Transliterated Siddur
for weekday evenings

Created by Hazzan Sarah Alexander

This translations and transliterations in this siddur are the original work of the author. As indicated inside, selected Hebrew prayers and English readings from Siddur Sim Shalom have been included courtesy of the Rabbinical Assembly.
As a passionate Conservative Jew, it is my personal mission to make traditional worship accessible and meaningful to everyone, regardless of their background and Hebrew fluency. My hope and prayer is that this siddur will enable its users to gain a greater understanding of and participation in our service of sacred prayer.

I thank God for giving me the strength and inspiration to undertake this project, and I dedicate it to the memory of my son Adam. I would also like to express my gratitude to my mentor, Hazzan Rabbi Shlomo Shuster, and to the many people who proof-read and beta-tested this siddur and its predecessors, particularly Daniel Alexander, Hazzan Elizabeth Berke, Rabbi Dena Bodian, Valerie Brown, Angela Fontes, and Hazzan Rabbi Rob Jury. Their suggestions, insights, and corrections were invaluable. All remaining mistakes are solely my responsibility.

Hazzan Sarah Alexander
24 Av, 5775

If you would like a copy of this siddur for your personal use, or would like to utilize it at your synagogue, I will be happy to provide an electronic copy of its text free of charge. I also welcome your comments, suggestions, and/or corrections. Please contact me at HazzanAlexander@yahoo.com.

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Pronunciation guide:

“ai” is an ‘i’ sound, as in "I"
“a” is a short ‘a’, as in “ha”
“ei” is a long ‘a’, as in “reign”
“ch” is a hard ‘h’, as in “Bach”
“u” is a long ‘o’, as in “rumor”
“o” is a short ‘o’, as in “go”
“e” is a short ‘e’, as in “felt”
“i” is a long ‘e’, as in ”machine”
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Sundry Explanations:

The Hebrew and its transliteration are printed across from one another, line by line. When they are written in small type:

ברוך אתה יי

-Baruch Atah Adonai,

the Hebrew is generally chanted by the Hazzan or prayer leader. When they are in large or bold type:

ברוך אתה יי

-Baruch Atah Adonai,

the congregation generally joins in the prayer.

The name and translation of each prayer segment is printed in bold type:

**Birchot Hashachar (Morning Blessings)**

and a translation is found at the end of each prayer:

*Blessed are You, Adonai our God,*

Some prayers are more than one paragraph long; in that case, the translations of all paragraphs of that prayer are found at the very end of the prayer.

Some prayers (or portions of prayers), which are generally read to oneself, have been translated rather than reproduced in the Hebrew:

*Blessed are You, Adonai our God,*

Explanations of prayers and service instructions are found in shaded boxes:

During the Ahavah Rabbah prayer,
Words which are for special occasions are also in shaded boxes. Sometimes these words are an addition to the regular prayer; sometimes they are substituted for the line[s] above the shaded box:

On Chanukah we add:

Page numbers match those in Siddur Sim Shalom and Siddur Sim Shalom for Weekdays. Since this siddur is intended to be an alternative and stepping-stone for these siddurim, one set of page numbers is at the bottom of the page and one is at the top of the page. Translating and transliterating a prayer may take several pages, so there are often several pages with the same number in this book. Any page number which is repeated is distinguished with a letter appended to the number:

Siddur Sim Shalom 252
Siddur Sim Shalom 252b

While most of the prayers in a Conservative siddur are the same traditional Hebrew prayers which have been used for centuries and even millenia, there have been a few significant textual changes in some recent versions of various siddurim. These changes have been graciously allowed to be included in this work by the Rabbinical Assembly and are noted by each prayer.

The theology and philosophy behind both the traditional prayers and their Conservative counterparts is fascinating - I encourage you to discuss it with your Rabbi or Hazzan.
V’hu Rachum (And He, the Merciful One)

V’hu rachum y’chapeir avon
v’lo yashchit,
v’hirba l’hashiv apo
v’lo ya-ir kol chamato.
Adonai hoshi-ah haMelech ya-aneinu
v’yom kor’einu.

And He, the Merciful One, forgives iniquity and does not destroy, withdrawing His anger and not arousing all of His rage. Adonai, deliver - the King will answer us on the day that we call.

We rise to call one another to worship with the Bar’chu, one of our most ancient prayers, first recited in the Temple in Jerusalem. This prayer is responsive: the Hazzan recites the first phrase, the congregation responds with the second phrase, and the Hazzan repeats the second phrase.

Bar’chu (Blessed)

Bar’chu et Adonai ham’vorach.
Baruch Adonai ham’vorach
l’olam va-ed.

Bless Adonai Who is blessed.
Blessed is Adonai, Who is blessed forever and ever.
Ma’ariv Aravim (Bringer of Evening)

Baruch Atah Adonai,
Eloheinu Melech ha-olam,
asher bid’varo ma-ariv aravim,
b’choch’mah potei-ach sh’arim,
uvit’vunah m’shanah itim,
umachalif et haz’manim,
um’sadeir et hakochavim,
b’mish’m’roteihem baraki-a kir’tzono.
Borei yom valay’lah,
goleil or mip’nei choshech,
vchoshech mip’nei or.
Uma-avir yom umeivi lay’lah,
umav’dil bein yom uvein lay’lah,
Adonai tz’va-ot Sh’mo.

□ Eil chai v’kayam,
tamid yim’loch aleinu l’olam va-ed.
Baruch Atah Adonai,
hamariv aravim.

Blessed are You, Adonai our God, Ruler of the Universe; with Your word you bring on the evening. With wisdom You open the gates of heaven, and with understanding You change the times and alternate the seasons. You arrange the stars in the sky, according to Your will. You create day and night, rolling light away from darkness and darkness away from light. You cause day to pass and bring night, separating between day and night; Adonai of Hosts is Your name. The living and enduring God will reign over us forever and ever. Blessed are You, Adonai, Who brings on the evening.
Ahavat olam beit Yisra-eil
am’cha ahavta,
Torah umitz’vot, chukim umish’patim,
otanu limad’ta
al kein Adonai Eloheinu,
b’shoch’veinu uv’kumeinu
nasi-ach b’chukecha,
v’nis’mach b’div’rei Toratecha
uv’mitz’votecha l’olam va-ed.
Ki heim chayeinu v’oreich yameinu,
uvahem negeh yomam valay’lah,
 v’ahavat’cha al tasir mimenu
l’olamim.
Baruch Atah Adonai,
oheiv amo Yisra-eil.

With an eternal love You have loved the House of Israel, Your people. Torah and commandments, statutes and laws, You taught to us. Therefore, Adonai our God, when we lie down and when we rise up we will speak of Your statutes and rejoice in the words of Your Torah and in Your commandments forever. They are our life and the length of our days, and we will meditate on them day and night. And Your love shall never be removed from us. Blessed are You, Adonai, Who loves His people Israel.
K’riat Sh’ma (Recitation of the Sh’ma)

The text of the Sh’mah comes from the Torah, Deuteronomy 6:4-9. We say “Baruch Sheim k’vod mal’chuto l’olam va-ed” silently or in an undertone, because it is not part of the Torah text. So why do we say it at all? The rabbis teach us that when Jacob, also named Israel, lay dying, he gathered his children around him; he was afraid that after his death they would turn to idol-worship. They said to him, “Hear, O Israel, Adonai is our God, Adonai is One.” Jacob joyfully responded by blessing God’s Name, saying “Praised be God’s Name; God’s glorious Rule is forever and ever.”

When we recite the Sh’mah, we cover our eyes so that we can focus on the unity of God.

Sh’ma (Hear) – Deuteronomy 6:4

שָמָל יִשְׂרָאֵל,  שָמָל יִשְׂרָאֵל,
יְהוָה אֲלֹהֵינוּ,  ה’ א-חַד.
יְהוָה אֲלֹהֵינוּ,  ה’ א-חַד.
בָּרוּךָ שֶׁמֶנָּה מַל’כּוֹתָו
לְוְלָדָה וְאֵל.

Hear, O Israel: Adonai is our God, Adonai is One!
Praised be God’s Name; God’s glorious Rule is forever and ever!

V’ahavta (And You Shall Love) – Deuteronomy 6:5-9

וְהָיָה כָּלָה אֲלֹהֵינוּ אֲלֹהֵי הָעָד
בְּכָל לָבֶּקֶת וּבְכָל נַפְשָׁךְ.
וְהוֹדֵי הָעָד בָּרֵאשִׁי
אֱלֹהֵי אָנַכי מִצְוָה.
וְחָיָה עֵל-לֹבֶּקֶת.
וְשָׁנַה לְבָנִיךָ לְרָבְעַת ĝem
פָּשָׁתֶךָ בְּבֶרֶךָ
בָּרְכֵּךָ לְבָרֶךְ.
וְלָבֵּךְ וּבָרֵךְ.

V’ahavta eit Adonai Elohecha
b’chol l’vav’cha uv’chol nafsh’cha
uv’chol m’odecha.
V’hayu had’varim ha-eileh
asher anochi m’tzav’cha
hayom al l’vavecha.
V’shinantam l’vanecha v’dibarta bam
b’shiv’cha b’veitecha
uv’lecht’cha vaderech
uv’shoch’b’cha uv’kumecha.
And you shall love Adonai your God with all your heart and with all your soul and with all your possessions. And these words which I command you today shall be upon your heart. And you shall teach them diligently to your children. And you shall discuss them when you sit in your house, and when you travel on the road, and when you lie down and when you rise up. And you shall bind them for a sign upon your hand, and they shall be a symbol between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

V’hayah (And It Will Be) – Deuteronomy 11:13-21
Hisham’ru lachem
pen yif’teh l’vav’chem
v’sar’tem va-avad’tem Elohim acheirim
v’hishtachavitem lahem.
V’charah af Adonai bachem
v’atzar et hashamayim
v’lo yih’yeh matar v’ha-adamah
lo titein et y’vulah,
va-avad’tem m’heirah
mei-al ha-aretz hatovah
asher Adonai notein lachem.
V’sam’tem et d’varai eileh
al l’vav’chem v’al naf’sh’chem,
uk’shartem otam l’ot al yed’chem
v’hayu l’totafot bein eineichem.
V’limad’tem otam
et b’neichem l’dabeir bam
b’shiv’t’cha b’veitecha
uv’lech’t’cha vaderech
uvshoch’b’cha uv’kumecha.
Uch’tavtam
al m’zuzot beitecha
uvish’arecha.
L’ma-an yir’bu y’meichem
vimei v’neichem al ha-adamah
asher nish’ba Adonai
la-avoteichem lateit lahem
kimei hashamayim al ha-aretz.
And it will be, if you vigilantly obey My mitzvot which I command you this day, to love Adonai your God, and serve Him with all your heart and with all your soul, that I will give rain for your land in its time, the early rain and the late rain; and you will harvest your grain and your wine and your oil. And I will put grass in your fields for your cattle, and you will eat and be satisfied. Take care, lest your hearts be swayed and you turn astray, and you worship alien gods and bow to them. Then Adonai’s fury will blaze among you, and God will close up the heavens; there will be no rain and the earth will not yield its produce, and you will swiftly perish from the good land which Adonai gives you. Place these words of Mine upon your hearts and upon your souls; bind them for a sign upon your hands, and put them as a symbol between your eyes. You shall teach them diligently to your children, speaking them when you sit in your house, and when you travel on the road, when you lie down and when you rise up. And you shall write them upon the doorposts of your house and upon your gates, in order that your days and the days of your children shall be long upon the land which Adonai swore to your ancestors to give them for as long as the heavens are above the earth.

