל

ve'al kol yoshvei tevel

bestow forever.

תָּשִׂים לְעוֹלָם

tasim le'olam.

For you are the ruler,

כִּי אַתָּה הוּא מֶלֶךְ

Ki atah hu melech

sovereign of all peace.

אֲדוֹן לְכֹל הַשְּׁלוֹם

adon lechol hashalom.

And it's good in your eyes

וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ

Vetov be'enecha

to bless your people Israel

אֶת עַמְּךָ יִשְׂרָאֵל

levarech et amcha Yisra'el

every time, and every hour,

בְּכֹל יַעַת וּבְכֹל שָׁעָה

bechol et uv'chol sha'ah

with your peace.

בְּשִׁלּוּמֶךָ

bishlomecha.

Blessed are you, Ruler,

בָּרוּךְ אַתָּה יי

Baruch atah Adonai

who blesses your people Israel

הַמְבָרֵךְ אֶת-עַמּוֹ יִשְׂרָאֵל

hamvarech et amo Yisra'el

with peace.

בְּשִׁלּוֹם

bashalom.

..... *Between Rosh Hashanah and Yom Kippur say this instead of the previous three lines* .....

In the Book of Life,

בְּסֵפֶר חַיִּים

BeSefer Chayim

blessing and peace

בְּרֵכָה וּשְׁלוֹם

beracha veshalom

and good livelihood,

וּפְרִנָּסָה טוֹבָה

ufarnasa tova,

may we be remembered and written

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ

nizacher venikatev lefanecha,

down before you—we and all your

אֲנַחְנוּ וְכָל-עַמְּךָ

anachnu vechol amcha

people, the descendants of Israel—

בֵּית יִשְׂרָאֵל

Bet Yisra'el

for good life and peace.

לְחַיִּים טוֹבִים וּלְשָׁלוֹם

lechayim tovim uleshalom.

We bless you, Ruler

בָּרוּךְ אַתָּה יי

Baruch atah Adonai,

who makes peace.

עֹשֶׂה הַשְּׁלוֹם

oseh hashalom.

*The Amidah ends here, but we remain standing to express our own thanks and the longings of our heart, guided by the next paragraphs. Then we sit until the leader repeats the Amidah.*

*After the repetition, the leader says the complete Kaddish on page 45.*

<sup>1</sup> The shaded line is not in traditional prayerbooks, so it's sometimes omitted when this prayer is set to music.

## Personal Prayers

My God,  
keep bad words from my tongue,  
and lies from my lips.<sup>1</sup>  
Let me not try to answer those who  
curse me, and let my spirit be as *still*  
as dust to everyone.

Open my heart in your law, and my  
spirit will be busy, following your  
commandments. And all those who  
plan bad things for me, quickly upset  
their designs and spoil their plans.  
Do it for the sake of your name;  
do it for the sake of your right hand;  
do it for the sake of your holiness;  
do it for the sake of your law.

*Ps. 60:7* To save your devoted followers,  
let your right hand rescue *us*, and answer  
me!

*Ps. 19:15* May what I say and what I think be  
to your liking, oh God, my rock and my  
savior.<sup>2</sup>

The One who makes peace on high,  
will make peace  
for us and for all Israel.  
Now you say, "That's right."

אֱלֹהֵי  
נִצּוֹר לְשׁוֹנֵי מִרְעָה  
וּשְׁפָתַי מִדַּבֵּר מִרְמָה  
וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם  
וְנַפְשִׁי כְּעָפָר לִכְלֵל תִּהְיֶה

Elohai,  
netzor leshoni mera,  
usefatai midaber mirmah.  
Velimkalelai nafshi tidom,  
venafshi ke'afar lakol tihyeh.

פֶּתַח לִבִּי בְּתוֹרָתְךָ  
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי  
וְכָל-הַחֹשְׁשִׁים עָלַי רָעָה  
מִהֲרָה הִפֵּר עֲצָתָם  
וְקִלְקַל מַחְשַׁבְתָּם  
עֲשֵׂה לְמַעַן שְׁמֶךָ  
עֲשֵׂה לְמַעַן יְמִינֶךָ  
עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ  
עֲשֵׂה לְמַעַן תּוֹרָתְךָ  
לְמַעַן יִחַלְצוּן יְדִידֶיךָ  
הוֹשִׁיעָה יְמִינֶךָ וְעַנֵּנִי

Petach libi betoratecha,  
uvementzvotecha tirdof nafshi.  
Vechol hachoshvim alai ra'ah,  
meherah hafer atzatham  
vekalkel machashavtam.  
Aseh lema'an shemecha,  
aseh lema'an yeminecha,  
aseh lema'an kedushatecha,  
aseh lema'an Toratecha.  
Lema'an yechaltzun yedidecha,  
hoshi'ah yemincha, va'aneni.

יְהִי לְרָצוֹן אִמְרֵי פִי  
וְהִגִּיזוֹן לִבִּי לְפָנֶיךָ  
יְיָ צוּרִי וְגֹאֲלִי  
עֲשֵׂה שְׁלוֹם בְּמִרְוַמָּי  
הוּא יַעֲשֶׂה שְׁלוֹם  
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל  
וְאָמְרוּ אָמֵן

Yiheyu leratzon imrei fi  
vehegyion libi lefanecha,  
Adonai tzuri vego'ali.  
Oseh shalom bimromav,  
hu ya'aseh shalom  
alenu ve'al kol Yisra'el,  
ve'imru: "Amen."

<sup>1</sup> Compare Psalm 34:14: "Keep bad words from your tongue and lies from your lips."

<sup>2</sup> "Let my words match your will, my thoughts come to you, God my rock and redeemer."

Personal Prayers Continued<sup>1</sup>

May this be what you want,

our Sovereign God

and God of our ancestors:

that the Temple be rebuilt

soon, in our days,

and restore our rights in your Torah,

and there we shall serve you in fear

as in days of old

and years long past.

*Malachi 3:4* And to God it will be a pleasure

the offering of Judah and Jerusalem,

as in days of old

and years long past.

יְהִי רָצוֹן מִלְּפָנֶיךָ	Yehi ratzon milfanecha
יְי אֱלֹהֵינוּ	Adonai Eloheinu
וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ	vElohei avoteinu ve'imoteinu
שְׂיִבְנֶה בַּיִת הַמִּקְדָּשׁ	sheyibaneh beit hamikdash
בְּמַהֲרָה בְּיָמֵינוּ	bimherah veyameinu
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ	veten chelkenu beToratecha
וְשָׂם נַעֲבֹדְךָ בְּיִרְאָה	vesham na'avod'cha beyir'ah
בְּיָמֵי עוֹלָם	kimei olam
וּכְשָׁנִים קְדָמוֹנִיּוֹת	ucheshanim kadmoniyot.
וְעִרְבָה לֵי	Ve'orvah lAdonai
מִנְחַת יְהוּדָה וִירוּשָׁלַיִם	Min'chat Yehudah virushalayim
בְּיָמֵי עוֹלָם	kimei olam
וּכְשָׁנִים קְדָמוֹנִיּוֹת	ucheshanim kadmoniyot.

<sup>1</sup> Some omit this prayer to restore the Temple and the sacrificial system, reasoning that we have progressed beyond primitive blood-and-guts worship. Others include this prayer for the sake of tradition, or reasoning that we can't estimate the spiritual power of sacrificial worship, since we have never experienced it.

*Add "Avinu Malkenu" on fast days and between Rosh Hashana and Yom Kippur  
We stand for this prayer.*

### Source of life! Sovereign!

Source of life! Sovereign!  
We have sinned in front of you!  
Source of life! Sovereign,  
we have no ruler but you.  
Source of life! Sovereign,  
do *something* for us,  
for the sake of your reputation.

אָבִינוּ מַלְכֵנוּ

אָבִינוּ מַלְכֵנוּ

חָטֵאנוּ לְפָנֶיךָ

אָבִינוּ מַלְכֵנוּ

אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה

אָבִינוּ מַלְכֵנוּ

עֲשֵׂה עִמָּנוּ

לְמַעַן שְׁמֶךָ

Avinu Malkenu

Avinu malkenu,  
chatanu lefanecha!

Avinu malkenu,  
ein lanu melech ela atah.

Avinu malkenu,  
aseh imanu  
lema'an shemecha.

.....*From Rosh Hashanah to Yom Kippur*.....

Source of life! Sovereign,  
grant us a good new year.<sup>1</sup>

אָבִינוּ מַלְכֵנוּ

חֲדָשׁ עֲלֵינוּ שָׁנָה טוֹבָה

Avinu malkenu,  
chadesh aleinu shanah tovah.

.....*On other fast days*.....

Source of life! Sovereign,  
bless us with a good year.

אָבִינוּ מַלְכֵנוּ

בָּרַךְ עֲלֵינוּ שָׁנָה טוֹבָה

Avinu malkenu,  
barech aleinu shanah tovah.

Source of life! Sovereign,  
take away from us  
all harsh laws.

אָבִינוּ מַלְכֵנוּ

בָּטַל מֵעֲלֵינוּ

כָּל גְּזֵרוֹת קָשׁוֹת

Avinu malkenu,  
batell me'aleinu  
kol gezerot kashot.

Source of life! Sovereign,  
bring to nothing our enemies' plans.

אָבִינוּ מַלְכֵנוּ

בָּטַל מַחְשְׁבוֹת שׂוֹנְאֵינוּ

Avinu malkenu,  
bateil mach'shevoth son'einu.

Source of life! Sovereign,  
destroy our foes' intentions.

אָבִינוּ מַלְכֵנוּ

הַפֵּר עֲצַת אוֹיְבֵינוּ

Avinu malkenu,  
hafer atzat oyveinu.

Source of life! Sovereign,  
destroy all trouble and enemies  
for us.

אָבִינוּ מַלְכֵנוּ

כָּל-צָר וּמַשְׁטִיחַ

מֵעֲלֵינוּ

Avinu malkenu,  
kaleh kol tzar umasti-  
me'aleinu.

<sup>1</sup> "Make new for us a good year."

Source of life! Sovereign,  
stop the mouths  
of our enemies and accusers.

אָבִינוּ מַלְכֵנוּ  
סְתוּם פִּיּוֹת  
מַשְׁטֵינֵינוּ וּמְקַטְרֵגֵינוּ  
Avinu malkenu,  
stom piyot  
mastineinu umekatregeinu.

Source of life! Sovereign,  
remove sickness, war and famine,  
captivity, ruin, sin and devastation  
for the children of your contract.

אָבִינוּ מַלְכֵנוּ  
כֹּלֵה דֶבֶר וְחָרֵב וְרָעַב  
וְשִׁבִי וּמִשְׁחִית וְעוֹן וְשִׁמְד  
מִבְּנֵי בְרִיתְךָ  
Avinu malkenu,  
kaleh dever vecherev vera'av  
ush'vi umashchit ve'avon ush'mad  
mibnei veritecha.

Source of life! Sovereign,  
keep the plague away from your people.<sup>1</sup>

אָבִינוּ מַלְכֵנוּ  
מֵנַע מַגֵּפָה מִנַּחֲלַתְךָ  
Avinu malkenu,  
mena magefa minachalatecha.

Source of life! Sovereign,  
forgive and pardon all our sins.

אָבִינוּ מַלְכֵנוּ  
סְלַח וּמַחַל לְכֹל-עוֹנוֹתֵינוּ  
Avinu malkenu,  
selach umechal lechol avonoteinu.

Source of life! Sovereign,  
forgive and ignore  
our misdeeds and our sins  
committed before you.

אָבִינוּ מַלְכֵנוּ  
מַעַח וְהַעֲבֵר  
פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ  
מִנֶּגֶד עֵינֶיךָ  
Avinu malkenu,  
mecheh vaha'aver  
pasha'einu vechatoteinu  
mineged einecha.

Source of life! Sovereign,  
in your great mercy, erase  
every record of our guilt.<sup>2</sup>

אָבִינוּ מַלְכֵנוּ  
מְחֹק בְּרַחֲמֶיךָ הַרְבִּים  
כֹּל שִׁטְרֵי חוֹבוֹתֵינוּ  
Avinu malkenu,  
mechok berachamecha harabim  
kol shitrei chovoteinu.

..... *The leader chants the next nine verses aloud, following the congregation* .....

Source of life! Sovereign,  
bring us back, fully repentant,  
to you.

אָבִינוּ מַלְכֵנוּ  
הַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה  
לְפָנֶיךָ  
Avinu malkenu,  
hachazirenu bit'shuva shelema  
lefanecha.

Source of life! Sovereign,  
send complete healing  
to our sick.

אָבִינוּ מַלְכֵנוּ  
שְׁלַח רְפוּאָה שְׁלֵמָה  
לְחֹלֵי אֲמֶיךָ  
Avinu malkenu,  
shelach refu'ah shelema  
lecholei amecha.

Source of life! Sovereign,  
tear up our harsh sentence.<sup>1</sup>

אָבִינוּ מַלְכֵנוּ  
קִרַע רֵעַ גְּזֵר דִּינֵנוּ  
Avinu malkenu,  
kera ro'a gezar dinenu.

<sup>1</sup> "Your inheritance"—we sometimes refer to ourselves as God's "inheritance," perhaps in the hope that God will treasure us from generation to generation.

<sup>2</sup> Or, "All documents that record our indebtedness to guilt." The metaphor is financial; חוב שטר can mean a bill or promissory note.

Source of life! Sovereign, remember us with favor. <sup>2</sup>	אָבִינוּ מַלְכֵנוּ זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ	Avinu malkenu, zochrenu bezikaron tov lefanecha.
--	--	---

..... Except between Rosh Hashana and Yom Kippur, on fast days .....  
replace "kotvenu/כָּתְבֵנוּ/write us" with "zochrenu/זְכַרְנוּ/remember us" in the next five stanzas.

Source of life! Sovereign, write us in the book of good life.	אָבִינוּ מַלְכֵנוּ כָּתְבֵנוּ בְּסֵפֶר חַיִּים טוֹבִים	Avinu malkenu, kotvenu besefer chayim tovim.
Source of life! Sovereign, write us in the book of rescue and salvation.	אָבִינוּ מַלְכֵנוּ כָּתְבֵנוּ בְּסֵפֶר גְּאֻלָּה וִישׁוּעָה	Avinu malkenu, kotvenu besefer ge'ulah vishu'ah.
Source of life! Sovereign, write us in the book of livelihood and fulfillment.	אָבִינוּ מַלְכֵנוּ כָּתְבֵנוּ בְּסֵפֶר פָּרְנָסָה וּבְלִכְלָה	Avinu malkenu, kotvenu besefer parnasah vechalkalah.
Source of life! Sovereign, write us in the book of merit.	אָבִינוּ מַלְכֵנוּ כָּתְבֵנוּ בְּסֵפֶר זְכוּיֹת	Avinu malkenu, kotvenu besefer zechuyot.
Source of life! Sovereign, write us in the book of forgiveness and pardon.	אָבִינוּ מַלְכֵנוּ כָּתְבֵנוּ בְּסֵפֶר סְלִיחָה וּמַחִילָה	Avinu malkenu, kotvenu besefer selichah umechilah.

..... We continue silently .....

Source of life! Sovereign, make salvation flower for us soon.	אָבִינוּ מַלְכֵנוּ הַצְמַח לָנוּ יְשׁוּעָה בְּקֶרֶב	Avinu malkenu, hatzmach lanu yeshu'ah bekarov.
Source of life! Sovereign, give pride <sup>3</sup> to your people Israel.	אָבִינוּ מַלְכֵנוּ הָרֵם קֶרֶן יִשְׂרָאֵל עִמָּךְ	Avinu malkenu, hareim keren Yisra'el amecha.
Source of life! Sovereign, bring your Anointed one. <sup>4</sup>	אָבִינוּ מַלְכֵנוּ הָרֵם קֶרֶן מְשִׁיחֶךָ	Avinu malkenu, hareim keren Meshichecha.

<sup>1</sup> "Tear up the harshness of the decree in our court-case"—we imagine that God has passed sentence, that it is unfavorable, that it is written and recorded, and still we ask God to nullify it.

<sup>2</sup> "Remember us with good memory before you."

<sup>3</sup> "Raise the horn."

<sup>4</sup> "Raise the horn of your Anointed one," an appeal for God to send the Messiah.

Source of life! Sovereign,  
fill our hands from your blessings.

אָבִינוּ מַלְכֵנוּ  
מֵלֵא יָדֵינוּ מִבְּרֻכּוֹתֶיךָ  
Avinu malkenu,  
maleh yadeinu mibir'chotecha.

Source of life! Sovereign,  
fill our cabinets<sup>1</sup> with plenty.

אָבִינוּ מַלְכֵנוּ  
מֵלֵא אֶסְמֵינוּ שָׂבַע  
Avinu malkenu,  
maleh asameinu savah.

Source of life! Sovereign,  
hear our voice,  
be kind and merciful to us.

אָבִינוּ מַלְכֵנוּ  
שְׁמַע קוֹלֵנוּ  
חֹס וְרַחֵם עָלֵינוּ  
Avinu malkenu,  
shema kolenu,  
chus verachem aleinul

Source of life! Sovereign,  
graciously and with favor accept  
our prayer.

אָבִינוּ מַלְכֵנוּ  
קַבֵּל בְּרַחֲמִים וּבְרַצּוֹן  
אֶת-תְּפִלַּתֵינוּ  
Avinu malkenu,  
kabel berachamim uveratzon  
et tefilateinu.

Source of life! Sovereign,  
open heaven's gates  
to receive our prayer.

אָבִינוּ מַלְכֵנוּ  
פְּתַח שַׁעְרֵי שָׁמַיִם  
לְתִפְלַתֵנוּ  
Avinu malkenu,  
petach sha'rei shamayim  
lifilatenu.

Source of life! Sovereign,  
don't sent us away  
from you emptyhanded.

אָבִינוּ מַלְכֵנוּ  
נָא אַל תְּשִׁיבֵנוּ  
רֵיקָם מִלְּפָנֶיךָ  
Avinu malkenu,  
na al teshivenu  
rekam milfanecha.

Source of life! Sovereign,  
remember—we're *only* dust.

אָבִינוּ מַלְכֵנוּ  
זְכוֹר כִּי אֶפָּר אֲנַחְנוּ  
Avinu malkenu,  
zechor ki afar anachnu.

Source of life! Sovereign,  
may this be  
a time of mercy  
and favor from you.

אָבִינוּ מַלְכֵנוּ  
תְּהֵא הַשְּׁעָה הַזֹּאת  
שַׁעַת רַחֲמִים  
וְעַת רַצּוֹן מִלְּפָנֶיךָ  
Avinu malkenu,  
tehei hash'a'ah hazot  
she'at rachamim  
ve'et ratzon milfanecha.

Source of life! Sovereign,  
take pity on us,  
our children and our babies.

אָבִינוּ מַלְכֵנוּ  
חַמּוֹל עָלֵינוּ  
וְעַל עוֹלָלֵינוּ וְטַפְנוּ  
Avinu malkenu,  
chamol aleinu  
ve'al olaleinu vetapenu.

Source of life! Sovereign,  
do it for the sake of those  
who died to show your holiness.<sup>2</sup>

אָבִינוּ מַלְכֵנוּ  
עֲשֵׂה לְמַעַן  
הַרוּגִים עַל שֵׁם קֹדְשֶׁךָ  
Avinu malkenu,  
aseh lema'an  
harugim al shem kodshecha.

<sup>1</sup> "Storehouses," but today we fill kitchen cabinets rather than storehouses.

<sup>2</sup> "those killed for the sake of the reputation of your holiness"—the martyrs who died to show their faith in God's holiness.

Source of life! Sovereign, do it for the sake of those slaughtered for your unity. <sup>1</sup>	אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחֻדֶּךָ	Avinu malkenu, aseh lema'an tevuchim al yichudecha.
Source of life! Sovereign, do it for the sake of those who went through fire and water to show your holiness.	אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַן בְּאֵי בְּאֵשׁ וּבַמַּיִם עַל קִדּוּשׁ שְׁמֶךָ	Avinu malkenu, aseh lema'an ba'el va'esh uvamayim al kiddush shemecha.
Source of life! Sovereign, let us see retribution for your servants' spilled blood. <sup>2</sup>	אָבִינוּ מַלְכֵנוּ נִקְוֹם לְעֵינֵינוּ נִקְמַת דָּם עֲבָרֶיךָ הַשְּׁפוּךְ	Avinu malkenu, nekom le'eineinu nikmat dam avadecha hashafuch.
Source of life! Sovereign, do it for your own reputation if not for our sake!	אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנֵנוּ	Avinu malkenu, aseh lema'an'cha im lo lema'aneinu.
Source of life! Sovereign, do it for your own reputation; save us.	אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַנְךָ וְהוֹשִׁיעֵנוּ	Avinu malkenu, aseh lema'ancha, vehoshi'enu.
Source of life! Sovereign, do it for your great mercy.	אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּיבִים	Avinu malkenu, aseh lema'an rachamecha harabim.
Source of life! Sovereign, do it for your own reputation— great, mighty and awesome— by which we are called. <sup>3</sup>	אָבִינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַן שְׁמֶךָ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא שֶׁנִּקְרָא עֲלֵינוּ	Avinu malkenu, aseh lema'an shim'cha hagadol hagibor vehanora shenikra aleinu.
Source of life! Sovereign, be gracious and answer us, though we have done nothing to <i>earn</i> <i>your favor</i> ; be just and kind to us— and save us!	אָבִינוּ מַלְכֵנוּ חֲנֹנֵנוּ וְעֲנֵנוּ כִּי אֵין בָּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ	Avinu malkenu, chonenu va'anenu ki ein banu ma'asim; aseh imanu tzedakah vachessed, vehoshi'enu.

<sup>1</sup> Martyrs who by their deaths declared God's oneness.

<sup>2</sup> Birnbaum omits לְעֵינֵינוּ, one of many slight variations in different versions of this poem.

<sup>3</sup> "By which we are called"—Birnbaum; "proclaimed upon us"—ArtScroll; it's hard to know what this is intended to mean!



Full Kaddish<sup>1</sup>

## קדיש שלם

..... Leader begins the kaddish; the congregation responds "Amen." .....

Let it be great, let it be holy, God's great name—(Amen) —in the world created by divine will, which God will rule in sovereignty. In your lifetime and in your days and in the lifetime of all Israel, quickly and soon. Now you say, "Amen."	יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (אָמֵן) בְּעֵלְמָא דִּי בְרָא כְּרֵעוּתָהּ וְיַמְלִיךְ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ: אָמֵן	Yitgadal veyitkodash shemeh rabah—(Amen) —be'almah di verah chir'uteh veyamlich malchuteh, bechayechon uv'yomechon uvechayey dechol bet Yisra'el ba'agalah uvizman kariv. Ve'imru, "Amen."
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..... We answer "Amen" and say the next section with the leader .....

May the great name be blessed forever and ever and ever.	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא	Yehei shemei rabah mevarach le'alam ul'almei almayah.
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..... Leader continues, and we respond "berich hu." .....

Blessed and praised and glorified and exalted and elevated and honored and raised and hailed be the holy name, blessed may it be—	יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא	Yitbarach veyishtabach veyitpa'ar veyitromam veyitnaseh veyit'hadar veyit'aleh veyit'halal shemeh dekudshah, berich hu.
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..... Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line.....

—above all far above all <sup>2</sup>	לְעֵלָא מִן כּוֹל לְעֵלָא וּלְעֵלָא מִכּוֹל	Le'elah min kol Le'elah ule'elah mikol
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<sup>1</sup> Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are several Kaddish prayers; this one is for the leader to lead at significant milestones in the service.

<sup>2</sup> The extra "le'elah" stresses God's exalted nature. Changing "min kol" to one word, "mikol," preserves the number of words.

blessing and song,  
praise and repentance  
that are spoken in this world.  
Now you say, "Amen."

בְּרַכְתָּא וְשִׁירָתָא birchatah veshiratah  
תְּשׁוּבָתָא וְנַחֲמָתָא tushbechatah venechematah,  
דְּאִמְרַן בְּעֲלָמָא da'amiran be'almah.  
וְאִמְרוּ : אָמֵן Ve'imru, "Amen."

..... *Leader continues, and we respond "Amen."* .....

*If a mourner leads the service, skip this paragraph.*

Let them be accepted  
the prayers and pleas  
of all the house of Israel  
before our parent in heaven.  
Now you say, "Amen."

תִּתְקַבֵּל Titkabel  
צְלוֹתְהוֹן וּבְעוֹתְהוֹן tzelot'hon uva'ut'hon  
דְּכָל בֵּית יִשְׂרָאֵל dechol bet Yisra'el  
קִדָּם אָבוּהוֹן דִּי בְּשָׁמַיָּא kodam avuhon di vishmayah,  
וְאִמְרוּ : אָמֵן ve'imru, "Amen."

..... *Leader continues, and we respond "Amen."* .....

May there be great peace  
from heaven  
and life,  
for us and all Israel.  
Now you say, "Amen."

יְהֵא שְׁלָמָא רַבָּא Yehei shelamah rabah  
מִן שְׁמַיָּא min shemayah,  
וְחַיִּים vechayim,  
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל alenu ve'al kol Yisra'el,  
וְאִמְרוּ : אָמֵן ve'imru, "Amen."

..... *Leader continues, and we respond "Amen."* .....

Making peace in heaven above  
may God bring peace  
to us and to all Israel,  
and to all who live on earth.  
Now you say, "Amen."<sup>1</sup>

עֲשֵׂה שְׁלוֹם בְּמִרְוּמָיו Oseh shalom bimromav  
הוּא יַעֲשֵׂה שְׁלוֹם hu ya'aseh shalom  
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל alenu ve'al kol Yisra'el,  
וְעַל כָּל-יוֹשְׁבֵי תֵבֵל ve'al kol yoshvei tevel,  
וְאִמְרוּ : אָמֵן ve'imru, "Amen."

<sup>1</sup> This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

Aleinu<sup>1</sup>

## עֲלֵינוּ

The Sovereign of all	עֲלֵינוּ לְשִׁבְחָהּ	Aleinu leshabe'ach
to praise we're bound	לְאֲדוֹן הַכֹּל	la'adon hakol,
The Creative Force	לְתַת גְּדוּלָהּ	Latet gedulah
with greatness to crown,	לְיוֹצֵר בְּרֵאשִׁית	leyotzer bereshit,
Who made us like no other race	שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת	Shelo asanu kegoyei ha'aratzot
On earth, nor set us	וְלֹא שָׂמָנוּ	Velo samanu
in their place.	כְּמִשְׁפְּחוֹת הָאָדָמָה	k'mishpechot ha'adamah,
Our fate—like theirs God made it not	שֶׁלֹא שָׂם חֵלְקֵנוּ בָהֶם	Shelo sam chelkenu kahem
But chose for us a different lot.	וְגוֹרְלָנוּ כְּכֹל-הַמּוֹנָם	Vegoralenu kechol hamonam.
.....Bow at "Va'anachnu" and straighten up at "Melech." .....		
We bend the knee	וְאֲנַחְנוּ כּוֹרְעִים	Va'anachnu kor'im
and bow the head gratefully,	וּמִשְׁתַּחֲוִים וּמוֹדִים	umishtachavim umodim
Before the Monarch	לְפָנֵי מֶלֶךְ	Lifnei melech
whom monarchs dread,	מַלְכֵי הַמְּלָכִים	malchei hamlachim,
The holy, blessed One—	הַקְּדוֹשׁ בְּרוּךְ הוּא	Hakadosh baruch hu;

<sup>1</sup> Aleinu is revered for its antiquity, its universal theme, and its position in Jewish history.

Some traditions attribute this prayer to Joshua, perhaps because it speaks of Israel's mission in the world; others trace its origin to the period of the second Temple, and still others say its author was the third-century Babylonian teacher Rav.

Aleinu speaks not only of Israel's mission, but of our belief that Jewish values of truth and justice will one day fix the problems of our world and that all humanity will recognize the one God. While we do not proselytize members of other religions, we aspire for a day when all humans can together acknowledge the unity of creation and our creator. It is a vision of true peace.

Originally, Aleinu was part of the Rosh Hashanah musaf service, where it introduced the "Malchuyot" (Sovereignty) section. Later, it was added to the end of every service. This may have been in memory of the martyrs of Blois, who in 1171 went to their deaths with Aleinu on their lips. In addition to memorializing Jewish martyrs, this prayer is a testament to non-Jewish censorship of Jewish prayer. At one time, it included an extra line about idolators, "They worship vanity and pray to a god who will not save them" (see Isaiah 30:7, 45:20). In some communities, people would spit when they said this. The Inquisition's censors took exception to the spitting lines, which dropped out of printed siddurim in the 16th century.

With its links to our ancient sages and tragic history, Aleinu's exalted theme of messianic hope for all humanity justifies its prominence in our liturgy.

Who stretches out the heavens,  
Supports the earth below;  
Above, high in the sky,  
The Presence does bestow;  
Whose power dwells (2)  
In heights where none can go.

This is our God,  
There is no more;  
Our Sovereign is truth,  
Beyond whom is naught.  
It's written in our Law:  
*Deut 4:39* "This day you must know  
And take it to heart  
That God is God  
In heaven above  
And on earth below;  
Nothing else is."

So we hope in You,  
Sovereign God,  
soon to see  
Your splendid power,  
to make idols pass from the earth  
and destroy false gods,  
to repair the world  
in the Almighty's rule.  
And all people  
will call on Your name,  
to turn to You  
all the wicked on earth.

שְׁהוּא נוֹטֵה שָׁמַיִם  
וַיּוֹסֵד אֶרֶץ  
וּמוֹשָׁב יְקָרוֹ  
בְּשָׁמַיִם מִמַּעַל  
וּשְׁכִינַת עֻזוֹ  
בְּגִבְהֵי מְרוֹמִים  
הוּא אֱלֹהֵינוּ  
אֵין עוֹד  
אֱמֶת מְלַכְנוּ  
אֶפֶס זולָתוֹ  
כַּכְתוּב בְּתוֹרָתוֹ  
וַיִּדְעַתָּ הַיּוֹם  
וְהִשְׁבַּתָּ אֶל לִבְבְּךָ  
כִּי יְיָ הוּא הָאֱלֹהִים  
בְּשָׁמַיִם מִמַּעַל  
וְעַל הָאָרֶץ מִתַּחַת  
אֵין עוֹד.

Shehu noteh shamayim  
Veyosed aretz,  
Umoshav yekaro  
Bashamayim mima'al,  
Ushechinat uzo  
Begovhei meromim.  
Hu Eloheinu,  
ein od;  
emet malkenu,  
efes zulato.  
Kakativ b'Torato:  
"Veyada'ta hayom,  
vahashevota el levavecha  
ki Adonai, hu ha'Elohim  
bashamayim mima'al,  
ve'al ha'aretz mitachat  
ein od."

עַל כֵּן נִקְוָה לָךְ  
יְיָ אֱלֹהֵינוּ  
לְרְאוֹת מְהֵרָה  
בְּתִפְאֶרֶת עֹזֶךָ  
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ  
וְהָאֱלִילִים כְּרוֹת יִכָּרְתוּן  
לְתַקֵּן עוֹלָם  
בְּמַלְכוּת שְׁדַי  
וְכָל-בְּנֵי בָשָׂר  
יִקְרְאוּ בְּשִׁמְךָ  
לְהַפְנוֹת אֵלֶיךָ  
כָּל-רִשְׁעֵי אֶרֶץ.

Al ken nekaveh lecha,  
Adonai Eloheinu,  
lir'ot meherah  
betif'eret uzecha;  
leha'avir gilulim min ha'aretz,  
veha'elilim karot yikaretun,  
letaken olam  
bemalchut shadai,  
vechol benei vasar  
yikre'u vishmecha,  
lehafnot elecha  
kol rish'ei aretz.

They'll see and know—  
all earth dwellers—  
that to You each knee must bend,  
each tongue must swear.  
Before You, Sovereign God,  
they will kneel and fall down,  
and to the glory of Your name  
they will give honor.

And they will all accept  
the yoke of Your rule,  
that soon You may rule them  
forever and ever.

For this is Your reign,  
and forever and ever  
You will rule in glory.

It's written in Your Law:

*Ex 15:18* "God will govern forever and ever."

And it's said:

*Zechariah 14:9* "And God will be monarch

over all the earth,  
on that day will

God be one  
and God's name be one."

יִכִּירוּ וַיֵּדְעוּ  
כָּל-יוֹשְׁבֵי תֵבֵל  
כִּי לָךְ תִּכְרַע כָּל-בָּרֶךְ  
תִּשְׁבַּע כָּל-לָשׁוֹן  
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
יִכְרְעוּ וַיִּפְּלוּ  
וְלִכְבוֹד שִׁמְךָ  
יִקָּר יִתְּנוּ  
וַיִּקְבְּלוּ כָלָם  
אֶת-עַל מַלְכוּתְךָ  
וְתִמְלֹךְ עֲלֵיהֶם מֵהֵרָא  
לְעוֹלָם וָעֶד  
כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא  
וְלְעוֹלְמֵי עַד  
תִּמְלֹךְ בְּכָבוֹד  
כַּכָּתוּב בְּתוֹרָתְךָ  
יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד

Yakiru veyed'u  
kol yoshvei tevel,  
ki lecha tichra kol berech,  
tishava kol lashon.  
Lefanecha Adonai Elohenu  
yichre'u veyipolu,  
velichvod shimcha  
yekar yitenu,  
vikablu chulam  
et ol malchutecha,  
vetimloch aleihem mehera  
le'olam va'ed.  
Ki hamalchut shelcha hi,  
ule'olmei ad  
timloch bechavod.  
Kakatuv beToratecha:  
"Adonai yimloch le'olam va'ed."

וְנֹאמַר  
וְהָיָה יְיָ לְמֶלֶךְ  
עַל כָּל-הָאָרֶץ  
בַּיּוֹם הַהוּא יְהִי  
יְיָ אֶחָד  
וּשְׁמוֹ אֶחָד

Vene'emar:  
"Vehaya Adonai lemelech  
al kol ha'aretz:  
bayom hahu yih'yeh  
Adonai echad  
ushemo echad."

..... *Mourners and those observing yahrzeit rise to lead this kaddish; we respond* .....

## Mourners' Kaddish<sup>1</sup>

## קְדִישׁ יְתוּם

..... *Mourners begin the kaddish; the congregation responds "Amen."* .....

Let it be great, let it be holy,	יִתְגַּדַּל וְיִתְקַדַּשׁ	Yitgadal veyitkodash
God's great name—(Amen)	שְׁמֵהּ רַבָּא (אָמֵן)	shemeh rabah—(Amen)
—in the world created	בְּעֻלְמָא דִּי בְרָא	—be'almah di verah
by divine will,	כִּרְעוּתָהּ	chir'uteh
which God will rule in sovereignty.	וְיִמְלִיךָ מַלְכוּתָהּ	veyamlich malchuteh,
In your lifetime and in your days	בְּחַיֵּינוּ וּבְיוֹמֵינוּ	bechayechn uv'yomechn
and in the lifetime of all Israel,	וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל	uvechayeey dechol bet Yisra'el
quickly and soon.	בְּעֻגְלָא וּבְזִמְן קָרִיב	ba'agalah uvizman kariv.
Now you say, "Amen."	וְאָמְרוּ: אָמֵן	Ve'imru, "Amen."

