

Between the second night of Pesach and Shavuot, the Omer is counted here. See page 55.
When reciting Kiddush as part of the service, see page 52. For Mishebeirach, see page 58.

Recite Aleinu while standing.

The traditional text begins here and continues after the shaded area.

A-lei-nu l'sha-bei-ach la-a-don ha-kol,
la-teit g'du-lah l'yo-tzeir b'rei-shit,
she-lo a-sa-nu k'go-yei ha-a-ra-tzot,
v'lo sa-ma-nu k'mish-p'chot ha-a-da-mah.
She-lo sam chel-kei-nu ka-hem
v'go-ra-lei-nu k'chol ha-mo-nam.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׂמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׂם חֶלְקֵנוּ כֵּהֶם,
וְגַרְלָנוּ כְּכֹל הַמּוֹנֵם.

This alternative text includes phrases reflecting our responsibility to repair the world so God will rule over all humanity in glory.

A-lei-nu l'sha-bei-ach la-a-don ha-kol,
la-teit g'du-lah l'yo-tzeir b'rei-shit
l'ta-kein o-lam b'mal-chut Sha-dai,
v'chol b'nei va-sar yik-r'u vish-me-cha,
Ki ha-mal-chut shel-cha hin
u-l'ol-mei ad tim-loch b'cha-vod.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ.
כִּי הַמַּלְכוּת שְׁלֶךָ הִיא,
וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד.

Continue here; kneel and bow at Va'anachnu kor'im;
straighten at Lifnei melech.

Va-a-nach-nu kor-im
u-mish-ta-cha-vim u-mo-dim
lif-nei
<me-lech mal-chei ha-m'la-chim/
m'kor ha-cha-yim>,
ha-Ka-dosh Ba-ruch Hu.

וְאֲנַחְנוּ כּוֹרְעִים
וּמְשַׁתְּחִיּוּם וּמוֹדִים,
לִפְנֵי
<מֶלֶךְ, מַלְכֵי הַמַּלְכִּים /
מְקַר הַחַיִּים>
הַקְּדוֹשׁ בְּרוּךְ הוּא.

She-hu no-teh sha-ma-yim v'yo-seid a-retz,
u-mo-shav y'ka-ro ba-sha-ma-yim mi-ma-al,
u-sh'chi-nat u-zo b'gov-hei m'ro-mim.
Hu e-lo-hei-nu ein od.
E-met mal-kei-nu e-fes zu-la-to.
Ka-ka-tuv b'to-ra-to:

שֶׁהוּא נוֹטֵה שָׁמַיִם וְיֹסֵד אֶרֶץ,
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,
וְשׁוֹכֵנֵת עֲזוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכָּנוּ אָפֶס זוֹלָתוֹ,
כִּפְתוּב בְּתוֹרָתוֹ:



Aleinu

It is up to us to praise the Foundation of all,
to attribute greatness to the One who formed creation,
who did not make us like the nations of the lands,
and has not placed us like the families of the earth,
who did not make our portion like theirs,
nor our fate like that of all their masses.

It is up to us to praise to the Foundation of all,
to attribute greatness to the One who formed creation,
to repair the world for Shadai's dominion,
so that all humanity will call out Your Name,
For the dominion is Yours,
and for all eternity You will rule in glory.

We kneel
and bow and give thanks
before
<the Supreme Ruler /
the Source of Life>
the blessed Holy One.

Who stretches out the skies and founds the earth
whose glory dwells in the heavens above
and whose powerful Presence is in the exalted heights.
The One is our God, there is no other.
True is our Ruler, all else is insignificant.
As it is written in The Torah:

Aleinu acknowledges the special role that God gave the Jewish people by giving us the Torah. It ends with a vision of the day when all people will acknowledge God's rule, for that will enable us to perfect the world under Shaddai's (God's) dominion.

This interpretive version may be sung to the traditional melody.

We praise, praise the Foundation of all,
the One of glory, Creator of Worlds,
who made us a nation
among all the earth
and gave us our portion
with all humankind.
Who made us seekers of Truth
and gave us the treasures
our Teachings bestow.

We kneel, bow, give thanks
to the true Source of Life,
to the Holy Eternal of old
the Holy One, blessed be.

Who stretched the skies above,
placed the land and poured the sea,
who made the radiance shine
through eternal space and time.
The Source of all Truth,
the Source of all Life,
Eternal Source of all.
You are the true God,
You the only One,
You that we seek in all the paths of life.
As Torah tells, as Torah tells: