

מִנְחָה לְשֵׁבוּעוֹת

# MINCHAH L'SHAVUOT

Shavuot Afternoon Connection



**Kabbalah4All.com**  
Journey With Us From Wherever You Are On The Globe.™

## K4A Transliteration Guidelines

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

- a** as in father
- ai** as in aisle
- e** as in red
- ei** as in eight
- i** as in pizza
- o** as in no
- oy** as in toy
- u** as in tune
- ch** as in Bach in German (strong sound from the throat)
- g** as in give
- tz** as in lots
- ' typically adds an "EH" sound after a consonant, this is known as a Shva Na or pronounced Shva as in the word "Sh'ma".
- a dash is simply used to aid in pronunciation, usually if two like vowels follow each other, as in the word "da-at."

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

## Hebrew Rules

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

מֶלֶךְ

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

כֹּל

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

יִשְׁמְחוּ

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

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

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All prefaces to prayers written and adapted by David Aharon for Kabbalah4All.  
Translated by David Aharon.  
Edited by Rebecca Schwartz and David Aharon.

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Portions said only on Shabbat are either noted in instructions or look like this: **Shabbat**

# מנחה לשבועות

## MINCHAH FOR SHAVUOT

The word "Minchah" comes from the word "m'nuchah" which means "quietness/rest." We make our Minchah Connection late in the afternoon because during this time of the day judgement reaches its highest peak. All of the negativity we have caused is reflected back to us during times of judgement. In addition, Divine mercy is available to us in the late afternoon, but we must choose to connect to this energy. This time is also the climax of Shavuot and Hashem receives our prayers with favor, and Himself yearns for the Final Redemption when all of humanity will live in peace and harmony with one another.

## קִטְרֵת KETORET

According to Kabbalah, the incense offering in the Holy Temple was the greatest of offerings. Through this section we connect our souls to the incense offering, which infuses Light into every area of our lives.

**Atah hu Adonai Eloheinu,**  
*You are the One, Adonai our Elohim,*  
**shehiktiru avoteinu l'fanecha**  
*that our ancestors burned before You*  
**et k'toret hasamim bizman**  
*the incense spices in the time*  
**shebeit hamikdash hayah kayam,**  
*when the Holy Temple was standing,*  
**ka-asher tzivita otam**  
*as You commanded them*  
**al y'dei Mosheh n'vi-echa,**  
*by the hand of Moses, Your Prophet,*  
**kakatuv b'Toratecha:**  
*as it is written in Your Torah:*  
**Vayomer Adonai el Mosheh,**  
*Adonai said to Moses:*  
**Kah l'cha samim,**  
*Take for yourself spices,*  
**nataf ushcheilet v'chelb'nah,**  
*stacte, onycha, and galbanum,*  
**samim ulvonah zakah,**  
*spices and frankincense that is pure,*  
**bad b'vad yih-yeh.**  
*of equal weight they shall be.*

אַתָּה הוּא יְהוָה אֱלֹהֵינוּ,  
שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ  
אֶת קִטְרֵת הַסַּמִּים בְּזִמַּן  
שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם,  
כַּאֲשֶׁר צִוִּיתָ אוֹתָם  
עַל יְדֵי מֹשֶׁה נְבִיאֶךָ,  
כִּכְתוּב בְּתוֹרָתְךָ:  
וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה,  
קַח לְךָ סַמִּים,  
נֹטָף וּשְׁחָלֶת וְחֶלְבָּנָה,  
סַמִּים וְלִבְנָה זָכָה,  
בַּד בְּבַד יִהְיֶה.

V'asita otah k'toret,  
 And you shall make it into incense,  
 rokach, ma-aseih rokei-ach,  
 a spice-compound, the handiwork of a perfumer,  
 m'mulach, tahor, kodesh.  
 thoroughly mixed, pure, and holy.  
 V'shachakta mimenah hadeik,  
 And you shall grind some of it finely,  
 v'natatah mimenah lifnei ha-eidut  
 and you shall place some of it before the Testimony  
 b'ohel mo-eid asher  
 in the Tent of Appointment, where  
 iva-eid l'cha shamah,  
 I shall designate a time to meet you there,  
 kodesh kadashim tih-yeh lachem.  
 holy of holies it shall be for you.  
 V'ne-emar: V'hiktir alav  
 It is also written: And burn upon it  
 Aharon k'toret samim,  
 shall Aaron, the incense of spices,  
 baboker baboker b'heitivo  
 each and every morning when he prepares  
 et haneirot yaktirenah.  
 the lamps, he is to burn it.  
 Uvha-alot Aharon et haneirot  
 And when Aaron ignites the lamps  
 bein ha-arbayim yaktirenah,  
 in the afternoon, he is to burn it.  
 k'toret tamid  
 an incense that is continual  
 lifnei Adonai l'doroteichem.  
 before Adonai throughout your generations.

וְעָשִׂיתָ אֶת־הָאֵתָהּ קְטֹרֶת,  
 רֹקַח, מַעֲשֵׂה רוֹקַח,  
 מְמֻלָּח, טָהוֹר, קֹדֶשׁ.  
 וְשָׁחַקְתָּ מִמֶּנָּה הַדֵּיק,  
 וְנָתַתָּהּ מִמֶּנָּה לְפָנֵי הָעֵדוּת  
 בְּאֹהֶל מוֹעֵד אֲשֶׁר  
 אִוַּעֵד לְךָ שָׁמָּה,  
 קֹדֶשׁ קֹדֶשִׁים תִּהְיֶה לָּכֶם.  
 וְנֹאמַר: וְהִקְטִיר עָלָיו  
 אֶהֱרֹן קְטֹרֶת סַמִּים,  
 בַּבֹּקֶר בַּבֹּקֶר בְּהִיטִיבוֹ  
 אֶת הַנֵּרוֹת יִקְטִירֵנָּה.  
 וּבְהָעֹלֹת אֶהֱרֹן אֶת הַנֵּרוֹת  
 בֵּין הָאַרְבָּעִים יִקְטִירֵנָּה,  
 קְטֹרֶת תָּמִיד  
 לְפָנֵי יְהוָה לְדֹרוֹתֵיכֶם.

Recite Three Times

יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב, סֵלָה.  
 Adonai tz'va-ot imanu, misgav lanu, Elohei Ya-akov selah.  
 Hashem of hosts is with us, a stronghold for us, is the Elohim of Jacob selah.

Recite Three Times

יְהוָה צְבָאוֹת, אֲשֶׁר־י אָדָם בֵּטַח בְּךָ.  
 Adonai tz'va-ot, ashrei adam botei-ach bach.  
 Hashem of hosts, joyful is the person who trusts in You.

*Recite Three Times*

יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרֵאֲנוּ.

Adonai hoshi-ah, hamelech ya-aneinu v'yom koreinu.

*Hashem save us, the Sovereign shall answer us on the day when we call.*

Atah seiter li,

*You are a shelter for me,*

mitzar titzreini,

*from distress You preserve me,*

ranei faleit t'sov'Veini, selah.

*with glad song of rescue, You envelop me, Selah!*

V'ar'vah l'Adonai minchat

*And pleasing to Adonai may be the offering*

Y'hudah Virushalayim,

*of Judah and Jerusalem,*

kimei olam

*as in days of old*

uchshanim kadmoniyot.

*and in years gone by.*

אַתָּה סִתָּר לִי,

מִצָּר תִּצְרֵנִי,

רַנֵּי פִלֵּט תְּסוּבְּבֵנִי, סֵלָה.

וְעֲרַבָה לִיהוָה מִנְחַת

יְהוּדָה וִירוּשָׁלַיִם,

כִּימֵי עוֹלָם

וּכְשָׁנִים קְדָמוֹנִיּוֹת.

# 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 יְמִינְךָ תִּתִּיר צְרוּרָה.

CHESED  
חסד

Ana b'cho-ach g'dulat y'min'cha tatir tz'rurah.

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

קִבֵּל רִנַּת עַמֶּךָ שִׁגְבֵנו טְהַרְנוּ נוֹרָא.

GEVURAH  
גבורה

Kabeil rinat am'cha sag'veinu tahareinu nora.

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

נָא גִבּוֹר דּוֹרְשֵׁי יְחִידְךָ כְּבַבַּת שְׁמַרְם.

TIFERET  
תפארת

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

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

בְּרַכְּם טְהַרְם רַחֲמֵי צְדִקְתְּךָ תָּמִיד גְּמִלִם.

NETZACH  
נצח

Bar'cheim tahareim rachamei tzidkat'cha tamid gomleim.

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

חֲסִין קָדוֹשׁ בְּרוּב טוּבְךָ נִהַל עֲדָתְךָ.

HOD  
הוד

Chasin kadosh b'rov tuv'cha naheil adatecha.

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

יְחִיד גֵּאָה לְעַמֶּךָ פְּנֵה זוֹכְרֵי קְדוּשַׁתְךָ.

YESOD  
יסוד

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

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

שׁוּעָתֵנוּ קִבֵּל וּשְׁמַע צַעֲקוֹתֵנוּ יוֹדֵעַ תַּעֲלוּמוֹת.

MALCHUT  
מלכות

Shavateinu kabeil ush-ma tza-akateinu yodei-a ta-alumot.

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

*This verse is said in a whisper.*

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

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

*Blessed is the Name of His glorious realm for ever and ever!*

# אשרי

## ASHREI

We find 21 of the 22 letters of the Hebrew alphabet encoded in this Psalm of David. The first letter of each word of each verse is the alphabet in its order. Nun was intentionally left out by King David because it has the same numeric value as the Hebrew word for falling, which would indicate a spiritual falling.

