

CBJSI Special Livestream Service (adapted from the Open Sidur Project)

מי שברך לשלום החולים במגפת נגיף הקורונה | Mi sheBerakh for the Welfare of those ill from the Coronavirus Epidemic (Schechter Rabbinical Seminary 2020)

מי שברך אבות־אבותינו, אדם וחוה, נח ומשפחתו, הוא יברך וירפא את החולים במגפה שפוקדת את עולמינו ואותנו הקדוש ברוך הוא ימלא רחמים עליהם להחלימם ולרפאותם ולהחזיקם ולהחיותם וישלח להם מהרה מן השמים רפואת הגוף ורפואת הנפש בתוך שאר החולים.	May the one who blessed our distant ancestors, Adam and Hava, Noah and his family, bless and heal those stricken with the coronavirus and the plague that has afflicted us and our world and us. May the blessed Holy One be overcome by mercy for them, so as to heal, restore, strengthen and revive them. Send them complete healing from heaven, to both body and soul, together with all who are ill.
מקור החיים, סייע ותמוך בשוהים בבידוד ובמשפחות החולים. אלהי העולמים, אמץ את כוחם של הנאבקים לצד החולים. תן בלב משפחותיהם	Source of life, aid those who are quarantined, and the families of the sick. Elohim of the entire universe, strengthen those who are fighting alongside the ailing. Plant hope and strength of spirit in

<p>תקווה ותעצומות נפש; תן בלב רופאיהם וסועדיהם אומץ ורגישות;</p> <p>תן בלב מדעני העולם עצה ותבונה לגבור על הנגיף</p> <p>ותן בליבנו הזדהות וחמלה לתמוך בחולים במשפחותם בקהילותיהם ובמדינותיהם.</p> <p>מי יתן ובעת הזו יתאחדו מנהיגי העולם ותושביו לטובה, ויהי אחרי המגפה, יימשך מתוך האבדן חוט של חסד,</p> <p>וישרת בעולמנו אהבה ואחוזה ושלום ובריאות.</p> <p>אל נא, רפא להם, ונאמר אמן</p>	<p>the hearts of their families; fill the hearts of the physicians and caregivers with courage and sensitivity;</p> <p>grant wisdom and understanding to scientists around the world that they may overcome the virus; and grant us the ability to identify with the sick and their families, communities and nations.</p> <p>Grant that world leaders and the residents of all nations come together at this time for the good of all, and after the plague has passed may we extract a thread of compassion from the loss.</p> <p>May love, solidarity, peace and health reign in the world.</p> <p>El, please: heal them, and let us say, <i>Amen</i>.</p>
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בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּדַבְּרוֹ מַעֲרִיב עֶרְבִים: בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים	We praise You, Yah. By Your command, Pleasant evenings appear. With good judgment, You open gates to new awareness.
וּבִתְבוּנָה מְשַׁנֶּה עֵתִים וּמְחַלֵּף אֶת הַזְּמַנִּים וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ:	You vary the seasons... Setting the sky's light, As You adjust the times, To conform To their appointed tasks.
בּוֹרָא יוֹם וְלַיְלָה גּוֹלֵל אֹר מִפְּנֵי הַשֶּׁחַר וְחֹשֶׁךְ מִפְּנֵי אֹר: וּמַעֲבִיר יוֹם וּמְבִיא לַיְלָה	You create day and night. You make for dawn and dusk. Now the day is over, And you bring on the night.
וּמְבַדֵּיל בֵּין יוֹם וּבֵין לַיְלָה	You give us discernment, To know the difference Between day and night.
יי צְבָאוֹת שְׁמוֹ:	Yah Tseva'ot – Lord of Diversity, Is Your Name.
אֵל חַי וְקַיִם תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד: בְּרוּךְ אַתָּה יי הַמַּעֲרִיב עֶרְבִים:	Oh! Living, Present God, May You always Govern our lives. Barukh Attah Yah Ha-ma'ariv Aravim.

Rabbi Zalman Schachter-Shalomi, z"l, included his translation of the blessing preceding the Shema in the evening "Maariv Aravim" in his *Siddur Tehillat Hashem Yidaber Pi* (2009). To the best of my ability, I have set his English translation side-by-side with the Hebrew verses comprising the blessing. –Aharon N. Varady

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל	You keep loving us, As You have always
עַמְךָ אֶהְבֵּת,	loved us. Yah, Our God.
תּוֹרָה וּמִצְוֹת חֻקִּים וּמִשְׁפָּטִים	You impart to us: Torah and Mitsvot,
אוֹתָנוּ לְמִדָּת.	To know reality and justice.
עַל כֵּן יְהוָה אֱלֹהֵינוּ,	Therefore, Yah, our God,
בְּשָׁכְבֵנוּ וּבְקוּמֵנוּ	When we are to rest for the night,
נִשְׁיַח בְּחֻקֶיךָ,	When we are to rise for the day,
וְנִשְׁמַח	We will make Your principles
בְּדַבְרֶיךָ	Our conversation.
תִּלְמוּד תּוֹרָתְךָ,	That will give us steady joy
וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד,	As we talk Torah, And plan to do Mitsvot.
כִּי הֵם חַיֵּינוּ	This is what we live for.
וְאֶרֶץ יְמֵינוּ,	This is what keeps us going.
וּבֵהֶם נִהְגָה יוֹמָם וְלַיְלָה.	Day and night we will
וְאֶהְבְּתְךָ אֶל תְּסוּר מִמֶּנּוּ	Ponder their meaning.
לְעוֹלָמִים,	Just keep on all along loving us.
בְּרוּךְ אַתָּה יְהוָה,	<i>Barukh Attah Yah</i>
אוֹהֵב עַמּוֹ יִשְׂרָאֵל.	<i>Ohev Ammo Yisrael.</i>

שֶׁ מַעַיִן יִשְׂרָאֵל **Listen**, you, Yisrael person,
 יְהוָה אֱלֹהֵינוּ (say your own name here)
 יְהוָה אֶחָד: (דְּבָרִים ו:ד) Yah who Is, is our God,
 יְהוָה אֶחָד, יְהוָה אֶחָד, יְהוָה אֶחָד, יְהוָה אֶחָד,
 All there Is.^[1]

[בלחש] [*whisper*]
 בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ Through time and space,
 לְעוֹלָם וָעֶד: (מִשְׁנֵה יוֹמָא Your glory shines, Majestic One.^[2]
 ג:ח, פסחים נו א, מדרש תנחומא
 – בּוֹבֵר קְדוּשִׁים ו', וְעוֹד)

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ **Love Yah**, who is your God,
 בְּכָל-לִבְבְּךָ In what your heart is,
 וּבְכָל-נַפְשְׁךָ In what you aspire to,
 וּבְכָל-מְאֹדְךָ: (דְּבָרִים ו:ה) In what you have made your own.^[3]

וְהָיוּ הַדְּבָרִים הָאֵלֶּה May these values
 אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם Which I connect with your life,
 עַל-לִבְבְּךָ: Be implanted in your feelings.
 וְשִׁנְנָתֶם May they become the norm
 לְבָנֶיךָ For your children:
 וְדַבַּרְתֶּם בָּם Keep talking with them
 בְּשִׁבְתְּךָ בְּבֵיתְךָ In the privacy of your home,
 וּבְלִקְוֹתְךָ בַּדֶּרֶךְ And on the errands you run.
 וּבְשִׁכְבְּךָ May they help you relax.
 וּבְקוּמְךָ: And activate you to be productive.
 וְקִשְׂרָתֶם לְאוֹת עַל-יָדְךָ Display them visibly on your arm.
 וְהָיוּ לְטִטְפַּת בֵּין עֵינֶיךָ: Let them focus your attention.
 וְכִתְבָתֶם עַל-מְזוּזַת בֵּיתְךָ See them at all transitions at home,
 וּבְשִׁעָרֶיךָ: (דְּבָרִים ו:ו-ט) And in your environment.^[4]

וְהָיָה **How good it will be**
 אִם-שָׁמַעְתָּ When you really listen,

תִּשְׁמְעוּ אֶל־מִצְוֹתַי And hear my directions,
 אֲשֶׁר אֲנִי מִצְוֶה אֶתְכֶם הַיּוֹם Which I give to you today,
 לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם For loving Yah, who is your God,
 וְלַעֲבֹדוֹ And to act godly
 בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם: With feeling and inspiration.
 וְנִתְּתִי מִטְר־אֲרָצְכֶם Your earthly needs will be met
 בְּעֵתוֹ At the right time,
 יוֹרֵה וּמִלְקוֹשׁ Appropriate to the season.
 וְאִסְפַּת דְּגָנְךָ You will reap what you planted
 וְתִירְשֶׁךָ וַיִּצְהַרְךָ: For your delight and health.
 וְנִתְּתִי עֵשֶׂב בְּשִׂדְךָ Also, your animals
 לְבִהֶמְתֶּךָ Will have ample feed.
 וְאָכַלְתָּ וּשְׂבַעְתָּ: (דברים יא:ג-טו) All of you will eat and be content.^[5]

הִשָּׁמְרוּ לָכֶם Be careful — watch out!
 פֶּן יִפְתֶּה לְבַבְכֶם Don't let your cravings delude you;
 וְסִרְתֶּם Don't become alienated;
 וְעַבַּדְתֶּם Don't let your cravings
 אֱלֹהִים אֲחֵרִים Become your gods;
 וְהִשְׁתַּחֲוִיתֶם לָהֶם: Don't debase yourself to them,
 וְחָרָה Because the God-sense within you
 אֶפְי־יְהוָה בְּכֶם Will become distorted.
 וְעָצַר אֶת־הַשָּׁמַיִם Heaven will be shut to you,
 וְלֹא־יֵהֵי מָטָר Grace will not descend,
 וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ Earth will not yield her produce.
 וְאִבַּדְתֶּם מִהָרָה Your rushing will destroy you!
 מֵעַל הָאָרֶץ And Earth will not be able
 הַטֹּבָה To recover her good balance
 אֲשֶׁר יְהוָה נָתַן לָכֶם: (דברים In which God's gifts manifest.^[6]
 יא:טז-יז)

וּשְׁמַתֶּם May these values of Mine,
 אֶת־דְּבָרֵי אֱלֹהֵי Reside in your
 עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם Feelings and aspirations:

וְקִשְׂרֹתֵם אֹתָם לְאוֹת עַל־יְדֹכֶם
 וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם:
 וּלְמַדְתֶּם אֹתָם אֶת־בְּנֵיכֶם
 לְדַבֵּר בָּם
 בְּשִׁבְתְּךָ בְּבֵיתְךָ
 וּבְלִכְתְּךָ בַדֶּרֶךְ
 וּבְשֹׁכְבְךָ
 וּבְקוּמְךָ:
 וּכְתַבְתֶּם
 עַל־מְזוּזוֹת
 בֵּיתְךָ וּבְשַׁעְרֶיךָ:
 לְמַעַן יִרְבוּ יְמֵיכֶם
 וְיָמֵי בְנֵיכֶם
 עַל הָאֲדָמָה
 אֲשֶׁר נִשְׁבַּע יְהוָה
 לְאֲבוֹתֵיכֶם לֵאמֹר
 כִּי־יָמֵי הַשָּׁמַיִם
 עַל־הָאָרֶץ: (דברים יא:יא-כא)

Marking what you produce,
 Guiding what you perceive.
 Teach them to your children
 So that they are instructed
 How to make their homes sacred;
 And how they deal with traffic.
 Even when you are depressed,
 And when you are elated.
 Mark your entrances and exits
 With them,
 So you will be more aware.
 Then, you and your children,
 And their children,
 Will live out on earth
 That divine promise
 Given to your ancestors
 To live heavenly days
 Right here on this earth.^[7]

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה יֹאמֶר:
 דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
 וַעֲשׂוּ לָהֶם צִיצִית
 עַל־כַּנְפֵי בְגָדֵיהֶם
 לְדֹרֹתָם
 וְנָתַנוּ
 עַל־צִיצִית הַכָּנָף
 פִּתְּיֵל תְּכֵלֶת:
 וְהָיָה לָכֶם לְצִיצִית
 וּרְאִיתֶם
 אֹתָם
 וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת
 יְהוָה
 וַעֲשִׂיתֶם אֹתָם

Yah who Is, said to Moses,
 “Speak, telling the Israel folks
 To make tzitzit
 On the corners of their garments,
 So they will have generations
 To follow them.
 On each tzitzit tassel,
 Let them set a blue thread.
 These tzitzit are for your benefit!
 Glance at them.
 And in your seeing,
 Remember all the other directives
 Of Yah, who Is,
 And act on them!

וְלֹא־תִתְּרוּ׃ This way,
 אַחֲרַי לְבַבְכֶם׃ You will not be led astray,
 וְאַחֲרַי עֵינֵיכֶם׃ Craving to see and want,
 אֲשֶׁר־אַתֶּם׃ And then prostitute yourself
 זָנוּיִם אַחֲרֵיהֶם׃ For your cravings.
 לְמַעַן׃ This way
 תִּזְכְּרוּ׃ You will be mindful
 וְעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי׃ To actualize my directions
 וְהָיִיתֶם קְדוֹשִׁים׃ For becoming dedicated
 לֵאלֹהֵיכֶם׃ to your God;
 To be aware
 אֲנִי יְהוָה אֱלֹהֵיכֶם׃ That I Am Yah, Who is your God,
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם׃ Who is the one who freed you
 מֵאֶרֶץ מִצְרַיִם׃ From oppression,
 לְהִיּוֹת לָכֶם לֵאלֹהִים׃ in order to God you.
 אֲנִי יְהוָה אֱלֹהֵיכֶם׃ (במדבר) I am Yah, who is your God.”^[8]
 (טו:לז-מא) That is the truth!^[9]
 אָמֵן (ברכות יד ב).

It is true, and we believe it...
 That You are our redeemer.
 I am awed when I recall the
 miracles,
 And the help you gave me.
 You kept my spirit alive.
 You kept me from stumbling.
 In the past,
 You helped our people.
 We all accepted You,
 As our leader,
 And vowed to follow Your
 lead.

With Moshe, Miriam, And all Israel,
 We sang to You...

Mi Kamokha ba'elim Y-ah

Mi Kamocha ne'dar bakodesh

Nora' t'hillot 'Osseh fele'

And we continue

To celebrate You,

As Redeemer of Israel.

You, Yah, Who saved our ancestors,

May You, Soon bring redemption

To us also.

Barukh attah Yah, Ga'al Yisrael.

[Blessed are you, YHVH, redeemer of Yisrael.]

הַשְּׁכִיבֵנוּ אֲבִינוּ לְשָׁלוֹם	Give us peaceful rest.
וְהַעֲמִידֵנוּ מִלְּכָנוּ	And in the morning,
לְחַיִּים טוֹבִים	Awaken us to the good life,
וּלְשָׁלוֹם	And to peace.
וְתִקְּנֵנוּ מִלְּכָנוּ	We need you
בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ	To guide us,
וְהוֹשִׁיעֵנוּ מִהֲרָה לְמַעַן שְׂמֹךְ	And to assist us.
וְהִגֵּן בְּעֵדְנוּ מִפֶּחַד לַיְלָה	Protect us in the night.
וְהִסֵּר מֵעֵלֵינוּ אוֹיֵב, דָּבָר, וְחָרֵב, וְרָעַב וְיָגוֹן.	Keep us in health,
וְהִסֵּר הַשָּׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ.	And safe from ensnarement.
וּשְׁמֹר צְאִתָּנוּ וּבּוֹאֵנוּ	Guard our coming and leaving,
מֵעַתָּה וְעַד עוֹלָם	As You have, up to now.
בָּרוּךְ אַתָּה יי	Barukh attah Yah
שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד:	Shomer et Ammo Yisrael la'ad.
	[Blessed are you YHVH,
	who guards their people Yisrael
	forever.]

(Kaddish Omitted due to not having a minyan)

Havinenu - A Shortened Version of Amidah from the Talmud

הַבִּינֵנוּ יי אֱלֹהֵינוּ	Cause us, O Lord!
לְדַעַת אֶת דְּרָכֶיךָ	to understand Thy ways,
וּמֹל אֶת לְבָבֵנוּ	And fill our hearts
לִירְאֶתְךָ	with rev'rent fear, all our days.

לְסוּלַח הַיָּה לָנוּ	Forgive us, we entreat Thee, each sin,
לְהִיּוֹת גְּאוּלִּים	That redemption we may hope to win.
	In Thy merciful goodness
רַחֲמֵנוּ מִמְּכָאֹב	pain and suff'ring allay,
וּדְשָׁנֵנוּ	And satisfy us with Thine abundance,
	we pray.

וְשִׁכְנֵנוּ בְּנְאוֹת אֶרֶץ	With Thine all-powerful and tremendous
וּנְפוּצִים מְאַרְבַּע תְּקֻבָּץ	hand
	Our scattered ones
	gather together to our own land.

וְהַתּוֹעִים בְּדַעְתְּךָ	Transgressors, O mighty Being,
יִשְׁפֹּטוּ	judge Thou,
וְעַל הַרְשָׁעִים תִּנְיֵף יָדְךָ	Sinners to Thy just wrath shall
	submissively bow.

וְיִשְׂמְחוּ צְדִיקִים	When Thy sacred city
בְּבִגְדֵי	with joy we rebuild
עִירְךָ	And Thy Sanctuary
וּבִתְקוּן הַיְכָלְךָ	with Thy glorious presence be fill'd,
	Then with a loud and exultant voice
	Will the righteous, O God of Israel, rejoice.

וּבְצִמְיַחַת קָרְן לְדָוִד עַבְדְּךָ	Let it be Thy divine will speedily to restore The House of David, Thy servant, as of yore.
וּבְעֲרִיכַת נֵר לְבָן יְשִׁי מְשִׁיחֶךָ	And may the light of the son of Jesse blaze As in reverence Thy hallowed Name we praise.

טָרָם נִקְרָא אֶתְּהָ תַעֲנֶנָּה טָרָם נִדְבָר וְאֶתְּהָ תִשְׁמַע כִּדְבַר שְׁנֵאמַר "וְהִיָּה טָרָם יִקְרָאוּ וְאֲנִי אֶעֱנֶנָּה עוֹד הֵם מְדַבְּרִים וְאֲנִי אֶשְׁמָע" (ישעיה סה:כד)	For Thou who hearkenest to the voice of Prayer, Art blessed Thy people, O Lord! declare
כִּי אֶתְּהָ הוּא עוֹנֶנָּה בְּכָל יַעַת פּוֹדֶה וּמְצִיל מִכָּל צוּקָה בְּרוּךְ אַתָּה יי שׁוֹמֵעַ תְּפִלָּה:	

-I only used Rabbi Stern's adaptation and not Reb Zalman's. Rabbi Zalman Schachter-Shalomi, z"l, included his adaptation of Rabbi Joseph F. Stern's (East London Synagogue, ca. early 20th c.) adaptation of the "Havinenu," short form of the Amidah in his *Siddur Tehillat Hashem Yidaber Pi* (2009). While I have not been able to find where Rabbi Stern's adaptation was originally published, it was reprinted in the Daily Prayer Book of Rabbi Joseph H. Hertz, p. 160. (See below for the page image.) To the best of my ability, I have set his English translation side-by-side with the nusah of Havinenu as found in Maimonides' Mishneh Torah.^[1] I have replaced anglicizations and removed capitalization for divine pronouns. –Aharon N. Varady

The earliest version of "Havinenu" appears in the Talmud in the name of Mar Shmuel. Here is [Berakhot 29a](#) with the version of Bavli Berakhot in [Kol Bo 11:44-45](#) appearing in [brackets] and the version left out of the Yerushalmi Berakhot appearing in (parentheses). The version of the Havinenu found in the Mishneh Torah follows the Bavli and adds the verse from Isaiah and it's explanation, both of which are also found in the Kol Bo's version of the Bavli nusah.

עֲלִינוּ לְשַׁבַּח	We rise to praise You,
לְאֲדוֹן הַכֹּל,	Source of All,
לִיתַת גְּדֻלָּה	Your generous work,
לְיוֹצֵר בְּרֵאשִׁית,	As Creator of All.
שְׁלֵא עִשָּׂנוּ	You made us One
כְּגוֹיֵי הָאָרְצוֹת,	With all of Life.
וְלֹא שָׁמְנוּ	You inspired us to share
כְּמִשְׁפְּחוֹת הָאָדָמָה.	with all mankind.
שְׁלֵא שָׁם חִלְקֵנוּ כְּהֵם,	You linked our fate
וְגוֹרְלֵנוּ כְּכֹל הַמוֹנִם,	With all that lives.
שֶׁהֵם מְשַׁתַּחֲוִים	And made our portion
לְהֶבֶל וְרִיק, (ישעיה לז: חלק)	With all in the world.
וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשִׁיעַ. (ישעיה	Some of us like to worship You,
מה:כ חלק)	As emptiness and void. ^[1]
וְאֵנְחָנוּ כּוֹרְעִים	Some of us want to worship You,
וּמְשַׁתַּחֲוִים וּמוֹדִים,	As King of Kings.
לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים	We all consider You
הַקְּדוֹשׁ בְּרוּךְ הוּא,	sacred and blessed.
שֶׁהוּא נוֹטֵה שָׁמַיִם וַיֹּסֵד אָרֶץ,	We stand amazed
וּמוֹשֵׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,	At the vault of the sky,
וְשׁוֹכֵנֵת עֲזוֹ בְּגִבְהֵי מְרוֹמִים.	At the firmness of Earth.
הוּא אֱלֹהֵינוּ אֵין עוֹד,	And deem You,
אַמֶּת מַלְכֵנוּ, אָפֶס זוֹלָתוֹ.	Enthroned in the Highest realms,
כְּפָתוּב בְּתוֹרָתוֹ:	Dwelling also in and with us.
וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לְבַבְךָ,	You are our God.
כִּי יְהוָה הוּא הָאֱלֹהִים	There is nothing else.
בַּשָּׁמַיִם מִמַּעַל	Your Truth is supreme.
וְעַל הָאָרֶץ מִתַּחַת	Existence is nothing but You.
אֵין עוֹד: (דברים ד:לט)	

...	... So Your Torah guides us;
כְּכֹתוֹב בְּתוֹרַתְךָ:	Yah's kingdom
יְהוָה יִמְלֶךְ	Extends throughout the Cosmos. ^[2]
לְעֵלָם וָעֶד: (שמות טו:יח)	Further it is stated:
וְנֹאמַר:	Yah will indeed govern
וְהִיא יְהוָה לְמֶלֶךְ	Over all there is.
עַל כָּל הָאָרֶץ	On that Day, Yah will be One.
בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד	And Her Name, Will be ONE. ^[3]
וְשִׁמוֹ אֶחָד: (זכריה יד:ט)	

Rabbi Zalman Schachter-Shalomi, z"l, included his translation of the prayer [Aleinu](#) in his [Siddur Tehillat Hashem Yidaber Pi](#) (2009). To the best of my ability, I have set his translation side-by-side with the phrases comprising the prayer. –Aharon N. Varady

Concerning the attribution of Aleinu, Seth Winberg [writes](#), “Most scholars...credit Rav, a third century Babylonian sage, with writing Aleinu. Certain phrases which occur in the prayer, such as “the supreme Sovereign of sovereigns” and “the Holy One, blessed be” are rabbinic phrases....Scholars also cite the original context of Aleinu as evidence for Rav’s authorship of the prayer. Aleinu got its start in Jewish liturgy as the opening of the *malkhuyot* section of the Rosh Hashanah musaf liturgy, in which Jews declare God to be their Sovereign. This entire section of liturgy is attributed to Rav, including Aleinu.”

תפילת הזכרת הורים כשאין מינין לאמירת קדיש “Gebet Statt Kaddisch” Memorial Prayer For When There is No Minyan (trans. Jonah Rank)

אָנָּא ייִ מֶלֶךְ רַחֲמִים,	Please Lord, Sovereign of Compassion,
אֵל אֱלֹהֵי הָרוּחוֹת לְכָל-בָּשָׂר,	God, Arbiter of the spirits of all flesh,
אָבִי יְתוּמִים וְדַיָּן ^[1] אֱלֹמֹנוֹת אֱלֹהִים בְּמַעוֹן	Parent of Orphans and Judge of widows:
קִדְשֶׁךָ!	God, from the source of Your holiness!
תְּבֵא לְפָנֶיךָ תְּפִלָּתִי וְתוֹרַת חַיִּים שְׁלִמְדָתִי	May my prayer and the Torah of life that I
בְּעֵבוֹר נְשִׁמַּת	have learned come before you on account of
	the soul,

להזכרת אב: אָבִי מוֹרִי (שם האב) הַנוֹלָד מִן (parent’s name) born of (grandparent’s name)
 (שם אביו) שֶׁהֵלֵךְ לְעוֹלָמָה , who has gone on to her/his world.

להזכרת אם: אִמִּי מוֹרִתִי (שם האם) הַנוֹלָדָת
 מִן (שם אביה) שֶׁהֵלֵכָה לְעוֹלָמָהּ

כולם ממשיכים: ובאשר שלא אוכל לְכַבֵּד
זְכוֹנוֹ

As I cannot honor the memory of

להזכרת אב: (שם האב) נְשַׁמְתּוּ

(parent's name) 's soul by saying a communal
Kaddish,

להזכרת אם: (שם האם) נְשַׁמְתָּהּ

כולם ממשיכים: באמירת קדיש בצבור^[2] אַתָּה
!! הַרוּאָה לְלִבְבִי תַצְדִּיק^[3] מִחֲשֵׁבָה טוֹבָה לְמַעֲשֵׂה
וְהִיתָ נֶפֶשׁ

You God who examines hearts, may You link
good thinking to such action, and may the
spirit of my

להזכרת אב: אָבִי מוֹרֵי (שם האב) נְשַׁמְתּוּ

(relation) , my teacher, (parent's name) 's soul
be bound in the bond of life in the Garden of
Eden, along with all other righteous and pious
people, sheltered beneath the shade of Your
wings. *Amen*, and *amen*.

להזכרת אם: אִמִּי מוֹרְתִי (שם האם) נְשַׁמְתָּהּ

כולם ממשיכים: צְרוּרָה בְּצִרוּר הַחַיִּים בְּגֵן עֵדֶן
עַם כָּל-שְׂאֵר צְדִיקִים וְצְדִיקוֹת^[4] חֲסִידִים^[5]
וְחֲסִידוֹת^[6] הַחוּסִים בְּצֵל כְּנָפֶיךָ אָמֵן וְאָמֵן:

We are grateful to Jonah Rank for sharing his translation of "Gebet Statt Kaddisch" (Memorial Prayer for when there is no Minyan, (תפילת הזכרת הורים כשאין מניין לאמירת קדיש) from Dr. Seligmann Baer and Rabbi Joseph Nobel's *Tozeoth Chajm: Vollständiges Gebet- und Erbauungsbuch zum Gebrauche bei Kranken, Sterbenden...* (1900). Jonah first published his translation on his personal blog, [here](#), thanking Rabbi Tzvi Graetz for calling the original source to his attention over Facebook. Rabbi Graetz titled this prayer "תפילת הזכרת הורים כשאין מניין לאמירת קדיש". We are not certain who to attribute this Kaddish to. (Possibly, it was composed by Dr. Seligmann Baer.) Please comment below if you can add more certain attribution.

The Talmud (Ketubot 8b) records the prayer of Reish Lakish "Master of the worlds, redeem and save, rescue and deliver Your people, Israel, from the pestilence and from the sword... and from all types of afflictions that suddenly erupt and come to the world. Before we call You are already responding. Blessed are You, Adonai, Who halts the plague."

A Prayer in Response to the Coronavirus, by Rav Shmuly Yanklowitz (Valley Beit Midrash 2020)

Master of the Universe, Our Creator and Liberator of diseases

We are afraid and unprepared. We beseech you for guidance and support.

Grant victims the strength to persevere. Grant caregivers the courage to heal.

Grant researchers and experts the insights to detect, to treat, and to vaccinate.

Grant medical providers the abilities to heal all who suffer.

Grant officials the courage to speak the truth and not to violate public trust.

May You bless us with the strength to remain calm.

Allow us to not use fear and suspicion as paths to xenophobia, selfishness, or isolation.

May You grant us empathy for those affected.

May you refine our empathy for those who suffer all over the world.

May we look past cultural differences and disagreements to strengthen global collaboration to preserve life.

Oh, Giver of Life, grant us serenity in moments of uncertainty, give us the ability to help the vulnerable in the most effective ways possible.

May those who are needed be prepared to take on the necessary risks in our pursuit for sustaining lives, helping those around us deal with this new reality.

May we work together to prevent the spread of this virus among our fellow human beings.

May we support those working on a solution for this disease.

May we all use this time as an opportunity to realize the fragility of life and strive to make the most of our short time here, to form and (re)establish meaningful relationships, to bolster our fervent commitment to our moral mission.

May it be your will O, Lord our God, Master of the Universe, that we will continue to (physically & spiritually) strive to overcome this new challenge.

Like many problems in the past that we thought were impossible, help us overcome this new trial and give us the opportunity to work for the welfare of all humanity, for the sanctity of all life.

May You be here with us in this trying time.

Psalms 20, 23, 46, 86, 91

<p>בְּרִיךְ שְׁמִיּה דְּקוּדְשָׁא בְּרִיךְ הוּא</p>	<p>Blessed is the Name of the blessed Holy One,</p>
<p>(על ימים נוראים: לְעֵילָא, לְעֵילָא) מִן־כָּל בְּרַכְתָּא שִׁירְתָּא תְּשַׁבְּחַתָּא וְנִחְמַתָּא דְּאֲמִירָן בְּעֵלְמָא</p>	<p>(during the Ten Days: high,) high above all blessings and songs, praises and comforts that we say in this world.</p>

תִּתְקַבַּל צְלוֹתִי וּבְעוֹתִי
 עם צְלוֹתְהוֹן וּבְעוֹתְהוֹן
 דְּכָל־בֵּית יִשְׂרָאֵל
 קִדְּם אָבָא דְּבִשְׁמַיָּא
 May my blessings and pleas
 be received
 with the blessings and pleas
 of all the house of Israel
 before my Parent who is in
 heaven.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
 וְחַיִּים עָלַי וְעַל כָּל־יִשְׂרָאֵל
 עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו
 הוּא יַעֲשֵׂה שְׁלוֹם עָלַי
 וְעַל כָּל־יִשְׂרָאֵל
 May there be great peace
 from heaven
 and life upon me and upon
 all of Israel.
 May the Maker of peace
 above

make peace upon me

and upon all Israel.

אָמֵן וְאָמֵן

כִּן יְהִי רְצוֹן

Amen and amen,

thus may it be Your will.