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Prayer
The twentieth-century Jewish philosopher Franz Rosenzweig remarked that we are not praying for God to change the order of nature; rather, what we pray for is that, as we go out to the world, we may experience God’s love.

The Great Silence
In the Sinai Desert, on a cloud of granite Sculpted by the Genesis-night, Hewn of black flame facing the Red Sea, I saw the Great Silence.

The Great Silence Sifts the secrets of the night. Unmoving, its thin flour falls on my brows. Silently, whispering, I ask the Great Silence, If I could I would ask more silently: How many stars did you count more silently:

"Yes, we are ready." the congregation responds, "Are you ready to pray?" and the congregation responds, "Yes, we are ready." Public prayer begins with a call and response. It is as if the leader asks, "Are you ready to pray?" and the congregation responds, "Yes, we are ready.

The Coming of Evening Light
Barukh atah Adonai, our God, sovereign of space and time, whose word brings the evening dusk, whose wisdom opens the gates of dawn, whose understanding changes the day’s division, whose will sets the succession of seasons and arranges the stars in their places in the sky, who creates day and night, who rolls light before darkness and darkness from light, who makes day pass into night, who distinguishes day from night; Adonai Tze’varot is Your name. Living and ever-present God, may Your rule be with us, forever and ever. Barukh atah Adonai, who brings each evening’s dusk.

Torah and God’s Love
With timeless love, You have loved Your people, the house of Israel: You have taught us Torah and mitzvot, statutes and laws. Therefore, Adonai our God, as we lie down and as we rise up, we shall speak of Your laws, rejoicing in the words of Your Torah and in Your mitzvot forever and ever. For they are our life and the fullness of our days, and on them we shall meditate day and night. Do not ever withdraw Your love from us. Barukh atah Adonai, who loves the people Israel.

The following is recited when a minyan is present. We rise.

Leader:
Barukh Adonai ha-m’vorakh l’olam va-ed.
We are seated.

The following is recited when a minyan is present. We rise.

Leader: Praise Adonai, to whom all praise is directed.
Congregation, then the leader repeats: Barukh Adonai, to whom all praise is directed.

Leader: Praise Adonai, to whom all praise is directed forever and ever. For they are our life and our love.
Barukh Adonai, who brings each evening’s dusk.

Bar’khru: The Call to Worship Together
God is compassionate and will wipe away sin, not wreak destruction; for again and again God acts with restraint, refusing to let rage become all-consuming. Adonai help us—surely our sovereign will answer us as in the hour of our calling.

The weekday evening service, Arvit (also called Maariv), consists of the recitation of the Sh’mah and its blessings, as well as the weekday Amidah, the silent prayer. At the end of Shabbat or a festival, it also includes Havdalah, a ceremony marking the conclusion of the holy day.

GOD IS COMPASSIONATE . . .
ADONAI, HELP US
Praise Adonai, who brings each evening’s dusk.

A rabbi once taught that the person who transgresses is to be fallible—"to have made mistakes, to approach God in innocence and so we ask that our transgressions be forgiven, that our prayers may be received as the heartfelt offerings of the pure soul.

Barukh Adonai who brings each evening’s dusk.

Barukh Adonai ha-m’vorakh l’olam va-ed.
We are seated.

Barukh Adonai ha-m’vorakh l’olam va-ed.
We are seated.

Barukh Adonai ha-m’vorakh l’olam va-ed.
We are seated.

The Great Silence
The following is recited when a minyan is present. We rise.

Leader:
Barukh Adonai, who loves the people Israel.

The Great Silence
The following is recited when a minyan is present. We rise.

Leader: Praise Adonai, to whom all praise is directed.

The following is recited when a minyan is present. We rise.

Leader: Praise Adonai, to whom all praise is directed forever and ever.

Barukh Adonai ha-m’vorakh l’olam va-ed.
We are seated.

The Great Silence

Barukh Adonai ha-m’vorakh l’olam va-ed.
We are seated.

The Great Silence
The following is recited when a minyan is present. We rise.

Leader:
Barukh Adonai, who loves the people Israel.

The Great Silence

Barukh Adonai ha-m’vorakh l’olam va-ed.
We are seated.
Recitation of the Sh’m’a

In the absence of a minyan, we add the following:

God is a faithful sovereign.

Recited quietly: Praised be the name of the one whose glorious sovereignty is forever and ever.

You shall love Adonai your God with all your heart, with all your soul, and with all that is yours. These words that I command you this day shall be taken to heart.

Teach them again and again to your children; speak of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up.

Bind them as a sign upon your hand and as a symbol above your eyes; inscribe them upon the doorposts of your home and on your gates.

V’havta et Adonai eloheinu b’khol l’vav’kha u-v’khol nafsh’kha u-v’khol me’odekha. V’hayu ha-d’varim ha-eileh ba-kefaltinu, v’kl’ncharinu hifsh’kha u-v’khalamah b’derekh u-v’islekhot b’keshem na’amta. V’hayu ha-d’varim ha-eileh asher anokhi mishavta, v’k’net shi’mur va-tintem b’ot la-yadekha v’yave v’totafot be’er’shekhah. U-k’net shi’mur la-yadekha v’yave v’totafot be’er’shekhah. U-k’shartam l’ot al yadekha v’hayu l’totafot be’er’shekhah: B’khol l’vav’kha u-v’khol nafsh’kha v’hayu ha-d’varim ha-eileh asher anokhi mishavta, v’k’net shi’mur va-tintem b’ot la-yadekha v’yave v’totafot be’er’shekhah. U-k’net shi’mur la-yadekha v’yave v’totafot be’er’shekhah.

Praised be the name of the one whose glorious sovereignty is forever and ever.

Recited quietly: Praised be the name of the one whose glorious sovereignty is forever and ever.

In the absence of a minyan, we add the following:

God is a faithful sovereign.

Recited quietly: Praised be the name of the one whose glorious sovereignty is forever and ever.

These words refer to? Some scholars think that the phrase “these words” refers to the Decalogue, which was recited just before the Sh’m’a in the ancient synagogue. In its current context, this phrase may refer to the previous sentence, which contains the command to love (v’havta). In this view, we are to walk through life constantly re-minded that with each step we take, we can bring the perspective of love.
If you will hear and obey the mitzvot that I command you this day, to love and serve Adonai your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be seduced, and you stray and serve other gods and bow to them. Then Adonai’s anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that Adonai is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that Adonai swore to your ancestors to give them, will be as many as the days that the heavens are above the earth.

Deuteronomy 11:13–21

Adonai said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put tztzit on the corners of their garments, placing a thread of blue on the tztzit, the fringe of each corner. That shall be your tztzit; you shall look at it and remember all the mitzvot of Adonai, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill 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—

True

When there is a minyan, the leader adds:

Adonai your God—true—

This is our enduring affirmation, binding on us: that Adonai is our God and there is none other, and we, Israel, are God’s people. God is our sovereign, redeeming us from earthly rulers, delivering us from the hand of all tyrants, bringing judgment upon our oppressors, just retribution upon all our mortal enemies, and on the path of mitzvot and being holy before your God. I am Adonai your God—

When there is a minyan, the leader adds:

You are Adonai’s—true—

As long as you walk in the orchard of our God, you are Adonai’s. When you enter the orchard of our God, you are Adonai’s. When you enter the orchard of our God, you are Adonai’s. When you enter the orchard of our God, you are Adonai’s.

Adonai said to Moses: Speak to the people Israel, and instruct them that in every generation they shall put tztzit on the corners of their garments, placing a thread of blue on the tztzit, the fringe of each corner. That shall be your tztzit; you shall look at it and remember all the mitzvot of Adonai, and fulfill them, and not be seduced by your eyes and heart as they lead you astray. Then you will remember and fulfill 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—

"If You Will Hear": An Interpretive Translation

If you faithfully obey My laws today, and love Me, I shall give you your livelihood in good time and in full measure. You shall work and reap the results of your labor, satisfied with what you have achieved. Be careful, however. Let not your heart be seduced, lured after false goals, seeking alien ideals, lest God’s image depart from you and you sink, becoming desolate, and lose your joyous, God-given heritage.

—André Ungar
performing wonders beyond understanding, marvels beyond all reckoning. God places us among the living, not allowing our steps to falter, and leads us past the false altars of our enemies, exalting us above all those who hate us. Adonai avenged us with miracles before Pharaoh, offered signs and wonders in the land of Egypt. God smote, in anger, all of Egypt’s firstborn, God’s children beheld the power of the Divine; they praised and acknowledged God’s name, willingly accepting God’s sovereignty. Then Moses, Miriam, and the people Israel joyfully sang to You:

▶ U-malkhuto b’ratzon kibu alehem, moshe u-miryam u-v’nei yisrael
fikha anu shirah, bsimmah rabah v’amru khulum:

“Who is like You, Adonai, among the mighty? Who is like You, adorned in holiness, revered in praise, working wonders!”

Mi khamokha ba-eilim Adonai, mi kamokha nedar bakodesh, nora t’chilot, oseh feleh.

Your children recognized Your sovereignty, as You split the sea before Moses. “This is my God,” they responded, and said: “Adonai will reign forever and ever.”

Malkhut’kha ra’u vanekha, boke’a yam lifnei moshe, zeh eli anu v’amru: Adonai yimlokh l’olam va-ed.

▶ And so it is written: “Adonai has rescued Jacob and redeemed him from the hand of those more powerful than he.”

Barukh atah Adonai, who redeemed the people Israel.


Peace in the Night

Allow us, Adonai our God, to sleep peacefully; awaken us to life, O sovereign. Spread over us Your canopy of peace, restore us with Your good counsel, and save us for the sake of Your name. Shield us. Remove from us enemies, pestilence, sword, starvation, and sorrow; remove the evil forces that surround us. Shelter us in the shadow of Your wings, for You, God, watch over and deliver us, and You are sovereign, merciful and compassionate. Ensure our going and coming for life and peace, now and forever.

Barukh atah Adonai, eternal guardian of Your people Israel.
The Dream of a New Day
Creator of peace, compassionate God, guide us to a covenant of peace with all of Your creatures, birds and beasts as well as all humanity reflecting Your image of compassion and peace. Give us strength to help sustain Your promised covenant abolishing blind strife and bloody warfare, so that they will no longer devastate the earth, so that discord will no longer tear us asunder. Then all that is savage and brutal will vanish, and we shall fear evil no more.

Guard our coming and our going, now toward waking, now toward sleep, always within Your tranquil shelter. Beloved are You, Sovereign of peace, whose embrace encompasses the people Israel and all humanity.

—Jules Harlow

Many congregations omit the following paragraphs after Shabbat or a Festival:

May Adonai be blessed forever and ever; amen and amen.
May Adonai be blessed from Zion, Adonai who dwells in Jerusalem, halleluyah.
Bless Adonai who is God, the God of Israel, doer of wonders, alone.
May God’s glorious name be blessed forever and ever; may God’s glory fill the whole world; amen and amen.

May the glory of Adonai be forever; may Adonai rejoice with what Adonai has created.
May the name of Adonai be blessed now and forever.
Surely Adonai will not abandon God’s people, if only for the sake of the greatness of the divine name, for Adonai desired to make you a people dedicated to the Divine.

When all the people saw, they bowed down and said, “Adonai is God; Adonai is God.”
Adonai shall be acknowledged sovereign of all the earth.
On that day Adonai shall be one, and the name of God one. Shower Your kindness upon us, for our hope is in You.

Help us, Adonai our God, and gather us from the nations, that we might acknowledge Your holy name and find glory in praising You.
All the nations You created shall come and bow before You, our master, and honor Your name.
For You are great and You act wondrously; You alone are God.
And we, Your people, the flock whom You shepherd, shall acknowledge You always, praising You, one generation to the next.

Babylonian sages, the geonim, this prayer was added to the evening liturgy so that all would have time to arrive in the synagogue and then leave together; walking together, the group could offer protection from marauders. Since on Saturday night people had already gathered for the afternoon prayer and for study, there was no need to include it then.

When all the people saw, they bowed down and said, “A day to remember is this day, a Sabbath to remember. A New Day.
Then all that is savage and brutal will vanish, will no longer tear us apart, will no longer devastate blind strife.
Surely a day to remember is this day, a Sabbath to remember. A New Day.
May Adonai be blessed forever and ever; amen and amen.

When all the people saw, they bowed down and said, “A day to remember is this day, a Sabbath to remember. A New Day.
Then all that is savage and brutal will vanish, will no longer tear us apart, will no longer devastate blind strife.
Surely a day to remember is this day, a Sabbath to remember. A New Day.
Many congregations omit the following paragraphs after Shabbat or a Festival:

Many congregations omit the following paragraphs after Shabbat or a Festival:
May Adonai be blessed by day, 
may Adonai be blessed at night, 
may Adonai be blessed as we lie down, 
may Adonai be blessed as we arise.

In Your hands is the spirit of the living and the dead. 
In Your hands is the breath of every living being and the spirit of every person.

Into Your hands I entrust my spirit; You are my redeemer, Adonai, faithful God.

God in heaven, may Your name be one, 
may Your sovereignty be established forever, 
and may You rule over us always.

May our eyes see, may our hearts rejoice, and may our spirit sing with Your true triumph, when in Zion it shall be declared, “Your God reigns.”

Adonai is sovereign, Adonai has always been sovereign, 
Adonai will be sovereign forever.

For sovereignty is Yours, and You shall rule in glory forever and ever; we have no ruler but You.

Barukh atah Adonai, the Sovereign who in glory shall rule over us 
may Adonai be blessed as we arise.

HATZI KADDISH.

Hatzi Kaddish

Leader:
May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: Amen.

Congregation and Leader:
May God’s great name be acknowledged forever and ever!
Y’hei sh’meh raba m’varakh l’alam u-l’almayim.

Leader:
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b’rakh hu, is truly

between Rosh Hashanah and Yom Kippur we add: far beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: Amen.
Weekday Prayer
As we enter a new week, a new time, we may want to ask ourselves: “What of the past do I want to take with me? What, of that which I have inherited, represents the values that are most important to me?”

Some people find it hard to clean their desk, to decide what to throw away and what to keep. Too much clutter on the desk makes it difficult to do the day’s work. But without some papers lying around, we may not be sufficiently stimulated to know what it is we have to do.

The past is like that, too: some of it needs to be thrown away, some of it has to be kept. As we enter a new week, a weekday prayer marking the division of the holy day, we might seek to carry with us the love of the God of love. They rejected the capricious gods of the ancient world. As we begin our week, we might seek to carry with us the love of God and of people that has characterized Shabbat and festivals.

Between Rosh Hashanah and Yom Kippur we add:

Remember us for life, Sovereign who delights in life,

Between Rosh Hashanah and Yom Kippur we add:

Remember us for life, Sovereign who delights in life.

The evening Amidah is recited silently through its conclusion on page 278.

The evening Amidah is recited silently through its conclusion on page 278.

Amidah for the Conclusion of Shabbat and Festivals

Our Ancestors

With Patriarchs and Matriarchs:

Barukh atah Adonai, our God and God of our ancestors,

God of Abraham, God of Isaac, and God of Jacob,
great, mighty, awe-inspiring, transcendent God,
who acts with kindness and love, and creates all,
who remembers the loving deeds of our ancestors,
and who will lovingly bring a redeemer to their children’s children for the sake of divine honor.

With Patriarchs:

Barukh atah Adonai, our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,

With Patriarchs and Matriarchs:

Barukh atah Adonai, our God and God of our ancestors,
God of Abraham, God of Isaac, and God of Jacob,
God of Sarah, God of Rebecca, God of Rachel,
and God of Leah, great, mighty, awe-inspiring, transcendent God,
who acts with kindness and love, and creates all,
who remembers the loving deeds of our ancestors,
and who will lovingly bring a redeemer to their children’s children for the sake of divine honor.

Between Rosh Hashanah and Yom Kippur we add:

Remember us for life, Sovereign who delights in life.

The Hebrew paragraph ends with the word ahavah (“love”), as though it is “the prayer of love.” The Amidah is also known as the “Silent Prayer” and is a moment of personal meditation.

We might ask ourselves: What of the week we have learned about our relation to the future—because it sustains us as we continue to grow.

As we leave Shabbat or the festival day behind, we might ask ourselves: What have we learned about our life choices? our relation to our family and our friends? What do we want to take with us from this holy day into our everyday life?

The evening Amidah is recited silently through its conclusion on page 278.
GOD’S SAVING CARE
You are ever mighty, ADONAI—
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, [From Pesah until Sh’mini Atzeret, some add:
You cause the dew to fall.] You sustain the living through kindness and love,
and with great mercy give life to the dead,
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
causes redemption to flourish.

Between Rosh Hashanah and Yom Kippur we add:
Who is like You, source of compassion,
who remembers with compassion Your creatures for life?
God is holy. Barukh atah ADONAI, who gives life to the dead.

GOD’S HOLINESS
Holy are You and holy is Your name; holy ones praise You each day.
Barukh atah ADONAI, the Holy God.

Between Rosh Hashanah and Yom Kippur we substitute:
Barukh atah ADONAI, the Holy Sovereign.
The Cycles of B’rakhot

Abraham Joshua Heschel taught that needs can become “spiritual opportunities.” As we emerge from Shabbat or a festival, refreshed by the rest and communal joy those days afford, the middle blessings of the weekday Amidah invite us to consider anew the twofold question of needs: our own needs, and the needs of others. As we pray, we may consider first: What do I most need in this week to come? What are my truest, most authentic, and most pressing needs? And then, we may ask ourselves: How am I needed by my loved ones, my community, by God?

KNOWLEDGE
What is the meaning of God teaching us? God raises us up after we have been mistaken, for it is only through failure that any true learning is achieved.
—based on ABRAHAM BEN ELIJAH

It is said in the name of the Baal Shem Tov: What is knowledge? It is the constant awareness that God dwells within you.
—YEHUDAH ARYE LEIB OF GUR

What is wisdom? It is the increasing knowledge of the world, for the more you know of the world the more you will come to love God.
—based on MAIMONIDES

First Cycle of B’rakhot of Request: Personal Transformation

At the conclusion of Shabbat or Festivals we add:

Atonement for the Day’s Transgressions

At the conclusion of Shabbat or Festivals we add:

You have graced us with the ability to know Your teaching, and taught us to observe the precepts that accord with Your will. Adonai our God, You have distinguished between the sacred and the ordinary, light and darkness, the people Israel and the peoples of the world, and between the seventh day and the six days of creation. Avinu Malkeinu, grant that the days ahead welcome us in peace; may they be free of any sin, cleansed of any wrongdoing, and filled with awe-inspired attachment to You. May You grace us with knowledge, understanding, and wisdom.

Barukh atah Adonai, who bestows knowledge.

Personal Transformation

One way of understanding the difference between these terms is to think of “knowledge” as comprising factual information, “understanding” as denoting the ability to analyze, and “wisdom” as that insight gained from experience. (Based on Elliot Dorff)

THREE CYCLES OF B’RAKHOT
On Shabbat, a taste of the perfection of the world that is coming, we did not petition for our needs; the Amidah on both Shabbat and festivals contains a single central blessing celebrating the holiness of the day. As we emerge from the fullness and sanctity of Shabbat or the festival, we again focus on what is lacking in our lives, in our community, and in the world, and so we include petitionary prayers in the Amidah. These prayers, the middle b’rakhot of the Amidah, unfold in three cycles: prayers for personal transformation, prayers for health and prosperity, and prayers calling for societal transformation and redemption. Additionally, since this is the first service recited at the conclusion of Shabbat or a festival, we include in the first of these middle b’rakhot a prayer marking the distinction between the weekday and the holy day.

YOU HAVE GRACED US

In a sense, Shabbat or a festival ends with the recitation of this prayer and so we can continue with the weekday requests in the b’rakhot that follow. This paragraph is added to the weekday evening service at the conclusion of Shabbat or a festival, to mark the transition from the holy time that is ending and the weekday that is beginning. In it, we remark on the distinction between one realm and another and we express the hope that the peace and aspirations expressed in our prayers during Shabbat or during the festival carry over and guide us in the days to come.

KNOWLEDGE, UNDERSTANDING, AND WISDOM

One way of understanding the difference between these terms is to think of “knowledge” as comprising factual information, “understanding” as denoting the ability to analyze, and “wisdom” as that insight gained from experience. (Based on Elliot Dorff)
RESENTANCE
What is ṭshuva compared to?
It is like two people who had their backs to each other and then turn, full of wonder at seeing each other’s face.
—SHNEUR ZALMAN OF LIADI

FORGIVENESS
We say, “We have sinned”—when do we sin? We sin when we forget that we are God’s children.
—SOLOMON OF KARLIN

REDEMPTION
Before we pray for Israel’s redemption, or the world’s redemption, we first have to understand what our own redemption might mean.
—BASED ON RASHI

RESENTANCE
Return us, Avinu, to Your teaching, and bring us closer, Malkeinu, to Your service—that we may truly turn and face You.
Barukh atah Adonai, who desires our return.

FORGIVENESS
Forgive us, Avinu, our Creator, for we have sinned; pardon us, Malkeinu, our Sovereign, for we have transgressed—for Your nature is to forgive and pardon.
Barukh atah Adonai, who is called gracious and is exceedingly forgiving.

REDEMPTION
Look upon our suffering and take up our cause; redeem us soon for the sake of Your name—for surely You are a mighty redeemer.
Barukh atah Adonai, Redeemer of Israel.
**Second Cycle of Br'akhot of Request: Healing and Prosperity**

**HEALING**

Heal us, Adonai, so that we may be truly healed; save us, that we may be truly saved. You are the one deserving of praise. Bring complete healing to all our suffering.

*On behalf of one who is ill:*

our God and God of our ancestors, may it be Your will to send speedily and complete healing of body and soul to __________, along with all others who are ill; strengthen as well the hands of those concerned with their care, for You are God and sovereign, a faithful and compassionate healer.

*Barukh atah Adonai, Healer of the ill among Your people Israel.*

**A TIME OF ABUNDANCE**

Adonai our God, make this a blessed year for us; may its varied harvest yield prosperity.

May the land be blessed [from December 4 until Pesah, we add: with dew and rain] and satisfy us with its goodness.

Bless this year, that it be like the best of years.

*Barukh atah Adonai,* who is the source of blessing of each year.

**GATHERING OF EXILES**

Sound the great shofar announcing our freedom, raise the banner signalling the ingathering of our exiles, and bring us together from the four corners of the earth.

*Barukh atah Adonai,* who gathers the dispersed of Your people Israel.

---

**HEAL US דודיא. Healing is a dual process. Physicians and nurses can aid the healing process of the body, and our tradition affirms that they are acting as God's agents. However, healing also goes beyond the physical: it includes emotional and spiritual components, as well. Both are included in this prayer for "complete healing."

**MAKE THIS A BLESSED YEAR ידניא. This br'akhot expresses a consciousness that the Land of Israel is very much dependent on rain in its proper season. Equally, it can be understood to speak to the universal need for sufficient agricultural produce to sustain all.**

**WITH DEW AND RAIN другא. The Sephardic custom is to pray for dew in the summer and rain in the winter. The Ashkenazic custom combines both the prayer for dew and rain in winter. In the Land of Israel, the prayer for rain begins on the seventh of Heshvan, some two weeks after the holiday of Sukkot. In Babylonia, the prayer for rain began sixty days after the fall equinox. Jews living in the diaspora generally follow the Babylonian custom. In the year preceding a Gregorian leap year, the prayer for rain begins one day later (i.e., on the evening of December 5).**

**SOUND THE GREAT SHOFAR תקע ההופך. The first cycle of br'akhot of request ended with a call to end persecution. This second cycle ends with the call to announce freedom. The sound of the shofar signals freedom. The Bible speaks of the blowing of the shofar to announce a Jubilee year (Leviticus 25:9), and the prophet Isaiah extends that image of liberation to describe the announcement of messianic redemption: “In that day, the sound of the shofar will be trumpeted abroad and those who wandered to the land of Assyria and those who were chased out to the land of Egypt shall come and worship Adonai on the holy mount, in Jerusalem” (27:13).**

**BRING US TOGETHER ידניא. This prayer concludes with the prophets' promise that redemption will signal the gathering of the Jewish people in the Land of Israel.**
Third Cycle of B’rakhot of Request: 
Visions of Redemption

JUSTICE

A world of true justice is a world in which God’s love is sovereign.

THE END OF WICKEDNESS

Interpreting the verse “Sinners shall cease from the earth, and the wicked shall be no more; bless Adonai, O my soul” (Psalm 104:35), Rabbi Judah taught: Sinners shall be no more—sinners shall become upright people; the wicked will be no more—they shall no longer be wicked; and only then will we be justified in saying “Bless Adonai, O my soul.”

—MIDRASH ON PSALMS

The Hasidic master Mordechai of Lechovitz would teach: when we pray that evil be wiped out, we should meditate on what in our own behavior is sinful.

THE RIGHTEOUS

In speaking of the reward for the righteous, the Hebrew uses the word too (אֲנָחָה), meaning “good” (translated here as “truly”). At the end of the creation story in Genesis, we are told that God saw all that was created and it was good (טו). The reward of the righteous is that they will see the good as God did.

Who are the sages? Those are the people who teach children.

Who are the leaders of the people Israel, the spiritual leaders of each generation, the pious and righteous converts, the leaders of the people, Israel, the pious and righteous converts, and may our share be among them, so that we never be shamed for trusting in You. Barukh atah Adonai, promise and support of the righteous.

THE END OF WICKEDNESS

May the hopes of those who would defame us be dashed, may all wickedness be instantly frustrated, and may all Your enemies be quickly cut off. Root out, subdue, break, and humble the arrogant, speedily, in our day. Barukh atah Adonai, who defeats enemies and humbles the arrogant.

THE RIGHTEOUS

May Your compassion, Adonai our God, flow to the righteous, the pious, the leaders of the people, Israel, the remnant of the sages, the righteous converts, and us all. May all those who trust in Your name be truly rewarded, and may our share be among them.

Visions of Redemption. This cycle of b’rakhot offers a utopian vision of a time when governance and the courts will truly reflect a system of justice, when righteousness will achieve its proper recognition, and when evil will be obliterated. That vision culminates in the reestablishment of Jerusalem as God’s holy place and the Messiah’s ushering in a time of proper rule.

Restoring Judges to Us

Isaiah 1:26 promises that God will restore judges as they once were and “your city shall be called just.” Justice is the basis for the society we anticipate, one that will reflect our deepest hopes and desires. As the b’rakhot says, God is the “Sovereign who loves justice and compassion.”

Sorrow and Anguish

The reference is to members of the Jewish community or sectarians who reported on Jewish activities to governmental authorities, leading to adverse measures taken against the Jewish community as a whole. The Talmud asserts that such a report led to the destruction of the Temple and when evil will be obliterated. That vision culminates in the reestablishment of Jerusalem as God’s holy place and the Messiah’s ushering in a time of proper rule.

Who are the sages? These are the people who teach children.

Who are the leaders of the people, Israel, the spiritual leaders of each generation, the pious and righteous converts, the leaders of the people, Israel, the remnant of the sages, the righteous converts, and us all. May all those who trust in Your name be truly rewarded, and may our share be among them, so that we never be shamed for trusting in You. Barukh atah Adonai, promise and support of the righteous.

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Who are the leaders of the people, Israel, the spiritual leaders of each generation, the pious and righteous converts, the leaders of the people, Israel, the remnant of the sages, the righteous converts, and us all. May all those who trust in Your name be truly rewarded, and may our share be among them, so that we never be shamed for trusting in You. Barukh atah Adonai, promise and support of the righteous.
JERUSALEM
The Hasidic master Naftali of Ropshitz asked, “Why is the blessing in the present tense?” And he answered: “Because each day we rebuild Jerusalem.”

MESSIANIC HOPE
What is the establishment of the Davidic kingdom? It is the ability to see God everywhere and in everything.

—MOISHE HAYIM EFRAIM OF SUDILKOV
The Hasidic master Solo-
men Hakohen Rabinowitz taught that we all make the shoot of David flourish, for everything good that we do nurtures the growth of redemption.

HEAR OUR VOICE
. . . even if we haven’t found the words to express ourselves properly.

MESSIANIC HOPE
Cause the shoot of Your servant David to flourish; may the honor of the house of David be raised up with the coming of Your deliverance, for we await Your triumph each day.

Barukh atah Adonai, who causes salvation to flourish.

SUMMATION OF REQUESTS: HEAR OUR VOICE
Hear our voice, Adonai our God; be kind and have compassion for us.

Willingly and lovingly accept our prayer, for You, God, hear prayers and listen to pleas.

Do not send us away empty-handed—for in Your kindness You listen to the prayers of Your people Israel.

Barukh atah Adonai, who listens to prayer.
Three Concluding B’rakhot

THE SERVICE THAT WE OFFER

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

On Rosh Hodesh and Hol Ha-mo·ed we add:

On Rosh Hodesh and Hol Ha·mo·ed we add:
Our God and God of our ancestors, may the thought of us rise up and reach You. Attend to us and accept us; hear us and respond to us. Keep us in mind, and keep in mind the thought of our ancestors, as well as the Messiah, the descendant of David; Jerusalem, Your holy city; and all Your people, the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

On Rosh Hodesh:
Rosh Hodesh. Festival of Matzot. Festival of Sukkot.

Remember us for good; respond to us with blessing; redeem us with life. Show us compassion and care with words of kindness and deliverance; have mercy on us and redeem us. Our eyes are turned to You, for You are a compassionate and caring sovereign.

May our eyes behold Your compassionate return to Zion.

Barukh atah ADONAI, who restores Your Divine Presence to Zion.

GRATITUDE FOR LIFE AND ITS BLESSINGS

We thank You, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—- for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—-evening, morning, and noon. You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

On Hanukkah we add Al Hanissim on page 430.
On Purim we add Al Hanissim on page 431.
For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

*Between Rosh Hashanah and Yom Kippur we add:* 

And inscribe all the people of Your Covenant for a good life. 

May all that lives give praise to You. 

*Barukh atah Adonai,* Your name is goodness and praise of You is fitting.

**Peace**

Grant abundant and lasting peace to Your people Israel and all who dwell on earth, for You are the sovereign master of the ways of peace. May it please You to bless Your people Israel at all times with Your gift of peace.

**ADDITIONAL PERSONAL PRAYER**

The silent recitation of the Amidah concludes with a personal prayer or the following:

My God, keep my tongue from evil, my lips from deceit. 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; nullify their schemes. Act for the sake of Your name; act for the sake of Your Triumph; act for the sake of Your holiness; act for the sake of Your Torah. Answer my prayer for the deliverance of Your people. 

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

Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign. 

May the one who creates peace on high bring peace to us and all the people of Israel. 

May the one who gives us life and may pleasantness be upon them.

Allow me to search Your ways and to find Your face and to arrive at the time of peace. 

The peace that descends on the people Israel exemplifies the peace that shall descend on the whole world.

Our Lord, hear my footsteps. 

May Your name be praised and exalted, in the language of the Bible and the prayerbook, “God’s name is exalted” when we acknowledge God, recognize God’s goodness in creation, and act to enable God’s justice and compassion to be visible in the world.

ABUNDANT AND LASTING PEACE

The Hebrew word shalom, “peace,” comes from the same root as the word sholom, which means “whole.” The peace that is prayed for here is more than the end of war—that, of course, would, in itself, be a blessing—but rather a moment in which each of us can feel whole, and can feel the wholeness of humanity and of the universe.

W HoSE WHO BLESSES PEOPLE ISRAEL WITH PEACE

The Talmud (Berakhot 17a) notes that the peace which is printed here is of-the-word shalom, the peace that shall be bestowed in the world, and can feel the wholeness of humanity and of the universe.

May all that lives thank You always, and faithfully praise Your name is exalted” when we acknowledge God, recognize God’s goodness in creation, and act to enable God’s justice and compassion to be visible in the world.

Between Rosh Hashanah and Yom Kippur we recite the following paragraph, in place of the line that follows it:

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

*Barukh atah Adonai,* who brings peace.

Barukh atah Adonai, who blesses Your people Israel with peace.
At the evening service following Shabbat, Psalm 91 is recited. Most congregations distinguish it from the Amidah with the recitation of Hatzi Kaddish.

**Hatzi Kaddish**

Leader:

May God's great name be exalted and hallowed throughout the created world, as is God's wish. May God's sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: **Amen.**

Congregation and Leader:

May God's great name be acknowledged forever and ever! **Yhei sh'meik ra'ah m'varakh l'am la'almei amlaya.**

Leader:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, **b'rikh hu,** is truly [between Rosh Hashanah and Yom Kippur we substitute: **b'rikh la'arteinu, Hashem et ha'aretz,**] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: **Amen.**

Some congregations rise to recite the following:

May the peace of the Lord, our God, be with us; may the work of our hands be lasting. **Psalm 90:17**

One who dwells in the secret places of the one on high, lodges in the shadow of the Almighty—**I call ADONAI my protector, my fortress, my God, whom I trust. God will save you from the hidden snare, the threat of deadly plague, God's wings will strengthen that message. About that assurance that we have put all such references in small that they are not the formal name of God. All other references to God use other epithets, such as "the one on high." To emphasize that they are not the formal name of God, we have put all such references in lower case. One of the reassuring aspects of this psalm is that in the end, it is God's own voice assuring protection. And it is with that assurance that we enter our week.**

Yes, You, **ADONAI, are my protector.** You have made you safe on your refuge—evil shall not befall you, nor plague approach your tent, for God will instruct angels to guard you wherever you go. They will carry you in the palms of their hands, lest your foot strike a stone; you will tread on pythons and cubs, trample on snakes and lions. "Because you desired Me, I shall save you. I shall raise you up, for you were conscious of My name." **When you call upon Me, I shall answer you; I shall be with you in times of trouble, I shall strengthen you and honor you. I shall satisfy you with the fullness of days and show you My deliverance; I shall satisfy you with the fullness of days and show you My deliverance." **Psalm 91**

**Orekh yamim asbi·eihu v'areihu bishuati.**

Some congregations recite Vatah kadosh here; see page 216.

Some congregations rise to recite the following:

And it is with that assurance that we enter our week.**

**Psalm 91.** Shabbat has come to an end, and we recite this psalm to mark the transition to the week. Psalm 91 is one of the most reassuring in the entire Psalter. First the voice of a priest or a leader assures the supplicant that he or she will be saved from any danger, and then we hear God's own voice vouchsafing that message. About that assurance that we have put all such references in small that they are not the formal name of God. All other references to God use other epithets, such as "the one on high." To emphasize that they are not the formal name of God, we have put all such references in lower case. One of the reassuring aspects of this psalm is that in the end, it is God's own voice assuring protection. And it is with that assurance that we enter our week.**
Kaddish Shalem

Leader:
May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: Amen.

Congregation and Leader:
May God’s great name be acknowledged forever and ever! Y’hei sh’meih raba m’varakh l’alam u-l’almei almaya.

Leader:
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, extolled and acclaimed—though God, who is blessed, b’rakh hu, is truly [between Rosh Hashanah and Yom Kippur we add far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world.

And we say: Amen.

May the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: Amen.

May heaven bestow on us, and on all Israel, life and abundant peace. And we say: Amen.

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: Amen.

From the second night of Pesah through the night preceding Shavuot, we turn to page 65 for the Counting of the Omer.

Leaving Shabbat with Blessing

May God grant you heaven’s dew, earth’s riches, and an abundance of grain and grapes.

V’yiten l’kha ha-elohim mital ha-shamayim u-mish’maneih ha-aretz v’rokh dagan v’tirosh.

Genesis 27:28

MAY GOD GRANT YOU [lit. “May God give you”]. These are the words spoken by Isaac as he blessed Jacob. We end Shabbat calling upon an ancestral blessing to accompany us in the week ahead.

GRAPEs. In the ancient world, water was mixed with wine to purify it.
Concluding Prayers

Some recite Havdalah on page 283 before continuing with Aleinu.
We rise for Aleinu.

Aleinu

It is for us to praise the ruler of all, to acclaim the Creator, who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.

And so we bow, acknowledging the supreme sovereign, the Holy One, who is praised—who spreads out the heavens and establishes the earth, whose glory abides in the highest heavens, and whose powerful presence resides in the highest heights. This is our God, none else; ours is the true sovereign, there is no other. As it 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.”

Aleinu isha-bei-ah la-adon hakol, latei’ g’dolah l’yotzer b’reishit, shefo asanu k’goyey ha-aratzot, v’lo samanu k’mishp’ot ha-adamah, shefo sam helkeinu kahem, v’goraleinu k’khol hamonam.

Va’anahnu korim u-mishtahvim u-modim, lifnei melkei malkei ha-m’takhim, ha-kadoosh barukh hu.

Shehu noteh shamayim v’yosed aretz, u-moshev v’yaro ba-shamayim mima-al, u-sh’khinat uzo b’gevhei m’romim, hu eloheinu ein od.

Shelo elkeinu kahem, v’goraleinu k’khol hamonam. Shelo samu k’goyei ha-aratzot, v’lo samu k’mishp’ot ha-adamah, a-katuv b’torato: v’yadata hayom va-emar: v’yahad Adoni l’melekh al kol ha-aretz, u-sh’mo eh’ad.

V’anahnu korim u-mishtahvim u-modim, lifnei melkei malkei ha-m’takhim, ha-kadoosh barukh hu.

On that day Adonai shall be acknowledged sovereign of all the earth. When Adonai rules, all flesh will understand and know that to You alone every knee must bend, all allegiance be sworn. They will bow down and prostrate themselves before You, our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will understand and know that to You alone every knee must bend, all allegiance be sworn. They will bow down and prostrate themselves before You, Adonai our God, treasure Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; and You will rule in glory until the end of time.

As is written in Your Torah: “ADONAI will reign forever and ever.” And as the prophet said: “ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.”

V’ne-emar: v’yahad Adoni l’melekh al kol ha-aretz, bayom hahu yiyehe Adoni ehad, u-sh’mo ehad.

We are seated.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we add Psalm 27, on page 59.

We are seated.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we add Psalm 27, on page 59.
Mourners and those observing Yahrzeit:

May God’s great name be exalted and hallowed throughout the created world, as is God’s wish. May God’s sovereignty soon be established, in your lifetime and in your days, and in the days of all the house of Israel. And we say: Amen.

Congregation and mourners:

May God’s great name be acknowledged forever and ever!

Mourners:

May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b’rikh hu, is truly [between Rosh Hashanah and Yom Kippur we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say:

Amen.

Siddur Lev Shalem for Shabbat and Festivals
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To view this page in Hebrew, visit the Rabbinical Assembly’s website at www.rabbonicalassembly.org.
Meditation for
the New Week
As I leave Shabbat behind,
let me carry Shabbat within:
Remind me to pause,
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Light

Adam was created just before Shabbat began, and during Shabbat the world was lit with the light of creation. After Shabbat darkness descended and Adam rubbed two stones together and a fire was lit. Astounded, he said a berakhah: “Blessed is the one who creates lights of fire.” On Shabbat we make Kiddush and celebrate God’s creation of the world; as Shabbat departs, we recite Havdalah and celebrate the possibility of human manufacture and creativity.

―Talmud of the Land of Israel

Songs for the Week Ahead

Greetings are exchanged:

May you have a good week!

A gute vokh! Shavua tov!

Elijah the prophet, Elijah the Tishbite, O Elijah, Elijah, Elijah from Gilead—come speedily, in our time, ushering in the Messiah, descended from David.

Eliyahu ha-navi, eliyahu ha-tishibi, eliyahu, eliyahu, eliyahu, el-giladi. Bimheirah vayameinu yavo eileinu, im mashiah ben david, im mashiah ben david.

Miriam, the prophetess, strong and song are in her hands, Miriam will dance with us, increasing the world’s song, Miriam will dance with us, repairing the world. Soon, in our days, she will bring us

To the waters of redemption.

Miriam ha-n’ivia oz v’zimrah b’yadah. Miriam tirkod itanu l’hagdil zimrat olam, Miriam tirkod itanu l’vaken et ha-olam. Bimheirah vayameinu hi t’veienu el mei ha-y’shuah, el mei ha-y’shuah.

May the one who separates the holy and the everyday, forgive any sins and slights.

May our families and our fortunes be as many as the grains of sand, or the stars in the sky at night.

This day has disappeared, like the palm tree’s shadow. I call to God who has brought an end to the light that lit my way today. Today, the watchman announced the coming of the morning and now the night.

Your righteousness is like Mount Tabor, allowing my sins to quickly pass out of sight—like a yesterday that is gone or a watch in the night.

Ha-mavdil bein kodesh l’hol, ha-toteinu hu yimhol, zareinu v’khasepinu yarbeh khasol v’kha-kokhavim balalaih. Yom panah k’tzel tomer, ekra la-El alai gomer, amar shomer ata voker v’gam laial.

Ha-mavdil bein kodesh l’hol...

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Ha-mavdil bein kodesh l’hol...
Prayers for the Week Ahead

Master of all time, may the new week come to us peacefully, and may it not include sin or injury. Bless us and prosper the work of our hands, that we may hear sounds of joy and gladness in the coming days. May we not be jealous of anyone and may none be jealous of us, and may the words of the prophet be fulfilled: “How beautiful upon the hills are the footsteps of the messenger announcing peace, heralding good tidings.”

And open for us, ADONAI our God, compassionate Creator, this week and every week:
- the gates of patience, the gates of understanding,
- the gates of happiness, the gates of rejoicing,
- the gates of honor and beauty, the gates of good judgment,
- the gates of purity, the gates of uprightness,
- the gates of serenity, the gates of consolation,
- the gates of forgiveness, the gates of help,
- the gates of kindly love, the gates of righteousness,
- the gates of kindliness, the gates of beauty,
- the gates of beauty, the gates of happiness,
- the gates of peace, the gates of Torah, and the gates of prayer.

ADONAI said to Jacob: Jacob, My servant, do not fear. ADONAI chose Jacob: Jacob, My servant, do not fear. ADONAI shall redeem Jacob: Jacob, My servant, do not fear. A star shall rise from Jacob: Jacob, My servant, do not fear. In days to come, Jacob shall take root: Jacob, My servant, do not fear. A leader shall emerge from Jacob: Jacob, My servant, do not fear. Remember this, Jacob: Jacob, My servant, do not fear.