

קבלת עֵבֶת

KABBALAT SHABBAT

Shabbat Evening Connection



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Kabbalah4All Transliteration Guidelines

Please note that transliteration guidelines are different according to each culture and also within each movement of Judaism. We have developed these guidelines for use with our transliterated documents. They may or may not apply to transliterations put out by other movements including the various organizations teaching Kabbalah.

a as in father

ai as in aisle

e as in red

ei as in eight

i as in pizza

o as in no

oy as in toy

u as in tune

ch as in Bach in German (strong sound from the throat)

g as in give

tz as in lots

' typically adds an "EH" sound after a consonant, this is known as a Shva Na or pronounced Shva as in the word "Sh'ma".

- a dash is simply used to aid in pronunciation, usually if two like vowels follow each other, as in the word "da-at."

In Hebrew, the accent generally falls on the last syllable, however it sometimes falls somewhere else in the word. In our transliteration, when the syllable falls somewhere else other than the last syllable, that stressed syllable will be underlined. Example: Melech.

Hebrew Rules

The following are some of the Hebrew rules you may notice in our siddurim (connection books).

מֶלֶךְ

In Hebrew, the accent generally falls on the last syllable, however it sometimes falls somewhere else in the word. Whenever a syllable other than the last is accented, a "meteg" (the vertical line under the first letter) will appear.

כֹּל

The "masoret" above the letter Chaf indicates that this is a Kamatz Katan, which is pronounced as "o"; in this example the word is "kol."

יִשְׁמְחוּ

The "rafe" above a letter indicates it is a Shva Na. This example is pronounced yism'chu.

Note that the rafe does not appear above the first letter of a word that has a Shva as that is ALWAYS a Shva Na.

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All prefaces to prayers written and adapted by David Aharon for Kabbalah4All.

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קבלת שבת

KABBALAT SHABBAT

The Kabbalists created Kabbalat Shabbat to begin with six Psalms that represent the week we are leaving behind. They draw us into the world and values of Shabbat.

תהלים נה

PSALM 95

As we begin our connection, we enter the realm of Shabbat singing with joy. The end of this psalm, which corresponds to the first day of the week, reminds us of our nature to rebel and act only according to our ego's desires. The effect of which is chaos and absence of rest.

L'chu n'ran'na l'Adonai,
Come let us sing with joy to Hashem,
nariyah l'tzur yisheinu.
let us call out to the Rock of our salvation.
N'kad'mah fanav b'todah,
Let us greet the Eternal with thanks,
bizmirot nari-a lo.
let us call out with music to the One.
Ki Eil gadol Adonai,
For Hashem is a great Almighty One,
umelech gadol al kol elohim.
and a great Sovereign of all divine beings.
Asher b'yado mechk'rei aretz,
For in the Eternal's hand are the depths of the earth,
v'to-afot harim lo.
and the summits of the mountains belong to the One.
Asher lo hayam v'hu asahu,
For the sea belongs to the One Who perfected it,
v'yabeshet yadav yatzaru.
and the dry land fashioned by the Eternal's hands.
Bo-u nishtachaveh v'nichra-ah,
Come let us bow down and kneel,
nivr'chah lifnei Adonai oseinu.
bend the knee before Hashem our maker.
Ki hu Eloheinu va-anachnu
For this is our Elohim and we are
am marito v'tzon yado,
the people tended and the sheep in the Eternal's care,
hayom im b'kolo tishma-u.
if we but heed the Eternal's call today.

לְכוּ נִרְנְנָה לַיהוָה,
נִרְיֵעָה לְצוּר יִשְׁעֵנו.
נִקְדְּמָה פָנֵינוּ בְּתוֹדָה,
בְּזִמְרוֹת נִרְיֵעַ לוֹ.
כִּי אֵל גָּדוֹל יְהוָה,
וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים.
אֲשֶׁר בְּיָדוֹ מַחְקְרֵי אָרֶץ,
וְתוֹעֲפוֹת הַרִים לוֹ.
אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ,
וַיַּבֶּשֶׂת יַדָּיו יַצְרֵנוּ.
בָּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעָה,
נִבְרַכָּה לְפָנֵי יְהוָה עֹשֵׂנוּ.
כִּי הוּא אֱלֹהֵינוּ וַאֲנַחְנוּ
עַם מְרֻעֵיתוֹ וְצֹאן יָדוֹ,
הַיּוֹם אִם בְּקוֹל תִּשְׁמָעוּ.

Al takshu l'avchem kimrivah,
Do not harden your heart as at Meribah,
 k'yom masah bamidbar.
as on the day of Masah in the wilderness.
 Asher nisuni avoteichem,
When your ancestors tested Me,
 b'chanuni gam ra-u fa-ali.
they tested Me even though they had seen My works.
 Arba-im shanah akut b'dor,
For forty years I was angry with the generation,
 va-omar am to-ei leivav heim,
then I said: they are a people with a heart that strays,
 v'heim lo yad'u d'rachai.
and they know not My ways.
 Asher nishbati v'api,
Therefore I have sworn in My anger,
 im y'vo-un el m'nuchati.
that they shall not arrive at My resting place.

אַל תִּקְשׁוּ לְבַבְכֶם כַּמְרִיבָה,
 כִּיּוֹם מַסָּה בַּמִּדְבָּר.
 אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,
 בְּחַנּוּנֵי גַם רָאוּ פַעְלֵי.
 אַרְבַּעִים שָׁנָה אָקוּט בְּדוֹר,
 וְאָמַר עִם תַּעֲי לִבְבָּהֶם,
 וְהֵם לֹא יָדְעוּ דְרָכַי.
 אֲשֶׁר נִשְׁבַּעְתִּי בְּאִפִּי,
 אִם יִבְאוּן אֶל מְנוּחָתִי.

תהלים צו

PSALM 96

This Psalm, which corresponds to the second day of the week, invites us to sing a new song to the Creator. What was the new song we sang in the past week? How have we transformed our ego nature? How did we react and deal with others? How have we shared with others?

Shiru l'Adonai shir chadash,
Sing to Hashem a new song,
 shiru l'Adonai kol ha-aretz,
sing to Hashem all the earth,
 shiru l'Adonai bar'chu sh'mo,
sing to Hashem bless the Name,
 bas'ru miyom l'yom y'shu-ato.
proclaim redemption from day to day.
 Sap'ru vagoyim k'vodo,
Tell of the glory to the nations ,
 b'chol ha-amim nifl'otav.
and to all the people the wonders.
 Ki gadol Adonai umhulal m'od,
For great is Hashem and much acclaimed,
 nora hu al kol elohim.
the Eternal is held in awe by all divine beings.
 Ki kol elohei ha-amim elilim,
For all the gods of the peoples are idols,
 v'Adonai shamayim asah.
and Hashem made the heavens.
 Hod v'hadar l'fanav,
Honor and beauty are before Hashem,

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,
 שִׁירוּ לַיהוָה כָּל הָאָרֶץ.
 שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ,
 בַּשָּׁרוּ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ.
 סַפְּרוּ בַּגּוֹיִם כְּבוֹדוֹ,
 בְּכָל הָעַמִּים נִפְלְאוֹתָיו.
 כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד,
 נוֹרָא הוּא עַל כָּל אֱלֹהִים.
 כִּי כָל אֱלֹהֵי הָעַמִּים אִילִּילִים,
 וַיהוָה שָׁמַיִם עָשָׂה.
 הוֹד וְהַדָּר לְפָנָיו,

oz v'tiferet b'mikdasho.

strength and splendor are in Hashem's temple.

Havu l'Adonai mishp'chot amim,

Ascribe to Hashem O families of the peoples,

havu l'Adonai kavod va-oz.

ascribe to Hashem's awesome power.

Havu l'Adonai k'vod sh'mo,

Ascribe to Hashem honoring the Name,

s'u minchat uvo-u l'hatzrotav.

raise up an offering and come to the Eternal's courtyards.

Hishtachavu l'Adonai b'hadrat kodesh,

Bow down before Hashem in the beauty of holiness.

chilu mipanav kol ha-aretz.

tremble before the Eternal everyone on earth.

Imru vagoyim Adonai malach,

Proclaim among the nations Hashem reigns,

af tikon teiveil bal timot,

indeed, firmly established is the world so that it cannot topple,

yadin amim b'meisharim.

the Eternal will judge the peoples with fairness.

Yism'chu hashamayim

The heavens will be glad

v'tageil ha-aretz,

and the earth will rejoice,

yiram hayam umlo-o.

the sea and its fullness will roar.

Ya-aloz sadai v'chol asher bo,

The field and everything that is in it will exult,

az y'ran'nu kol atzei ya-ar.

then all the trees of the forest will sing with joy.

Lifnei Adonai ki va,

Before Hashem for the Eternal will have arrived,

ki va lishpot ha-aretz,

for the Eternal will have arrived to judge the earth,

yishpot teiveil b'tzedek,

the Eternal will judge the world with righteousness,

v'amim be-emunato.

and peoples with faithfulness.

עז ותפארת במקדשו.

הבו ליהוה משפחות עמים,

הבו ליהוה כבוד ועז.

הבו ליהוה כבוד שמו,

שאם מנחה ובאו להצרותיו.

השתחוּו ליהוה בהדרת קֹדֶשׁ,

חילו מפניו כל הארץ.

אמרו בגוים יהוה מלך,

אף תכון תיבל בל תמוט,

ידין עמים במישרים.

ישמחו השמים

ותגל הארץ,

ירעם הים ומלאו.

יעלז שדי וכל אשר בו,

אז ירננו כל עצי יער.

לפני יהוה כי בא,

כי בא לשפט הארץ,

ישפט תיבל בצדק,

ועמים באמונתו.

תהלים צו

PSALM 97

This Psalm, which corresponds to the third day of the week, helps us to imagine what it will be like when all human beings transform their ego's nature and come together in love and harmony; a world of Light and joy.

Adonai malach tageil ha-aretz,

Hashem has reigned let the earth rejoice,

yism'chu iyim rabim.

let the many islands be glad.

Anan va-arafel s'vivav,

Obscure clouds surround the Eternal,

tzedek umishpat m'chon kiso.

righteousness and justice are the base of the Eternal's throne.

Eish l'fanav teileich,

Fire goes before the Eternal One,

ut-laheit saviv tzarav.

and consumes the Eternal One's enemies all around.

Hei-iru v'rakav teiveil,

The Eternal One's lightning bolts lit up the world,

ra-atah v'tacheil ha-aretz.

the inhabitants of the earth saw and trembled.

Harim kadonag namasu

Mountains like wax melted

milifnei Adonai,

before Hashem,

milifnei Adon kol ha-aretz.

before the Ruler of all the earth.

Hagidu hashamayim tzidko,

The heavens declared the Eternal One's righteousness,

v'ra-u kol ha-amim k'vodo.

and all the peoples saw the Eternal One's glory.

Yeiyoshu kol ov'dei fesel,

All who worship idols will be humiliated,

hamit-hal'lim ba-elilim,

who pride themselves in worthless gods,

hishtachavu lo kol Elohim.

bow down to Elohim all you powers.

Sham'ah vatismach Tziyon,

Zion did hear and rejoice,

vatageilnah b'not Y'hudah,

and exult did the daughters of Judah,

l'ma-an mishpatecha Adonai.

because of Your just actions Hashem.

Ki atah Adonai elyon

For You Hashem are supreme

יהוה מלך תגל הארץ,

ישמחו איים רבים.

ענן וערפל סביביו,

צדק ומשפט מכון כסאו.

אש לפניו תלך,

ותלהט סביב צריו.

האירו ברקיו תבל,

ראתה ותחל הארץ.

הרים כדונג נמסו

מלפני יהוה,

מלפני אדון כל הארץ.

הגידו השמים צדקו,

וראו כל העמים כבודו.

יבשו כל עבדי פסל,

המתהללים באילים,

השתחוו לו כל אלהים.

שמעה ותשמח ציון,

ותגלנה בנות יהודה,

למען משפטיך יהוה.

כי אתה יהוה עליון

al kol ha-aretz,
above all the earth,
 m'od na-aleita al kol elohim.
exceedingly are You elevated above all powers.
 Ohavei Adonai sinu ra,
O you who love Hashem, despise evil,
 shomeir nafshot chasidav,
the Eternal guards the lives of those who are loyal,
 miyad r'sha-im yatzileim.
saving them from the hand of the wicked.
 Or zaru-a la-tzadik,
Light is sown for the righteous,
 ulyishrei leiv simchah.
and gladness for the upright of heart.
 Simchu tzadikim ba-Adonai,
Rejoice, O righteous, in Hashem,
 v'hodu l'zeicher kodsho.
and give thanks to the remembrance of the Eternal's sanctity.

עַל כָּל הָאָרֶץ,
 מְאֹד נִעְלִיתָ עַל כָּל אֱלֹהִים.
 אֲהַבֵּי יְהוָה שְׂנְאוֹ רָע,
 שׁוֹמֵר נַפְשׁוֹת חֲסִידָיו,
 מִיַּד רְשָׁעִים יִצִּילֵם.
 אֹר זָרַע לְצַדִּיק,
 וְלִישְׂרֵי לֵב שִׂמְחָה.
 שִׂמְחוּ צַדִּיקִים בַּיהוָה,
 וְהוֹדוּ לְזִכָּר קֹדְשׁוֹ.

תהלים צח

PSALM 98

This Psalm, which corresponds to the fourth day of the week, invites us again to sing a new song. However, this time we are asked to look back on the week that has passed and count our blessings. The Light is always shining and miracles occur every day, even if the clouds of life try to convince us otherwise.

Mizmor.
A psalm.
 Shiru l'Adonai shir chadash,
Sing to Hashem a new song,
 ki nifla-ot asah,
for the Eternal has worked wonders,
 hoshi-ah lo y'mino
saved the Eternal has the Eternal's right hand
 uzro-a kodsho.
and the Eternal's holy arm.
 Hodi-a Adonai y'shu-ato,
Hashem has made known Its salvation,
 l'einei hagoyim gilah tzidkato.
in the sight of the nations has revealed Its righteousness.
 Zachar chasdo ve-emunato
The Eternal recalled Its kindness and faithfulness
 l'veit Yisra-eil,
to the House of Israel,
 ra-u chol afsei aretz
all the ends of the earth have seen

מִזְמוֹר.
 שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,
 כִּי נִפְלְאוֹת עָשָׂה,
 הוֹשִׁיעָה לוֹ יְמִינוֹ
 וְזָרַע קֹדְשׁוֹ.
 הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ,
 לְעֵינֵי הַגּוֹיִם גִּלָּה צְדָקָתוֹ.
 זָכַר חֲסֵדוֹ וְאֱמוּנָתוֹ
 לְבַיִת יִשְׂרָאֵל,
 רָאוּ כָּל אַפְסֵי אֶרֶץ

eit y'shu-at Eloheinu.

the salvation of our Elohim.

Hari-u l'Adonai kol ha-aretz,

Shout with joy to Hashem all the earth,

pitz'chu v'ran'nu v'zameiru.

open your mouths and sing joyfully and play music.

Zam'ru l'Adonai b'chinar,

Play to Hashem with the harp,

b'chinar v'kol zimrah.

with the harp and the voice of music.

Bachatzotz'rot v'kol shofar,

with trumpets and the sound of the horn,

hari-u lifnei hamelech Adonai.

call out before the Sovereign Hashem.

Yiram hayam umlo-o,

Let the sea thunder in its fullness,

teiveil v'yosh'vei vah.

the world and all who live in it.

N'harot yimcha-u chaf,

Let the rivers clap their hands,

yachad harim y'raneinu.

let the mountains sing out as one.

Lifnei Adonai

Before Hashem

ki va lishpot ha-aretz,

Who comes to judge the earth,

yishpot teiveil b'tzedek,

judging the world with righteousness,

v'amim b'meisharim.

and the people with justice.

את ישועת אלהינו.
הריעו ליהוה כל הארץ,
פצחו ורננו וזמרו.
זמרו ליהוה בכנור,
בכנור וקול זמרה.
בחצצרות וקול שופר,
הריעו לפני המלך יהוה.
ירעם הים ומלאו,
תבל וישבי בה.
נהרות ימחאו כף,
יחד הרים ירננו.
לפני יהוה
כי בא לשפט הארץ,
ישפט תבל בצדק,
ועמים במישרים.

תהלים צט

PSALM 99

This Psalm, which corresponds to the fifth day of the week, reminds us that we live in a cause and effect universe. It assures us that we can always return to the work of our spiritual transformation and be a part of the Creator's Light.

Adonai malach yirg'zu amim,

Hashem reigns let the peoples tremble,

yosheiv k'ruvim tanut ha-aretz.

Who presides over the Cherubim let the earth quake.

Adonai b'Tziyon gadol,

Hashem Who in Zion is great,

v'ram hu al kol ha-amim.

and Who is exalted above all the peoples.

יהוה מלך ירגזו עמים,
ישב כרובים תנוט הארץ.
יהוה בציון גדול,
ורם הוא על כל העמים.

Yodu shimcha gadol v'nora,
They will acknowledge Your great and awesome Name,
kadosh hu.

holy it is.

V'oz melech mishpat aheiv,
And mighty is the Sovereign Who loves justice,
atah konanta meisharim,
You have established fairness,
mishpat utzdakah b'Ya-akov
the justice and righteousness of Jacob
atah asita.

You have made.

Rom'mu Adonai Eloheinu,
Exalt Hashem our Elohim,
v'hishtachavu lahadom raglav,
and bow down at the Eternal One's footstool,
kadosh hu.

Holy is the One.

Mosheh v'Aharon b'chohanav,
Moses and Aaron were among the Eternal One's priests,
uShmuel b'kor'ei sh'mo,
and Samuel was among those who invoke the Divine Name,
korim el Adonai v'hu ya-aneim.
and they would call upon Hashem Who would answer them.
B'amud anan y'dabeir aleihem,
In a pillar of cloud the Eternal One spoke to them,
sham'ru eidotav v'chok natan lamo.
they kept the testimonies and the decree that was given to them.

Adonai Eloheinu, atah anitam,
Hashem our Elohim, You answered them,
eil nosei hayita lahem,
a forgiving One were You because of them,
v'nokeim al alilotam.

and exacting vengeance for their acts.

Rom'mu Adonai Eloheinu,
Exalt Hashem our Elohim,
v'hishtachavu l'har kodsho,
and bow at the Eternal One's holy mountain,
ki kadosh Adonai Eloheinu.
for Hashem our Elohim is holy.

Stand until after the Bar'chu on page 22.

Bo-u v'neitzei likrat kalah,
Come let us go out to greet the bride,
likrat Shabbat malk'ta,
to greet the Shabbat Queen,
dachakal tapuchin kadishin.
to the field of the holy apples.

יודו שִׁמְךָ גָדוֹל וְנוֹרָא,
קְדוֹשׁ הוּא.

וְעַז מֶלֶךְ מִשְׁפָּט אֱהִיב,
אַתָּה כּוֹנֵנֵת מִיִּשְׂרָאֵל,
מִשְׁפָּט וְצְדָקָה בִּיעֲקֹב
אַתָּה עָשִׂיתָ.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לְהַדוֹם רַגְלָיו,
קְדוֹשׁ הוּא.

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו,
וְשָׁמוּאֵל בְּקוֹרְאֵי שְׁמוֹ,
קוֹרְאִים אֶל יְהוָה וְהוּא יַעֲנֵם.
בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם,
שָׁמְרוּ עֵדוּתָיו וְחֻק נִתַּן לָמוֹ.
יְהוָה אֱלֹהֵינוּ, אַתָּה עֲנִיתָם,
אֵל נִשְׂא הָיִיתָ לָהֶם,
וְנִקַּם עַל עֲלִילוֹתָם.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לְהַר קֹדֶשׁוֹ,
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

בָּאוּ וְנִצֵּא לְקִרְאֵת כַּלָּה,
לְקִרְאֵת שִׁבְת מַלְכָּתָא,
דַּחְקַל תַּפּוּחִין קַדִּישִׁין.

תהלים כט

PSALM 29

The word for voice, which is "kol", appears seven times in this Psalm, which corresponds to Erev Shabbat. The voice is that of the Creator and the seven times represents seven dimensions of the Light. With this Psalm, we are able to surround ourselves with the energy of mercy that flows into our world during Shabbat.

Mizmor l'David.

A Psalm of David.

Havu l'Adonai b'nei eilim,

Ascribe to Hashem divine beings,

havu l'Adonai kavod va-oz.

ascribe to Hashem's awesome power.

Havu l'Adonai k'vod sh'mo,

Ascribe to Hashem honoring the Name,

hishtachavu l'Adonai

bow down before Hashem

b'hadrat kodesh.

in the beauty of holiness.

Kol Adonai al hamayim,

The voice of Hashem is upon the waters,

Eil hakavod hirim,

the Almighty of glory thunders,

Adonai al mayim rabim.

Hashem is upon abundant waters.

Kol Adonai bako-ach,

The voice of Hashem is powerful,

kol Adonai behadar.

the voice of Hashem is majesty.

Kol Adonai shoveir arazim,

The voice of Hashem breaks cedars,

vayshabeir Adonai

Hashem shatters

et arzei ha-l'vanon.

the cedars of Lebanon.

Vayarkideim k'mo eigel,

The Eternal makes them dance around like a calf,

l'vanon v'siryon k'mo ven r'eimim.

Lebanon and Sirion like a wild young ox.

Kol Adonai chotzeiv lahavot eish.

The voice of Hashem cleaves the flames of fire.

Kol Adonai yachil midbar,

The voice of Hashem rouses the wilderness,

yachil Adonai midbar Kadesh.

Hashem rouses the wilderness of Kadesh.

Kol Adonai y'choleil ayalot,

The voice of Hashem frightens the hinds,

מִזְמוֹר לְדָוִד.

הָבוּ לַיהוָה בְּנֵי אֱלִים,

הָבוּ לַיהוָה כְּבוֹד וְעֹז.

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,

הַשְׁתַּחֲוּוּ לַיהוָה

בְּהַדְרַת קֹדֶשׁ.

קוֹל יְהוָה עַל הַמַּיִם,

אֵל הַכְּבוֹד הַרְעִים,

יְהוָה עַל מַיִם רַבִּים.

קוֹל יְהוָה בַּכַּח,

קוֹל יְהוָה בְּהַדָּר.

קוֹל יְהוָה שִׁבַר אֲרָזִים,

וַיִּשְׁבַּר יְהוָה

אֶת אֲרָזֵי הַלְּבָנוֹן.

וַיִּרְקִידֵם כְּמוֹ עֵגֶל,

לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בֶן רְאֵמִים.

קוֹל יְהוָה חִצָּב לַהֲבוֹת אֵשׁ.

קוֹל יְהוָה יַחִיל מִדְּבָר,

יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ.

קוֹל יְהוָה יַחֲלִיל אֵילוֹת,

vayechesof y'arot,
and strips the forest bare,
 uvheichalo kulo omeir kavod.
and the glory of the Eternal is proclaimed in the temple.
 Adonai lamabul yashav
Hashem was enthroned at the flood
 vayeishev Adonai melech l'olam.
Hashem is enthroned, Sovereign forever.
 Adonai oz l'amo yitein,
Hashem give strength to Your people,
 Adonai y'vareich et amo vashalom.
Hashem bless Your people with peace.

וַיַּחֲשֹׁף יַעֲרוֹת,
 וּבְהִיכָלוֹ כָּלוּ אֵמֶר כְּבוֹד.
 יְהוָה לְמַבּוּל יָשָׁב,
 וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.
 יְהוָה עֹז לְעַמּוֹ יִתֵּן,
 יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

אָנָּא בְּכֹאֵחַ

ANA B'CHOACH

Considered by the Kabbalists to be the most powerful and mystical prayer of all; this sequence of Hebrew letters is known as the 42-Letter Name of the Creator. When we pray and meditate on this prayer, we are connecting in a very powerful way to the original force of creation and drawing healing energy and protection into our lives.

אָנָּא בְּכֹאֵחַ גְּדוּלַת יְמִינֵךָ תִּתִּיר צְרוּרָה.

CHESED
חסד

Ana b'choach g'dulat y'min'cha tatir tz'rurah.

Release all those in captivity, we beseech You, Almighty One Whose power sets us free.

קִבֵּל רִנַּת עַמֶּךָ שִׁגְבֵנו טְהַרְנוּ נוֹרָא.

GEVURAH
גבורה

Kabeil rinat am'cha sag'veinu tahareinu nora.

Accept the singing of all Your people who praise and glorify You alone.

נָא גִבּוֹר דּוֹרְשֵׁי יְחִידֶךָ כְּבַבַּת שְׁמַרְם.

TIFERET
תפארת

Na gibor dor'shei yichud'cha k'vavat shomreim.

Preserve those who seek Your unity, guard them like the pupil of the eye.

בְּרַכְּם טְהַרְם רַחֲמֵי צְדִקְתְּךָ תָּמִיד גְּמִלִם.

NETZACH
נצח

Bar'cheim tahareim rachamei tzidkat'cha tamid gomleim.

Bless and purify them and always grant them Your compassionate righteousness.

חֲסִין קָדוֹשׁ בְּרוּב טוּבְךָ נִהַל עֲדָתְךָ.

HOD
הוד

Chasin kadosh b'rov tuv'cha naheil adatecha.

Invincible and Mighty One, with the abundance of Your goodness, watch over Your people.

יְחִיד גֵּי־עַה לְעַמֶּךָ פְּנֵה זוֹכְרֵי קְדוּשַׁתְךָ.

YESOD
יסוד

Yachid gei-eh l'am'cha p'neih zoch'rei k'dushatecha.

O Exalted One, turn to Your people who remember Your holiness.

שׁוּעָתֵנוּ קִבֵּל וּשְׁמַע צַעֲקוֹתֵנוּ יוֹדֵעַ תַּעֲלוּמוֹת.

MALCHUT
מלכות

Shavateinu kabeil ushma tza-akateinu yodei-a ta-alumot.

Turn to us and hear our prayers, You Who know all hidden things.

This verse is said in a whisper.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Baruch sheim k'vod malchuto l'olam va-ed!

Blessed is Your glorious Name, Your Realm is for ever and ever!

לכה דודי

L'CHAH DODI

The L'chah Dodi reminds us that we must prepare ourselves to receive Shabbat. The word "kalah" (bride) refers to the Shabbat Queen. We ask "dodi" (my Beloved), which is a reference to the Creator, to join us in greeting Her. This Kabbalistic song connects us to the Ten S'firot. Throughout the week we may come in contact with negative people or events which may disrupt these energy forces within us, the verses in this song help to restore them. During the last verse, we receive the nefesh level of the extra soul given to us on Shabbat.

כתר KETER

לְכָה דוּדִי לְקִרְאת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.
L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.
Go my beloved to greet the bride, let us welcome the presence of Shabbat.

חכמה CHOCHMAH

Shamor v'zachor b'dibur echad,
Observe and remember in a single utterance,
hishmi-anu Eil ham'yuchad,
the Eternal One and Only made us hear,
Adonai echad ushmo echad,
Hashem is One and the Name is One,
l'sheim ultiferet v'lit-hilah.
for renown, for splendor, and for praise.

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד,
הַשְּׁמִיעֵנוּ אֵל הַמְּיֻחָד,
יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד,
לְשֵׁם וּלְתִפְאֵרֶת וּלְתִהְלָה.

לְכָה דוּדִי לְקִרְאת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.
L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.
Go my beloved to greet the bride, let us welcome the presence of Shabbat.

בינה BINAH

Likrat Shabbat l'chu v'neilchah,
Come and let us greet Shabbat,
ki hi m'kor hab'rachah,
for it is the source of healing,
meirosh mikedem n'suchah,
it still flows as from the beginning,
sof ma-aseh b'machashavah t'chilah.
last in deed but first in thought.

לְקִרְאת שַׁבַּת לְכוּ וְנִלְכָה,
כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֵאשׁ מִקֶּדֶם נְסוּכָה,
סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תְּחִלָּה.

לְכָה דוּדִי לְקִרְאת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.
L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.
Go my beloved to greet the bride, let us welcome the presence of Shabbat.

CHESED חסד

Mikdash melech ir m'luchah,
Royal shrine, city of kings,
kumi tz'i mitoch hahafeichah,
rise up and leave your ravaged state,
 rav lach shevet b'eimek habacha,
you have dwelt long enough in the valley of tears,
 v'hu yachamol alayich chemlah.
now the Eternal One will shower mercy upon you.

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה,
 קוֹמֵי צְאֵי מִתּוֹךְ הַהַפְּכָה,
 רַב לָךְ שֵׁבֶת בְּעֵמֶק הַבְּכָא,
 וְהוּא יַחְמוֹל עָלֶיךָ חֶמְלָה.

לְכָה דוֹדֵי לְקַרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.
 L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.
Go my beloved to greet the bride, let us welcome the presence of Shabbat.

GEVURAH גבורה

Hitna-ari mei-afar kumi,
Shake off the dust as you arise,
 livshi bigdei tifarteich ami,
don your clothes of splendor my people,
 al yad ben Yishai Beit ha-Lachmi,
Through Jesses's son of Bethlehem,
 korvah el nafshi g'alah.
draw near to my soul; redeem it.

הִתְנַעַרִי מֵעָפָר קוֹמֵי,
 לְבִשֵׁי בְגָדֵי תִפְאַרְתֶּךָ עָמִי,
 עַל יַד בֶּן יִשָׁי בֵּית הַלַּחְמִי,
 קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה.

לְכָה דוֹדֵי לְקַרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.
 L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.
Go my beloved to greet the bride, let us welcome the presence of Shabbat.

TIFERET תפארת

Hit-or'ri hit-or'ri,
Wake up, wake up,
 ki va oreich kumi ori,
for your light has come, rise up and shine,
uri uri shir dabeiri,
awaken, awaken and proclaim a song,
 k'vod Adonai alayich niglah.
Hashem's glory has been revealed upon you.

הִתְעוֹרְרִי הִתְעוֹרְרִי,
 כִּי בָא אֹרֶךְ קוֹמֵי אֹרִי,
 עוֹרִי עוֹרִי שִׁיר דְּבִירִי,
 כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה.

לְכָה דוֹדֵי לְקַרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.
 L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.
Go my beloved to greet the bride, let us welcome the presence of Shabbat.

NETZACH נצח

Lo teiyoshi v'lo tikal'mi,
Do not be ashamed or feel humiliated,
 mah tishtochachi umah tehemi,
why are you downcast and why are you disconsolate,
 bach yechesu aniyei ami,
the afflicted of my people find respite in you,
 v'nivn'tah ir al tilah.
the city will be rebuilt upon its hilltop.

לֹא תִיּוֹשִׁי וְלֹא תִכַּלְמִי,
 מַה תִּשְׁתּוֹחָחִי וּמַה תִּהְיֶמֶי,
 בַּח יִיָּחֶסּוּ אֲנֵיִי עַמִּי,
 וְנִבְנְתָה עִיר עַל תְּלָהּ.

לְכָה דוּדֵי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.
 L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.
Go my beloved to greet the bride, let us welcome the presence of Shabbat.

HOD הוד

V'hayu limshisah shosayich,
Those who would trample you shall be trampled,
 v'rachaku kol m'valayich,
all your foes will scatter far away,
 yasis alayich Elohayich,
your Elohim takes joy in you,
 kimsos chatan al kalah.
as a bridegroom rejoices in his bride.

וְהָיוּ לְמַשְׁסָּה שְׂאִסְיָךְ,
 וְרָחֲקוּ כָּל מְבַלְעֵיךָ,
 יִשִּׁישׁ עֲלֶיךָ אֱלֹהֶיךָ,
 כִּמְשׁוֹשׁ חַתָּן עַל כַּלָּה.

לְכָה דוּדֵי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.
 L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.
Go my beloved to greet the bride, let us welcome the presence of Shabbat.

YESOD יסוד

Yamin usmol tifrotzi,
You shall be spread out right and left,
 v'et Adonai ta-aritzi,
and there worship Hashem alone,
 al yad ish ben partzi,
await the promised one,
 v'nism'cha v'nagilah.
we will exult and we will be mirthful.

יָמִין וּשְׂמֹאל תִּפְרוּצִי,
 וְאֵת יְהוָה תִּעֲרִיצִי,
 עַל יַד אִישׁ בֶּן פֶּרְצִי,
 וְנִשְׂמְחָה וְנִגִּילָהּ.

לְכָה דוּדֵי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.
 L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.
Go my beloved to greet the bride, let us welcome the presence of Shabbat.

*We now turn and face the front door as we sing the Malchut verse.
 When we come to the words, "bo-i chalah", we bow to greet Shabbat.*

מלכות MALCHUT

Bo-i v'shalom ateret balah,
Enter in peace O crown of your husband,
 gam b'simcha uvtzaholah,
enter in gladness and enter in joy,
 toch emunei am s'gulah
among the faithful of the people most treasured,
bo-i chalah, bo-i chalah.
enter O bride, enter O bride.

בּוֹאֵי בְּשָׁלוֹם עֵטֶרֶת בַּעֲלָהּ,
 גַּם בְּשִׂמְחָה וּבְצִהֻלָּהּ,
 תּוֹךְ אֱמוּנֵי עַם סְגֻלָּהּ,
 בּוֹאֵי כַלָּה, בּוֹאֵי כַלָּה.

לְכָה דוּדֵי לְקִרְאֵת כַּלָּה, פְּנֵי שִׁבְת נְקֻבָּלָה.
 L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.
Go my beloved to greet the bride, let us welcome the presence of Shabbat.

מזמור שיר

MIZMOR SHIR

This Psalm, which connects us to the energy of Shabbat, proclaims the Creator's might and sovereignty which has continued from creation to this very day. The first three lines connect us to the very first Shabbat and the remaining lines connect us to the future Shabbat when all will live in peace and harmony.

Mizmor shir l'yom ha-Shabbat.
A psalm to sing for the day of Shabbat.
 Tov l'hodot l'Adonai,
It is good to give thanks to Hashem,
 ulzameir l'shimcha elyon.
and to sing praise to Your Name Most High.

L'hagid baboker chasdecha,
To declare Your kindness in the morning,
 ve-emunat'cha ba-leilot.
and Your faithfulness during the nights.
 Alei asor va-alei navel,
With stringed instruments and with lyre,
 alei higayon b'chinor.
with singing accompanied by a harp.
 Ki simachtani Adonai b'fa-olecha,
For You make me rejoice in Your deeds Hashem,
 b'ma-asei yadecha aranein.
I exult in the work of Your hands.
 Mah gad'lu ma-asecha Adonai,
How great are Your works Hashem,

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.
 טוֹב לְהַדוֹת לַיהוָה,
 וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן.
 לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ,
 וְאֱמוּנַתְךָ בַּלַּיְלוֹת.
 עָלַי עֲשׂוֹר וְעָלַי נְבֵל,
 עָלַי הִגַּיֹן בְּכִנּוֹר.
 כִּי שִׂמַּחְתָּנִי יְהוָה בְּפַעֲלֶךָ,
 בְּמַעֲשֵׂי יָדֶיךָ אֲרָנִן.
 מַה גָּדֹלוֹ מַעֲשֵׂיךָ יְהוָה,

m'od am'ku mach-sh'votecha.

Your thoughts are exceedingly profound.

Ish ba-ar lo yeida,

The ignorant do not know this,

uchsil lo yavin et zot.

and a fool cannot understand this.

Bifro-ach r'sha-im k'mo eisev,

When the wicked spring up like grass,

vayatzitzu kol po-alei aven,

they may seem to flourish,

l'hisham'dam adei ad.

but their end will be destruction.

V'atah marom l'olam Adonai.

For You are supreme forever Hashem.

Ki hinei oy'vecha Adonai,

For behold Your enemies Hashem,

ki hinei oy'vecha yoveidu,

for behold Your enemies shall perish,

yitpar'du kol po-alei aven.

and all who do evil shall be scattered.

Vatarem kireim karni,

But You have exalted me like the horn of an ox,

baloti b'shemen ra-anan.

I am anointed with rich oil.

Vatabeit eini b'shurai,

My eyes have seen the downfall of my foes,

bakamim alai m'rei-im

and those who rose up to harm me,

tishmanah oznai.

my ears have heard their end.

Tzadik katamar yifrach,

The righteous shall flourish like the date-palm,

k'erez ba-L'vanon yisgeh.

grow tall like a cedar in Lebanon.

Sh'tulim b'veit Adonai,

Planted in the house of Hashem,

b'chatzrot Eloheinu yafrichu.

they shall flourish in the courts of our Elohim.

Od y'nuvun b'seivah,

They shall bear fruit in old age,

d'sheinim v'ra-ananim yih-yu.

they shall ever be fresh and fragrant.

L'hagid ki yashar Adonai,

They shall proclaim that Hashem is just,

tzuri v'lo avlatah bo.

my Rock in Whom there is no wrong.

מֵאֵד עֲמֻקּוֹ מִחֲשַׁבְתֶּיךָ.

אִישׁ בְּעַר לֹא יֵדַע,

וְכִסִּיל לֹא יִבִּין אֶת זֹאת.

בַּפֶּרַח רִשְׁעִים כְּמוֹ עֵשֶׂב,

וַיִּצְיָצוּ כָּל פְּעֵלֵי אָוֶן,

לְהִשְׁמָדָם עֲדֵי עַד.

וְאַתָּה מָרוֹם לְעֵלָם יְהוָה.

כִּי הִנֵּה אֵיבֶיךָ, יְהוָה,

כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ,

יִתְפָּרְדוּ כָּל פְּעֵלֵי אָוֶן.

וְתָרַם כְּרָאִים קַרְנֵי,

בַּלְתִּי בְשֶׁמֶן רַעֲנָן.

וְתַבֵּט עֵינַי בְּשׁוֹרֵי,

בַּקָּמִים עָלַי מִרְעִים

תִּשְׁמַעֲנָה אָזְנֵי.

צְדִיק כִּתְמָר יִפְרַח,

כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה.

שְׁתוּלִים בְּבַיִת יְהוָה,

בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

עוֹד יִנוּבּוֹן בְּשֵׁיבָה,

דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.

לְהַגִּיד כִּי יֵשֶׁר יְהוָה,

צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.

יהוה מלך גאות לבש

HASHEM MALACH GEI-UT LAVEISH

This Psalm continues the theme of the previous one and reminds us that the grandeur and majesty of the Creator is eternal.

Adonai malach gei-ut laveish,

Hashem has reigned donned with grandeur,

laveish Adonai oz hitazar,

donned and girded with strength is Hashem,

af tikon teveil bal timot.

also has shown that the world is firm that it should not topple.

Nachon kisacha mei-az,

Established is Your throne from of old,

mei-olam atah.

eternal are You.

Nas'u n'harot Adonai,

The rivers have lifted up, Hashem,

nas'u n'harot kolam,

the rivers have lifted up their voice,

yisu n'harot dochyam.

the rivers lift up their waves.

Mikolot mayim rabim,

Above the roars of many waters,

adirim mishb'rei yam,

mightier than the waves of the sea,

adir bamarom Adonai.

mighty on high are You Hashem.

Eidotecha ne-emnu m'od

Your testimonies are exceedingly trustworthy

l'veit'cha na-avah kodesh,

regarding Your House the Sacred Dwelling,

Adonai l'grech yamim.

O Hashem for length of days.

יהוה מלך גאות לבש,

לבש יהוה עז התאזר,

אף תכון תיבל בל תמוט.

נכון כסאך מאז,

מעולם אתה.

נשאו נהרות יהוה,

נשאו נהרות קולם,

ישאו נהרות דכים.

מקלות מים רבים,

אדירים משברי ים,

אדיר במרום יהוה.

עדתיך נאמנו מאד

לביתך נאווה קודש,

יהוה לארך ימים.

כְּגוֹנָא

K'GAVNA

This passage from the Zohar speaks about the Oneness of the Creator and reveals the secret of Shabbat: The upper worlds, Zeir Anpin, are united with the lower world, Malchut.

K'gavna d'inun mityachadin

Just as they (Zeir Anpin) are united

l'eila b'echad,

above in the One,

of hachi ihi ityachadat

so too does She (Malchut) unite

l'tata b'raza d'echad,

below in the secret of the One,

l'mehevei im'hon l'eila chad

so that She may join them above as one

lakoveil chad.

paralleling one.

Kudsha b'rich hu echad,

The Holy Blessed One is One,

l'eilah la yativ al

above Who does not sit upon

kur'saya dikareih,

the Throne of Glory,

ad d'it-avidat ihi

until She also becomes

b'raza d'echad,

as the secret of the One,

k'gavna dileih l'mehevei

like the Eternal One so that She may be

echad b'echad.

One within One.

V'ha ukimna raza

And we have established the secret of

da-Adonai echad ushmo echad.

Hashem is One and Whose Name is One.

Raza d'Shabbat,

The secret of Shabbat,

ihi Shabbat d'itachodat

She is called Shabbat when She is united

b'raza d'echad,

in the secret of the One,

l'mishrei alah raza d'echad.

so that the secret of the One may rest upon Her.

Tz'lota d'ma-alei Shabbata,

This is the prayer of the evening of Shabbat,

כְּגוֹנָא דְאֲנוּן מְתִיחָדִין
 לְעֵלָא בְּאֶחָד,
 אוּף הַכִּי אִיהִי אֲתִיחַדַת
 לְתַתָּא בְּרָזָא דְאֶחָד,
 לְמַהוּי עֲמָהוּן לְעֵלָא חַד
 לְקַבֵּל חַד.
 קְדֻשָּׁא בְּרִיךְ הוּא אֶחָד,
 לְעֵלָא לָא יְתִיב עַל
 כּוּרְסֵיָא דִיקָרִיָה,
 עַד דְאֲתַעֲבִידַת אִיהִי
 בְּרָזָא דְאֶחָד,
 כְּגוֹנָא דִילִיָה לְמַהוּי
 אֶחָד בְּאֶחָד.
 וְהָא אוּקִימְנָא רָזָא
 דִיהוּה אֶחָד וְשְׁמוֹ אֶחָד.
 רָזָא דְשַׁבָּת,
 אִיהִי שַׁבָּת דְאֲתִאחַדַת
 בְּרָזָא דְאֶחָד,
 לְמִשְׁרֵי עֲלֵהּ רָזָא דְאֶחָד.
 צְלוֹתָא דְמַעְלֵי שַׁבָּתָא,

d'ha itachodat kur'saya
because then becomes united the Throne
yakira kadisha b'raza d'echad,
of Glory which is holy in the secret of the One,
v'it-takanat l'mishrei alah
and is prepared for the supernal
malka kadisha ila-ah.
Holy Sovereign to rest upon it.
Kad ayil Shabbata,
When Shabbat arrives,
ihl ityachadat v'itparshat
She unifies and is separated
misitra achara.
from the other side.
V'chol dinin mitab'rin minah,
And all harsh judgements are removed from Her,
v'ihl ish-t'arat b'yichuda
and She remains in the Oneness
dinhiru kadisha,
of the holy Light,
v'itatra b'chamah itrin,
and She crowns Herself with many crowns,
l'gabei malka kadisha.
to receive the holy Sovereign.
V'chol shultanei rugzin umarei
And all the wrathful powers and the bearers
d'dina kul'hu arkin,
all flee together,
v'itabaru minah.
and are removed from Her.
V'leit shultana ila-ah achora
So there is no other power
b'chul'hu alamin.
in all the worlds.
V'anpaha n'hirin binhiru ila-ah,
And Her countenance shines with the supernal Light,
v'itatra l'tata b'ama kadisha.
and She crowns Herself with the holy Nation below.
V'chul'hon mitatrin
And they are all crowned
b'nishmatin chadatin.
with new souls.
K'dein sheirutah ditzlota
Then the commencement of the prayer
l'var'cha lah b'chedvah,
is to bless Her with joy,
binhiru d'anpin.
with radiant countenance.

דְּהָא אֶתְאַחַדַּת כּוּרְסֵיאַ
יְקִירָא קְדִישָׁא בְּרָזָא דְּאֶחָד,
וְאֶתְתְּקַנַּת לְמִשְׁרֵי עֲלֵהּ
מַלְכָּא קְדִישָׁא עֲלֵאָהּ.
כַּד עֵיל שַׁבְּתָא,
אִיהִי אֶתְיַחַדַּת וְאֶתְפָּרֶשֶׁת
מִסִּטְרָא אַחֲרָא.
וְכָל דִּינִין מִתְעַבְּרִין מִנָּה,
וְאִיהִי אֲשֶׁתְּאַרַת בְּיַחֲוּדָא
דְּנִהִירוֹ קְדִישָׁא,
וְאֶתְעֵטְרַת בְּכַמָּה עֵטְרִין,
לְגַבֵּי מַלְכָּא קְדִישָׁא.
וְכָל שׁוּלְטָנֵי רוּגְזִין וּמְאַרֵי
דְּדִינָא כְּלָהּוּ עֲרֻקִין,
וְאֶתְעַבְּרוּ מִנָּה.
וְלֵית שׁוּלְטָנָא עֲלֵאָהּ אַחֲרָא
בְּכָלְהוּ עֲלָמִין.
וְאַנְפָּהָא נְהִירִין בְּנִהִירוֹ עֲלֵאָהּ,
וְאֶתְעֵטְרַת לְתַתָּא בְּעַמָּא קְדִישָׁא.
וְכָלְהוּן מִתְעֵטְרִין
בְּנִשְׁמַתִּין חַדְתִּין.
כְּדִין שִׁירוּתָא דְּצִלוּתָא,
לְבָרְכָא לָהּ בְּחֻדוּהָ,
בְּנִהִירוֹ דְּאַנְפִּין.

חֲצִי קַדִּישׁ CHATZI KADDISH

The Chatzi (Half) Kaddish concludes this section. It reminds us that we should always sanctify the Divine Name and never allow this task to fade from our consciousness.

Recited by the Leader, Everyone says the words in { }.

Yitgadal v'yitkadash sh'meih raba.

Exalted and sanctified be the Eternal One's great Name.

{Amein.}

Amen.

B'al'ma di v'ra chiruteih,

In the world created according to the Eternal One's will,

v'yamlich malchuteih,

and be enthroned in the realm of the Eternal One

v'yatzmach purkaneih

and cause redemption to sprout

vikareiv M'shichei. {Amein.}

and bring near the Mashiach. Amen.

B'chayeichon uvyomeichon

In our lifetimes and in our days

uvchayei d'chol beit Yisra-eil,

and in the lives of the entire house of Israel,

ba-agala uvizman kariv,

quickly and speedily may it come,

v'imru Amein. {Amein.}

and let us say amen. Amen.

{Y'hei sh'meih raba m'varach

Let the great Name be blessed

l'alam ulal'mei al'maya.}

forever and ever.

Yitbarach v'yishtabach v'yitpa-ar

Blessed and extolled and magnified

v'yitromam v'yitnasei v'yit-hadar

and hailed and exalted and honored

v'yitaleh v'yit-halal

and glorified and praised

sh'meih d'kudsha {b'rich hu},

be the Holy One Whose Name is blessed,

l'eila min kol birchata v'shirata

Who is beyond all blessings or songs

tushb'chata v'nechemata,

or praises or words of consolation,

da-amiran b'al'ma,

that can be uttered in this world,

v'imru Amein. {Amein.}

and let us say amen. Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא.

{אָמֵן.}

בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,

וְיִמְלִיךְ מַלְכוּתֵיהּ,

וְיִצְמַח פְּרֻקְנֵיהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵיהּ דְקַדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָא מִן כּוֹל בְּרַכְתָּא וְשִׁירָתָא

תְּשֻׁבָּתָא וְנִחְמָתָא,

דְאָמְרוּן בְּעֵלְמָא,

וְאָמְרוּ אָמֵן. {אָמֵן.}

ברכות קריאת שמע

BLESSINGS OF THE SH'MA

The Zohar states, "All sacred acts require summoning." The Bar'chu, the formal call to prayer, is the leader's invitation to bless Creator. Through our response we connect to all five levels of our soul as we acknowledge Creator as the Source of all blessings and on Shabbat we receive the ruach level of the extra soul given to us. The leader then repeats the response signifying complete unity with the community.

We bow first at our knees and then at our waist as we say בְּרָכוּ Bar'chu and בְּרוּךְ Baruch we stand upright at ה' the Name of Hashem.

ברכו

BAR'CHU

The Leader says the first line.

בְּרָכוּ אֶת יְהוָה הַמְּבֹרָךְ!

Bar'chu et Adonai ham'vorach!

Bless Hashem Who is blessed!

Everyone responds:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד!

Baruch Adonai ham'vorach l'olam va-ed!

Blessed is Hashem Who is blessed for ever and ever!

מעריב MA-ARIV

The darkness of the first day differed from the darkness that preceded creation. Ma-ariv also means mix and suggests that the Creator mixed light into the primordial darkness. This blessing reminds us that darkness can be transformed by the tiniest spark of light.

Baruch atah Adonai,

Blessed are You Hashem,

Eloheinu melech ha-olam,

our Elohim, Sovereign of the universe,

asher bidvaro ma-ariv aravim,

Who brings on the evening twilight,

b'chochmah potei-ach sh'arim,

with wisdom You open the gates of dawn,

uvitvunah m'shaneh itim,

and with foresight You make time pass,

umachalif et haz'manim,

and make the seasons change,

umsadeir et hakoachavim

You order the stars in their courses,

b'mishm'roteihem baraki-a kirtzono. .

Your will keeping them in the sky.

Borei yom valailah,

You create the day and the night,

goleil or mip'nei choshech,

turning light into darkness,

v'choshech mip'nei or.

and darkness into light.

Uma-avir yom umeivi lailah,

You make the day fade away and bring on the night,

umavdil bein yom uvein lailah,

separating the day from the night,

Adonai, tz'va-ot sh'mo.

Hashem, Ruler of the hosts of heaven.

Eil chai v'kayam,

Eternal Source of Life,

tamid yimloch aleinu l'olam va-ed. .

the universe is fixed within You for ever and ever.

Baruch atah Adonai,

Blessed are You Hashem,

hama-ariv aravim.

Who brings on the evening twilight.

ברוך אתה יהוה,

אלהינו מלך העולם,

אשר בדברו מעריב ערבים,

בחכמה פותח שערים,

ובתבונה משנה עתים,

ומחליף את הזמנים,

ומסדר את הכוכבים

במשמרותיהם ברקיע כרצונו.

בורא יום ולילה,

גולל אור מפני חשך,

וחשך מפני אור.

ומעביר יום ומביא לילה,

ומבדיל בין יום ובין לילה,

יהוה צבאות שמו.

אל חי וקיים,

תמיד ימלוך עלינו לעולם ועד.

ברוך אתה יהוה,

המעריב ערבים.

אהבת עולם

AHAVAT OLAM

Through this prayer we are reminded of the Creator's eternal love for us, the expression of which is through the gift of Torah. It moves us to love others as we have been loved.

Ahavat olam **beit Yisra-eil,**
Everlasting is Your love for the House of Israel,
am'cha ahavta.
You have loved Your people.
Torah umitzvot,
Torah and commandments,
chukim umishpatim otanu limadta.
laws and precepts You have taught us.

Al kein Adonai Eloheinu,
Therefore Hashem our Elohim,
b'shochbeinu uvkumeinu
when we lie down and when we rise
nasi-ach b'chukecha,
we will meditate on Your laws,
v'nismach b'divrei Toratecha
and we will rejoice in Your Torah
uvmitzvotcha l'olam va-ed.
and Your commandments forever and ever.

Ki heim chayeinu v'orech yameinu,
For they are our life and length of our days,
uvahem neh-geh yomam valailah,
and we will reflect on them day and night,
v'ahavat'cha al tasir
may Your love never depart
mimenu l'olamim.
from our hearts.

Baruch atah Adonai,
Blessed are You Hashem,
ohev amo Yisra-eil.
Who loves Your people Israel.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל,
 עִמָּךְ אָהַבְתָּ,
 תּוֹרָה וּמִצְוֹת,
 חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ.

עַל כֵּן יְהוָה אֱלֹהֵינוּ,
 בְּשׁוֹכְבֵינוּ וּבְקוּמֵנו
 נִשְׂיַח בְּחֻקֶיךָ,
 וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.

כִּי הֵם חַיֵּינוּ וְאָרְךְ יָמֵינוּ,
 וּבָהֶם נִהְגָּה יוֹמָם וּלְיַלְיָלָה,
 וְאֶהְבֶּתְךָ אֶל תַּסִּיר
 מִמֶּנּוּ לְעוֹלָמִים.

בְּרוּךְ אַתָּה יְהוָה,
 אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

שמע

THE SH'MA

The Sh'ma is an affirmation of faith. It both expresses our love for the Creator, and also serves as an ode to the divinity of the soul. Kabbalah teaches that the Sh'ma is the acknowledgement of unity and connects us to B'riyah, the World of Creation. It brings the Creator's Oneness into our consciousness and reminds us that we must extend unconditional love to all.

The enlarged letters ע and ד form the word עֵד, which means witness. By saying the Sh'ma, we bear witness to the Creator's unity as we declare it to the world. The second verse we say in a whisper because it is the prayer of the angels and we are not ordinarily in a state to say it as they do.

Just as the previous blessing expressed the Creator's love for us, the blessings that follow the Sh'ma express our love for the Creator. Each section corresponds to one of the letters of the Divine Name.

*It is important to say each word clearly and not to run words together.
We recite the first verse aloud while covering the eyes with the right hand.*

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד!

Sh'ma Yisra-eil, Adonai Eloheinu, Adonai Echad!

Hear O Israel, Hashem is our Elohim, Hashem is One!

This verse is said in a whisper.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Baruch sheim k'vod malchuto l'olam va-ed!

Blessed is Your glorious Name, Your Realm is for ever and ever!



V'ahavta eit Adonai Elohecha

And you shall love Hashem Your Elohim,

b'chol l'vav'cha uvchol nafsh'cha

with all your heart and with all your soul,

uvchol m'odecha.

and with all your being.

V'hayu had'varim ha-eileh asher

And these words which

anochi m'tzav'cha hayom al l'vavecha.

I command you on this day shall be upon your heart.

V'shinantam l'vanecha v'dibarta bam

And you shall teach them to your children and speak of them,

b'shivt'cha b'veitecha uvlecht'cha

and while sitting in your house and while walking along

vaderech uvshochb'cha, uvkumecha.

the way and upon lying down and upon rising.

Ukshartam l'ot al yadecha

And you shall bind them as a sign upon your hand

v'hayu l'totafot bein einecha.

and they shall be as frontlets between your eyes.

Uchtavtam al m'zuzot

And you shall write them upon the doorposts

beitecha uvisharecha.

of your house and your gates.

וְאֵהָבֶתְּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
אֲנִי מְצַוְּךָ הַיּוֹם עַל-לִבְבְּךָ:
וְשִׁנַּנְתָּם לְבְנֶיךָ וּדְבַרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ
בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:
וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ
וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ:
וְכָתַבְתָּם עַל-מְזוֹזוֹת
בֵּיתְךָ וּבְשַׁעְרֶיךָ:

During this connection, the leader may choose to continue or we say the following sections in silence until the the middle of the fourth section.



V'hayah im sham-a tishm'u

And it shall happen if you listen attentively

el mitzvotai asher anochi

to my commandments, which I am

m'tzaveh etchem hayom

commanding you this day,

l'ahavah et Adonai

to love Hashem

Eloheichem ulovdo

to serve your Elohim

b'chol l'vavchem uvchol nafsh'chem.

with all of your heart and with all of your soul.

V'natati m'tar artz'chem b'ito

And I shall provide rain for your land in its proper time,

וְהָיָה אִם שָׁמַעַתְּ שְׁמֵעוּ
אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי
מְצַוֶּה אֶתְכֶם הַיּוֹם
לְאַהֲבָה אֶת-יְהוָה
אֱלֹהֵיכֶם וּלְעֲבֹדוֹ
בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם:
וְנָתַתִּי מְטָר-אֶרְצְכֶם בְּעֵתוֹ

yoreh umalkosh v'asafta d'ganecha
first rain and last rain and so you may gather your grain
 v'tirosh'cha v'yitzharecha.

and your wine and your oil.

V'natati eisev b'sad'cha livhemtecha
And I shall provide also grass in your fields for your cattle
 v'achalta v'savata.

and you shall eat and be satisfied.

Hisham'ru lachem pen yifteh

Be careful for yourselves lest seduced

l'avchem v'sartem va-avad'tem

be your heart and you turn away and serve

elohim acheirim v'hishtachavitem

other deities and bow down

lahem.

to them.

V'charah af Adonai bachem v'atzar

Then the anger of Hashem shall be upon you and He shall seal

et hashamayim v'lo yih-yeh matar

the heavens and there shall be no more rain

v'ha-adamah lo titein et y'vulah

and the earth will no longer yield its produce

va-avad'tem m'heirah mei-al ha-aretz

and you shall be banished quickly from the good land

hatovah asher Adonai notein lachem.

that Hashem has given you.

יורה ומלקוש ואספת דגנך
 ותירשך ויזהרך:

ונתתי עשב בשדך לבהמתך
 ואכלת ושבעת:

השמרו לכם פן יפתה
 לבבכם וסרתם ועבדתם
 אלהים אחרים והשתחוויתם
 להם:

וחרה אף יהוה בכם ועצר
 את השמים ולא יהיה מטר
 והאדמה לא תתן את יבולה
 ואבדתם מהרה מעל הארץ
 הטובה אשר יהוה נתן לכם:

ך

V'samtem et d'varai eileh

Set these words of Mine

al l'avchem v'al nafsh'chem

upon your heart and upon your soul

ukshartem otam l'ot

and secure them as a sign

al yedchem v'hayu l'totafot

upon your hand and as reminders

bein eineichem.

before your eyes.

V'limad'tem otam et b'neichem

And you shall teach them to your children

l'dabeir bam b'shivt'cha b'veitecha

to discuss and as you sit in your home

uvlecht'cha vaderech uvshochb'cha

and as you walk along the way and as you lie down

uvkumecha.

and as you rise up.

ושמתם את דברי אלה
 על לבבכם ועל נפשכם
 וקשרתם אתם לאות
 על ידכם והיו לטוטפת
 בין עיניכם:

ולמדתם אתם את בניכם
 לדבר בם בשבתך בביתך
 ובלכתך בדרך ובשכבך
 ובקומך:

Uchtavtam al m'zuzot*And write them upon the doorposts***beitecha uvisharecha.***of your house and upon your gates.***L'ma-an yirbu y'meichem vimeit***Then you will prolong your days and the days***v'neichem al ha-adamah asher***of your children upon the land that***nishba Adonai la-avoteichem lateit***Hashem swore to your ancestors to give***lahem kimei hashamayim***to them like the days of heaven***al ha-aretz.***on earth.*

וּכְתַבְתֶּם עַל-מְזוּזוֹת

בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן יִרְבוּ יְמֵיכֶם וְיַמֵּי

בְּנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר

נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לֵאמֹר

לָהֶם כִּימֵי הַשָּׁמַיִם

עַל-הָאָרֶץ:

ה**Vayomer Adonai el Mosheh leimor:***Hashem talked to Moses, saying:***Dabeir el b'nei Yisra-eil v'amarta***Speak to the children of Israel and say***aleihem v'asu lahem tzitzit***to them that they are to make for themselves tassels***al kanfei vigdeihem l'dorotam***on the corners of their clothes in every generation***v'nat'nu al tzitzit hakanaf p'til***and they shall put a blue thread on the corner***t'cheilet.***fringe.***V'hayah lachem l'tzitzit ur-item***And it shall constitute for you tassels and that you may see***oto uzchartem et kol mitzvot***them and remember all the commandments***Adonai va-asitem otam***of Hashem and do them***v'lo taturu acharei l'vavchem***and not follow after your heart***v'acharei eineichem, asher atem***and after your eyes which draw you astray***zonim achareihem.***leading to lust.*

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאמַרְתָּ

אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית

עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרוֹתָם

וְנָתַנּוּ עַל-צִיצִית הַכַּנֵּף פִּתְּלִל

תְּכֵלֶת:

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם

אֹתוֹ וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת

יְהוָה וְעָשִׂיתֶם אֹתָם

וְלֹא תִתְּוּרוּ אַחֲרַי לְבַבְכֶם

וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם

זֹנִים אַחֲרֵיהֶם:

*The Leader and Group continue aloud here:***L'ma-an tizk'ru va-asitem***In order that you may remember***et kol mitzvotai vih-yitem***all of My commandments and be*

לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם

אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם

k'doshim l'Eloheichem.

holy to your Elohim.

Ani Adonai Eloheichem asher

I am Hashem your Elohim Who

hotzeiti etchem mei-eretz Mitzrayim

brought you out of the land of Egypt

lih-yot lachem l'Eilohim

to be your own Elohim

ani Adonai Eloheichem: Emet...

I am Hashem your Elohim: It is true...

This blessing connects us to the energy of desire. This blessing fulfills the requirement to recall the Exodus during the morning and evening connections. It contains the word "faithful", which is recited at night and is a statement of certainty that the Creator will return our soul to us in the morning.

The Leader continues:

Adonai Eloheichem emet,

Hashem your Elohim is true...

ve-emunah kol zot,

and faithful is all this,

v'kayam aleinu, ki hu

and firmly held by us, that the Eternal One is

Adonai Eloheinu v'ein zulato,

Hashem our Elohim and no other exists,

va-anachnu Yisra-eil amo.

and we are the Eternal One's people Israel.

Hapodeinu miyad m'lachim,

The One Who delivers us from the power of sovereigns,

malkeinu hago-aleinu

our Sovereign Who delivers us

mikaf kol he-aritzim.

from the hands of all the cruel tyrants.

Ha-Eil hanifra lanu mitzareinu,

It is the Eternal One Who exacts retribution for us from our foes,

v'ham'shaleim g'mul l'chol

and Who repays just retaliation upon all

oy'vei nafsheinu,

the enemies of our soul,

ha-oseh g'dolot ad ein cheiker,

Who performs great things that are beyond comprehension,

nisim v'nifla-ot ad ein mispar.

miracles and wonders that are beyond number.

Hasam nafsheinu bachayim,

Who places our soul in life,

v'lo natan lamot ragleinu.

and allows not our feet to slip.

Hamadricheinu al bamot oy'veinu,

Who led us upon the heights of our enemies,

קְדוּשִׁים לֵאלֹהֵיכֶם:

אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר

הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם

לְהִיּוֹת לָכֶם לֵאלֹהִים

אֲנִי יְהוָה אֱלֹהֵיכֶם: אֱמֶת

יְהוָה אֱלֹהֵיכֶם אֱמֶת,

אֱמֶת וְאֱמוּנָה כָּל זֹאת,

וְקַיָּם עָלֵינוּ, כִּי הוּא

יְהוָה אֱלֹהֵינוּ וְאֵין זוּלָּתוֹ,

וְאֵנַחְנוּ יִשְׂרָאֵל עַמּוֹ.

הַפּוֹדֵנוּ מִיַּד מְלָכִים,

מִלְּכֹנֵנוּ הַגּוֹאֲלֵנוּ מִכַּף

כָּל הָעָרִיצִים.

הָאֵל הַנּוֹפֵרֵעַ לָנוּ מִצָּרֵינוּ,

וְהַמְשַׁלֵּם גְּמוּל לְכֹל

אֹיְבֵי נַפְשֵׁנוּ,

הַעֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר,

נִסִּים וְנִפְלְאוֹת עַד אֵין מִסְפָּר.

הַשֶּׁם נַפְשֵׁנוּ בַחַיִּים,

וְלֹא נָתַן לְמוֹט רַגְלֵנוּ.

הַמְדַרְיֵכְנוּ עַל בָּמוֹת אוֹיְבֵינוּ,

vayarem karneinu al kol son'einu.

and raised our pride above all who hate us.

Ha-oseh lanu nisim

Who wrought for us miracles

unkamah b'faroh,

and vengeance upon Pharaoh,

otot umof'tim b'admat

signs and wonders in the land

b'nei cham.

of the offspring of Ham.

Hamakeh v'evrato kol

Who struck with anger all

b'chorei mitzrayim,

the firstborn of Egypt,

vayotzeir et amo Yisra-eil

and removed His people Israel

mitocham l'cheirut olam.

from their midst to eternal freedom.

Hama-avir banav bein gizrei

Who brought His children through the split parts

yam suf,

of the Sea of Reeds,

et rod'feihem v'et son'eihem

those who pursued them and those that hated them

bit-homot tiba,

the Eternal One sank into the depths,

v'ra-u vanav g'vurato,

and when the His children witnessed His strength,

shib'chu v'hodu lishmo.

and offered praise to the Eternal One's Name.

Umalchuto v'ratzon kiblu aleihem,

Your sovereignty they accepted upon themselves,

Mosheh uvnei Yisra-eil

Moses and the children of Israel

shirah b'simchah rabah,

sang to You with great rejoicing,

v'am'ru chulam:

and all of them said these words:

וַיָּרֶם קַרְנֵנוּ עַל כָּל שׂוֹנְאֵינוּ.

הַעֲשֵׂה לָנוּ נִסִּים

וּנְקָמָה בְּפַרְעֹה,

אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת

בְּנֵי חָם.

הַמֶּכֶה בְּעַבְרָתוֹ כָּל

בְּכוֹרֵי מִצְרַיִם,

וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל

מִתּוֹכָם לְחֵירוֹת עוֹלָם.

הַמַּעֲבִיר בְּנָיו בֵּין גְּזְרֵי

יַם סוּף,

אֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם

בְּתֵהוֹמוֹת טַבַּע,

וַרְאוּ בְנָיו גְּבוּרָתוֹ,

שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ.

וּמִלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם,

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ

שִׁירָה בְּשִׂמְחָה רַבָּה,

וְאָמְרוּ כָּלָם:

Mi chamochah ba-eilim Adonai?

Who is like You Hashem?

Mi kamochah nedar bakodesh,

Who is like You among the gods that are worshipped,

nora t'hilot, oseh fele?

extolled in praises, working wonders?

Malchut'cha ra-u vanecha,

Your sovereign might was witnessed by Your children,

bokei-a yam lifnei Mosheh,

as the sea split they stood with Moses,

zeh Eili anu v'am'ru:

and they cried out "This is our Eternal One":

Adonai yimloch l'olam va-ed.

Hashem will reign for ever and ever.

V'ne-emar:

Thus it is said:

ki fadah Adonai et Ya-akov,

"For Hashem redeemed Jacob,

ugalo miyad chazak mimenu.

and from a hand stronger than his own."

Baruch atah Adonai,

Blessed are You Hashem,

ga-al Yisra-eil.

Redeemer of Israel.

מִי כְמֹכָה בְּאֵלִים יְהוָה?

מִי כְמֹכָה נִאֲדָר בְּקֹדֶשׁ,

נֹרָא תְהִלָּת, עֹשֶׂה פִּלְאָ?

מִלְכוּתְךָ רָאוּ בְנֵיךָ,

בֹּקַעַ יָם לְפָנַי מֹשֶׁה,

זֶה אֱלֹהֵינוּ וְאִמְרוּ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֵאמַר:

כִּי פָדָה יְהוָה אֶת יַעֲקֹב,

וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.

בָּרוּךְ אַתָּה יְהוָה,

גֹּאֲלֵ יִשְׂרָאֵל.

השְׁכִיבֵנוּ HASHKIVEINU

In the morning service, there are only three blessings that surround the Sh'ma. But in the evening connection, a fourth one is added which invokes divine protection over us during the night. When we say the fourth line, we receive the n'shamah level of the extra soul given to us on Shabbat.

Hashkiveinu Adonai

May we lie down, Hashem

Eloheinu l'shalom,

our Elohim in peace,

v'ha-amideinu malkeinu l'chayim.

and may we arise, our Sovereign, to life.

Ufros aleinu sukot sh'lomecha,

Spread over us the shelter of Your peace,

v'tak'neinu b'eitzah tovah mil'fanecha,

guide us with Your good counsel,

v'hoshi-einu l'ma-an sh'mecha,

and save us for the sake of Your Name.

v'hagein ba-adeinu,

and protect us for our sake,

v'haseir mei-aleinu oyeiv, dever,

and remove from us enemies, disease,

v'cherev, v'ra-av, v'yagon, v'haseir

and war, and famine, and anguish, and remove

satan mil'faneinu umei-achareinu,

the Opponent from before us and from behind us,

uvtzeil k'nafecha tas-tireinu,

Under the shadow of your wings hide us,

ki Eil shom'reinu umatzileinu atah,

for the One Who guards us and saves us is You,

ki Eil melech chanun v'rachum atah.

for You are the Sovereign of mercy and compassion.

Ushmor tzeiteinu uvo-einu,

Guard us when we go out and when we return,

l'chayim ulshalom,

for life and for peace,

mei-atah v'ad olam.

from now until eternity.

Ufros aleinu sukot sh'lomecha.

Spread over us the shelter of Your peace.

Baruch atah Adonai,

Blessed are You Hashem,

haporeis sukot shalom aleinu

Whose shelter of peace is spread over us

הַשְׁכִּיבֵנוּ יְהוָה

אֱלֹהֵינוּ לְשָׁלוֹם,

וְהַעֲמִידֵנוּ מִלְּפָנֶיךָ לְחַיִּים.

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,

וּתְקַנְנֵנוּ בְּעֶצְהָ טוֹבָה מִלְּפָנֶיךָ,

וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ,

וְהִגֵּן בְּעַדָּנוּ,

וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,

וְחָרֵב, וְרָעַב, וְיָגוֹן, וְהִסֵּר

שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,

וּבִצֵּל כְּנַפֶּיךָ תַּסְתִּירֵנוּ,

כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,

כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וּשְׁמֹר צֵאתֵנוּ וּבֹאֵנוּ,

לְחַיִּים וּלְשָׁלוֹם,

מֵעַתָּה וְעַד עוֹלָם.

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.

בָּרוּךְ אַתָּה יְהוָה,

הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ

v'al kol amo Yisra-eil
and over all the people of Israel
 v'al Y'rushalayim.
and upon Jerusalem.
 Amein.
Amen.

וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
 וְעַל יְרוּשָׁלַיִם.
 אָמֵן.

וְשַׁמְרוּ V'SHAM'RU

We are reminded that Shabbat is a covenant between the Creator and ourselves. Shabbat has more power than all the holidays combined and each week we are offered this most precious gift.

We stand for the V'sham'ru and remain standing until the end of the Amidah.

V'sham'ru v'nei Yisra-eil
The children of Israel shall observe
 et ha-Shabbat,
Shabbat,
 la-asot et ha-Shabbat
making Shabbat
 l'dorotam b'rit olam.
for their generations a covenant for eternity.
 Beini uvein b'nei Yisra-eil
Between Me and the children of Israel
 ot hi l'olam,
it is a sign forever.
 ki sheishet yamim asah Adonai
for in six days Hashem made
 et hashamayim v'et ha-aretz,
the heavens and the earth,
 uvayom hash'vi-i shavat vayinafash.
and on the seventh day rested from all work.

וְשַׁמְרוּ בְנֵי יִשְׂרָאֵל
 אֶת הַשַּׁבָּת,
 לַעֲשׂוֹת אֶת הַשַּׁבָּת
 לְדֹרוֹתָם בְּרִית עוֹלָם.
 בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
 אוֹת הִיא לְעוֹלָם,
 כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה
 אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,
 וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַשׁ.

חֲצִי קַדִּישׁ

CHATZI KADDISH

The Chatzi (Half) Kaddish concludes this section. It reminds us that we should always sanctify the Divine Name and never allow this task to fade from our consciousness.

Recited by the Leader, Everyone says the words in { }.

Yitgadal v'yitkadash sh'meih raba.

Exalted and sanctified be the Eternal One's great Name.

{Amein.}

Amen.

B'al'ma di v'ra chiruteih,

In the world created according to the Eternal One's will,

v'yamlich malchuteih,

and be enthroned in the realm of the Eternal One

v'yatzmach purkaneih

and cause redemption to sprout

vikareiv M'shichei. {Amein.}

and bring near the Mashiach. Amen.

B'chayeichon uvyomeichon

In our lifetimes and in our days

uvchayei d'chol beit Yisra-eil,

and in the lives of the entire house of Israel,

ba-agala uvizman kariv,

quickly and speedily may it come,

v'imru Amein. {Amein.}

and let us say amen. Amen.

{Y'hei sh'meih raba m'varach

Let the great Name be blessed

l'alam ulal'mei al'maya.}

forever and ever.

Yitbarach v'yishtabach v'yitpa-ar

Blessed and extolled and magnified

v'yitromam v'yitnasei v'yit-hadar

and hailed and exalted and honored

v'yitaleh v'yit-halal

and glorified and praised

sh'meih d'kudsha {b'rich hu},

be the Holy One Whose Name is blessed,

l'eila min kol birchata v'shirata

Who is beyond all blessings or songs

tushb'chata v'nechemata,

or praises or words of consolation,

da-amiran b'al'ma,

that can be uttered in this world,

v'imru Amein. {Amein.}

and let us say amen. Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ,

וְיִצְמַח פְּרֻקְנָהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְיָהּ שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא

תְּשֻׁבָּתָא וְנַחֲמָתָא,

דְאִמְרוּן בְּעֵלְמָא,

וְאָמְרוּ אָמֵן. {אָמֵן.}

עמידה

THE AMIDAH

Amidah comes from the word "Amad" which literally means "to stand" and is therefore known as the Standing Prayer. It connects us to Atzilut, the world of Ein Sof. It is also connects us to the Creator's Light both as individuals and as a community in a powerful and intimate way.

Through the opening verse we ask the Creator to speak through us so that our prayers are coming from our higher selves rather than from our ego selves. The first three blessings pay homage to the Creator, the middle blessings consist of the sanctification of the day on Shabbat, and the final three blessings express our gratitude. Through the closing prayers, we ask that we be kept in a state of spiritual awareness and we reiterate that all of the words we have uttered have come from the heart. The Amidah is complete as we send peace out to the community and to the entire world.

*Everyone says the words of each blessing in a soft tone at the same time the Leader is chanting them.
At the end of each blessing Everyone reponds with אָמֵן "Amein".*

*The entire Amidah should be said without interruption,
therefore the prefaces to the prayers are not read aloud during this section.*

We take three steps backward that represent withdrawing our attention from the physical world.

With complete concentration, we take three steps forward which signify stepping into the land of Israel, into the city of Jerusalem, and into the Kadosh Hakadashim (the Holy of Holies).

אֲדֹנָי שְׁפָתַי

ADONAI S'FATAI

אֲדֹנָי שְׁפָתַי תִּפְתַּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

Adonai s'fatai tiftach, ufi yagid t'hilatecha.
Eternal One open up my lips, that my mouth may declare Your praise.

אבות AVOT

The first blessing of the Amidah is associated with Avraham and the s'firah of Chesed. Through it we acknowledge the Creator's great mercy which was revealed to us through our ancestors.

*Bend the knees at בָּרוּךְ Baruch, bow down while saying אַתָּה Atah,
then straighten up at ה' the Name of Hashem.*

Baruch atah Adonai Eloheinu

Blessed are You Hashem our Elohim

v'Eilohei avoteinu,

and Elohim of our ancestors,

Elohei Avraham, Elohei Yitzchak,

Elohim of Abraham, Elohim of Isaac,

Elohei Ya-akov, Elohei Sarah,

Elohim of Jacob, Elohim of Sarah,

Elohei Rivkah, Elohei Racheil,

Elohim of Rebecca, Elohim of Rachel,

v'Eilohei Lei-ah. Ha-Eil hagadol

and Elohim of Lei-ah. The Almighty the Great One

hagibor v'hanora, Eil elyon,

the Mighty One and the Awesome One, Supreme Almighty One

gomeil chasadim tovim,

the One who bestows loving-kindness and goodness,

v'koneih hakol,

embracing all,

v'zocheir chasdei avot,

and remembering the loving-kindness of our ancestors,

umeivi go-eil livnei v'neihem,

and bringing a redeemer to their descendants,

l'ma-an sh'mo b'ahavah.

lovingly for the sake of Your Name.

Melech ozeir umoshi-a umagein.

Sovereign who helps and saves and shields.

*Bend the knees at בָּרוּךְ Baruch, bow down while saying אַתָּה Atah,
then straighten up at ה' the Name of Hashem.*

Baruch atah Adonai,

Blessed are You Hashem,

magein Avraham v'ezrat Sarah.

shield of Abraham and helper of Sarah.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,
אֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה,
אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל,
וְאֱלֹהֵי לֵיָאָה. הָאֵל הַגָּדוֹל
הַגְּבוּר וְהַנּוֹרָא, אֵל עֲלִיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים,
וְקֹנֵה הַכֹּל,
וְזוֹכֵר חֲסֵדֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בָּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וְעֲזֵרֵת שָׂרָה.

גְּבוּרוֹת G'VUROT

The second blessing of the Amidah is associated with Yitzchak and the s'firah of Gevurah. Through it we acknowledge the Creator's great might and mention the revival of the dead five times which is an allusion to the five levels of the soul.

Atah gibor l'olam Adonai,
You are forever mighty O Ruler,
m'chayeih meitim atah,
You renew life beyond death,
rav l'hoshi-ah.
abundantly able to save.

Pesach-Sukkot: Morid hatal.
Causing dew to fall.

Sh'mini Atzeret-Pesach: Mashiv haru-ach,
Making the wind blow,
umorid hagashem.
and the rain to fall.

M'chal-keil chayim b'chesed,
You care for the living with mercy,
m'chayeih meitim b'rachamim rabim,
You renew life beyond death with compassion,
someich nof'lim, v'rofei cholim,
supporting the fallen, healing the sick,
umatir asurim,
and releasing the captive,
umkayeim emunato lischeinei afar.
and keeping faith with those who sleep in the dust.
Mi chamocha, ba-al g'vurot!
Who is like You, Source of might!
Umi domeh lach, melech meimit
And who resembles You, Sovereign of death
umchayeh umatzmi-ach y'shu-ah.
and of life and who sows deliverance.

V'ne-eman atah l'hachayot meitim.
Faithful are You in renewing life beyond death.

Baruch atah Adonai,
Blessed are You Hashem,
m'chayeih hameitim.
Who renews life beyond death.

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

בְּקִיץ: מוֹרִיד הַטָּל.
בְּחֹרֶף: מְשִׁיב הַרוּחַ,
וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ, בְּעַל גְּבוּרוֹתָיו!
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית
וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה.
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.

בָּרוּךְ אַתָּה יְהוָה,
מְחַיֶּה הַמֵּתִים.

קְדוּשַׁת הַשֵּׁם K'DUSHAT HASHEIM

The third blessing of the Amidah is associated with Ya-akov and Tiferet. Through it we acknowledge the Creator's holiness.

Atah kadosh v'shimcha kadosh,
You are holy and Your Name is holy,
ukdoshim b'chol yom
and each day the blessed ones
y'hal'lucha selah,
sing praises to You forever,
ki Eil melech gadol v'kadosh atah.
for a great and holy Sovereign are You, O Eternal One.

Baruch atah Adonai,
Blessed are You Hashem,
ha-Eil hakadosh.
the holy Almighty One.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקְדוּשִׁים בְּכֹל יוֹם
יִהְיֶה לְךָ סֵלָה,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.
בְּרוּךְ אַתָּה יְהוָה,
הָאֵל הַקָּדוֹשׁ

קְדוּשַׁת הַיּוֹם K'DUSHAT HAYOM

Atah kidashta et yom hash'vi-i
You made holy the seventh day
lishmecha, tachlit ma-aseih
to Your Name, as the end of the creation
shamayim va-aretz,
of heaven and earth,
uveirachto mikol hayamim,
and You blessed it above all other days,
v'kidashto mikol haz'manim,
and made it holier above all other times,
v'chein katuv b'Toratecha:
and so it is written in Your Torah:
Vaychulu hashamayim v'ha-aretz
Finished were heaven and earth
v'chol t'zva-am.
and all their hosts.
Vaychal Elohim bayom hash'vi-i
Elohim finished on the seventh day

אַתָּה קִדְּשַׁתָּ אֶת יוֹם הַשְּׁבִיעִי
לְשִׁמְךָ, תַּכְלִית מַעֲשֵׂה
שָׁמַיִם וָאָרֶץ,
וּבִרְכָתוֹ מִכֹּל הַיָּמִים,
וְקִדְּשַׁתּוֹ מִכֹּל הַזְּמַנִּים,
וְכֵן כָּתוּב בְּתוֹרַתְךָ:
וַיְכֻלוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צְבָאָם:
וַיַּכֵּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי

m'lachto asher asah vayishbot
all the work which was done and rested
 bayom hash'vi-i mikol m'lachto
on the seventh day from all the work
 asher asah.

which was done.

Vayvarech Elohim et yom hash'vi-i
Elohim blessed the seventh day

vaykadeish oto ki vo shavat
and made it holy for thereon rested

mikol m'lachto

from all the work that

asher bara Elohim la-asot.

Elohim had created to do.

Yism'chu v'mal'chut'cha shomrei

Those who rejoice in Your realm keep

Shabbat v'korei oneg,

Shabbat and call it a delight,

am m'kad'shei sh'vi-i,

may all who hallow the seventh day,

kulam yisb'u v'yitan'gu mituvecha,

be made glad by Your goodness,

uvash'vi-i ratzita bo v'kidashto,

and You were pleased with the seventh day and hallowed it,

chemdat yamim oto karata,

You called it the most precious of days,

zeicher l'ma-aseih v'reishit.

in remembrance of the work of creation.

Eloheinu v'Eilohei avoteinu,

Our Elohim and the Elohim of our ancestors,

r'tzeih na vimnuchateinu,

may our rest be pleasing to You,

kad'sheinu b'mitzvatecha,

sanctify us with Your commandments,

v'tein chelkeinu b'Toratecha,

and grant us a share in Your Torah,

sab'einu mituvecha,

fill us with Your goodness,

v'samach nafsheinu bishu-atecha,

and let our souls know the joy of Your salvation,

v'taheir libeinu l'ovd'cha be-emet,

and purify our hearts to serve You in truth,

v'hanchileinu Adonai Eloheinu

and bestow upon us Hashem our Elohim

b'ahavah uvratzon

in Your love and goodwill

Shabbat kodshecha,

a holy Shabbat,

מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת
 בַּיּוֹם הַשְּׁבִיעִי מְכֹל־מְלַאכְתּוֹ
 אֲשֶׁר עָשָׂה:

וַיְבָרֵךְ אֱלֹהִים אֶת־יּוֹם הַשְּׁבִיעִי
 וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת
 מְכֹל־מְלַאכְתּוֹ

אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

יִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי

שַׁבָּת וְקוֹרְאֵי עֹנֵג,

עִם מְקַדְּשֵׁי שְׁבִיעִי,

כֻּלָּם יִשְׂבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ,

וּבְשְׁבִיעִי רָצִיתָ בּוֹ וְקִדְּשָׁתוּ,

חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ,

זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

רְצֵה נָא בְּמִנוּחֵינוּ,

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ

וּתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,

שִׂבְּעֵנוּ מִטוֹבְךָ,

וְשִׂמַּח נַפְשֵׁנוּ בִּישׁוּעָתְךָ,

וְטַהַר לְבָבֵנוּ לְעִבְדְּךָ בְּאֵמֶת,

וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ

בְּאַהֲבָה וּבְרַצוֹן

שַׁבָּת קִדְּשְׁךָ,

v'yanuchu vah kol Yisra-eil,
and may all of Israel rest on it,
m'kad'shei sh'mecha.
who hallows Your Name.

Baruch atah Adonai,
Blessed are You Hashem,
m'kadeish ha-Shabbat.
Who sanctifies Shabbat.

וַיָּנוּחוּ בָּהּ כָּל יִשְׂרָאֵל,
מְקַדְּשֵׁי שִׁמְךָ.

בָּרוּךְ אַתָּה יְהוָה,
מְקַדְּשֵׁי הַשַּׁבָּת.

עבודה AVODAH

The first final blessing of the Amidah is associated with Moshe and the s'firah of Netzach. Through it we ask that the Creator be pleased with Yisrael and restore the Temple service.

R'tzeih, Adonai Eloheinu,
Be pleased, Hashem our Elohim,
b'am'cha Yisra-eil,
with Your people Israel,
v'litfilatam sh'eih,
and turn toward their prayer,
v'hasheiv et ha-avodah
and restore the service
lidvir beitecha,
to the Holy of Holies of Your Temple,
v'ishei Yisra-eil,
and the fire-offerings of Israel,
utfilatam m'heirah b'ahavah
and their prayer speedily with love
t'kabeil b'ratzon,
accept with favor,
uthi l'ratzon tamid,
and may it always be to Your favor,
avodat Yisra-eil amecha.
the service of Your people Israel.

רְצֵה, יְהוָה אֱלֹהֵינוּ,
בְּעַמְּךָ יִשְׂרָאֵל,
וּלְתַפִּלָּתָם שְׂעֵה,
וְהַשִּׁיב אֶת הָעֲבוּדָה
לְדָבִיר בֵּיתְךָ,
וְאִשֵּׁי יִשְׂרָאֵל,
וּתַפִּלָּתָם מְהֵרָה בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

We say the following only when Shabbat falls on Rosh Chodesh.

Eloheinu v'Eilohei avoteinu,
Our Elohim and Elohim of our ancestors,
ya-aleh v'yavo v'yagi-a v'yeira-eh
may it rise and come and arrive and appear
v'yeiratzeh v'yishama v'hipakeid
and find favor and be heard and be considered
v'yizacheir zichroneinu
and be remembered, our remembrance

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וַיָּבֹא וַיֵּגִיעַ וַיֵּרָא
וַיֵּרָצֶה וַיִּשְׁמַע וַיִּפְקֹד
וַיִּזְכֹּר זְכוֹרֹנוּ

ufikdoneinu v'zichron avoteinu,
and the remembrance of our ancestors,
v'zichron Mashiach ben David avdecha,
and the remembrance of Mashiach ben David, Your servant,
v'zichron Y'rushalayim ir kodshecha,
and the remembrance of Jerusalem Your holy city,
v'zichron kol am'cha beit Yisra-eil
and the remembrance of Your entire people Israel
l'fanecha, lif-leitah, l'tovah,
before You, for deliverance, for good,
l'chein ulchesed ulrachamim,
for grace, kindness and compassion,
ulchayim ulshalom,
for life and for peace,
b'yom Rosh ha-Chodesh hazeh.
on this day of Rosh Chodesh.
Zochreinu, Adonai Eloheinu,
Remember us, Hashem our Eternal One,
bo l'tovah,
on it for goodness,
ufakdeinu vo livrachah,
and consider us on it for blessing,
v'hoshi-einu vo l'chayim.
and deliver us on it for life.
uvid'var y'shu-ah v'rachamim,
with the words of deliverance and mercy,
chus v'chaneinu,
take pity and be
gracious to us,
v'racheim aleinu v'hoshi-einu,
and have mercy upon us and save us,
ki Eilecha eineinu,
for our eyes turn to You,
ki Eil melech chanun
for the One, the Sovereign Who is gracious
v'rachum atah.
and compassionate is You.

וּפְקֻדוֹנֵינוּ וְזִכְרוֹן אֲבוֹתֵינוּ,
וְזִכְרוֹן מַשִּׁיחַ בֶּן דָּוִד עֶבְדְּךָ,
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ,
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה,
לְחַן וְלְחֶסֶד וְלְרַחֲמִים,
וְלַחַיִּים וְלִשְׁלוֹם,
בְּיוֹם רֵאשִׁי הַחֹדֶשׁ הַזֶּה.
זְכֹרְנוּ, יְהוָה אֱלֹהֵינוּ,
בוֹ לְטוֹבָה,
וּפְקֻדָנוּ בוֹ לְבִרְכָה,
וְהוֹשִׁיעֵנוּ בוֹ לַחַיִּים.
וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים,
חֹסֵ וְחַנּוּן,
וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ,
כִּי אֵל מֶלֶךְ חַנּוּן
וְרַחוּם אַתָּה.

V'techezenah eineinu b'shuv'cha
And may our eyes witness Your return
l'Tziyon b'rachamim.
to Zion with compassion.

Baruch atah Adonai,
Blessed are You Hashem,
hamachazir Sh'chinato l'Tziyon.
Who restores Your Sh'chinah to Zion.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ
לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְהוָה,
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

הודאה HODA-AH

The final second blessing of the Amidah is associated with Aharon and the s'firah of Hod. Through it we offer gratitude to the Creator for our lives, for all the visible and invisible miracles that occur, and for sustaining us in every moment.

*We bow first at our knees and then at our waist as we say מוֹדִים Modim
until הוּי the Name of Hashem at which point we straighten up.*

Modim anachnu lach,
We give You thanks,
sha-atah hu Adonai Eloheinu,
for You are Hashem our Elohim,
v'Eilohei avoteinu,
and the Elohim of our ancestors,
l'olam va-ed.
for ever and ever.
Tzur chayeinu, magein yisheinu,
Rock of our life, Shield of our salvation,
atah hu l'dor vador,
are You from generation to generation,
nodeh l'cha unsapeir t'hilatecha,
we thank You and sing Your praises,
al chayeinu ham'surim b'yadecha,
for our lives which are in Your hands,
v'al nishmoteinu hap'kudot lach,
and for our souls which are in Your keeping,
v'al nisecha sheb'chol yom imanu,
and for the signs of Your Presence that are with us everyday,
v'al niflotecha v'tovotecha,
and for Your wonders and Your goodness,
sheb'chol eit,
in every moment,
erev vavoker v'tzahorayim.
evening and morning and noon.
Hatov, ki lo chalu rachamecha,
You are goodness, for Your mercy has no end,
v'ham'racheim,
You are compassionate,
ki lo tamu chasadecha,
for Your love has no limit,
mei-olam kivinu lach.
for ever our hope is in You.

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָהּ הוּא, יְהוּה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ,
לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר,
נוֹדֶה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכֹל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכֹל עֵת,
עֶרֶב וּבֹקֵר וְצַהֲרָיִם.
הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם,
כִּי לֹא תָמוּ חַסְדֶּיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ.

V'al kulam yitbarach v'yitromam

For all these, blessed and exalted

shimcha malkeinu

may Your Name be, our Sovereign,

tamid l'olam va-ed.

continually for ever and ever.

V'chol hachayim yoducha selah,

Everything that has life will gratefully acknowledge You forever,

vi-hal'lu vivar'chu et

and praise and bless

shimcha hagadol be-emet,

Your great Name with sincerity,

l'olam ki tov,

forever for it is good,

ha-Eil y'shu-ateinu v'ezrateinu selah,

O Almighty of our salvation and of our help forever,

ha-Eil hatov.

the Almighty One Who is good.

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרַמֵּם

שִׁמְךָ מַלְכֵנוּ

תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהַלְלוּ וַיְבָרְכוּ אֶת

שִׁמְךָ הַגָּדוֹל בְּאֵמֶת,

לְעוֹלָם כִּי טוֹב,

הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה,

הָאֵל הַטוֹב.

*Bend the knees at בָּרוּךְ Baruch, bow down while saying אַתָּה Atah,
then straighten up at הוּא the Name of Hashem.*

Baruch atah Adonai,

Blessed are You Hashem,

hatov shimcha

Your Name is goodness

ulcha na-eh l'hodot.

and You are worthy of thanksgiving.

בָּרוּךְ אַתָּה יְהוָה,

הַטוֹב שִׁמְךָ

וְלָךְ נֶאֱדָה לְהוֹדוֹת.

שלום

SHALOM

The final third blessing of the Amidah is associated with Yosef and the s'firah of Yesod. Through it we pray for lasting peace, which should be the ultimate aim of all of our pursuits.

The Leader may choose to use the Sefard version below or the Ashkenaz version on the next page.

Sim shalom tova uvrachah,
May peace goodness and blessing,
chein va-chesed v'rachamim,
grace and mercy and compassion,
aleinu v'al kol Yisra-eil amecha.
descend upon us and all of Israel and all the world.

Bar'cheinu Avinu

Bless us our Creator

kulanu k'echad b'or panecha,
all of us together as one with the Light of Your Countenance,
ki v'or panecha natata lanu,
for by that Light of Your Countenance You give to us,

Adonai Eloheinu,

Hashem our Elohim,

Torat chayim v'ahavat chesed,

the Torah of life and to love mercy,

utzdakah uvracha v'rachamim

and charity and blessing and compassion

v'chayim v'shalom.

and life and peace.

V'tov b'einecha l'vareich

For it is good in Your eyes to bless

et am'cha Yisra-eil b'chol

Your people Israel in every

eit uvchol sha-ah bishlomecha.

season and in every hour for the sake of Your Name.

Baruch atah Adonai,

Blessed are You Hashem,

ham'vareich et amo

Who blesses Your people

Yisra-eil bshalom.

Israel with peace.

Yih-yu l'ratzon imrei fi

May the words of my mouth

v'hegyon libi l'fanecha,

and the meditation of my heart be acceptable to You,

Adonai tzuri v'go-ali.

Hashem my Rock and Redeemer.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,

חֵן וְחֶסֶד וְרַחֲמִים,

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.

בְּרַכְנוּ אֲבִינוּ

כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֶיךָ,

כִּי בְּאוֹר פְּנֶיךָ נִתַּת לָנוּ,

יְהוָה אֱלֹהֵינוּ,

תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,

וְצַדִּיקָה וּבְרָכָה וְרַחֲמִים

וְחַיִּים וְשְׁלוֹם,

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ

אֶת עַמְּךָ יִשְׂרָאֵל בְּכֹל

עֵת וּבְכֹל שָׁעָה בְּשִׁלּוֹמְךָ.

בְּרוּךְ אַתָּה יְהוָה,

הַמְּבָרֵךְ אֶת עַמּוֹ

יִשְׂרָאֵל בְּשְׁלוֹם.

יְהִיו לְרָצוֹן אֲמָרֵי פִי

וְהִגִּיוֹן לְבִי לְפָנֶיךָ,

יְהוָה צוּרִי וְגֹאֲלִי.

Ashkenaz version:

Shalom rav al Yisra-eil am'cha

Abundant peace to Your people Israel

tasim l'olam.

offer to them for ever.

Ki atah hu melech

for You are the Sovereign

adon l'chol hashalom.

Ruler of all peace.

V'tov b'einecha l'vareich

It is good in Your eyes to bless

et am'cha Yisra-eil b'chol

Your people Israel in every

eit uvchol sha-ah bishlomecha.

season and in every hour for the sake of Your Name.

Baruch atah Adonai,

Blessed are You Hashem,

ham'vareich et amo

Who blesses Your people

Yisra-eil bashalom.

Israel with peace.

Yih-yu l'ratzon imrei fi

May the words of my mouth

v'hegyon libi l'fanecha,

and the meditation of my heart be acceptable to You,

Adonai tzuri v'go-ali.

Hashem my Rock and Redeemer.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ
תָּשִׂים לְעוֹלָם.

כִּי אַתָּה הוּא מֶלֶךְ.

אֲדוֹן לְכֹל הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ.

אֶת עַמֶּךָ יִשְׂרָאֵל בְּכֹל

עֵת וּבְכֹל שָׁעָה בְּשִׁלּוּמֶךָ.

בְּרוּךְ אַתָּה יְהוָה,

הַמְּבָרֵךְ אֶת עַמּוֹ

יִשְׂרָאֵל בַּשְּׁלוֹם.

יְהִיו לְרָצוֹן אִמְרֵי פִי

וְהִגִּיוֹן לְבִי לְפָנֶיךָ,

יְהוָה צוּרִי וְגֹאֲלִי.

אלהי נצור

ELOHAI N'TZOR

As we complete the Amidah, we now ask that we may be strengthened to make our prayers a reality through personal integrity and by opening our hearts to Torah.

Elohai, n'tzor l'shoni meira,
Elohim, please keep my tongue from causing harm,
 usfatai midabeir mirmah,
and my lips from telling lies,
 v'limkal'lai nafshi tidom,
and let me be silent if people curse me,
 v'nafshi ke-afar lakol tih-yeh.
and let my soul be quiet and at peace with all.
 P'tach libi b'Toratecha,
Open my heart to Your Torah,
 v'acharei mitzvotcha tirdof nafshi.
and give my soul the will to practice it.
 V'chol hachosh'vim alai l'ra-ah,
and all my foes who plot to do me harm,
 m'heirah hafeir atzatham
may their plans and schemes
 v'kalkeil machashavtam.
come to nothing.
 Aseih l'ma-an sh'mecha,
For the sake of Your Name,
 aseih l'ma-an y'minecha,
for the sake of Your power,
 aseih l'ma-an Toratecha,
for the sake of Your Torah,
 aseih l'ma-an k'dushatecha.
for the sake of Your holiness.
 L'ma-an yeichal'tzun y'didecha,
Rescue Your beloved,
 hoshi-ah y'min'cha va-aneini.
and save me by Your right hand.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָ,
 וּשְׂפֵתַי מִדַּבֵּר מִרְמָה,
 וְלִמְקַלְלֵי נַפְשִׁי תְדוּם,
 וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.
 פְּתַח לְבִי בְּתוֹרַתְךָ,
 וְאַחֲרַי מִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
 וְכֹל הַחֹשֵׁבִים עָלַי לְרָעָה,
 מְהִרָה הִפֵּר עֲצָתָם
 וְקָלְקַל מַחְשַׁבְתָּם.
 עֲשֵׂה לְמַעַן שְׁמֶךָ,
 עֲשֵׂה לְמַעַן יְמִינֶךָ,
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ,
 עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ.
 לְמַעַן יִחַלְצוּן יְדֵיֶיךָ,
 הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

We pause here to say an additional blessing that relates to us personally. Kabbalah teaches that each person's name corresponds to a verse in the Tanach (Hebrew Scriptures). We now recite that verse silently which states our name will always be remembered when our soul leaves this world.

Yih-yu l'ratzon imrei fi

May the words of my mouth

v'hegyon libi l'fanecha,

and the meditation of my heart be acceptable to You,

Adonai tzuri v'go-ali.

Hashem my Rock and Redeemer.

יְהִי לְרָצוֹן אִמְרֵי פִי
וְהִגִּיוֹן לְבִי לְפָנֶיךָ,
יְהוָה צוּרִי וְגֹאֲלִי.

We now take three steps backward as we retreat from the Divine Presence.

*We bow left and say עֲשֵׂה שְׁלוֹם Oseh Shalom, bow right and say הוּא Hu,
bow forward and say וְעַל כָּל יִשְׂרָאֵל V'al kol Yisra-eil.*

You may use the part in parenthesis in place of v'al kol ha-olam.

Oseh shalom bimromav,

May the One Who makes peace in the high heavens,

hu ya-aseh shalom aleinu,

bring this peace upon us,

v'al kol Yisra-eil v'al kol ha-olam,

and upon all Israel and upon all the world,

(v'al kol yosh'vei teiveil,)

(and upon all the inhabitants of the earth,)

v'imru amen.

and let us say amen.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם,
(וְעַל כָּל יוֹשְׁבֵי תֵבֵל),
וְאָמְרוּ אָמֵן.

Y'hi ratzon mil'fanecha,

May it be Your will,

Adonai Eloheinu v'Eilohei avoteinu

Hashem our Elohim and Elohim of our ancestors,

sheyibaneh beit hamikdash

that You shall rebuild the holy Temple

bimheirah v'yameinu,

speedily in our day,

v'tein chelkeinu b'Toratecha.

and place our lot in Your Torah.

יְהִי רָצוֹן מִלְּפָנֶיךָ,
יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שְׂיִבְנֶה בַּיִת הַמִּקְדָּשׁ
בְּמַהֲרָה בְּיָמֵינוּ,
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ.

Stand in place for a few moments and then take three steps forward.

Everyone recites:

Vaychulu hashamayim v'ha-aretz

Finished were heaven and earth

v'chol tz'va-am.

and all their hosts.

Vaychal Elohim bayom hash'vi-i

Elohim finished on the seventh day

m'lachto asher asah vayishbot

all the work which was done and rested

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צְבָאָם.
וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת׃

bayom hash'vi-i mikol m'lachto
on the seventh day from all the work
asher asah.

which was done.

Vayvarech Elohim et yom hash'vi-i

Elohim blessed the seventh day

vaykadeish oto ki vo shavat

and made it holy for thereon rested

mikol m'lachto

from all the work that

asher bara Elohim la-asot.

Elohim had created to do.

בַּיּוֹם הַשְּׁבִיעִי מְכֹל-מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה.

וַיְבָרֵךְ אֱלֹהִים אֶת-יּוֹם הַשְּׁבִיעִי

וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת

מְכֹל-מְלַאכְתּוֹ

אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת.

ברכה מעין שבע

THE SEVEN-FACETED BLESSING

Leader continues:

Baruch atah Adonai Eloheinu

Blessed are You Hashem our Elohim

v'Eilohei avoteinu,

and Elohim of our ancestors,

Elohei Avraham, Elohei Yitzchak,

Elohim of Abraham, Elohim of Isaac,

Elohei Ya-akov, Elohei Sarah,

Elohim of Jacob, Elohim of Sarah,

Elohei Rivkah, Elohei Racheil,

Elohim of Rebecca, Elohim of Rachel,

v'Eilohei Lei-ah.

and Elohim of Lei-ah.

Ha-Eil hagadol hagibor v'hanora,

The Elohim the Great the Mighty and the Awesome One,

Eil elyon, koneih shamayim va-aretz.

Supreme Elohim, Creator of heaven and earth.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,

אֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה,

אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל,

וְאֱלֹהֵי לֵאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֲלִיּוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.

Everyone, then Leader:

Magein avot bidvaro,

Shield of our ancestors with His word,

m'chayei meitim b'ma-amaro,

Who resurrects the dead with His utterance,

ha-Eil hakadosh she-ein kamohu,

the Almighty One Who is holy to Whom none is comparable,

hameini-ach l'amo

Who gives rest to His people

b'yom Shabbat kodsho,

on the holy day of Shabbat,

ki vam ratzah l'hani-ach lahem.

for with them He was pleased to grant rest to them.

מָגֵן אֲבוֹת בְּדְבָרוֹ,

מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ,

הָאֵל הַקָּדוֹשׁ שֶׁאֵין כְּמוֹהוּ,

הַמְנִיחַ לְעַמּוֹ

בַּיּוֹם שַׁבַּת קֹדֶשׁוֹ,

כִּי בָם רָצָה לְהַנִּיחַ לָהֶם.

L'fanav na-avod b'yirah vafachad,
Before the One we will serve with reverence and awe,
 v'nodeh lishmo b'chol yom tamid,
and we will give thanks to the One's Name each day forever,
 mei-ein hab'rachot.

with the proper blessings.

Eil hahoda-ot, Adon hashalom,
Almighty One worthy of thanks, Ruler of Peace,
 m'kadeish ha-Shabbat

Who sanctifies Shabbat

umvareich sh'vi-i,
and blesses the seventh day,

umeini-ach bikdushah l'am
and in holiness gives rest to the nation

m'dush'nei oneg,
invigorated with delight,

zeicher l'ma-aseih v'reishit.
a remembrance of the work of Creation.

לְפָנָיו נַעֲבֹד בְּיִרְאָה וּפְחָד,
 וְנוֹדֶה לְשִׁמּוֹ בְּכֹל יוֹם תָּמִיד,
 מֵעֵין הַבְּרָכוֹת.

אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם,

מְקַדֵּשׁ הַשַּׁבָּת

וּמְבָרֵךְ שְׁבִיעִי,

וּמְנַיֵחַ בְּקִדְשָׁהּ לְעַם

מְדֻשְׁנֵי עֹנֵג,

זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

Leader continues:

Eloheinu v'Eilohei avoteinu,
Our Elohim and the Elohim of our ancestors,

r'tzeih na vimnuchateinu,
may our rest be pleasing to You,

kad'sheinu b'mitzvotcha,
sanctify us with Your commandments,

v'tein chelkeinu b'Toratecha,
and grant us a share in Your Torah,

sab'einu mituvecha,
fill us with Your goodness,

v'samach nafsheinu bishu-atecha,
and let our souls know the joy of Your salvation,

v'taheir libeinu l'ovd'cha be-emet,
and purify our hearts to serve You in truth,

v'hanchileinu Adonai Eloheinu
and bestow upon us Hashem our Elohim

b'ahavah uvratzon
in Your love and goodwill

Shabbat kodshecha,
a holy Shabbat,

v'yanuchu vah kol Yisra-eil,
and may all of Israel rest on it,

m'kad'shei sh'mecha.
who hallows Your Name.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

רְצֵה נָא בְּמִנוּחַתֵּנוּ,

קִדְשָׁנוּ בְּמִצְוֹתֶיךָ,

וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,

שִׂבְעָנוּ מִטוֹבֶךָ,

וּשְׂמַח נַפְשֵׁנוּ בִּישׁוּעַתְךָ,

וּטְהַר לְבָבֵנוּ לְעִבְדֶּךָ בְּאֵמֶת,

וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ

בְּאַהֲבָה וּבְרָצוֹן

שַׁבַּת קִדְשֶׁךָ,

וַיְנַוְחוּ בָּהּ כָּל יִשְׂרָאֵל,

מְקַדְּשֵׁי שִׁמְךָ.

בְּרוּךְ אַתָּה יְהוָה,

מְקַדֵּשׁ הַשַּׁבָּת. {אָמֵן.}

Baruch atah Adonai,
Blessed are You Hashem,

m'kadeish ha-Shabbat. {Amein.}
Who sanctifies Shabbat. {Amen.}

קדיש שלם

KADDISH SHALEIM

The Ari revealed that the Full Kaddish has the power of twice Light. One of them is the Light within us all. The second Light is known as "Or Makif" or "surrounding Light". The Kaddish Shaleim is the tool which links these two Lights together.

Recited by the Leader, Everyone says the words in { }.

Yitgadal v'yitkadash sh'meih raba.

Let the glory of the Eternal One be extolled.

{Amein.}

Amen.

B'al'ma di v'ra chiruteih,

In the world created according to the Eternal One's will,

v'yamlich malchuteih,

and be enthroned in the realm of the Eternal One

v'yatzmach purkaneih

and cause redemption to sprout

vikareiv M'shichei. {Amein.}

and bring near the Mashiach. Amen.

B'chayeichon uvyomeichon

In our lifetime and in our days

uvchayei d'chol beit Yisra-eil,

and in the lives of the entire house of Israel,

ba-agala uvizman kariv,

quickly and speedily may it come,

v'imru Amein. {Amein.}

and let us say amen. Amen.

{Y'hei sh'meih raba m'varach

Let the great Name be blessed

l'alam ulal'mei al'maya.}

forever and ever.

Yitbarach v'yishtabach v'yitpa-ar

Blessed and extolled and magnified

v'yitromam v'yitnasei v'yit-hadar

and hailed and exalted and honored

v'yitaleh v'yit-halal

and glorified and praised

sh'meih d'kudsha {b'rich hu},

be the Holy One Whose Name is blessed,

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן}

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתֵיהּ,

וְיִמְלִיךְ מַלְכוּתֵיהּ,

וְיִצְמַח פְּרֻקָנֵיהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן}

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֲגָלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן}

יְיָהּ שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקַדְשָׁא {בְּרִיךְ הוּא},

l'eila min kol birchata

Who is beyond all blessings

v'shirata tushb'chata v'nechemata,

or songs or praises or words of consolation,

da-amiran b'al'ma,

that can be uttered in this world,

v'imru Amein. {Amein.}

and let us say amen. Amen.

Titkabeil tz'lot'hon uva-ut'hon

May the prayers and supplications be accepted

d'chol beit Yisra-eil kadam

of the entire House of Israel before

avuhon di vishmaya,

their Creator Who is in heaven,

v'imru Amein. {Amein.}

and let us say amen. Amen.

Y'hei sh'lama raba min sh'maya,

May there be much peace from heaven,

v'chayim tovim aleinu,

and good life upon us,

v'al kol Yisra-eil,

and upon all Israel,

v'imru Amein. {Amein.}

*and let us say amen. Amen.**Take three steps back.**Bow left and say עֲשֵׂה שְׁלוֹם Oseh Shalom, bow right and say הוּא Hu,**bow forward and say וְעַל כָּל יִשְׂרָאֵל V'al kol Yisra-eil.**Remain in place for a few moments, then take three steps forward.*

Oseh shalom bimromav,

May the One Who makes peace in the high heavens,

hu ya-aseh shalom aleinu,

bring this peace upon us,

v'al kol Yisra-eil v'al kol ha-olam,

and upon all Israel and upon all the world,

v'imru Amein. {Amein.}

and let us say amen. Amen.

לְעֵלָא מִן כָּל בִּרְכָתָא
 וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא,
 דְּאִמְרוּן בְּעֵלְמָא,
 וְאִמְרוּ אָמֵן. {אָמֵן.}

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן
 דְּכָל בֵּית יִשְׂרָאֵל קְדָם
 אַבּוּהוֹן דִּי בְּשַׁמַּיָּא,
 וְאִמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,
 וְחַיִּים טוֹבִים עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל,
 וְאִמְרוּ אָמֵן. {אָמֵן.}

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,
 הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
 וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם,
 וְאִמְרוּ אָמֵן. {אָמֵן.}

מזמור כג

PSALM 23

This Psalm particularly relates to Shabbat as we forget our weekday worries and rest in the knowledge that the Creator provides for our every need.

Mizmor l'David.

A psalm by David.

Adonai ro-i lo echsar.

Hashem is my shepherd, I shall not lack.

Binot deshe yarbitzeini,

In lush meadows You lay me down,

al mei m'nuchot y'nahaleini.

beside peaceful waters You lead me.

Nafshi y'shoveir,

My soul You restore,

yancheini b'mag'lei tzedek

You lead me on paths of righteousness

l'ma-an sh'mo.

for the sake of Your Name.

Gam ki eileich b'gei tzalmavet,

Even though I walk in the valley overshadowed by death,

lo ira ra ki atah imadi.

I will not fear evil for You are with me;

Shivt'cha umishantecha

Your rod and Your staff

heimah y'nachamuni.

they comfort me.

Ta-aroch l'fanai shulchan

You prepare a table before me

neged tzor'rai.

in view of my tormentors.

Dishanta vashemen roshi,

You anointed my head with oil,

kosi r'vayah.

my cup overflows.

Ach tov vachessed yird'funi

May only goodness and kindness follow me

kol y'mei chayai,

all the days of my life,

v'shavti b'veit Adonai

and I will dwell in the House of Hashem

l'orech yamim.

for the length of days.

מזמור לדוד.

יהוה רעי לא אחסר.

בנאות דשא ירביצני,

על מי מנחות ינהלני.

נפשי ישובב,

ינחני במעגלי צדק

למען שמו.

גם כי אילך בגיא צלמות,

לא אירא רע כי אתה עמדי.

שבטך ומשענתך

המה ינחמני.

תערוך לפני שלחן

נגד צוררי.

דשנת בשמן ראשי,

כוסֵי רויה.

אך טוב וחסד ירדפוני

כל ימי חיי,

ושבתי בבית יהוה

לארך ימים.

חֲצִי קַדִּישׁ CHATZI KADDISH

The Chatzi (Half) Kaddish concludes this section. It reminds us that we should always sanctify the Divine Name and never allow this task to fade from our consciousness.

Recited by the Leader, Everyone says the words in { }.

Yitgadal v'yitkadash sh'meih raba.

Exalted and sanctified be the Eternal One's great Name.

{Amein.}

Amen.

B'al'ma di v'ra chiruteih,

In the world created according to the Eternal One's will,

v'yamlich malchuteih,

and be enthroned in the realm of the Eternal One

v'yatzmach purkaneih

and cause redemption to sprout

vikareiv M'shichei. {Amein.}

and bring near the Mashiach. Amen.

B'chayeichon uvyomeichon

In our lifetimes and in our days

uvchayei d'chol beit Yisra-eil,

and in the lives of the entire house of Israel,

ba-agala uvizman kariv,

quickly and speedily may it come,

v'imru Amein. {Amein.}

and let us say amen. Amen.

{Y'hei sh'meih raba m'varach

Let the great Name be blessed

l'alam ulal'mei al'maya.}

forever and ever.

Yitbarach v'yishtabach v'yitpa-ar

Blessed and extolled and magnified

v'yitromam v'yitnasei v'yit-hadar

and hailed and exalted and honored

v'yitaleh v'yit-halal

and glorified and praised

sh'meih d'kudsha {b'rich hu},

be the Holy One Whose Name is blessed,

l'eila min kol birchata v'shirata

Who is beyond all blessings or songs

tushb'chata v'nechemata,

or praises or words of consolation,

da-amiran b'al'ma,

that can be uttered in this world,

v'imru Amein. {Amein.}

and let us say amen. Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֲלָמָא דִּי בְרָא כְרַעוּתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ,

וְיִצְמַח פְּרֻקְנֵיהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֲגָלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

לְעָלָא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא

תְּשֻׁבָּתָא וְנִחְמָתָא,

דְאָמְרוּ בְּעֲלָמָא,

וְאָמְרוּ אָמֵן. {אָמֵן.}

We bow first at our knees and then at our waist as we say בָּרְכוּ Bar'chu and בְּרוּךְ Baruch
we stand upright at הוּי the Name of Hashem.
The Leader says the first line.

בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ!

Bar'chu et Adonai ham'vorach!

Praise Hashem to Whom praise is due!

Everyone responds with the second line, and then it is repeated by the leader.

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד!

Baruch Adonai ham'vorach l'olam va-ed!

Praised be Hashem to Whom praise is due, now and forever!

עֲלֵינוּ

ALEINU

All of our prayers, according to the Kabbalists, have drawn inner Light. The Aleinu is a magnet for external Light which seals and protects them, blocking out any negative forces.

Stand while saying the Aleinu.

Aleinu l'shabei-ach la-adon hakol,

It is our duty praise the Ruler of all,

lateit g'dulah l'yotzeir b'reishit,

to recognize the greatness of the Creator of first things,

shelo asanu k'goyei ha-aratzot,

for we were not made like the nations of other lands,

v'lo samanu k'mishp'chot

and did not make us the same as other families

ha-adamah, shelo sam chelkeinu

of the earth, we were not placed in the same situations

kahem, v'goraleinu k'chol hamonam.

as others, and our destiny is not the same as anyone else.

עֲלֵינוּ לְשַׁבֵּחַ לְאֲדוֹן הַכֹּל,

לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,

שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,

וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת

הָאָדָמָה, שֶׁלֹא שָׁם חֵלְקֵנוּ

כָּהֵם, וְגִרְלָנוּ כְּכֹל הַמּוֹנָם.

We bow first at our knees and then at our waist as we say
וְאַנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים Va-anachnu kor'im umishtachavim

Va-anachnu kor'im,

Therefore we kneel,

umishtachavim umodim,

and bow and give thanks,

וְאַנְחֵנוּ כּוֹרְעִים,

וּמִשְׁתַּחֲוִים וּמוֹדִים,

lifnei melech malchei ham'lachim,
before the Sovereign, Sovereign of all sovereigns,
 hakadosh baruch hu.
the Holy and Blessed One.

Shehu noteh shamayim
The One Who spread out the heavens
 v'yoseid aretz, umoshav y'karo
and established the earth, and Whose precious dwelling
bashamayim mima-al,
is in the heavens above,
 ush-chinat uzo b'govhei m'romim,
and Whose powerful Presence is in the highest heights,
 hu Eloheinu ein od.
is our Elohim and there is no other.
 Emet malkeinu, efes zulato,
Our Sovereign is truth, and nothing else compares,
 kakatuv b'Torato:
as it is written in Your Torah:
 v'yadata hayom vahasheivota
"And you shall know today and take
 el l'vavecha, ki Adonai hu
to heart, that Hashem is
 ha-Elohim bashamayim mima-al,
the Elohim in the heavens above,
 v'al ha-aretz mitachat ein od.
and on earth below and there is no other.

V'al kein n'kaveh l'cha
Therefore we put our hope in you
 Adonai Eloheinu,
Hashem our Elohim,
 lirot m'heirah b'tiferet uzecha,
let us witness the glory of Your power,
 l'ha-avir gilulim min ha-aretz,
to remove worship of material things from the earth.
 v'ha-elilim karot yikareitun,
and superstition and prejudice shall at last be cut off,
 l'takein olam b'malchut Shadai,
to perfect the universe through the reign of the Almighty,
 v'chol b'nei vasar yikr'u vishmecha,
and all humanity will call upon Your Name,
 l'hafnot eilecha kol rishei aretz.
and all the wicked of the earth shall turn to You.
 Yakiru v'yeid'u kol yosh'vei teiveil,
May all the inhabitants of the world know and recognize You,
 ki l'cha tichra kol berech,
that to You every knee should bend,
 tishava kol lashon.
and every tongue pledge.

לפני מֶלֶךְ מְלָכֵי הַמְּלָכִים,
 הַקָּדוֹשׁ בְּרוּךְ הוּא.
 שֶׁהוּא נוֹטֵה שָׁמַיִם
 וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ
 בַּשָּׁמַיִם מִמַּעַל,
 וְשׁוֹכֵן עֵזוֹ בְּגִבְהֵי מְרוֹמִים,
 הוּא אֱלֹהֵינוּ אֵין עוֹד.
 אֱמֶת מַלְכֵנוּ, אֵפֶס זולָתוֹ,
 כַּכָּתוּב בְּתוֹרָתוֹ:
 וַיֵּדַעְתָּ הַיּוֹם וְהֵשִׁיבְתָּ
 אֶל לְבָבְךָ, כִּי יְהוָה הוּא
 הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,
 וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.
 וְעַל כֵּן נִקְוֶה לָּךְ
 יְהוָה אֱלֹהֵינוּ,
 לְרֹאוֹת מְהֵרָה בְּתִפְאֵרַת עֲזֶךָ,
 לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ,
 וְהָאֵלִילִים כָּרוֹת יִכָּרְתוּן,
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,
 וְכֹל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,
 לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אֶרֶץ.
 יִכִּירוּ וַיֵּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל,
 כִּי לָךְ תִּכְרַע כָּל בְּרֶךְ,
 תִּשָּׁבַע כָּל לָשׁוֹן.

L'fanecha Adonai Eloheinu

In Your Presence, Hashem our Elohim,

yichr'u v'yipolu,

they will kneel and bow down,

v'lichvod shimcha y'kar yiteinu,

and they will give honor to the glory of Your Name,

vikab'lu kulam et ol malchutecha,

and all will accept the yoke of Your Sovereignty,

v'timloch aleihem

that You may reign over them

m'heirah l'olam va-ed.

very soon forever and ever.

Ki hamalchut shel'cha hi,

For the kingdom is Yours,

ul-ol'mei ad timloch b'chavod,

forever and ever You will reign in glory,

kakativ b'Toratecha:

as it is written in Your Torah,

Adonai yimloch l'olam va-ed.

Hashem will reign forever and ever.

V'ne-emar, v'hayah Adonai

Thus it has been said, Hashem will be

l'melech al kol ha-aretz.

Sovereign over all the earth,

Bayom hahu yih-yeh,

On that day,

Adonai echad, ushmo echad.

Hashem will be one, and Hashem's Name will be one.

לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ

יִכָּרְעוּ וַיִּפְּלוּ,

וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ,

וַיִּקְבְּלוּ כָלֶם אֶת עוֹל מַלְכוּתְךָ,

וְתִמְלֹךְ עֲלֵיהֶם

מְהֵרָה לְעוֹלָם וָעֶד.

כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,

וְלְעוֹלָמֵי עַד תִּמְלוֹךְ בְּכָבוֹד,

כַּכָּתוּב בְּתוֹרַתְךָ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֵאמַר, וְהָיָה יְהוָה

לְמֶלֶךְ עַל כָּל הָאָרֶץ.

בַּיּוֹם הַהוּא יִהְיֶה

יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.

קדיש יתום

KADDISH YATOM (MOURNER'S KADDISH)

We turn our thoughts to those who have departed this earth: our own loved ones and those whom we have drawn into our hearts as our own, those whom our friends and neighbors have lost, the martyrs of our people whose graves are unmarked, and those of every race and nation whose lives have been a blessing to humanity. As we remember them, we meditate on the meaning of love and loss, of life and death.

זְכוֹרָנָם לְבִרְכָה.

Zichronam livracha.

May their memories be for blessing.

Recited by the Leader, Everyone says the words in { }.

Yitgadal v'yitkadash sh'meih raba.

Let the glory of the Eternal One be extolled.

{Amein.}

Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא.

{אָמֵן.}

B'al'ma di v'ra chiruteih,

In the world created according to the Eternal One's will,

v'yamlich malchuteih,

and be enthroned in the realm of the Eternal One

v'yatzmach purkaneih

and cause redemption to sprout

vikareiv M'shichei. {Amein.}

and bring near the Mashiach. Amen.

בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,

וַיַּמְלִיךְ מַלְכוּתֵיהּ,

וַיַּצְמַח פְּרֻקָנֵיהּ

וַיִּקְרַב מְשִׁיחֵיהּ. {אָמֵן.}

B'chayeichon uvyomeichon

In our lifetime and in our days

uvchayei d'chol beit Yisra-eil,

and in the lives of the entire house of Israel,

ba-agala uvizman kariv,

quickly and speedily may it come,

v'imru Amein. {Amein.}

and let us say amen. Amen.

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

{Y'hei sh'meih raba m'varach

Let the great Name be blessed

l'alam ulal'mei al'maya.}

forever and ever.

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Yitbarach v'yishtabach v'yitpa-ar

Blessed and extolled and magnified

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

v'yitromam v'yitnasei v'yit-hadar

and hailed and exalted and honored

v'yitaleh v'yit-halal

and glorified and praised

sh'meih d'kudsha {b'rich hu},

be the Holy One Whose Name is blessed,

l'eila min kol birchata v'shirata

Who is beyond all blessings or songs

tushb'chata v'nechemata,

or praises or words of consolation,

da-amiran b'al'ma,

that can be uttered in this world,

v'imru Amein. {Amein.}

and let us say amen. Amen.

Y'hei sh'lama raba min sh'maya,

May there be much peace from heaven,

v'chayim tovim aleinu,

and good life upon us,

v'al kol Yisra-eil,

and upon all of Israel,

v'imru Amein. {Amein.}

and let us say amen. Amen.

Take three steps back.

Bow left and say עֲשֵׂה שְׁלוֹם Oseh Shalom, bow right and say הוּא Hu,

bow forward and say וְעַל כָּל יִשְׂרָאֵל V'al kol Yisra-eil.

Remain in place for a few moments, then take three steps forward.

Oseh shalom bimromav,

May the One Who makes peace in the high heavens,

hu ya-aseh shalom aleinu,

bring this peace upon us,

v'al kol Yisra-eil v'al kol ha-olam,

and upon all Israel and upon all the world,

v'imru Amein. {Amein.}

and let us say amen. Amen.

וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

וַיִּתְעַלֶּה וַיִּתְהַלַּל

שְׁמֵהּ דְּקֻדְשָׁא {בְּרִיךְ הוּא},

לְעַלְא מִן כָּל בִּרְכָתָא וְשִׁירָתָא

תְּשֻׁבָּחָתָא וְנַחֲמָתָא,

דְּאִמְרָן בְּעַלְמָא,

וְאִמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,

וְחַיִּים טוֹבִים עָלֵינוּ

וְעַל כָּל יִשְׂרָאֵל,

וְאִמְרוּ אָמֵן. {אָמֵן.}

עֲשֵׂה שְׁלוֹם בְּמִרְוֵמָיו,

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם,

וְאִמְרוּ אָמֵן. {אָמֵן.}

אל תירא

AL TIRA

According to the Midrash, these verses were quoted by three Jewish children to Mordechai during the time preceding the miracle of Purim. They connect us to the energy of protection against all dangers.

Al tira mipachad pitom,
Do not be afraid of a sudden terror,
umisho-at r'sha-im ki tavo.
or of the devastation of the wicked that may come.

Utzu eitzah v'tufar,
Plan a conspiracy and it will be annulled,
dab'ru davar v'lo yakum,
speak your speech and it shall not stand,
ki imanu Eil.
for the Almighty is with us.

V'ad ziknah ani hu,
Even until your old age I remain unchanged,
v'ad seivah ani esbol,
even until your elder years shall I carry you,
ani asiti va-ani esa,
I created you and I shall bear you,
va-ani esbol va-amaleit.
I shall carry you and rescue you.

Ach tzadikim yodu lishmecha,
Indeed, let the righteous give thanks to Your Name,
yeish'vu y'sharim et panecha.
the sincere will rest in Your Presence.

אֶל תִּירָא מִפַּחַד פְּתָאִים,
וּמִשְׂאֵת רְשָׁעִים כִּי תָבֹא.

עֲצוּ עֵצָה וְתִפָּר,
דַּבְּרוּ דָבָר וְלֹא יִקּוּם,
כִּי עִמָּנוּ אֵל.

וְעַד זִקְנָה אֲנִי הוּא,
וְעַד שֵׁיבָה אֲנִי אֶסְבֵּל,
אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא,
וְאֲנִי אֶסְבֵּל וְאֶמְלֵט.

אךְ צַדִּיקִים יוֹדוּ לְשִׁמְךָ,
יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ.

Between Pesach and Shavuot, the Omer is counted.

אֲדוֹן עוֹלָם

ADON OLAM

This song of praise gives us a sense of security as we end the day and face the night ahead. It emphasizes that the Creator is timeless, infinite and omnipotent. It was Abraham that gave the title "Adon" to the Creator and proclaimed that our relationship with the Source of the entire universe can be personal. This is most apparent in the closing verse of this hymn, "Hashem is with me, I shall not fear."

Adon olam asher malach,
You are the Ruler of the Universe,
b'terem kol y'tzir nivra.
Who ruled before anything was created.
L'eit na-asah v'cheftso kol,
When everything was created according to Your will,
azai melech sh'mo nikra.
then the sovereignty of Your Name was declared.

V'acharei kichlot hakol,
And after everything ceases to be,
l'vado yimloch nora.
You will majestically reign alone.
V'hu hayah v'hu hoveh,
And You were and You are,
v'hu yih-yeh b'tifarah.
and You will be forever in grandeur.

V'hu echad v'ein sheini,
And You are One and there is no second one,
l'hamshil lo l'hachbirah.
You are incomparable and unique.
B'li reishit b'li tachlit,
You are without beginning or end,
v'lo ha-oz v'hamisrah.
and to You alone are power and dominion.

V'hu Eili v'chai go-ali,
You are my Creator and my living Redeemer,
v'tzur chevli b'eit tzarah.
and You are my Rock in times of trouble and distress.
V'hu nisi umanos li,
You are my banner and refuge,
m'nat kosi b'yom ekra.
a generous benefactor when I call upon You.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,
בְּטֶרֶם כָּל יִצִיר נִבְרָא.
לְעֵת נַעֲשָׂה בְּחִפְצוֹ כָּל,
אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרַי כְּכֹלֹת הַכֹּל,
לְבַדּוֹ יִמְלֹךְ נוֹרָא.
וְהוּא הָיָה, וְהוּא הוֹה,
וְהוּא יִהְיֶה, בְּתִפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְלוֹ הָעֵז וְהַמְשָׁרָה.

וְהוּא אֵלַי וְחַי גַּאֲלִי,
וְצוּר חֲבְלֵי בְעֵת צָרָה.
וְהוּא נְסִי וּמְנוּס לִי,
מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.

B'yado afkid ruchy,
Into Your hands I entrust my spirit,
 b'ait ishan v'a-irah.
when I sleep and when I wake.
 V'im ruchy g'viyati,
And with my spirit my body also,
 Adonai li v'lo ira.
Hashem is with me and I shall not fear.

בִּידוֹ אֶפְקִיד רוּחִי,
 בַּעֵת אִישָׁן וְאֶעֱרָה.
 וְעִם רוּחִי גְוִיָּתִי,
 יְהוּה לִי וְלֹא אִירָא.

מי שברך MI SHEBEIRACH

We now remember those who have requested our prayers for healing. We meditate on the following sequence for healing before we begin.

מהש

Mi shebeirach avoteinu v'imoteinu,
May the One Who blessed our ancestors,
 Avraham Yitzchak v'Ya-akov,
Abraham, Isaac, and Jacob,
 Sarah Rivkah Racheil v'Lei-ah,
Sarah, Rebecca, Rachel, and Lei-ah,
 hu y'vareich et ha-cholim (names)
bles and heal those who are ill (names)
 ben/bat (mother's name).
son/daughter of (mother's name).
 Hakadosh baruch hu
May the Holy Blessed One
 yimalei rachamim aleihem,
be filled with compassion towards them,
 l'ha-chalimam ulrapotam
for their health to be restored
 ulha-chazikam.
and their strength to be revived.
 V'yishlach la-hem m'heirah r'fu-at
May the Eternal One swiftly send them complete renewal
 sh'leimah min hashamayim,
from up above,
 r'fu-at hanefesh, urfuat haguf,
renewal of soul, and renewal of body,
 hashta ba-agala uvizman kariv.
quickly and speedily may it come.
 V'nomar amein.
And let us say, amen.

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,
 אַבְרָהָם יִצְחָק וְיַעֲקֹב,
 שָׂרָה רִבְקָה רָחֵל וְלֵיאָה,
 הוּא יְבָרֵךְ אֶת הַחֹלִים (פְּלוֹנִי)
 בֶּן\בַּת (פְּלוֹנִית).
 הַקְּדוֹשׁ בְּרוּךְ הוּא
 יִמְלֵא רַחֲמִים עֲלֵיהֶם,
 לְהַחֲלִימָם וְלְרַפְּאֵתָם
 וְלְהַחֲזִיקָם.
 וַיִּשְׁלַח לָהֶם מִהֵרָה רְפוּאָה
 שְׁלֵמָה מִן הַשָּׁמַיִם,
 רְפוּאָה הַנֶּפֶשׁ, וְרְפוּאָת הַגּוּף,
 הַשְּׁתָּא בְּעִגְלָא וּבְזִמָּן קָרִיב.
 וְנֹאמַר אָמֵן.

These are alternative versions of the Mi Shebeirach which may be used instead of or in conjunction with the traditional one on the previous page.

MI SHEBEIRACH

Mi shebeirach avoteinu

You Who blessed our fathers,

M'kor hab'racha l'imoteinu.

Source of blessing for our mothers.

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 shebeirach imoteinu,

You Who blessed our mothers,

M'kor hab'racha la-avoteinu.

Source of blessing for our fathers.

Bless those in need of healing
with r'fuah shleima,
the renewal of body,
the renewal of spirit,
and let us say, Amen.

Written by Debbie Friedman and Drorah Setel.

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ,
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

מִי שֶׁבֵרַךְ אִמּוֹתֵינוּ,
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

EIL NA R'FA NA LAH

אֵל נָא רְפָא נָא לָהּ.

Eil na r'fa na lah.

Almighty One please grant healing.

Bamidbar (Numbers 12:13)

HEAL US NOW

R'fa-einu Adonai v'neirafei,

Heal us Hashem and we will be healed,

hoshi-einu v'nivashei-ah.

save us and we will be saved.

Eil karov l'chol korav,

The Almighty is near to all who seek You,

ach karov lirei-av yisho.

surely help is near to all who revere You.

We pray for healing of the body.

We pray for healing of the soul.

For strength of flesh and mind and spirit.

We pray to once again be whole.

Eil na r'fa na:

Almighty One please grant healing:

Oh, please, heal us now.

R'fu-at hanefesh,

Healing of the soul,

urfu-at ha-guf,

healing of the body,

r'fu-ah sh'leimah.

complete healing.

Heal us now.

Hoshia et amecha,

Save Your people,

uvareich et nachalateucha.

and bless Your inheritance.

Ur'eim v'nas-eim ad ha-olam,

Care for them and exalt them for ever,

mi shebeirach avoteinu,

You Who blessed our fathers,

mi shebeirach imoteinu,

You Who blessed our mothers,

ana Adonai hoshiah na.

O please help us Hashem.

We pray for healing of our people.

We pray for healing of the land.

And peace for every race and nation,

every child, every woman, every man.

רְפֹאֵנוּ יְהוָה וְנִרְפָּא,

הוֹשִׁיעֵנוּ וְנוֹשְׁעָה.

אֵל קָרוֹב לְכֹל קוֹרְאֵיו,

אֶךְ קָרוֹב לִירְאֵיו יִשְׁעוּ.

אֵל נָא רְפֹא נָא:

רְפוּאת הַנַּפֶּשׁ,

וְרְפוּאת הַגּוּף,

רְפוּאת שְׁלֵמָה.

הוֹשִׁיעָה אֶת עַמֶּךָ,

וּבִרְךָ אֶת נַחֲלָתְךָ.

וְרַעִים וְנִשְׂאִים עַד הָעוֹלָם,

מִי שְׁבִרְךָ אֲבוֹתֵינוּ,

מִי שְׁבִרְךָ אִמּוֹתֵינוּ,

אָנָּה יְהוָה הוֹשִׁיעָה נָא.

קידוש

KIDDUSH

Wine is a powerful channel of the Creator's Light. We bless wine and drink it as a manifestation of the energy we have aroused from the Upper Worlds during our connection. We greet the angels of Shabbat with Shalom Aleichem before Kiddush in order to secure that they will be good angels by keeping us in the Light.

Shalom aleichem,

Blessed is the Name of the Ruler of the world,

malachei hashareit, malachei

ministering angels, angels of the

elyon, mimelech malchei

Most High, of the supreme Sovereign

ham'lachim, hakadosh baruch hu.

of sovereigns, blessed be the Holy One.

Bo-achem I'shalom,

Enter in peace,

malachei hashalom, malachei

angels of peace, angels of the

elyon, mimelech malchei

Most High, of the supreme Sovereign

ham'lachim, hakadosh baruch hu.

of sovereigns, blessed be the Holy One.

Bar'chuni I'shalom,

Bless me with peace,

malachei hashalom, malachei

angels of peace, angels of the

elyon, mimelech malchei

Most High, of the supreme Sovereign

ham'lachim, hakadosh baruch hu.

of sovereigns, blessed be the Holy One.

Tzeit'chem I'shalom,

Depart in peace,

malachei hashalom, malachei

angels of peace, angels of the

elyon, mimelech malchei

Most High, of the supreme Sovereign

ham'lachim, hakadosh baruch hu.

of sovereigns, blessed be the Holy One.

שְׁלוֹם עֲלֵיכֶם,

מַלְאָכֵי הַשָּׁרֵת, מַלְאָכֵי

עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי

הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

בוֹאֲכֶם לְשָׁלוֹם,

מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי

עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי

הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

בְּרַכּוּנִי לְשָׁלוֹם,

מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי

עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי

הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם,

מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי

עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי

הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

Baruch atah Adonai,
 Blessed are You Hashem,
 Eloheinu melech ha-olam,
 our Elohim, Sovereign of the universe,
 borei p'ri ha-gafen.
 Who creates the fruit of the vine.

בְּרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 בּוֹרֵא פְרֵי הַגָּפֶן.

Baruch atah Adonai,
 Blessed are You Hashem,
 Eloheinu melech ha-olam,
 our Elohim, Sovereign of the universe,
 asher kid'shanu b'mitzvotav
 Who sanctifies us with commandments
 v'ratzah vanu, v'Shabbat kodsho
 and takes delight in us, Your holy Shabbat
 b'ahavah uvratzon hinchilanu
 with love you have given us as a heritage
 zikaron l'ma-aseih v'reishit,
 in remembrance of the work of Creation,
 ki hu yom t'chilah l'mikra-ei
 it is the first day among our days
 kodesh, zeicher litzi-at Mitzrayim,
 that are holy, as a reminder of the Exodus from Egypt,
 ki vanu vacharta, v'otanu kidashta,
 for You have chosen us, and have set us apart,
 mikol ha-amim. V'Shabbat kodsh'cha
 from all people. And Your holy Shabbat
 b'ahavah uvratzon hinchaltanu.
 in love and favor You have given us.

בְּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְרָצָה בָּנוּ, וְשִׁבַּת קֹדֶשׁוֹ
 בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ
 זְכוֹרֹן לְמַעֲשֵׂה בְרֵאשִׁית,
 כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי
 קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרַיִם,
 כִּי בָנוּ בְחָרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ,
 מִכָּל הָעַמִּים. וְשִׁבַּת קֹדֶשְׁךָ
 בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.

Baruch atah Adonai,
 Blessed are You Hashem,
 m'kadeish ha-Shabbat.
 Who makes Shabbat holy.

בְּרוּךְ אַתָּה יְהוָה,
 מְקַדֵּשׁ הַשַּׁבָּת.

Baruch atah Adonai,
 Blessed are You Hashem,
 Eloheinu melech ha-olam,
 Elohim, Sovereign of the Universe,
 hamotzi lechem min ha-aretz.
 Who brings forth bread from the earth.

בְּרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הַמוֹצֵא לֶחֶם מִן הָאָרֶץ.