

Before the Amidah begins, it is customary to take three steps forward, symbolic of approaching God's presence. If there is no room, we first take three steps backward. The sign ♪ indicates the places to bow.

ADONAI, open my lips that my mouth may speak Your praise.

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

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

**Barukh atah Adonai,
eloheinu veilohei avoteinu
[v'imoteinu], elohei Avraham,
elohei Yitzhak, veilohei Yaakov,
Elohei Sarah, elohei Rivkah,
elohei Rahel, veilohei Leah,
ha-El hagadol ha-gibor v'hanora,
El elyon, gomel hasadim tovim,
v'koneih hakol, v'zokher
hasdei avot [v'imahot],
u-meivi go-el livei v'neihem
l'm-an sh'mo b'ahavah.**

**Melekh ozeir u'phokeid
U'moshiah u'magein.
Baruch atah, Adonai,
Magein Avraham u'phokeid
Sarah.**

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

♪ בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רִבְקָה,
אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת [וְאִמָּהוֹת],
וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מֶלֶךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.

♪ בָּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וּפוֹקֵד שָׂרָה.

Second B'rakhah: God's Saving Care

You are ever mighty, ADONAI—
You give life to the dead—
great is Your saving power:

You cause the wind to blow and the rain to fall,
[At all other times, 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.

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

**Atah gibor l'olam Adonai,
m'chayei meitim Atah, rav l'hoshiyah.**

(From Shemini Atzeret until Pesah we add)
Mashiv ha-ruah u-morid ha-gashem,
(in summer add) morid hatal,

**M'khalkeil chayyim b'chesed,
m'chayei meitim b'rachamim rabim,
someikh noflim, v'rofei cholim,
u'matir asurim,
u'm'kayeim emunato li'sheinei afar.
mi khamokha ba'al g'vurot u'mi
domeh lakh,
melekh meimit, u'michayei u'matzmi-ach
yeshuah.**

**V'ne-eman Atah l'hachayot meitim.
Baruch Atah Adonai, m'chayeih ha-meitim.**

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֶּה מֵתִים אַתָּה,
רַב לְהוֹשִׁיעַ.

*The following is added at Arvit and Shaharit on the first day of Pesah,
at Minhah on Sh'mini Atzeret, and at all services on Simhat Torah:*

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[At all other times, some add: מוֹרִיד הַטָּל]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָּךְ,
מֶלֶךְ מָמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בָּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים.

Third B'rakhah: God's Holiness

The following paragraph is said only when the entire Amidah is recited silently:

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

All continue here:

Fourth B'rakhah: The Holiness of the Festival

You have chosen us among all peoples, loving us, wanting us.
You have distinguished us among all nations, making us holy
through Your commandments, drawing us close to Your
service, and calling us by Your great and holy name.

*On Saturday evening, the following prayer
is recited to mark the end of Shabbat:*

ADONAI our God, You have taught us Your righteous laws,
and instructed us to follow in the paths that please You.

You have given us just laws, true teachings, goodly precepts
and mitzvot.

You have bestowed on us as an inheritance seasons of joy,
sacred moments, and festivals of free-will offerings; and You
have given us a heritage that celebrates the sacredness of
Shabbat, honors the seasons, and celebrates the festivals.

ADONAI our God, You have distinguished between the sacred
and the ordinary, light and darkness, the people Israel and the
peoples of the world, and between the seventh day and the six
days of creation.

As You distinguished between Shabbat and the festivals,
imbuing the seventh day with a sanctity above all other days,
so have You distinguished and endowed Your people Israel
with Your holiness.

The following paragraph is said only when the entire Amidah is recited silently:

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקְדוּשִׁים בְּכָל־יוֹם יִהְיוּ לְךָ סֵלָה.
בְּרוּךְ אַתָּה יְיָ הוּא, הָאֵל הַקָּדוֹשׁ.

All continue here:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אֶהְבֶּתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.

*On Saturday evening, the following prayer
is recited to mark the end of Shabbat:*

וְתוֹדִיעֵנוּ יְיָ הוּא אֱלֹהֵינוּ אֶת־מִשְׁפָּטֶי צְדָקָה,
וְתִלְמַדְנוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ.
וְתִתֵּן־לָנוּ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת,
חֻקִּים וּמִצְוֹת טוֹבִים,
וְתַנְחִילֵנוּ זְמַנֵּי שְׁשׁוֹן וּמוֹעֲדֵי קָדֶשׁ וְחֻגֵי נִדְבָה,
וְתוֹרִישֵׁנוּ קִדְשֵׁת שַׁבָּת וּכְבוֹד מוֹעֵד וְחֻגֵיגַת הַרְגֵל.
וְתַבְדֵּל יְיָ הוּא אֱלֹהֵינוּ בֵּין קָדֶשׁ לְחֹל,
בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין־יְיָ הַשְּׂבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.
בֵּין קִדְשֵׁת שַׁבָּת לְקִדְשֵׁת יוֹם טוֹב הַבְּדִלָּה,
וְאֶת־יְיָ הַשְּׂבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדְשָׁתָהּ.
הַבְּדִלָּה וְקִדְשָׁתָהּ אֶת־עַמְּךָ יִשְׂרָאֵל בְּקִדְשָׁתָהּ.

The words in brackets are added when a Festival falls on Shabbat.

Lovingly, You have bestowed on us, ADONAI our God, [Shabbat for rest,] festivals for joy, holidays and occasions to delight in, among them this [Shabbat and this]

On Pesah: Festival of Matzot, season of our liberation,

On Shavuot: Festival of Shavuot, season of the giving of our Torah,

On Sukkot: Festival of Sukkot, season of our rejoicing,

On Sh'mini Atzeret and Simhat Torah: Festival of Sh'mini Atzeret, season of our rejoicing,

[with love,] a sacred day, a symbol of the exodus from Egypt.

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

On Pesah: Festival of Matzot.

On Shavuot: Festival of Shavuot.

On Sukkot: Festival of Sukkot.

On Sh'mini Atzeret and Simhat Torah: Festival of Sh'mini Atzeret.

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

The words in brackets are added when a Festival falls on Shabbat.

וְתַתֵּן-לָנוּ יְיָהוָה אֱלֹהֵינוּ בְּאַהֲבָה
[שָׁבוֹת לְמִנוּחָה וּ]מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזִמְנִים לְשִׂשׂוֹן, אֶת־יָוִם [הַשָּׁבֹת הַזֶּה וְאֶת־יָוִם]

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זְמַן חֲרוּתֵנוּ,

On Shavuot:

חַג הַשְּׂבָעוֹת הַזֶּה, זְמַן מַתַּן תּוֹרָתֵנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצֵרֶת הַזֶּה, זְמַן שִׂמְחָתֵנוּ,

[בְּאַהֲבָה] מְקַרָּא קֹדֶשׁ, זָכֹר לִיציאת מצרים.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], יַעֲלֶה וְיָבֵא,
וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיַפְקֹד וְיִזְכֹּר וְזָכְרֵנוּ
וּפְקֻדֹנֵנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ
בְּיָדוֹ עֲבֹדָה, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשׁ, וְזָכְרוֹן
כָּל־עַמּוֹךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה,
לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

On Pesah:

חַג הַמִּצּוֹת הַזֶּה.

On Shavuot:

חַג הַשְּׂבָעוֹת הַזֶּה.

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה.

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצֵרֶת הַזֶּה.

זָכְרֵנוּ, יְיָהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָּנוּ בּוֹ לְכָרֶכֶה,
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבַר יְשׁוּעָה וְרַחֲמִים,
חֹסֵד וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

ADONAI our God, grant the blessing of Your festivals to us: life and peace, joy and delight, as it pleased You to promise to bless us. Our God and God of our ancestors, [embrace our rest:] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly.

Kad'sheinu b'mitzvotekha v'tein helkeinu b'toratekha,
sabeinu mi-tuvekha v'samheinu bishuatekha,
v'taher libeinu l'ovd'kha be-emet.

ADONAI our God, [loving and willingly] grant that we inherit Your holy [Shabbat and] festivals, that the people Israel, who make Your name holy, may rejoice with You. *Barukh atah ADONAI*, who makes [Shabbat,] Israel and the festivals holy.

Fifth B'rakhah: The Restoration of Zion

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. May our eyes behold Your compassionate return to Zion. *Barukh atah ADONAI*, who restores Your Divine Presence to Zion.

וְהַשִּׁיאוּנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַכַּת מוֹעֲדֶיךָ,
לְחַיִּים וּלְשָׁלוֹם, לְשִׂמְחָה וּלְשִׂשׁוֹן,
בְּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רָצָה בְּמִנוּחֵתֵנוּ],
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתָן חֶלְקֵנוּ בְּתוֹרָתְךָ,
שֶׁבַעֲנֵנוּ מִטּוֹבָךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ,
וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת,
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרָצוֹן]
בְּשִׂמְחָה וּבְשִׂשׁוֹן [שָׁבַת וּ] מוֹעֲדֵי קִדְּשֶׁךָ,
וְיִשְׂמְחוּ בְּךָ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ [הַשָּׁבַת וְ] יִשְׂרָאֵל וְהַזְּמָנִים.

רָצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם,
וְהָשִׁב אֶת־הָעֲבוֹדָה לְדָבִיר בֵּיתְךָ,
וּתְפִלָּתָם בְּאַהֲבָה תִּקַּבֵּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.
וְתַחֲזִיקָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמְּחִיזִיר שְׂכִינָתוֹ לְצִיּוֹן.

