

מעריב לחול

MAARIV L'CHOL

Weekday 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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מעריב לחול

WEEKDAY MA-ARIV

*The following verses are omitted on the conclusion of Shabbat and Festivals.
On those days Maariv begins with "V'hu Rachum" on page 5.*

Shir hama-alot,

A song of ascents,

Hineih bar'chu et Adonai,

Behold bless Hashem,

kol avdei Adonai,

all you servants of Hashem,

Ha-om'dim b'veit Adonai baleilot.

who stand in the House of Hashem in the nights.

S'u y'deichem kodesh,

Lift your hands in the Sanctuary,

uvar'chu et Adonai.

and bless Hashem.

Y'varech'cha Adonai mi-Tziyon,

May Hashem bless you from Zion,

oseih shamayim va-aretz.

Maker of heaven and earth.

Recite Three Times:

Adonai tz'va-ot imanu,

Hashem of Hosts is with us,

misgav lanu Elohei Ya-akov, selah.

a stronghold for us is the Elohim of Jacob, forever.

Recite Three Times:

Adonai tz'va-ot,

Hashem of Hosts,

ashrei adam botei-ach bach.

praiseworthy is the person who trusts in You.

Recite Three Times:

Adonai hoshi-ah,

Hashem grant salvation,

hamelech ya-aneinu b'yom koreinu.

may the Sovereign answer us on the day we call.

Hoshiah et amecha,

Save Your people,

uvareich et nachalatecha,

and bless Your inheritance,

ureim v'nas'eim ad ha-olam.

tend them and raise them up forever.

Mi yitein mi-Tziyon y'shu-at Yisra-eil,

If only the One would grant out of Zion the salvation of Israel,

שִׁיר הַמַּעֲלוֹת,

הִנֵּה בָּרְכוּ אֶת יְהוָה,

כָּל עַבְדֵי יְהוָה,

הַעֹמְדִים בְּבֵית יְהוָה בַּלַּיְלוֹת.

שִׂאוּ יְדֵיכֶם קֹדֶשׁ,

וּבָרְכוּ אֶת יְהוָה.

יְבָרְכֶךָ יְהוָה מִצִּיּוֹן,

עֹשֵׂה שָׁמַיִם וָאָרֶץ.

ג' פעמים:

יְהוָה צְבָאוֹת עִמָּנוּ,

מִשְׁגֹּב לָנוּ אֱלֹהֵי יַעֲקֹב, סֵלָה.

ג' פעמים:

יְהוָה צְבָאוֹת,

אֲשֵׁרִי אָדָם בִּטַּח בְּךָ.

ג' פעמים:

יְהוָה הוֹשִׁיעָה,

הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרָאֵנוּ.

הוֹשִׁיעָה אֶת עַמֶּךָ,

וּבָרַךְ אֶת נַחְלָתֶךָ,

וְרַעַם וְנִשְׂאָם עַד הָעוֹלָם.

מִי יִתֵּן מִצִּיּוֹן יְשׁוּעַת יִשְׂרָאֵל,

b'shuv Adonai sh'vut amo,
when Hashem restores the captivity of Hashem's people,
yageil Ya-akov yismach Yisra-eil.

Jacob will exult, Israel will rejoice.

B'shalom yachdav eshk'vah v'ishan,
In peace, in harmony I lie down and I sleep,
ki atah Adonai l'vadad,

for You alone Hashem,

lavetach toshiveini.

securely will make me dwell.

Yomam y'tzaveh Adonai chasdo,
In the day Hashem will command loving-kindness,

uvalailah shiroh imi,
even by night Whose resting place is with me,

t'filah l'Eil chayai.

a prayer to the Almighty One of my life.

Utshu-at tzadikim mei-Adonai,
And the salvation of the righteous is from Hashem,

ma-uzam b'eit tzarah.

their might in time of distress.

Vayaz'reim Adonai vayfal'teim,
Hashem helped them and caused them to escape,

y'fal'teim mei-r'sha-im v'yoshi-eim,
Who will cause them to escape from the wicked and will save

them,

ki chasu vo.

for they took refuge in the One.

בְּשׁוּב יְהוָה שְׁבוֹת עַמּוֹ,
 יִגַּל יַעֲקֹב יִשְׂמַח יִשְׂרָאֵל.
 בְּשָׁלוֹם יִחְדָּו אֲשַׁכְּבָה וְאִישָׁן,
 כִּי אַתָּה יְהוָה לְבַדְּךָ,
 לְבַטַּח תּוֹשִׁיבֵנִי.
 יוֹמָם יִצְוֶה יְהוָה חַסְדּוֹ,
 וּבַלַּיְלָה שִׁירָה עִמִּי,
 תְּפִלָּה לְאֵל חַיִּי.
 וּתְשׁוּעַת צְדִיקִים מִיְהוָה,
 מִצָּרָה בְּעֵת צָרָה.
 וַיַּעֲזְרֵם יְהוָה וַיַּפְּלֵטֵם,
 יַפְּלֵטֵם מִרְשָׁעִים וַיּוֹשִׁיעֵם,
 כִּי חָסוּ בוֹ.

חצי קדיש

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.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֵלְמָא דִּי בְּרָא כְרַעוּתֵיהּ,

וַיַּמְלִיךְ מַלְכוּתֵיהּ,

וַיַּצְמַח פְּרֻקָנֵיהּ

וַיִּקְרַב מְשִׁיחֵיהּ. {אָמֵן.}

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'yit-aleh 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.

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעִגְלָא וּבְזְמַן קָרִיב,
וְאָמְרוּ אָמֵן. {אָמֵן.}
{יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ
לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.}
יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵיהּ דְּקֻדְשָׁא בְּרִיךְ הוּא,
לְעֵלָּא מִן כּוֹל בִּרְחָתָא וְשִׁירָתָא
תּוֹשְׁבֵי־חַתָּא וְנִחְמָתָא,
דְּאִמְרִין בְּעָלְמָא,
וְאָמְרוּ אָמֵן. {אָמֵן.}

וְהוּא רַחוּם

V'HU RACHUM

The night represents darkness and judgement. This verse calls upon the Creator's mercy and contains thirteen words which correspond to the Thirteen Attributes of Mercy.

Everyone, then Leader:

V'hu rachum y'chapeir avon
The Merciful One is forgiving of iniquity
v'lo yash-chit,
and does not destroy,
v'hirbah l'hashiv apo,
Who frequently withdraws His anger,
v'lo ya-ir kol chamato.
and does not arouse all His wrath.
Adonai hoshi-ah,
Hashem grant salvation,
hamelech ya-aneinu v'yom koreinu.
may the Sovereign answer us on the day we call.

וְהוּא רַחוּם יְכַפֵּר עוֹן
וְלֹא יִשְׁחִית,
וְהִרְבָּה לְהַשִּׁיב אָפוֹ,
וְלֹא יַעִיר כּוֹל חַמָּתּוֹ.
יְהוּה הוֹשִׁיעָה,
הַמֶּלֶךְ יַעֲנֵנוּ בְּיוֹם קְרִיאָנוּ.

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. 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 הַיְי 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 hakochavim

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.

בְּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בְּדַבְּרוֹ מֵעֶרִיב עֶרְבִים,

בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,

וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,

וּמַחְלִיף אֶת הַזְּמַנִּים,

וּמְסַדֵּר אֶת הַכּוֹכָבִים

בְּמִשְׁמַרְוֹתֵיהֶם בְּרַקִּיעַ כִּרְצוֹנוֹ.

בוֹרֵא יוֹם וְלַיְלָה,

גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,

וְחֹשֶׁךְ מִפְּנֵי אוֹר.

וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,

וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,

יְהוָה צְבָאוֹת שְׁמוֹ.

אֵל חַי וְקַיִם,

תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה,

הַמַּעֲרִיב עֶרְבִים.

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 וְאַרְךְ יַמֵּינוּ,
 וּבָהֶם נִהְגָּה יוֹמָם וּלְיַלְיָלָה,
 וְאַהֲבַתְךָ אֶל תִּסִּיר
 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 עד, 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.

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!



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 uvsharecha.

of your house and your gates.

וְאֵהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשֶׁךָ
וּבְכָל-מְאֹדְךָ:

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

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 shamo-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 אֲנֹכִי
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 ויזחרך:

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 upon

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 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 לטוטפות

בין עיניכם:

ולמדתם אתם את בניכם

לדבר במשבתך 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.*

וְכָתַבְתֶּם עַל-מְזוּזוֹת

בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן יִרְבוּ יְמֵיכֶם וְיְמֵי

בְּנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר

נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לֵאמֹר

לְהֵם 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'avchem***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 בְגֵדֵיהֶם לְדֹרוֹתָם

וְנָתַנּוּ עַל-צִיצִית הַכֹּנֶף פִּתְּלֵל

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'Eiloheichem.

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

of Egypt 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 לְאֱלֹהֵיכֶם:

אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר

הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם

לְהֵיוֹת לָכֶם לְאֱלֹהִים

אֲנִי יְהוָה אֱלֹהֵיכֶם: אֱמֶת

יְהוָה אֱלֹהֵיכֶם אֱמֶת,

אֱמֶת וְאֱמוּנָה כָּל זֹאת,

וְקַיָּם עָלֵינוּ, כִּי הוּא

יְהוָה אֱלֹהֵינוּ וְאֵין זֹולָתוֹ,

וְאֵנַחְנוּ יִשְׂרָאֵל עַמּוֹ.

הַפּוֹדֵנוּ מִיַּד מְלָכִים,

מִלְּכֻנּוֹ הַגּוֹאֲלֵנוּ מִכַּף

כָּל הָעָרִיצִים.

הָאֵל הַנּוֹפֵרֵעַ לָנוּ מִצָּרֵינוּ,

וְהַמְשַׁלֵּם גְּמוּל לְכֹל

אֵיבֵי 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,

all 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.

הַעֲשֶׂה 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,

שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.

וּמִלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם,

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ

שִׁירָה בְּשִׂמְחָה רַבָּה,

וְאָמְרוּ כֻלָּם:

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,
נִוְרָא תְהִלָּתוֹ, עֹשֶׂה פִלְאָ?
מְלֻכּוּתְךָ רָאוּ בְנֵיךָ,
בּוֹקֵעַ יָם לְפָנַי מֹשֶׁה,
זֶה אֱלֹהֵינוּ וְאִמְרוּ:
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֵאמַר:
כִּי פָדָה יְהוָה אֶת יַעֲקֹב,
וַגָּאֵל מִיַּד חֲזָק מִמֶּנּוּ.

בְּרוּךְ אַתָּה יְהוָה,
גֹּאֲלֵי 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.

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 sukat 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.

Baruch atah Adonai,

Blessed are You Hashem,

shomeir amo Yisra-eil la-ad.

Who safeguards Your people Israel forever.

הַשְּׁכִיבֵנוּ יְהוָה

אֱלֹהֵינוּ לְשָׁלוֹם,

וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים.

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,

וּתְקַנְנֵנוּ בְּעֶצֶה 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.

וּשְׁמוֹר צֵאתֵנוּ וּבוֹאֵנוּ,

לְחַיִּים וּלְשָׁלוֹם,

מֵעַתָּה וְעַד עוֹלָם.

בָּרוּךְ אַתָּה יְהוָה,

שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד.

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 פְּרֻקְנֵיהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא

תְּשֻׁבָּתָא וְנִחְמָתָא,

דְאָמְרוּ 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 וְעֲזֵרַת 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 Hashem,
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.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקְדוּשֵׁים בְּכֹל יוֹם
יִהְלְלוּךָ סֵלָה,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

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

בָּרוּךְ אַתָּה יְהוָה,
הָאֵל הַקָּדוֹשׁ

THE MIDDLE BLESSINGS

בִּינָה

BINAH (INSIGHT)

Atah chonein l'adam da-at,
You endow humans with knowledge,
umlameid le-enosh binah.
and teach mortals understanding.
Chaneinu mei-it'cha chochmah
Graciously share with us Your wisdom
binah v'haskeil.
understanding and discernment.

אַתָּה חוֹנֵן לְאָדָם דַּעַת,
וּמְלַמֵּד לְאֲנוֹשׁ בִּינָה.
חַנּוּנוֹ מֵאִתְּךָ חֲכָמָה
בִּינָה וְהַשְׂכִּיל.

Baruch atah Adonai,
Blessed are You Hashem,
chonein hada-at.
gracious Giver of knowledge.

בָּרוּךְ אַתָּה יְהוָה,
חוֹנֵן הַדַּעַת.

תשובה

T'SHUVAH (RETURN)

Hashiveinu avinu l'Toratecha,
 Return us our Creator to Your Torah,
 v'kar'veinu malkeinu la-avodatecha,
 and draw us our Sovereign to Your service,
 v'hachazireinu bitshuvah sh'leimah
 and in complete return restore us
 l'fanecha.
 to Your Presence

Baruch atah Adonai,
 Blessed are You Hashem,
 harotzeh bitshuvah.
 Who welcomes those who return.

הַשִּׁיבֵנוּ אֲבִינוּ לְתוֹרַתְךָ,
 וְקַרְבֵנוּ מִלְכֵנוּ לְעִבּוֹדְתְךָ,
 וְהַחְזִירֵנוּ בְּתִשְׁבּוּבָה שְׁלֵמָה
 לְפָנֶיךָ.

בָּרוּךְ אַתָּה יְהוָה,
 הַרוֹצֵה בְּתִשְׁבּוּבָה.

סליחה

S'LICHAH (FORGIVENESS)

While saying חָטָאנוּ "chatanu" and פָּשַׁעְנוּ "fashanu" gently strike the left side of the chest with the right fist.

S'lach lanu, avinu, ki chatanu,
 Forgive us, our Creator, for our negativity,
 m'chal lanu, malkeinu, ki fashanu,
 pardon us, our Sovereign, for our misdeeds,
 ki Eil tov v'solei-ach atah.
 for You are the One Who is good and forgiving.

Baruch atah Adonai,
 Blessed are You Hashem,
 chanun hamarbeh lislo-ach.
 the gracious One Who abundantly forgives.

סַלַח לָנוּ, אֲבִינוּ, כִּי חָטָאנוּ,
 מַחַל לָנוּ, מִלְכֵנוּ, כִּי פָשַׁעְנוּ,
 כִּי אֵל טוֹב וְסוֹלֵחַ אַתָּה.

בָּרוּךְ אַתָּה יְהוָה,
 חַנוּן הַמְרַבֵּה לְסִלְחָה.

גאולה

G'ULAH (REDEMPTION)

R'eih na v'onyeinu, v'rivah riveinu,
Please look upon our affliction, and defend our cause,
 ugaleinu m'heirah l'ma-an sh'mecha,
and redeem us speedily for the sake of Your Name,
 ki go-eil chazak atah.
for You are a powerful Redeemer.

רֵאֵה נָא בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ,
 וּגְאַלְנוּ מִהֶרָה לְמַעַן שְׁמֶךָ,
 כִּי גֹאֵל חֲזָק אַתָּה.

Baruch atah Adonai,
Blessed are You Hashem,
 go-eil Yisra-eil.
Redeemer of Israel.

בָּרוּךְ אַתָּה יְהוָה,
 גֹּאֵל יִשְׂרָאֵל.

רפואה

R'FUAH (HEALING)

R'fa-einu, Adonai, v'neirafei,
Heal us, Hashem, and let us be healed,
 hoshi-einu v'nivashei-ah,
save us and let us be saved,
 ki t'hilateinu atah,
for the One we praise is You,
 v'ha-aleih r'fu-ah sh'leimah
and bring healing that is complete
 l'chol machoteinu.
for all our ailments.

רְפְּאוּנוּ, יְהוָה, וְנִרְפְּאוּ,
 הוֹשִׁיעֵנוּ וְנִוְשָׁעָה,
 כִּי תִהְלַתֵנוּ אַתָּה,
 וְהֵעֵלָה רְפוּאָה שְׁלֵמָה
 לְכֹל מַכּוֹתֵינוּ.

Y'hi ratzon mil'fanecha,
May it be Your will,
 Adonai Eloheinu v'Eilohei avoteinu,
Hashem our Elohim and Elohim of our ancestors,
 shetishlach m'heirah r'fu-at
that You swiftly send them renewal,
 sh'leimah min hashamayim,
which is complete, from up above,
 r'fu-at hanefesh, urfuat haguf,
renewal of soul, and renewal of body,
 l'cholim (names)
to those who are ill (names)
 ben/bat (mother's name).
son/daughter of (mother's name).

יְהִי רָצוֹן מִלְּפָנֶיךָ,
 יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה
 שְׁלֵמָה מִן הַשָּׁמַיִם,
 רְפוּאָה הַנְּפֶשׁ, וְרְפוּאָת הַגּוּף,
 לְחֹלִים (פְּלוּנִי)
 בֶּן\בַּת (פְּלוּנִית).

Ki Eil melech v'rofei

For O Eternal One, a Sovereign and a Healer

ne-eman v'rachaman atah.

Who is faithful and compassionate are You.

Baruch atah Adonai,

Blessed are You Hashem,

rofei hacholim.

Who heals the sick.

כִּי אֵל מֶלֶךְ רוֹפֵא
נֶאֱמַן וְרַחֲמָן אַתָּה.

בָּרוּךְ אַתָּה יְהוָה,
רוֹפֵא הַחֹלִים.

ברכת השנים

BIRKAT HASHANIM (YEAR OF PROSPERITY)

Summer is recited from Chol Hamoed Pesach through Minchah of December 4th (Dec. 5th in a year before a civil leap year). Winter is recited from Maariv on December 4th (Dec. 5th in a year before a civil leap year) through Shacharit of Pesach Day 1.

Bareich aleinu, Adonai Eloheinu,

Bless on our behalf, Hashem our Elohim,

et hashanah hazot et

this year and

kol minei t'vu-atah l'tovah,

and its abundant crops for good,

Summer: v'tein b'rachah

and give a blessing

Winter: v'tein tal umatar livrachah

and give dew and rain for a blessing

al p'nei ha-adamah,

upon the face of the earth,

v'sab'einu mituvecha, uvareich

and satisfy us with Your goodness, and bless

sh'nateinu kashanim

our year like the years

hatovot livrachah,

that were good for blessing,

ki Eil tov umeitiv atah,

for O Almighty One, good and beneficent are You,

umvareich hashanim.

the One Who blesses the years.

Baruch atah Adonai,

Blessed are You Hashem,

m'vareich hashanim.

Who blesses the years.

בָּרַךְ עָלֵינוּ, יְהוָה אֱלֹהֵינוּ,

אֶת הַשָּׁנָה הַזֹּאת וְאֶת

כָּל מִיְנֵי תְבוֹאָתָהּ לְטוֹבָה,

בְּקִיץ: וְתֵן בְּרָכָה

בְּחֹרֶף: וְתֵן טַל וּמָטָר לְבְרָכָה

עַל פְּנֵי הָאֲדָמָה,

וּשְׂבַעְנוּ מִטוֹבְךָ, וּבְרַךְ

שְׁנָתֵנוּ כַּשָּׁנִים

הַטּוֹבוֹת לְבְרָכָה,

כִּי אֵל טוֹב וּמְטִיב אַתָּה,

וּמְבָרַךְ הַשָּׁנִים.

בָּרוּךְ אַתָּה יְהוָה,

מְבָרַךְ הַשָּׁנִים.

קבוץ גלויות

KIBUTZ GALUYOT (INGATHERING OF EXILES)

T'ka b'shofar gadol l'cheiruteinu,
Sound the great shofar to proclaim our freedom,
 v'sa neis l'kabeitz galuyoteinu,
raise a banner to gather in our exiles,
 v'kab'tzeinu yachad mei-arba
and gather us together from the four
 kanfot ha-aretz l'artzeinu.
corners of the earth to our land.

Baruch atah Adonai,
Blessed are You Hashem,
 m'kabeitz nidchei amo Yisra-eil.
Who gathers the dispersed of Your people Israel.

תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵירוּתֵנוּ,
 וְשֵׂא נֵס לְקִבּוּץ גְּלוּיֹתֵינוּ,
 וְקַבְּצֵנוּ יַחַד מֵאַרְבַּע
 כַּנְפוֹת הָאָרֶץ לְאַרְצֵנוּ.

בְּרוּךְ אַתָּה יְהוָה,
 מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

דין

DIN (RESTORATION OF JUSTICE)

Hashivah shof'teinu k'varishonah
Restore our judges as they were in earliest times
 v'yo-atzeinu k'vatchilah,
and our advisors as at the beginning,
 v'haseir mimenu yagon va-anachah,
and remove from us grief and sighing,
 umloch aleinu m'heirah atah,
and may You reign over us speedily,
 Adonai, l'vad'cha
Hashem, alone
 b'chesed uvrachamim,
with kindness and compassion,
 v'tzad'keinu b'tzedek uvmishpat.
and justify us through righteousness and justice.

Baruch atah Adonai,
Blessed are You Hashem,
 melech oheiv tz'dakah umishpat.
Sovereign Who loves righteousness and justice.

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְרָאשׁוֹנָה
 וְיֹעֲצֵינוּ כְּבִתְחִלָּה,
 וְהַסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה,
 וּמְלוּךְ עָלֵינוּ מְהֵרָה אַתָּה,
 יְהוָה, לְבִדְךָ
 בְּחֶסֶד וּבְרַחֲמִים,
 וּצְדִיקָנוּ בְּצֶדֶק וּבְמִשְׁפָּט.

בְּרוּךְ אַתָּה יְהוָה,
 מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

ברכת המינים

BIRKAT HAMINIM (AGAINST EVIL)

V'lamalshinim al t'hi tikvah,
And for the slanderers may there be no hope,
 v'chol haminim k'rega yoveidu,
and may all who sow evil perish in an instant,
 v'chol oy'vei am'cha
and may all enemies of Your people
 m'heirah yikareitu,
speedily be cut down,
 v'hazeidim m'heirah t'akeir utshabeir
and the rule of evil may You speedily uproot and break
 utmageir utchaleim v'tashpileim
and cast down and destroy and pull down
 v'tachni-eim bimheirah v'yameinu.
and humble speedily in our days.

Baruch atah Adonai,
Blessed are You Hashem,
 shoveir oy'vim umachni-a zeidim.
Who breaks enemies and humbles evildoers.

וְלַמְלַשְׁיָנִים אֵל תְּהִי תִקְוָה,
 וְכָל הַמִּינִים כְּרֵגַע יִאבְדוּ,
 וְכָל אוֹיְבֵי עַמְּךָ
 מְהֵרָה יִכָּרְתוּ,
 וְהַזְדִּים מְהֵרָה תִעַקֵּר וְתִשְׁבֵּר
 וְתִמְגַּר וְתִכְלֵם וְתִשְׁפִּילֵם
 וְתִכְנִיעֵם בְּמְהֵרָה בְיָמֵינוּ.
 בָּרוּךְ אַתָּה יְהוָה,
 שׁוֹבֵר אוֹיְבִים וּמְכַנְיַע זֵדִים.

צדיקים

TZADIKIM (THE RIGHTEOUS)

Al hatzadikim v'al hachasidim
Upon the righteous and upon the devout
 v'al ziknei am'cha beit Yisra-eil,
and upon the sages of Your people Israel,
 v'al p'leitat beit sof'reihem,
and upon the remnant of the house of their scholars,
 v'al geirei ha-tzedek v'aleinu,
and upon the converts who are righteous and upon us,
 yehemu na rachamecha,
may Your compassion be stirred,
 Adonai Eloheinu,
Hashem our Eternal One,
 v'tein sachar tov l'chol
and grant a good reward to all
 habot'chim b'shimcha be-emet,
who put their trust in Your Name with truth,
 v'sim chelkeinu imahem,
and number us among them forever,

עַל הַצְּדִיקִים וְעַל הַחֲסִידִים
 וְעַל זִקְנֵי עַמְּךָ בֵּית יִשְׂרָאֵל,
 וְעַל פְּלִיטַת בֵּית סוֹפְרֵיהֶם,
 וְעַל גֵּרֵי הַצֶּדֶק וְעַלֵינוּ,
 יִהְיוּ נָא רַחֲמֶיךָ,
 יְהוָה אֱלֹהֵינוּ,
 וְתֵן שָׂכָר טוֹב לְכֹל
 הַבּוֹטְחִים בְּשִׁמְךָ בְּאֵמֶת,
 וְשִׂים חֶלְקֵנוּ עִמָּהֶם,

ul-olam lo neivosh
and may we never feel ashamed
 ki v'cha batachnu.
for in You we have put our trust.

Baruch atah Adonai,
Blessed are You Hashem,
 mishan umivtach latzadikim.
the support and assurance of the righteous.

וְלְעוֹלָם וְלֹא נִבּוֹשׁ
 כִּי בְךָ בָטַחְנוּ.

בָּרוּךְ אַתָּה יְהוָה,
 מִשֵּׁעַן וּמִבְטַח לְצַדִּיקִים.

בִּנְיָן יְרוּשָׁלַיִם

BINYAN Y'RUSHALAYIM (REBUILDING JERUSALEM)

V'lirushalayim ir'cha
And to Jerusalem Your city
 b'rachamim tashuv,
in compassion may You return,
 v'tishkon b'tochah
and may You rest within it,
 ka-asher dibarta,
as You have spoken.
 uvnei otah b'karov b'yameinu
And may You rebuild it soon in our days
 binyan olam, v'chisei David avd'cha
as an eternal edifice, and the throne of David Your servant
 m'heirah l'tochah tachin.
may You establish speedily within it.

Baruch atah Adonai,
Blessed are You Hashem,
 boneih Y'rushalayim.
Who rebuilds Jerusalem.

וְלִירוּשָׁלַיִם עִירְךָ
 בְּרַחֲמִים תָּשׁוּב,
 וְתִשְׁכּוֹן בְּתוֹכָהּ
 כַּאֲשֶׁר דִּבַּרְתָּ,
 וּבְנֵה אוֹתָהּ בְּקֶרֶב בְּיָמֵינוּ
 בְּנֵינְךָ עוֹלָם, וְכִסֵּא דָוִד עַבְדְּךָ
 מְהֵרָה לְתוֹכָהּ תַּכְיֵן.

בָּרוּךְ אַתָּה יְהוָה,
 בּוֹנֵה יְרוּשָׁלַיִם.

מלכות בית דוד

MALCHUT BEIT DAVID (DAVIDIC REIGN)

Et tzemach David avd'cha
The offspring of David Your servant
 m'heirah tatzmi-ach,
may You cause to flourish speedily,
 v'karno tarum bishuatecha,
and may his power flourish through Your salvation,
 ki lishuat'cha kivinu kol hayom.
because for Your salvation do we hope all the day long.

Baruch atah Adonai,
Blessed are You Hashem,
 matzmi-ach keren y'shuah.
Who causes salvation to flourish.

אֶת צִמַּח דָּוִד עֲבִדְךָ
 מְהֵרָה תִצְמִיחַ,
 וְקִרְנוֹ תָרוּם בְּיִשׁוּעָתְךָ,
 כִּי לְיִשׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם.

בְּרוּךְ אַתָּה יְהוָה,
 מַצְמִיחַ קֶרֶן יְשׁוּעָה.

קבלת תפלה

KABBALAT T'FILAH (ACCEPTANCE OF PRAYER)

Av harachaman,
Merciful Creator,
 sh'ma koleinu, Adonai Eloheinu,
Hear our voice, Hashem our Elohim,
 chus v'racheim aleinu,
take pity and have compassion on us,
 v'kabeil b'rachamim uvratzon
and accept with compassion and favor
 et t'filateinu, ki Eil shomei-a
our prayer, for the Almighty One who hears
 t'filot v'tachanunim atah,
prayers and supplications is You,
 umil'fanecha, malkeinu,
from before Yourself, our Sovereign,
 reikam al t'shi-einu.
do not turn us away empty-handed.
 Ki atah shomei-a t'filat
For You hear the prayer
 am'cha Yisra-eil b'rachamim.
of Your people Israel with compassion.

Baruch atah Adonai,
Blessed are You Hashem,
 shomei-a t'filat.
Who hears prayer.

אָב הַרַחֲמָן,
 שְׁמַע קוֹלֵנוּ, יְהוָה אֱלֹהֵינוּ,
 חוּס וְרַחֵם עָלֵינוּ,
 וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן
 אֶת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ
 תְּפִלוֹת וְתַחֲנוּנִים אַתָּה,
 וּמִלְפָּנֶיךָ, מַלְכֵנוּ,
 רֵיקָם אַל תְּשִׁיבֵנוּ.
 כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת
 עַמְּךָ יִשְׂרָאֵל בְּרַחֲמִים.

בְּרוּךְ אַתָּה יְהוָה,
 שׁוֹמֵעַ תְּפִלָּה.

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.

רצה, יהוה אלהינו,
בעמך ישראל,
ולתפלתם שעה,
והשב את העבודה
לדביר ביתך,
ואשי ישראל,
ותפלתם מהרה באהבה
תקבל ברצון,
ותהי לרצון תמיד
עבודת ישראל עמך.

We add the following 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
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,

אלהינו ואלהי אבותינו,
יעלה ויבא ויגיע ויראה
וירצה וישמע ויפקד
ויזכר וזכרוננו
ופקדוננו וזכרון אבותינו,
וזכרון משיח בן דוד עבדך,
וזכרון ירושלים עיר קדשך,
וזכרון כל עמך בית ישראל
לפניך, לפליטה, לטובה,

I'chein ulchesed ulrachamim,
for grace, kindness and compassion,
ulchayim ulshalom,
for life and for peace,
b'ynom 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.
uvidvar 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.

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.

לְחַן וְלַחֶסֶד וְלִרְחֻמִּים,
 וְלַחַיִּים וְלִשְׁלוֹם,
 בַּיּוֹם רֵאשׁ הַחֹדֶשׁ הַזֶּה.
 זְכוּרֵנוּ, יְהוָה אֱלֹהֵינוּ,
 בּוֹ לְטוֹבָה,
 וּפְקֻדָּנוּ בּוֹ לְבִרְכָה,
 וְהוֹשִׁיעֵנוּ בּוֹ לַחַיִּים.
 וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים,
 חוּס וְחַנּוּן,
 וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
 כִּי אֵלֶיךָ עֵינֵינוּ,
 כִּי אֵל מֶלֶךְ חַנּוּן
 וְרַחוּם אַתָּה.

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 nifl'otecha 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,
שְׂאֵתָה הוּא, יְהוּה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ,
לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר,
נוֹדֶה לָךְ וְנִסְפֵר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל 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 וְיִתְרֹמַם

שִׁמְךָ מַלְכֵנוּ

תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהַלְלוּ וַיְבָרְכוּ אֶת

שִׁמְךָ הַגָּדוֹל בְּאֵמֶת,

לְעוֹלָם כִּי טוֹב,

הָאֵל יְשׁוּעָתָנוּ וְעִזְרָתָנוּ סֵלָה,

הָאֵל הַטוֹב.

*Bend the knees at בָּרוּךְ Baruch, bow down while saying אַתָּה Atah,
then straighten up at הַי 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 בְּשְׁלוֹמְךָ.

בְּרוּךְ אַתָּה יְהוָה,

הַמְּבָרֵךְ אֶת עַמּוֹ

יִשְׂרָאֵל בְּשְׁלוֹם.

יְהִיו לְרָצוֹן אֲמָרֵי פִי

וְהִגִּיוֹן לִבִּי 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 בְּשִׁלּוֹמֶךָ.

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,
 וּשְׂפָתַי מִדְּבַר מִרְמָה,
 וְלִמְקַלְלֵי נַפְשִׁי תְדוֹם,
 וְנַפְשִׁי כֶּעָפָר לְכֹל תִּהְיֶה.
 פְּתַח לְבִי בְּתוֹרַתְךָ,
 וְאַחֲרַי מִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
 וְכֹל הַחֹשֶׁשִׁׁים עָלַי לְרָעָה,
 מִהֲרָה הִפֵּר עֲצָתָם
 וְקָלְקַל מַחְשָׁבָתָם.
 עֲשֵׂה לְמַעַן שְׁמֶךָ,
 עֲשֵׂה לְמַעַן יְמִינֶךָ,
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ,
 עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ.
 לְמַעַן יַחַלְצוּן 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 amein.

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.

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.

Leader and participants say together that which is contained within { }.

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'yit-aleh v'yit-halal

and glorified and praised

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

be the Holy One whose Name is blessed,

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.
{אָמֵן}

בְּעֲלָמָא דִּי בְרָא כְרַעוּתֵיהּ,
וְיִמְלִיךְ מַלְכוּתֵיהּ,
וְיִצְמַח פְּרֻקָנֵיהּ
וְיִקְרַב מְשִׁיחֵיהּ. {אָמֵן}

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֲגָלָא וּבְזִמַּן קָרִיב,
וְאָמְרוּ אָמֵן. {אָמֵן}

יְיָהּ אֵל שְׁמֵהּ רַבָּא מְבָרַךְ
לְעַלְמֵם וְלְעַלְמֵי עַלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם 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 Father 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 קָדָם

אֲבוּהוֹן דִּי בְּשַׁמַּיָּא,

וְאִמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁלָמָא רַבָּא מִן שַׁמַּיָּא,

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.}

עלינו

ALEINU

According to the kabbalists, all the prayers of our connection have drawn ohr penimi (inner Light). The Aleinu is a magnet for ohr makif (surrounding Light), which seals and protects them thereby blocking out negative energies.

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,
 שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
 וְלֹא שָׁמָנוּ כְּמִשְׁפָּחוֹת
 הָאֲדָמָה, שֶׁלֹּא שָׁם חֵלְקֵנוּ
 כָּהֶם, וְגִרְלָנוּ כְּכֹל הַמּוֹנֵם.

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

Va-anachnu kor'im,
Therefore we kneel,
umishtachavim umodim,
and bow and give thanks,
lifnei melech malchei ham'lachim,
before the Sovereign, Sovereign of all sovereigns,
hakadosh baruch hu.
the Holy and Blessed One.

וְאַנַּחְנוּ כּוֹרְעִים,
 וּמִשְׁתַּחֲוִים וּמוֹדִים,
 לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,
 הַקָּדוֹשׁ בְּרוּךְ הוּא.

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:

שֶׁהוּא נוֹטֵה שָׁמַיִם
 וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ
 בַּשָּׁמַיִם מִמַּעַל,
 וְשֹׁכֵן עֵזוֹ בְּגִבְהֵי מְרוֹמִים,
 הוּא אֱלֹהֵינוּ אֵין עוֹד.
 אֵמֶת מַלְכָּנוּ, אֵפֶס זוּלָּתוֹ,
 כִּכְתוּב בְּתוֹרָתוֹ:

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.
 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 they 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 ha-malchut shel'cha hi,
For the kingdom is Yours,
 ul-ol'mei ad timloch b'chavod,
forever and ever You will reign in glory,
 kakatuv b'Toratecha:
as it is written in Your Torah:

וידעת היום והשבת
 אל לבבך, כי יהוה הוא
 האלהים בשמים ממעל,
 ועל הארץ מתחת, אין עוד.
 ועל כן נקוה לך
 יהוה אלהינו,
 לראות מהרה בתפארת עזך,
 להעביר גלולים מן הארץ,
 והאלילים כרות יכרתון,
 לתקן עולם במלכות שדי,
 וכל בני בשר יקראו בשמך,
 להפנות אליך כל רשעי ארץ.
 יכירו וידעו כל יושבי תבל,
 כי לך תכרע כל ברך,
 תשבע כל לשון.
 לפניך יהוה אלהינו
 יכרעו ויפלו,
 ולכבוד שמך יקר יתנו,
 ויקבלו כלם את עול מלכותך,
 ותמלך עליהם
 מהרה לעולם ועד.
 כי המלכות שלך היא,
 ולעולמי עד תמלוך בכבוד,
 ככתוב בתורתך:

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.

יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֶאֱמַר, 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.

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

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא.

{אָמֵן.}

בְּעֵלְמָא דִּי בְרָא כְרֵעוּתֵיהּ,

וְיִמְלִיךְ מַלְכוּתֵיהּ,

וְיִצְמַח פְּרֻקָנֵיהּ

וְיִקְרִיב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

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 ul-al'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'yit-aleh 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.

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,
בְּעֶגְלָא וּבְזְמַן קָרִיב,
וְאָמְרוּ אָמֵן. {אָמֵן.}

יְיָהּ שְׁמֵיהּ רַבָּא מְבָרַךְ
לְעֵלָם וּלְעֵלְמֵי עֵלְמַיָּא.

יְתִבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר
וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵיהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},
לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא
תְּשֻׁבְחָתָא וְנַחֲמָתָא,
דְאִמְרֵן בְּעֵלְמָא,
וְאָמְרוּ אָמֵן. {אָמֵן.}

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,
וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם,
וְאָמְרוּ 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 מִפֶּחַד פֶּתָאִם,
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.

אֲךְ צַדִּיקִים יוֹדוּ לְשִׁמְךָ,
יֵשְׁבוּ יְשָׁרִים אֶת פְּנֶיךָ.

Between Pesach and Shavuot, the Omer is counted.