**Ashrei yosh'vei veitecha,**

*Happy are those who dwell in Your house,*

**od y'hal'lucha selah.**

*they will forever praise You.*

**Ashrei ha-am shekachah lo,**

*Happy the people whose portion is this,*

**ashrei ha-am she-Adonai Elohav.**

*happy the people for whom Hashem is their Elohim.*

**T'hilah l'David,**

*A Psalm of David,*

**Aromimcha Elohai ha-melech,**

*I shall exalt You, my Elohim, the Sovereign,*

**va-avar'chah shimcha l'olam va-ed.**

*and I shall bless Your name forever and ever.*

**B'chol yom avar'cheka,**

*I shall bless You every day,*

**va-ahal'lah shimcha l'olam va-ed.**

*and I shall praise Your name forever and ever.*

**Gadol Adonai umhulal m'od,**

*Great is Hashem and exceedingly praised,*

**v'ligdulato ein cheiker.**

*His greatness is unfathomable.*

**Dor l'dor y'shabach ma-asecha,**

*Generation to generation shall praise Your actions,*

**ugvurotecha yaqidu.**

*and recount Your mighty deeds.*

**Hadar k'vod hodecha,**

*The brilliance of Your splendid glory,*

**v'divrei nifl'otecha asichah.**

*and the wonders of Your acts, I shall speak of.*

**Ve-ezuz nor'otecha yomeiru,**

*They shall speak of the might of Your awesome acts,*

**ugdulat'cha asap'renah.**

*and I shall tell of Your greatness.*

**Zecher rav tuv'cha yabiyu,**

*They shall remember Your abundant goodness,*

**v'tzidkat'cha y'raneinu.**

*and Your righteousness they shall joyfully proclaim.*

אֲשֵׁרִי יוֹשְׁבֵי בֵיתְךָ,

עוֹד יִהְלְלוּךָ סֵלָה.

אֲשֵׁרִי הָעַם שְׂכַנְךָ לוֹ,

אֲשֵׁרִי הָעַם שְׁיִהוּה אֱלֹהָיו.

תִּהְיֶה לְדָוִד,

אֲרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ,

וְאֶבְרַכְּךָ שִׁמְךָ לְעוֹלָם וָעֶד.

בְּכֹל יוֹם אֶבְרַכְּךָ,

וְאֶהְלֵלְךָ שִׁמְךָ לְעוֹלָם וָעֶד.

גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד,

וְלִגְדֻלְתּוֹ אֵין חֵקֶר.

דֹּר לְדָוִר יִשְׁבַּח מַעֲשֵׂיךָ,

וּגְבוּרֹתֶיךָ יִגִּידוּ.

הַדָּר כְּבוֹד הַדָּרְךָ,

וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.

וְעִזּוֹז נִוְרָאוֹתֶיךָ יֹאמְרוּ,

וּגְדֻלְתְּךָ אֲסַפְּרֶנָּה.

זָכַר רַב טוֹבְךָ יִבְיָעוּ,

וְצִדְקֹתֶיךָ יִרְנְנוּ.

Chanun v'rachum Adonai,  
*Gracious and merciful is Hashem,*  
**erech apayim ugdol chased.**  
*slow to anger and great in kindness.*  
 Tov Adonai lakol,  
*Hashem is good to all,*  
 v'rachamav al kol ma-asav.  
*Your compassion extended to all of Your creatures.*  
 Yoducha Adonai kol ma-asecha,  
*All that You have made shall thank You Hashem,*  
 vachasidecha y'var'chuchah.  
*and Your pious ones shall bless You.*  
 K'vod malchut'cha yomeiru,  
*They shall speak of the glory of Your realm,*  
 ugvurat'cha y'dabeiru.  
*and talk of Your mighty deeds.*  
 L'hodiya livnei ha-adam g'vurotav,  
*Your mighty deeds You make known to all humankind,*  
 uchvod hadar malchuto.  
*and the glory of Your splendid realm.*  
 Malchut'cha malchut kol olamim,  
*Yours is the realm of all worlds,*  
 umemshalt'cha b'chol dor vador.  
*and Your reign extends to each and every generation.*  
 Someich Adonai l'chol hanof'lim,  
*Hashem supports all those who fall,*  
 v'zokeif l'chol hak'fufim.  
*and holds upright all those who are bent over.*  
 Einei chol eilecha y'sabeiru,  
*The eyes of all look hopefully towards You,*  
 v'atah notein lahem  
*and You give them their food*  
 et ochlam b'ito.  
*at its proper time.*

*We concentrate intently and open our hands while reciting the verse Potei-ach פותח*

**Potei-ach et yadecha,**  
*You open Your hand,*  
**umasbiya l'chol chai ratzon.**  
*and satisfy every living thing with its desire.*  
**Tzadik Adonai b'chol d'rachav,**  
*Hashem is righteous in every way,*  
**v'chasid b'chol ma-asav.**  
*and virtuous in all deeds.*  
**Karov Adonai l'chol kor'av,**  
*Hashem is close to all who call,*  
**l'chol asher yikra-uhu ve-emet.**  
*and to all who call in truth.*

חַנוּן וְרַחוּם יְהוָה,  
 אֶרֶךְ אַפַּיִם וְגָדוֹל חַסֵּד.  
 טוֹב יְהוָה לְכֹל,  
 וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.  
 יוֹדוּךָ יְהוָה כָּל מַעֲשֵׂיךָ,  
 וְחַסִּידֶיךָ יְבָרְכוּךָ.  
 כְּבוֹד מַלְכוּתְךָ יֹאמְרוּ,  
 וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ.  
 לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרֹתֶיךָ,  
 וְכְבוֹד הַדָּר מַלְכוּתוֹ.  
 מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים,  
 וּמִמְשַׁלְתֶּךָ בְּכֹל דּוֹר וָדוֹר.  
 סוֹמֵךְ יְהוָה לְכֹל הַנִּפְלִיִּים,  
 וְזוֹקֵף לְכֹל הַכְּפוּפִים.  
 עֵינֵי כֹל אֵלֶיךָ יִשְׁבְּרוּ,  
 וְאַתָּה נוֹתֵן לָהֶם  
 אֶת אֹכְלָם בְּעֵתוֹ.

פּוֹתֵחַ אֶת יָדְךָ,  
 וּמַשְׂבִּיעַ לְכֹל חַי רָצוֹן.  
 צַדִּיק יְהוָה בְּכֹל דְּרָכָיו,  
 וְחַסִּיד בְּכֹל מַעֲשָׂיו.  
 קָרוֹב יְהוָה לְכֹל קוֹרְאָיו,  
 לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת.

**R'tzon y'rei-av ya-aseh,**  
*You fill the desires of all who revere You,*  
**v'et shavatam yishma v'yoshi-eim.**  
*You respond to us with the promise of redemption.*  
**Shomeir Adonai et kol ohavav,**  
*Hashem You protect all who love You,*  
**v'eit kol har'sha-im yashmid.**  
*and You destroy all the wicked.*  
**T'hilat Adonai y'dabeir pi,**  
*My lips utter the praise of Hashem,*  
**vivareich kol basar sheim kodsho**  
*and may all flesh praise the holy Name*  
**l'olam va-ed.**  
*for ever and ever.*  
**Va-anachnu n'vareich Yah,**  
*And we shall bless You Eternal One,*  
**mei-atah v'ad olam, hal'lu-Yah.**  
*from this time until eternity, praise Yah.*

רְצוֹן יִרְאוּ יַעֲשֶׂה,  
 וְאֵת שְׂוַעְתָּם יִשְׁמַע וַיּוֹשִׁיעֵם.  
 שׁוֹמֵר יְהוָה אֶת כָּל אֹהֲבָיו,  
 וְאֵת כָּל הָרָשָׁעִים יַשְׁמִיד.  
 תְּהִלַּת יְהוָה יִדְבֹר פִּי,  
 וַיְבָרֵךְ כָּל בָּשָׂר שֵׁם קֹדֶשׁוֹ  
 לְעוֹלָם וָעֶד.  
 וַאֲנַחְנוּ נְבָרֵךְ יְהוָה,  
 מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

# ובא לציון UVAH L'TZIYON

This blessing connects us to redemption. Redemption is a reference to Mashiach. Mashiach is not a person as many think, but a state of spirituality and consciousness that all people can achieve through spiritual transformation. Once a large number of people reach this state, the Mashiach will appear for the entire human race.

Uvah l'Tziyon go-El,  
*A redeemer shall come to Zion,*  
ulshavei fesha b'Ya-akov,  
*and to those who turn away from misdeed among Jacob,*  
n'um Adonai.

*so says Hashem.*

Va-ani zot b'riti

*And as for me this is my covenant*

otam amar Adonai,

*with them said Hashem,*

ruchi asher alecha,

*my Spirit which is upon you,*

udvarai asher samti b'ficha

*and my words that I have put in your mouth*

lo yamushu mipicha, umipi

*shall not depart for your mouth, the mouths*

zaracha, umipi zera zaracha,

*of your children, or the mouths of children's children*

amar Adonai, mei-atah v'ad olam.

*said Hashem, from now and forever.*

V'atah kadosh,

*And You are holy,*

yosheiv t'hilot Yisra-el.

*and await the praises of Israel.*

V'kara zeh el zeh v'amar,

*And one called to the other and said,*

Kadosh kadosh kadosh

*Holy, holy, holy*

Adonai tz'va-ot

*is Hashem of hosts*

m'lo kol ha-aretz k'vodo.

*the entire earth is full of His glory.*

Umkab'lin dein min dein,

*And they receive consent from one another,*

v'am'rin kadish,

*and say Holy,*

bishmei m'roma

*in the highest heavens*

ובא לציון גואל,  
ולשבי פשע ביעקב,  
נאם יהוה.

ואני זאת בריתי

אתם אמר יהוה,

רוחי אשר עליך,

ודברי אשר שמתי בפיך

לא ימושו מפיה, ומפי

זרעך, ומפי זרע זרעך,

אמר יהוה, מעתה ועד עולם.

ואתה קדוש,

יושב תהלות ישראל.

וקרא זה אל זה ואמר,

קדוש קדוש קדוש

יהוה צבאות,

מלא כל הארץ כבודו.