Sixth B'rakhah: Gratitude for Life and Its Blessings

† We thank you, for You are ever our God and the God of our ancestors; You are the bedrock of our lives, the shield that protects us in every generation. We thank You and sing Your praises—for our lives that are in Your hands, for our souls that are under Your care, for Your miracles that accompany us each day, and for Your wonders and Your gifts that are with us each moment—evening, morning, and noon.

► You are the one who is good, whose mercy is never-ending; the one who is compassionate, whose love is unceasing. We have always placed our hope in You.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.

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.

† מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֲתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ
אֲתָהּ הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ
הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֶּיךָ
שֶׁבְּכָל־יּוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת,
עָרֵב וּבִקֵּר וְצָהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהִמְרָחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֶיךָ תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,
וַיְהִלּוּ אֶת־שְׁמֶךָ בְּאַמֶּת,
הָאֵל יִשְׁוַעְתָּנוּ וְעִזָּרְתָּנוּ סֶלָה.
† בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נִצָּה לְהוֹדוֹת.

Seventh B'rakhah: Prayer for Peace

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

Shalom rav al yisrael am'kha v'al
kol yosh'vei teiveil tasim l'olam,
ki atah hu melekh adon l'khol
ha-shalom. V'tov b'einekha
l'varekh et am'kha yisrael b'khol
eit u-v'khol sha'ah bishlomekha.

At Minhah and Arvit we recite:

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ
וְעַל כָּל־יְוֹשְׁבֵי תֵבֵל תְּשִׁים
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ
אֲדוֹן לְכָל־הַשָּׁלוֹם. וְטוֹב
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ
יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־
שָׁעָה בְּשָׁלוֹמְךָ.
בָּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

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

א

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.

ב

Sovereign Master of joy, in whose presence there is no sadness,
grant me the capacity to welcome and extend the holiness of this
festival with joy and delight. Teach me to transform troubled times
into moments of happiness, for estrangement from You grows out
of despair. Revive me with the joy of Your deliverance; may Your
generous spirit support me. May it be Your will, ADONAI my God,
to open for me the gates of Torah, the gates of wisdom and
understanding, the gates of sustenance and life, the gates of love
and friendship, peace and companionship.

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.

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

א

אֱלֹהִי, נִצּוֹר לְשׁוֹנִי מִרָעָה, וּשְׁפָתִי מִדִּבַּר מִרְמָה, וְלִמְקַלְלִי
נִפְשֵׁי תֵדִים, וְנִפְשֵׁי כְּעֹפֵר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נִפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֹךְ,
עֲשֵׂה לְמַעַן יְמִינֶךָ, עֲשֵׂה לְמַעַן קִדְשְׁתָּךְ, עֲשֵׂה לְמַעַן
תּוֹרָתְךָ. לְמַעַן יִחְלְצוּן יְדִידֶיךָ הַוְשִׁיעָה יְמִינְךָ וְעֲנֵנִי.
יְהִי לְרָצוֹן אֲמָרִי כִּי וְהִגִּיוֹן לִבִּי לִפְנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

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 בְּמִרוֹמָיִךְ, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֶל], וְאָמְרוּ אָמֵן.

ב

רְבוּנוּ שֶׁל עוֹלָם, אֲדוֹן הַשְׁמָחָה שְׂאִין לִפְנֵינוּ עֲצָבוֹת,
זַכֵּנִי לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קִדְשָׁת יוֹם טוֹב בְּשִׂמְחָה
וְחֻדּוּחַ. לְמַדְּנִי לְהַפּוֹךְ יְגוֹן לְשִׂמְחָה, שֶׁהִתְרַחֲקוּת
מִמֶּךָ בָּאָה לָנוּ עַל יְדֵי הָעֲצָבוֹת. הַשִּׁיבָה לִי שִׁשׁוֹן יִשְׁעֶךָ,
וְרוּחַ נְדִיבָה תִּסְמְכֵנִי. יְהִי רָצוֹן מִלִּפְנֶיךָ, יְהוָה אֱלֹהֵי,
שֶׁתִּפְתַּח לִי שַׁעְרֵי תוֹרָה, שַׁעְרֵי חֶכְמָה, שַׁעְרֵי אֱהָבָה
וְאַחֲוָה, שְׁלוֹם וִרְעוּת.

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 בְּמִרוֹמָיִךְ, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵבֶל], וְאָמְרוּ אָמֵן.

Prayers for Healing

Mi sheberakh avotetnu

m'kor ha-b'rakhah l'imotetnu,

May the Source of strength
who blessed the ones

before us

help us find the courage

to make our lives a blessing,

and let us say: *Amen*.