Vayomer Adonai (And God Said) – Numbers 15:37-41

וַיֹּאמֶר הַבָּרוּךְ אֲדֹנָי אֶל מֹשֶׁה לֵאמֹר

וַיֵּאמֶר אֲדֹנָי אֵל מֹשֶׁה לֵאמֹר

וַיֵּאמֶר אֲדֹנָי אֵל מֹשֶׁה לֵאמֹר

וַיֵּאמֶר אֲדֹנָי אֵל מֹשֶׁה לֵאמֹר

Vayomer Adonai
el Moshe leimor.
Dabeir el b’nei Yisra-eil
v’amarta aleihem
v’asu lahem tzitzit
al kan’fei
vag’dabeiem l’dorotam,
v’n’at’nu
al tzitzit hakanaf
p’til t’cheilet.
V’hayah lachem l’tzitzit
ur’i-tem oto
uz’chartem
et kol mitzvot Adonai
va-asitem otam,
And Adonai spoke to Moses saying: Speak to the Children of Israel, telling them to make fringes on the corners of their garments in every generation; and to place with the fringes of each corner a thread of blue. And it will be to you for fringes, and you will look at it and you will remember all of the mitzvot of Adonai and perform them; and you will not go after your hearts and after your eyes which lead you astray.

Then you will remember and perform all of My mitzvot; and be holy unto 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.

Adonai your God is truth.
אמות עתונות כל זאת,
רְקִים עֲלִינוּ, וּכְפֹרֵחֵי יָדוֹת
יכרָה יִהוּדָה, לְגַבֵּר קָדָם עֹצָם.
הֵפְדִינוּ מִיַּד מְלָכִים, מַלְכֹּנְנוּ הֵוָאָלָנִובּוּ מְפַחַּה
כֵּלִים חֲרִיצִים.
הָאֵלְךָ נְפֹרַע לְנוּ מִצְרָיִם,
רִמְמִשָּׁלָם גָּמְלָו.
לְלֵכָל אֶרֶץ פָּפָשָׁנָו.
הָצַעְדוּ לְכָלִים דָּרְאַן מְדָרַי,
נְפֹרַע עַד אָלֶף מְסֹפָר,
הַשָּׁמָיִם נָפֶשָׁנָו בַּחֲדָם,
רַלְּאָנוּ בֹּגֶרְוָנַו רְבָּלוּ.
הַמְרוֹכְבָנוּ עַל בָּמוֹת אָוֹרָיִהְוָנָו,
רִירַּגְבָּר, עַל כָּל שָׂדָאָנוּ.
וְצַעְדוּ לְנָגְפּוֹ נָפֶשָׁנָו בְּכֶרֶךְ מַעָרַעְתָּה,
אָזַחְוּ הַמְמוֹרַטִים בֵּאָרְמָת בֵּנַי-עָם.
הַמְמוֹרַטִים בֵּאָרְמָת
כְּלֶכֶם מְדָרַי, רוֹרֵאֵה אַתָּה לָעָם יְשָׁרָאֵל מַרְוֹעָם, לְחוֹרָה צָוָלָם.
הַמְּמָכְבֵּר בֵּית בָּנָי יֵדְרִי יָמָּה, אַתָּה רְדֵּפֵהּ לָאָת שְׁפִּילָהָם, בַּחֲדָם מַעָרַעְתָּה.
שֶׁבַּּה-לוֹדוּר לְשַמֶּלֶם.

Siddur Sim Shalom 204c
True and enduring it is that Adonai alone is our God, and that we are God's people Israel. God liberated us from the hand of kings, and redeemed us from the grasp of tyrants. God is the Almighty Who punishes our oppressors. God does great things which are beyond comprehension, and wonders beyond number. God sustains our soul in life, and does not allow our feet to slip. God guides to triumph over our foes, and exalts our strength over those who hate us. God performed miracles for us before Pharaoh, signs and wonders in the land of Egypt. God slew, in wrath, the firstborn of Egypt, and brought out His people Israel from their midst to everlasting freedom. God led His children through the Sea of Reeds, and their pursuers sank in the depths. When God's children saw His mighty power, they praised and gave thanks to His name, and willingly accepted God's sovereignty. Moses and the Children of Israel sang to You with great joy, and they all said:

**Mi Chamocha (Who is Like You?)**

Mi chamocha ba-eilim Adonai,
mi kamocha ne’dar bakodesh,
nora t’hilot osei fele.

Who is like You among the gods, Adonai! Who is like You, glorious in holiness, awesome in praise, performing wonders?

**Malchut’cha (Your Sovereignty)**

Malchut’cha ra-u vanecha,
bokei-a yam lif’nei Moshe,
“Zeh Eili” anu v’am’ru:
“Adonai yimloch l’olam va-ed.”

V’ne-emar:
Ki fadah Adonai et Yaakov,
ug’alo miyad chazak mimenu.
Baruch Atah Adonai, ga-al Yisra-eil.

Your Sovereignty was seen by Your children when You split the sea before Moses. “This is my God!”, they exclaimed, and said: “Adonai will reign forever and ever.” And it is said: “For Adonai has ransomed Jacob and redeemed him from a hand mightier than his.” Blessed are You, Adonai, Who has redeemed Israel.
Hashkiveinu (Make Us Lie Down)

Adonai our God, make us lie down in peace; our Ruler, raise us again to life. Spread over us the tabernacle of Your peace, lead us with Your good counsel, and deliver us for Your Name’s sake. Protect us, and remove from us enemies, pestilence, sword, famine, and sorrow. Remove the adversary from before us and from behind us, and shelter us in the shadow of Your wings. For You are the Almighty, our Guardian and Saviour, our Sovereign, Gracious and Merciful. Guard our going and our coming for life and peace from now until forever. Blessed are You, Adonai, Who guards His people Israel forever.
Blessed is Adonai forever, amein and amein. Blessed is Adonai from Zion, Who dwells in Jerusalem; praise God! Blessed is Adonai, God, the God of Israel, Who alone does wonders. Blessed is His glorious Name forever, and may His glory fill the whole earth, amein and amein. The glory of Adonai will last forever, Adonai will rejoice in what He made. The Name of Adonai will be blessed from now and forever. For Adonai will not cast off His people, for His great Name’s sake, because Adonai has decided to make you His people. And when all the people saw it, they fell on their faces, saying: “Adonai, He is God! Adonai, He is God!” And Adonai will be King over the whole earth; on that day Adonai will be One and His Name One. Adonai, may Your kindliness be on us as we have hoped for You. Deliver us, Adonai our God; gather us from the nations to give thanks to Your Holy Name, to extoll Your praise. All the nations which You have created will come and prostrate themselves before You, my Master, and give honor to Your Name. For You are great and do marvelous things, and You alone are God. We, Your people, the sheep of Your pasture, will thank You forever, from generation to generation we will tell of Your praise. Blessed is Adonai by day, blessed is Adonai by night, blessed is Adonai when we lie down, and blessed is Adonai when we rise up. For in Your hand are the souls of the living and the dead - the soul of every living and the spirit of every person. Into Your hand, I entrust my spirit; You have liberated me, Adonai, God of truth. God in heaven, with the Oneness of Your Name preserve Your kingdom always and reign over us forever and ever.

May our eyes see, our heart rejoice, and our soul exult in Your true salvation, when it will be said to Zion: “Your God has begun His reign.” Adonai is King, Adonai was King, Adonai will reign forever and ever.

For the kingdom is Yours, and You will reign in glory for all eternity; we have no ruler besides you. Blessed are You, Adonai, the Glorious King, Will will rule over us forever and ever, and over all His creation.
Chatzi Kaddish (Half Kaddish)

Exalted and sanctified be God's great Name, in the world God created with God's will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all blessings and hymns, praises and consolations which we utter in the world, and let us say Amein.
Ma’ariv Amidah for Weekdays (The Standing Prayers)

As we begin the *Amidah*, the central section of our prayer service, we take a moment for reflection by reciting the 'אָרַּחַיָּ֣הּ שֶׁפֶתַּ֣י. We take three preparatory steps backwards, and then three steps forward, symbolically approaching the throne of God.

We bow during the *Avot* both times the words “Baruch Atah Adonai” are recited. This is done in the following manner: on “Baruch” we bend our knees, on “Atah” we bow, and on “Adonai” we stand back upright. During this Amidah section of the prayer service, we bow only during the *Avot* and *Hoda-ah* prayers. The rabbis have taught that excessive humility is a kind of pridefulness, therefore we bow and humble ourselves only during these two prayers.

**Preparatory meditation (said silently)**

Adonai s’fatai tif’tach

ופי יגייד ת’ilatecha.

*Adonai, open my lips and my mouth will declare Your praises.*

*Avot* reprinted from Siddur Sim Shalom ©1989, p. 210, with permission from the Rabbinical Assembly.