ומקבלין דין מן דין,

ואמרין קדיש,

בשמי מרומא

**ila-ah beit Sh'chintei**

*is the abode of the Shechinah*

**kadish al ara**

*holy upon the earth*

**ovad g'vurtei**,

*is the work of Hashem's valor,*

**kadish l'alam ulal'mei al'maya,**

*holy for ever and for all eternity,*

**Adonai tz'va-ot malya**

*Hashem of hosts the entire earth is filled with*

**kol ara ziv y'kareih.**

*the splendor of Your glory.*

**Vatasa-eini ru-ach,**

*And a wind carried me,*

**va-eshma acharai kol ra-ash gadol,**

*and from behind me a I heard a great thunderous voice,*

**Baruch k'vod Adonai mim'komo.**

*Blessed is the glory of Hashem from Hashem's abode.*

**Untalatni ruha,**

*And a wind carried me,*

**v'shimeit bat-rai kol zi-a sagi,**

*and from behind me I heard a great thunderous voice,*

**di m'shab'chin v'am'rin,**

*giving praise and saying,*

**b'rich y'kara d'Adonai**

*blessed is the glory of Hashem*

**mei-atar beit Sh'chintei.**

*from the abode of the Shechinah.*

**Adonai yimloch l'olam va-ed.**

*Hashem shall reign for ever and ever.*

**Adonai malchuteih ka-eim**

*Hashem's kingdom is established*

**l'alam ulal'mei al'maya.**

*for ever and for eternity.*

**Adonai Elohei Avraham**

*Hashem, Elohim of Abraham*

**Yitz-chak v'Yisra-el avoteinu,**

*Isaac and Israel, our ancestors,*

**shomra zot l'olam,**

*safeguard this forever,*

**l'yeitzer machsh'vot l'vav amecha,**

*for the sake of the thoughts in the hearts of Your nation,*

**v'hachein l'vavam Eilecha.**

*and direct their hearts toward You.*

**V'hu rachum,**

*And He the Merciful One,*

**y'chapeir avon v'lo yashchit,**

*forgives iniquities and He does not destroy,*

עֲלָאָה בֵּית שְׁכִינְתָּהּ,

קִדִּישׁ עַל אֲרֶעָא

עוֹבֵד גְּבוּרְתָּהּ,

קִדִּישׁ לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא,

יְהוּה צְבָאוֹת מְלִיא

כָּל אֲרֶעָא זִיו יִקָּרֶה.

וּתְשַׁאֲנֵי רוּחַ,

וְאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל,

בְּרוּךְ כְּבוֹד יְהוּה מִמְקוֹמוֹ.

וְנִטְלַתְנִי רוּחָא,

וְשִׁמְעֵת בַּתְּרֵי קוֹל זִיעַ סְגִיא,

דִּי מְשַׁבְּחִין וְאִמְרִין,

בְּרִיךְ יִקָּרֵא דִּיהוּה

מֵאֲתַר בֵּית שְׁכִינְתָּהּ.

יְהוּה יִמְלֹךְ לְעֵלָם וָעַד.

יְהוּה מְלֻכּוֹתָהּ קָאִם

לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא.

יְהוּה אֱלֹהֵי אַבְרָהָם

יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ,

שְׁמֶרָה זֹאת לְעוֹלָם,

לְיִצְרַר מַחְשְׁבוֹת לְבַב עַמְךָ,

וְהִכֵּן לְבַבְכֶם אֵלַיךְ.

וְהוּא רַחוּם,

יִכַּפֵּר עוֹן וְלֹא יִשְׁחִית,

v'hirba l'hashiv apo,  
and He frequently withdraws His anger,  
v'lo ya-ir kol chamato.  
and He does not arouse all His wrath.  
Ki atah Adonai tov v'salach,  
For You Hashem are good and forgiving,  
v'rav chesed, l'chol kor'echa.  
and abundant in kindness, to all who call to You.  
Tzidkat'cha tzedek l'olam,  
Your righteousness is an everlasting justice,  
v'Torat'cha emet.  
and Your Torah is true.  
Titein emet l'Ya-akov,  
You give truth to Jacob,  
chesed l'Avraham asher nishbata  
and kindness to Abraham as You have vowed  
la-avoteinu mimei kedem.  
to our ancestors since the earliest days.  
Baruch Adonai, yom yom ya-amos  
Blessed is Hashem, who every day bears burdens  
lanu, ha-El y'shu-ateinu selah.  
for us, the Almighty One of our salvation selah.  
Adonai tz'va-ot imanu,  
Hashem of hosts is with us,  
misgav lanu, Elohei Ya-akov selah.  
a stronghold for us, is the Elohim of Jacob selah.  
Adonai tz'va-ot,  
Hashem of hosts,  
ashrei adam botei-ach bach.  
joyful is the person who trusts in You.  
Adonai hoshi-ah,  
Hashem save us,  
hamelech ya-aneinu v'yom koreinu.  
the Sovereign shall answer us on the day when we call.  
Baruch hu Eloheinu,  
Blessed is our Elohim,  
sheb'ra-anu lichvodo,  
Who created us for the sake of His glory,  
v'hivdilanu min hato-im,  
Who separated us from those who have been led astray,  
v'natan lanu Torat emet,  
Who gave us the Torah of truth,  
v'chayei olam nata b'tocheinu,  
and Who implanted within us eternal life,  
hu yiftach libeinu b'Torato  
may He open our hearts to His Torah  
v'yaseim b'libeinu ahavato v'yirato  
and imbure our heart with love of Him and the desire