..... *We answer "Amen" and say the next section; mourners repeat our response and continue* .....

May the great name be blessed	יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ	Yehei shemei rabah mevarach
forever and ever and ever.	לְעֵלָם וּלְעַלְמֵי עֲלְמַיָּא	le'alam ul'almei almayah.

..... *Mourners continue, and we respond "berich hu."* .....

Blessed and praised	יִתְבָּרַךְ וְיִשְׁתַּבַּח	Yitbarach veyishtabach
and glorified and exalted	וְיִתְפָּאֵר וְיִתְרוֹמַם	veyitpa'ar veyitromam
and elevated and honored	וְיִתְנַשֵּׂא וְיִתְהַדָּר	veyitnaseh veyit'hadar
and raised and hailed	וְיִתְעַלֶּה וְיִתְהַלַּל	veyit'aleh veyit'halal
be the holy name,	שְׁמֵהּ דְקוּדְשָׁא	shemeh dekudshah,
blessed may it be—	בְּרִיךְ הוּא	berich hu.

<sup>1</sup> Kaddish declares our faith in and our wish for God's control of the world. It's in Aramaic, not Hebrew, which makes it more of a tongue-twister. There are several Kaddish prayers; this one is for mourners to say in the 11 months of formal mourning and on the anniversary (yahrzeit) of a loved one's death.

..... Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line.....

—above all	לְעֵלָא מִן כָּל	Le'elah min kol
far above all <sup>1</sup>	לְעֵלָא וּלְעֵלָא מִכָּל	Le'elah ule'elah mikol
blessing and song, praise and repentance that are spoken in this world.	בְּרַכְתָּא וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא דְּאֲמִירָן בְּעֵלְמָא	birchatah veshiratah tushbechatah venechematah, da'amiran be'almah.
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	Ve'imru, "Amen."
..... Mourners continue, and we respond "Amen." .....		
May there be great peace from heaven and life, for us and all Israel.	יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	Yehei shelamah rabah min shemayah, vechayim, alenu ve'al kol Yisra'el,
Now you say, "Amen."	וְאָמְרוּ : אָמֵן	ve'imru, "Amen."
..... Mourners continue, and we respond "Amen." .....		
Making peace in heaven above may God bring peace to us and to all Israel, and to all who live on earth.	עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל-יוֹשְׁבֵי תֵבֵל	Oseh shalom bimromav hu ya'aseh shalom alenu ve'al kol Yisra'el, ve'al kol yoshvei tevel,
Now you say, "Amen." <sup>2</sup>	וְאָמְרוּ : אָמֵן	ve'imru, "Amen."

<sup>1</sup> The extra "le'elah" stresses God's exalted nature. Changing "min kol" to one word, "mikol," preserves the number of words.

<sup>2</sup> This part is in Hebrew. We ask God's blessing of peace for the congregation and the whole Jewish community. Some congregations add the shaded line to pray for all of humanity.

# Psalms in the House of Mourning

*To conclude the service in a house of mourning, we add one of three psalms, after which the mourners say kaddish.*

On most days, we add psalm 49 (page 110), but we may choose psalm 42 (page 108) instead. Psalm 16 (page 114) is read on days when the penitential prayers, Tachanun, are omitted from synagogue services:

- Rosh Chodesh
- The month of Nisan
- Lag Ba'omer
- The first eight days of Sivan
- 9 and 15 Av
- The day before Rosh Hashanah
- The day before Yom Kippur until the day after Simchat Torah
- Chanukah
- Tu Bishvat
- Purim and Purim Katan



**Psalm 42**

1 For the leader: a teaching-poem <sup>1</sup> by the sons of Korach.	לְמִנְצַח מִשְׁכִּיל לְבָנֵי קֹרַח	Lamnatze'ach, maskil livnei Korach.
2 As the hart thirsts for the stream, <sup>2</sup> so does my spirit long for you, God.	כְּאַיִל תַּעְרַג עַל אַפְיְקֵי מַיִם כֵּן נַפְשִׁי תַעְרַג אֵלֶיךָ אֱלֹהִים	Ke'ayal ta'arog al afikei mayim, ken nafshi ta'arog elechai, Elohim.
3 My spirit thirsts for God, the living God: When am I to come and appear in God's presence?	עֲמָאָה נַפְשִׁי לְאֱלֹהִים לְאֵל חַי מַתַּי אָבוֹא וְאֶרְאֶה פְּנֵי אֱלֹהִים	Tzam'ah nafshi IElohim, le'El chai; matai avo ve'er'eh penei Elohim?
4 My tears have been my <i>only</i> food day and night; all day they say to me, "Where is your God?"	הֲיִתָּה לִי דִמְעָתִי לֶחֶם יוֹמָם וּלְיָלָה בְּאֵמֹר אֵלַי כֹּל הַיּוֹם אֵיךָ אֱלֹהֶיךָ	Haytah li dim'ati lechem, yomam velaylah, be'emor elai kol hayom, "Ayeh Elohecha?"
5 I think of this and pour out my spirit— how I joined the procession, walked with them to God's house, a happy crowd, shouting joy & thanks.	אֵלֶּה אֶזְכְּרָה וְאֶשְׁפֹּךָ עָלַי נַפְשִׁי כִּי אֶעְבֵּר בַּסֹּף אֶדְדֵם עַד בַּיִת אֱלֹהִים בְּקוֹל רִנָּה וְתוֹדָה הִמּוֹן חוֹגֵג	Eileh ezkerah ve'eshpecha alai nafshi, ki e'evor basach, edadem ad beit Elohim bekol rinah vetodah hamon chogeg.

<sup>1</sup> If the Hebrew word מִשְׁכִּיל is related to the root שכל, common sense, it may mean a poem that imbues people with שכל, common sense or intelligence.

<sup>2</sup> "Streams of water."

<sup>6</sup> Why are you cowed, my spirit,  
moaning inside me?

Hope in God:

one day I shall thank

God's saving presence.

מַה תִּשְׁתַּחֲוֶי נַפְשִׁי

וּתְהֵמִי עָלַי

הוֹחִלִי לֵאלֹהִים

כִּי עוֹד אֹדְנִי

יִשׁוּעוֹת פָּנָיו

Mah tishtochachi nafshi,

vatehemi alai?

hochili l'Elohim

ki od odenu

yeshu'ot panav.

<sup>7</sup> O God, my spirit is cowed,  
so I think of you from the land of Jordan  
the Hermon hills, the hill of Mitzar.

אֱלֹהֵי עָלַי נַפְשִׁי תִשְׁתַּחֲוֶה

עַל כֵּן אֶזְכְּרֶךָ מֵאֶרֶץ יַרְדֵּן

וְחַרְמוֹנִים מֵהַר מִיִּצְרָאֵל

Elohai, alai nafshi tishtochach

al ken ezkar'cha me'erezt Yarden

veChermonim mehar Mitz'ar.

<sup>8</sup> Chasm calls to chasm,  
echoing your waterfalls;  
all your breakers and waves  
have passed above me.

תְּהוֹם אֶל תְּהוֹם קוֹרֵא

לְקוֹל עֲגוּרֵיךָ

כָּל מִשְׁבָּרֶיךָ וְגַלְיֶיךָ

עָלַי עָבְרוּ

Tehom el tehom koreh

lekol tzinorecha;

kol mishbarecha vegalecha

alai avaru.

<sup>9</sup> By day God will command mercy,  
at night a song for me,  
a prayer to the God of my life.

יוֹמָם יִצְוֶה יְהוָה יְהוּדָה חַסְדּוֹ

וּבַלַּיְלָה שִׁירָה עָמִי

תְּפִלָּה לְאֵל חַיִּי

Yomam yetzavah Adonai chasdo

uvalaylah shiroh imi,

tefilah le'El chayai.

<sup>10</sup> I shall ask God, my rock:  
"Why have you forgotten me,  
why am I walking in sadness,  
oppressed by the enemy?"

אֹמְרָה לְאֵל סִלְעִי

לָמָּה שָׁכַחְתָּנִי

לָמָּה קֹדֶר אֵלֶיךָ

בְּלַחֲצֵי אוֹיֵב

Omrah le'El sal'i,

"Lamah shechachtani,

lamah koder elech

belachatz oyev?"

<sup>11</sup> I feel murder in my bones<sup>1</sup>  
when my foes taunt me,  
when they say, all day:  
"Where is your God?"

בְּרֵצַח בְּעַצְמוֹתַי

חֶרְפוֹנֵי עוֹרְרֵי

בְּאִמְרָם אֵלַי כָּל הַיּוֹם

אֵיךְ אֱלֹהֶיךָ

Beretzach be'atzmotai

cherfuni tzorerai

be'omram elai kol hayom,

"Ayeh Elohecha?"

<sup>1</sup> "With murder in my bones"—i.e., when my enemies taunt me, I become so exasperated I want to kill them!

<sup>12</sup> O my spirit, why are you cowed,  
why moaning inside me?  
Set your hopes on God,  
that one day I shall be thankful  
for salvation—for me, from God.<sup>1</sup>

מַה תִּשְׁתַּחֲוֶי נַפְשִׁי      Mah tishtochachi, nafshi,  
וּמַה תִּהְיֶי עָלַי      umah tehemai alai?  
הוֹחִילִי לֵאלֹהִים      hochili l'Elohim  
כִּי עוֹד אֹדְנִי      ki od odenu  
יְשׁוּעַת פְּנֵי וְאֱלֹהַי      yeshu'ot panai v'Elohai.

*Mourners' Kaddish, page 116*

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<sup>1</sup> "The salvations of my presence and of my God."

## Psalm 49

1 For the leader: a song by Korach's sons.	לְמַנְצֵחַ לְבְנֵי קִרְחַ מְזִמּוֹר	Lamnatze'ach livnei Korach mizmor.
2 Hear this, all nations, listen, all who live in the world,	שִׁמְעוּ זֹאת כָּל הָעַמִּים הָאֲזִינוּ כָּל יוֹשְׁבֵי חָלָד	Shim'u zot, kol ha'amim; ha'azinu, kol yoshvei chaled.
3 With parents common or distinguished, <sup>1</sup> rich and poor together,	גַּם בְּנֵי אָדָם גַּם בְּנֵי אִישׁ יַחַד עֲשִׂיר וְאֶבְיוֹן	Gam benei adam, gam benei ish, yachad ashir ve'evyon.
4 My mouth will speak wisdom, my reflections <sup>2</sup> will speak understanding.	פִּי יְדַבֵּר חֻכְמוֹת וְהַגּוֹת לִבִּי תְבוּנוֹת	Pi yedaber chochmot vehagut libi tevunot.
5 I lend my ear to the example, and to the lyre, I explain my mystery: <sup>3</sup>	אֶפְתַּח בְּכִנּוֹר חִידָתִי אֶטָּה לְמִשְׁלַל אָזְנִי	Ateh lemashal ozni, eftach bechinor chidati.
6 Why need I be afraid on bad days, surrounded by the evil of swindlers,	לָמָּה אִירָא בַיְמֵי רָע עוֹן עַקְבֵי יִסּוּבֵנִי	Lama irah bimei rah avon akevai yesubeni,
7 Those who trust their power and praise their great wealth—	הַבֹּטְחִים עַל חֵילָם וּבְרַב עֲשָׂרָם יִתְחַלְלוּ	Habot'chim al cheilam uverov oshram yithalalu.
8 No-one <sup>4</sup> can save his fellow human without giving God what is due.	אֶחָ לֹא יִפְדֶּה אִישׁ לֹא יִתֵּן לֵאלֹהִים כְּפָרוֹ	Ach lo fado yifdeh ish, lo yiten IElohim kofro.
9 It's costly to pay for their lives; once gone, they never return ...	וַיִּקֶּר פְּדִיּוֹן נַפְשָׁם וַחֲדָל לְעוֹלָם	Veyekar pidyon nafsham, vechadal le'olam.

1 "Both the children of common men and the children of distinguished men."

2 "The meditation of my heart."

3 "I incline my ear to a parable and open to the lyre my riddle."

4 "A brother cannot save ..."

<p><sup>10</sup> ... to live forever, never to face destruction,</p>	<p>וַיְחִי עוֹד לְנֶצַח לֹא יִרְאֶה הַשְּׁחָת</p>	<p>Vihi od lanetzach, lo yir'eh hashachat.</p>
<p><sup>11</sup> but sees that even the wise die; fool and brute are lost together, leaving their power to others.</p>	<p>כִּי יִרְאֶה חַכְמִים יָמוּתוּ יַחַד כְּסִיל וּבַעַר יֵאָבְדוּ וְעֲזְבוּ לְאַחֲרִים חַיִּלָּם</p>	<p>Ki yir'eh chachamim yamutu, yachad kesil vava'ar yovedu, ve'azvu la'acherim cheilam.</p>
<p><sup>12</sup> They think their houses will last and their estates span generations; they name lands after themselves.</p>	<p>קִרְבָּם בְּתִימוּ לְעוֹלָם מִשְׁכְּנֹתָם לְדוֹר וָדוֹר קָרְאוּ בְשֵׁמוֹתַם עָלֵי אֲדָמוֹת</p>	<p>Kirbam bateimo le'olam, mishkenotam ledor vador, kar'u bishmotam alei adamot.</p>
<p><sup>13</sup> A person cannot rest in honor but is bound like beasts for slaughter.</p>	<p>וְאָדָם בִּיקָר בַּל יִלִּין נִמְשָׁל כַּבְּהֵמוֹת נִדְמוּ</p>	<p>Ve'adam bikar bal yalim, nimshal kab'hemot nidmu.</p>
<p><sup>14</sup> That's how they are, foolish; so are those who agree with them. Selah.</p>	<p>זֶה דַּרְכָּם כְּסֵל לָמוֹ וְאַחֲרֵיהֶם בְּפִיהֶם יִרְצוּ סֵלָה</p>	<p>Zeh darkam, kesel lamo, ve'achareihem befihem yirtzu. Selah.</p>
<p><sup>15</sup> Like a flock of sheep bound for hell,<sup>2</sup> death is their shepherd. Tomorrow the upright will rule them, while their bodies will fade in hell, far from heaven.</p>	<p>כַּעֲצֵן לִשְׂאוֹל שָׁתוּ מָוֶת יִרְעֶם וַיִּרְדּוּ בָּם יִשְׁרָיִם לַבִּקָּר וַיִּעֲוֲרָם לְבִלּוֹת שְׂאוֹל מִזְבֹּל לוֹ</p>	<p>Katzon liShe'ol shatu; mavet yir'em, vayirdu vam yesharim laboker vetzuram levalot She'ol mizvul lo.</p>
<p><sup>16</sup> But God will save my spirit from the power of hell, when God takes me. Selah.</p>	<p>אֲךְ אֱלֹהִים יִפְדֶּה נַפְשִׁי מִיַּד שְׂאוֹל כִּי יִקַּחנִי סֵלָה</p>	<p>Ach Elohim yifdeh nafshi miyad She'ol ki yikacheni. Selah.</p>

<sup>1</sup> The traditional text is written וצירם and read וצורם.

<sup>2</sup> Hell may not be a precise translation of שְׂאוֹל; it depends what we mean by hell and what the Psalmist meant by שְׂאוֹל.

- <sup>17</sup> Don't worry if someone else gets rich  
and his household wins great honor,  
אל תירא כי יעשר איש  
כי ירבה כבוד ביתו  
Al tirah ki ya'ashir ish  
ki yirbeh kevod beito,
- <sup>18</sup> For he takes none of it when he dies;  
his honor does not follow him down under.  
כי לא במותו יקח הכל  
לא ירד אחריו כבודו  
Ki lo vemoto yikach hakol,  
lo yered acharav kevodo.
- <sup>19</sup> When he lived, maybe he praised himself:  
"People admire you if you do well for yourself."  
כי נפשו בְּחַיָּו יְבָרַךְ  
וְיִוְדָה כִּי תִיטִיב לָהּ  
Ki nafsho bechayav yevarech,  
veyoducha ki teitiv lach.
- <sup>20</sup> He too will die,<sup>1</sup>  
and such people will never see the light.  
תָּבוֹא עַד דּוֹר אַבֹּתָיו  
עַד נֶצַח לֹא יֵרְאוּ אֹר  
Tavo ad dor avotav,  
ad netzach lo yir'u or.
- <sup>21</sup> A respected person who does not see this  
is bound like beasts for slaughter.  
אָדָם בִּיקָר וְלֹא יֵבִין  
נִמְשָׁל כַּבְּהֵמוֹת נִדְמוּ  
Adam bikar velo yavin,  
nimshal kab'hemot nidmu.

*Mourners' Kaddish, page 116*

<sup>1</sup> "It (his spirit / himself) will meet the generation of his ancestors"—i.e., such a man will meet his ancestors in death.

..... *Mourners rise to lead this kaddish; we respond* .....

**Mourners' Kaddish**

**קְדִישׁ יְתוּם**

..... *Mourners begin the kaddish; the congregation responds "Amen."* .....

Let it be great, let it be holy,  
 God's great name—(Amen)  
 —in the world created  
 by divine will,  
 which God will rule in sovereignty.  
 In your lifetime and in your days  
 and in the lifetime of all Israel,  
 quickly and soon.  
 Now you say, "Amen."

**יִתְגַּדַּל וְיִתְקַדַּשׁ** Yitgadal veyitkodash  
**שְׁמֵהּ רַבָּא (אָמֵן)** shemeh rabah—(Amen)  
**בְּעֲלַמְהּ דִּי בְרָא** —be'almah di verah  
**בְּרַעוּתֵיהּ** chir'uteh  
**וְיִמְלִיךָ מַלְכוּתֵיהּ** veyamlich malchuteh,  
**בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן** bechayechon uv'yomechon  
**וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל** uvechayey dechol bet Yisra'el  
**בְּעֲגָלָא וּבְזְמַן קָרִיב** ba'agalah uvizman kariv.  
**וְאָמְרוּ: אָמֵן** Ve'imru, "Amen."

..... *We answer "Amen" and say the next section; mourners repeat our response and continue* .....

May the great name be blessed  
 forever and ever and ever.

**יְהֵי שְׁמֵהּ רַבָּא מְבָרַךְ** Yehei shemei rabah mevarach  
**לְעֵלָם וּלְעַלְמֵי עַלְמַיָּא** le'alam ul'almei almayah.

..... *Mourners continue, and we respond "berich hu."* .....

Blessed and praised  
 and glorified and exalted  
 and elevated and honored  
 and raised and hailed  
 be the holy name,  
 blessed may it be—

**יִתְבָּרַךְ וְיִשְׁתַּבַּח** Yitbarach veyishtabach  
**וְיִתְפָּאֵר וְיִתְרוֹמַם** veyitpa'ar veyitromam  
**וְיִתְנַשֵּׂא וְיִתְהַדָּר** veyitnaseh veyit'hadar  
**וְיִתְעַלֶּה וְיִתְהַלָּל** veyit'aleh veyit'halal  
**שְׁמֵהּ דְקוּדְשָׁא** shemeh dekudshah,  
**בְּרִיךְ הוּא** berich hu.

..... Between Rosh Hashanah and Yom Kippur replace the next line with the shaded line.....

—above all	לְעֵלָא מִן כָּל	Le'elah min kol
far above all	לְעֵלָא וּלְעֵלָא מִכָּל	Le'elah ule'elah mikol
blessing and song,	בְּרִכְתָּא וְשִׁירָתָא	birchatah veshiratah
praise and repentance	תּוֹשֵׁבְחָתָא וְנַחֲמָתָא	tushbechatah venechematah,
that are spoken in this world.	דְּאִמְרַן בְּעֵלְמָא	da'amiran be'alimah.
Now you say, "Amen."	וְאִמְרוּ : אָמֵן	Ve'imru, "Amen."

..... Mourners continue, and we respond "Amen." .....

May there be great peace	יְהֵא שְׁלָמָא רַבָּא	Yehei shelamah rabah
from heaven	מִן שְׁמַיָּא	min shemayah,
and life,	וְחַיִּים	vechayim,
for us and all Israel.	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
Now you say, "Amen."	וְאִמְרוּ : אָמֵן	ve'imru, "Amen."

..... Mourners continue, and we respond "Amen." .....

Making peace in heaven above	עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו	Oseh shalom bimromav
may God bring peace	הוּא יַעֲשֵׂה שְׁלוֹם	hu ya'aseh shalom
to us and to all Israel,	עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל	alenu ve'al kol Yisra'el,
and to all who live on earth.	וְעַל כָּל-יוֹשְׁבֵי תֵבֵל	ve'al kol yoshvei tevel,
Now you say, "Amen."	וְאִמְרוּ : אָמֵן	ve'imru, "Amen."