**Avot (Praising the God of our Ancestors)**

ברוך אָתָּה יְהוָה, Baruch Atah Adonai,

אָלֹהֵינוּ וַאֲלֹהֵי אָבֹאֵינוּ [וַאֲמָתֵינוּ], Eloheinu Veilohei

אֲבֹאֵי-אָבֹאֵי, אֲבוֹאֵי-יִצְחָק, avoteinu [v’imoteinu],

אֲלוֹהֵי אֵרְאֵה, אֲלוֹהֵי-יְהוָה, Elohei Avraham, Elohei Yitz’chak,

רָאוֹאֵי יַעֲקֹב, Veilohei Ya-akov,

[אֲלוֹהֵי שָׂרָה, אֲלוֹהֵי-רַוְׁכָּה, Elohei Sarah, Elohei Rivkah,

אֲלוֹהֵי רַחֲל, אֲלוֹהֵי-לֶאָה]. Elohei Racheil, Veilohei Lei-ah].

Siddur Sim Shalom 210
Ha-Eil hagadol hagibor v’hanora,
Eil elyon,
gomeil chasidim tovim v’konei hakol,
v’zocheir chas’dei avot [v’imahot],
umeivi go-eil liv’nei v’neihem
l’ma-an Sh’mo b’ahavah.

On Shabbat Shuvah we add:
Zoch’reinu l’chayim,
Melech chafeitz bachayim,
v’chot’veinu b’seifer hachayim,
l’ma-an’cha Elohim chayim.

On Shabbat Shuvah we add:
Melech ozeir [ufokeid]
umoshi-a umagein.
Baruch Atah Adonai,
magein Avraham [ufokeid Sarah].

Blessed are You, Adonai our God and God of our ancestors; God of Abraham, God of Isaac, God of Jacob, [God of Sarah, God of Rebecca, God of Rachel, God of Leah]. The Almighty, the Great, the Powerful, the Awesome, the Most High, Who bestows lovingkindness, Who owns everything, Who remembers the piety of our ancestors, and Who brings redemption to their children’s children, for the sake of Your Name, with love.

On Shabbat Shuvah we add: Remember us for life, O King Who desires life, and inscribe us in the Book of Life, for Your sake, Living God.

King, Helper, Guardian, Deliverer, and Shield. Blessed are You, Adonai, Shield of Abraham and Guardian of Sarah.
### G’vurot (Mighty One)

Atah gibor l’olam Adonai,  
m’chayei meitim Atah,  
rav l’hoshi-a.

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<tr>
<th>From Sh’mi Atzeret - Pesach:</th>
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### From Sh’mi Atzeret - Pesach:

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M’chal’keil chayim b’chesed,
m’chayei meitim
b’rachamim rabim,
someich nof’lim,
v’rofei cholim,
umatir asurim,
um’kayeim emunato
lisheini afar,
mi chamocha ba-al g’vurot
umi domeh lach,
Melech meimit um’chayeh
umatz’mi-ach y’shu-ah.

From Rosh Hashanah to Yom Kippur we add:
Mi chamocha Av harachamim,
zocher y’tzurav
l’chayim b’rachamim.

V’ne-eman Atah
l’hachayot meitim.
Baruch Atah Adonai,
m’chayei hameitim.

Adonai, You are mighty forever; You are the Resurrector of the dead, and are powerful to deliver us.

From Sh’mini Atzeret - Pesach: You cause the wind to blow and the rain to fall.

From Pesach - Sh’mini Atzeret some add: You bring the dew.

You sustain the living with kindliness and resurrect the dead with great mercy, You support the fallen and heal the sick, You release the imprisoned, and are faithful to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? You are the King of death and life, Who causes deliverance to sprout forth.

From Rosh Hashanah to Yom Kippur we add: Who is like You, merciful Father, Who remembers Your creatures for life in Your mercy?

And You are faithful to restore life to the dead. Blessed are You, Adonai, Who gives life to the dead.
### K’dushat ha-Sheim (Holiness of God’s Name)

You are holy and Your Name is holy, and holy ones praise You every day. Blessed are You, Adonai, the Almighty, the Holy One.

<table>
<thead>
<tr>
<th>From Rosh Hashanah to Yom Kippur conclude:</th>
<th>ha-Melech ha-Kadosh.</th>
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<tr>
<th>From Rosh Hashanah to Yom Kippur conclude:</th>
<th>the King, the Holy One.</th>
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</table>

Atah kadosh, v’Shim’cha kadosh
uk’doshim b’chol yom
y’hal’ucha, selah.

Baruch Atah Adonai,
ha-Eil ha-Kadosh.
You favor humanity with knowledge and teach us understanding.

On Saturday evening we add: You have favored us with the knowledge of Your Torah, and taught us to do Your statures. You made a separation, Adonai our God, between holy and ordinary, between light and darkness, between Israel and the other peoples, between the seventh day and the six day of work. Our Father, our King, may the days that commence approach in peace, without any sin, cleansed of iniquity, and devoted to the reverence of You. And

Grant us from Your perception, understanding, and intellect. Blessed are You, Adonai, Granter of knowledge.

Siddur Sim Shalom 212
**Siddur Sim Shalom for Weekdays 139b**

**T’shuvah (Repentance)**

Hashiveinu Avinu l’toratecha,

v’karveinu Malkeinu la-avodatecha,

v’hachazireinu bit’shuvah

sh’leimah l’fanecha.

Baruch Atah Adonai,

horotzeh bit’shuvah.

*Cause us to return, our Father, to Your Torah; bring us near, our King, to Your service, and help us return in complete repentance before You. Blessed are You, Adonai, Who desires repentance.*

As a way of physically showing our contrition, we beat our heart with our right fist on the words “chatanu” and “fashanu.”

**S’lichah (Forgiveness)**

S’lach lanu, Avinu, ki chatanu,

m’chal lanu, Malkeinu, ki fashanu,

ki mocheil v’solei-ach Atah.

Baruch Atah Adonai,

chanun hamarbeh lish’lo-ach.

*Pardon us, our Father, for we have sinned; forgive us, our King, for we have transgressed, for You are the One Who forgives and pardons. Blessed are You, Adonai, Who pardons abundantly.*

Siddur Sim Shalom 212b
Look, please, on our affliction, and defend us; redeem us speedily for Your Name’s sake, for You are a mighty redeemer. Blessed are You, Adonai, Redeemer of Israel.

Heal us, Adonai, and we will be healed; deliver us and we will be delivered, for You are our praise. Grant complete healing to all of our wounds, for You are King and God, a faithful and merciful healer. Blessed are You, Adonai, Healer of the sick of His people Israel.
Shanim (Years)

Bareich aleinu, Adonai Eloheinu,
et hashanah hazot v’et kol minei
t’vu-atah l’tovah v’tein

from Pesach - December 3:

b’rachah

from December 4 - Pesach:

tal umatar liv’rachah

Continue:

al p’nei ha-adamah,
v’sab’einu mituvecha
uvareich sh’nateinu kashanim hatovot.
Baruch Atah Adonai,
m’vareich hashanim.

Bless for us, Adonai our God, this year and all of its produce for good, and place

from Pesach - December 3:
blessing

dew and rain for blessing

Continue:

upon the face of the earth; satisfy us from Your bounty and bless our year like the good years. Blessed are You, Adonai, Blesser of the years.
Sound the great shofar for our liberty, and raise a banner to gather our exiles; gather us together from the four corners of the earth. Blessed are You, Adonai, Gatherer of the dispersed of His people Israel.

Mishpat (Justice)

Hashivah shof’teinu k’varishonah,
v’yo-atzeinu k’vat’chilah,
v’haseir mimenu yagon va-anachah,
um’loch aleinu Atah, Adonai,
l’vad’cha b’chesed uv’rachamim,
v’tzad’keinu bamishpat.
Baruch Atah Adonai,
melech oheiv tz’dakah umishpat.

From Rosh Hashanah to Yom Kippur conclude:
Baruch Atah Adonai, ha-Melech ha-Mishpat.

Restore our judges as before, and our counselors as at first; remove from us sorrow and sighing, and rule over us - You, Adonai, alone, with kindliness and mercy, and make us righteous with justice.
Blessed are You, Adonai, King Who loves righteousness and justice.

From Rosh Hashanah to Yom Kippur conclude: Blessed are You, Adonai, the Righteous King.

Siddur Sim Shalom 214b
Minim (Heretics)

V’lamal’shinim al t’hi tik’vah,
v’chol harish’ah k’regah toveid,
v’chol oy’vecha m’heirah yikareitu,
v’hazeidim m’heirah
t’akeir ut’shabeir ut’mageir v’tach’ni-a
bim’heirah v’yameinu.
Baruch Atah Adonai,
shoveir oy’vim umach’ni-a zeidim.

Tzadikim (Righteous Ones)

Al hatzadikim v’al hachasidim
v’al zik’nei am’cha beit Yisra-eil,
v’al p’leitat sof’reihem,
v’al geirei hatzedek v’aleinu,
yehemu na rachamecha,
Adonai Eloheinu,
v’tein sachar tov l’chol habot’chim
b’shim’cha be-emet,
v’sim chelkeinu imahem l’olam,
v’lo neivosh ki v’cha batachnu.
Baruch Atah Adonai,
mish’an umiv’tach latzadikim.

For informers let there be no hope, and may all evil perish instantly. May all of Your enemies be cut off, and the insolent may You swiftly uproot, crush, rout, and subdue swiftly in our days. Blessed are You, Adonai, Crusher of enemies and Subduer of the insolent.

Upon the righteous, upon the pious, upon the elders of Your people, the House of Israel, upon the remnant of their scholars, upon the true proselytes, and upon us, may Your mercy be aroused, Adonai our God. Give plentiful reward to all those who trust in Your Name in truth. Place our lot among them forever, and may we never be shamed, for in You have we put our trust. Blessed are You, Adonai, Support and Trust of the righteous.
Y’rushalayim (Jerusalem)

V’lirushalayim ir’cha
b’rachamim tashuv,
v’tish’kon b’tochah ka-asher dibarta,
uv’nei otah b’karov b’yameinu
binyan olam,
v’chisei David m’heirah l’tochah tachin.
Baruch Atah Adonai,
boneih Y’rushalayim.

And to Jerusalem, Your city, may You return in mercy, and dwell there as You have said. Rebuild it soon, in our days, as an eternal construction; establish the throne of David speedily therein. Blessed are You, Adonai, Builder of Jerusalem.