Mi sheberakh imotetnu

m'kor ha-b'rakhah la-avotetnu,

bless those in need of

healing

with *r'fuah sh'letmah*:

the renewal of body,

the renewal of spirit,

and let us say: *Amen*.

—DEBBIE FRIEDMAN
AND DRORAH SETEL

מי שברך לחולים

מי שברך אבותינו אברהם יצחק ויעקב,

ואמותינו שרה רבקה רחל ולאה,

הוא יברך וירפא את- [החולה\החולה\החולים]

(names of loved ones and friends may be added here)

בן\בת _____.

הקדוש ברוך הוא ימלא רחמים

For a male:

עליו, להחזיקו ולרפאותו, וישלח לו

For a female:

עליה, להחזיקה ולרפאותה, וישלח לה

For a group:

עליהם, להחזיקם ולרפאותם, וישלח להם

מהרה רפואה שלמה מן השמים, רפואת הנפש

ורפואת הגוף, בתוך שאר החולים, וחזק את ידי

העוסקים בצרכיהם, שבת היא מלועזק ורפואה

קרובה לבוא, השתא בעגל ובזמן קריב, ונאמר אמן.

Mi Sheberakh: Prayer for Healing

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bring blessing and healing to _____. May the Holy One mercifully restore him/her/them to health and vigor, granting him/her/them spiritual and physical well-being, together with all others who are ill, and may God grant strength to those who tend to them. Though Shabbat is a time to refrain from crying out, we yet hope and pray that healing is at hand. And let us say: *Amen*.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we recite:

A Psalm for the Season of Repentance: Psalm 27

A PSALM OF DAVID

ADONAI is my light and my help. Whom shall I fear?
ADONAI is the stronghold of my life. Whom shall I dread?
When evil people assail me to devour my flesh,
my enemies and those who besiege me,
it is they who stumble and fall.
Should an armed camp be arrayed against me,
my heart would show no fear;
if they were to go to war against me, of this I would be sure.
One thing I ask of ADONAI—this is what I seek:
to dwell in the House of God all the days of my life,
to behold God's peacefulness and to pray in God's sanctuary.

Ahat sha-alti mei-et Adonai, otah avakesh:

shivti b'veit Adonai, kol y'mei hayai,

lahazot b'no-am Adonai u-l'vakeir b'heikhalo.

In a time of calamity, You would hide me in Your *sukkah*,
enfold me in the secret recesses of Your tent,
and You raise me up to a stronghold.
Now my head is raised high above my enemies round about,
and I come with offerings, amidst trumpet blasts, to God's tent,
chanting and singing praise to ADONAI.

ADONAI, hear my voice as I cry out;

be gracious to me, and answer me.

It is You of whom my heart said, "Seek my face!"

It is Your presence I seek, ADONAI.

Do not hide Your face from me; do not act with anger toward me.

You have always been my help; do not forsake me;

do not abandon me, my God, my deliverer.

Though my father and mother abandon me,

ADONAI will gather me in.

Show me Your way, ADONAI, and lead me on a straight path
despite those arrayed against me.

Do not hand me over to those who besiege me;

for false witnesses who breathe hatred have risen against me.

► If only I could trust that I would see God's goodness
in the land of the living . . .

Place your hope in ADONAI.

Be strong and take courage and place your hope in ADONAI.

From the first day of the month of Elul until Yom Kippur (or in some communities through the seventh day of Sukkot, Hoshana Rabbah), we recite:

לְדוֹד

יהוה אורי וישעי ממי אירא,

יהוה מעוזי חיי ממי אפחד.

בקרב עלי מרעים לאכל את־בשרי,

צרי ואיבי לי, המה כשלו ונפלו.

אם תחנה עלי מחנה לא יירא לבי,

אם תקום עלי מלחמה בזאת אני בוטח.

אחת שאלתי מאת יהוה, אותה אבקש,

שבתי בבית יהוה כל־ימי חיי

לחזות בנעם יהוה ולבקר בהיכלו.

כי יצפנני בספה ביום רעה,

יסתרני בסתר אהלו, בצור ירוממני.

ועתה ירום ראשי על איבי סביבותי

ואזבחה באהלו זבחי תרועה,

אשירה ואזמרה ליהוה.

שמע יהוה קולי אקרא, ורחמי וענני.

לך אמר לבי בקשו פני, את־פניך יהוה אבקש.

אל תסתר פניך ממני,

אל תט באף עבדך, עזרתי הייתי,

אל תטשני ואל תעזבני אלהי ישעי.

כי אבי ואמי עזבוני, ויהוה יאספני.

הורני יהוה דרךך ונחני בארח מישור, למען שררי.

אל תתנני בנפש צרי,

כי קמו בי עדי שקר ויפח חמס.

◀ לולא האמנתי, לראות בטוב יהוה בארץ חיים.

קנה אל יהוה, חזק ויאמץ לבך וקנה אל יהוה.

תהלים כז

