

תפילת העמידה למנחה לחול

A transliteration of the opening b'rakhot of the Amidah may be found on page 456. Before the Amidah begins, it is customary to take three steps forward, as we approach God's presence. (If there is no room, we step backward first.) The sign † indicates the places to bow. The Amidah concludes on page 299.

[פי שם יהוה אקרא, הבו גִּדְל לאלהינו. †]
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

† אֵל בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שְׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסָדֵי אֲבוֹת,
[וְאִמָּהוֹת], וּמַבִּיא גּוֹאֵל
לְבָנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה.

Between Rosh Hashanah and Yom Kippur we add:

זְכַּרְנוּ לַחַיִּים, מֶלֶךְ חַפֵּץ בַּחַיִּים,
וְכִתְּבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַן אֱלֹהִים חַיִּים.

With Patriarchs:

† אֵל בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמַבִּיא
גּוֹאֵל לְבָנֵי בְנֵיהֶם לְמַעַן
שְׁמוֹ בְּאַהֲבָה.

AMIDAH. The Amidah, literally "the prayer said while standing," is the moment of personal meditation; it is also known as the "Silent Prayer." Whether on Shabbat and festivals or on weekdays, it always begins with three introductory b'rakhot and ends with three concluding b'rakhot. The weekday Amidah contains thirteen intermediate b'rakhot, prayers of personal and national concern. (On Shabbat and festivals, these are omitted and a single b'rakhah expressing the themes of the day is substituted.) Originally there were twelve intermediate b'rakhot, bringing the total number of b'rakhot to eighteen, whence the alternate name of the Amidah, *Shemoneh Esrei*—meaning "eighteen."

THE THREE INTRODUCTORY B'RAKHOT.

The first three blessings of the Amidah may be understood as enunciating a temporal progression. We begin by locating ourselves within a received faith: we are the descendants of generations of Jews who carved a spiri-

tual path that we have inherited. In the second b'rakhah we express our consciousness of the life-affirming gifts that we receive daily from God—even the dead are not forgotten in God's care. Finally, we understand that we are on a path—that our lives may come to reflect the nature of the God who created us all, that we may find a measure of holiness in how we act, in the way we enter the world, and in how we relate to all that we meet. The past is with us, God is with us in this present moment of the consciousness of life, and we aspire to add our own voice to the world's ongoing spiritual song.

The Weekday Minhah Amidah

Holy Quiet

Quietly you utter
the word "quiet"
and already you have
marred
the quiet.

I was in a holy quiet
only once.

Once—

Once I had an orchard—
apples, pears, cherries,
plums,
and at the fringes, by the
fences,
raspberries, gooseberries,
currants,
and all kinds of flowers.

Summer dusk. Alone in my
orchard.

A moment, an eternity:
the owl held back its
poo-hoo,
the cuckoo forgot its
cuckoo—

a wild berry by the path in
the weeds
fixed in its gaze.

And I—

quiet multiplied by
quiet—

did not interrupt my quiet
prayer

with even a quiver
when the Shekhinah

kissed a leaf down from a
pear tree,

carried it away,
and let it fall onto the
brook

at the orchard's edge.

—MALKA HEIFETZ
TUSSMAN

(translated by Marcia Falk)

A transliteration of the opening b'rakhot of the Amidah may be found on page 466. Before the Amidah begins, it is customary to take three steps forward, as we approach God's presence. (If there is no room, we step backward first.) The sign ¶ indicates the places to bow. The Amidah concludes on page 299.

[Leader: As I proclaim the name ADONAI, give glory to our God.]
ADONAI, open my lips that my mouth may speak Your praise.

Three Introductory B'rakhot

OUR ANCESTORS

With Patriarchs:

¶ *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 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,
and inscribe us in the Book of Life, for Your sake, God of life.

With Patriarchs and Matriarchs:

מֶלֶךְ עֹזֵר וּפֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
וְכָרוֹךְ אֶתְּהָ יְהוָה,
מֶגֶן אֲבֹרָהֶם.
מֶלֶךְ עֹזֵר וּפֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
וְכָרוֹךְ אֶתְּהָ יְהוָה,
מֶגֶן אֲבֹרָהֶם וּפֹקֵד שָׂרָה.

With Patriarchs:

SHIELD OF ABRAHAM מֶגֶן
אַבְרָהָם. After Genesis 15:1.

GUARDIAN OF SARAH
פֹּקֵד שָׂרָה. Or "the one who
remembered Sarah" (after
Genesis 21:1).

**YOU CAUSE THE WIND TO
BLOW** מְשִׁיב הָרוּחַ. The
timing of the prayer for
rain reflects the needs of
the Land of Israel, where
rain falls only in the winter
months.

SUPPORT THE FALLING
סוּמָךְ נוֹפְלִים. The ancient
rabbis called this paragraph
Gevurot, meaning "God's
triumphs." The central
phrases of this paragraph—
"You support the falling,
heal the sick, loosen the
chains of the bound"—are
taken from Psalm 146. This
notion of God's saving care
is then expanded to include
a larger notion of salva-
tion, including the ideas of
messianic deliverance and
God's care for the dead.

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[From Pesah until Sh'mini Atzeret, some add:
מוֹרִיד הַטֵּל]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוּמָךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמַקְיִים אֲמוֹנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ,
מֶלֶךְ מִמִּית וּמַחְיָה וּמַצְמִיחַ יְשׁוּעָה.

Between Rosh Hashanah and Yom Kippur we add:

מִי כְמוֹךָ אֵל הַרְחָמִים, זוֹכֵר יְצוּרֵינוּ לְחַיִּים בְּרַחֲמִים.

וְנִצְאֵנוּ אֶתְּהָ לְהַחְיֹת מֵתִים.
כָּרוֹךְ אֶתְּהָ יְהוָה, מְחַיֶּה הַמֵּתִים.

Sovereign

*Psalm 24: Shiggaion of
Abraham Which He Sang
unto the Lord*

O incognito god, anony-
mous lord,
with what name shall I call
you? Where shall I
discover the syllable, the
mystic word
that shall evoke you from
eternity?
Is that sweet sound a heart
makes, clocking life,
your appellation? Is the
noise of thunder it?
Is it the hush of peace, the
sound of strife?
I have no title for your
glorious throne,
And for your presence not
a golden word—
Only that wanting you, by
that alone
I do evoke you, knowing I
am heard.

—A. M. KLEIN

You Sustain the Living

As I was wandering with
my unhappy thoughts,
I looked and saw
that I had come into a
sunny place
familiar and yet strange.
"Where am I?" I asked a
stranger. "Paradise."
"Can this be Paradise?" I
asked surprised,
for there were motor-cars
and factories.
"It is," he answered. "This
is the sun that shone on
Adam once;
the very wind that blew
upon him, too."

—CHARLES REZNIKOFF

With Patriarchs:

You are the sovereign
who helps and saves
and shields.

† *Barukh atah ADONAI,*
Shield of Abraham.

With Patriarchs and Matriarchs:

You are the sovereign
who helps and guards,
saves and shields.

† *Barukh atah ADONAI,*
Shield of Abraham and
Guardian of Sarah.

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,
You support the falling, heal the sick,
loosen the chains of the bound,
and keep faith with those who sleep in the dust.
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and 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?

You are faithful in bringing life to the dead.
Barukh atah ADONAI, who gives life to the dead.

The Kedushah is recited only with a minyan. When the Amidah is recited silently, we continue with the last paragraph on this page.

בְּקִדְשׁ אֶת־שִׁמְךָ בְּעוֹלָם,
בְּשֵׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשִׁמֵי מְרוֹם,
בְּכַתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:
קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ, יְהוָה צְבָאוֹת,
מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ.

לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:
בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.

וּבִדְבְרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:
יְמִלְךָ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדֹר וָדֹר נִגִּיד גְּדֻלָּתְךָ,
וּלְנִצָּח נִצְחִים קִדְשְׁתָּךְ בְּקִדְשִׁי.
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יָמוּשׁ לְעוֹלָם וָעֶד,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקְּדוֹשׁ.

Following the Kedushah, we continue with the Fourth B'rakhah (אתָּה חוֹנֵן) at the top of the next page.

When the Amidah is recited silently and the Kedushah is not recited, we recite the following paragraph:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ,
וְקְדוּשִׁים בְּכָל־יוֹם יִהְיוּ לְךָ סֶלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַקְּדוֹשׁ.

THE KEDUSHAH. The Kedushah of the weekday Amidah is the shortest form of this prayer. It is essentially composed of three biblical verses. The first ("holy, holy, holy") is Isaiah's vision of the heavens opening up and of his seeing and hearing the angelic chorus surrounding the heavenly throne (6:3). The second ("praised is Adonai's glory") is similarly derived from Ezekiel's vision of heavenly beings (3:12). The final verse ("Adonai will reign...") is an affirmation of God's sovereignty, always and ever (Psalm 146:10).

Holiness

"Holy are You, holy is Your name, and holy ones praise You each day!" Holiness for us is the perfect blending of love and awe. It is a knowing that we stand before the greatest of all terrors, and yet a knowing that causes us to flow with kindness and compassion, with love for all creatures and the One who is their life.

—ARTHUR GREEN

HOLINESS

The Kedushah is recited only with a minyan. When the Amidah is recited silently, we continue with the last paragraph on this page.

THE KEDUSHAH

We hallow Your name in this world as it is hallowed in the high heavens, as Your prophet Isaiah described: Each cried out to the other:

"Holy, holy, holy is ADONAI Tz'va'ot, the whole world is filled with God's glory!"

Kadosh, kadosh, kadosh Adonai Tz'va-ot, m'lo khol ha-aretz k'vodo.

Others respond with praise:

"Praised is ADONAI's glory wherever God dwells."

Barukh k'vod Adonai mimkomo.

As the psalmist sang:

ADONAI will reign forever; your God, O Zion,
from generation to generation. Halleluyah!

Yimlokh Adonai l'olam, elohayikh tziyon l'dor vador, hal'luyah.

From generation to generation we will declare Your greatness, and forever sanctify You with words of holiness.

Your praise will never leave our lips,
for You are God and Sovereign, great and holy.

Barukh atah ADONAI, the Holy God.

*Between Rosh Hashanah and Yom Kippur we substitute:
Barukh atah ADONAI, the Holy Sovereign.*

Following the Kedushah, we continue with the Fourth B'rakhah ("Knowledge") at the top of the next page.

When the Amidah is recited silently and the Kedushah is not recited, we recite the following paragraph:

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.*

אתה חונן לאדם דעת,
ומלמד לאנוש בינה.

חננו מאתך דעה בינה והשכל.
ברוך אתה יהוה, חונן הדעת.

השיבנו אבינו לתורתך,
וקרבנו מלכנו לעבודתך,
והחזירנו בתשובה שלמה לפניך.
ברוך אתה יהוה, הרוצה בתשובה.

סלח לנו, אבינו, כי חטאנו,
מחל לנו מלכנו, כי פשענו,
כי מוחל וסולח אתה.
ברוך אתה יהוה, חנון המרבה לסלח.

ראה נא בענינו, וריבה ריבנו,
וגאלנו מהרה למען שמך,
כי גואל חזק אתה.
ברוך אתה יהוה, גואל ישראל.

YOU GRACIOUSLY ENDOW
HUMAN BEINGS WITH
KNOWLEDGE חונן לאדם דעת.
Human consciousness and knowledge
differentiate us from the
rest of creation. Many have
seen these human qualities
as the expression of the
image of God in us.

RETURN US השיבנו. Our
desire and ability to
"return" to the path that
God has set for us is not
limited to the High Holy
Days. We can "turn" every
day of our lives.

FORGIVE US סלח לנו. Some
strike their chests, indicat-
ing regret, when reciting
the words *hatanu* ("we
have sinned") and *fashanu*
("we have transgressed").

AVINU... MALKEINU
מלכנו אבינו... Literally, "fa-
ther" (meaning "creator")
and "sovereign." These
words are well known from
prayers asking for forgive-

ness. The image of God as "father" represents relatedness
and closeness; that of God as "sovereign" conveys author-
ity and greater distance. The ancient rabbis expressed the
relationship to these two aspects of God's nature as love
and awe, *ahavah* and *yirah*.

REDEMPTION. This first cycle of *b'rakhot* of request, like
each of the cycles that follow, ends with a prayer for
ultimate redemption, and each of these endings builds on
the previous one, so that they achieve a crescendo when
we come to the end of the three cycles. One way of view-
ing the conclusion of each cycle is that the redemption
envisioned in the first cycle is that of each person of the
people Israel; in the second, that of the collectivity of the
people Israel; and in the last, that of all humanity.

B'rakhot of Request

KNOWLEDGE

The Hasidic master Isaac Meir of Gur taught: Of all the *b'rakhot* of request, only this one begins with "You" rather than with the verb expressing the request. We thus begin the prayers of request by creating a space, a space that is open to a mysterious You, a space that acknowledges our own lack of understanding, which makes us realize that we have to seek understanding.

In the name of the Baal Shem Tov it is said: What is knowledge? It is the constant awareness that God dwells within you.
—YEHUDAH ARYEH LEV OF GUR

What is the understanding for which we pray? It is a prayer for empathy: an understanding of the other.

—based on ELIJAH DE VIDAS

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

REPENTANCE

Every day a voice goes out from the Temple Mount: Return, O My wayward children!

—based on THE MIDRASH

FORGIVENESS

In asking for forgiveness, we first of all address God as parent, that is as creator, for what we seek is to return to our true being, our origin, to be who we truly need to be. This is the meaning of *t'shuvah*, return.

REDEMPTION

God is called Redeemer, in the present tense, for redemption is always present.

—JACOB EMDEN

First Cycle of B'rakhot of Request: Personal Transformation

KNOWLEDGE

You graciously endow human beings with knowledge, and You teach understanding to humanity.
May You grace us with knowledge, understanding, and wisdom.

Barukh atah ADONAI, who bestows knowledge.

REPENTANCE

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.

רְפָאנוּ יְהוּה, וְנִרְפָּא,
הוֹשִׁיעֵנוּ וְנִשְׁעָה, כִּי תִהְלֹתֵנוּ אִתָּהּ,
וְהָעֵלָה רְפוּאָה שְׁלָמָה לְכָל־מְכוֹתֵינוּ.