David (David)

Et tzemach David av’d’cha
m’heirah tatz’mi-ach,
v’kar’no tarum bishu-atecha,
ki lishu-at’cha kivinu kol hayom.
Baruch Atah Adonai,
matz’mi-ach keren y’shu-ah.

The sprout of David, Your servant, cause swiftly to flourish and exalt his power with Your deliverance. We hope for Your deliverance all day. Blessed are You, Adonai, Who caused the power of deliverance to sprout.
T’fillah (Prayer)

Sh’male koleinu, Adonai Eloheinu,
chus v’racheim aleinu,
v’kabeil b’rachamim uv’ratzon
et t’filateinu,
ki Eil shomei-a
t’filot v’tachanunim Atah,
unil’fanecha, Malkeinu,
reikam al t’shiveinu.
Ki Atah shomei-a
t’filat am’cha Yisra-eil b’rachamim.
Baruch Atah Adonai,
Shomei-a t’filah.

Hear our voice, Adonai our God; spare us with Your mercy, and accept our prayers willingly and with compassion. Because You are God Who hears prayers and supplication, do not turn us away from Your presence, our King, empty-handed, for You hear the prayers of Your people, Israel, with compassion. Blessed are You, Adonai, Hearer of prayers.
Avodah (Service)

R’tzei Adonai Eloheinu
b’am’cha Yisra-eil uvit’filatam,
v’hasheiv et ha-avodah
lid’vir beitecha,
ut’filatam
b’ahavah t’kabeil b’ratzon,
ut’hi l’ratzon tamid
avodat Yisra-eil amecha.

On Rosh Chodesh and Chol Ha-mo’eid we add:
Eloheinu Veilohei avoteinu,
ya-aleh v’yavo,
v’yagi-a, v’yeira-eh,
v’yeiratzeh, v’yishama,
v’yipakeid, v’yizacheir,
zich’roneinu ufik’doneinu,
v’zich’ron avoteinu,
v’zich’ron mashi-ach
ben David av’decha,
v’zich’ron Y’rushalayim
ir kod’shecha,
v’zich’ron kol am’cha
beit Yisra-eil l’fanecha,
lif’leitah, l’tovah,
l’chein ul’chesed ul’rachamim,
l’chayim ul’shalom, b’yom
On Rosh Chodesh:

ראשה החודש הזה.

On Chol Ha-moed Pesach:

חג המצות הזה.

On Chol Ha-moed Sukkot:

חג הסוכות הזה.

Continue on all holidays:

ברכון, יודה אלוהינו,
俙ו לרחמים,
יפקדו בני ישראל,
חרישים כי חסומים,
ובבררשו והימים,
חנסochond
חריש עלינו וחרישנים
כי אלוהים ציינה,
כי ציוו אלים
הנוש והרוחם אשת

חסひとつנינו
בשברך לציון פורים.
ברוך אולח ירדה,
הפתיור נ çıkanת לציון.

Be pleased, Adonai our God, with Your people Israel and their prayer, and restore our service to Your house. Accept their prayer, lovingly and willingly, and may You always find pleasure with the service of Your people Israel.

On Rosh Chodesh and Chol Ha-mo’eid we add: Our God and God of our ancestors, may there ascend to you the remembrance of our ancestors; the remembrance of David, Your servant; the remembrance of Jerusalem, Your holy city; and the remembrance of Your entire people, the House of Israel, before You; for favor, life and peace on this day of Rosh Chodesh / the Festival of Pesach / the Festival of Sukkot. Remember us, Adonai our God, on this day for good; be mindful of us on this day for blessing; deliver us for life. As You promised salvation and mercy, be merciful to us and deliver us. Our eyes are directed to You, because You are the Almighty Who is King, Gracious, and Merciful.

May our eyes behold Your return to Zion in mercy. Blessed are You, Adonai, Who returns His divine presence to Zion.
It is traditional to bow during the Hoda-ah prayer, in the following manner: bow only from the waist during “Modim anachnu lach”; at the end of the prayer, during the words “Baruch Atah Adonai”, bow as at the end of the Avot prayer.

Hoda-ah (Thanksgiving)

Modim anachnu lach
she-Atah Hu, Adonai Eloheinu
Veilohei avoteinu
l’olam va-ed,
tzur chayeinu
magein yish’einu
Atah Hu l’kor vedor.
Nodeh l’cha
un’saper t’ilatecha
al chayeinu
ham’surim b’yadecha
v’al nish’moteinu
hap’kudot lach,
v’al nisecha
sheb’chol yom imanu
v’al nif’l’otecha v’tovotecha
sheb’chol eit,
erev vavoker v’tzohorayim.
Hatov ki lo chalu rachamecha,
v’ham’racheim ki lo
tamu chasadecha,
mei-olam kivinu lach.
On Chanukah and Purim we add:

 آل חניסה ואל הפורק,
آل הגברות ואל החושוות,
آل המלכות,
נשנשת ליובנינא
פימים להו
בזמנ תשימ.

On Chanukah we continue:

ביימה מחתרות בז וחת
כתוב בזודי השמות והנני
כשאמרה מלכות צים
הרושע טל טפכ ישראלי
לשמיים תורה,
ולאعربך مقפים רצון,
ראשת ברחמך רבים
 Empresa לט電子
רבך אל ריבם, ברך את ריבם,
נכמת את נכמות,
מסת גבורים בז חולשים,
ורהם בז מטעמים,
герיסא בז החרימים
ורשעיו בז צדיקים,
וזדיקים בז צעדים החרים.
ולך נישאת שם גורל,
끄ירים בצולמא
ול.StObject יدراج עליה
משמיע גורל ופרטן
פיימים להו.

On Chanukah and Purim we add:

Al hanissim v’al hapurkan,
v’al hag’vu rot, v’al haht’shu-ot,
v’al hamilchamot,
she-asita la-avoteinu
bayamim haheim
baz’man hazeh.

On Chanukah we continue:

Bimei Matit’yahu ben Yochanan
kohein gadol, Chash’mona-i uvanav,
k’she-am’dah malchut Yavan
har’sha-ah al am’cha Yisra-eil
l’hash’kicham Toratecha,
ul’cha asita Sheim gadol
v’kadosh b’olamecha,
ul’am’cha Yisra-eil asita
t’shu-ah g’dolah ufurkan k’hayom hazeh.
V’achar kein ba-u vanecha
lid’vir beitecha,
ufinu et heichalecha,
v’tiharu et mik’dashecha,
v’hid’liku neirot b’chatz’rot kod’shecha,
v’kav’u sh’monat y’mei chanukah eilu,
l’hodot ul’haleil l’Shim’cha hagadol.

On Purim we continue:
Bimei mord’chai v’Esther
b’Shushan habirah,
k’she-amar aleihem Haman harasha,
bikeish l’hash’mid,
l’harog ul’abeid et kol ha-Y’hudim,
mina-ar v’ad zakein, taf v’nashim,
b’yom echad bish’loshah asar
l’chodesh sh’neim asar,
hu chodesh Adar, ush’lalam lavoz.
V’Atah b’rachamecha harabim
heifar’ta et atzato,
v’kil’kal’ta et machashav’to,
vahasheivota lo g’mulo b’rosho,
v’talu oto v’et banav al ha-eitz.

V’al kulam
yitbarach v’yitromam
Shim’cha Malkeinu
tamid l’olam va-ed.

V’al kulam
yitbarach v’yitromam
Shim’cha Malkeinu
tamid l’olam va-ed.
From Rosh Hashanah to Yom Kippur we add:

Uch’tov l’chayim tovim
kol b’nei v’ritecha.

V’chol hachayim
yoducha selah,
vihal’lu et Shim’cha be-emet,
ha-Eil y’shu-ateinu
v’ezrateinu selah.
Baruch Atah Adonai.
hatov Shim’cha
ul’cha na-eh l’hodot.

We are thankful that You are our God and the God of our ancestors forever; in every generation You are the Rock of our lives and the Shield of our deliverance. We will give thanks to You and recount Your praises, for our lives which are in Your hand, and for our souls which are in Your care, for your daily miracles, and for Your wonders and goodness at all times, evening, morning and noon. You are full of goodness, for Your kindliness never ceases; we have always placed our hope in You.

On Chanukah and Purim we add: For the miracles, the redemptions, the mighty deeds, the deliverances, and the wars that You did for our ancestors in those days at this season.

On Chanukah we continue: In the days of Mattathias, son of Yochanon the Kohen, and in the days of his sons, a cruel kingdom rose up against Your people Israel, demanding that they forget Your Torah and turn away from Your mitzvot. In great mercy, You stood by Your people in time of distress, defending them and avenging their wrongs. You delivered the mighty into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the undefiled, sinners into the hands of those who were faithful to Your Torah. You revealed Your glory and Your holiness to all the world, performing a great deliverance and redemption to this very day. Afterwards, when Your children came into Your shrine, they cleansed Your Temple, purified Your Sanctuary, and kindled lights in Your sacred courts. They designated these eight days as a season to thank and praise Your great Name.

On Purim we continue: In the days of Mordechai and Esther, in Shushan the capital of Persia, the evil Haman rose up against them. He sought to destroy, kill, and annihilate all the Jews - young and old, infants and women, in one day, the thirteenth day of the twelth month, the month of Adar, and to plunder their wealth. You, in Your great mercy, annulled his counsel, frustrated his intention, and brought his evil plan on his own head; they hanged him and his sons on the gallows.

For all of this, blessed and exalted be Your Name, our King, at all times and forever.

From Rosh Hashanah to Yom Kippur we add: Inscribe all the children of Your covenant for a good life.

And all living creatures shall thank You forever and praise Your Name; the Almighty, our deliverance and our help forever. Blessed are You, Adonai; “The Beneficent” is Your Name and it is fitting to offer praise to You.
Shalom Rav (Great Peace)

Shalom rav al Yisra-eil am’cha
v’al kol yoshvei teiveil
tasim l’olam,
ki Atah Hu Melech adon
l’chol hashalom.
V’tov b’einecha
l’vareich et am’cha Yisra-eil,
b’chol eit uv’chol sha-ah bish’lomecha.

From Rosh Hashanah to Yom Kippur we add:
B’seifer chayim, b’rachah v’shalom
ufar’nasah tovah,
nizacheir v’nikateiv l’fanecha,
anach’nu v’chol am’cha beit Yisra-eil,
l’chayim tovim ul’shalom.

Baruch Atah Adonai,
ham’vareich et amo Yisra-eil bashalom.

From Rosh Hashanah to Yom Kippur conclude:
Baruch Adah Adonai,
osei hashalom.

Great peace, place upon Israel, Your people, forever. For You, O King, are the Master of peace. May it be good in Your sight to bless Your people Israel, at all times and at every moment with Your peace.

From Rosh Hashanah to Yom Kippur we add: In the book of life, blessing, peace, and sustenance, may we be remembered and inscribed before You, we and all Your people, the House of Israel, for a good life and peace.

Blessed are You, Adonai, Who blesses Your people Israel with peace.

From Rosh Hashanah to Yom Kippur conclude: Blessed are You, Adonai, Who makes the peace.
We conclude the *Amidah* with a moment of silent meditation and reflection. There is a prayer suggested below, but feel free to use any words that are in your heart. At the conclusion of this meditation, take three steps backwards, symbolically leaving the throne of God; afterwards, take three steps forward again to return to your place, and be seated.

**Concluding meditation**

My God, keep my tongue from evil and my lips from speaking lies. To those who curse me, help my soul be silent. Let me be humble before all. Open my heart to Your Torah, and may my soul pursue Your mitzvot. Frustrate the designs of those who plot evil against me; bring their schemes to nothing. Act for the sake of Your Name, Your right hand, Your holiness, and Your Torah. In order that Your loved ones be released, deliver with Your right hand and answer me.


May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amein.

On Saturday night, continue with *Chatzi Kaddish* on p. 154 (upper numbers) / p. 682 (lower numbers). If the week to come includes a holiday, continue with *Kaddish Shaleim* on p. 156 (upper numbers) / p. 688 (lower numbers).
Kaddish Shaleim (Full Kaddish)

Yit'gadal v’yit’kadash
sh’mei raba. [Amein.]
B’alma di v’ra kir’utei,
v’yam’lich malchutei
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisra-eil,
ba-agala uviz’man kariv
v’im’ru Amein.

Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.

Yit’barach v’yishtabach
v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal
Sh’mei d’kud’sha

b’rich Hu
l’eila min kol

From Rosh Hashanah to Yom Kippur substitute:

l’eila ul’eila mikol

bir’chata v’shirata
tushb’chata v’nechemata,
da-amiran b’alma,
v’im’ru
Amein.
Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time.

Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all

blessings and hymns, praises and consolations which we utter in the world, and let us say Amein. May there be acceptance of the prayers and supplications of the entire House of Israel before their Father in heaven, and let us say Amein. May there be great peace from heaven, and life for us and for all Israel, and let us say Amein. May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say Amein.
Please rise for the Aleinu prayer. During this prayer, we bow during "Qor'im umishtachavim umodim, lif'nei Melech" in the following manner: during "Kor'im" bend your knees, during "umish'tachavim umodim" bow from the waist, and stand upright again during "lif'nei Melech".

From the second day of Pesach until erev Shavuot, we rise and count the Omer. Turn to p. 148 (upper numbers) / p. 237 (lower numbers). Following the Omer, we continue with Aleinu.

Aleinu (We will Praise)

Aleinu l’sha-bei-ach
la-Adon hakol,
lateit g’dulah
l’yotzeir b’reishit,
shelo asanu
k’goyei ha-aratzot
v’lo samanu
k’mishp’chot ha-adamah,
shelo sam chelkeinu kahem,
v’goraleinu k’chol hamonam.
Va-anach’nu kor’im
umishtachavim umodim
lif’nei Melech,
mal’chei ham’lachim,
ha-Kadosh baruch Hu.

Shehu noteh shamayim
v’yoseid aretz,
umoshav y’karo
bashamayim mima-al,
ush’chinat uzo
b’gov’hei m’romim,
Siddur Sim Shalom for Weekdays 146b

והא אלוהינו, איינון.
אתםملכתון, אמס וולתון,
כאתוב בחרותך:
ידעתה תיהו
ורשבת על עבון,
כיהוהוהאלאלימה
בשמםمقעלת,
על הארץ.
מחחת, איין צור.

ולפע בצאה כת יהודה אלוהינו,
לראתך קחרת חתפאות צור,
לשביכםolatedיםמקארן,
לאלימהברותך.
להקהל עולים במעלות שרי,
וכל בצר ושאר יקרוב בשמה,
לleshootingאלהיךכרשעאריך.
 Decorating בדר져ך כי��יכם באלהיך,
תשבע ברעם.:ה.
לแพงך יהוה אלוהינו
哢ע ראפל.
לבזכך שם יקר יתמר.
רייבעלך כלם
את יצע מלכמך
ותמחלך עליכם חמרה
עליכם צור.

Hu Eloheinu, ein od.
Emet Malkeinu, efes zulato,
kakatu v’Torato:
v’yadata hayom
vahasheivota el l’vavecha,
ki Adonai, Hu ha-Elohim,
bashamayim mima-al,
v’al ha-aretz
mitachat, ein od.

Al kein n’kaveh l’cha Adonai Eloheinu,
lir’ot m’heira b’tif’eret uzecha,
'l'ha-avir gilulim min ha-aretz
v’ha-elilim karot yikareitun,
l’takein olam b’malchut Shaddai,
v’chol b’nei vasar yik’ru viSh’mecha,
l’haf’not eilecha kol rish’ei aretz.
Yakiru v’yeid’u kol yoshvei teivel
ki l’cha tichra kol berech,
tishava kol lashon.
L’fanecha Adonai Eloheinu
yik’r’u v’yipolu.
V’lich’vod Shim’cha y’kar yiteinu,
vikab’lu chulam
et ol malchutecha
v’tim’loch aleihem m’heirah
l’olam va-ed,
We must praise the God of all, the Maker of heaven and earth, Who has set us apart from the other families of the earth, giving us a destiny unique among the nations. Therefore we bow in awe and thanksgiving before the One who is King over all, the Holy and Blessed One.

You spread out the heavens and established the earth; You are our God; there is none else. In truth You alone are our Sovereign God, as it is written: “Know then this day and take it to heart: Adonai is God in the heavens above and on the earth below; there is none else.”

We therefore put our hope in You, Adonai our God, to soon see the glory of Your might in banishing idolatry from the earth, and the false gods will be completely exterminated, to perfect the world as the dominion of God. And all people will invoke Your Name, to turn back to You, all the wicked of the earth. They will realize and know, all who live in the world, that to You, every knee must bend, every tongue must swear allegiance. Before You, Adonai our God, they will bow and prostrate themselves, and give honor to the glory of Your Name. And they will all accept the yoke of Your sovereignty, and You will reign over them, soon, forever and ever. For sovereignty is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: “Adonai will reign forever and ever.”

As it is said: “And Adonai will be King over the whole world; on that day, Adonai shall be One and God’s Name One.”

We are seated.
Kaddish Yatom (Mourner’s Kaddish)

Yit’gadal v’yit’kadash
sh’mei raba. [Amein.]
B’alma di v’ra kir’utei,
v’yam’lich malchutei
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisra-eil,
ba-agala uviz’man kariv
v’im’ru Amein.

Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.

Yit’barach v’yishtabach
v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal
Sh’mei d’kud’sha
b’rich Hu

l’eila min kol

From Rosh Hashanah to Yom Kippur substitute:

l’eila ul’eila mikol

bir’chata v’shirata
tushb’chata v’nechemata,
da-amiran b’alma,
v’im’ru
Amein.
Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amen. May God’s great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all blessings and hymns, praises and consolations which we utter in the world, and let us say Amen. May there be great peace from heaven, and life for us and for all Israel, and let us say Amen. May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say Amen.
Psalm 27 (The Psalm for the Season of Repentance)

This Psalm is recited from Rosh Chodesh Elul through Hoshana Rabbah; some congregations recite it through Yom Kippur.

By David. Adonai is my light and my salvation, who shall I fear? Adonai is the strength of my life, of whom shall I be afraid? When evildoers come near to me to devour my flesh, my tormentors and foes stumble and foes stumble and fall. If an army should encamp against me, my heart would not be afraid; if war rose up against me, in this I trust. One thing I ask of Adonai, and that I seek, to dwell in the House of Adonai all the days of my life, to see the pleasantness of Adonai, and to contemplate His Sanctuary. For He will hide me in His Tabernacle on a day of distress, concealing me in the shelter of His tent, and raising me upon a rock. And now my head is lifted high above the enemies around me, and I will give offerings in His tent, sacrifices and trumpets of joy. I will sing and praise Adonai. Adonai, hear my voice when I call; be gracious and answer me. My heart has told me to seek Your presence; Your presence, Adonai, will I seek. Conceal not Your face from me, and do not turn Your servant away in anger. You have always been my help, do not cast me off or abandon me, God of my salvation. Though my father and mother abandon me, Adonai will gather me in. Adonai, teach me Your ways, and lead me in an upright path, because of my watchers. Do not deliver me to the will of my tormentors, for false witnesses have risen against me, breathing violence.

Lulei he-eman’ti,
lir’ot b’tuv Adonai b’eretz chayim.
Kavei el Adonai, chazak v’ya-ameitz libecha
v’kavei el Adonai.

If I had not believed that I would see the goodness of Adonai in the land of the living! Put your hope in Adonai, be strong and have courage in your heart, and hope in Adonai.
Psalm 49 (The Psalm for a House of Mourning)

To the one Who grants victory, a psalm of the sons of Korach. Hear this, all people; listen, all who dwell in the decaying world; sons of Adam and sons of men, rich and poor together. My mouth shall speak wisdom and the meditation of my heart, understanding. I will incline my ear to parable, and will solve my riddle, accompanied by a harp. Why should I fear evil days? The iniquity I trod on surrounds me; those who trust in riches and take pride in their great wealth. A man will not redeem his brother, or give to God his ransom. The redemption of their soul is too dear and it shall cease forever. Shall he then live forever, and never see the grave? For he sees that wise ones die, fools and senseless perish equally and leave their riches to others. They think that their houses will be forever, their families generation after generation, for they have proclaimed their names throughout the lands. But man does not endure in splendor; he is like the silent animals. This is their way, for their folly is with them, but their descendants take pleasure in their speech, selah. Like sheep, they are destined for the grave, and death shall be their shepherd; the upright shall dominate them at morning, and their form will be consumed in the grave, their dwelling-place. But God will redeem my soul from the grave, He will take me, selah. Fear not when a man grows rich, when his house’s glory grows, for when he dies, he shall carry nothing away, and his glory will not go down with him. For while he lived, he blessed his soul, saying that he would be praised for he had done well for himself. He will join his ancestors’ generation; for all eternity they shall not see light.

Adam bikar v’lo yavin,
nim’shal kab’heimot neidmu.

Man with his splendor, without understanding, is like the silenced animals.
Chatzi Kaddish (Half Kaddish)

Yit'gadal v’yit’kadash sh’mei raba. [Amein.]
B’alma di v’ra kir’utei,
v’yam’lich malchutei
b’chayeichon uv’yomeichon
uv’chayei d’chol Beit Yisra-eil,
ba-agala uviz’man kariv
v’im’ru Amein.

Y’hei sh’mei raba m’varach l’alam ul’almei almaya.

Yit’barach v’yishtabach
v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal
Sh’mei d’kud’sha b’rich Hu l’eila min kol

Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all blessings and hymns, praises and consolations which we utter in the world, and let us say Amein.
On Tisha B'Av we omit Psalms 90 and 91.

**Vihi No-am (With Pleasantness) - from Psalm 90**

Vihi no-am Adonai Eloheinu aleinu,
uma-asei yadeinu kon’na aleinu,
uma-asei yadeinu kon’neihu.

May the pleasantness of my Master, our God, be on us, may he establish the work of our hands.

**Psalm 91**

He who dwells in the secret place of the most High, who abides under the shadow of the Almighty, will say to the Lord, My refuge and my fortress, my God, in whom I trust. For he shall save you from the snare of the fowler, and from the noisome pestilence. He shall cover you with his feathers, and under his wings shall you find refuge; his truth shall be your shield and buckler.

You shall not be afraid of the terror by night; nor of the arrow that flies by day, nor of the pestilence that walks in darkness; nor of the destruction that wastes at noonday. A thousand shall fall at your side, and ten thousand at your right hand; but it shall not come near you. Only with your eyes shall you behold and see the reward of the wicked. Because you, O Lord, are my refuge. You have made the most High your habitation; no evil shall befall you, nor shall any plague come near your dwelling. For he shall give his angels charge over you, to keep you in all your ways. They shall carry you up in their hands, lest you dash your foot against a stone. You shall tread on the lion and on the adder; the young lion and the crocodile shall you trample under foot. Because he has set his love upon me, therefore I will save him; I will set him on high, because he knows my name.

Yik’ra-eini v’eh-eneihu, imo anochi v’tzarah,
achal’tzeihu va-achab’deihu.
Orech yamim as’bi-eihu, v’areihu bishu-ati.
Orech yamim as’bi-eihu, v’areihu bishu-ati.

When he calls on Me, I will answer him. I am with him in distress; I will free and honor him. I will satiate him with long life, and let him see My deliverance. I will satiate him with long life, and let him see My deliverance.
And You are holy, enthroned on the praised of Israel. The angels call to each other, saying: “Holy, Holy, Holy is the Lord of Hosts, all the earth is full of His glory.” They give each other permission to say: “The highest heaven is holy, the house of His Spirit; holy on earth are His powerful works; holy now and forever is the Lord of Hosts, the whole earth is full of His glory.” A wind lifted me, and behind me I heard a great rushing sound: “Blessed is the glory of Adonai from His place.” A wind lifted me, and behind me I heard a great rushing sound of those uttering praises, saying: “Blessed is the glory of Adonai from the house of His Spirit.” Adonai will reign forever and ever. Adonai’s kingdom is forever and ever. Adonai, God of Abraham, Isaac, and Israel, our ancestors, guard this forever as the intention of Your people’s hearts; direct their hearts to You. And He, the Merciful One, forgives iniquity and does not destroy, withdrawing His anger and not arousing all of His rage. For You, my Master, are good and forgive, and You show great kindness to all who call on You. Your righteousness is forever and Your Torah is true. You will grant truth to Jacob, kindliness to Abraham, as you swore to our ancestors from days of old. Blessed is my Master by day, He loads us each day, the Almighty Who is our deliverance, selah. The Lord of Hosts is with us, the God of Jacob is our fortress, selah. Happy is the man who trusts in you, Lord of Hosts. Adonai, deliver us; the King will answer us on the day we call. Blessed is He, our God, Who made us for His glory, separating us from those who stray, giving us the Torah of truth, and implanting in us eternal life. May He open our heart to His Torah, placing in our hearts love and fear of Him, to do His will and serve him with a perfect heart, so that our labors will not be in vain and we will not be dismayed. May it be Your will, Adonai our God and God of our ancestors, that we keep Your statues in this world, and that we are able to inherit the goodness and blessing of the days of the Messiah and life in the world to come. In order that I will sing of Your glory, and not be still, Adonai my God, I will thank You forever. Blessed is the one who trusts Adonai, for whom Adonai is his security. Trust in Adonai until the end of days, because in Adonai is eternal strength.

V’yivt’chu v’cha yod’ei sh’mecha,
ki lo azavta dor’shecha Adonai.
Adonai chafeitz l’ma-an tzid’ko
yag’iil torah v’yadir.

And those who know Your name trust You, for You have never forsaken those who sought you, Adonai. Adonai longed, because of His righteousness, to make the Torah great and glorious.
Kaddish Shaleim (Full Kaddish)

yhaged kol hakadosh
shem raba.

b'zalman der b'rat korohem,
irmla melchitei
b'cheynun u트ophimun,
vehemtem k'ritos, b'zorot,
be'alma v'komek korev.

r'emera amal.

yhe shem raba m'bara
le'elam u'le'elam u'mikol.

yhaged kol hakadosh
shem raba.

b'alma di v'ra kir'utei,
v'yaaml'ich malchutei
b'chayeichon uv'yomeichon
uv'chayei d'chol beit Yisra-eil,
ba-agala uviz'man kariv
v'im'ru Amein.

y'hei shem raba m'varach
l'alam ul'almei almaya.

yitbarach v'yishtabach
v'ytomar v'ytaram v'yitnasei
v'yt-hadar v'yit-aleh v'yit-halal
Sh'mei d'kud'sha
b'rich Hu

l'eila min kol

From Rosh Hashanah to Yom Kippur substitute:
le'alma le'alma melak
b'rachot esherah
halatzot henemot,
ramot b'zalman,
ramot.

From Rosh Hashanah to Yom Kippur substitute:
l'eila ul'eila mikol
bir'chata v'shirata
tushb'chata v'nechemata,
da-amiran b'alma,
v'im'ru
Amein.
Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all blessings and hymns, praises and consolations which we utter in the world, and let us say Amein. May there be acceptance of the prayers and supplications of the entire House of Israel before their Father in heaven, and let us say Amein. May there be great peace from heaven, and life for us and for all Israel, and let us say Amein. May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say Amein.
From the second day of Pesach until erev Shavuot, we rise and count the Omer. Turn to p. 148 (upper numbers) / p. 237 (lower numbers).

Genesis 27:28-29, 28:3-4

Therefore God give you of the dew of heaven, and the fatness of the earth, and plenty of grain and wine. Let people serve you, and nations bow down to you; be lord over your brothers, and let your mother’s sons bow down to you; cursed be every one who curses you, and blessed be he who blesses you. And God Almighty bless you, and make you fruitful, and multiply you, that you may be a multitude of people; and give the blessing of Abraham to you, and to your seed with you; that you may inherit the land where you are a stranger, which God gave to Abraham.

Genesis 49:25-26

By the God of your father, who shall help you; and by the Almighty, who shall bless you with blessings of heaven above, blessings of the deep that lies under, blessings of the breasts, and of the womb. The blessings of your father have prevailed above the blessings of my progenitors to the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him who was separate from his brothers.

Deuteronomy 7:13-15

And he will love you, and bless you, and multiply you; he will also bless the fruit of your womb, and the fruit of your land, your grain, and your wine, and your oil, the produce of your cows, and the flocks of your sheep, in the land which he swore to your fathers to give you. You shall be blessed above all people; there shall not be male or female barren among you, or among your cattle. And the Lord will take away from you all sickness, and will put none of the evil diseases of Egypt, which you know, upon you; but will lay them upon all those who hate you.

Genesis 48:16

The Angel who redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

Deuteronomy 1:10-11

The Lord your God has multiplied you, and, behold, you are this day as the stars of heaven for multitude. The Lord God of your fathers make you a thousand times so many more as you are, and bless you, as he has promised you!
Deuteronomy 28:3, 6, 5, 4, 8, 12
Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall you be when you come in, and blessed shall you be when you go out. Blessed shall be your basket and your store. Blessed shall be the fruit of your body, and the fruit of your ground, and the fruit of your cattle, the produce of your cows, and the flocks of your sheep. The Lord shall command the blessing upon you in your storehouses, and in all that you set your hand to; and he shall bless you in the land which the Lord your God gives you. The Lord shall open to you his good treasure, the heaven to give the rain to your land in its season, and to bless all the work of your hand; and you shall lend to many nations, and you shall not borrow.

Isaiah 44:22-23, 47:4
I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins; return to me; for I have redeemed you. Sing, O heavens; for the Lord has done it; shout, you lower parts of the earth; break forth into singing, you mountains, O forest, and every tree in it; for the Lord has redeemed Jacob, and glorified himself in Israel. As for our redeemer, the Lord of hosts is his name, the Holy One of Israel.

Isaiah 12:2-6
Behold, God is my salvation; I will trust, and not be afraid; for the Lord God is my strength and my song; he also has become my salvation. Therefore with joy shall you draw water from the wells of salvation. And in that day shall you say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing to the Lord; for he has done excellent things; this is known in all the earth. Cry out and shout, you inhabitant of Zion; for great is the Holy One of Israel in your midst.

Isaiah 2:5, 33:6
O house of Jacob, come, and let us walk in the light of the Lord. And he shall be the stability of your times, a store of salvation, wisdom and knowledge; the fear of the Lord is his treasure.

