

מעריב לשבת שובה

MAARIV L'SHABBAT SHUVAH

Evening Service For Shabbat Shuvah



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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 L. Curtis for Kabbalah4All.
Translated by David Aharon L. Curtis.
Edited by Rebecca Schwartz and David Aharon L. Curtis.

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קבלת שבת

KABBALAT SHABBAT

Before we begin Kabbalat Shabbat we sing a Kabbalistic song that speaks of the soul's yearning for connection with the Divine.

יָדִיד נֶפֶשׁ

Y'DID NEFESH

Y'did nefesh av harachaman,
Beloved of the soul, Source of mercy,
 m'shoch avd'cha el r'tzonecha.
draw Your servant into Your arms.
 Yarutz avd'cha k'mo ayal,
I leap like a deer,
 yishtachaveh el mul hadarecha.
to stand in awe before You.
 Ye-erav lo y'didotecha,
Mix for Your beloved,
 minofet tzuf v'chol ta-am.
honey and all sweet flavors.

Hadur na-eh ziv ha-olam,
Exquisitely beautiful is the splendor of the world,
 nafshi cholat ahavatecha.
my soul pines for Your love.
 Ana El na r'fa na lah,
I pray that You heal it Eternal One,
 b'harot lah no-am zivecha.
by showing it the delight of Your radiance.
 Az tit-chazek v'ti-trape,
Then it will grow strong and be healed,
 v'hay'tah lah simchat olam.
and may it exist in gladness for ever.

Vatik yehemu na rachamecha,
Mighty One manifest Your mercies,
 v'chusah na al ben ahuvecha.
and have compassion on Your beloved child.
 Ki zeh kamah nichsof nichsafti,
For how long have I been consumed with longing,
 lirot b'tiferet uzecha.
to behold the glory of Your might.

יָדִיד נֶפֶשׁ אָב הָרַחֲמָן,
 מִשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ.
 יָרוּץ עַבְדְּךָ כְּמוֹ אֵיל,
 יִשְׁתַּחֲוֶה אֶל מוֹל הַדָּרֶךְ.
 יַעֲרַב לוֹ יְדִידוֹתֶיךָ,
 מִנֹּפֶת צוּף וְכֹל טַעַם.

הַדוּר נֶאֱהָז זִיו הָעוֹלָם,
 נַפְשִׁי חוֹלֵת אֶהְבֶּתְךָ.
 אֲנֵא אֵל נָא רַפֵּא נָא לָהּ,
 בְּהִרְאוֹת לָהּ נֵעַם זִיוְךָ.
 אֲזִ תִּתְחַזֵּק וְתִתְרַפֵּא,
 וְהִיְתָה לָהּ שִׂמְחַת עוֹלָם.

וְתִיק יְהֵמוּ נָא רַחֲמֶיךָ,
 וְחִוְסֶה נָא עַל בֶּן אֶהוּבְךָ.
 כִּי זֶה כַּמָּה נִכְסֹף נִכְסַּפְתִּי,
 לִרְאוֹת בְּתִפְאֵרַת עֲזֶךָ.

Eleh chamdah libi,
These things my heart desires,
v'chusah na v'al tit-alam.
take pity Eternal One and please ignore me not.

Higaleh na ufros chavivi alai
Reveal Yourself and cover me, my Beloved, upon me,
et sukat sh'lomecha.
with the shelter of Your Presence.

Ta-ir erez mik'vodecha,
Light up the world with Your Presence,
nagilah v'nism'chah bach.
that we may exult and rejoice in You.

Maher ehov ki va mo-ed,
Hurry, Loved One, for the appointed time has come,
v'chanenu kimei olam.
and show us favor as long ago.

Stand until after the Bar'chu.

Bo-u v'netze 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.

אֶלֶּה חַמְדָּה לְבִי,
 וְחִוְסָה נָא וְאַל תִּתְעַלֵּם.

הַגֵּלֵה נָא וּפְרֹשׁ חֲבִיבִי עָלַי
 אֶת סִכַּת שְׁלוֹמְךָ.

תְּאִיר אֶרֶץ מְכַבֹּדְךָ,
 נִגִּילָה וְנִשְׂמַחָה בְּךָ.

מַהֵר אֶהֱב כִּי בָא מוֹעֵד,
 וְחַנְּנוּ כִּימֵי עוֹלָם.

בָּאוּ וְנִצֵּא לְקִרְאת כִּלָּה,
 לְקִרְאת שַׁבַּת מַלְכֹתָא,
 דַּחְקֵל תַּפּוּחֵינ קַדִּישֵׁינ.

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 elim,
Ascribe to Adonai children of the powerful,
havu l'Adonai kavod va-oz.
ascribe unto Adonai glory and might.
Havu l'Adonai k'vod sh'mo,
Ascribe to Adonai the honor due His Name,
hishtachavu l'Adonai
bow down before Adonai
b'hadrat kodesh.
in the beauty of holiness.
Kol Adonai al hamayim,
The voice of Adonai is upon the waters,

מִזְמוֹר לְדָוִד.
 הָבוּ לַיהוָה בְּנֵי אֱלִים,
 הָבוּ לַיהוָה כְּבוֹד וָעֹז.
 הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,
 הִשְׁתַּחֲווּ לַיהוָה
 בְּהַדְרַת קֹדֶשׁ.
 קוֹל יְהוָה עַל הַמַּיִם,

El hakavod hirim,
the Almighty One of glory thunders,
 Adonai al mayim rabim.

Adonai is upon abundant waters.

Kol Adonai bako-ach,

The voice of Adonai is powerful,

kol Adonai behadar.

the voice of Adonai is majesty.

Kol Adonai shover arazim,

The voice of Adonai breaks cedars,

vayshaber Adonai

Adonai shatters

et arzei ha-l'vanon.

the cedars of Lebanon.

Vayarkidem k'mo egel,

He makes them dance around like a calf,

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

Lebanon and Sirion like a wild young ox.

Kol Adonai chotzev lahavot esh.

The voice of Adonai cleaves the flames of fire.

Kol Adonai yachil midbar,

The voice of Adonai rouses the wilderness,

yachil Adonai midbar kadesh.

Adonai rouses the wilderness of Kadesh.

Kol Adonai y'cholel ayalot,

The voice of Adonai frightens the hinds,

vayechesof y'arot,

and strips the forest bare,

uvheichalo kulo omer kavod.

and while in His Temple all will proclaim, Glory!

Adonai lamabul yashav

Adonai was enthroned at the flood

vayeshev Adonai melech l'olam.

Adonai is enthroned, Sovereign forever.

Adonai oz l'amo yiten,

Adonai will give strength to His people,

Adonai y'varech et amo vashalom.

Adonai will bless His people with peace.

אל הכבוד הרעים,
 יהוה על מים רבים.

קול יהוה בכח,

קול יהוה בהדר.

קול יהוה שבר ארזים,

וישבר יהוה

את ארזי הלבנון.

וירקידם כמו עגל,

לבנון ושריון כמו בן ראמים.

קול יהוה חצב להבות אש.

קול יהוה יחיל מדבר,

יחיל יהוה מדבר קדש.

קול יהוה יחולל אילות,

ויחשף יערות,

ובהיכלו כלו אמר כבוד.

יהוה למבול ישב,

ויישב יהוה מלך לעולם.

יהוה עז לעמו יתן,

יהוה יברך את עמו בשלום.

אָנָא בְּכֹחַ

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.

אָנָא בְּכֹחַ 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

Kabel rinat am'cha sag'venu taharenu nora.

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

נָא גִבּוֹר דּוֹרְשֵׁי יְחִידֶךָ כְּבַבַּת שְׁמוֹרֵם.

TIFERET
תפארת

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

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

בְּרַחֲמֵי טְהַרְם רַחֲמֵי צְדִקְתְּךָ תָּמִיד גְּמִלֵם.

NETZACH
נצח

Bar'chem taharem rachamei tzidkat'cha tamid gomlem.

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 nahel adatecha.

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

יְחִיד גֵּאָה לְעַמֶּךָ פְּנֵה זוֹכְרֵי קְדוּשַׁתְּךָ.

YESOD
יסוד

Yachid ge-eh l'am'cha p'neh zoch'rei k'dushatecha.

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

שׁוּעָתֵנוּ קִבֵּל וּשְׁמַע צְעָקָתֵנוּ יוֹדַע תַּעֲלוּמוֹת.

MALCHUT
מלכות

Shavatenu kabel ushma tza-akatenu yode-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 shem k'vod malchuto l'olam va-ed!

Blessed is the Name of His glorious realm 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 El ham'yuchad,
the Eternal One and Only made us hear,
Adonai echad ushmo echad,
Adonai is One and His Name is One,
l'shem ultiferet v'lit-hilah.
for renown, and 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'nelchah,
Come and let us greet Shabbat,
ki hi m'kor hab'rachah,
for it is the source of healing,
merosh 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 מִקֵּדֶם 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,
O Sanctuary of the Sovereign, city of sovereigns,
kumi tz'i mitoch hahafechah,
rise up and leave your ravaged state,
 rav lach shevet b'emek 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,
 קוֹמִי צְאִי מִתּוֹךְ הַהֶפְכָּה,
 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 me-afar kumi,
Shake off the dust as you arise,
 livshi bigdei tifartech 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.

הִתְנַעֲרִי מֵעָפָר קוֹמִי,
 לְבִשֵׁי בְגָדֵי תִפְאַרְתְּךָ עָמִי,
 עַל יַד בֶּן יִשָּׂי בֵּית הַלַּחְמִי,
 קְרְבִי 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 orech kumi ori,
for your light has come, rise up and shine,
uri uri shir daberi,
awaken, awaken, a song proclaim,
 k'vod Adonai alayich niglah.
Adonai's glory has been revealed upon you.

הִתְעוֹרְרִי הִתְעוֹרְרִי,
 כִּי בָא אֹרֶךְ קוֹמִי אֹרִי,
 עוֹרִי עוֹרִי שִׁיר דְּבַרִּי,
 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 tevoshi 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 seek refuge in you,
 v'nivn'tah ir al tilah.
the city will be rebuilt upon its hilltop.

לֹא תִבוֹשִׁי וְלֹא תִכָּלְמִי,
 מַה תִּשְׁתַּוְּחָחִי וּמַה תִּהְיֶמֶי,
 בַּךְ יִחְסוּ עַנְיֵי 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 will rejoice in you,
 kimsos chatan al kalah.
as a bridegroom rejoices in his bride.

וְהָיוּ לְמַשָּׁה שְׂאֵסִיךְ,
 וְרָחֲקוּ כָּל מְבַלְעֶיךָ,
 יִשִּׁישׁ עֲלֶיךָ אֱלֹהֶיךָ,
 כְּמַשׁוֹשׁ 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 Adonai alone,
 al yad ish ben partzi,
through the man descended from Peretz,
 v'nism'cha v'nagilah.
and we will be glad and we will be mirthful.

יָמִין וּשְׂמֹאל תִּפְרוּצִי,
 וְאֵת יְהוָה תִּעֲרִיצִי,
 עַל יַד אִישׁ בֶּן פֶּרֶצִי,
 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.*

MALCHUT מלכות

Bo-i v'shalom ateret balah,
Enter in peace O crown of your husband,
gam b'simchah b'rinah uvtzaholah,
also in gladness, in joyous song and in jubilation,
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 עֲטֹרַת בַּעֲלָהּ,
גַּם בְּשִׂמְחָה בְּרִנָּה וּבְצִהֻלָּה,
תּוֹךְ אֲמוּנֵי עַם סְגֻלָּה,
בּוֹאֵי כָלָה, בּוֹאֵי כָלָה.

לָכָה דוּדֵי לְקִרְאֵת כָּלָה, 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.

תהלים צב

PSALM 92

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 Adonai,
ulzamer l'shimcha elyon.
and to sing praise to Your Name O Exalted One.
L'hagid baboker chasdecha,
To declare Your kindness in the morning,
ve-emunat'cha ba-leilot.
and Your faithfulness in 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 Adonai,
b'ma-asei yadecha aranen.
I exult in the work of Your hands.
Mah gad'lu ma-asecha Adonai,
How great are Your works Adonai,

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.
טוֹב לְהַדוֹת לַיהוָה,
וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן.
לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ,
וְאֲמוּנַתְךָ בַּלַּיְלוֹת.
עָלַי עֲשׂוֹר וְעָלַי נָבֵל,
עָלַי הִגַּיֹן בְּכִנּוֹר.
כִּי שִׂמַּחְתָּנִי יְהוָה בְּפַעֲלֶךָ,
בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן.
מַה גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה,

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

Your thoughts are exceedingly profound.

Ish ba-ar lo yeda,

The ignorant do not know this,

uchsil lo yavin et zot.

and a fool cannot understand this.

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

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 Adonai.

Ki hineh oy'vecha Adonai,

For behold Your enemies Adonai,

ki hineh oy'vecha yovedu,

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.

Vatabet eini b'shurai,

My eyes have seen the downfall of my foes,

bakamim alai m're-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 Adonai,

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'shenim v'ra-ananim yih-yu.

they shall ever be fresh and fragrant.

L'hagid ki yashar Adonai,

They shall proclaim that Adonai 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.

בַּפֶּרֶחַ רִשְׁעִים כְּמוֹ עֵשָׂב,

וַיִּצְיָצוּ כָּל פְּעֵלֵי אָוֶן,

לְהַשְׁמָדָם עֲדֵי עַד.

וְאַתָּה מָרוֹם לְעֵלָם יְהוָה.

כִּי הִנֵּה אֵיבֶיךָ, יְהוָה,

כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ,

יִתְפָּרְדוּ כָּל פְּעֵלֵי אָוֶן.

וְתָרַם כְּרָאִים קַרְנֵי,

בַּלְתִּי בְשֶׁמֶן רַעֲנָן.

וְתַבַּט עֵינַי בְּשׁוֹרֵי,

בַּקָּמִים עָלַי מִרְעִים

תִּשְׁמַעְנָה אָזְנֵי.

צְדִיק כִּתְמָר יִפְרַח,

כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגָּה.

שְׁתוּלִים בְּבַיִת יְהוָה,

בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

עוֹד יִנוּבוּן בְּשֵׁיבָה,

דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.

לְהַגִּיד כִּי יָשָׁר יְהוָה,

צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.

תהלים צג

PSALM 93

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

Adonai malach ge-ut lavesh,

Adonai has reigned donned with grandeur,

lavesh Adonai oz hitazar,

donned and girded with strength is Adonai,

af tikon tevel bal timot.

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

Nachon kisacha me-az,

Established is Your throne from of old,

me-olam atah.

eternal are You.

Nas'u n'harot Adonai,

The rivers have lifted up, Adonai,

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 Adonai.

Edotecha ne-emnu m'od

Your testimonies are exceedingly trustworthy

l'veit'cha na-avah kodesh,

regarding Your House the Sacred Dwelling,

Adonai l'orech yamim.

O Adonai 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 קדש,

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 Chazzan, Everyone says the words in { }.

Yitgadal v'yitkadash sh'meh raba.

Exalted and sanctified be His great Name.

{Amen.}

Amen.