On behalf of one who is ill:

וְיֵהִי רְצוֹן מִלְפָּנֶיךָ יְהוּה אֱלֹהֵינוּ וְאַל־הִי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ],
שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה שְׁלָמָה מִן הַשָּׁמַיִם,
רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף,
לְ_____ בְּתוֹךְ שְׁאֵר הַחוֹלִים,
וְחֹזֵק אֶת־יָדֵי הָעוֹסְקִים בְּצָרְכֵיהֶם,
כִּי אֵל מֶלֶךְ רוֹפֵא נֶאֱמָן וְרַחֲמָן אַתָּה.
בְּרוּךְ אַתָּה יְהוּה, רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

בִּרְךְ עֲלֵינוּ יְהוּה אֱלֹהֵינוּ אֶת־הַשָּׁנָה הַזֹּאת
וְאֶת־כָּל־מִינֵי תְבוּאָתָהּ לְטוֹבָה, וְיֵתֵן

From Pesah until December 4: בִּרְכָּהּ

From December 5 until Pesah: טל ומטֵר לְבִרְכָּהּ

עַל פְּנֵי הָאָדָמָה,
וְשִׁבְעֵנוּ מִטוֹבָה,
וּבִרְךְ שְׁנֵתֵנוּ בְּשָׁנִים הַטּוֹבוֹת.
בְּרוּךְ אַתָּה יְהוּה, מְבָרֵךְ הַשָּׁנִים.
תִּקַּע בְּשׁוּפָר גָּדוֹל לְחֵירוּתֵנוּ,
וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ,
וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ.
בְּרוּךְ אַתָּה יְהוּה, מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

ON BEHALF OF ONE WHO IS ILL. The formal liturgy includes, of course, the possibility of expansions that express our personal feelings and needs.

A TIME OF ABUNDANCE. Judaism is not an ascetic tradition and understands that the satisfaction of material well-being is an important element of blessing. The 20th-century philosopher Emmanuel Levinas famously remarked, "Your physical need is my spiritual concern."

MAKE THIS A BLESSED YEAR בִּרְךְ... הַשָּׁנָה הַזֹּאת. This *b'rakhah* 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 satisfy all of humanity.

WITH DEW AND RAIN טל ומטֵר לְבִרְכָּהּ. 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 December 6).

BRING US TOGETHER וְקַבְּצֵנוּ. This second cycle of *b'rakhah* concludes with the prophets' promise that the messianic era will be marked by the entire Jewish people from all over the world gathering in the Land of Israel. It can also be understood as a prayer to free oppressed Jewish communities throughout the world.

HEALING

Heal the people I know and
heal the people whom I don't
know. Heal those who have
helped me in the past and
heal those who have harmed
me. Heal those I love and heal
those with whom I am angry.

—based on ELIJAH DE VIDAS

There is no healthy person
who does not suffer from
some illness, whether of body
or soul.

—JACOB EMDEN

ABUNDANCE

May our sense of fulfillment
come from satisfying our-
selves with that which is good
in Your eyes.

—SOLOMON LURIA

When we are content with
what we have, we harvest a
richness that blossoms from
within.

—BRADLEY SHAVIT ARTSON

EXILES

There are two kinds of exile:
the suffering of the people
Israel, and the suffering an
individual experiences that
exiles one from one's own
soul.

—MENAHEM NAHUM
OF CHERNOBYL

Second Cycle of B'rakhot of Request: Healing and Prosperity

HEALING

Heal us, ADONAI, that we may be healed;
save us, that we may be 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
speedy and complete healing of body and soul to _____,
along with 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 5 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.

הַשִּׁיבָה שׁוֹפְטֵינוּ בְּכִרְאוֹנוֹהָ וְיִעֲצֵינוּ בְּבִתְחֻלָּהּ,
וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה,
וּמְלוֹךְ עָלֵינוּ אֶתָּה יְהוָה לְבִדְךָ
בְּחֶסֶד וּבְרַחֲמִים, וְצִדְקָנוּ בְּמִשְׁפָּט.
בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.
Between Rosh Hashanah and Yom Kippur we substitute:
בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַמִּשְׁפָּט.

וְלִמְלָשִׁינִים אֵל תְּהִי תִקְוָה,
וְכָל־הַרְשָׁעָה כְּרָגַע תֵּאבֵד,
וְכָל־אוֹיְבֶיךָ מִהֶרָה יִפְרָתוּ,
וְהַיָּדִים מִהֶרָה תִּעְקַר וּתִשָּׁבֵר וּתִמָּגֵר
וְתִכְנִיעַ בְּמִהֶרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ יָדַיִם.

עַל הַצְדִּיקִים וְעַל הַחֲסִידִים וְעַל זִקְנֵי עַמֶּךָ בֵּית יִשְׂרָאֵל,
וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצֶּדֶק וְעָלֵינוּ,
יְהִימוּ נָא רַחֲמֶיךָ, יְהוָה אֱלֹהֵינוּ,
וְתֵן שָׂכָר טוֹב לְכָל־הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת,
וְשִׁים חֶלֶקנוּ עִמָּהֶם,
וּלְעוֹלָם לֹא גִבוּשׁ
כִּי כָךְ בִּטְחָנוּ.
בְּרוּךְ אַתָּה יְהוָה, מְשַׁעֵן וּמַבְטָח לַצְדִּיקִים.

RESTORE JUDGES TO US
הַשִּׁיבָה שׁוֹפְטֵינוּ. Isaiah 1:26.
Justice is the basis for the society we anticipate, one that will reflect our deepest hopes and desires. As the *b'rakhah* says, God is the "Sovereign who loves justice and compassion."

AS IN THE EARLY DAYS
כְּכִרְאוֹנוֹהָ. Moses was the Israelites' first judge. He appointed people who were "capable," "trustworthy," and "who spurned ill-gotten gain" to assist in judging disputes (Exodus 18:21).

JUSTICE AND COMPASSION
צְדָקָה וּמִשְׁפָּט. Without a system of justice, compassion is ineffectual; without compassion, justice is cruel.

THOSE WHO WOULD
DEFAME US וְלִמְלָשִׁינִים. Classically, these were 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 (Babylonian Talmud, Gittin 55b). Acts of speech such as defamation and the perversion of truth can lay the

ground for the commission of hateful acts—an understanding of human nature exploited by modern-day propagandists.

When the Amidah is said aloud, some have the custom of reciting this *b'rakhah* softly, *sotto voce*, for although we wish evil to be obliterated, we are heartbroken that such actions are necessary.

THE RIGHTEOUS. This *b'rakhah* enumerates the outstanding individuals of each generation and invokes God's blessing upon them. The list includes the spiritual leaders of each generation, the pious and righteous individuals who are exemplars of religious ideals, and righteous converts who have made a decisive choice regarding the nature of their religious lives. In the shadow of these people we ask for God to turn to us as well.

JUSTICE

Not only should judges be restored to an honest state, but our own judgment as well, so that once again we may truly judge what is desirable.

—YEHUDAH ARYEH LEIB
OF GUR

THE END OF WICKEDNESS

A sectarian lived in the same neighborhood as Rabbi Meir. The sectarian would so provoke Rabbi Meir with quotations from the Bible that Rabbi Meir became angry and thought of praying that the sectarian die. Rabbi Meir's wife, Beruriah, said to him, "Do you want to pray in that way because of the verse 'and sinners (*hotim*) shall cease?' (Psalm 104:35). Do not interpret it that way; rather, read the verse as saying, 'may sinning (*hata'im*) cease from the earth.'" [Because the Hebrew text is written without vowels, the spelling of the two words is the same, but they are pronounced differently.] Rabbi Meir then simply prayed that the sectarian repent.

—MIDRASH ON PSALMS

THE RIGHTEOUS

What is meant by a *tzaddik*, a righteous person? Not

perfection, but the striving to do good—for everyone sins, and perfection is not possible for any mortal.

—based on THE SEER OF LUBLIN

CONVERTS

Conversion is the culmination of one process—seeking to become a Jew—and the beginning of another—thinking of oneself as a Jew, feeling authentic. For me, a critical moment in that process occurred on the corner of 86th Street and Columbus Avenue when I shared my litany of self-criticism with a rabbi friend. I bemoaned my inadequacy as a Jew and expressed my doubts about ever being good enough; he called my attention to the thirteenth *b'rakhah* of the Amidah, which at that point in my journey I didn't know. How absolutely extraordinary! We *gerei ha-tzedek*—"faithful proselytes"—are named in the distinguished company of "the righteous, the pious, the leaders of the people Israel, and the remnant of the sages," seeking God's mercy and apparently being worthy of it. All these years later I am still moved deeply by the sensitivity of the ancients and wonder if perhaps they understood how our spirits might be lifted by this generous tribute.

—CAROL LEVITHAN

Third Cycle of B'rakhot of Request: Visions of Redemption

JUSTICE

Restore judges to us as in the early days, and wise counselors as of old.

Remove from us sorrow and anguish.

May You alone, ADONAI, with kindness and compassion rule over us. May You find our cause righteous.

Barukh atah ADONAI, Sovereign who loves justice and compassion.

Between Rosh Hashanah and Yom Kippur we substitute:
Barukh atah ADONAI, Sovereign of judgment.

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, so that we never be shamed for trusting in You.

Barukh atah ADONAI, promise and support of the righteous.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיוֹעֲצֵינוּ כְּבִתְחֻלָּה,
וְהִסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה,
וּמְלוֹךְ עָלֵינוּ אֶתָּה יְהוָה לְבִדְךָ
בְּחֶסֶד וּבְרַחֲמִים, וְצִדְקָנוּ בְּמִשְׁפָּט.
בְּרוּךְ אַתָּה יְהוָה, מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

Between Rosh Hashanah and Yom Kippur we substitute:

בְּרוּךְ אַתָּה יְהוָה, הַמֶּלֶךְ הַמִּשְׁפָּט.

וּלְמַלְשִׁינִים אֵל תְּהִי תִקְוָה,
וְכֹל־הַרְשָׁעָה פֶּרֶגַע תֹּאבֵד,
וְכֹל־אוֹיְבֶיךָ מִהֶרָה יִכְרֹתוּ,
וְהַזֵּדִים מִהֶרָה תַעֲקֹר וּתְשַׁבֵּר וּתְמַגֵּר
וְתַכְנִיעַ בְּמַהֲרָה בְּיָמֵינוּ.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹבֵר אוֹיְבִים וּמַכְנִיעַ זֵדִים.

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יְהִימוּ נָא רַחֲמֶיךָ, יְהוָה אֱלֹהֵינוּ,
וְתֵן שָׂכָר טוֹב לְכָל־הַבוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת,
וְשִׁים חֶלְקֵנוּ עִמָּהֶם,
וּלְעוֹלָם לֹא נִבּוֹשׁ
כִּי כָךְ בָּטַחְנוּ.
בְּרוּךְ אַתָּה יְהוָה, מִשְׁעֵן וּמִבְטָח לַצַּדִּיקִים.

ground for the commission of hateful acts—an understanding of human nature exploited by modern-day propagandists.

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JUSTICE AND COMPASSION

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THOSE WHO WOULD

דִּפְּרוּ אֵת שִׁמְךָ. Classically, these were 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 (Babylonian Talmud, Gittin 55b). Acts of speech such as defamation and the perversion of truth can lay the

וְלִירוּשָׁלַיִם עִירָךְ בְּרַחֲמִים תָּשׁוּב,
וְתִשְׁכּוֹן בְּתוֹכָהּ כְּאֲשֶׁר דִּבַּרְתָּ,
וּבְנֶה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ בְּנֵין עוֹלָם,
וְכִסֵּא דָוִד מְהֵרָה לְתוֹכָהּ תָּכִין.
בְּרוּךְ אַתָּה יְהוָה, בּוֹנֵה יְרוּשָׁלַיִם.

אֶת־צֶמַח דָּוִד עַבְדְּךָ מְהֵרָה תַצְמִיחַ,
וְקֶרְנוֹ תִרְוֶם בִּישׁוּעָתְךָ,
כִּי לִישׁוּעָתְךָ קִוִּינוּ כָּל־הָיוֹם.
בְּרוּךְ אַתָּה יְהוָה, מַצְמִיחַ קֶרֶן יִשׁוּעָה.

שָׁמַע קוֹלֵנוּ יְהוָה אֱלֹהֵינוּ,
חוּס וְרַחֵם עָלֵינוּ,
וְקַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ,
כִּי אֵל שׁוֹמֵעַ תְּפִלוֹת וְתַחֲנוּנִים אַתָּה,
וּמַלְפָּנֶיךָ מַלְכֵנוּ, רִיקָם אֵל תִּשְׁיָבֵנוּ.
כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ תְּפִלָּה.

רָצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתְּפִלָּתָם,
וְהִשָּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,
וּתְּפִלָּתָם בְּאַהֲבָה תְּקַבֵּל בְּרָצוֹן,
וְתַהֲי לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

MESSIANIC HOPE. This was the last *b'rakhah* to be added to the Amidah, bringing its total number of blessings to nineteen instead of the original eighteen. It was added in Babylonia where the exilarch, the head of the Jewish community, traced his lineage to the exiled house of David. (Almost all manuscripts reflecting the rite practiced in the Land of Israel in the 1st millennium exclude this *b'rakhah*.) Ultimately, though, this prayer does not center on a Messiah but rather on God's triumph—a world ruled by just laws, a world at peace. Reuven Hammer, remarking on the fact that the word "Messiah" does not appear at all in this prayer, argues that too many failed and false messiahs in Jewish history led to the exclusion of the term from this central liturgical moment.

HONOR וְקֶרְנוֹ. Literally "horn," a biblical expression referring to a sign of strength or victory. In the Torah, Moses' radiant face is said to be "horned" (Exodus 24:29).

FOR WE AWAIT YOUR TRIUMPH כִּי לִישׁוּעָתְךָ קִוִּינוּ. The hope in God's triumph has

always included the overthrow of dictatorial and imperial rule.

LISTENS TO PRAYER שׁוֹמֵעַ תְּפִלָּה. We conclude the intermediate prayers of request with an all-encompassing *b'rakhah*. Rabbinic authorities recommended that we add here our own words expressing those concerns that are uppermost in our minds and hearts at this time.

RESTORE WORSHIP TO YOUR SANCTUARY וְהִשָּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ. The Hebrew text here literally refers to the "holy of holies," the innermost area of the sanctuary—that place where God was experienced most intimately—and it is that intimacy and purity of relationship that is yearned for in this prayer.

JERUSALEM

The Hasidic master Alexander Safrin of Komarno taught that even in the time of the Temple, people prayed that Jerusalem be rebuilt. His contemporary, Naftali of Ropshitz, taught: It is the quality of our days that rebuilds Jerusalem.

We pray that we may "return to Your city": in all our journeys, we are always on the way home, always seeking Your presence.

—BRADLEY SHAVIT
ARTSON

HEAR OUR VOICE

Dear God, we know that You will do all that You do out of compassion for us, and so we have no reason to plead before You, but we want You to hear our voice—as it is written, "Let me hear your voice... for your voice is pleasing" (Song of Songs 2:14).

—PINHAS BEN YEHUDAH
OF PLOTZK

Many Hasidic masters would pray: God, hear the voice within us, which is You.

The Service That We Offer

May our incomplete offerings be considered as complete by You.

—SHIMON SHALOM
OF AMSHINOV

JERUSALEM

In Your mercy, return to Your city, Jerusalem. Dwell there as You have promised; rebuild it permanently, speedily, in our day. May You soon establish the throne of David in its midst. *Barukh atah ADONAI*, who rebuilds Jerusalem.

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:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיִרְאֶה,
וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר וְזָכְרֵנוּ וּפְקֻדּוֹנֵנוּ, וְזָכְרוֹן
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ בְּדוֹד עֲבֹדָה, וְזָכְרוֹן
יְרוּשָׁלַיִם עִיר קֹדֶשׁ, וְזָכְרוֹן כָּל-עַמָּךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,
לְפִלִּיטָה, לְטוֹבָה, לְחַן וּלְחֶסֶד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Sukkot:

חַג הַסֻּכּוֹת

On Pesah:

חַג הַמַּצּוֹת

On Rosh Hodesh:

רֵאשׁ הַחֹדֶשׁ

הַזֶּה. וְזָכְרֵנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְכִרְכָּה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבִדְבַר יְשׁוּעָה וּרַחֲמִים, חוּס וְחַנּוּן, וּרְחֹם
עֲלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וּרְחוּם אַתָּה.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

When the Amidah is recited silently, we read the following paragraph.
When the Amidah is chanted aloud, the leader reads this following
paragraph as the congregation reads the next passage.

יְיָ מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיִּינוּ, מִגֵּן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַפְשֵׁיךָ
שֶׁבְּכָל-יוֹם עֲמָנוּ, וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל-עֵת,
עָרֵב וּבָקֵר וְצֹהָרִים. « הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהִמְרַחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ.

This paragraph is recited by the congregation when the full Amidah is
repeated by the leader, by custom remaining seated and bowing slightly.

יְיָ מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], אֱלֹהֵי כָל-בָּשָׂר, יוֹצֵרֵנוּ, יוֹצֵר
בְּרָאשִׁית. בְּרַכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ,
עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקִּימָנוּ, וְתַאֲסוּף
גְּלוּתֵנוּ לְחֻצְרוֹת קֹדֶשׁ, לְשִׁמּוֹר חֻקֶּיךָ וּלְעֲשׂוֹת רְצוֹנְךָ,
וּלְעֲבֹדְךָ בְּלִבֵּב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ.
בְּרוּךְ אַתָּה יְהוָה הַמְּהַלְלֵנוּ.

On Hanukkah we add Al Hanissim on page 430.

On Purim we add Al Hanissim on page 431.

YOUR DIVINE PRESENCE

שְׂכִינָתוֹ. The Hebrew word
shekhinah has been used
for centuries to refer to
God's immanence, the
presence of God that is
felt in the world. The word
shekhinah is grammatically
feminine, and Jewish mysti-
cal tradition has tended to
personify the Divine Pres-
ence, called the Shekhinah,
as feminine.

WE THANK YOU מוֹדִים.

When the Amidah is
recited aloud, the congre-
gation prays its own prayer
expressing gratitude, much
as at the conclusion of each
b'rakhah the congregation
responds "Amen" to indi-
cate agreement with what
is being expressed. Yet this
b'rakhah goes beyond that
normal requirement and
is singled out in requiring
a special response by the
congregation—as if to say
that we cannot simply
assent to the thank-you
being offered, but words
of gratitude should be
articulated by each and
every one of us.

*May Our Eyes
Behold Your Return*

Wherever we are, whatever
we are looking at, may we
always be seeing You
returning to us.

Modim: On Gratitude

God, on days when I am
unable to feel grateful
because my expectations
imprison me, because my
responsibilities burden me,
or because the pain of liv-
ing consumes me, remind
me to be grateful. Grateful
for the gift of life, for my
soul, my breath, my being;
grateful for my family, my
friends, my community,
for relationships that heal
and nourish; grateful for
the opportunity to learn, to
grow, to become; and for
the miracles that abound
all around me and that ask
only to be found.

—ELANA ZAIMAN

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

<i>On Rosh Hodesh:</i>	<i>On Pesah:</i>	<i>On Sukkot:</i>
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 deliv-
erance; 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

*When the Amidah is recited silently, we read the following paragraph.
When the Amidah is chanted aloud, the leader reads this following para-
graph as the congregation reads the next passage.*

¶ 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.

*This paragraph is recited by the congregation when the full Amidah is
repeated by the leader, by custom remaining seated and bowing slightly.*

¶ We thank You for the ability to acknowledge You. You are
our God and the God of our ancestors, the God of all flesh,
our creator, and the creator of all. We offer praise and blessing
to Your holy and great name, for granting us life and for
sustaining us. May You continue to grant us life and sus-
tenance. Gather our dispersed to Your holy courtyards, that
we may fulfill Your mitzvot and serve You wholeheartedly,
carrying out Your will. May God, the source of gratitude,
be praised.

On Hanukkah we add Al Hanissim on page 430.

On Purim we add Al Hanissim on page 431.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מִלְכָּנוּ תִּמְיֵד לְעוֹלָם וָעֶד.

Between Rosh Hashanah and Yom Kippur we add:

וּבְתוֹב לְחַיִּים טוֹבִים כָּל־כְּנִי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהִלּוּ אֶת־שְׁמֶךָ בְּאַמֶּת,

הָאֵל יִשׁוּעַתָּנוּ וְעֲזָרְתָּנוּ סֵלָה.

וְבָרוּךְ אַתָּה יְהוָה, הַטוֹב שְׁמֶךָ וְלֶךְ נָאָה לְהוֹדוֹת.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמָּךְ וְעַל כָּל־יְשׁוּבֵי תֵּבֵל תְּשִׁים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל־הַשָּׁלוֹם.
וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת־עַמָּךְ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשָׁלוֹמָךְ.

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

בְּסֹפֶר חַיִּים, בְּרָכָה, וְשָׁלוֹם, וּפְרִנָּסָה טוֹבָה, נִזְכָּר וְנִפְתָּח לְפָנֶיךָ
אֲנַחְנוּ וְכָל־עַמָּךְ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
בָּרוּךְ אַתָּה יְהוָה, עוֹשֵׂה הַשָּׁלוֹם.

בָּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מָרַע, וּשְׁפָתֵי מַדְבֵּר מִרְמָה, וְלִמְקַלְלֵי
נִפְשֵׁי תֵדִים, וְנִפְשֵׁי כְּעָפָר לְכָל תְּהִיָּה. פֶּתַח לִבִּי בְּתוֹרָתְךָ
וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נִפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה,
מְהֵרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ
עֲשֵׂה לִמְעַן יְמִינֶךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתָּךְ, עֲשֵׂה לִמְעַן
תּוֹרָתְךָ. לִמְעַן יִחַלְצוּן יִדֵּיךָ, הוֹשִׁיעָה יְמִינֶךָ וְעֲנֵנִי.
יִהְיוּ לְרִצּוֹן אֲמָרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי.

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.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יְשׁוּבֵי תֵּבֵל], וְאֲמָרוֹ אָמֵן.

**MAY YOUR NAME BE
PRAISED AND EXALTED**

"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.

PEACE. There are two versions of this final blessing of the Amidah, the prayer for peace. In the afternoon and evening services, the blessing is a general prayer for peace. The other version of this blessing more closely reflects the Priestly Blessing; it is recited in those services (such as Shaharit) during which priests in the Land of Israel would bless the congregation at this point in the service.

**WHO BLESSES YOUR PEOPLE
ISRAEL WITH PEACE**

הַמְּבָרֵךְ יִשְׂרָאֵל בְּשָׁלוֹם. The Amidah, like many other prayers, concludes with a prayer for peace. In the words of the midrash, "Great is peace, for all the prayers conclude with pleas for peace" (Leviticus Rabbah 9:9).

MY GOD אֱלֹהֵי. One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). The prayer that is printed here is offered by the Babylonian Talmud (Berakhot 17a) as an example; it is attributed to Mar son of Ravina (4th century). Unlike the rest of the Amidah, these personal prayers are distinguished by the use of the first-person singular.

MAY THE WORDS יִהְיוּ לְרִצּוֹן. Psalm 19:15.

Peace

As we leave the weekday, soon to enter Shabbat or the festival, we may let go of our everyday concerns and allow a peacefulness to descend.

Bar Kappara said: Great is peace, for even those on high require peace, as it is said, "May the one who creates peace on high bring peace to us." If those on high—among whom there is no hatred, no enmity, no jealousy, no rivalry, no grudging eye—need peace, all the more so do human beings, among whom there are all such traits.

—LEVITICUS RABBAH

The whole world is full of quarrels: among the nations, in every city, in every home, among neighbors, in the workplace. No one realizes that the day that has passed will never return, and each day one draws closer to death. How does one find time to waste on quarrels? Therefore, everyone should take this to heart and learn patience and not waste one's days in quarrels, large or small. One should restrain one's emotions and anger and live in peace with all.

—NAHMAN OF BRATZLAV

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 thank You always, and faithfully praise Your name forever, God of our deliverance and help.

¶ *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.

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.

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 to all Israel [and to all who dwell on earth]. And we say: *Amen*.

Oseh shalom bimromav hu ya-aseh shalom aleinu v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

When the Amidah is to be repeated aloud, we turn back to page 291.