1 Kings 8:57, Deuteronomy 4:4, Isaiah 51:3, 42:21
The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us. But you who held fast to the Lord your God are alive every one of you this day. For the Lord shall comfort Zion; he will comfort all her ruins; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found in there, thanksgiving, and the voice of melody. The Lord is well pleased for his righteousness’ sake; he will magnify the Torah, and make it glorious.

Psalm 128
A Song of Maalot. Happy is every one who fears the Lord; who walks in his ways. For you shall eat the labor of your hands; happy shall you be, and it shall be well with you. Your wife shall be like a fruitful vine in the recesses of your house; your children like olive shoots around your table. Behold, thus shall the man be blessed who fears the Lord. The Lord shall bless you from Zion; and you shall see the good of Jerusalem all the days of your life. And you shall see your children’s children; peace upon Israel.
Please rise for the Aleinu prayer. During this prayer, we bow during "Kor’im" bend your knees, during "umish’tachavim umodim" bow from the waist, and stand upright again during "lifnei Melech".

Aleinu (We will Praise)

Aleinu l’shabei-ach
la-Adon hakol,
lateit g’dulah
l’ytzeir b’reishit,
shelo asanu
k’goyei ha-aratzot
v’lo samanu
k’misph’chet ha-adamah,
shelo sam chel’keinu kahem,
v’goraleinu k’chol hamonam.

Va-anach’nu kor’im
umishtachavim umodim
lifnei Melech,
mal’chei ham’lachim,
ha-Kadosh baruch Hu.

Shehu noteih shamayim
v’yoseid aretz,
umoshav y’karo
bashamayim mima-al,
ush’chinat uzo
b’gov’hei m’romim,
Hu Eloheinu, ein od.
Emet Malkeinu, efes zulato,
kakatuv b’Torato:
v’yadata hayom
vahasheivota el l’vavecha,
ki Adonai, Hu ha-Elohim,
bashamayim mima-al,
v’al ha-aretz
mitachat, ein od.

Al kein n’kaveh l’cha Adonai Eloheinu,
lir’ot m’heira b’tif’eret uzecha,
l’ha-avir gilulim min ha-aretz
v’ha-eliylim karot yikareitun,
l’takein olam b’malchut Shaddai,
v’chol b’nei vasar yik’r’u viSh’mecha,
l’haf’not eilecha kol rish’ei aretz.
Yakiru v’yeid’u kol yoshvei teivel
ki l’cha tichra kol berech,
tishava kol lashon.
L’faneca Adonai Eloheinu
yik’r’u v’yipolu.
V’lich’vod Shim’cha y’kar yiteinu,
vikab’lu chulam
et ol malchutecha
v’tim’loch aleihem m’heirah
l’olam va-ed,
We must praise the God of all, the Maker of heaven and earth, Who has set us apart from the other families of the earth, giving us a destiny unique among the nations. Therefore we bow in awe and thanksgiving before the One who is King over all, the Holy and Blessed One.

You spread out the heavens and established the earth; You are our God; there is none else. In truth You alone are our Sovereign God, as it is written: “Know then this day and take it to heart: Adonai is God in the heavens above and on the earth below; there is none else.”

We therefore put our hope in You, Adonai our God, to soon see the glory of Your might in banishing idolatry from the earth, and the false gods will be completely exterminated, to perfect the world as the dominion of God. And all people will invoke Your Name, to turn back to You, all the wicked of the earth. They will realize and know, all who live in the world, that to You, every knee must bend, every tongue must swear allegiance. Before You, Adonai our God, they will bow and prostrate themselves, and give honor to the glory of Your Name. And they will all accept the yoke of Your sovereignty, and You will reign over them, soon, forever and ever. For sovereignty is Yours, and to all eternity You will reign in glory, as it is written in Your Torah: “Adonai will reign forever and ever.”

As it is said: “And Adonai will be King over the whole world; on that day, Adonai shall be One and God’s Name One.”

We are seated.
Kaddish Yatom (Mourner’s Kaddish)

Yit’gadal v’yt’kadash sh’mei raba. [Amein.]

B’alma di v’ra kir’utei,
v’yam’lich malchutei
b’chayeichon uv’yomeichon
uv’chayei d’chol beit Yisra-eil,
ba-agala uviz’man kariv
v’im’ru Amein.

Y’hei sh’mei raba m’varach
l’alam ul’almei almaya.

Yit’barach v’yishtabach
v’yitpa-ar v’yitromam v’yitnasei
v’yit-hadar v’yit-aleh v’yit-halal
Sh’mei d’kud’sha
b’rich Hu

l’eila min kol

From Rosh Hashanah to Yom Kippur substitute:

l’eila ul’eila mikol

bir’chata v’shirata
tushb’chata v’nechemata,
da-amiran b’alma,
v’im’ru
Amein.
Y’hei sh’lama raba
min sh’maya
v’chayim aleinu
v’al kol Yisra-eil
v’im’ru
Amein.

Oseh shalom bim’romav,
Hu ya-aseh shalom aleinu
v’al kol Yisra-eil
v’im’ru
Amein.

Exalted and sanctified be God’s great Name, in the world God created with God’s will; may God rule in your lifetime and in your days, and in the lifetime of all Israel, speedily and in our time, and let us say Amein. May God’s great Name be blessed forever and for all time. Blessed and praised, lauded, exalted, and uplifted, honored, exalted and extolled be the Name of the Holy One, blessed is He; above all

From Rosh Hashanah to Yom Kippur substitute: far above all

blessings and hymns, praises and consolations which we utter in the world, and let us say Amein. May there be great peace from heaven, and life for us and for all Israel, and let us say Amein. May the One Who makes peace in the high heavens make peace for us and for all Israel, and let us say Amein.
**Havdalah (Separation)**

<table>
<thead>
<tr>
<th>Hebrew</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>הוה אל יְעֵשֵׁית אֱמֶת</td>
<td>Behold! God is my deliverance – I will trust and not be afraid; for the strength and retribution of God – Adonai – was the cause of my deliverance. And you will draw water with joy, from the wellsprings of deliverance. To Adonai belongs deliverance, upon Your people is Your blessing, selah. Adonai of Hosts is with us, a stronghold for us is the God of Jacob, selah. Adonai of Hosts, fortunate is the person who trusts in You. Adonai, deliver us, the King will answer us on the day we call. For the Jews there was light and joy, gladness and honor. So be it with us. The cup of deliverance, I will raise and upon the Name, Adonai, I will call.</td>
</tr>
<tr>
<td>ולָא אָפְתָה</td>
<td>v’lo efchad,</td>
</tr>
<tr>
<td>כֵּי עֵצֵי יְזָרָה יְהוָה</td>
<td>ki ozi v’zimrat Yah Adonai</td>
</tr>
<tr>
<td>וַיִּשְׁמִיר לְיִשְׁמָרָה</td>
<td>vay’hi li lishu-ah.</td>
</tr>
<tr>
<td>אֶחָבַתֵךְ מִמַּנָּת</td>
<td>Ush’avtem mayim b’sason</td>
</tr>
<tr>
<td>מָשָׁמְבוֹ יִרְשָׁפֵד</td>
<td>mima-a-y’nei ha-y’shu-ah.</td>
</tr>
<tr>
<td>לְיִשְׁמָרָה נְרַשְׁפֵּדּוּ עַל צָפָק</td>
<td>Ladonai ha-y’shu-ah al am’cha</td>
</tr>
<tr>
<td>בָּרָקְתִּי סְלָח</td>
<td>virchatecha selah.</td>
</tr>
<tr>
<td>יִהוָה יְבָאָרָתָךְ טְמֵנָה</td>
<td>Adonai Tz’va-ot imanu</td>
</tr>
<tr>
<td>מַשְׁבְּבוֹ לָתָו</td>
<td>misgav lanu</td>
</tr>
<tr>
<td>אֶשֶּר יְרַמְּסַתָּךְ</td>
<td>Elohei Ya-akov selah.</td>
</tr>
<tr>
<td>יִהוָה יְבָאָרָתָךְ</td>
<td>Adonai tz’va-ot</td>
</tr>
<tr>
<td>אֵשֶּר יְרַמְּסַתָּךְ</td>
<td>ashrei adam botei-ach bach.</td>
</tr>
<tr>
<td>יִהוָה וַרְשָׁפֵד</td>
<td>Adonai hoshi-ah</td>
</tr>
<tr>
<td>הַמָּלֵךְ יָעַבְרוּ בִּים כָּרְאָנָא</td>
<td>hamelech ya-aneinu v’yom kor’einu.</td>
</tr>
<tr>
<td>לְיִהוָה יְעָבְרוּ הַחֲוָה חוּר</td>
<td>Lay’hudim hay’tah orah</td>
</tr>
<tr>
<td>רִשְׁמְכַּה יְשַׁמְּשָׁו ויָרָק</td>
<td>v’sim’chah v’sason vikar,</td>
</tr>
<tr>
<td>כֵּן תִּחְיֶה לְנוֹ</td>
<td>kein tih’yeh lanu</td>
</tr>
<tr>
<td>כֹּס יְשַׁמֶּשֶׁת אָסְחָא</td>
<td>kos y’shu-ot esah,</td>
</tr>
<tr>
<td>ובָּשֶׁמֶת יִהוָה אָקְרָא</td>
<td>uv’sheim Adonai ekrakh.</td>
</tr>
</tbody>
</table>
Blessing over Wine

Baruch atah Adonai,
Eloheinu Melech ha-olam
borei p’ri hagafen.

Blessed are You, Adonai our God, King of the Universe, Creator of the fruit of the vine.

(Do not drink yet.)

The leader takes the spice box in their dominant hand, smelling it at the conclusion of the blessing and then passing it around for all to enjoy.

Blessing over Spices

Baruch atah Adonai,
Eloheinu Melech ha-olam
borei minei v’samim.

Blessed are You, Adonai our God, King of the Universe, Creator of various spices.

We never want to say an ‘empty blessing’, so after reciting this blessing we hold our hands to the flame and examine the light and shadows on our fingernails. Some leaders take the candle into their dominant hand while saying this blessing; others have the custom of having the youngest person present hold the candle.

Blessing over Fire

Baruch atah Adonai,
Eloheinu Melech ha-olam
borei m’orei ha-eish.

Blessed are You, Adonai our God, King of the Universe, Creator of the lights of fire.
The leader returns the cup to their dominant hand. At the conclusion of this blessing, some of the wine is drunk.

**Blessing of Separation**

Baruch atah Adonai,
Eloheinu Melech ha-olam,
hamavdil bein kodesh l’chol,
bein or l’choshech,
bein Yisra-ey la-amim,
bein yom hash’vi-i
L’sheishet y’mei hama-aseh.
Baruch atah Adonai
hamavdil bein kodesh l’chol.

Blessed are You, Adonai our God, King of the Universe, Who makes distinction between sacred and ordinary, between light and darkness, between the seventh day and the six days of work. Blessed are You, Adonai, Who separates sacred and ordinary.

While we sing this closing zemir, we extinguish the candle in the wine. This can be done by putting the candle in the cup, or by pouring some wine onto a platter and dipping the candle.

Hamavdil bein kodesh l’chol,
chatoteinu hu yim’chol;
zareinu v’chaspeinu yarbeh kachol,
v’chakochavim balailah.

Shavua tov...

He Who makes distinction between sacred and ordinary will forgive our sins; He will increase our seed and our wealth like sand and like the stars of the night.
A good week...
The Omer is counted every night from the second night of Pesach until Shavuot. We rise to count.

Omer (Sheaf)

Here I am, prepared and ready to fulfill the mitzvah of counting the omer, as it is written in the Torah: “Count for yourselves, from the day after the day of rest, from the day you bring the omer for the wave-offering, seven weeks there shall be in their entirety. Until the day after the seventh week you shall count fifty days, and bring a meal-offering to Adonai.”

Blessed are You, Adonai our God, Ruler of the universe, Who made us holy with commandments and commanded us to count the omer.
We conclude by adding the appropriate day below.

1 Hayom yom echad la-omer.
2 Hayom sh’nei yamim la-omer.
3 Hayom sh’loshah yamim la-omer.
4 Hayom arba-ah yamim la-omer.
5 Hayom chamishah yamim la-omer.
6 Hayom shishah yamim la-omer.
7 Hayom shiv’ah yamim sheheim shavu-a echad la-omer.
8 Hayom sh’monah yamim sheheim shavu-a echad v’yom echad la-omer.
9 Hayom tish’ah yamim sheheim shavu-a echad ush’nei yamim la-omer.
10 Hayom asarah yamim sheheim shavu-a echad ush’loshah yamim la-omer.
11 Hayom achad asar yom sheheim shavu-a echad v’arba-ah yamim la-omer.
12 Hayom sh’neim asar yom sheheim shavu-a echad vachamishah-ah yamim la-omer.
13 Hayom sh’loshah asar yom sheheim shavu-a echad v’shishah yamim la-omer.
14 Hayom arba-ah asar yom sheheim sh’nei shavu-ot la-omer.
15 ח豐富 חמשה עשר יומ
ששה שבעה שביעית יום אחר
לצמר.
16 חיוים ששיה עשר יומ שעה
שני שביעית ושני ימים לצמר.
17 חיוים שביעיה עשר יומ שעה
שני שביעית ושני ימים לצמר.
18 חיוים ששון עשר יומ שעה
שאני שביעית וארביעית ימים לצמר.
19 חיוים תשעיה עשר יומ שעה
שאני שביעית ושלאשה ימים לצמר.
20 חיוים תשעים עשר יומ שעה
משני שביעית חמש ימים לצמר.
21 חיוים חמש עשרים יומ שעה
ｬרבעית ושני ימים לצמר.
22 חיוים ששים עשרים יומ שעה
שתים שביעית ושני ימים לצמר.
23 חיוים שלש עשרים יומ שעה
שני שביעית ושני ימים לצמר.
24 חיוים ארבעים עשרים יומ שעה
שלש שביעית ושני ימים לצמר.

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15 Hayom chamishah-asar yom sheheim sh’nei shavu-ot v’yom echad la-omer.
16 Hayom shisha-asar yom sheheim sh’nei shavu-ot ush’nei yamim la-omer.
17 Hayom shiv’ah-asar yom sheheim sh’nei shavu-ot ush’loshah yamim la-omer.
18 Hayom sh’monah asar yom sheheim sh’nei shavu-ot v’arba-ah yamim la-omer.
19 Hayom tish-ah asar yom sheheim sh’nei shavu-ot vachamishah yamim la-omer.
20 Hayom esrim yom sheheim sh’nei shavu-ot v’shishah yamim la-omer.
21 Hayom echad v’esrim yom sheheim sh’loshah shavu-ot la-omer.
22 Hayom sh’nayim v’esrim yom sheheim sh’loshah shavu-ot v’yom echad la-omer.
23 Hayom sh’loshah v’esrim yom sheheim sh’loshah shavu-ot ush’nei yamim la-omer.
24 Hayom arba-ah v’esrim yom sheheim sh’loshah shavu-ot ush’loshah yamim la-omer.

Siddur Sim Shalom 238b-239
Hayom chamishah v’esrim yom sheheim sh’loshah shavu-ot v’arba-ah yamim la-omer.

Hayom shisha v’esrim yom sheheim sh’loshah shavu-ot vachamishah yamim la-omer.

Hayom shiv-ah v’esrim yom sheheim sh’loshah shavu-ot v’shishah yamim la-omer.

Hayom sh’monah v’esrim yom sheheim arba-ah shavu-ot la-omer.

Hayom tish-ah v’esrim yom sheheim arba-ah shavu-ot v’yom echad la-omer.

Hayom echad ush’loshim yom sheheim arba-ah shavu-ot ush’nei yamim la-omer.

Hayom sh’loshim yom sheheim arba-ah shavu-ot ush’loshah yamim la-omer.

Hayom sh’nayim ush’loshim yom sheheim arba-ah shavu-ot v’arba-ah yamim la-omer.

Hayom sh’loshah ush’loshim yom sheheim arba-ah shavu-ot vachamishah yamim la-omer.

Hayom arba-ah ush’loshim yom sheheim arba-ah shavu-ot v’shishah yamim la-omer.
35Hayom chamishah ush’loshim yom sheheim chamishah shavu-ot la-omer.
36Hayom shishah ush’loshim yom sheheim chamishah shavu-ot v’yom echad la-omer.
37Hayom shiv-ah ush’loshim yom sheheim chamishah shavu-ot ush’nei yamim la-omer.
38Hayom sh’monah ush’loshim yom sheheim chamishah shavu-ot ush’loshah yamim la-omer.
39Hayom tish’ah ush’loshim yom sheheim chamishah shavu-ot v’arba-ah yamim la-omer.
40Hayom arba-im yom sheheim chamishah shavu-ot v’chamishah yamim la-omer.
41Hayom echad v’arba-im yom shehim chamishah shavu-ot v’shishah yamim la-omer.
42Hayom sh’nayim v’arba-im yom sheheim shishah shavu-ot la-omer.
43Hayom shishah v’arba-im yom sheheim shishah shavu-ot v’yom echad la-omer.
44Hayom arba-ah v’arba-im yom sheheim shishah shavu-ot ush’nei yamim la-omer.
Add the appropriate day:

Today is 1 day of the Omer.
Today is 2 days of the Omer.
Today is 3 days of the Omer.
Today is 4 days of the Omer.
Today is 5 days of the Omer.
Today is 6 days of the Omer.
Today is 7 days which is 1 week of the Omer.
Today is 8 days which is 1 week and 1 day of the Omer.
Today is 9 days which is 1 week and 2 days of the Omer.
Today is 10 days which is 1 week and 3 days of the Omer.
Today is 11 days which is 1 week and 4 days of the Omer.
Today is 12 days which is 1 week and 5 days of the Omer.
Today is 13 days which is 1 week and 6 days of the Omer.
Today is 14 days which is 2 weeks of the Omer.
Today is 15 days which is 2 weeks and 1 day of the Omer.
Today is 16 days which is 2 weeks and 2 days of the Omer.
Today is 17 days which is 2 weeks and 3 days of the Omer.
Today is 18 days which is 2 weeks and 4 days of the Omer.
Today is 19 days which is 2 weeks and 5 days of the Omer.
Today is 20 days which is 2 weeks and 6 days of the Omer.
Today is 21 days which is 3 weeks of the Omer.
Today is 22 days which is 3 weeks and 1 day of the Omer.
Today is 23 days which is 3 weeks and 2 days of the Omer.
Today is 24 days which is 3 weeks and 3 days of the Omer.
Today is 25 days which is 3 weeks and 4 days of the Omer.
Today is 26 days which is 3 weeks and 5 days of the Omer.
Today is 27 days which is 3 weeks and 6 days of the Omer.
Today is 28 days which is 4 weeks of the Omer.
Today is 29 days which is 4 weeks and 1 day of the Omer.
Today is 30 days which is 4 weeks and 2 days of the Omer.
Today is 31 days which is 4 weeks and 3 days of the Omer.
Today is 32 days which is 4 weeks and 4 days of the Omer.
Today is 33 days which is 4 weeks and 5 days of the Omer.
Today is 34 days which is 4 weeks and 6 days of the Omer.
Today is 35 days which is 5 weeks of the Omer.
Today is 36 days which is 5 weeks and 1 day of the Omer.
Today is 37 days which is 5 weeks and 2 days of the Omer.
Today is 38 days which is 5 weeks and 3 days of the Omer.
Today is 39 days which is 5 weeks and 4 days of the Omer.
Today is 40 days which is 5 weeks and 5 days of the Omer.
Today is 41 days which is 5 weeks and 6 days of the Omer.
Today is 42 days which is 6 weeks of the Omer.
Today is 43 days which is 6 weeks and 1 day of the Omer.
Today is 44 days which is 6 weeks and 2 days of the Omer.
Today is 45 days which is 6 weeks and 3 days of the Omer.
Today is 46 days which is 6 weeks and 4 days of the Omer.
Today is 47 days which is 6 weeks and 5 days of the Omer.
Today is 48 days which is 6 weeks and 6 days of the Omer.
Today is 49 days which is 7 weeks of the Omer.

Following the Omer, we turn back to Aleinu on p. 146 (upper numbers) / p. 224 (lower numbers).
On Saturday night, we continue with Havdalah on p. 161 (upper numbers) / p. 700 (lower numbers).