B'al'ma di v'ra chiruteh,

In the world that He has created according to His will,

v'yamlich malchuteh,

and may He let His sovereignty have dominion,

v'yatzmach purkaneh

and cause His redemption to sprout

vikarev M'shicheh. {Amen.}

and bring near the Mashiach. Amen.

B'chayeichon uvyomeichon

In your lifetime and in your days

uvchayei d'chol beit Yisra-el,

and in the lifetime of the entire House of Israel,

ba-agala uvizman kariv,

speedily and at a time that comes soon,

v'imru amen. {Amen.}

and say amen. Amen.

{Y'he sh'meh raba m'varach

May His great Name be blessed

l'alam ulal'mei al'maya.}

forever and for all eternity.

Yitbarach v'yishtabach v'yitpa-ar

Blessed and praised and glorified

v'yitromam v'yitnase v'yit-hadar

and exalted and raised up and honored

v'yitaleh v'yit-halal

and elevated and lauded

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

be the Name of the Holy One, Blessed is He,

l'ela min kol birchata v'shirata

beyond more than any blessing and song

tushb'chata v'nechemata,

praise and consolation

da-amiran b'al'ma,

that are uttered in the world,

v'imru amen. {Amen.}

and say amen. Amen.

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,

וַיְמַלִּיךְ מַלְכוּתֵיהּ,

וַיִּצְמַח פְּרֻקְנֵיהּ

וַיִּקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר

וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

וַיִּתְעַלֶּה וַיִּתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא

תְּשֻׁבָּתָא וְנִחְמָתָא,

דְאָמְרוּן בְּעֵלְמָא,

וְאָמְרוּ אָמֵן. {אָמֵן.}

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'ela b'echad,

above in Oneness,

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'ela chad

so that She may join them above as one

lakovel chad.

paralleling one.

Kudsha b'rich hu echad,

The Holy Blessed One is One,

l'elah 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.

Adonai 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.

קְדִשָׁא בְּרִיךְ הוּא אֶחָד,

לְעֵלָא לָא יְתִיב עַל

כוּרְסֵיָא דִיקָרִיָה,

עַד דְאֲתַעֲבִידַת אִיהִי

בְּרָזָא דְאֶחָד,

כְּגוֹנָא דִילִיָה לְמַהוּי

אֶחָד בְּאֶחָד.

וְהָא אוּקִימְנָא רָזָא

דִיהוּה אֶחָד וְשְמוֹ אֶחָד.

רָזָא דְשַׁבַּת,

אִיהִי שַׁבַּת דְאֲתִאחַדַת

בְּרָזָא דְאֶחָד,

לְמִשְׁרֵי עֲלֵהּ רָזָא דְאֶחָד.

צְלוֹתָא דְמַעְלֵי שַׁבַּתָא,

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 v'lomar:
with radiant countenance, and to say:

דְּהָא אֶתְאַחַדַּת כּוּרְסֵיאַ
יְקִירָא קְדִישָׁא בְּרָזָא דְּאֶחָד,
וְאֶתְתְּקַנַּת לְמִשְׁרֵי עֲלֵהּ
מַלְכָּא קְדִישָׁא עֲלָאָה.
כַּד עֵיל שַׁבְּתָא,
אִיהִי אֶתְיַחַדַּת וְאֶתְפָּרֶשֶׁת
מִסִּטְרָא אַחֲרָא.
וְכָל דִּינֵינָן מִתְעַבְּרִין מִנָּה,
וְאִיהִי אֲשֶׁתְּאַרַת בְּיַחֲוּדָא
דְּנִהִירוֹ קְדִישָׁא,
וְאֶתְעֵטְרַת בְּכַמָּה עֵטְרִין,
לְגַבֵּי מַלְכָּא קְדִישָׁא.
וְכָל שׁוּלְטָנֵי רוּגְזִין וּמְאַרֵי
דְּדִינָא כְּלָהּוּ עֲרֻקִין,
וְאֶתְעַבְּרוּ מִנָּה.
וְלִית שׁוּלְטָנָא עֲלָאָה אַחֲרָא
בְּכְלָהּוּ עֲלָמִין.
וְאַנְפָּהָא נְהִירִין בְּנִהִירוֹ עֲלָאָה,
וְאֶתְעֵטְרַת לְתַתָּא בְּעַמָּא קְדִישָׁא.
וְכְלָהּוּן מִתְעַטְרִין
בְּנִשְׁמָתִין חֲדָתִין.
כְּדִין שִׁירוּתָא דְּצִלוּתָא,
לְבָרְכָא לָהּ בְּחֶדְוָה,
בְּנִהִירוֹ דְּאַנְפִּין וְלוֹמַר.

מעריב לשבת

MAARIV FOR SHABBAT

The Zohar states, "All sacred acts require summoning." The Bar'chu is the formal call to prayer. On Shabbat we receive the ruach level of the extra soul given to us.

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.

The Chazzan says the first line.

בְּרָכוּ אֶת יְהוָה הַמְּבֹרָךְ!

Bar'chu et Adonai ham'vorach!

Bless Adonai Who is blessed!

Everyone. followed by the Chazzan, responds:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד!

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

Blessed is Adonai 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 Adonai,

Eloheinu melech ha-olam,

our Elohim, Sovereign of the universe,

asher bidvaro ma-ariv aravim,

Who by His word brings on evenings,

b'chochmah pote-ach sh'arim,

with wisdom opens the gates of dawn,

uvitvunah m'shaneh itim,

and with understanding alters periods,

umachalif et haz'manim,

and changes the seasons,

umsader et hakochavim

and orders the stars in their constellations,

b'mishm'roteihem baraki-a kirtzono. *in the heavens as He wills.*

Bore yom valailah,

He creates day and night,

golel or mip'nei choshech,

unfurling light before darkness,

v'choshech mip'nei or.

and darkness before light.

Uma-avir yom umevi lailah,

He removes day and brings night,

umavdil bein yom uvein lailah,

and separates between day and between night,

Adonai, tz'va-ot sh'mo.

Adonai, Ruler of Hosts, is His Name.

El chai v'kayam,

Almighty One, living and enduring,

tamid yimloch aleinu l'olam va-ed. *continually may He reign over us for ever and ever.*

Baruch atah Adonai,

Blessed are You Adonai,

hama-ariv aravim. {Amen.}

Who brings on evenings. Amen.

ברוך אתה יהוה,

אלהינו מלך העולם,

אשר בדברו מעריב ערבים,

בְּחִכְמָה פּוֹתֵחַ שְׁעָרִים,

וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,

וּמַחְלִיף אֶת הַזְּמָנִים,

וּמְסַדֵּר אֶת הַכּוֹכָבִים

בְּמִשְׁמֵרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.

בוֹרֵא יוֹם וְלַיְלָה,

גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,

וְחֹשֶׁךְ מִפְּנֵי אוֹר.

וּמַעֲבִיר יוֹם וּמְבִיא לַיְלָה,

וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,

יְהוָה צְבָאוֹת שְׁמוֹ.

אֵל חַי וְקַיִם,

תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

ברוך אתה יהוה,

הַמְעַרֵּב עֲרָבִים. {אָמֵן.}

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-el,
With an eternal love, the House of Israel,
am'cha ahavta.

Your people You have loved.

Torah umitzvot,

Torah and commandments,

chukim umishpatim otanu limadta.

laws and precepts You have taught us.

Al ken Adonai Eloheinu,

Therefore Adonai our Elohim,

b'shochbenu uvkumenu

when we lie down and when we rise

nasi-ach b'chukecha,

we will discuss Your laws,

v'nismach b'divrei Toratecha

and we will rejoice in the words of Your Torah

uvmitzvotcha l'olam va-ed.

and Your commandments for ever and ever.

Ki hem chayeinu v'orech yameinu,

For they are our life and the length of our days,

uvahem neh-geh yomam valailah,

and we will reflect on them day and night,

v'ahavat'cha al tasir

Your love do not remove

mimenu l'olamim.

from us forever.

Baruch atah Adonai,

Blessed are You Adonai,

ohev amo Yisra-el.

Who loves His people Israel.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל,

עִמָּךְ אָהַבְתָּ,

תּוֹרָה וּמִצְוֹת,

חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ.

עַל כֵּן יְהוָה אֱלֹהֵינוּ,

בְּשׁוֹכְבֵנוּ וּבְקוּמֵנוּ

נְשִׁיחַ בְּחֻקֶיךָ,

וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ

וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.

כִּי הֵם חַיֵּינוּ וְאָרְךְ יָמֵינוּ,

וּבָהֶם נִהְגָּה יוֹמָם וְלַיְלָה,

וְאַהֲבַתְךָ אֶל תִּסִּיר

מִמֵּנוּ 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-el, Adonai Eloheinu, Adonai Echad!

Hear O Israel, Adonai is our Elohim, Adonai is the One and Only!

This verse is said in a whisper.

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

Baruch shem k'vod malchuto l'olam va-ed.

Blessed is the Name of His glorious realm for ever and ever.



V'ahavta et Adonai Elohecha

And you shall love Adonai 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-eleh 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.

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לְבָבְךָ וּבְכָל-נַפְשֶׁךָ
וּבְכָל-מְאֹדְךָ:

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

During this connection, the Chazzan 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 Adonai

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 שְׁמִיעוּ
אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי
מְצַוֶּה אֶתְכֶם הַיּוֹם
לְאַהֲבָה אֶת-יְהוָה
אֱלֹהֵיכֶם וּלְעַבְדוֹ
בְּכָל-לְבָבְכֶם 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 acherim v'hishtachavitem

other deities and bow down

lahem.

to them.

V'charah af Adonai bachem v'atzar

Then the anger of Adonai 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 titen et y'vulah

and the earth will no longer yield its produce

va-avad'tem m'herah me-al ha-aretz

and you shall be banished quickly from the good land

hatovah asher Adonai noten lachem.

that Adonai has given you.

יורה ומלקוש ואספת דגנך

ותירשך ויזהרך:

ונתתי עשב בשדך לבהמתך

ואכלת ושבעת:

השמרו לכם פן-יפתה

לבבכם וסרתם ועבדתם

אלהים אחרים והשתחיתם

להם:

וחרה אף יהוה בכם ועצר

את השמים ולא יהיה מטר

והאדמה לא תתן את-יבולה

ואבדתם מהרה מעל הארץ

הטבה אשר יהוה נתן לכם:

ך

V'samtem et d'varai eleh

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'daber 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 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 vimei***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 latet***Adonai 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 לַתֵּת

לָהֶם כִּימֵי הַשָּׁמַיִם

עַל-הָאָרֶץ:

ה**Vayomer Adonai el Mosheh lemor:***Adonai talked to Moses, saying:***Daber el b'nei Yisra-el v'amarta***Speak to the children of Israel and say***alehem 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'chelet.***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 Adonai 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.***L'ma-an tizk'ru va-asitem***In order that you may remember***et kol mitzvotai vih-yitem***all of My commandments and be***k'doshim Leloheichem.***holy to your Elohim.*

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאמַרְתָּ

אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית

עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרוֹתָם

וְנָתַנּוּ עַל-צִיצִית הַכֶּנֶף פִּתְּלִל

תְּכֵלֶת:

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם

אֹתוֹ וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת

יְהוָה וְעָשִׂיתֶם אֹתָם

וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם

וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם

זֹנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם

אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם

קְדוֹשִׁים לֵאלֹהֵיכֶם:

Focus on the mitzvah to remember the Exodus from Egypt.

Ani Adonai Eloheichem asher

I am Adonai your Elohim Who

hotzeti etchem me-eretz mitzrayim

brought you out of the land of Egypt

lih-yot lachem l'Elohim

to be your own Elohim

ani Adonai Eloheichem: Emet...

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

אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
לְהִיּוֹת לָכֶם לְאֱלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם: אֱמֶת

This blessing connects us to the energy of desire. This blessing fulfills the requirement to recall the Exodus during the morning and evening services. It contains the word emunah (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 Chazzan continues:

Adonai Eloheichem emet,

Adonai your Elohim is true...

ve-emunah kol zot,

and faithful is all this,

v'kayam aleinu, ki hu

and firmly held by us, that He is

Adonai Eloheinu v'ein zulato,

Adonai our Elohim and there is none but Him,

va-anachnu Yisra-el amo.

and we are Israel, His people.

Hapodenu miyad m'lachim,

He is the One Who delivers us from the power of sovereigns,

malkenu hago-aleinu

our Sovereign Who delivers us

mikaf kol he-aritzim.

from the hand of all the cruel tyrants.

Ha-El hanifra lanu mitzareinu,

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

v'ham'shalem g'mul l'chol

and Who repays just retaliation upon all

oy'vei nafshenu,

the enemies of our soul,

ha-oseh g'dolot ad ein cheker,

Who performs great things that are beyond comprehension,

nisim v'nifla-ot ad ein mispar.

miracles and wonders that are beyond number.

Hasam nafshenu bachayim,

Who places our soul in life,

v'lo natan lamot raglenu.

and allows not our feet to slip.

Hamadrichenu al bamot oy'veinu,

Who led us upon the heights of our enemies,

יהוה אֱלֹהֵיכֶם אֱמֶת,
וְאֱמוּנָה כָּל זֹאת,
וְקַיָּם עָלֵינוּ, כִּי הוּא
יְהוה אֱלֹהֵינוּ וְאֵין זולָתוֹ,
וְאֵנַחְנוּ יִשְׂרָאֵל עַמּוֹ.
הַפּוֹדֵנוּ מִיַּד מְלָכִים,
מִלְּכֵנוּ הַגּוֹאֲלֵנוּ
מִכַּף כָּל הָעָרִיצִים.
הָאֵל הַנִּפְרָע לָנוּ מִצְרַיִנוּ,
וְהַמְשַׁלֵּם גְּמוּל לְכֹל
אֹיְבֵי נַפְשֵׁנוּ,
הַעֹשֶׂה גְדוּלוֹת עַד אֵין חֶקֶר,
נִסִּים וְנִפְלְאוֹת עַד אֵין מִסְפָּר.
הַשֶּׁם נַפְשֵׁנוּ בַחַיִּים,
וְלֹא נָתַן לַמּוֹט רַגְלֵנוּ.
הַמְדַרְיֵכְנוּ עַל בָּמוֹת אוֹיְבֵינוּ,

vayarem karnenu 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,

vayotzer et amo Yisra-el

and removed His people Israel

mitocham l'cherut 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,

He sank into the depths,

v'ra-u vanav g'vurato,

and when His children witnessed His strength,

shib'chu v'hodu lishmo.

they praised and gave thanks to His Name.

Umalchuto v'ratzon kiblu aleihem,

And His Sovereignty they accepted upon themselves,

Mosheh uvnei Yisra-el l'cha anu

Moses and the children of Israel to You exclaimed

shirah b'simchah rabah,

in song with great gladness,

v'am'ru chulam:

and all of them said:

וַיָּרֶם קַרְנֵנוּ עַל כָּל שׂוֹנְאֵינוּ.

הָעֹשֶׂה לָּנוּ נִסִּים

וּנְקָמָה בְּפַרְעֹה,

אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת

בְּנֵי חָם.

הַמֶּכֶה בְּעִבְרָתוֹ כָּל

בְּכוֹרֵי מִצְרַיִם,

וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל

מִתּוֹכֶם לְחֵירוֹת עוֹלָם.

הַמַּעֲבִיר בְּנֵיו בֵּין גְּזֵרֵי

יַם סוּף,

אֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם

בְּתֵהוֹמוֹת טַבַּע,

וַרְאוּ בְּנָיו גְּבוּרָתוֹ,

שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ.

וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם,

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ

שִׁירָה בְּשִׂמְחָה רַבָּה,

וְאָמְרוּ כָּלֵם:

Everyone together:

Mi chamochah ba-elim Adonai?

Who is like You, among the gods, Adonai?

Mi kamochah nedar bakodesh,

Who is like You, glorious in holiness,

nora t'hilot, oseh fele?

awesome in praises, worker of wonders?

Malchut'cha ra-u vanecha,

Your sovereign might was witnessed by Your children,

מִי כַמֹּכָה בְּאֱלֹם יְהוָה,

מִי כַמֹּכָה נֶאֱדָר בְּקֹדֶשׁ,

נֹרָא תְהִלָּת, עֹשֶׂה פִלְא,

מַלְכוּתְךָ רָאוּ בְּנֵיךָ,

boke-a yam lifnei Mosheh,

as the sea split they stood with Moses,

zeh Eli anu v'am'ru:

"This is my Eternal One" they exclaimed and then they said:

Adonai yimloch l'olam va-ed.

Adonai will reign for ever and ever.

בוֹקַעַ יַם לְפָנַי מֹשֶׁה,
זֶה אֱלֹהֵינוּ וְאָמְרוּ:
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

The Chazzan continues:

V'ne-emar:

Thus it is said:

ki fadah Adonai et Ya-akov,

"For Adonai redeemed Jacob,

ugalo miyad chazak mimenu.

and from a hand stronger than his own."

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

Baruch atah Adonai,

Blessed are You Adonai,

ga-al Yisra-el. {Amen.}

Who redeemed Israel. Amen.

בְּרוּךְ אַתָּה יְהוָה,
גָּאֵל יִשְׂרָאֵל. {אָמֵן.}

הַשְׂכִּיבֵנוּ

HASHKIVENU

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.

Hashkivenu Adonai

May we lie down, Adonai

Eloheinu l'shalom,

our Elohim in peace,

v'ha-amidenu malkenu 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'nenu b'etzah tovah mil'fanecha,

guide us with Your good counsel,

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

and save us for the sake of Your Name.

v'hagen ba-adenu,

and protect us for our sake,

v'haser me-aleinu oyev, dever,

and remove from us enemies, disease,

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

and war, and famine, and anguish, and remove

הַשְׂכִּיבֵנוּ יְהוָה
אֱלֹהֵינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחַיִּים.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
וּתְקַנֵּנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ,
וְהַגֵּן בְּעַדֵּנוּ,
וְהַסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,
וְחָרֵב, וְרָעַב, וְיָגוֹן, וְהַסֵּר

satan mil'faneinu ume-achareinu,
the Opponent from before us and from behind us,
 uvtzel k'nafecha tas-tirenu,
Under the shadow of your wings hide us,
 ki El shom'renu umatzilenu atah,
for You are the Almighty One Who guards us and saves us,
 ki El melech chanun v'rachum atah.
for You are the Almighty Sovereign of mercy and compassion.
 Ushmor tzetenu uvo-enu,
Guard us when we go out and when we return,
 l'chayim ulshalom,
for life and for peace,
 me-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 Adonai,
 hapores sukot shalom aleinu
Who spreads the shelter of peace upon us
 v'al kol amo Yisra-el
and upon all His people Israel
 v'al Y'rushalayim.
and upon Jerusalem.
 {Amen.}
Amen.

שָׁטָן מִלְפָּנֵינוּ וּמֵאַחֲרֵינוּ,
 וּבְצֵל כְּנַפְיֶךָ תַּסְתִּירֵנוּ,
 כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,
 כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.
 וּשְׁמֹר צֵאתֵנוּ וּבוֹאֵנוּ,
 לְחַיִּים וּלְשָׁלוֹם,
 מֵעַתָּה וְעַד עוֹלָם.

וּפְרוֹשׁ עָלֵינוּ סֹכֵת שְׁלוֹמְךָ.

בָּרוּךְ אַתָּה יְהוָה,
 הַפּוֹרֵשׁ סֹכֵת שְׁלוֹם עָלֵינוּ
 וְעַל כָּל עַמּוֹ יִשְׂרָאֵל
 וְעַל יְרוּשָׁלַיִם.
 {אָמֵן}

ושמרו

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-el

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-el

Between Me and the children of Israel

ot hi l'olam,

it is a sign forever.

ki sheshet yamim asah Adonai

for in six days Adonai made

et hashamayim v'et ha-aretz,

the heavens and the earth,

uvayom hash'vi-i shavat vayinafash.

and on the Seventh Day He rested and was refreshed.

וּשְׁמָרוּ בְּנֵי 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 וַיִּנָּפֵשׁ.

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 Chazzan, Everyone says the words in { }.

Yitgadal v'yitkadash sh'meh raba.

Exalted and sanctified be His great Name.

{Amen.}

Amen.

B'al'ma di v'ra chiruteh,

In the world that He has created according to His will,

v'yamlich malchuteh,

and may He let His sovereignty have dominion,

v'yatzmach purkaneh

and cause His redemption to sprout

vikarev M'shicheh. {Amen.}

and bring near the Mashiach. Amen.

B'chayeichon uvyomeichon

In your lifetime and in your days

uvchayei d'chol beit Yisra-el,

and in the lifetime of the entire House of Israel,

ba-agala uvizman kariv,

speedily and at a time that comes soon,

v'imru amen. {Amen.}

and say amen. Amen.

{Y'he sh'meh raba m'varach

May His great Name be blessed

l'alam ulal'mei al'maya.}

forever and for all eternity.

Yitbarach v'yishtabach v'yitpa-ar

Blessed and praised and glorified

v'yitromam v'yitnase v'yit-hadar

and exalted and raised up and honored

v'yitaleh v'yit-halal

and elevated and lauded

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

be the Name of the Holy One, Blessed is He,

l'ela min kol birchata v'shirata

beyond more than any blessing and song

tushb'chata v'nechemata,

praise and consolation

da-amiran b'al'ma,

that are uttered in the world,

v'imru amen. {Amen.}

and say amen. Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ,

וְיִצְמַח פְּרֻקָנָהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

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 כּוֹל בִּרְכָתָא וּשְׁיִרָתָא

תְּשֻׁבָתָא וְנִחְמָתָא,

דְאָמְרוּן 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 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 Rosh Hashanah, 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 Chazzan is chanting them.
At the end of each blessing Everyone reponds with אָמֵן "Amen".*

*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.

Adonai 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 Adonai our Elohim

v'Elohei 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 Rachel,

Elohim of Rebecca, Elohim of Rachel,

v'Elohei Le-ah. Ha-El hagadol

and Elohim of Lei-ah. The Almighty Who is great,

hagibor v'hanora, El elyon,

powerful and awesome, supreme Almighty One

gomel chasadim tovim,

Who bestows beneficial kindnesses,

v'koneh hakol,

and creates everything,

v'zocher chasdei avot,

and Who recalls the kindnesses of the Patriarchs

umevi go-el livnei v'neihem,

and brings a Redeemer to the children of their children,

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

for the sake of His Name with love.

Zochrenu l'chayim,

Remember us for life,

melech chafetz bachayim,

Sovereign who delights in life,

v'chotvenu b'sefer hachayim,

and inscribe us in the Book of Life,

l'ma-ancha Elohim chayim.

for Your sake Living Elohim.

Melech ozer umoshi-a umagen.

O Sovereign, Who is a Helper, Savior, and Shield.

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 Adonai,

magen Avraham v'ezrat Sarah.

Shield of Abraham and Helper of Sarah.

{Amen.}

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

זְכַרְנוּ לְחַיִּים,
מֶלֶךְ חַפֵּץ בַּחַיִּים,
וּכְתַבְנוּ בְּסֵפֶר הַחַיִּים,
לְמַעַן אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בָּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וְעֲזֵרַת שָׂרָה.
{אמן.}

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 mighty eternally O Ruler,
m'chayeh metim atah,
You are the One Who revives the dead,
rav l'hoshi-ah.
abundantly able to save.

Morid hatal.
Who brings down the dew.

M'chal-kel chayim b'chesed,
Who sustains the living with kindness,
m'chayeh metim b'rachamim rabim,
reviving the dead with abundant mercy,
somech nof'lim, v'rofei cholim,
Who supports the fallen, and Who heals the sick,
umatir asurim,
and Who releases those who are bound,
umkayem emunato lishenei afar.
and Who keeps His faith to those who sleep in the dust.
Mi chamocha, ba-al g'vurot!
Who is like You, O Master of mighty deeds!
Umi domeh lach, melech memit
And who can compare to You, Sovereign Who causes death
umchayeh umatzmi-ach y'shu-ah.
and restores life and and makes sprout salvation.

Mi chamocha, av harachamim,
Who is like You, Source of compassion,
zocher y'tzurav l'chayim b'rachamim.
remembering Your creatures for life with compassion.

V'ne-eman atah l'hachayot metim.
And You are faithful to revive the dead

Baruch atah Adonai,
Blessed are You Adonai,
m'chayeh hametim.
Who revives the dead.
{Amen.}

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

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ, בַּעַל גְּבוּרוֹת!
וּמִי דוֹמֶה לָךְ, מְלֶךְ מֵמִית
וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

מִי כְמוֹךָ, אָב הַרַחֲמָן,
זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.

בָּרוּךְ אַתָּה יְהוָה,
מְחַיֶּה הַמֵּתִים.
{אמן.}

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, Selah,
ki El melech gadol v'kadosh atah.
for O Almighty One, a Sovereign great and holy are You.

Baruch atah Adonai,
Blessed are You Adonai,
hamelech hakadosh. {Amen.}
the Sovereign Who is holy.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וְקְדוּשִׁים בְּכֹל יוֹם
יְהַלְלוּךָ סֵלָה,
כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

בָּרוּךְ אַתָּה יְהוָה,
הַמֶּלֶךְ הַקָּדוֹשׁ. {אָמֵן.}

קְדוּשַׁת הַיּוֹם K'DUSHAT HAYOM

Atah kidashta et yom hash'vi-i
You sanctified the Seventh Day
lishmecha, tachlit ma-aseh
to Your Name, the purpose of the creation
shamayim va-aretz,
of heaven and earth,
uverachto mikol hayamim,
and You blessed it above all other days,
v'kidashto mikol haz'manim,
and sanctified it above all other times,
v'chen 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,
וּבֵרַכְתּוּ מִכֹּל הַיָּמִים,
וְקִדְּשַׁתּוּ מִכֹּל הַזְּמַנִּים,
וְכֵן כָּתוּב בְּתוֹרַתְךָ:
וַיְכֻלוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל-צְבָאָם:
וַיַּכֵּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי

m'lachto asher asah vayishbot
His work which He had done and He rested
 bayom hash'vi-i mikol m'lachto
on the Seventh Day from His work
 asher asah.

which He had done.

Vayvarech Elohim et yom hash'vi-i
Elohim blessed the Seventh Day

vaykadesh oto ki vo shavat
and made it holy for thereon He had rested

mikol m'lachto

from all the work that

asher bara Elohim la-asot.

Elohim had created to do.

Yism'chu v'malchut'cha shomrei

They shall rejoice in Your Sovereignty, those who keep

Shabbat v'korei oneg,

Shabbat and call it a delight,

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

the people who sanctify the Seventh Day,

kulam yisb'u v'yitan'gu mituvecha,

will all be satisfied and delighted with 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,

zecher l'ma-aseh v'reshit.

in remembrance of the work of Creation.

Eloheinu v'Elohei avoteinu,

Our Elohim and the Elohim of our ancestors,

r'tzeh na vimnuchatenu,

may our rest be pleasing to You,

kad'shenu b'mitzvatecha,

sanctify us with Your commandments,

v'ten chelkenu b'Toratecha,

and grant our portion in Your Torah,

sab'enu mituvecha,

fill us with Your goodness,

v'samach nafshenu bishu-atecha,

and gladden our souls with Your salvation,

v'taher libenu l'ovd'cha be-emet,

and purify our heart to serve You with sincerity,

v'hanchilenu Adonai Eloheinu

and let us inherit Adonai our Elohim

b'ahavah uvratzon

with love and with favor

Shabbat kodshecha,

Your 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,
 עַם מְקַדְּשֵׁי שְׁבִיעִי,
 כֻּלָּם יִשְׂבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ,
 וּבְשְׁבִיעִי רָצִיתָ בּוֹ וְקִדְּשָׁתוּ,
 חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ,
 זִכָּר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 רְצֵה נָא בְּמִנוּחַתֵּנוּ,
 קִדְּשֵׁנוּ בְּמִצְוֹתֶיךָ
 וּתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,
 שְׂבַעֵנוּ מִטוֹבְךָ,
 וְשִׂמַּח נַפְשֵׁנוּ בִּישׁוּעָתְךָ,
 וְטַהַר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת,
 וְהַנְּחִילֵנוּ יְהוָה אֱלֹהֵינוּ
 בְּאַהֲבָה וּבְרָצוֹן
 שַׁבַּת קֹדְשְׁךָ,

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

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

וַיָּנוּחוּ בָּהּ כָּל יִשְׂרָאֵל,
מְקַדְּשֵׁי שְׁמֶךָ.

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'tzeh, Adonai Eloheinu,
Be pleased, Adonai our Elohim,
b'am'cha Yisra-el,
with Your people Israel,
v'litfilatam sh'eh,
and turn toward their prayer,
v'hashev et ha-avodah
and restore the service
lidvir beitecha,
to the Holy of Holies of Your Temple,
v'ishei Yisra-el,
and the fire-offerings of Israel,
utfilatam m'herah b'ahavah
and their prayer speedily with love
t'kabel b'ratzon,
accept with favor,
ut-hi l'ratzon tamid,
and may it always be to Your favor,
avodat Yisra-el amecha.
the service of Your people Israel.

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

Baruch atah Adonai,
Blessed are You Adonai,
hamachazir Sh'chinato l'Tzion.
Who restores His Sh'chinah to Zion.

רְצֵה, יְהוָה אֱלֹהֵינוּ,
בְּעַמֶּךָ יִשְׂרָאֵל,
וּלְתַפִּלָּתָם שְׂעֵה,
וְהָשִׁב אֶת הָעֲבוּדָה
לְדָבִיר בֵּיתְךָ,
וְאִשֵּׁי יִשְׂרָאֵל,
וּתְפִלָּתָם מְהֵרָה בְּאַהֲבָה
תְּקַבֵּל בְּרָצוֹן,
וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

וּתְחַזְיֵנָּה 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 הַי the Name of Hashem at which point we straighten up.*

Modim anachnu lach,
We give thanks to You,
sha-atah hu Adonai Eloheinu,
for it is You Who are Adonai our Elohim,
v'Elohei avoteinu,
and the Elohim of our ancestors,
l'olam va-ed.
for ever and ever.
Tzur chayeinu, magen yishenu,
Rock of our life, Shield of our salvation,
atah hu l'dor vador.
You are from generation to generation,
Nodeh l'cha unsaper t'hilatecha,
We will thank You and tell Your praises,
al chayeinu ham'surim b'yadecha,
for our lives which are placed into Your hands,
v'al nishmoteinu hap'kudot lach,
and for our souls which are entrusted to You,
v'al nisecha sheb'chol yom imanu,
and for Your miracles that are with us every day,
v'al nifl'otecha v'tovotecha,
and for Your wonders and Your favors,
sheb'chol et,
that are at all times,
erev vavoker v'tzahorayim.
evening and morning and afternoon.
Hatov, ki lo chalu rachamecha,
You are goodness, for Your mercies never cease,
v'ham'rachem,
and the Compassionate One,
ki lo tamu chasadecha,
for Your kindnesses have never ended,
me-olam kiyinu lach.
for always we have placed our hope in You.

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָהּ הוּא, יְהוּה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ,
לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר,
נֹדֵה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסְיֶיךָ שֶׁבְּכֹל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכֹל עֵת,
עָרַב וּבָקֵר וְצַהֲרִים.
הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם,
כִּי לֹא תָמוּ חַסְדֶּיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ.

V'al kulam yitbarach v'yitromam

And for all these, blessed and exalted

v'yitnasei shimcha malkenu

and raised up may Your Name be, our Sovereign,

tamid l'olam va-ed.

continually for ever and ever.

Uchtov l'chayim tovim

And write down for a good life

kol b'nei v'ritecha.

all the children of Your covenant.

V'chol hachayim yoducha selah,

Everything alive will give thanks to 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-El y'shu-atenu v'ezratenu selah,

O Almighty One of our salvation and of our help forever,

ha-El hatov.

the Almighty One Who is benevolent.

*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 Adonai,

hatov shimcha

the Benevolent One is Your Name

ul-cha na-eh l'hodot. {Amein.}

and to You it is fitting to give thanks.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם

וְיִתְנַשֵּׂא שְׁמֶךָ מִלְּפָנָיו

תָּמִיד לְעוֹלָם וָעֶד.

וְכָתוּב לְחַיִּים טוֹבִים

כָּל בְּנֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהַלְלוּ וַיְבָרְכוּ אֶת

שְׁמֶךָ הַגָּדוֹל בְּאַמֶּת,

לְעוֹלָם כִּי טוֹב,

הָאֵל יִשׁוּעַתָּנוּ וְעִזְרַתָּנוּ סֵלָה,

הָאֵל הַטוֹב.

בָּרוּךְ אַתָּה יְהוָה,

הַטוֹב שְׁמֶךָ

וְלָךְ נִאֶה לְהוֹדוֹת. {אָמֵן.}

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

Sim shalom tova uvrachah,
Establish peace goodness and blessing,
 chen va-chesed v'rachamim,
grace and kindness and compassion,
 aleinu v'al kol Yisra-el amecha.
upon us and upon all of Your people Israel.
 Bar'chenu avinu
Bless us our Father
 kulanu k'echad b'or panecha,
all of us as one with the Light of Your Countenance,
 ki v'or panecha natata lanu,
for with the Light of Your Countenance You give to us,
 Adonai Eloheinu,
Adonai our Elohim,
 Torat chayim v'ahavat chesed,
the Torah of life and a love of kindness,
 utzdakah uvracha v'rachamim
and righteousness and blessing and compassion
 v'chayim v'shalom.
and life and peace.
 V'tov b'einecha l'vareich
And may it be good in Your eyes to bless
 et am'cha Yisra-el b'chol et
Your people Israel at all occasions
 uvchol sha-ah bishlomecha.
and at every hour, with Your peace.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,
 חֵן וְחֶסֶד וְרַחֲמִים,
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.
 בְּרַכְנוּ אֲבִינוּ
 כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֶיךָ,
 כִּי בְּאוֹר פְּנֶיךָ נִתְּתָ לָנוּ,
 יְהוָה אֱלֹהֵינוּ,
 תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,
 וּצְדָקָה וּבְרָכָה וְרַחֲמִים
 וְחַיִּים וְשְׁלוֹם,
 וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ
 אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל
 עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמְךָ.

Continue with B'seifer Chayim on the following page.

Ashkenaz version:

Shalom rav al Yisra-el am'cha

Abundant peace upon Your people Israel

tasim l'olam.

establish forever.

Ki atah hu melech

For it is You Who are Sovereign,

adon l'chol hashalom.

Ruler of all peace.

V'tov b'einecha l'varech

And may it be good in Your eyes to bless

et am'cha Yisra-el b'chol et

Your people Israel at all occasions

uvchol sha-ah bishlomecha.

and at every hour, with Your peace.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ
תָּשִׁים לְעוֹלָם.

כִּי אַתָּה הוּא מֶלֶךְ.

אֲדוֹן לְכֹל הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ.

אֶת עַמֶּךָ יִשְׂרָאֵל בְּכֹל

עֵת וּבְכֹל שָׁעָה בְּשְׁלוֹמֶךָ.

Continue here:

B'sefer chayim b'rachah v'shalom

In the Book of Life for blessing and peace

ufarnasah tovah,

and good livelihood,

ugzerot tovot,

and for good decrees,

y'shu-ot v'nechamot,

for salvation and consolation,

nizacher v'nikatev l'fanecha,

may we be remembered and inscribed before You,

anachnu v'chol am'cha beit Yisra-el,

we and Your entire people the House of Israel,

l'chayim tovim ulshalom.

for a good life and for peace.

Baruch atah Adonai,

Blessed are You Adonai,

oseh ha-shalom. {Amen.}

Who makes peace.

Yih-yu l'ratzon imrei fi

May they find favor, the utterance of my mouth

v'hegyon libi l'fanecha,

and the meditation of my heart, before You,

Adonai tzuri v'go-ali.

Adonai my Rock and my Redeemer.

בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם

וּפְרִנָּסָה טוֹבָה,

וּגְזֵרוֹת טוֹבוֹת,

יְשׁוּעוֹת וְנַחֲמוֹת,

נִזְכָּר וְנִכְתָּב לְפָנֶיךָ,

אֲנַחְנוּ וְכֹל עַמֶּךָ בֵּית יִשְׂרָאֵל,

לְחַיִּים טוֹבִים וְלְשְׁלוֹם.

בָּרוּךְ אַתָּה יְהוָה,

עֹשֶׂה הַשְּׁלוֹם. {אָמֵן.}

יְהִיו לְרָצוֹן אִמְרֵי פִי

וְהִגְיוֹן 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 mera,
My Elohim, please protect my tongue from evil,
 usfatai midaber mirmah,
and my lips from speaking deceit,
 v'limkal'lai nafshi tidom,
and let my soul remain silent to those who curse me,
 v'nafshi ke-afar lakol tih-yeh.
and let my soul be like dust to everyone.
 P'tach libi b'Toratecha,
Open my heart to Your Torah,
 v'acharei mitzvotcha tirdof nafshi.
and may my soul pursue Your commandments.
 V'chol hachosh'vim alai l'ra-ah,
And all who plan to do evil against me,
 m'herah hafer atzatham
speedily annul their counsel
 v'kalkel machashavtam.
and spoil their intention.
 Aseh l'ma-an sh'mecha,
Act for the sake of Your Name,
 aseh l'ma-an y'minecha,
act for the sake of Your power,
 aseh l'ma-an Toratecha,
act for the sake of Your Torah,
 aseh l'ma-an k'dushatecha.
act for the sake of Your holiness.
 L'ma-an yechal'tzun y'didecha,
So that Your beloved one may be released,
 hoshi-ah y'min'cha va-aneni.
save with Your right hand and answer me.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָ,
 וּשְׂפָתַי מִדְּבַר מִרְמָה,
 וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם,
 וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.
 פְּתַח לְבִי בְּתוֹרַתְךָ,
 וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
 וְכֹל הַחֹשֵׁבִים עָלַי לְרָעָה,
 מְהֵרָה הִפֵּר עֲצָתָם
 וְקָלְקַל מַחְשָׁבָתָם.
 עֲשֵׂה לְמַעַן שְׁמֶךָ,
 עֲשֵׂה לְמַעַן יְמִינֶךָ,
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ,
 עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ.
 לְמַעַן יִחַלְצוֹן יְדִידֶיךָ,
 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 they find favor, the utterance of my mouth***v'hegyon libi l'fanecha,***and the meditation of my heart, before You,***Adonai tzuri v'go-ali.***Adonai my Rock and my Redeemer.*

יְהִי לְרָצוֹן אִמְרֵי פִי
וְהִגְיוֹן 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-el.**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 heavens,***hu ya-aseh shalom aleinu,***may He make peace upon us,***v'al kol Yisra-el v'al kol ha-olam,***and upon all Israel and upon all the world,***(v'al kol yosh'vei tevel,)***(and upon all the inhabitants of the earth,)***v'imru amen. {Amen.}***and say amen.*

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

Y'hi ratzon mil'fanecha,*May it be the will before You,***Adonai Eloheinu v'Elohei avoteinu***Adonai our Elohim and Elohim of our ancestors,***sheyibaneh beit hamikdash***that You shall rebuild the holy Temple***bimherah v'yameinu,***speedily in our days,***v'ten chelkenu b'Toratecha.***and place our lot in Your Torah.*

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

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

קדיש שלם

KADDISH SHALEM

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 Chazzan, Everyone says the words in { }.

Yitgadal v'yitkadash sh'meh raba.

Exalted and sanctified be His great Name.

{Amen.}

Amen.

B'al'ma di v'ra chiruteh,

In the world that He has created according to His will,

v'yamlich malchuteh,

and may He let His sovereignty have dominion,

v'yatzmach purkaneh

and cause His redemption to sprout

vikarev M'shicheh {Amen.}

and bring near the Mashiach. Amen.

B'chayeichon uvyomeichon

In your lifetime and in your days

uvchayei d'chol beit Yisra-el,

and in the lifetime of the entire House of Israel,

ba-agala uvizman kariv,

speedily and at a time that comes soon,

v'imru amen. {Amen.}

and say amen. Amen.

{Y'he sh'meh raba m'varach

May His great Name be blessed

l'alam ulal'mei al'maya.}

forever and for all eternity.

Yitbarach v'yishtabach v'yitpa-ar

Blessed and praised and glorified

v'yitromam v'yitnase v'yit-hadar

and exalted and raised up and honored

v'yitaleh v'yit-halal

and elevated and lauded

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

be the Name of the Holy One, Blessed is He,

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן}

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתֵהּ,

וְיִמְלִיךְ מַלְכוּתֵהּ,

וְיִצְמַח פְּרֻקָנֵהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן}

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

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 דְקֻדְשָׁא {בְּרִיךְ הוּא},

l'ela min kol birchata v'shirata
beyond more than any blessing and song
tushb'chata v'nechemata,
praise and consolation
da-amiran b'al'ma,
that are uttered in the world,
v'imru amen. {Amen.}
and say amen. Amen.

לְעֵלָא מִן כָּל בִּרְכָתָא
וְשִׁירָתָא תְּשִׁבְחָתָא וְנַחֲמָתָא,
דְּאִמְרוּן בְּעֵלְמָא,
וְאִמְרוּ אָמֵן. {אָמֵן.}

Titkabel tz'lot'hon uva-ut'hon
May the prayers and supplications be accepted
d'chol beit Yisra-el kadam
of the entire House of Israel before
avuhon di vishmaya,
their Father Who is in heaven,
v'imru amen. {Amen.}
and say amen. Amen.

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן
דְּכָל בֵּית יִשְׂרָאֵל קְדָם
אָבוּהוֹן דִּי בְשָׁמַיָא,
וְאִמְרוּ אָמֵן. {אָמֵן.}

Y'he sh'lama raba min sh'maya,
May there be abundant peace from heaven,
v'chayim tovim aleinu,
and good life upon us,
v'al kol Yisra-el,
and upon all Israel,
v'imru amen. {Amen.}
and say amen. Amen.

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

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-el.

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

Oseh shalom bimromav,
May the One Who makes peace in the heavens,
hu ya-aseh shalom aleinu,
may He make peace upon us,
v'al kol Yisra-el v'al kol ha-olam,
and upon all Israel and upon all the world,
v'imru amen. {Amen.}
and say amen. Amen.

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

קריאת התורה לערב שבת

READING OF THE TORAH ON EREV SHABBAT

The Torah is described as the Tree of Life, but only to those who hold onto it. It is not enough to look at it, we must embrace it. The more we study Torah, the more we are able to see the face of the Creator and the more we are able to get the most out of life.

ברוך שמה B'RICH SH'MEH

The Zohar states that when the congregation prepares to read from the Torah, all the gates of mercy in heaven are opened, and we awaken the Creator's love for Israel.

B'rich sh'meh d'mare al'ma,
Blessed is the Name of the Ruler of the universe,
b'rich kitrach v'atrach.
blessed is Your crown and Your place.
Y'he r'utach
May Your love exist
im amach Yisra-el l'alam,
with Your people Israel for ever,
ufurkan y'minach achazei
and may the salvation of Your right hand may you display
l'amach b'veit makd'shach,
to Your people in Your holy Temple,
ulamtuyei lana mituv n'horach,
to extend to us the goodness of Your Light,
ulkabel tz'lotana b'rachamin.
and to accept our prayers with mercy.
Y'he ra-ava kodamach
May it be the will before You
d'torich lan chayin b'tivu,
that You extend for us life with goodness,
v'lehevei ana f'kida b'go tzadikaya,
and it should be that I am counted among the righteous,
l'mircham alai ulmintar yati v'yat
that You have mercy on me and protect me and
kol di li v'di l'amach Yisra-el.
all that is mine and all that belongs to Your people Israel.
Ant hu zan l'chola,
It is You Who nourishes all,
umfarnes l'chola.
and sustains all.

ברוך שמה דמרא עלמא,
ברוך כתרך ואתרך.
יהא רעותך
עם עמך ישראל לעלם,
ופרקן ימינך אחזי
לעמך בבית מקדשך,
ולאמטויי לנא מטוב נהורך,
ולקבל צלותנא ברחמין.
יהא רעוא קדמך
דתוריך לן חייזן בטיבו,
וליהוי אנא פקיידא בגו צדיקיא,
למרחם עלי ולמנטר יתי וית
כל די לי ודי לעמך ישראל.
אנת הוא זן לכלא,
ומפרנס לכלא.

Ant hu shalit al kola,
It is You who rules over everything,
 ant hu d'shalit al malchaya,
it is You who rules over sovereigns,
 umalchuta dilach hi.
and sovereignty is Yours.
 Ana avda d'kudsha b'rich hu,
I am a servant of the Holy One, Blessed is He,
 d'sagidna kameh,
and prostrate myself before Him,
 umikamei dikar Orai-teh
and before the glory of His Torah
 b'chol idan v'idan.
at all times.
 La al enash rachitzna,
Not in any person do I put trust,
 v'la al bar elahin samichnah,
nor on any angel do I rely,
 ela be-Elaha dishmaya,
only on the Elohim of heaven,
 d'hu Elaha k'shot,
Who is the Elohim of truth,
 v'Orai-teh k'shot,
and Whose Torah is truth,
 unvi-ohi k'shot,
and Whose prophets are true,
 umasge l'mebad tav-van ukshot.
and Who abundantly acts with kindness and truth.
 Beh ana rachitz,
In Him I trust,
 v'lishmeh kadisha yakira
and to Whose Name holy and glorious
 ana emar tushb'chan.
I declare praises.
 y'he ra-ava kodamach
May it be the will before You
 d'tiftach liba-i b'Orai-ta,
that You open my heart to the Torah,
 v'tashlim mishalin d'liba-i,
and that You fulfill the wishes of my heart,
 v'liba d'chol amach Yisra-el,
and the heart of all Your people Israel,
 l'tav ulchayin v'lishlam. {Amen.}
for good and for life and for peace. {Amen.}

אַנְתָּ הוּא שְׁלִיט עַל כָּלֵא,
 אַנְתָּ הוּא דְשְׁלִיט עַל מַלְכֵיִא,
 וּמַלְכוּתָא דִּילָךְ הִיא.
 אַנָּא עֲבָדָא דְקֻדְשָׁא בְּרִיךְ הוּא,
 דְסַגִּידְנָא קָמֵה,
 וּמִקָּמֵי דִיקָר אִוְרֵיתָהּ
 בְּכֹל עֵדֶן וְעֵדֶן.
 לֹא עַל אָנָשׁ רַחֲצִנָא,
 וְלֹא עַל בַּר אֱלֹהִין סְמִיכְנָא,
 אֱלָא בְּאֱלֹהֵא דְשָׁמַיָא,
 דְהוּא אֱלֹהֵא קְשׁוּט,
 וְאִוְרֵיתָהּ קְשׁוּט,
 וְנְבִיאֹהֵי קְשׁוּט,
 וּמְסַגָּא לְמַעַבְד טַבּוּן וְקְשׁוּט.
 בֵּה אַנָּא רַחֲצִין,
 וְלִשְׁמֵהּ קְדִישָׁא יְקִירָא
 אַנָּא אֵמַר תּוּשְׁבַּחֵן.
 יְהֵא רַעוּא קְדָמְךָ
 דְתַפְתַּח לְבָאֵי בְּאִוְרֵיתָא,
 וְתַשְׁלִים מִשְׁאַלִין דְלְבָאֵי,
 וְלְבָא דְכָל עַמְךָ יִשְׂרָאֵל,
 לְטַב וְלְחַיִּין וְלְשָׁלָם. {אָמֵן.}

שִׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד!

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

Hear O Israel, Hashem is our Elohim, Hashem is the One and Only!

אֶחָד אֱלֹהֵינוּ, גָּדוֹל אֲדוֹנֵנוּ, קָדוֹשׁ שְׁמוֹ.

Echad Eloheinu, gadol Adonenu, kadosh sh'mo.

One is our Elohim, great is our Ruler, holy is His Name.

גִּדְלוּ לַיהוָה אֶתִּי וְנִרְוַמְמָה שְׁמוֹ יַחְדָּו.

Gad'lu l'Adonai iti unrom'mah sh'mo yachdav.

Declare the greatness of Hashem with me, and let us exalt His Name together.

L'cha Adonai hag'dulah v'hag'vurah

Yours Hashem is the greatness and the power

v'hatiferet v'hanetzach v'hahod,

and the truth and the victory and the glory,

ki chol bashamayim uva-aretz,

for all that is in heaven and on earth is Yours,

l'cha Adonai hamamlachah,

to You Hashem is the reign,

v'hamitnase l'chol l'rosh.

and the sovereignty over every leader.

Rom'mu Adonai Eloheinu,

Exalt Hashem our Elohim,

v'hishtachavu l'hadom raglav,

and bow down at His footstool,

kadosh hu.

Holy is He.

Rom'mu Adonai Eloheinu,

Exalt Hashem our Elohim,

v'hishtachavu l'har kodsho,

and bow down at the mountain of His holiness,

ki kadosh Adonai Eloheinu.

for holy is Hashem our Elohim.

לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה

וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד,

כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ,

לְךָ יְהוָה הַמְּמֹלָכָה,

וְהַמְּתַנַּשֵּׂא לְכֹל לְרֹאשׁ.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,

וְהִשְׁתַּחֲווּ לְהֶדֶם רַגְלָיו,

קָדוֹשׁ הוּא.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,

וְהִשְׁתַּחֲווּ לְהַר קֹדְשׁוֹ,

כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ.

The Chazzan chooses one of the following:

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חַסְדִּים.

Al shloshah d'varim ha-olam omed:

al ha-Torah v'al ha-avodah v'al g'milut chasadim.

The world is sustained by three things:

Torah, service and loving deeds.

or

תּוֹרַה צִוְיָה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהֵלֵת יַעֲקֹב.

Torah tzivah lanu Moshe morashah k'hilat Ya-akov.

The Torah that Moses commanded us is the heritage of the congregation of Jacob.

ברכות העולה לתורה

TORAH BLESSINGS

We bow first at our knees and then at our waist as we say בָּרְכוּ Bar'chu and בָּרוּךְ BaThenruch we stand upright at ה' the Name of Hashem.

Before the reading:
The Reader says the first line.

בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ!

Bar'chu et Adonai ham'vorach!

Bless Adonai Who is Blessed!

Everyone responds, followed by the Reader:

בָּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד!

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

Blessed is Adonai Who is Blessed for ever and ever!

Baruch atah Adonai,

Blessed are You Adonai,

Eloheinu melech ha-olam,

our Elohim, Sovereign of the universe,

asher bachar banu mikol ha-amim

who has chosen us from all the peoples

v'natan lanu et Torato.

giving us this Teaching.

Baruch atah Adonai,

Blessed are You Adonai,

noten ha-Torah. {Amen.}

Who gives the Torah. {Amen.}

בָּרוּךְ אַתָּה יְהוָה

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים

וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.

בָּרוּךְ אַתָּה יְהוָה,

נוֹתֵן הַתּוֹרָה. {אָמֵן.}



פרשת וילך

Parshat Vayelech
Devarim (Deuteronomy) 31:1-30

ראשון

1st Aliyah - Avraham (Chesed)

31 וַיֵּלֶךְ¹ מֹשֶׁה וַיְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה
אֶל־כָּל־יִשְׂרָאֵל׃² וַיֹּאמֶר אֲלֵהֶם בֶּן־מֵאָה וְעֶשְׂרִים שָׁנָה
אֲנִכִּי הַיּוֹם לֹא־אוּכַל עוֹד לְצֵאת וּלְבוֹא וַיְהוּה אָמַר אֵלַי
לֹא תַעֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה׃³ יְהוָה אֱלֹהֶיךָ הוּא | עֹבֵר
לְפָנֶיךָ הוּא־יִשְׁמָד אֶת־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיךָ וַיִּרְשׁתֶּם
יְהוֹשֻׁעַ הוּא עֹבֵר לְפָנֶיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה׃

1. And Moses went and spoke these words to all Israel. 2. And he said to them, I am one hundred and twenty years old this day; I can no more go out and come in; also Hashem has said to me, You shall not go over this Jordan. 3. Hashem your Elohim, he will go over before you, and he will destroy these nations from before you, and you shall possess them; and Joshua, he shall go over before you, as Hashem has said.

שני

2nd Aliyah - Yitzchak (Gevurah)

4 וַעֲשֵׂה יְהוָה לָהֶם כַּאֲשֶׁר עָשִׂה לְסִיחֹן וּלְעוֹג מַלְכֵי
הָאֲמֹרִי וּלְאֲרָצָם אֲשֶׁר הִשְׁמִיד אֹתָם׃⁵ וּנְתַנֶּם יְהוָה
לְפָנֶיכֶם וַעֲשִׂיתֶם לָהֶם כְּכָל־הַמְצוּהָ אֲשֶׁר צִוִּיתִי אֶתְכֶם׃
6 חֲזַקוּ וְאִמְצוּ אֶל־תִּירָאוּ וְאֶל־תַּעֲרָצוּ מִפְּנֵיהֶם כִּי | יְהוָה
אֱלֹהֶיךָ הוּא הַהֵלֶךְ עִמָּךְ לֹא יִרְפָּךְ וְלֹא יַעֲזֹבְךָ׃

4. And Hashem shall do to them as he did to Sihon and to Og, kings of the Amorites, and to the land of them, whom he destroyed. 5. And Hashem shall give them up before your face, that you may do to them according to all the commandments which I have commanded you. 6. Be strong and of a good courage, fear not, nor be afraid of them; for Hashem your Elohim, he goes with you; he will not fail you, nor forsake you.

שלישי

3rd Aliyah - Ya-akov (Tiferet)

7 וַיִּקְרָא מֹשֶׁה לַיהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו לְעֵינַי כָּל־יִשְׂרָאֵל
 חֲזַק וְאַמֵץ כִּי אֲתָה תָּבֹא אֶת־הָעָם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר
 נִשְׁבַּע יְהוָה לְאֲבוֹתָם לָתֵת לָהֶם וְאַתָּה תִּנְחִילָנָה אוֹתָם:
 8 וַיְהוֹה הוּא | הַהֵלֶךְ לְפָנֶיךָ הוּא יְהִי עִמָּךְ לֹא יִרְפָּךְ וְלֹא
 יִעֲזֹבְךָ לֹא תִירָא וְלֹא תִחַת: 9 וַיִּכְתֹּב מֹשֶׁה אֶת־הַתּוֹרָה
 הַזֹּאת וַיִּתְּנָה אֶל־הַכֹּהֲנִים בְּנֵי לֵוִי הַנְּשָׂאִים אֶת־אֲרוֹן
 בְּרִית יְהוָה וְאֶל־כָּל־זִקְנֵי יִשְׂרָאֵל:

7. And Moses called to Joshua, and said to him in the sight of all Israel, Be strong and of a good courage; for you must go with this people to the land which Hashem has sworn to their fathers to give them; and you shall cause them to inherit it. 8. And Hashem, he goes before you; he will be with you, he will not fail you, nor forsake you; fear not, nor be dismayed. 9. And Moses wrote this Torah, and delivered it to the priests the sons of Levi, who carried the ark of the covenant of Hashem, and to all the elders of Israel.

רביעי

4th Aliyah - Moshe (Netzach)

10 וַיִּצֹו מֹשֶׁה אוֹתָם לֵאמֹר מִקֵּץ | שִׁבְעַ שָׁנִים בְּמַעַד שְׁנַת
 הַשְּׁמִטָּה בְּחַג הַסְּכּוֹת: 11 בְּבֹא כָל־יִשְׂרָאֵל לִרְאוֹת
 אֶת־פְּנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר תִּקְרָא
 אֶת־הַתּוֹרָה הַזֹּאת נֶגֶד כָּל־יִשְׂרָאֵל בְּאַזְנֵיהֶם: 12 הִקְהֵל
 אֶת־הָעָם הָאֲנָשִׁים וְהַנְּשִׁים וְהַטָּף וְגֵרְךָ אֲשֶׁר בְּשַׁעֲרֶיךָ

לְמַעַן יִשְׁמְעוּ וּלְמַעַן יִלְמְדוּ וַיֵּרְאוּ אֶת־יְהוָה אֱלֹהֵיכֶם
 וּשְׁמְרוּ לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת: 13 וּבְנֵיהֶם
 אֲשֶׁר לֹא־יָדְעוּ יִשְׁמְעוּ וּלְמַדּוּ לִירְאָה אֶת־יְהוָה אֱלֹהֵיכֶם
 כָּל־הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים עַל־הָאָדָמָה אֲשֶׁר אַתֶּם
 עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ:

10. And Moses commanded them, saying, At the end of every seven years, in the time of the year of release, in the Feast of Booths, 11. When all Israel has come to appear before Hashem your Elohim in the place which he shall choose, you shall read this Torah before all Israel in their hearing. 12. Gather the people together, men, and women, and children, and your stranger who is inside your gates, that they may hear, and that they may learn, and fear Hashem your Elohim, and take care to do all the words of this Torah; 13. And that their children, who have not known any thing, may hear, and learn to fear Hashem your Elohim, as long as you live in the land to which you go over the Jordan to possess.

חמישי

5th Aliyah - Aharon (Hod)

14 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֲזֶן קָרְבוּ יָמֶיךָ לְמוֹת קְרָא
 אֶת־יְהוֹשֻׁעַ וְהִתִּיצְבוּ בְּאֵהָל מוֹעֵד וְאַצּוֹנָו וַיִּלֶךְ מֹשֶׁה
 וַיְהוֹשֻׁעַ וַיִּתִּיצְבוּ בְּאֵהָל מוֹעֵד: 15 וַיֵּרָא יְהוָה בְּאֵהָל
 בְּעַמּוּד עַנָּן וַיַּעֲמֵד עַמּוּד הָעַנָּן עַל־פֶּתַח הָאֵהָל:
 16 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֲנִךְ שֹׁכֵב עִם־אֲבֹתֶיךָ וְקָם הָעָם
 הַזֶּה וְזָנָה | אַחֲרַי | אֱלֹהֵי נֹכַח־הָאָרֶץ אֲשֶׁר הוּא בָא־שָׁמָּה
 בְּקָרְבוֹ וְעִזְבֵנִי וְהִפִּיר אֶת־בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ:
 17 וְחָרָה אַפִּי בּוֹ בַיּוֹם־הַהוּא וְעִזְבֹתָיִם וְהִסְתַּרְתִּי פְנֵי
 מֵהֶם וְהָיָה לְאֹכַל וּמִצָּאָהוּ רַעוֹת רַבּוֹת וְצָרוֹת וַאֲמַר
 בַּיּוֹם הַהוּא הֲלֹא עַל־כִּי־אֵין אֱלֹהֵי בְּקָרְבִי מִצָּאוֹנִי

הַרְעוֹת הָאֵלֶּה: 18 וְאַנְכִי הִסְתֵּר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא
עַל כָּל־הַרְעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹהִים אַחֲרַיִם:
19 וְעַתָּה כְּתֹבוּ לָכֶם אֶת־הַשִּׁירָה הַזֹּאת וְלַמָּדָה
אֶת־בְּנֵי־יִשְׂרָאֵל שִׁימָה בְּפִיהֶם לְמַעַן תִּהְיֶה־לִּי הַשִּׁירָה
הַזֹּאת לְעֵד בְּבְנֵי יִשְׂרָאֵל:

14. And Hashem said to Moses, Behold, your days approach that you must die; call Joshua, and present yourselves in the Tent of Meeting, that I may give him a charge. And Moses and Joshua went, and presented themselves in the Tent of Meeting. 15. And Hashem appeared in the Tent in a pillar of a cloud; and the pillar of the cloud stood over the door of the Tent. 16. And Hashem said to Moses, Behold, you shall sleep with your fathers; and this people will rise, and play the harlot after the gods of the strangers of the land, where they go to be among them, and will forsake me, and break my covenant which I have made with them. 17. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our Elohim is not among us? 18. And I will surely hide my face in that day because of all the evils which they shall have done, in that they are turned to other gods. 19. Now therefore write this poem for you, and teach it to the people of Israel; put it in their mouths, that this poem may be a witness for me against the people of Israel.

שִׁיר

6th Aliyah - Yoseif (Yesod)

20 כִּי־אֲבִיאֲנוּ אֶל־הָאָדָמָה | אֲשֶׁר־נִשְׁבַּעְתִּי לֵאבְתִּיו זִבַת
חֶלֶב וְדִבַּשׁ וְאָכַל וְשָׁבַע וְדָשַׁן וּפָנָה אֶל־אֱלֹהִים אַחֲרַיִם
וְעַבְדוּם וְנִאֲצוּנִי וְהִפִּיר אֶת־בְּרִיתִי: 21 וְהָיָה כִּי־תִמְצָאן
אֹתוֹ רָעוֹת רַבּוֹת וְצָרוֹת וְעַנְתָּה הַשִּׁירָה הַזֹּאת לְפָנָיו
לְעֵד כִּי לֹא תִשְׁכַּח מִפִּי זִרְעוֹ כִּי יִדְעַתִּי אֶת־יִצְרוֹ אֲשֶׁר
הוּא עָשָׂה הַיּוֹם בְּטָרָם אֲבִיאֲנוּ אֶל־הָאָרֶץ אֲשֶׁר
נִשְׁבַּעְתִּי: 22 וַיִּכְתֹּב מֹשֶׁה אֶת־הַשִּׁירָה הַזֹּאת בַּיּוֹם הַהוּא

וַיִּלְמַדְהָ אֶת־בְּנֵי יִשְׂרָאֵל׃ 23 וַיִּצֹו אֶת־יְהוֹשֻׁעַ בֶּן־נֹון
וַיֹּאמֶר חֲזַק וְאַמֵּץ כִּי אֲתָה תָּבִיא אֶת־בְּנֵי יִשְׂרָאֵל
אֶל־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לָהֶם וְאַנְכִי אֶהְיֶה עִמָּךְ׃
24 וַיְהִי | כְּכֹלֹת מֹשֶׁה לְכַתֵּב אֶת־דְּבָרֵי הַתּוֹרָה־הַזֹּאת
עַל־סֵפֶר עֵד תָּמִים׃

20. For when I shall have brought them into the land which I swore to their fathers, that flows with milk and honey; and they shall have eaten and filled themselves, and become fat; then will they turn to other gods, and serve them, and provoke me, and break my covenant. 21. And it shall come to pass, when many evils and troubles have befallen them, that this poem shall testify against them as a witness; for it shall not be forgotten in the mouths of their seed; for I know their inclination and what they do, even now, before I have brought them into the land which I swore. 22. Moses therefore wrote this poem the same day, and taught it to the people of Israel. 23. And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage; for you shall bring the people of Israel into the land which I swore to them; and I will be with you. 24. And it came to pass, when Moses had finished writing the words of this Torah in a book, until they were finished,

שביעי

7th Aliyah - David (Malchut)

25 וַיִּצֹו מֹשֶׁה אֶת־הַלְוִיִּם נְשֹׂאֵי אַרוֹן בְּרִית־יְהוָה לֵאמֹר׃
26 לְקַח אֵת סֵפֶר הַתּוֹרָה הַזֹּה וְשִׁמַּתֶּם אֹתוֹ מִצַּד אַרוֹן
בְּרִית־יְהוָה אֱלֹהֵיכֶם וְהָיָה־שֵׁם בְּךָ לְעֵד׃ 27 כִּי אֲנֹכִי
יָדַעְתִּי אֶת־מַרְיָךְ וְאֶת־עַרְפֶּךָ הַקָּשָׁה הֵן בְּעוֹדְנִי חַי
עִמָּכֶם הַיּוֹם מִמָּרִים הֵיטֶתְם עִם־יְהוָה וְאַף כִּי־אַחֲרַי מוֹתִי׃
28 הֲקִהִילוּ אֵלַי אֶת־כָּל־זִקְנֵי שְׁבִטֵיכֶם וְשִׁטְרֵיכֶם
וְאִדְבַּרְהָ בְּאָזְנֵיהֶם אֵת הַדְּבָרִים הָאֵלֶּה וְאַעֲיִדָה בָּם
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ׃ 29 כִּי יָדַעְתִּי אַחֲרַי מוֹתִי
כִּי־הִשְׁחַת תִּשְׁחַתּוּן וְסִרְתֶּם מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתִי

אֶתְכֶם וְקִרְאתֶם אֶתְכֶם הִרְעָה בְּאַחֲרֵית הַיָּמִים כִּי־תַעֲשׂוּ
אֶת־הִרְעָ בְּעֵינַי יְהוָה לְהִכְעִיסוֹ בְּמַעֲשֵׂה יְדֵיכֶם: 30 וַיִּדְבֹר
מֹשֶׁה בְּאָזְנַי כָּל־קְהֵל יִשְׂרָאֵל אֶת־דְּבָרֵי הַשִּׁירָה הַזֹּאת
עַד תָּמָם:

25. That Moses commanded the Levites, who carried the ark of the covenant of Hashem, saying, 26. Take this book of the Torah, and put it in the side of the ark of the covenant of Hashem your Elohim, that it may be there for a witness against you. 27. For I know your rebellion, and your stiff neck; behold, while I am still alive with you this day, you have been rebellious against Hashem; and how much more after my death! 28. Gather to me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to witness against them. 29. For I know that after my death you will completely corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because you will do evil in the sight of Hashem, to provoke him to anger through the work of your hands. 30. And Moses spoke in the ears of all the congregation of Israel the words of this poem, until they were ended.

מפטיר

Maftir

28 הִקְהִילוּ אֵלַי אֶת־כָּל־זְקֵנַי שְׁבִטֵיכֶם וְשִׁטְרֵיכֶם
וְאִדְבְּרָה בְּאָזְנֵיהֶם אֶת הַדְּבָרִים הָאֵלֶּה וְאֶעִידָה בָּם
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ: 29 כִּי יִדְעֹתִי אַחֲרַי מוֹתִי
כִּי־הִשְׁחַתְתָּ תִשְׁחַתּוּן וְסִרְתָּם מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתִי
אֶתְכֶם וְקִרְאתֶם אֶתְכֶם הִרְעָה בְּאַחֲרֵית הַיָּמִים כִּי־תַעֲשׂוּ
אֶת־הִרְעָ בְּעֵינַי יְהוָה לְהִכְעִיסוֹ בְּמַעֲשֵׂה יְדֵיכֶם: 30 וַיִּדְבֹר
מֹשֶׁה בְּאָזְנַי כָּל־קְהֵל יִשְׂרָאֵל אֶת־דְּבָרֵי הַשִּׁירָה הַזֹּאת
עַד תָּמָם:

28. Gather to me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to witness against them. 29. For I know that after my death you will completely corrupt yourselves, and turn aside from the way

which I have commanded you; and evil will befall you in the latter days; because you will do evil in the sight of Hashem, to provoke him to anger through the work of your hands.
30. And Moses spoke in the ears of all the congregation of Israel the words of this poem, until they were ended.

After the reading:

Baruch atah Adonai,
Blessed are You Adonai,
 Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
 asher natan lanu Torat emet,
who has given us a Torah of truth,
 v'chayei olam nata b'tochenu.
implanting within us eternal life.
 Baruch atah Adonai,
Blessed are You Adonai,
 noten ha-Torah. {Amen.}
Who gives the Torah. {Amen.}

בְּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת,
 וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ.
 בְּרוּךְ אַתָּה יְהוָה,
 נוֹתֵן הַתּוֹרָה. {אָמֵן.}

מִי שֶׁבֵרַךְ MI SHEBERACH

Mi sheberach avoteinu,
May the One who blessed our ancestors,
 Avraham Yitzchak v'Ya-akov,
Abraham, Isaac, and Jacob,
 Sarah Rivkah Rachel v'Le-ah,
Sarah, Rebecca, Leah, and Rachel,
 hu y'varech et ha-cholim (names) (פלונים)
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 One, Blessed is He,
 yimale rachamim aleihem,
be filled with compassion towards them,
 l'hachalimam ulrapotam
for their health to be restored
 ul-hachazikam.
and their strength to be revived.
 V'yishlach lahem m'herah r'fu-ah
May the Eternal One swiftly send them complete renewal
 sh'lemah 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 amen. {Amen.}
And say, amen. {Amen.}

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ,
 אַבְרָהָם יִצְחָק וְיַעֲקֹב,
 שָׂרָה רִבְקָה רָחֵל וְלֵאָה,
 הוּא יְבָרֵךְ אֶת הַחֹלִים (פְּלוֹנִים)
 בֶּן\בַּת (פְּלוֹנִית).
 הַקְּדוֹשׁ בְּרוּךְ הוּא
 יִמְלֵא רַחֲמִים עֲלֵיהֶם,
 לְהַחֲלִימָם וּלְרַפְּאֵתָם
 וּלְהַחֲזִיקָם.
 וַיִּשְׁלַח לָהֶם מְהֵרָה רְפוּאָה
 שְׁלֵמָה מִן הַשָּׁמַיִם,
 רְפוּאָת הַנֶּפֶשׁ, וְרְפוּאָת הַגּוּף,
 הַשְּׂתָא בְּעִגְלָא וּבְזִמָּן קָרִיב.
 וְנֹאמַר אָמֵן. {אָמֵן.}

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

MI SHEBERACH

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב,
 Mi sheberach avoteinu Avraham Yitzchak v'Ya-akov,
 מִי שֶׁבֵרַךְ אִמּוֹתֵינוּ שָׂרָה רִבְקָה לֵאָה וְרָחֵל,
 mi sheberach imoteinu Sarah Rivkah Le-ah v'Rachel,
 הוּא יְבָרֵךְ אֶת כָּל הַחֹלִים עִם רְפוּאָה שְׁלֵמָה
 hu y'varech et chol ha-cholim im r'fu-ah sh'lemah,
 רְפוּאָת הַנֶּפֶשׁ, רְפוּאָת הַגּוּף,
 r'fuat hanefesh, r'fu-at haguf,
 וְנֹאמַר אָמֵן.
 v'nomar amen.

Mi sheberach our Fathers, Abraham, Isaac, and Jacob,
 mi sheberach our Mothers, Sarah, Rebecca, Leah, and Rachel,
 may the One bless those who are sick with complete good health,
 renewal of spirit, renewal of body,
 let us say: Amen!

*Lyrics - Liturgy/Rabbi Shai Specht-Sandler
 Music - Rabbi Shai Specht-Sandler*

MI SHEBERACH

Mi sheberach 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 sheberach 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 shlemah,
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.

EL NA R'FA NA LAH

אֵל נָא רְפָא נָא לָהּ.

El na r'fa na lah.

Almighty One please grant healing.

Bamidbar (Numbers 12:13)

HEAL US NOW

R'fa-enu Adonai v'nerafei,

Heal us Hashem and we will be healed,

hoshi-enu v'nivashe-ah.

save us and we will be saved.

El karov l'chol korav,

The Almighty is near to all who seek You,

ach karov lire-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.

El 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'lemah.

complete healing.

Heal us now.

Hoshiah et amecha,

Save Your people,

uvarech et nachalatecha.

and bless Your inheritance.

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

Care for them and exalt them for ever,

mi sheberach avoteinu,

You Who blessed our fathers,

mi sheberach 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 הַנֶּפֶשׁ,

וְרְפוּאת הַגּוּף,

רְפוּאת שְׁלֵמָה.

הוֹשִׁיעָה אֶת עַמְּךָ,

וּבֵרַךְ אֶת נַחְלָתְךָ.

וְרַעַם וְנִשְׂאֵם עַד הָעוֹלָם,

מִי שֶׁבֵרַךְ אֲבוֹתֵינוּ,

מִי שֶׁבֵרַךְ אִמּוֹתֵינוּ,

אָנָּה יְהוָה הוֹשִׁיעָה נָא.

הגבהת וגלילה HAGBAHAH AND GELILAH

Everyone says together:

וזאת התורה אשר שם משה לפני בני ישראל,
על פי יהוה ביד משה.

V'zot ha-Torah asher sam Mosheh lifnei b'nei Yisra-el,
al pi Adonai b'yad Mosheh.

*This is the Torah which Moses placed before the children of Israel,
His word through the hand of Moses.*

ברכה קדם ההפטרה BLESSING BEFORE THE HAFTARAH

Baruch atah Adonai,
Blessed are You Adonai,
Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
asher bachar bin'vi-im tovim,
who has chosen good prophets,
v'ratzah b'divreihem
and took pleasure with their words
hane-emarim be-emet.
that were uttered with truth.

Baruch atah Adonai,
Blessed are You Adonai,
habocheh ba-Torah uv-Mosheh avdo,
who chooses the Torah and Moses Your servant,
uv-Yisra-el amo,
and Your people Israel,
uvin'vi-ei ha-emet vatzedek.
and the prophets of truth and righteousness.

{Amen.}

Amen.

ברוך אתה יהוה
אלהינו מלך העולם,
אשר בחר בנביאים טובים,
ורצה בדבריהם
הנאמרים באמת.
ברוך אתה יהוה,
הבוחר בתורה ובמשה עבדו,
ובישראל עמו,
ובנביאי האמת וצדק.
{אמן}



הפטרה לשבת שובה

Haftarah For Shabbat Shuvah

Hoshea (Hosea) 14:2-10;

Michah (Micah) 7:18-20

Yoel (Joel) 2:15-27

2 14 שׁוּבָה יִשְׂרָאֵל עַד יְהוָה אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעוֹנֶיךָ:
 3 קָחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־יְהוָה אָמְרוּ אֵלָיו
 כָּל־תְּשׂא עוֹץ וְקַח־טוֹב וְנִשְׁלַמְהָ פְרִים שִׁפְתֵינוּ: 4 אֲשׁוּר
 | לֹא יוֹשִׁיעֵנוּ עַל־סוֹס לֹא נִרְכָּב וְלֹא־נֹאמַר עוֹד אֱלֹהֵינוּ
 לְמַעַשֵׂה יַדֵינוּ אֲשֶׁר־בְּךָ יִרְחַם יְתוֹם: 5 אֲרַפֵּא מְשׁוּבֹתָם
 אֲהַבֵם נִדְבָה כִּי שָׁב אִפִּי מִמֶּנּוּ: 6 אֶהְיֶה כִּטְלָ לְיִשְׂרָאֵל
 יִפְרַח כִּשְׁוֹשְׁנָה וַיֵּךְ שִׁרְשׁוֹ כִּלְבַּנוֹן: 7 יִלְכוּ יוֹנְקוֹתָיו
 וַיְהִי כַזֵּית הַיְדוּד וַיִּרַח לוֹ כִּלְבַּנוֹן: 8 יִשְׁבוּ יֹשְׁבֵי בְצֻלּוֹ
 יַחֲיוּ דָגָן וַיִּפְרְחוּ כַגֶּפֶן זָכְרוּ כִּיֵּין לְבַנוֹן: 9 אֶפְרַיִם
 מִה־לִּי עוֹד לְעַצְבִּים אֲנִי עֲנִיתִי וְאֲשׁוּרָנוּ אֲנִי כִבְרוֹשׁ
 רַעֲנָן מִמֶּנִּי פָרִיךְ נִמְצָא: 10 מִי חָכֵם וַיִּבֶן אֱלֹהֵי נְבוֹן
 וַיִּדְעֵם כִּי־יִשְׂרָאֵל דָּרְכֵי יְהוָה וְצַדִּיקִים יִלְכוּ בָם וּפְשָׁעִים
 יִכְשְׁלוּ בָם:

2. O Israel, return to Hashem your Elohim; for you have stumbled in your iniquity. 3. Take with you words, and turn to Hashem; say to him: Forgive all iniquity, and receive us graciously; so will we offer the words of our lips instead of calves. 4. Assyria shall not save us; we will not ride upon horses; nor shall we say any more to the work of our hands, You are our gods; for in you the orphan finds mercy. 5. I will heal their backsliding, I will love them freely; for my anger is turned away from him. 6. I will be as the dew to Israel; he shall flower like the lily, and cast forth his roots as Lebanon. 7. His

branches shall spread, and his beauty shall be like the olive tree, and his fragrance like the Lebanon. 8. Those who dwell under his shadow shall return; they shall revive like the grain, and blossom like the vine; their fragrance shall be like the wine of Lebanon. 9. Ephraim shall say, What have I to do any more with idols? I answer him, and look on him; I am like an evergreen cypress tree. From me comes your fruit. 10. Whoever is wise, let him understand these things; whoever is prudent, let him know them; for the ways of Hashem are right, and the just walk in them; but the transgressors shall stumble in them.

7 18 מִי־אֵל כְּמוֹךָ נֹשֵׂא עוֹן וְעֹבֵר עַל־פְּשָׁע לְשֹׂאֲרֵית
נִחַלְתּוֹ לֹא־הֶחְזִיק לְעַד אִפּוֹ כִּי־חִפֵּץ חֶסֶד הוּא: 19 יָשׁוּב
יִרְחַמְנוּ יִכַּבֵּשׁ עֲוֹנֹתֵינוּ וְתִשְׁלִיךְ בְּמַצְלוֹת יָם
כָּל־חַטָּאתָם: 20 תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם
אֲשֶׁר־נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִיָּמֵי קֶדֶם:

18. Who is a Elohim like you, who pardons iniquity, and passes over the transgression of the remnant of his heritage? He does not retain his anger for ever, because he delights in mercy. 19. He will again have compassion upon us; he will suppress our iniquities; and you will cast all their sins into the depths of the sea. 20. You will show truth to Jacob, and loving mercy to Abraham, as you have sworn to our fathers from the days of old.

15 תִּקְעוּ שׁוֹפָר בְּצִיּוֹן קִדְשׁו־צוֹם קִרְאוּ עֲצָרָה:
16 אֲסַפּוּ־עַם קִדְשׁוֹ קֹהֵל קִבְּצוּ זִקְנֵי אֲסַפּוּ עוֹלָלִים
וְיוֹנְקֵי שָׂדִים יֵצֵא חֶתָן מִמְּחֻדְרוֹ וְכֻלָּה מִחַפְּתָהּ: 17 בֵּין
הָאוֹלָם וְלַמַּזְבֵּחַ יִבְכוּ הַכֹּהֲנִים מִשְׁרֵתֵי יְהוָה וַיֹּאמְרוּ
חֹסֶה יְהוָה עַל־עַמּוֹךָ וְאֵל־תִּתֵּן נִחַלְתְּךָ לְחֶרֶף
לְמַשְׁלַבֵּם גּוֹיִם לָמָּה יֹאמְרוּ בְּעַמִּים אֵיךְ אֱלֹהֵיהֶם:
18 וַיִּקְנֵא יְהוָה לְאַרְצוֹ וַיַּחְמַל עַל־עַמּוֹ: 19 וַיַּעַן יְהוָה
וַיֹּאמֶר לְעַמּוֹ הַנְּנִי שְׁלַח לְכֶם אֶת־הַדָּגָן וְהַתִּירוֹשׁ
וְהִיצִהָר וּשְׁבַעְתֶּם אֹתוֹ וְלֹא־אֶתֵּן אֶתְכֶם עוֹד חֶרֶף

בַּגּוֹיִם: 20 וְאֶת־הַצְּפוֹנִי אֲרַחֵק מֵעֲלֵיכֶם וְהִדַּחְתִּיו
 אֶל־אֶרֶץ צִיָּה וְשָׂמַמָּה אֶת־פְּנֵי אֶל־הַיָּם הַקְּדֹמָיִם וְסָפוּ
 אֶל־הַיָּם הָאֲחֵרוֹן וְעָלָה בְּאִשׁוֹ וְתַעַל צַחַנְתּוֹ כִּי הִגְדִּיל
 לַעֲשׂוֹת: 21 אֶל־תִּירָאִי אֲדָמָה גִּילִי וְשִׂמְחִי כִּי־הִגְדִּיל
 יְהוָה לַעֲשׂוֹת: 22 אֶל־תִּירָאוּ בַּהֲמוֹת שָׂדֵי כִּי דָשְׂאוּ נְאוֹת
 מִדְּבַר כִּי־עֵץ נִשְׂא פְרִיֹו תֵאֲנָה וּגְפֹן נִתְּנוּ חֵילִם: 23 וּבְנֵי
 צִיּוֹן גִּילוּ וְשִׂמְחוּ בִיהוָה אֱלֹהֵיכֶם כִּי־נָתַן לָכֶם
 אֶת־הַמּוֹרָה לְצַדִּיקָה וַיּוֹרֵד לָכֶם גֶּשֶׁם מוֹרָה וּמִלְקוֹשׁ
 בְּרֵאשׁוֹן: 24 וּמִלֵּאוּ הַגְּרָנוֹת בָּר וְהִשְׁיִקוּ הַיִּקְבִּים תִּירוֹשׁ
 וַיִּצְהָר: 25 וְשַׁלַּמְתִּי לָכֶם אֶת־הַשָּׁנִים אֲשֶׁר אָכַל הָאֲרָבָה
 הַיֵּלֶק וְהַחֲסִיל וְהַגִּזְזִים חֵילִי הַגָּדוֹל אֲשֶׁר שַׁלַּחְתִּי בָכֶם:
 26 וְאֲכַלְתֶּם אָכּוֹל וְשָׂבֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם יְהוָה
 אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְּלִיא וְלֹא־יִבְשׁוּ עַמִּי
 לְעוֹלָם: 27 וַיִּדְעַתֶּם כִּי בִקְרֹב יִשְׂרָאֵל אָנִי וְאֲנִי יְהוָה
 אֱלֹהֵיכֶם וְאִין עוֹד וְלֹא־יִבְשׁוּ עַמִּי לְעוֹלָם:

15. Blow the shofar in Zion, sanctify a fast, call a solemn assembly; 16. Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go out of his room, and the bride out of her chamber. 17. Let the priests, the ministers of Hashem, weep between the vestibule and the altar, and let them say, Spare your people, O Hashem, and give not your heritage to reproach, that the nations should rule over them. Why should they say among the people, Where is their Elohim? 18. Then will Hashem was zealous for his land, and pitied his people. 19. And Hashem answered and said to his people, Behold, I will send you grain, and wine, and oil, and you shall be satisfied with that; and I will no more make you a reproach among the nations; 20. But I will remove far off from you the northerner, and will drive him into a land barren and desolate, with his face toward the eastern sea, and his rear toward the western sea, and his stench and foul smell shall rise, though he has done great things. 21. Fear not, O land; be glad and rejoice; for Hashem will do great things. 22. Be not afraid, you beasts of the field; for the pastures of the wilderness shall

spring, for the tree bears its fruit, the fig tree and the vine yield their strength. 23. Be glad then, you children of Zion, and rejoice in Hashem your Elohim; for he has given you the first rain in due measure, and he has brought down for you the rain in the first month, the former rain, and the latter rain. 24. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. 25. And I will restore to you the years that the locust has eaten, the hopping locust, and the destroying locust, and the cutting locust, my great army which I sent among you. 26. And you shall eat in plenty, and be satisfied, and praise the name of Hashem your Elohim, who has dealt wondrously with you; and my people shall never be ashamed. 27. And you shall know that I am in the midst of Israel, and that I am Hashem your Elohim, and none else; and my people shall never be ashamed.

ברכות לאחר ההפטרה

BLESSINGS AFTER THE HAFTARAH

Baruch atah Adonai,
Blessed are You Adonai,
 Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
 tzur kol ha-olamim,
Rock of all eternities,

בְּרוּךְ אַתָּה יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 צוּר כּוֹל הָעוֹלָמִים,

tzadik b'chol hadorot,
righteous in all generations,
 ha-El hane-eman ha-omer v'oseh,
the trustworthy One who says and does,
 ham'daber umkayem,
who speaks and fulfills,
 shekol d'varav emet vatzedek.
all of whose words are true and righteous.
 Ne-eman atah hu Adonai Eloheinu,
Trustworthy are You Adonai our Elohim,
 v'ne-emanim d'varecha,
and trustworthy are Your words,
 v'davar echad midbarecha
and even one word of Your words
 achor lo yashuv reikam,
will never turn back unfulfilled,
 ki El melech ne-eman
for an Almighty Sovereign, trustworthy
 v'rachaman atah.
and merciful are You.
 Baruch atah Adonai,
Blessed are You Adonai,
 ha-El hane-eman b'chol d'varav.
the Almighty Who is trustworthy in all His words.
 {Amen.}
 Amen.

Rachem al Tziyon
Have mercy on Zion
 ki hi beit chayeinu,
for it is the place that is the focus of our life,
 v'la-aluvat nefesh
and to (Israel) who is humiliated to her very soul
 toshi-a bimherah v'yameinu.
bring salvation speedily in our days.
 Baruch atah Adonai,
Blessed are You Adonai,
 m'same-ach Tziyon b'vaneha.
Who makes Zion glad through her children.
 {Amen.}
 Amen.

Sam'chenu, Adonai Eloheinu,
Gladden us, Adonai our Elohim,
 b'Eliyahu hanavi avdecha,
with Elijah the prophet Your servant,
 uvmalchut beit David m'shichecha,
and with the realm of the House of David Your anointed,

צַדִּיק בְּכֹל הַדּוֹרוֹת,
 הָאֵל הַנֶּאֱמָן הַאֹמֵר וְעֹשֶׂה,
 הַמְדַבֵּר וּמְקַיֵּם,
 שְׁכֹל דְּבָרָיו אֱמֶת וְצֶדֶק.
 נֶאֱמָן אַתָּה הוּא יְהוָה אֱלֹהֵינוּ,
 וְנֶאֱמָנִים דְּבָרֶיךָ,
 וְדָבָר אֶחָד מִדְּבָרֶיךָ
 אַחֲזֹר לֹא יָשׁוּב רֵיקָם,
 כִּי אֵל מֶלֶךְ נֶאֱמָן
 וְרַחֲמָן אַתָּה.
 בְּרוּךְ אַתָּה יְהוָה,
 הָאֵל הַנֶּאֱמָן בְּכֹל דְּבָרָיו.
 {אֲמֵן}

רַחֵם עַל צִיּוֹן
 כִּי הִיא בֵּית חַיֵּינוּ,
 וְלַעֲלוּבַת נֶפֶשׁ
 תּוֹשִׁיעַ בְּמַהֲרָה בְּיָמֵינוּ.
 בְּרוּךְ אַתָּה יְהוָה,
 מְשַׂמַּח צִיּוֹן בְּבָנֶיהָ.
 {אֲמֵן}

שְׂמַחֲנוּ, יְהוָה אֱלֹהֵינוּ,
 בְּאֵלֵיהֶוּ הַנְּבִיא עֲבָדְךָ,
 וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ,

bimherah yavo v'yagel libenu,
speedily may he come and then our hearts will rejoice,
 al kiso lo yeshev zar,
on his throne may there never sit any stranger,
 v'lo yinchalud
and let not inherit any longer
 acherim et k'vodo,
others his honor,
 ki v'shem kodsh'cha nishbata lo
for by the Name of Your Holiness You swore to him
 shelo yichbeh nero l'olam va-ed.
that his lamp would never be extinguished forever and ever.
 Baruch atah Adonai,
Blessed are You Adonai,
 magen David. {Amen.}
Shield of David. Amen.

Al ha-Torah, v'al ha-avodah,
For the Torah, for the service,
 v'al han'vi-im,
and for the Prophets,
 v'al yom ha-Shabbat hazeh,
and for this day of Shabbat,
 shenata lanu, Adonai Eloheinu,
that You have given us, Adonai our Eternal One,
 likdushah v'limnuchah,
for holiness and contentment,
 l'chavod ultifaret.
for glory and splendor.
 Al hakol, Adonai Eloheinu,
For all this, Adonai our Eternal One,
 anachnu modim lach,
we gratefully thank You,
 umvar'chim otach,
and bless You,
 yitbarach shimcha b'fi
may Your Name be blessed by the mouth
 kol chai tamid l'olam va-ed.
of all the living, always for all eternity.
 Baruch atah Adonai,
Blessed are You Adonai,
 m'kadesh ha-Shabbat. {Amen.}
Who sanctifies Shabbat. Amen.

בְּמַהֲרָה יָבֹא וְיַגֵּל לִבֵּנוּ,
 עַל כִּסֵּאוֹ לֹא יֵשֵׁב זָר,
 וְלֹא יִנְחֻלוּ עוֹד
 אַחֵרִים אֶת כְּבוֹדוֹ,
 כִּי בְשֵׁם קֹדֶשְׁךָ נִשְׁבַּעְתָּ לוֹ
 שְׁלֹא יִכָּבֵה נֵרוֹ לְעוֹלָם וָעֶד.
 בָּרוּךְ אַתָּה יְהוָה,
 מִגֵּן דָּוִד. {אָמֵן.}

עַל הַתּוֹרָה, וְעַל הָעֲבוֹדָה,
 וְעַל הַנְּבִיאִים,
 וְעַל יוֹם הַשַּׁבָּת הַזֶּה,
 שְׁנַתַּתָּ לָנוּ, יְהוָה אֱלֹהֵינוּ,
 לְקֹדֶשׁה וְלִמְנוּחָה,
 לְכָבוֹד וְלִתְפָאֳרָת.
 עַל הַכֹּל, יְהוָה אֱלֹהֵינוּ,
 אֲנַחְנוּ מוֹדִים לָךְ,
 וּמְבָרְכִים אוֹתְךָ,
 יִתְבָּרַךְ שִׁמְךָ בְּפִי
 כָּל חַי תָּמִיד לְעוֹלָם וָעֶד.
 בָּרוּךְ אַתָּה יְהוָה,
 מְקַדֵּשׁ הַשַּׁבָּת. {אָמֵן.}

Etz chayim hi lamachazikim bah,

It is a tree of life for those who hold fast to it,

v'tom'cheha m'ushar.

and all its supporters are happy.

D'racheha darchei no-am,

Its ways are ways of pleasantness,

v'chol n'tivoteha shalom.

and all its paths are peace.