וְהִרְבָּה לְהִשִּׁיב אַפּוֹ,  
וְלֹא יַעִיר כָּל חַמָּתוֹ.  
כִּי אַתָּה אֲדֹנָי טוֹב וְסָלַח,  
וְרַב חֶסֶד, לְכֹל קוֹרְאֶיךָ.  
צְדִקְתֶּךָ צְדָק לְעוֹלָם,  
וְתוֹרַתְךָ אֱמֶת.  
תִּתֵּן אֱמֶת לְיַעֲקֹב,  
חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ  
לְאַבוֹתֵינוּ מִיְמֵי קֶדֶם.  
בָּרוּךְ אֲדֹנָי, יוֹם יוֹם יַעֲמֹס  
לָנוּ, הָאֵל יְשׁוּעָתֵנוּ סֵלָה.  
יְהוָה צְבָאוֹת עִמָּנוּ,  
מִשְׁגָּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה.  
יְהוָה צְבָאוֹת,  
אֲשֶׁרִי אָדָם בֹּטַח בְּךָ.  
יְהוָה הוֹשִׁיעָה,  
הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרֹאֵנוּ.  
בָּרוּךְ הוּא אֱלֹהֵינוּ,  
שֶׁבְרָאֵנוּ לְכְבוֹדוֹ,  
וְהִבְדִּילָנוּ מִן הַתּוֹעִים,  
וְנָתַן לָנוּ תּוֹרַת אֱמֶת,  
וַחַיֵּי עוֹלָם נִטַּע בְּתוֹכֵנוּ,  
הוּא יִפְתַּח לְבָנֵינוּ בְּתוֹרָתוֹ  
וַיַּשִּׁימ בְּלִבֵּינוּ אֶהְבָּתוֹ וַיִּרְאֵתוֹ

v'la-asot r'tzono ulovdo

*to do His will and to serve Him*

b'leivav shaleim,

*wholeheartedly,*

l'ma-an lo niga larik,

*may we not toil in vain,*

v'lo neileid labealah.

*nor give birth to panic.*

Y'hi ratzon mil'fanecha,

*May it be the will before You,*

Adonai Eloheinu v'Elohei avoteinu,

*Hashem our Elohim and Elohim of our ancestors,*

shenishmor chukecha ba-olam hazeh,

*that we should keep your statutes in this world,*

v'nizkeh v'nichyeh v'nireh,

*and may we merit and live and see,*

v'nirash tovah uvrachah,

*and inherit goodness and blessing,*

lishnei y'mot ha-Mashi-ach,

*in the years and times of the Mashiach,*

l'chayei ha-olam haba.

*for the life in the world to come.*

L'ma-an y'zamercha kavod v'lo yidom,

*So that my glory may sing praise to You and not be silent,*

Adonai Elohai l'olam odecha.

*Hashem my Elohim I shall ever give You thanks.*

Baruch ha-gever asher

*Blessed is the person who*

yivtach b'Adonai,

*puts their trust in Hashem,*

v'hayah Adonai mitvacho.

*then Hashem will be their security.*

Bitchu b'Adonai adei ad,

*Trust in Hashem forever,*

ki b'Yah Adonai tzur olamim.

*for in Yah Hashem is the strength of the worlds.*

V'yivt'chu v'cha yod'ei sh'mecha,

*And they will trust in You those who know Your Name,*

ki lo azavta dor'shecha Adonai.

*for You have not forsaken those who seek You Hashem.*

Adonai chafeitz l'ma-an tzidko,

*Hashem desired for the sake of righteousness,*

yagdil Torah v'yadir.

*to make the Torah great and glorious.*

וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ

בְּלֵב שָׁלֵם,

לְמַעַן לֹא נִיגַע לְרִיק,

וְלֹא נֵלֵד לְבִהָלָה.

יְהִי רְצוֹן מִלְּפָנֶיךָ,

יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

שֶׁנִּשְׁמַר חֻקֶיךָ בְּעוֹלָם הַזֶּה,

וְנִזְכֶּה וְנִחְיֶה וְנִרְאֶה,

וְנִירָשׁ טוֹבָה וּבְרָכָה,

לְשָׁנֵי יָמוֹת הַמָּשִׁיחַ,

וְלַחַיֵּי הָעוֹלָם הַבָּא.

לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם,

יְהוָה אֱלֹהֵי לְעוֹלָם אוֹדְךָ.

בְּרוּךְ הַגֹּבֵר אֲשֶׁר

יִבְטַח בִּיהוָה,

וְהָיָה יְהוָה מְבֹטָחוֹ.

בְּטָחוֹ בִּיהוָה עֲדֵי עַד,

כִּי בָיָה יְהוָה צוּר עוֹלָמִים.

וַיִּבְטָחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ,

כִּי לֹא עֲזַבְתָּ דוֹרְשֶׁיךָ יְהוָה.

יְהוָה חָפֵץ לְמַעַן צְדָקוֹ,

יַגְדִּיל תּוֹרָה וַיֹּאדִיר.

## חֲצִי קַדִּישׁ CHATZI KADDISH

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

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

**Yitgadal v'yitkadash sh'meih raba.**

*Exalted and sanctified be His great Name.*

**{Amein.}**

*Amen.*

**B'al'ma di v'ra chiruteih,**

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

**v'yamlich malchuteih,**

*and may He let His sovereignty have dominion,*

**v'yatzmach purkaneih**

*and cause His redemption to sprout*

**vikareiv M'shichei. {Amein.}**

*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 Amein. {Amein.}**

*and say amen. Amen.*

**{Y'hei sh'meih 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'yitnasei v'yit-hadar**

*and exalted and raised up and honored*

**v'yitaleh v'yit-halal**

*and elevated and lauded*

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

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

**l'eila 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 Amein. {Amein.}**

*and say amen. Amen.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ,

וְיִצְמַח פְּרֻקְנֵיהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָא מִן כּוֹל בִּרְכָתָא וּשְׁיִרָתָא

תְּשֻׁבָּתָא וְנִחְמָתָא,

דְאָמְרוּן בְּעֵלְמָא,

וְאָמְרוּ אָמֵן. {אָמֵן.}

## ABOUT M'GILAT RUTH

The Book of Ruth is the history of King David's geneology. Shavuot is the traditional death anniversary as well as his birthdate, so we read the Book of Ruth on Shavuot. Another reason we read it is because just as the Giving of the Torah marked the beginning of the Israelites entering into the Covenant with the Creator, the Book of Ruth tells of how she entered into that Covenant after her conversion.

## לפני קריאת המגילת

### BEFORE THE READING OF THE M'GILAH

Before we hear the reading of the M'gilat, we must prepare ourselves to receive the Light of the Creator. We do this through the following blessings.

**Baruch atah Adonai,**  
*Blessed are You Hashem,*  
**Eloheinu melech ha-olam,**  
*our Elohim, Sovereign of the universe,*  
**asher kid'shanu b'mitzvotav,**  
*You have sanctified us through Your mitzvot,*  
**v'tzivanu al mikra m'gilah.**  
*and bid us to read the M'gilah.*

ברוך אתה יהוה,  
 אלהינו מלך העולם,  
 אשר קדשנו במצותיו,  
 וצונו על מקרא מגילה.

**Baruch atah Adonai,**  
*Blessed are You Hashem,*  
**Eloheinu melech ha-olam,**  
*our Elohim, Sovereign of the universe,*  
**she-asah nisim la-avoteinu,**  
*who performed wondrous deeds for our ancestors,*  
**bayamim hahem baz'man hazeh.**  
*in days of old at this season.*

ברוך אתה יהוה,  
 אלהינו מלך העולם,  
 שעשה נסים לאבותינו  
 בימים ההם בזמן הזה.

**Baruch atah Adonai,**  
*Blessed are You Hashem,*  
**Eloheinu melech ha-olam,**  
*our Elohim, Sovereign of the universe,*  
**shehecheyanu v'kiy'manu v'higianu**  
*for giving us life and for enabling us to reach*  
**laz'man hazeh.**  
*this season.*

ברוך אתה יהוה,  
 אלהינו מלך העולם,  
 שהחיינו וקימנו והגיענו  
 לזמן הזה.

## פרק א

## Chapter 1

1 וַיְהִי בְיָמַי שִׁפְטַת הַשְּׁפֹטִים וַיְהִי רָעַב בְּאַרְץ וְיִלְךְ אִישׁ  
 מִבֵּית לֶחֶם יְהוּדָה לְגוֹר בְּשָׂדֵי מוֹאָב הוּא וְאִשְׁתּוֹ וּשְׁנֵי  
 בָנָיו: 2 וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נַעֲמִי וְשֵׁם  
 שְׁנֵי-בָנָיו | מַחְלוּן וְכַלְיוֹן אֶפְרַתִּים מִבֵּית לֶחֶם יְהוּדָה  
 וַיָּבֹאוּ שְׂדֵי-מוֹאָב וַיְהִיו-שָׁם: 3 וַיִּמַּת אֱלִימֶלֶךְ אִישׁ נַעֲמִי  
 וְתִשְׂאֵר הָיָא וּשְׁנֵי בָנָיהָ: 4 וַיִּשְׂאוּ לָהֶם נָשִׁים מֵאֲבֹת  
 שֵׁם הָאֶחָת עֶרְפָּה וְשֵׁם הַשְּׁנִית רוּת וַיֵּשְׁבוּ שָׁם כְּעֶשֶׂר  
 שָׁנִים: 5 וַיָּמוּתוּ גַם-שְׁנֵיהֶם מַחְלוּן וְכַלְיוֹן וְתִשְׂאֵר  
 הָאִשָּׁה מִשְׁנֵי יְלָדֶיהָ וּמֵאִשָּׁה: 6 וְתַקַּם הָיָא וְכַלְתִּיהָ  
 וְתָשָׁב מִשְׂדֵי מוֹאָב כִּי שָׁמְעָה בְּשִׂדָּה מוֹאָב כִּי-פָקַד  
 יְהוָה אֶת-עַמּוֹ לְתַת לָהֶם לֶחֶם: 7 וַתֵּצֵא מִן-הַמָּקוֹם אֲשֶׁר  
 הִיְתָה-שָׁמָּה וּשְׁתִּי כַלְתִּיהָ עִמָּה וְתִלְכְּנָה בְּדֶרֶךְ לָשׁוּב  
 אֶל-אַרְץ יְהוּדָה: 8 וְתֹאמַר נַעֲמִי לְשְׁתִּי כַלְתִּיהָ לְכַנָּה  
 שִׁבְנָה אִשָּׁה לְבֵית אִמָּה יַעֲשׂ יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר  
 עָשִׂיתֶם עִם-הַמֵּתִים וְעַמָּדִי: 9 יִתֵּן יְהוָה לָכֶם וּמִצָּאן  
 מְנוּחָה אִשָּׁה בֵּית אִשָּׁה וְתִשַּׁק לָהֶן וְתִשָּׂאנָה קוֹלָן  
 וְתִבְכִּינָה: 10 וְתֹאמְרָנָה-לָּהּ כִּי-אַתָּךְ נָשׁוּב לְעַמְּךָ:  
 11 וְתֹאמַר נַעֲמִי שִׁבְנָה בְּנָתִי לְמָה תִלְכְּנָה עִמִּי הָעוֹד-לִי  
 בָנִים בְּמַעֲי וְהָיוּ לָכֶם לְאִנְשִׁים: 12 שִׁבְנָה בְּנָתִי לִכֵּן כִּי  
 זָקַנְתִּי מֵהָיִוֹת לְאִישׁ כִּי אִמְרָתִי יֵש-לִי תִקְוָה גַם הִיִּיתִי

הַלִּילָה לְאִישׁ וְגַם יִלְדֹתַי בְּנִים: 13 הֲלֵהֶן | תְּשַׁבְּרָנָה עַד  
אֲשֶׁר יִגְדְּלוּ הֲלֵהֶן תַּעֲגֹנָה לְבִלְתִּי הַיּוֹת לְאִישׁ אֶל בְּנֹתַי  
כִּי־מֵר־לִי מְאֹד מִכֶּם כִּי־יֵצֵאָה בִּי יַד־יְהוָה: 14 וְתִשָּׁנָה  
קוֹלְךָ וְתִבְכִּינָה עוֹד וְתִשָּׂק עֲרֹפָה לַחֲמוֹתָה וְרוֹת דְּבָקָה  
בָּהּ: 15 וְתֹאמֶר הִנֵּה שָׁבָה יְבַמְתֶּךָ אֶל־עַמָּה וְאֶל־אֱלֹהֶיהָ  
שׁוֹבֵי אַחֲרַי יְבַמְתֶּךָ: 16 וְתֹאמֶר רוֹת אֶל־תִּפְגְּעֵי־בִי  
לְעִזְבֶּךָ לָשׁוּב מֵאַחֲרֶיךָ כִּי אֶל־אֲשֶׁר תִּלְכִּי אֵלֶיךָ וּבֹאֲשֶׁר  
תִּלְיִנִי אֵלַיִן עִמָּךְ עַמִּי וְאֱלֹהֶיךָ אֱלֹהֵי: 17 בֹאֲשֶׁר תִּמּוֹתִי  
אֲמוֹת וְשֵׁם אֶקְבֹּר כֹּה יַעֲשֶׂה יְהוָה לִי וְכֹה יִסִּיף כִּי הַמּוֹת  
יִפְרִיד בֵּינִי וּבֵינָךְ: 18 וְתִרָא כִּי־מִתְאַמְּצָת הִיא לָלֶכֶת  
אֹתָהּ וְתִחַדֵּל לְדַבֵּר אֵלַיָּהּ: 19 וְתִלְכְּנָה שְׁתֵּיהֶם עַד־בְּאֵנָה  
בֵּית לָחֶם וַיְהִי כְּבֹאֲנָה בֵּית לָחֶם וַתִּהְיֶה כָּל־הָעִיר עֲלֵיהֶן  
וְתֹאמְרָנָה הַזֹּאת נַעֲמִי: 20 וְתֹאמֶר אֵלַיֶּהֶן אֶל־תִּקְרָאנָה לִי  
נַעֲמִי קְרָאן לִי מֵרָא כִּי־הֵמֶר שָׂדֵי לִי מְאֹד: 21 אֲנִי מְלֵאָה  
הַלְכֹתִי וְרִיקָם הֵשִׁיבֵנִי יְהוָה לָמָּה תִּקְרָאנָה לִי נַעֲמִי  
וַיְהוֶה עֲנָה בִּי וְשָׂדֵי הָרַע לִי: 22 וְתִשָּׁב נַעֲמִי וְרוֹת  
הַמּוֹאֲבִיָּה כִּלְתָהּ עַמָּה הַשָּׁבָה מִשְׂדