

סדור
שים שלום
לחול

Siddur Sim Shalom
FOR WEEKDAYS



THE RABBINICAL ASSEMBLY
THE UNITED SYNAGOGUE OF CONSERVATIVE JUDAISM
New York City

Siddur Sim Shalom for Weekdays
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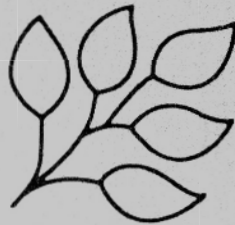
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in memory of his father*

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עֶרְבִית לַחֹל

*Evening Service
for Weekdays*



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ערבית לחול

קריאת שמע וברכותיה

תהלים ע"ח: ל"ח, כ"י:

וְהוּא רַחוּם יִכַּפֵּר עוֹן וְלֹא-יִשְׁחִית, וְהִרְבָּה לְהַשְׁיב אִפּוֹ
וְלֹא-יַעִיר כָּל-חַמְתּוֹ. יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם-
קִרְאָנוּ.

Reader:

בְּרַכּוּ אֶת-יְהוָה הַמְבָרֵךְ.

Congregation, then Reader:

בְּרוּךְ יְהוָה הַמְבָרֵךְ לְעוֹלָם וָעֶד.

The first ברכה before שמע

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּדַבְרוֹ
מַעְרִיב עַרְבִים, בְּחִכְמָה פּוֹתַח שַׁעֲרִים, וּבִתְבוּנָה
מְשַׁנֵּה עֵתִים וּמַחְלִיף אֶת-הַזְּמַנִּים, וּמְסַדֵּר אֶת-הַפּוֹכְכִים
בְּמִשְׁמְרוֹתֵיהֶם בְּרִקְיעַ כְּרִצּוֹנוֹ. בּוֹרָא יוֹם וְלַיְלָה, גּוֹלֵל
אוֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אוֹר, וּמַעֲבִיר יוֹם וּמְבִיא
לַיְלָה, וּמְבַדִּיל בֵּין יוֹם וּבֵין לַיְלָה, יְהוָה צְבָאוֹת שְׁמוֹ.
■ אֵל חַי וְקַיִם, תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
בְּרוּךְ אַתָּה יְהוָה הַמַּעְרִיב עַרְבִים.

The second ברכה before שמע

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עַמֶּךָ אֶהְבֵּת. תּוֹרָה וּמִצְוֹת,
חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמִדָּת. עַל כֵּן יְהוָה אֱלֹהֵינוּ
בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נִשְׁיַח בְּחֻקֶיךָ, וְנִשְׂמַח בְּדַבְרֵי תוֹרָתְךָ
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי הֵם חַיֵּינוּ וְאַרְךָ יַמֵּינוּ וּבָהֶם
נִהְיֶה יוֹמָם וְלַיְלָה. ■ וְאֶהְבֵּתְךָ אֵל תְּסִיר מִמֶּנּוּ לְעוֹלָמִים.
בְּרוּךְ אַתָּה יְהוָה אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

MA'ARIV FOR WEEKDAYS



K'RIAT SH'MA AND ITS B'RAKHOT

PSALM 78:38; 20:10

God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. Save us, Adonai. Answer us, O Sovereign, when we call.

Reader:

Bar'khu et Adonai ha-m'vorakh.
Praise Adonai, the Exalted One.

Congregation, then Reader:

Barukh Adonai ha-m'vorakh l'olam va-ed.
Praised be Adonai, the Exalted One, throughout all time.

In this b'rakhah, we acknowledge the miracle of creation.

Praised are You Adonai our God, who rules the universe, Your word bringing the evening dusk. You open with wisdom the gates of dawn, design the day with wondrous skill, set the succession of seasons, and arrange the stars in the sky according to Your will. *Adonai Tz'va-ot*, You create day and night, rolling light away from darkness and darkness away from light. Eternal God, Your sovereignty shall embrace us forever. Praised are You Adonai, for each evening's dusk.

*In this b'rakhah, we extol God for giving us the Torah,
testimony to God's love for Israel.*

With constancy You have loved Your people Israel, teaching us Torah and mitzvot, statutes and laws. Therefore, Adonai our God, when we lie down to sleep and when we rise, we shall think of Your laws and speak of them, rejoicing always in Your Torah and mitzvot. For they are our life and the length of our days; we will meditate on them day and night. Never take Your love from us. Praised are You Adonai, who loves the people Israel.

קריאת שמע 

אל מֶלֶךְ נֶאֱמָן *If there is no מנין, add:*

דברים ו': ד'-ט'

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד:

Silently:

בְּרוּךְ שֵׁם כְּבוֹד מְלֻכוֹתוֹ לְעוֹלָם וָעֶד.

וְאֶהְבֶּתְךָ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
 וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ
 הַיּוֹם עַל-לִבְבְּךָ: וְשָׁנַנְתָּם לְבִינֶיךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ
 בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשַּׁרְתָּם לְאוֹת
 עַל-יָדְךָ וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֶיךָ: וְכִתַּבְתָּם עַל-מְזוּזוֹת
 בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים י"א: י"ג-כ"א

וְהָיָה אִם-שָׁמַעַתְּ תִשְׁמְעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה
 אִתְּכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדוֹ בְּכָל-
 לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בַּעֲתוֹ יוֹרֵה
 וּמִלְקוֹשׁ וְאֶסְפַּתְךָ דְגָנְךָ וּתִירְשֶׁךָ וַיִּצְהַרְךָ: וְנָתַתִּי עֵשֶׂב
 בְּשֹׁדְךָ לְבַהֲמֹתֶיךָ וְאֶכְלֹת וּשְׁבַעְתָּ: הַשְּׁמֵרוּ לָכֶם פֶּן-יִפְתָּה
 לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם
 לָהֶם: וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה
 מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֲבַדְתֶּם מְהֵרָה מֵעַל
 הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת-דְּבָרֵי
 אֱלֹהֵי עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וְקִשַּׁרְתֶּם אִתְּם לְאוֹת
 עַל-יָדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדַתֶּם אִתְּם
 אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ
 וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְכִתַּבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
 לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע
 יְהוָה לְאַבְרָהָם לֵאמֹר לָתֵת לָהֶם פִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

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K'RIAT SH'MA

As witnesses to God's presence, we formally affirm divine sovereignty through our acceptance of mitzvot. Twice each day we lovingly reaffirm our loyalty to God and mitzvot by reciting the Sh'ma.

If there is no minyan, add: God is a faithful sovereign.

DEUTERONOMY 6:4-9

Sh'ma Yisra-el, Adonai Eloheinu, Adonai Ehad.

Hear, O Israel: Adonai is our God, Adonai alone.

Silently:

Praised be God's glorious sovereignty throughout all time.

You shall love Adonai your God with all your heart, with all your soul, with all your might. And these words, which I command you this day, you shall take to heart. Teach them, diligently, to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand, and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

DEUTERONOMY 11:13-21

If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring, and you will have an ample harvest of grain, wine, and oil. I will assure abundance in the fields for your cattle. You will eat to contentment. Take care lest you be tempted to stray, and to worship false gods. For then Adonai's wrath will be directed against you. God will close the heavens and hold back the rain; the earth will not yield its produce. You will soon disappear from the good land which Adonai is giving you. Therefore, impress these words of Mine upon your heart. Bind them as a sign upon your hand; let them be a reminder above your eyes. Teach them to your children. Repeat them at home and away, night and day. Inscribe them upon the doorposts of your homes and upon your gates. Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens over the earth.

For transliterations of "V'ahavta (you shall love)" and "Va-yomer (Adonai said)," see pages 33-34.

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במדבר ט"ז:ל"ז-מ"א

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית עַל־כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם
וְנָתַנּוּ עַל־צִיצִית הַכַּנָּף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית
וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם
זֹנִים אַחֲרֵיהֶם: לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי
וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיזֹת לָכֶם לֵאלֹהִים אֲנִי
■ יְהוָה אֱלֹהֵיכֶם: [אָמַת]

The first שמע after ברכה

אָמַת וְאִמּוֹנָה כָּל־זֹאת וְקִיָּם עָלֵינוּ, כִּי הוּא יְהוָה אֱלֹהֵינוּ
וְאֵין זולָתוֹ, וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ. הַפּוֹדֵנוּ מִיַּד מְלָכִים,
מְלַכְנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים, הָאֵל הַנּוֹפְרֵעַ לָנוּ
מִצָּרֵינוּ וְהַמְשַׁלֵּם גְּמוּלָ לְכָל־אִיבֵי נַפְשֵׁנוּ, הַעֹשֶׂה גְדוּלוֹת
עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר, הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים
וְלֹא נָתַן לְמוֹט רַגְלֵנוּ, הַמְדַרְיֵכְנוּ עַל בְּמוֹת אוֹיְבֵינוּ וַיִּרָם
קַרְנֵנוּ עַל כָּל־שׁוֹנְאֵינוּ, הַעֹשֶׂה לָנוּ נְסִים וְנִקְמָה בְּפָרְעָה,
אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם, הַמְכִּה בְּעֵבְרָתוֹ כָּל
בְּכוֹרֵי מִצְרַיִם, וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת
עוֹלָם, הַמְעַבִּיר בְּנָיו בֵּין גְּזֵרֵי יַם סוּף, אֶת רוֹדְפֵיהֶם
וְאֶת־שׁוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע, וְרָאוּ בְּנָיו גְּבוּרָתוֹ, שִׁבְחוּ
וְהוֹדוּ לְשִׁמּוֹ. ■ וּמְלִכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם. מִשָּׁה וּבְנֵי
יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה, וְאָמְרוּ כָּלָם:

מִי־כִמְכָה בְּאֵלִים יְהוָה, מִי כִמְכָה נְאֻדָר בְּקֹדֶשׁ,
נוֹרָא תְהִלַּת עֲשֵׂה־פִלָּא.

■ מְלִכוּתְךָ רָאוּ בְּנֵיךָ, בּוֹקֵעַ יָם לִפְנֵי מֹשֶׁה.
זֶה אֵלֵי עָנוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעַד.

■ וְנֹאמַר: כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב, וּגְאָלוֹ מִיַּד חֹזֵק מִמֶּנּוּ.
בְּרוּךְ אַתָּה יְהוָה גָּאֵל יִשְׂרָאֵל.

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NUMBERS 15:37-41

Adonai said to Moses: Instruct the people Israel that in every generation they shall put *tzitzit* on the corners of their garments and bind a thread of blue to the *tzitzit*, the fringe on each corner. Look upon these *tzitzit* — and you will be reminded of all the mitzvot of Adonai and will fulfill them, and not be seduced by your heart nor led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I am Adonai your God, *who is Truth*.

In this b'rakhah, we praise God as the eternal Redeemer of the people Israel.

We affirm the truth that Adonai alone is our God, and that we are God's people Israel. God redeems us from the power of kings and delivers us from the hand of all tyrants, bringing judgment upon our oppressors and retribution upon all our mortal enemies, performing wonders beyond understanding and marvels beyond all reckoning. God has maintained us among the living, not allowing our steps to falter, guided us to triumph over mighty foes, and exalted our strength over all our enemies, vindicating us with miracles before Pharaoh, with signs and wonders in the land of Egypt. God smote, in wrath, Egypt's firstborn, brought Israel to lasting freedom, and led them through divided waters as their pursuers sank in the sea. When God's children beheld the divine might they sang in praise, gladly accepting God's sovereignty. Moses and the people Israel joyfully sang this song to You (Exodus 15):

Mi khamokha ba-elim Adonai, mi kamokha ne'dar ba-kodesh,
nora t'hilot, osei feleh.

“Who is like You, Adonai, among all that is worshiped!
Who is, like You, majestic in holiness,
awesome in splendor, working wonders!”

As You divided the sea before Moses, Your children beheld Your sovereignty. “This is my God,” they proclaimed:

Adonai yimlokh l'olam va-ed.

“Adonai shall reign throughout all time.”

And thus it is written: “Adonai has rescued Jacob; God redeemed him from those more powerful” (Jeremiah 31:10).
Praised are You Adonai, Redeemer of the people Israel.

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קריאת שמע after ברכה The second

השְׁכִיבְנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם, וְהַעֲמִידְנוּ מִלְּכָנוּ לְחַיִּים,
וּפְרוֹשׁ עַלֵינוּ סִבְת שְׁלוֹמָךְ, וְתִקַּנְנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנו לְמַעַן שְׁמֶךָ. וְהִגֵּן בְּעֵדְנוּ, וְהִסֵּר מֵעַלֵינוּ אוֹיֵב
דָּבָר וְחָרֵב וְרָעַב וְיָגוֹן, וְהִסֵּר שֵׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.
וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ, כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה, כִּי
אֵל מְלֶךְ חַנוּן וְרַחוּם אַתָּה. ■ וְשִׁמּוֹר צִאתָנוּ וּבּוֹאָנוּ
לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. בְּרוּךְ אַתָּה יְהוָה שׁוֹמֵר
עַמּוֹ יִשְׂרָאֵל לְעַד.

ברכה An additional

בְּרוּךְ יְהוָה לְעוֹלָם, אָמֵן וְאָמֵן.
בְּרוּךְ יְהוָה מְצִיּוֹן, שֹׁכֵן יְרוּשָׁלַיִם, הַלְלוּיָהּ.
בְּרוּךְ יְהוָה אֱלֹהֵים אֱלֹהֵי יִשְׂרָאֵל, עֲשֵׂה נִפְלְאוֹת לְבָדוּ.
וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם,
וְיִמְלֵא 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 בְּעַבּוֹר שְׁמוֹ הַגָּדוֹל,
כִּי הוֹאִיל יְהוָה לַעֲשׂוֹת אֶתְכֶם לוֹ לְעַם.
וַיֵּרָא כָּל-הָעַם וַיִּפְּלוּ 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 עָלֵינוּ, כַּאֲשֶׁר יִחַלְנוּ לָךְ.
הוֹשִׁיעֵנו יְהוָה אֱלֹהֵינוּ, וְקַבְּצֵנוּ וְהַצִּילְנוּ מִן הַגּוֹיִם,
לְהוֹדוֹת לְשֵׁם קְדוֹשְׁךָ, לְהַשְׁתַּבַּח בְּתִהְלִתְךָ.
כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ יָבֹאוּ וַיִּשְׁתַּחֲוּוּ לְפָנֶיךָ אֲדֹנָי,
וַיִּכְבְּדוּ לְשִׁמְךָ.
כִּי גָדוֹל אַתָּה וְעֲשֵׂה נִפְלְאוֹת, אַתָּה אֱלֹהִים לְבַדְּךָ.
וְאַנְחָנוּ עִמָּךְ וְצֵאן מִרְעִיתְךָ, נוֹדֶה לָּךְ לְעוֹלָם,
לְדוֹר וָדוֹר נִסְפָּר תִּהְלִתְךָ.

Siddur Sim Shalom for Weekdays

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*In this b'rakhah, we praise God for the peace
and protection we are given in our times of need.*

Help us, Adonai, to lie down in peace, and awaken us again, our Sovereign, to life. Spread over us Your shelter of peace; guide us with Your good counsel. Save us because of Your mercy. Shield us from enemies and pestilence, from starvation, sword, and sorrow. Remove the evil forces that surround us. Shelter us in the shadow of Your wings, O God, who watches over us and delivers us, our gracious and merciful Ruler. Guard our coming and our going; grant us life and peace, now and always. Praised are You Adonai, eternal Guardian of Your people Israel.

*In this b'rakhah, we add to our praise of God
at day's end.*

Praised is Adonai forever. Amen! Amen!
Let praise of Adonai go forth from Zion.
Praise the One who dwells in Jerusalem. Halleluyah!
Praised is Adonai, God of Israel
who alone works wondrous deeds.
Praised is God's glory forever.
God's glory fills the world. Amen!
The glory of Adonai shall endure forever;
Adonai shall rejoice in His works.
Praised is the glory of Adonai, now and always.
For the sake of His glory, God will not abandon His people;
Adonai desires to make you His own.

When the people saw the wonders wrought by God,
they fell to the ground in worship, exclaiming:
"Adonai is God; Adonai is God!"
Adonai shall be the Ruler of all the earth;
on that day Adonai shall be One and His name One.
Let Your mercy be upon us, as our hope is in You.

Help us, Adonai our God, and deliver us.
Gather us, and free us from oppression,
that we may praise Your glory,
that we may be exalted in praising You.
All the nations You have created, Adonai,
will worship You and glorify You.
Great are You, wondrous are Your deeds; You alone are God.
We are Your people, the flock You shepherd;
we will never cease thanking You,
and we will recount Your praises to all generations.

בְּרוּךְ יְהוָה בְּיוֹם, בְּרוּךְ יְהוָה בְּלַיְלָה, בְּרוּךְ יְהוָה בְּשַׁכְבְּנוּ,
 בְּרוּךְ יְהוָה בְּקוּמְנוּ. כִּי בִיָּדְךָ נִפְשׁוֹת הַחַיִּים וְהַמֵּתִים,
 אֲשֶׁר בִּידוֹ נִפְּשׂ כָּל-חַי וְרוּחַ כָּל-בָּשָׂר אִישׁ.
 בִּיָּדְךָ אֶפְקִיד רוּחִי, פְּדִיתָה אוֹתִי יְהוָה אֵל אֱמֶת.
 אֱלֹהֵינוּ שְׁבַשְׁמִים, יַחַד שְׁמָה, וְקִיָּם מַלְכוּתְךָ תָּמִיד,
 וּמְלוֹךְ עֲלֵינוּ לְעוֹלָם וָעֶד.

יִרְאוּ עֵינֵינוּ, וְיִשְׂמַח לְבָנוּ, וְתִגַּל נַפְשָׁנוּ בִישׁוּעָתְךָ בְּאֵמֶת,
 בְּאִמּוֹר לְצִיּוֹן מֶלֶךְ אֱלֹהֵינוּ.
 יְהוָה מֶלֶךְ, יְהוָה מֶלֶךְ, יְהוָה יְמִלּוּךָ לְעוֹלָם וָעֶד.
 ■ כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלוֹךְ בְּכָבוֹד,
 כִּי אֵין לָנוּ מֶלֶךְ אֶלָּא אַתָּה.
 בְּרוּךְ אַתָּה יְהוָה הַמְּלֶךְ בְּכָבוֹדוֹ
 תָּמִיד יְמִלּוּךָ עֲלֵינוּ לְעוֹלָם וָעֶד, וְעַל כָּל-מַעֲשָׂיו.

חצי קדיש 

Reader:

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, בְּרַעוּתָהּ,
 וַיִּמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבִיּוֹמֵיכוֹן
 וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
 בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

Reader:

וַיִּתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא
 *לְעֵלְא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא

**Between ראש השנה and יום כפור:*

לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא

תְּשַׁבְּחָתָא וְנַחְמָתָא דְאִמִּירָן בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

Continue with the עמידה on page 142a or 142b

(with אמרות), through page 148.

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

May our eyes behold, our hearts rejoice,
and our souls be glad in Your sure deliverance,
when it shall be said to Zion: Your God is sovereign.
Adonai reigns, Adonai has reigned,
Adonai shall reign throughout all time.
All sovereignty is Yours;
unto all eternity only You reign in glory, only You are Sovereign.
Praised are You Adonai, glorious Sovereign,
eternal Ruler over us and over all creation.



HATZI KADDISH

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almayra.
May God's great name be praised throughout all time.

Reader:

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

*Continue with the Amidah on page 142a or 142b
(with Matriarchs), through page 148.*

עמידה – ערבית לחול

אֲדֹנָי, שְׁפִתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

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

Between ראש השנה and יום כפור:

זָכַרְנוּ לְחַיִּים, מֶלֶךְ חַפֵּץ בְּחַיִּים,
וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן. בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם.
אַתָּה גְּבוּר לְעוֹלָם אֲדֹנָי, מַחֲיֶה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.

**From שמיני עצרת until פסח:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים, וּמְקַיֵּם אַמּוּנָתוֹ
לְיִשְׂרָאֵל עַד עַד. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מֶלֶךְ
מַמְיֵת וּמַחֲיֶה וּמְצַמִּיחַ יְשׁוּעָה.

Between ראש השנה and יום כפור:

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרֵי לְחַיִּים בְּרַחֲמִים.

וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה מַחֲיֶה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁיךָ בְּכָל-יוֹם יִהְיֶה לְךָ סֵלָה.
**בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

***Between ראש השנה and יום כפור:*

בְּרוּךְ אַתָּה יְהוָה הַמֶּלֶךְ הַקְּדוֹשׁ.

Continue on page 143.

**From פסח to שמיני עצרת, some add: מוריד הטל*

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 AMIDAH FOR WEEKDAY MA'ARIV

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

Between Rosh Hashanah and Yom Kippur:

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

You are the Sovereign who helps and saves and shields.

Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**From Sh'mini Atzeret until Pesah:*

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

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

Between Rosh Hashanah and Yom Kippur:

Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.

Praised are You Adonai, Master of life and death.

Holy are You and holy is Your name.

Holy are those who praise You each day.

**Praised are You Adonai, holy God.

***Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, holy Sovereign.

Continue on page 143.

**From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.*

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עמידה – ערבית לחול (כולל אמהות)

אֲדֹנָי, שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם
אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה אֱלֹהֵי רַבְקָה
אֱלֹהֵי רַחֵל וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים וְקוֹנֵה הַכֹּל, זּוֹכֵר חֲסָדֵי
אֲבוֹת וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Between ראש השנה and יום כפור:

זָכְרָנוּ לְחַיִּים, מְלָךְ חָפֵץ בְּחַיִּים,
וְכִתְּבָנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

מְלָךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.
בְּרוּךְ אַתָּה יְהוָה מְגֵן אַבְרָהָם וּפִקֵּד שָׂרָה.

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

**From שמיני עצרת until פסח:*

מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד, מַחֲיֶה מֵתִים בְּרַחֲמִים רַבִּים, סוֹמֵךְ
נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים, וּמְקַיֵּם אַמוּנָתוֹ
לְיִשְׂרָאֵל עַד עַד. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ, מְלָךְ
מַמִּית וּמַחֲיֶה וּמְצַמֵּחַ יְשׁוּעָה.

Between ראש השנה and יום כפור:

מִי כְמוֹךָ אֵב הַרְחָמִים, זּוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

וְנֶאֱמָן אַתָּה לְהַחֲיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה מַחֲיֶה הַמֵּתִים.

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ, וְקְדוּשֵׁיךָ בְּכָל-יוֹם יִהְיֶה לְךָ סֵלָה.
**בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ.

***Between ראש השנה and יום כפור:*


בְּרוּךְ אַתָּה יְהוָה הַמְּלָךְ הַקְּדוֹשׁ.

*From פסח to שמיני עצרת, some add: מוריד הגשם

Siddur Sim Shalom for Weekdays

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 **AMIDAH FOR WEEKDAY MA'ARIV**
(with Matriarchs)

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

Between Rosh Hashanah and Yom Kippur:

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

You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

**From Sh'mini Atzeret until Pesah:*

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

Your love sustains the living, Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

Between Rosh Hashanah and Yom Kippur:

Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creatures with life.

Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

Holy are You and holy is Your name.
Holy are those who praise You each day.

****Praised are You Adonai, holy God.**

***Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, holy Sovereign.

**From Pesah to Sh'mini Atzeret, some add: You cause the dew to fall.*

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At the conclusion of שבת or יום טוב or טוב,
substitute the paragraph in smaller print, below.

אָתָּה חוֹנֵן לְאָדָם דְּעֵת, וּמְלַמֵּד לְאֲנוּשׁ בִּינָה. חֲנֹנֵנוּ מֵאֲתָךְ
דְּעָה בִּינָה וְהַשְׁפִּיל. בְּרוּךְ אַתָּה יְהוָה חוֹנֵן הַדְּעֵת.

At the conclusion of שבת or יום טוב or טוב:

אָתָּה חוֹנֵן לְאָדָם דְּעֵת, וּמְלַמֵּד לְאֲנוּשׁ בִּינָה. אַתָּה חוֹנְנֵתָנוּ לְמַדְע
תּוֹרָתְךָ, וְתַלְמִידֵינוּ לְעֲשׂוֹת חֻקֵי רְצוֹנְךָ, וְתַבְדִּיל יְהוָה אֱלֹהֵינוּ בֵּין
קֹדֶשׁ לְחוֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. אָבִינוּ מְלַבְּנוּ, הַחֵל עֲלֵינוּ הַיָּמִים הַבָּאִים
לְקִרְאָתָנוּ לְשָׁלוֹם, חֲשׂוּכִים מִכָּל חַטָּא, וּמִנְקִים מִכָּל עוֹן,
וּמְדַבְּקִים בִּירְאָתְךָ. וְחֲנֹנֵנוּ מֵאֲתָךְ דְּעָה בִּינָה וְהַשְׁפִּיל. בְּרוּךְ אַתָּה
יְהוָה חוֹנֵן הַדְּעֵת.

הַשִּׁיבֵנוּ אָבִינוּ לְתוֹרָתְךָ, וְקַרְבָּנוּ מְלַבְּנוּ לְעִבּוּדְתְךָ,
וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ. בְּרוּךְ אַתָּה יְהוָה
הַרוֹצֵה בְּתַשׁוּבָה.

It is customary to strike the heart twice in contrition
as we acknowledge our sins.

סִלַּח לָנוּ אָבִינוּ כִּי חָטָאנוּ, מִחֵל לָנוּ מְלַבְּנוּ כִּי פָשַׁעְנוּ,
כִּי מוֹחֵל וְסוֹלַח אַתָּה. בְּרוּךְ אַתָּה יְהוָה חֲנוּן הַמְרַבֵּה
לְסִלַּח.

רְאֵה נָא בְּעֵינֵינוּ, וְרִיבָה רִיבָנוּ, וּגְאֹלָנוּ מִהֲרָה לְמַעַן שְׁמָךְ,
כִּי גוֹאֵל חֹזֵק אַתָּה. בְּרוּךְ אַתָּה יְהוָה גּוֹאֵל יִשְׂרָאֵל.

רְפָאנוּ יְהוָה, וְנִרְפָא, הוֹשִׁיעֵנוּ וְנוֹשְׁעָה, כִּי תַהֲלֵתָנוּ אַתָּה,
וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ,

On behalf of one who is ill:

וַיְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתְּשַׁלַּח
מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם, רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת
הַגּוּף, לְ _____ בֶּן / בַּת _____ בְּתוֹךְ שְׁאֵר חוֹלֵי יִשְׂרָאֵל,
וְחֹזֵק אֶת־יְדֵי הָעוֹסְקִים בְּצַרְכֵיהֶם,

כִּי אֵל מְלַךְ רוּפָא נְאֻמָּן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יְהוָה
רוּפָא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

Siddur Sim Shalom for Weekdays

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*At the conclusion of Shabbat or a Festival,
substitute the paragraph in smaller print, below.*

You graciously endow mortals with intelligence, teaching us wisdom. Grant us knowledge, wisdom, and discernment. Praised are You Adonai, who graciously grants us intelligence.

At the conclusion of Shabbat or a Festival:

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

Return us, our Teacher, to Your Torah. Draw us near, our Sovereign, to Your service. Bring us back to You, in true repentance. Praised are You Adonai, who welcomes repentance.

*It is customary to strike the heart twice in contrition
as we acknowledge our sins.*

Forgive us, our Guide, for we have sinned. Pardon us, our Ruler, for we have transgressed; for You forgive and pardon. Praised are You Adonai, gracious and forgiving.

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

Heal us, Adonai, and we shall be healed. Help us and save us, for You are our glory. Grant complete healing for all our afflictions,

On behalf of one who is ill:

and may it be Your will, Adonai our God and God of our ancestors, to send complete healing, of body and soul, to _____, along with all others who are stricken, and strengthen those who tend to them,

for You are the faithful and merciful God of healing. Praised are You Adonai, Healer of His people Israel.

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

*From December 4th to פסח
(December 5th in a Hebrew
year divisible by four):*

*From פסח to December 3rd
(December 4th in a Hebrew
year divisible by four):*

וְתַן טַל וּמָטָר לְבִרְכָה

וְתַן בְּרָכָה

עַל פְּנֵי הָאָדָמָה, וְשִׁבְעֵנוּ מִטוֹבָהּ, וּבְרַךְ שְׁנֵתָנוּ בְּשָׁנִים הַטּוֹבוֹת. בְּרוּךְ אַתָּה יְהוָה מְבָרַךְ הַשָּׁנִים.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתָנוּ, וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ, וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע בְּנִפּוֹת הָאָרֶץ. בְּרוּךְ אַתָּה יְהוָה מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְרָאשׁוֹנָה וְיִוָּעֲצֵנוּ כְּבַתְחִלָּה, וְהִסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה, וּמְלוֹךְ עֲלֵינוּ אַתָּה יְהוָה לְבִדְךָ בְּחֻסְדֵּךְ וּבְרַחֲמִים, וְצַדִּיקֵנוּ בְּמִשְׁפָּט. *בְּרוּךְ אַתָּה יְהוָה מְלֹךְ אוֹהֵב צַדִּיקָה וּמִשְׁפָּט.

**Between ראש השנה and יום כפור*

בְּרוּךְ אַתָּה יְהוָה הַמְּלֹךְ הַמִּשְׁפָּט.

וּלְמַלְשִׁינִים אַל תְּהִי תִקְוָה, וְכֹל הַרְשָׁעָה כְּרָגַע תֹּאבֵד, וְכֹל אוֹיְבֶיךָ מְהֵרָה יִכְרְתוּ, וְהַיְדִים מְהֵרָה תַעֲקֹר וְתִשְׁבֵּר וְתִמְגַּר וְתִכְנִיעַ בְּמֵהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה יְהוָה שֹׁבֵר אֵיבִים וּמְכַנְיַע יְדִים.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים, וְעַל זַקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצַּדִּיק וְעֲלֵינוּ, יְהִמוּ נָא רַחֲמֶיךָ יְהוָה אֱלֹהֵינוּ, וְתַן שָׂכָר טוֹב לְכֹל הַבוֹטְחִים בְּשִׂמְךָ בְּאַמְתִּי, וְשִׁים חֻלְקֵנוּ עִמָּהֶם, וְלַעוֹלָם לֹא יִבּוֹשׁ כִּי בָּהּ בִּטְחָנוּ. בְּרוּךְ אַתָּה יְהוָה מִשְׁעֵן וּמִבְטָח לַצַּדִּיקִים.

וּלְירוּשָׁלַיִם עִירֶךָ בְּרַחֲמִים תָּשׁוּב, וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאִשֶּׁר דִּבַּרְתָּ, וּבִנְיָה אוֹתָהּ בְּקִרְוֹב בְּיָמֵינוּ בְּנֵין עוֹלָם, וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תִּכְיֵן. בְּרוּךְ אַתָּה יְהוָה בּוֹנֵה יְרוּשָׁלַיִם.

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

*From Pesah to December 3rd
(December 4th in a Hebrew
year divisible by four):*

Grant blessing

*From December 4th to Pesah
(December 5th in a Hebrew
year divisible by four):*

Grant dew and rain for blessing

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

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

Restore our judges as in days of old; restore our counselors as in former times. Remove sorrow and anguish from our lives. Reign over us, Adonai, You alone, with lovingkindness and mercy; with justice sustain our cause. *Praised are You Adonai, Sovereign who loves justice with compassion.

**Between Rosh Hashanah and Yom Kippur:*

Praised are You Adonai, Sovereign of judgment.

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

Let Your tender mercies, Adonai our God, be stirred for the righteous, the pious, the elders of the House of Israel and its remaining scholars, for faithful proselytes, and for us. Reward all who fully trust in You, and cast our lot with them. May we never despair, for our trust is in You. Praised are You Adonai, who supports and sustains the righteous.

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

אֶת־צֶמַח דָּוִד עֲבַדְךָ מְהֵרָה תִצְמַחַת, וְקִרְנוֹ תָרוּם בִּישׁוּעָתְךָ,
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם. בְּרוּךְ אַתָּה יְהוָה מִצְמַחַת
קֶרֶן יִשׁוּעָה.

שְׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ, חוּס וְרַחֵם עָלֵינוּ, וְקַבֵּל
בְּרַחֲמִים וּבְרַצוֹן אֶת־תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת
וּתְחִנּוּתֵינוּ אַתָּה, וּמְלַפְּנֵיהָ מְלַכְנוּ רִיקָם אֵל תְּשִׁיבֵנוּ,

יום השואה On

נַחֵם, יְהוָה אֱלֹהֵינוּ, אֶת שְׂאֵרֵי עַמְּךָ יִשְׂרָאֵל, אוֹד מִצֵּל מֵאֵשׁ. כִּי קָם
עָלֵינוּ אוֹיֵב אַכְזָר, בְּקֶשׁ לְהַשְׁמִיד לְהַרְגֵנוּ וּלְאַבֵּד אֶת־כָּל־הַיְהוּדִים,
מִנְעֵר וְעַד־זָקֵן, טַף וְנָשִׁים, וְאָמַר לְכוּ וּנְכַחֲדֵם מִגּוֹי וְלֹא יִזְכֹּר
שֵׁם יִשְׂרָאֵל עוֹד. אֲנִי הַפְּמִים שִׁטְפוּנוּ, הִרְוֵנוּ לַעֲנָה. אוֹיֵנָא לָנוּ
כִּי שִׁדְדָנוּ, כִּי־רָחַק מִמֶּנּוּ מִנַּחֵם. עַל־אֵלֶּה אָנִי בּוֹכֶיָה. אֵךְ לֹא
לְנֶצַח תִּשְׁכַּחֵנוּ,

כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה שׁוֹמֵעַ תְּפִלָּה.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפִּלָּתָם, וְהִשֵּׁב אֶת־
הָעֵבוּדָה לְדָבִיר בֵּיתְךָ, וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרַצוֹן,
וּתְהִי לְרַצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

חול המועד and ראש חודש On

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיִבֵּא וְיִגִּיעַ, וְיִרְאֶה וְיִרְצֶה
וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ, וְזָכוֹן אֲבוֹתֵינוּ,
וְזָכוֹן מְשִׁיחַ בֶּן־דָּוִד עֲבַדְךָ, וְזָכוֹן יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ,
וְזָכוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה לְטוֹבָה, לְחַן
וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

ראש החודש הנה. ראש חודש On

חג הסוכות הנה. סוכות On חג המצות הנה. פסח On

זְכוּרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ
בּוֹ לְחַיִּים. וּבְדַבַּר יִשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ
וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וּתְחַזְּקֵנָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

Siddur Sim Shalom for Weekdays

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Cause the offspring of Your servant David to flourish, and hasten the coming of messianic deliverance. We constantly hope for Your redemption. Praised are You Adonai, who assures our redemption.

Hear our voice, Adonai our God. Have compassion upon us, pity us. Accept our prayer with loving favor. You listen to entreaty and prayer. Do not turn us away unanswered, our Sovereign,

On Yom Ha-shoah:

Adonai, our God, comfort the remnant of Your people Israel, a brand plucked from the fire. For a cruel enemy arose to destroy us — to murder every Jew, young and old, women and children, saying: “Come, let us annihilate them, so that the name of Israel might no longer be uttered.” The waters engulfed us; our tormentors fed us bitter poison. Alas, we are undone, for our Source of comfort is yet far off. Recalling these things, I weep. But You will not forget us eternally,

for You mercifully heed Your people’s supplication. Praised are You Adonai, who listens to prayer.

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

On Rosh Hodesh and Hōl Ha-mo’ed:

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors; recall Your anointed, descended from David, Your servant. Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace, on this

Rosh Hodesh. Festival of Sukkot. Festival of Matzot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, loving and merciful God.

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

מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוּה אֱלֹהֵינוּ וְאֵלֵי אַבּוֹתֵינוּ
 לְעוֹלָם וָעֶד, צוֹר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר.
 נוֹדָה לָךְ וּנְסַפֵּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל
 נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נְסִיךְ שְׂבָכ־לִיּוֹם עִמָּנוּ וְעַל
 נְפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכ־לַעֲתָ, עָרַב וּבָקֵר וְצִהָרִים.
 הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרַחֵם כִּי לֹא תָמוּ חֲסָדֶיךָ,
 מִעוֹלָם קִוִּינוּ לָךְ.

On חנוכה:

עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
 הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאַבּוֹתֵינוּ בַּיָּמִים הָהֵם וּבְזִמַּן הַזֶּה.

בַּיָּמִי מִתְּתִיָּהוּ בְּנִיּוֹחָן כִּהֵן גְּדוֹל חֲשֵׁמוֹנָאִי וּבְנִיּוֹ, כְּשֶׁעָמְדָה
 מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל לְהַשְׁפִּיחֵם תּוֹרְתְךָ
 וּלְהַעֲבִירֵם מִחֻקֵּי רְצוֹנְךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם
 בַּעַת צָרָתָם, רַבֵּת אֶת־רִיבָם, דָּגַת אֶת־דִּינָם, נָקַמְתָּ אֶת־נַקְמָתָם,
 מִסַּרְתָּ גְבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים בְּיַד מַעֲטִים, וְטַמְאִים בְּיַד
 טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים, וְזוֹדִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ. וְלָךְ
 עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֶךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה
 גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֵיךָ לְדַבֵּיר בֵּיתְךָ וּפְנּוּ
 אֶת־הַיְכָלְךָ, וְטִהְרוּ אֶת־מִקְדָּשְׁךָ, וְהִדְלִיקוּ נְרוֹת בְּחִצְרוֹת קִדְשֶׁךָ,
 וְקִבְּעוּ שְׁמוֹנֵת יְמֵי חֲנֻכָּה אֵלּוֹ לְהוֹדוֹת וּלְהִלָּל לְשִׁמְךָ הַגְּדוֹל.

On פורים:

עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
 הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאַבּוֹתֵינוּ בַּיָּמִים הָהֵם וּבְזִמַּן הַזֶּה.

בַּיָּמִי מְרַדְּכֵי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הַמֶּן
 הַרְשָׁע, בִּקְשׁ לְהַשְׁמִיד, לְהַרְגׁ וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים, מִנְּעַר
 וְעַד זָקֵן, טַף וְנָשִׁים, בַּיּוֹם אֶחָד בְּשִׁלְשָׁה עָשָׂר לְחֹדֶשׁ שְׁנַיִם־
 עָשָׂר, הוּא חֹדֶשׁ אָדָר, וּשְׁלָלָם לְבוֹז, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
 הִפְרַת אֶת־עֲצָתוֹ, וְקַלְקַלְתָּ אֶת־מַחְשַׁבְתּוֹ, וְהַשְׁבּוֹתָ לוֹ גְּמוּלוֹ
 בְּרִאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת־בְּנָיו עַל הָעֵץ.

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

On Hanukkah:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mattathias son of Yoḥanan, the heroic Hasmonean *Kohen*, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their wrongs. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praises to You.

On Purim:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days of Mordecai and Esther, in Shushan, the capital of Persia, the wicked Haman rose up against all Jews and plotted their destruction. In a single day, the thirteenth of Adar, the twelfth month of the year, Haman planned to annihilate all Jews, young and old, and to permit the plunder of their property. You, in great mercy, thwarted his designs, frustrated his plot, and visited upon him the evil he planned to bring on others. Haman, together with his sons, was put to death on the gallows he had made for Mordecai.

יום העצמאות On

עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַגְּבוּרוֹת, וְעַל הַתְּשׁוּעוֹת, וְעַל
הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם וּבְזִמְנֵי הַיּוֹם.

בַּיָּמִי שִׁיבַת בְּנֵים לְגְבוּלָם, בָּעֵת תְּקוּמַת עַם בְּאַרְצוֹ כַּיְמֵי קָדָם,
נִסְגְּרוּ שַׁעְרֵי אֶרֶץ אֲבוֹת בַּפְּנֵי אַחֵינוּ פְּלִיטֵי חֶרֶב, וְאוֹיְבִים בְּאֶרֶץ
וְשִׁבְעָה עַמְמִים בְּעֵלֵי בְרִיתָם קָמוּ לְהַכְרִית עִמָּךְ יִשְׂרָאֵל, וְאַתָּה
בְּרַחֲמֶיךָ הַרְבִּים, עֲמַדְתָּ לָהֶם בְּעֵת צָרָתָם, הִבַּת אֶת־רִיבָם,
הִנַּח אֶת־דִּינָם, חִזַּקְתָּ אֶת־לְבָבָם לְעִמּוּד בְּשַׁעַר, וּלְפִתְחֵי שַׁעְרֵים
לְנֹדְפִים וּלְגֹרֶשׁ אֶת־צְבָאוֹת הָאוֹיֵב מִן הָאֶרֶץ. מִסְרַת רַבִּים בְּיַד
מַעֲטִים, וּרְשָׁעִים בְּיַד צַדִּיקִים, וְלֹא עָשִׂיתָ שֵׁם גְּדוֹל וְקוֹדֵשׁ בְּעוֹלָמְךָ,
וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה.

וְעַל כָּלֵם יִתְבַּרְךָ וְיִתְרוֹמַם שְׁמֶךָ מִלְּכַנּוֹ תַמִּיד לְעוֹלָם וָעֶד.

יום כפור and ראש השנה Between

וּכְתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סְלָה, וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאַמֶּת, הָאֵל
יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סְלָה. בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ
וְלֹא נֶאֱמָה לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ וְעַל כָּל־יֹשְׁבֵי תְּבֵל תְּשִׁים
לְעוֹלָם, כִּי אַתָּה הוּא מְלֶךְ אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרַךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שַׁעַה
בְּשְׁלוֹמְךָ. *בְּרוּךְ אַתָּה יְהוָה הַמְּבָרַךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּשְׁלוֹם.

יום כפור and ראש השנה *Between

בְּסִפְרֵי חַיִּים בְּרַכָּה וְשְׁלוֹם, וּפְרִנְסָה טוֹבָה, נִזְכָּר וְנִפְתָּב
לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשְׁלוֹם.
בְּרוּךְ אַתָּה יְהוָה עֹשֵׂה הַשְּׁלוֹם.

On Yom Ha-atzma'ut:

We thank You for the miraculous deliverance, for the heroism, and for the triumphs of our ancestors from ancient days until our time.

In the days when Your children were returning to their borders, at the time when our people took root in its land as in days of old, the gates to the land of our ancestors were closed before those who were fleeing the sword. When enemies from within the land, together with seven neighboring nations, sought to annihilate Your people, You, in Your great mercy, stood by them in time of trouble. You defended them and vindicated them. You gave them courage to meet their foes, to open the gates to those seeking refuge, and to free the land of its armed invaders. You delivered the many into the hands of the few, the guilty into the hands of the innocent. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day.

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

Between Rosh Hashanah and Yom Kippur:

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

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Grant true and lasting peace to Your people Israel and to all who dwell on earth, for You are the supreme Sovereign of peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace.* Praised are You Adonai, who blesses His people Israel with peace.

**Between Rosh Hashanah and Yom Kippur:*

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, sustenance, and peace. Praised are You Adonai, Source of peace.

The silent recitation of the עמידה concludes with a personal prayer.

אֱלֹהֵי, נִצּוּר לְשׁוֹנֵי מֵרַע וּשְׁפָתַי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי כְּעַפָּר לְכֹל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרַתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מִהֲרָה
הִפֵּר עֲצָתָם וְקִלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה
לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ,
לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הַוְשִׁיעָה יְמִינְךָ וְעַנְנֵי. יִהְיֶה לְרִצּוֹן
אֲמַר־פִּי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי. עֲשֵׂה
שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל,
וְאָמְרוּ אָמֵן.

An alternative concluding prayer

יְהִי רִצּוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ שְׁתִּשְׁכַּן בְּפוּרְנוּ אֲהַבָּה
וְאַחֲוָה וְשְׁלוֹם וְרַעוּת, וְתִצְלִיחַ סוּפְנוּ אַחֲרִית וְתִקְנֶה,
וְתִשִּׁים חֲלֻקְנוּ בְּגֵן עֵדֶן. תִּקְנֶנּוּ בְּחֶבֶר טוֹב וְיִצֵּר טוֹב
בְּעוֹלָמְךָ, וְנִשְׁפִּים וְנִמְצָא יְחוּל לְבַבְנוּ לִירְאָה אֶת־שְׁמֶךָ,
וְתָבֵא לְפָנֶיךָ קוֹרַת נַפְשֵׁנוּ לְטוֹבָה. יִהְיֶה לְרִצּוֹן אֲמַר־פִּי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.

*On (תשעה באב and פורים except on מצאי שבת),
continue with חצי קריש, page 158; however,
if a יום טוב begins during the following six days,
continue with קריש שלם, page 160.*

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

May it be Your will, Adonai our God, to surround us with love and harmony, peace and friendship. May our horizons be filled with hope and the anticipation of eternal blessing. Enrich us with good friends and the strength of character to enhance Your world. May we rise to face the morrow ready to worship and to serve You with our spirit committed to goodness. May the words of my mouth and the meditations of my heart be pleasing to You, Adonai, my Rock and my Redeemer.

On Saturday night (except on Purim and Tishah B'Av), continue with Hatzit Kaddish, page 158; however, if a Festival begins during the following six days, continue with Kaddish Shalem, page 160.

קדיש שלם 

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעִגְלָא וּבְזִמְן קָרִיב, וְאִמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמֵיָא.

Reader:

יְתַבְּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקָדְשָׁא, בְּרִיךְ הוּא
*לְעֵלְא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא

**Between ראש השנה and יום כפור*

לְעֵלְא מְפַל-בְּרַכְתָּא וְשִׁירְתָּא

תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

תְּתַקַּבַּל צְלוּתְהוֹן וּבְעוּתְהוֹן דְכָל-יִשְׂרָאֵל
קָדָם אַבוּהוֹן דִּי בְשִׁמְיָא וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם
עָלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

At the conclusion of a טוב יום, continue on page 163.

On חנוכה, candles are lit, page 192.

On פורים, continue with מגילת אסתר; see page 194.

From פסח to שבועות, the עומר is counted, page 152.

On תשעה באב, continue with מגילת איכה; see page 215.

 **KADDISH SHALEM**

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almayá.
May God's great name be praised throughout all time.

Reader:

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

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

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

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.


At the conclusion of a Festival, continue on page 163.

On Hanukkah, candles are lit, page 192.

On Purim, continue with Megilat Esther; see page 194.

From Pesah to Shavuot, the Omer is counted, page 152.

On Tishah B'Av, continue with Megilat Eikhah; see page 215.

עלינו 

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

ואנחנו כורעים ומשתחוים ומוזים

לפני מלך מלכי המלכים, הקדוש ברוך הוא,

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

על בן נקודה לך יהוה אלהינו, לראות מהרה בתפארת
עזך, להעביר גלולים מן הארץ והאלילים פרות יפרתון,
לתקן עולם במלכות שדי, וכל-בני בשר יקראו בשמך,
להפנות אליך כל-רשעי ארץ. יפירו וידעו כל-יושבי
תבל, כי לך תכרע כל-ברך, תשבוע כל-לשון. לפניה
יהוה אלהינו יכרעו ויפלו. ולכבוד שמך יקר יתנו,
ויקבלו כלם את-עול מלכותך ותמלך עליהם מהרה
לעולם ועד, כי המלכות שלך היא ולעולמי עד תמלוך
בכבוד, בפתוב בתורתך: יהוה ימלך לעולם ועד.
■ ונאמר: והיה יהוה למלך על כל-הארץ, ביום ההוא
יהיה יהוה אחד ושמו אחד.

הושענא רבה אלול through
(in some congregations, through
Psalm 27 is recited, page 92.


ALEINU

Aleinu l'shabe-ah la'adon hakol, la-tet g'dulah l'yotzer b'reshit,
 she-lo asanu k'goyei ha-aratzot
 v'lo samanu k'mishp'hot ha-adamah,
 she-lo sahm hekenu ka-hem, v'goralenu k'khol hamonam.
 Va'anahnu kor'im u-mishta'avim u-modim
 lifnei Melekh malkhei ha-m'lakhim, ha-Kadosh barukh hu.

We are called to praise the Master of all, to acclaim the Creator, for God made our lot unlike that of other peoples, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: "Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other" (Deuteronomy 4:39).

And so we hope in You, Adonai our God, soon to see Your splendor: That You will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth's wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: "Adonai reigns for ever and ever" (Exodus 15:18). Such is the prophetic assurance: "Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One" (Zekhariah 14:9).

V'ne-emar, v'hayah Adonai l'melekh al kol ha-aretz,
 ba-yom ha-hu yih'yeh Adonai ehad u-sh'mo ehad.

*From the beginning of Elul through Hoshana Rabbah
 (in some congregations, through Yom Kippur),
 Psalm 27 is recited, page 92.*

*Aleinu is recited standing, so that one may bend the knee and bow
 at "Va'anahnu," rising at "Lifnei Melekh."*

Siidus Sim'onei Melekh
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We recall with affection those who no longer walk this earth. We are grateful to God for the gift of their lives, for their companionship, and for the cherished memories that endure. In tribute to our loved ones, we invite those who are in mourning or observing Yahrzeit to join in reciting the Kaddish.

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֶלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעֶלְמֵי עֶלְמֵיָא.

Mourners:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיף הוּא
*לְעֵלָא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא

**Between ראש השנה and יום כפור:*

לְעֵלָא מִכָּל-בְּרַכְתָּא וְשִׁירְתָּא

תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֶלְמָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמֵיָא
וְחַיִּים עֲלֵינוּ וְעַל כָּל-יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

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

In a house of mourning, an appropriate psalm is added, pages 93-99.


MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, ki-r'utei,
v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon
u-v'hayei d'khol beit Yisra-el,
ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei
v'yit-hadar v'yit-aleh v'yit-halal sh'mei d'Kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata tushb'hata v'nehamata
da'amiran b'alma, v'imru amen.

**Between Rosh Hashanah and Yom Kippur:*

l'ela l'ela mi-kol birkhata v'shirata

Y'hei sh'lama raba min sh'maya
v'hayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom
aleinu v'al kol Yisra-el, v'imru amen.

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

May God's great name be praised throughout all time.

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

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

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

In a house of mourning, an appropriate psalm is added, pages 93-99.

🌿 COUNTING OF THE OMER ספירת העומר 🌿

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

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

הַנְּנִי מוֹכֵן / מוֹכֵנָה לְקִיּוֹם מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעֹמֶר, כְּמוֹ שְׁכַתּוּב בַּתּוֹרָה: וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם אֶת־עֹמֶר הַתְּנוּפָה, שִׁבְעַת שַׁבָּתוֹת תִּמְיַמַּת תִּהְיֶינָה. עַד מַמְחֲרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם.

I am ready to fulfill the mitzvah of counting the Omer, as it is ordained in the Torah: "You shall count from the eve of the second day of Pesah, when an omer of grain is to be brought as an offering, seven complete weeks. The day after the seventh week of your counting will make fifty days" (Leviticus 23:15-16).

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

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

On weekday evenings (including *Hol Ha-mo'ed Pesah*),
continue, following the counting, with *Aleinu*, page 150.

On Saturday night, continue, following the counting,
with *Havdalah*, page 165.

Today is _____ of the Omer.

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

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

Siddur Sim Shalom for Weekdays

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14. הַיּוֹם אַרְבָּעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת לְעֹמֶר.
 14 days — two weeks (29 Nisan)
15. הַיּוֹם חֲמִשָּׁה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וַיּוֹם אֶחָד לְעֹמֶר.
 15 days — two weeks and one day (30 Nisan, first day of Rosh Hodesh)
16. הַיּוֹם שֵׁשָׁה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁנֵי יָמִים לְעֹמֶר.
 16 days — two weeks and two days (1 Iyar, second day of Rosh Hodesh)
17. הַיּוֹם שִׁבְעָה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר.
 17 days — two weeks and three days (2 Iyar)
18. הַיּוֹם שְׁמוֹנֶה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר.
 18 days — two weeks and four days (3 Iyar)
19. הַיּוֹם תְּשַׁעָּה עָשָׂר יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעֹמֶר.
 19 days — two weeks and five days (4 Iyar)
20. הַיּוֹם עָשָׂרִים יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת וְשֵׁשָׁה יָמִים לְעֹמֶר.
 20 days — two weeks and six days (5 Iyar, Yom Ha-atzma'ut*)
21. הַיּוֹם אֶחָד וְעָשָׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת לְעֹמֶר.
 21 days — three weeks (6 Iyar)
22. הַיּוֹם שְׁנַיִם וְעָשָׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וַיּוֹם אֶחָד לְעֹמֶר.
 22 days — three weeks and one day (7 Iyar)
23. הַיּוֹם שְׁלֹשָׁה וְעָשָׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים לְעֹמֶר.
 23 days — three weeks and two days (8 Iyar)
24. הַיּוֹם אַרְבָּעָה וְעָשָׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר.
 24 days — three weeks and three days (9 Iyar)
25. הַיּוֹם חֲמִשָּׁה וְעָשָׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר.
 25 days — three weeks and four days (10 Iyar)

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

26. הַיּוֹם נִשְׁפָּה וְעִשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעֹמֶר.
(11 Iyar)
 26 days — three weeks and five days
27. הַיּוֹם שִׁבְעָה וְעִשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לְעֹמֶר.
(12 Iyar)
 27 days — three weeks and six days
28. הַיּוֹם שְׁמוֹנֶה וְעִשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת לְעֹמֶר.
(13 Iyar)
 28 days — four weeks
29. הַיּוֹם תְּשַׁעָה וְעִשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֶר.
(14 Iyar, Pesah Shenì)
 29 days — four weeks and one day
30. הַיּוֹם שְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשְׁנַיִם יָמִים לְעֹמֶר.
(15 Iyar)
 30 days — four weeks and two days
31. הַיּוֹם אֶחָד וְשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשִׁלְשָׁה יָמִים לְעֹמֶר.
(16 Iyar)
 31 days — four weeks and three days
32. הַיּוֹם שְׁנַיִם וְשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר.
(17 Iyar)
 32 days — four weeks and four days
33. הַיּוֹם שְׁלֹשָׁה וְשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים לְעֹמֶר.
(18 Iyar, Lag Ba'Omer)
 33 days — four weeks and five days
34. הַיּוֹם אַרְבָּעָה וְשְׁלֹשִׁים יוֹם שֶׁהֵם אַרְבָּעָה שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לְעֹמֶר.
(19 Iyar)
 34 days — four weeks and six days
35. הַיּוֹם חֲמִשָּׁה וְשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת לְעֹמֶר.
(20 Iyar)
 35 days — five weeks
36. הַיּוֹם שִׁשָּׁה וְשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֶר.
(21 Iyar)
 36 days — five weeks and one day
37. הַיּוֹם שִׁבְעָה וְשְׁלֹשִׁים יוֹם שֶׁהֵם חֲמִשָּׁה שָׁבוּעוֹת וְשְׁנַיִם יָמִים לְעֹמֶר.
(22 Iyar)
 37 days — five weeks and two days

38. הַיּוֹם שְׂמוֹנֶה וּשְׁלֹשִׁים יוֹם שָׁהֶם חֲמִשָּׁה שָׁבוּעוֹת
וּשְׁלֹשָׁה יָמִים לְעֹמֶר.
38 days — five weeks and three days (23 Iyar)
39. הַיּוֹם תְּשַׁעָּה וּשְׁלֹשִׁים יוֹם שָׁהֶם חֲמִשָּׁה שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים לְעֹמֶר.
39 days — five weeks and four days (24 Iyar)
40. הַיּוֹם אַרְבָּעִים יוֹם שָׁהֶם חֲמִשָּׁה שָׁבוּעוֹת וְחֲמִשָּׁה
יָמִים לְעֹמֶר.
40 days — five weeks and five days (25 Iyar)
41. הַיּוֹם אֶחָד וְאַרְבָּעִים יוֹם שָׁהֶם חֲמִשָּׁה שָׁבוּעוֹת
וְשֵׁשָׁה יָמִים לְעֹמֶר.
41 days — five weeks and six days (26 Iyar)
42. הַיּוֹם שְׁנַיִם וְאַרְבָּעִים יוֹם שָׁהֶם שֵׁשָׁה שָׁבוּעוֹת לְעֹמֶר.
42 days — six weeks (27 Iyar)
43. הַיּוֹם שְׁלֹשָׁה וְאַרְבָּעִים יוֹם שָׁהֶם שֵׁשָׁה שָׁבוּעוֹת וְיוֹם
אֶחָד לְעֹמֶר.
43 days — six weeks and one day (28 Iyar, Yom Y'rushalayim)
44. הַיּוֹם אַרְבָּעָה וְאַרְבָּעִים יוֹם שָׁהֶם שֵׁשָׁה שָׁבוּעוֹת וּשְׁנַיִם
יָמִים לְעֹמֶר.
44 days — six weeks and two days (29 Iyar)
45. הַיּוֹם חֲמִשָּׁה וְאַרְבָּעִים יוֹם שָׁהֶם שֵׁשָׁה שָׁבוּעוֹת
וּשְׁלֹשָׁה יָמִים לְעֹמֶר.
45 days — six weeks and three days (1 Sivan, Rosh Hodesh)
46. הַיּוֹם שֵׁשָׁה וְאַרְבָּעִים יוֹם שָׁהֶם שֵׁשָׁה שָׁבוּעוֹת
וְאַרְבָּעָה יָמִים לְעֹמֶר.
46 days — six weeks and four days (2 Sivan)
47. הַיּוֹם שִׁבְעָה וְאַרְבָּעִים יוֹם שָׁהֶם שֵׁשָׁה שָׁבוּעוֹת
וְחֲמִשָּׁה יָמִים לְעֹמֶר.
47 days — six weeks and five days (3 Sivan)
48. הַיּוֹם שְׂמוֹנֶה וְאַרְבָּעִים יוֹם שָׁהֶם שֵׁשָׁה שָׁבוּעוֹת
וְשֵׁשָׁה יָמִים לְעֹמֶר.
48 days — six weeks and six days (4 Sivan)
49. הַיּוֹם תְּשַׁעָּה וְאַרְבָּעִים יוֹם שָׁהֶם שִׁבְעָה שָׁבוּעוֹת
לְעֹמֶר.
49 days — seven weeks (5 Sivan, Erev Shavuot)

תהלים קכ"ח
שיר המעלות.

אֲשֶׁרֵי כָּל־יִרְאֵי יְהוָה, הִהְלִיךְ בְּדַרְכָּיו. יִגִּיעַ בְּפִיךָ כִּי תֹאכַל,
אֲשֶׁרֵיךָ וְטוֹב לָךְ. אֲשֶׁתְּךָ כְּגִפְנֵי פְרִיָה בְּיִרְכָתֵי בֵיתְךָ, בְּנֵיךָ
כְּשִׂתְלֵי זֵיתִים סָבִיב לְשִׁלְחָנְךָ. הִנֵּה כִּי־כֹן יִבְרַךְ גֹּבֵר יִרְאֵ
יְהוָה. יִבְרַכְךָ יְהוָה מִצִּיּוֹן, וְרָאָה בְטוֹב יְרוּשָׁלַיִם כֹּל יְמֵי
חַיֶּיךָ. וְרָאָה בְּנִים לְבָנֶיךָ, שְׁלוֹם עַל יִשְׂרָאֵל.

PSALM 128

A Song of Ascent.

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


A concluding prayer

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

*On weekday evenings (including Hōl Ha-mo'ed Pesah),
continue with Aleinu, page 150.*

*On Saturday night, continue with "v'yiten I'kha
(These are Isaac's blessings)," at the bottom of page 160.
At the conclusion of a Festival, continue on page 163.*

ערבית למוצאי שבת

חצי קדיש 

Reader:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְרָא, כְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן.

Congregation and Reader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Reader:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיף הוּא
לְעֵלְא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא*

*יום כפור and ראש השנה Between

לְעֵלְא לְעֵלְא מִכָּל-בְּרַכְתָּא וְשִׁירְתָּא

תִּשְׁבַּחְתָּא וְנִחַמְתָּא דְאִמִּירָן בְּעֵלְמָא, וְאִמְרוּ אָמֵן.


תהלים צ"ז

וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ,
וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עָלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהוּ.

תהלים צ"א

יֵשֵׁב בְּסֹתֵר עֲלִיוֹן, בְּצֵל שְׁדֵי יְתְלוֹנָן. אִמְר לַיהוָה מַחְסֵי
וּמַצּוּדוֹתַי אֱלֹהֵי אֲבֹתַי-בּוֹ. כִּי הוּא יַצִּילְךָ מִפַּח יְקוֹשׁ מִדְּבַר
הַוּוֹת. בְּאֲבָרְתוֹ יִסֶּף לָךְ וְתַחַת כְּנַפְיוֹ תִּחְסֶה, צְנֹה וְסַחֲרָה
אֲמַתּוֹ. לֹא-תִירָא מִפֶּחַד לַיְלָה, מִחַץ יַעוֹף יוֹמָם. מִדְּבַר
בְּאִפְלֵ יִהְלֶךְ, מִקָּטֵב יִשׁוּד צְהָרִים. יִפֹּל מִצְדָּךְ אֶלֶף וּרְבָבָה
מִימִינְךָ, אֵלֶיךָ לֹא יִגָּשׁ. רַק בְּעֵינֶיךָ תִּבְטֵט וְשִׁלְמַת רְשָׁעִים
תִּרְאֶה. כִּי-אַתָּה יְהוָה מַחְסֵי עֲלִיוֹן שְׁמַת מְעוֹנָךְ.
לֹא-תֵאָנֵה אֵלֶיךָ רָעָה וְנִגַּע לֹא-יִקְרַב בְּאֵהָלְךָ. כִּי מִלְאֲכָיו
יַצִּיחֶ-לָךְ לְשִׁמְרֶךָ בְּכָל-דְּרָכֶיךָ. עַל-כַּפְּיִם יִשְׁאוּנָה פֶּן-תִּגָּף
בְּאֶבֶן רִגְלֶךָ. עַל-שַׁחַל וּפְתָן תִּדְרֹךְ, תִּרְמַס כְּפִיר וְתַנְיִן. כִּי
בִּי חָשַׁק וְאִפְלָטָהוּ, אֲשׁוּבָהוּ כִּי-יָדַע שְׁמִי. יִקְרָאֵנִי וְאֶעֱנֶהוּ,
עִמּוֹ אֲנֹכִי בְּצָרָה, אֲחַלְצֶהוּ וְאֶכַּבְּדֶהוּ. אֲרֹךְ יָמִים אֲשַׁבֵּיעָהוּ,
וְאֶרְאֶהוּ בִישׁוּעָתִי. אֲרֹךְ יָמִים אֲשַׁבֵּיעָהוּ, וְאֶרְאֶהוּ בִישׁוּעָתִי.

MA'ARIV FOR THE CONCLUSION OF SHABBAT

 **HATZI KADDISH**

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba mevarakh l'alam u-l'almei almay.

May God's great name be praised throughout all time.

Reader:

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

*We begin our transition from Shabbat to a new week
with the following verses:*

PSALM 90:17

May Adonai our God show us compassion; may God establish the work of our hands. May God firmly establish the work of our hands.

PSALM 91

Dwelling in the shelter of the Most High, abiding in the shadow of the Almighty, I call Adonai my refuge and fortress, my God in whom I trust. God will save you from the fowler's snare, from deadly pestilence. God will cover you with His wings; in His shelter you will find refuge. Fear not terror by night nor the arrow that flies by day, the pestilence that stalks in darkness, nor the plague that rages at noon. A thousand may fall by your side, ten thousand close at hand, but it will never touch you; God's faithfulness will shield you. You need only look with your eyes to see the recompense of the wicked. You have made Adonai your refuge, the Most High your haven. No evil shall befall you; no plague shall approach your dwelling. God will instruct His angels to guard you in all your paths, to carry you in their hands lest you stumble on a stone. You will step on cubs and cobras, tread safely on lions and serpents. "Since you are devoted to Me I will deliver you; I will protect you because you care for Me. When you call to Me, I will answer. I will be with you in time of trouble; I will rescue you and honor you. I will satisfy you with long life, and lead you to enjoy My salvation."

וְאֵתָהּ קְדוּשׁ, יוֹשֵׁב תְהִלּוֹת יִשְׂרָאֵל. וְקָרָא זֶה אֶל זֶה וְאָמַר:
 קְדוּשׁ קְדוּשׁ קְדוּשׁ יְהוּה צְבָאוֹת, מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.
 וּמְקַבְּלֵי דִין מִן דִּין, וְאֹמְרֵי: קְדִישׁ בְּשֵׁמִי מְרוֹמָא עֲלָאָה
 בֵּית שְׁכִינְתָּהּ, קְדִישׁ עַל אֲרַעָא עוֹבֵד גְבוּרְתָּהּ, קְדִישׁ
 לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא, יְהוּה צְבָאוֹת מְלִיא כָל־אֲרַעָא
 זִיו יְקָרָהּ. וְתִשְׁאַנֵּי רוּחַ, וְאֲשַׁמַּע אַחְרֵי קוֹל רַעַשׁ גְּדוֹל:
 בְּרוּךְ כְּבוֹד יְהוּה מִמְּקוֹמוֹ. וּנְטַלְתָּנִי רוּחָא, וְשִׁמְעַת
 בְּתַרֵּי קַל זֵיעַ סְגִיא, דְּמִשְׁבַּחִין וְאֹמְרֵי: בְּרִיךְ יְקָרָא
 דִּיהוּה מְאֹתֵר בֵּית שְׁכִינְתָּהּ. יְהוּה יְמַלֵּךְ לְעֵלְמָא וְעַד.
 יְהוּה מְלְכוּתָהּ קָאָם לְעֵלְמָא וּלְעֵלְמֵי עֲלַמְיָא.

יְהוּה אֱלֹהֵי אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ, שְׁמֵרָה־זֹאת
 לְעוֹלָם, לִיְצַר מַחְשְׁבוֹת לְבַב עַמָּךְ, וְהִכֵּן לְבָבְךָ אֵלֶיךָ.
 וְהוּא רַחוּם, יִכְפֹּר עוֹן וְלֹא יִשְׁחִית, וְהִרְבָּה לְהַשִּׁיב אָפוֹ
 וְלֹא יַעִיר כָּל־חַמְתּוֹ. כִּי אַתָּה אֲדוֹנֵי טוֹב וְסִלַּח, וְרַב־חַסֵּד,
 לְכָל־קוֹרְאֶיךָ. צְדָקְתָּךְ צֶדֶק לְעוֹלָם, וְתוֹרַתְךָ אֱמֶת. תִּתֵּן
 אֱמֶת לִיעֶקֶב, חֶסֶד לְאַבְרָהָם, אֲשֶׁר נִשְׁפָּעַתָּ לְאַבוֹתֵינוּ
 מִיַּמֵּי קֶדֶם. בְּרוּךְ אֲדוֹנֵי, יוֹם יוֹם יַעֲמִס־לָנוּ, הָאֵל יִשׁוּעַתָּנוּ
 סִלָּה. יְהוּה צְבָאוֹת עַמָּנוּ, מִשְׁגֵּב לָנוּ, אֱלֹהֵי יַעֲקֹב סִלָּה.
 יְהוּה צְבָאוֹת, אֲשֶׁרֵי אָדָם בְּטַח בָּךְ. יְהוּה הוֹשִׁיעָה, הַמְּלִיךְ
 יַעֲנֵנוּ בְיוֹם קְרָאָנוּ.

בְּרוּךְ הוּא אֱלֹהֵינוּ, שְׁבַרְאָנוּ לְכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן הַתּוֹעִים,
 וְנָתַן לָנוּ תוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכָנוּ. הוּא יִפְתַּח
 לְבָנוּ בְּתוֹרָתוֹ וְיִשֶׁם בְּלִבָּנוּ אֱהָבָתוֹ וְיִרְאָתוֹ, וְלַעֲשׂוֹת רְצוֹנוֹ
 וְלַעֲבֹדוֹ בְּלִבְבֵי שָׁלֵם, לְמַעַן לֹא נִיָּגַע לְרִיק, וְלֹא נִלְד
 לְבַהֲלָהּ. יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 שְׁנִשְׁמֹר חֻקֶּיךָ בְּעוֹלָם הַזֶּה, וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה, וְנִירָשׁ
 טוֹבָה וּבְרָכָה, לְשָׁנֵי יָמוֹת הַמְּשִׁיחַ, וְלַחַיֵּי הָעוֹלָם הַבָּא.
 לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם, יְהוּה אֱלֹהֵי לְעוֹלָם אֲוֶדְךָ.
 בְּרוּךְ הַגִּבּוֹר אֲשֶׁר יִבְטַח בִּיהוּה, וְהִיָּה יְהוּה מְבַטְחוֹ.
 בְּטַחוֹ בִּיהוּה עַדֵי עַד, כִּי בִיָּה יְהוּה צוֹר עוֹלָמִים.
 ■ וְיִבְטְחוּ בָךְ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא עֲזַבְתָּ דוֹרְשֶׁיךָ יְהוּה.
 יְהוּה חֲפֵץ לְמַעַן צְדָקוֹ, יַגְדִּיל תּוֹרָה וְיִאֲדִיר.

Siddur Sim Shalom for Weekdays
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You are holy, enthroned upon the praises of Israel. "The angels on high called out one to another: 'Holy, holy, holy Adonai Tz'va-ot; the grandeur of the world is God's glory.'" *They receive sanction from one another, saying: 'Adonai Tz'va-ot is holy in the highest heavens, holy on the earth, and holy forever, throughout all time; the radiance of God's glory fills the whole world.'* "Then a wind lifted me up and I heard the sound of a great rushing behind me, saying: 'Praised be Adonai's glory throughout the universe.'" *Then a wind lifted me up and I heard the sound of a great rushing behind me, the voice of those who utter praise, saying: "Praised be Adonai's glory wherever the Sh'khinah abides."* "Adonai shall reign through all generations." *The sovereignty of Adonai endures forever, beyond all time.*

Adonai our God and God of our ancestors, impress this forever upon Your people, and direct our hearts toward You: God, being merciful, grants atonement for sin and does not destroy. Time and again God restrains wrath, refusing to let rage be all-consuming. You, Adonai, are kind and forgiving, loving to all who call upon You. Your righteousness is everlasting, Your Torah is truth. You will be faithful to Jacob and merciful to Abraham, fulfilling the promise You made to our ancestors. Praised is Adonai, the God of our deliverance, who sustains us day after day. *Adonai Tz'va-ot is with us; the God of Jacob is our Refuge. Adonai Tz'va-ot, blessed is the one who trusts in You. Adonai, deliver us; our Sovereign will answer us when we call.*

Praised is our God who created us for His glory, setting us apart from those who go astray, giving us the Torah, which is truth, and planting within us life eternal. May God open our hearts to His Torah, inspiring us to love, revere, and wholeheartedly to serve God. Thus shall we not labor in vain, nor shall our children suffer confusion. Adonai our God and God of our ancestors, may we fulfill Your precepts in this world, to be worthy of happiness and blessing in the messianic era and in the world to come. Thus I will sing Your praise unceasingly; thus I will exalt You, Adonai my God, forever. Blessed are those who trust in Adonai; Adonai is the source of their security. Trust in Adonai forever and ever; Adonai is an unfailing stronghold. Those who love You trust in You; You never forsake those who seek You, Adonai. Adonai, through divine righteousness, exalts the Torah with greatness and glory.

The passage above highlights the biblical verses, in quotation marks, that are at the heart of the Kedushah. The italicized sections which follow them are renderings of the interpretive Aramaic translations of those verses.


KADDISH SHALEM

Reader:

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.
May God's great name be praised throughout all time.

Reader:

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

(On Purim, omit this paragraph.)

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

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

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

*From the eve of the second day of Pesah
to Erev Shavuot, the Omer is counted, page 152.*

*We now recall blessings given in ancient times,
with the hope that God's blessings will accompany us
in the new week.*

GENESIS 27:28-29; 28:3-4

These are Isaac's blessings to Jacob: "May God grant you dew from the heavens and rich soil upon the earth, abundance of grain and wine. May nations serve you and peoples bow to you; be a master for your kinsmen and let your mother's sons bow to you. Cursed be those who curse you; blessed be those who bless you. May Almighty God bless you, make you fruitful and numerous, increasing your descendants until you become an assemblage of nations. May God bestow the blessing of Abraham upon you and your descendants, that you may inherit the land where you reside, the land that God gave to Abraham."

Siddur Sim Shalom for Weekdays

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בראשית מ"ט:כ"ה-כ"ז

מֵאֵל אָבִיךָ וַיַּעֲזֹרְךָ, וְאֵת שְׁדֵי וַיְבָרְכֶךָ, בְּרַכְתָּ שָׁמַיִם מֵעַל,
בְּרַכְתָּ תְּהוֹם וּבְרַכְתָּ תְּחִת, בְּרַכְתָּ שָׁדַיִם וְרַחֵם. בְּרַכְתָּ אָבִיךָ
גָּבְרוּ עַל-בְּרַכְתְּ הוֹרֵי עַד-תַּאֲוֹת גְּבַעַת עוֹלָם. תִּהְיֶינָה לְרֹאשׁ
יוֹסֵף וּלְקָדְקֵד נְזִיר אֶחָיו.

דברים ז':י"ג-ט"ו

וַאֲהַבְּךָ וַיְבָרְכֶךָ וְהִרְבֶּךָ, וַיְבָרֶךְ פְּרִי-בִטְנְךָ וּפְרִי-אֲדָמְתְּךָ, דִּגְנְךָ
וְתִירְשֶׁךָ וַיְצַדְּךָ שִׁגְר־אֲלַפֶּיךָ וְעִשְׂתָּרֹת צֹאנְךָ עַל הָאָרֶמֶה
אֲשֶׁר-נִשְׁבַּע לְאַבְתָּיִךָ לָתֵת לְךָ. בְּרוּךְ תִּהְיֶה מִכָּל-הָעַמִּים.
לֹא-יִהְיֶה בְּךָ עָקֹר וְעֵקֶרָה, וּבְבִהְמֹתֶיךָ. וְהִסִּיר יְהוָה מִמֶּךָ כָּל-
חֲלִי וְכָל-מַדּוּי מִצָּרִים הָרָעִים אֲשֶׁר יִדְעֶתָ לֹא יִשִּׁימֶם בְּךָ
וַיִּתְּנֶם בְּכָל-שְׁנָאֶיךָ.

בראשית מ"ח:ט"ו

הַמְּלֶאכֶה הַגָּאֵל אֶתִּי מִכָּל-רָע וַיְבָרֶךְ אֶת-הַנְּעָרִים, וַיִּקְרָא בָהֶם
שְׁמֵי וְשֵׁם אֲבֹתֵי אֲבֹתֶיךָם וַיִּצְחָק, וַיִּדְגּוּ לָרֹב בְּקֶרֶב הָאָרֶץ.

דברים א':י"ג-י"א

יְהוָה אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם, וְהִנֵּכֶם הַיּוֹם כְּכֹכְבֵי הַשָּׁמַיִם
לָרֹב. יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם יֹסֵף עֲלֵיכֶם כֶּכֶם אֵלֶּף פְּעָמִים,
וַיְבָרֶךְ אֶתְכֶם בְּאֲשֶׁר דִּבֶּר לָכֶם.

דברים כ"ח:ג, ה, ד, ח, י"ב

בְּרוּךְ אַתָּה בְּעִיר, וּבְרוּךְ אַתָּה בַּשָּׂדֶה. בְּרוּךְ אַתָּה בְּבֹאֶךָ,
וּבְרוּךְ אַתָּה בְּצֵאתְךָ. בְּרוּךְ טִנְאָךָ וּמִשְׁאֲרֹתֶיךָ. בְּרוּךְ פְּרִי-
בִטְנְךָ וּפְרִי אֲדָמְתְּךָ וּפְרִי בְּהֵמֹתֶיךָ, שִׁגְר־אֲלַפֶּיךָ וְעִשְׂתָּרֹת
צֹאנְךָ. יֵצֵאוּ יְהוָה אֶתְךָ אֶת-הַבְּרָכָה בְּאֶסְמֶיךָ וּבְכָל
מִשְׁלַח יְדְּךָ, וַיְבָרְכֶךָ בְּאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ.
יִפְתַּח יְהוָה לְךָ אֶת-אוֹצְרוֹ הַטּוֹב, אֶת-הַשָּׁמַיִם, לָתֵת
מִטְּר־אֲרָצְךָ בְּעֵתוֹ וּלְבָרֶךְ אֶת כָּל-מַעֲשֵׂה יְדְּךָ, וְהִלְוִיתָ
גּוֹיִם רַבִּים וְאַתָּה לֹא תִלְוָה.

GENESIS 49:25-26

This is Jacob's blessing to his sons: "May the God of your father who helps you, Almighty God who blesses you, grant you blessings of the heavens above, blessings of the deep waters resting below, blessings of breast and womb. May the blessings of your father surpass the blessings of my ancestors, to the utmost bounds of the everlasting hills. May they rest upon the head of Joseph, on the brow of the prince among his brothers."

DEUTERONOMY 7:13-15

This is the blessing of Moses to the people Israel: "God will love you, bless you, and make you numerous. God will bless the fruit of your body and the fruit of your soil, your grain and wine and oil, the calves of your herds and the lambs of your flocks, in the land that God promised your ancestors to give you. You shall be blessed beyond all other nations; there shall be no impotent male or barren female among you or among your cattle. Adonai will free you from all sickness; God will not bring upon you any of the dreadful diseases of Egypt that you know so well, but will bring them upon all who hate you."

GENESIS 48:16

This is Jacob's blessing to Joseph and his sons: "May the angel who has redeemed me from harm bless these boys. May they carry on my name and the names of my ancestors, Abraham and Isaac. May they grow into a multitude upon the earth."

DEUTERONOMY 1:10-11

This is the blessing of Moses to the people Israel: "Adonai your God has increased your number so that today you are as numerous as the stars in the sky. May Adonai, the God of your ancestors, increase your number a thousandfold, and bless you as He has promised."

DEUTERONOMY 28:3, 6, 5, 4, 8, 12

These are God's blessings transmitted by Moses to the people Israel: "Blessed shall you be in the city and blessed in the country. Blessed shall you be in your comings and in your goings. Blessed shall be your basket and your kneading bowl. Blessed shall be the fruit of your body, the fruit of your soil and the fruit of your cattle, the calves of your herds and the lambs of your flocks. May Adonai ordain blessings for you in your granaries and in all your labors, blessing you in the land your God is giving you. May Adonai open for you His bountiful treasury, the heavens, to provide rain for your land at the proper time and to bless you in all your labors, that you will be creditor to many nations and debtor to none."

ישעיהו מ"ד: כ"ב-כ"ג, מ"ז: ד'

מְחִיתִי כְעֵב פְּשַׁעֶיךָ וְכַעֲנֵן חַטֹּאתֶיךָ. שׁוּבָה אֵלַי כִּי גֹאֲלֶתִיךָ,
 רְנוּ שְׂמִימִים כִּי־עָשָׂה יְהוָה, הִרְיֵעוּ תַחֲתֵיּוֹת אֶרֶץ, פָּצְחוּ הָרִים
 רִנָּה, יַעַר וְכַל־עֵץ בּוֹ, כִּי־גָאֵל יְהוָה יַעֲקֹב וּבִישְׂרָאֵל יִתְפָּאֵר.
 גֹּאֲלֵנוּ יְהוָה צְבָאוֹת שְׁמוֹ, קְדוֹשׁ יִשְׂרָאֵל.

ישעיהו י"ב: ב'-ו', כ"ה: ט'

הִנֵּה אֵל יִשְׁוֹעָתִי, אֲבֹטַח וְלֹא אֶפְחָד, כִּי־עָזִי וְזִמְרַת יְהוָה יִהְיֶה
 וַיְהִי־לִי לִישׁוּעָה. וּשְׂאֲבָתֶם־מַיִם בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיִּשְׁוֹעָה.
 וְאֲמַרְתֶּם בַּיּוֹם הַהוּא: הוֹדוּ לַיהוָה, קְרָאוּ בְשִׁמּוֹ, הוֹדִיעֵנו
 בְּעַמִּים עֲלִילֹתֶיךָ, הִזְכִּירוּ כִּי נִשְׁגָּב שְׁמוֹ. זְמַרוּ יְהוָה כִּי גֹאֲת
 עָשָׂה, מוֹדַעַת זֹאת בְּכָל־הָאָרֶץ. צַהֲלִי וְרַנִּי יוֹשֶׁבֶת צִיּוֹן, כִּי
 גְדוֹל בְּקִרְבֶּךָ קְדוֹשׁ יִשְׂרָאֵל. וְאָמַר בַּיּוֹם הַהוּא: הִנֵּה אֱלֹהֵינוּ
 זֶה קִיְיָנוּ לוֹ וַיִּוֹשִׁיעֵנוּ, זֶה יְהוָה קִיְיָנוּ לוֹ, נְגִילָה וְנִשְׂמְחָה
 בִּישׁוּעָתוֹ.

ישעיהו ב': ה', ל"ג: ו'

בֵּית יַעֲקֹב, לְכוּ וְנִלְכְּה בְּאוֹר יְהוָה. וְהִזְיָה אֲמוֹנַת עֲתִידָה חֹסֵן
 יִשׁוּעָת, חֲכֻמַּת וְדַעַת, יִרְאֵת יְהוָה הִיא אוֹצְרוֹ.

Conclude here:

מלכים א' ח': ג"ז, דברים ד': ד', ישעיהו נ"א: ג', מ"ב: כ"א

יְהִי יְהוָה אֱלֹהֵינוּ עִמָּנוּ כַּאֲשֶׁר הָיָה עִם־אֲבוֹתֵינוּ אֶל־יַעֲקֹבנוּ
 וְאֶל־יִטְשָׁנוּ. וְאַתֶּם הַדֹּבְקִים בַּיהוָה אֱלֹהֵיכֶם, חַיִּים בְּלַכְּם
 הַיּוֹם. כִּי־נַחֵם יְהוָה צִיּוֹן, נַחֵם כָּל־חַרְבַּתֶּיהָ, וַיִּשֶׁם מִדְּבָרָהּ
 כְּעֵדֶן וְעִרְבָתָהּ כַּגֵּן־יְהוָה. שִׁשׁוֹן וְשִׁמְחָה יִמְצָא בָּהּ, תוֹרָה
 וְקוֹל זְמִרָה. יְהוָה חָפֵץ לְמַעַן צְדָקוֹ, יַגְדִּיל תוֹרָה וַיִּאֲדִיר.

תהלים קכ"ח

שִׁיר הַמַּעֲלוֹת. אֲשֶׁר־יִרְא יְהוָה, הַהֲלֵךְ בַּדְּרָכָיו. יִגִּיעַ
 כַּפְיךָ כִּי תֹאכֵל, אֲשֶׁר־יִרְא וְטוֹב לָךְ. אֲשַׁתֶּךָ כַּגִּפֶּן פְּרִיָּה
 בַּיִרְפְּתֵי בֵיתְךָ, בְּנִיךָ כַּשֹּׁתֵלִי זֵיתִים סָבִיב לְשַׁלְחָנְךָ.
 הִנֵּה כִּי־יִכֵּן יִבְרַךְ גִּבּוֹר יִרְא יְהוָה. ■ יִבְרַכֶּךָ יְהוָה מִצִּיּוֹן,
 וְרָאָה בְּטוֹב יְרוּשָׁלַיִם כֹּל יְמֵי חַיֶּיךָ. וְרָאָה־בְּנִימִים לְבְנֵיךָ,
 שְׁלוֹם עַל־יִשְׂרָאֵל.

ISAIAH 44:22-23; 47:4

And these are words from the prophet Isaiah: "I sweep away your sins like a cloud, your transgressions like mist; return to Me, for I redeem you. Shout in triumph, you heavens, for Adonai has acted. Shout aloud, you depths of the earth; burst into joy, you mountains, you forests with all of your trees, for Adonai has redeemed Jacob and will be glorified through the people Israel. Our Redeemer, *Adonai Tz'va-ot* by name, is the Holy One of Israel."

ISAIAH 12:2-6; 25:9

"Behold, God is my deliverance; I am confident and unafraid. Adonai is my strength, my might, my deliverance. With joy shall you draw water from the wells of deliverance. And on that day you shall say: Praise Adonai; proclaim God's name. Make God's deeds known among the nations. Proclaim that God's name is exalted. Sing to Adonai, for God has triumphed; make this known throughout the earth. Cry out, sing for joy, dweller in Zion, for the Holy One of Israel is in your midst in majesty. On that day they shall say: This is our God whose deliverance we were awaiting; this is Adonai in whom we trusted. Let us exult and rejoice in God's deliverance."

ISAIAH 2:5; 33:6

"Come, House of Jacob, let us live by the light of Adonai. Your constant faith, your wisdom and knowledge, will assure your deliverance, for the fear of Adonai will be your treasure."

Conclude here:

I KINGS 8:57; DEUTERONOMY 4:4; ISAIAH 51:3; 42:21

May Adonai our God be with us, as He was with our ancestors; may God neither leave us nor forsake us. You, in adhering to Adonai your God, have been sustained to this day. Adonai indeed has comforted Zion, comforted all of her ruins, turning her wilderness into an Eden, her desert into a Garden of Adonai. Joy and gladness shall abide there, thanksgiving and melody. Adonai, through His righteousness, exalts the Torah with greatness and glory.

PSALM 128

A Song of Ascent.


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

Siddur Sim Shalom for Weekdays

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In some congregations, הברלה, page 165, is recited here.

עלינו 

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית,
שלא עשנו כגווי הארצות ולא שמנו כמשפחות
האדמה, שלא שם חלקנו בהם, וגרלנו בכל-המונָם.

ואנחנו כורעים ומשתחוים ומודים

לפני מלך מלכי המלכים, הקדוש ברוך הוא,

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

על בן נקודה לך יהוה אלהינו, לראות מהרה בתפארת
עזך, להעביר גלולים מן הארץ והאלילים פרות יפרתון,
לתקן עולם במלכות שדי, וכל בני-בשר יקראו בשמך,
להפנות אליך כל-רשעי ארץ. יכירו וידעו כל-יושבי
תבל, כי לך תכרע כל-ברך, תשבע כל-לשון. לפניך
יהוה אלהינו יכרעו ויפלו. ולכבוד שמך יקר יתנו,
ויקבלו כלם את-עול מלכותך ותמלך עליהם מהרה
לעולם ועד, כי המלכות שלך היא ולעולמי עד תמלוך
בכבוד, כפתוב בתורתך: יהוה ימלך לעולם ועד.
■ ונאמר: והיה יהוה למלך על כל-הארץ, ביום ההוא
יהיה יהוה אחד ושמו אחד.

הושענא רבה אלול through the beginning of
(יום כפור through in some congregations,
Psalm 27 is recited, page 92.

*Aleinu is recited standing, so that one may bend the knee and bow
at "Va'anahnu," rising at "lifnei Melekh."*

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In some congregations, Havdalah, page 165, is recited here.

 **ALEINU**

Aleinu l'shabe-aḥ la'adon hakol, la-tet g'dulah l'yotzer b'reshit,
 she-lo asanu k'goyei ha-aratzot
 v'lo samanu k'mishp'hot ha-adamah,
 she-lo sahm ḥelkenu ka-hem, v'goralenu k'khol hamonam.
 Va'anaḥnu kor'im u-mishtaḥavim u-modim
 lifnei Melekh malkhei ha-m'lakhim, ha-Kadosh barukh hu.

We are called to praise the Master of all, to acclaim the Creator, for God made our lot unlike that of other peoples, assigning to us a unique destiny. We bend the knee and bow, acknowledging the Supreme Sovereign, the Holy One, exalted, who spread out the heavens and laid the foundations of the earth; whose glorious abode is in the highest heaven, whose mighty dominion is in the loftiest heights. This is our God; there is no other. In truth, God alone is our Ruler, as is written in the Torah: "Know this day and take it to heart that Adonai is God in heaven above and on earth below; there is no other" (Deuteronomy 4:39).

And so we hope in You, Adonai our God, soon to see Your splendor: That You will sweep idolatry away so that false gods will be utterly destroyed, and that You will perfect the world by Your sovereignty so that all humanity will invoke Your name, and all the earth's wicked will return to You, repentant. Then all who live will know that to You every knee must bend, every tongue pledge loyalty. To You, Adonai, may all bow in worship. May they give honor to Your glory; may everyone accept Your dominion. Reign over all, soon and for all time. Sovereignty is Yours in glory, now and forever. Thus is it written in Your Torah: "Adonai reigns for ever and ever" (Exodus 15:18). Such is the prophetic assurance: "Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His name One" (Zekhariah 14:9).

V'ne-emar, v'hayah Adonai l'melekh al kol ha-aretz,
 ba-yom ha-hu yih'yeh Adonai eḥad u-sh'mo eḥad.

*From the beginning of Elul through Hoshana Rabbah
 (in some congregations, through Yom Kippur),
 Psalm 27 is recited, page 92.*

קדיש יתום 

We recall with affection those who no longer walk this earth. We are grateful to God for the gift of their lives, for their companionship, and for the cherished memories that endure. In tribute to our loved ones, we invite those who are in mourning or observing Yahrzeit to join in reciting the Kaddish.

Mourners and those observing Yahrzeit:

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and mourners:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.

Mourners:

יְתַבְּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדַּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא
*לְעֵלְא מִן כָּל-בְּרַכְתָּא וְשִׁירְתָּא

**Between ראש השנה and יום כפור:*

לְעֵלְא לְעֵלְא מְכַל-בְּרַכְתָּא וְשִׁירְתָּא

תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

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

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

*In a house of mourning, an appropriate psalm is added,
pages 93-99.*


MOURNER'S KADDISH

Mourners and those observing Yahrzeit:

Yitgadal v'yitkadash sh'mei raba, b'alma di v'ra, ki-r'utei,
v'yamlikh malkhutei b'hayeikhon u-v'yomeikhon
u-v'hayei d'khol beit Yisra-el,
ba'agala u-vi-z'man kariv, v'imru amen.

Congregation and mourners:

Y'hei sh'mei raba m'varakh l'alam u-l'almei almaya.

Mourners:

Yitbarakh v'yishtabah v'yitpa-ar v'yitromam v'yitnasei
v'yit-hadar v'yit-aleh v'yit-halal sh'mei d'Kudsha, b'rikh hu
*l'ela min kol birkhata v'shirata tushb'hata v'nehamata
da'amiran b'alma, v'imru amen.

**Between Rosh Hashanah and Yom Kippur:*

l'ela l'ela mi-kol birkhata v'shirata

Y'hei sh'lama raba min sh'maya
v'hayim aleinu v'al kol Yisra-el, v'imru amen.

Oseh shalom bi-m'romav, hu ya'aseh shalom
aleinu v'al kol Yisra-el, v'imru amen.

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

May God's great name be praised throughout all time.

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

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

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

*In a house of mourning, an appropriate psalm is added,
pages 93-99.*

הבדלה 

Havdalah is recited at the end of Shabbat or a Festival.

- *At the end of Shabbat the full Havdalah is recited.*
- *When a weekday ends a Festival, recite only the b'rakhah for wine and the final paragraph.*
- *When Shabbat is followed by a Festival, or the reverse, Havdalah is recited as part of Kiddush.*

בסוקים מישעיהו, תהלים ואסתר

הַנְּה אֵל יִשׁוּעָתִי, אֶבְטַח וְלֹא אֶפְחָד.
 כִּי־עַי וְזַמְרַת יְהוָה יִהְיֶה־לִּי לְיִשׁוּעָה.
 וּשְׂאֲבָתָם־מִיָּמִים בְּשִׁשׁוֹן מִמַּעַיְנֵי הַיִּשׁוּעָה.
 לִיהוָה הַיִּשׁוּעָה עַל־עַמֶּךָ בְּרִכְתָּךְ סֶלָה.
 יְהוָה צְבָאוֹת עִמָּנוּ, מִשָּׁגֵב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה.
 יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בְּטַח בָּךְ.
 יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאָנוּ.

All recite together, then the leader repeats:

לְיַהֲוִדִים הַיְתֵה אוֹרָה וְשִׁמְחָה וְשִׁשׁוֹן וְיָקָר. כֵּן תַּהֲיֶה לָנוּ.

בוֹס־יִשׁוּעוֹת אֲשָׂא וּבִשְׁם יְהוָה אֶקְרָא.

Raise the cup of wine and recite:

סִבְרֵי מִרְנָן וְרַבְנָן וְרַבּוֹתֵי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

Put down the wine without drinking.

Hold the spicebox:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מִיְנֵי בְשָׂמִים.

Inhale the spices.

Extend your hands toward the הבדלה candle:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.

Raise the cup of wine once more:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְבַדִּיל בֵּין קֹדֶשׁ
 לְחֹל, בֵּין אֹר לְחֹשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם
 הַשְּׂבִיעִי לְשִׁשְׁתַּיִם יְמֵי הַמַּעֲשָׂה. בְּרוּךְ אַתָּה יְהוָה
 הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

Drink some wine, then extinguish the flame of the candle in the remaining wine.

Siddur Sim Shalom for Weekdays

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 HAVDALAH

*Havdalah is recited at the end of Shabbat or a Festival.
Some congregations begin with the b'rakhah for wine
when Havdalah is recited in the synagogue.*

*(Hanukkah candles, page 192, are lit before Havdalah
in the synagogue, but after Havdalah at home.)*

Verses from ISAIAH, PSALMS, and ESTHER

Behold, God is my deliverance; I am confident and unafraid.
Adonai is my strength, my might, my deliverance.
With joy shall you draw water from the wells of deliverance.
Deliverance is Adonai's; may You bless Your people.
Adonai Tz'va-ot is with us; the God of Jacob is our Refuge.
Adonai Tz'va-ot, blessed is the one who trusts in You.
Help us, Adonai; answer us, O Sovereign, when we call.

All recite together, then the leader repeats:

La-Y'hudim hay'tah orah v'simḥah v'sason vikar. Ken tih'yeh lanu.
Grant us the blessings of light, gladness, joy, and honor,
which the miracle of deliverance brought to our ancestors.

I lift the cup of deliverance and call upon Adonai.

B'rakhah over wine

Praised are You Adonai our God, who rules the universe,
creating the fruit of the vine.

B'rakhah over spices

Praised are you Adonai our God, who rules the universe,
creating fragrant spices.

B'rakhah over the flame of the Havdalah candle

Praised are You Adonai our God, who rules the universe,
creating the lights of fire.

Praised are You Adonai our God, who rules the universe,
endowing all creation with distinctive qualities, distinguishing
between the sacred and the secular, between light and
darkness, between the people Israel and others, between the
seventh day and the six working days of the week. Praised are
You Adonai, who differentiates the sacred from the secular.

*Havdalah — "differentiation" — is a ritual that marks the end
of Shabbat or a Festival as it began, with lights and wine.
Spices are added at the conclusion of Shabbat, to revive our
spirits as our Shabbat joy departs.*

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הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל,
חֲטָאֵתֵינוּ הוּא יִמְחַל,
זְרַעֵנוּ וְכִסְפֵנוּ (וּשְׁלוֹמֵנוּ) יִרְבֶּה כְּחֹל
וְכַפּוּכָבִים בְּלֵילָה.

יוֹם פָּנָה כְּצֵל תִּמְרָה,
אֶקְרָא לְאֵל עָלַי גּוֹמֵר,
אָמַר שׁוֹמֵר
אֶתָּא בְּקֶר וְגַם לֵילָה.
הַמְבַדִּיל

צְדָקָתְךָ פְּהֵר תְּבוֹר,
עַל חֲטָאֵי עֲבוּר תַּעֲבוּר,
פְּיוֹם אֶתְמוּל פִּי יַעֲבוּר
וְאֲשַׁמּוּרָה בְּלֵילָה.
הַמְבַדִּיל

שָׁבוּעַ טוֹב! אַ גּוֹטֵעַ וּוְאָךְ!

אליהו הנביא

אֵלֵיָהוּ הַנְּבִיא, אֵלֵיָהוּ הַתְּשֻׁבִי,
אֵלֵיָהוּ, אֵלֵיָהוּ,
אֵלֵיָהוּ הַגִּלְעָדִי.

בְּמִדְבָּרָה בְּיַמֵּינוּ יָבוֹא אֵלֵינוּ
עִם מְשִׁיחַ בֶּן דָּוִד, עִם מְשִׁיחַ בֶּן דָּוִד.

גאט פון אברהם

גאָט פון אברהם, פון יצחק און יעקב, פון שרה פון רבקה
פון רחל און לאה, באַהיט דײַן פּאָלק ישראל אין זײַן
נױט. דער ליבער, הייליקער שבת גייט אַוועק. די גוטע
וואָך זאָל אונדז קומען צו געזונט און צום לעבען, צו מזל
און ברכה, צו עושר און כבוד, צו חן און חסד, צו אַ
גוטער פרנסה און הצלחה און צו אַלע גוטן געווינס און
מחילת עוונות, אמן ואמן סלה.

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Ha-mavdil bein kodesh l'hol,
 hatoteinu hu yimhol,
 zar'enu v'khaspenu (u-shlomenu) yarbeh kha-hol
 v'kha-kokhavim ba-lailah.

Yom panah k'tzel tomer,
 ekra la-El alai gomer,
 amar shomer ata voker v'gam lailah.
 Ha-mavdil . . .

Tzid-kat'kha k'har tavor,
 al hata-ai avor ta'avor,
 k'yom etmol ki ya'avor v'ashmura va-lailah.
 Ha-mavdil . . .

May the One who separates sacred and profane
 forgive our sins from on high.
 Our families and our means (and our peace)
 may God increase
 like grains of sand,
 like stars up in the sky.

Greetings are exchanged:

Shavua tov! A gutte vokh!
 May you have a good week!



ELIYAHU HA-NAVI

Eliyahu Ha-navi, Eliyahu Ha-tishbi,
 Eliyahu, Eliyahu, Eliyahu Ha-gil'adi.
 Bi-m'hera v'yameinu yavo eleinu
 im mashi-ah ben David,
 im mashi-ah ben David.

Elijah the prophet, Elijah the Tishbite, from Gilead.
 May you come speedily, in our time,
 bringing the messiah, descended from David.



A YIDDISH PRAYER

God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, protect Your people Israel in their need, as the holy, beloved Sabbath takes its leave. May the good week come to us with health and life, good fortune and blessing, prosperity and dignity, graciousness and lovingkindness, sustenance and success, with all good blessings and with forgiveness of sin. Amen.

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קדוש לבנה 

The b'rakhah for the new moon takes place out of doors, in sight of the moon, with a minyan, between the third and fifteenth day of the month. In Tishrei, it is recited after Yom Kippur; in Av, after Tishah B'Av.

אָמַר רַבִּי יוֹחָנָן: כָּל־הַמְּבָרֵךְ אֶת־הַחֹדֶשׁ בְּזַמְנוֹ,
כָּאֵלוּ מִקְבֵּל פְּנֵי־הַשְּׂכִינָה.

תהלים קמ"ח:א-ו'

הִלְלוּהָ, הִלְלוּ אֶת־יְהוָה מִן־הַשָּׁמַיִם, הִלְלוּהוּ בַמְרוֹמִים.
הִלְלוּהוּ כָל־מַלְאָכָיו, הִלְלוּהוּ כָל־צְבָאָיו.
הִלְלוּהוּ שֶׁמֶשׁ וְיָרֵחַ, הִלְלוּהוּ כָל־כּוֹכְבֵי אוֹר.
הִלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְהַיָּמִים אֲשֶׁר מַעַל הַשָּׁמַיִם.
יְהִלְלוּ אֶת־שֵׁם יְהוָה, כִּי הוּא צְוֶה וְנִבְרָאוּ.
וַיַּעֲמִידֵם לְעַד לְעוֹלָם, חֲקִנְתָּן וְלֹא יַעֲבוֹר.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּמֵאֲמָרוֹ בְּרָא
שָׁחֳקִים, וּבְרוּחַ פִּיו כָּל צְבָאָם, חֹק וְזִמְן נָתַן לָהֶם שְׁלֹא
יִשְׁנוּ אֶת תְּפִקִּידָם. שָׁשִׁים וּשְׁמֹנִים לַעֲשׂוֹת רְצוֹן קוֹנֵם,
פוֹעֵל אֱמֶת שֶׁפָּעֵלְתוּ אֱמֶת, וְלִלְבָנָה אָמַר שֶׁתִּתְחַדֵּשׁ
עֲטָרַת תְּפִאֲרַת לְעַמּוּסֵי בֶטֶן, שֶׁהֵם עֲתִידִים לַהֲתַחַדֵּשׁ
כְּמוֹתָהּ וּלְפָאֵר לְיוֹצְרָם עַל שֵׁם כְּבוֹד מְלְכוּתוֹ.
בְּרוּךְ אַתָּה יְהוָה מְחַדֵּשׁ חֻדָּשִׁים.

*Each of the following three sentences
is recited three times:*


בְּרוּךְ יוֹצְרֵךְ, בְּרוּךְ עוֹשֶׂךָ, בְּרוּךְ קוֹנֵךְ, בְּרוּךְ בּוֹרְאֵךְ.
כְּשֵׁם שְׂאֲנֵי רוּקֵד בְּנִגְדֵךְ וְאֵינִי יְכוֹל לְנַגֵּעַ בְּךָ,
כִּי לֹא יוּכְלוּ כָּל אוֹיְבֵי לְנַגֵּעַ בִּי לְרַעָה.
דוֹד מֶלֶךְ יִשְׂרָאֵל חַי וְקַיִם.

Greetings are exchanged three times:

שְׁלוֹם עֲלֵיכֶם. עֲלֵיכֶם שְׁלוֹם.

Recite three times:

סֶמֶן טוֹב וּמִזֵּל טוֹב יְהִי לָנוּ וּלְכָל יִשְׂרָאֵל, אָמֵן.


THE BLESSING OF THE NEW MOON

The Jewish year and its Festivals are based upon the lunar calendar. The first day of the month (Rosh Hodesh) has its own liturgy. It is announced in the synagogue on the Shabbat which precedes it, with a special prayer for blessing in the new month. The new moon's reappearance is another occasion to express wonder at the grandeur of Creation, gratitude for the renewal of life, and hope for the future.

Rabbi Yoḥanan said: Whoever blesses the new moon at its proper time is considered to be welcoming the Divine Presence.

PSALM 148:1-6

Halleluyah! Praise Adonai from the heavens.
 Praise God, angels on high.
 Praise God, sun and moon, and all shining stars.
 Praise God, highest heavens.
 Let them all praise the glory of Adonai,
 at whose command they were created,
 by whose decree they endure forever,
 and by whose laws nature abides.

Praised are You Adonai our God, who rules the universe, whose word created the heavens, whose breath created all that they contain. God set statutes and seasons for them, that they should not deviate from their assigned task. Joyfully, gladly, they do the will of their Creator, whose works are unwavering. To the moon, God said: "Renew yourself, crown of glory for those borne in the womb, for they, too, are destined to be renewed and to extol their Creator for the glory of God's sovereignty." Praised are You Adonai, who renews the months.

*Each of the following three sentences
 is recited three times:*

Praised is your Creator, your Maker, your Master, your Source.
 As I rejoice before you, but cannot touch you, so may all my
 foes be unable to cause me harm.
 David, King of Israel, lives and endures.

Greetings are exchanged:

Shalom aleikhem. *Aleikhem shalom.*

Recite three times:

May good fortune be ours, and blessing for all of Israel. Amen.