Hashiyenu Adonai elecha v'nashuva,

Return us to You Adonai and we will return,

chadesh yameinu k'kedem.

renew our days as of old.

עֵץ חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,

וְתֹמְכֶיהָ מְאֻשָּׁר.

דַּרְכֶיהָ דַּרְכֵי נְעִים,

וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם.

הַשִּׁיבֵנו יְהוָה אֵלֶיךָ וְנָשׁוּבָה,

חֲדַשׁ יָמֵינוּ כְּקֶדֶם.

תהלים 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.

Adonai is my shepherd, I shall not lack.

Binot deshe yarbitzeni,

In lush meadows You lay me down,

al mei m'nuchot y'nahaleni.

beside peaceful waters You lead me.

Nafshi y'shovev,

My soul You restore,

yancheni b'mag'lei tzedek

You lead me on paths of righteousness

l'ma-an sh'mo.

for the sake of Your Name.

Gam ki elech 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

hemah 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 Adonai

l'orech yamim.

for the length of days.

מִזְמוֹר לְדָוִד.

יְהוָה רֹעִי לֹא אֶחְסָר.

בְּנְאוֹת דְּשָׁא יִרְבִּיצָנִי,

עַל מֵי מְנוּחֹת יְנַהֲלֵנִי.

נַפְשִׁי יִשׁוּבָב,

יְנַחֲנֵי בְּמַעְגְּלֵי צְדָק

לְמַעַן שְׁמוֹ.

גַּם כִּי אֵלֶךְ בְּגֵיא צַלְמוֹת,

לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי.

שִׁבְטְךָ וּמִשְׁעַנְתְּךָ

הִמָּה יְנַחֲמֵנִי.

תַּעֲרוֹךְ לְפָנַי שֻׁלְחָן

נֶגֶד צָרוּרֵי.

דִּשַׁנְתָּ בַשֶּׁמֶן רֹאשִׁי,

כּוֹסֵי רוּיָהּ.

אֶךְ טוֹב וְחֶסֶד יִרְדֶּפוּנִי

כָּל יְמֵי חַיֵּי,

וְשִׁבְתִּי בְּבֵית יְהוָה

לְאָרְךָ יָמִים.

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 Chazzan, Everyone says the words in { }.

Yitgadal v'yitkadash sh'meh raba.

Exalted and sanctified be His great Name.

{Amen.}

Amen.

B'al'ma di v'ra chiruteh,

In the world that He has created according to His will,

v'yamlich malchuteh,

and may He let His sovereignty have dominion,

v'yatzmach purkaneh

and cause His redemption to sprout

vikarev M'shicheh. {Amen.}

and bring near the Mashiach. Amen.

B'chayeichon uvyomeichon

In your lifetime and in your days

uvchayei d'chol beit Yisra-el,

and in the lifetime of the entire House of Israel,

ba-agala uvizman kariv,

speedily and at a time that comes soon,

v'imru amen. {Amen.}

and say amen. Amen.

{Y'he sh'meh raba m'varach

May His great Name be blessed

l'alam ulal'mei al'maya.}

forever and for all eternity.

Yitbarach v'yishtabach v'yitpa-ar

Blessed and praised and glorified

v'yitromam v'yitnase v'yit-hadar

and exalted and raised up and honored

v'yitaleh v'yit-halal

and elevated and lauded

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

be the Name of the Holy One, Blessed is He,

l'ela min kol birchata v'shirata

beyond more than any blessing and song

tushb'chata v'nechemata,

praise and consolation

da-amiran b'al'ma,

that are uttered in the world,

v'imru amen. {Amen.}

and say amen. Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,

וְיַמְלִיךְ מַלְכוּתֵיהּ,

וְיַצְמַח פְּרֻקְנֵיהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

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 כָּל בְּרַכְתָּא וְשִׁירָתָא

תְּשֻׁבָּתָא וְנַחֲמָתָא,

דְאָמְרוּן בְּעֵלְמָא,

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 ה' the Name of Hashem.
The Chazzan says the first line.

בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ!

Bar'chu et Adonai ham'vorach!

Bless Adonai Who is blessed!

Everyone, followed by the Chazzan, responds:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד!

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

Blessed is Adonai Who is blessed for ever and ever!

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'shabe-ach la-adon hakol,
It is our duty praise the Ruler of all,
latet g'dulah l'yotzer b'reshit,
to recognize the greatness of the Creator of first things,
shelo asanu k'goyei ha-aratzot,
for He has not made us like the nations of the lands,
v'lo samanu k'mishp'chot
and He did not make us the same as other families
ha-adamah, shelo sam chelkenu
of the earth, He did not allocate our portion
kahem, v'goralenu k'chol hamonam.
like theirs, nor our lot like all their multitudes.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
הָאֲדָמָה, שֶׁלֹא שָׁם חֵלְקֵנוּ
כָּהֶם, 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 bend the knees,
umishtachavim umodim,
and bow and give thanks,

וְאַנְחֵנוּ כּוֹרְעִים,
וּמִשְׁתַּחֲוִים וּמוֹדִים,

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

Shehu noteh shamayim
He stretches out the heavens
v'yosed aretz, umoshav y'karo
and establishes the earth's, the seat of His homage
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.
He is our Elohim and there is no other.
Emet malkenu, efes zulato,
True is our Sovereign, nothing exists apart from Him,
kakatuv b'Torato:
as it is written in Your Torah:
V'yadata hayom vahashevota
"And you shall know today and take
el l'vavecha, ki Adonai hu
to heart, that Adonai 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 ken n'kaveh l'cha
Therefore we put our hope in You
Adonai Eloheinu,
Adonai our Elohim,
lirot m'herah b'tiferet uzecha,
let us witness the glory of Your power,
l'ha-avir gilulim min ha-aretz,
to remove idols from the earth.
v'ha-elilim karot yikaretun,
and false gods will utterly be cut off,
l'taken 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 elecha kol rishei aretz.
and all the wicked of the earth shall turn to You.
Yakiru v'ye-d'u kol yosh'vei tevel,
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 מלך מלכי המלכים,
הקדוש ברוך הוא.
שהוא נוטה שמים
וליסד ארץ, ומושב יקרו
בשמים ממעל,
ושכינת עזו בגבהי מרומים.
הוא אלהינו אין עוד.
אמת מלכנו, אפס זולתו,
ככתוב בתורתו:
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.

L'fanecha Adonai Eloheinu

Before You, Adonai our Elohim,

yichr'u v'yipolu,

they will bend their knees and bow down,

v'lichvod shimcha y'kar yitenu,

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'herah 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,

for ever and ever You will reign in glory,

kakatuv b'Toratecha:

as it is written in Your Torah,

Adonai yimloch l'olam va-ed.

Adonai will reign forever and ever.

V'ne-emar, v'hayah Adonai

Thus it has been said, Adonai will be

l'melech al kol ha-aretz.

Sovereign over all the earth,

Bayom hahu yih-yeh,

On that day,

Adonai echad, ushmo echad.

Adonai will be One, and His 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.

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 etzah 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 El.
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-amalet.
I shall carry you and rescue you.

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

אֶל תִּירָא מִפַּחַד פֶּתָאִים,
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 וְאֶמַּלֵּט.

אֲךְ צַדִּיקִים יוֹדוּ לְשִׁמְךָ,
יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ.

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 Chazzan, Everyone says the words in { }.

Yitgadal v'yitkadash sh'meh raba.

Exalted and sanctified be His great Name.

{Amen.}

Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן}

B'al'ma di v'ra chiruteh,

In the world that He has created according to His will,

v'yamlich malchuteh,

and may He let His sovereignty have dominion,

v'yatzmach purkaneh

and cause His redemption to sprout

vikarev M'shicheh. {Amen.}

and bring near the Mashiach. Amen.

בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,

וַיַּמְלִיךְ מַלְכוּתֵיהּ,

וַיַּצְמַח פְּרֻקָנֵיהּ

וַיִּקְרַב מְשִׁיחֵיהּ. {אָמֵן}

B'chayeichon uvyomeichon

In your lifetime and in your days

uvchayei d'chol beit Yisra-el,

and in the lifetime of the entire House of Israel,

ba-agala uvizman kariv,

speedily and at a time that comes soon,

v'imru amen. {Amen.}

and say amen. Amen.

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן}

{Y'he sh'meh raba m'varach

May His great Name be blessed

l'alam ulal'mei al'maya.}

forever and for all eternity.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Yitbarach v'yishtabach v'yitpa-ar

Blessed and praised and glorified

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

v'yitromam v'yitnase v'yit-hadar
and exalted and raised up and honored
 v'yitaleh v'yit-halal
and elevated and lauded
 sh'meh d'kudsha {b'rich hu},
be the Name of the Holy One, Blessed is He,
 l'ela min kol birchata v'shirata
beyond more than any blessing and song
 tushb'chata v'nechemata,
praise and consolation
 da-amiran b'al'ma,
that are uttered in the world,
 v'imru amen. {Amen.}
and say amen. Amen.

Y'he sh'lama raba min sh'maya,
May there be abundant peace from heaven,
 v'chayim tovim aleinu,
and good life upon us,
 v'al kol Yisra-el,
and upon all Israel,
 v'imru amen. {Amen.}
and 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 כֹּל יִשְׂרָאֵל V'al kol Yisra-el.

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

Oseh shalom bimromav,
May the One Who makes peace in the heavens,
 hu ya-aseh shalom aleinu,
may He make peace upon us,
 v'al kol Yisra-el v'al kol ha-olam,
and upon all Israel and upon all the world,
 v'imru amen. {Amen.}
and say amen. Amen.

וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר
 וַיִּתְעַלֶּה וַיִּתְהַלָּל
 שְׁמֵהּ דְּקֻדְשָׁא {בְּרִיךְ הוּא},
 לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא
 תְּשֻׁבְחָתָא וְנִחְמָתָא,
 דְּאִמְרֵן בְּעַלְמָא,
 וְאִמְרוּ אָמֵן. {אָמֵן.}

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

עֲשֵׂה שְׁלוֹם בְּמִרְוַמָּיו,
 הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,
 וְעַל כֹּל יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם,
 וְאִמְרוּ אָמֵן. {אָמֵן.}

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,

Ruler of the universe Who reigned,

b'terem kol y'tzir nivra.

before anything was created.

L'et na-asah v'cheftso kol,

At the time when His will created all things,

azai melech sh'mo nikra.

then as Sovereign His Name was proclaimed.

V'acharei kichlot hakol,

And after everything ceases to be,

l'vado yimloch nora.

He alone will reign, the Awesome One.

V'hu hayah v'hu hoveh,

It is He Who was, and He Who is,

v'hu yih-yeh b'tifarah.

and He Who shall remain in splendor.

V'hu echad v'ein sheni,

And He is One and there is no second,

l'hamshil lo l'hachbirah.

to compare to Him or to be His equal.

B'li reshit b'li tachlit,

Without beginning without end

v'lo ha-oz v'hamisrah.

and to Him belong the power and the dominion.

V'hu Eli v'chai go-ali,

He is my Almighty One and my living Redeemer,

v'tzur chevli b'et tzarah.

and my Fortress from pain in a time of distress.

V'hu nisi umanos li,

And He is my banner and a refuge for me,

m'nat kosi b'yom ekra.

the portion of my cup on the day I call.

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,

בְּטֶרֶם כָּל יִצִּיר נִבְרָא.

לְעֵת נִעֲשָׂה בְּחִפְצוֹ כָּל,

אֲזִי מָלַךְ 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 הֶעֱז וְהִמְשִׁרָה.

וְהוּא אֵלֵי וְחֵי גֹאֲלִי,

וְצוּר חֲבְלֵי בְעֵת צָרָה.

וְהוּא נֹסִי וּמְנוּס לִי,

מִנַּת כּוֹסֵי בַיּוֹם אֶקְרָא.

B'yado afkid ruchi,
Into His hand I entrust my spirit,
b'et ishan v'a-irah.
when I go to sleep and when I wake.
V'im ruchi g'viyati,
And with my spirit as well as my body,
Adonai li v'lo ira.
Adonai is with me and I shall not fear.

בְּיָדוֹ אֶפְקִיד רוּחִי,
בְּעֵת אִישׁן וְאֶעֱרָה.
וְעִם רוּחִי גְוִיָּתִי,
יְהוָה לִי וְלֹא אִירָא.

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,

Peace upon you,

malachei hasharet, malachei

ministering angels, angels of the

elyon, mimelech malchei

Most High, of the supreme Sovereign

ham'lachim, hakadosh baruch hu.

of sovereigns, the Holy One, Blessed is He.

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, the Holy One, Blessed is He.

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, the Holy One, Blessed is He.

Tzet'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, the Holy One, Blessed is He.

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.

Hineh mah tov umah na-im

Behold how wonderful it is

shevet achim gam yachad.

for people to dwell together in unity.

Baruch atah Adonai,

Blessed are You Adonai,

Eloheinu melech ha-olam,

our Elohim, Sovereign of the universe,

bore p'ri ha-gafen.

Who creates the fruit of the vine.

Baruch atah Adonai,

Blessed are You Adonai,

Eloheinu melech ha-olam,

our Elohim, Sovereign of the universe,

asher kid'shanu b'mitzvotav

Who sanctifies us with His commandments

v'ratzah vanu, v'Shabbat kodsho

and was pleased with us, and His holy Shabbat

b'ahavah uvratzon hinchilanu

with love and with favor He gave us as a heritage

zikaron l'ma-aseh v'reshit.

a remembrance of the work of Creation,

Ki hu yom t'chilah

For it is the day that is the beginning

l'mikra-ei kodesh,

to convocations of holiness,

zecher litzi-at mitzrayim.

that are holy, as a reminder of the Exodus from Egypt,

Ki vanu vacharta,

For us did You choose,

v'otanu kidashta,

and You sanctified us

mikol ha-amim.

from all the nations.

V'Shabbat kodsh'cha

And Your holy Shabbat

b'ahavah uvratzon hinchaltanu.

with love and favor You have given us as a heritage.

Baruch atah Adonai,

Blessed are You Hashem,

m'kadesh ha-Shabbat. {Amen.}

Who sanctifies Shabbat.

הִנֵּה מַה טוֹב וּמַה נְעִים

שֵׁבֶת אַחִים גַּם יַחַד.

בְּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בוֹרֵא פְּרֵי הַגָּפֶן.

בְּרוּךְ אַתָּה יְהוָה

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

וְרָצָה בָּנוּ, וְשִׁבֶת קִדְּשׁוֹ

בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ

זְכוֹרֹן לְמַעֲשֵׂה בְּרֵאשִׁית.

כִּי הוּא יוֹם תְּחִלָּה

לְמִקְרָאֵי קִדְּשׁ,

זְכוֹר לִיצִיאַת מִצְרַיִם.

כִּי בָנוּ בְּחַרְתָּ,

וְאוֹתָנוּ קִדְּשָׁתָּ,

מִכָּל הָעַמִּים.

וְשִׁבֶת קִדְּשֶׁךָ

בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָתָנוּ.

בְּרוּךְ אַתָּה יְהוָה,

מְקַדֵּשׁ הַשַּׁבָּת. {אָמֵן.}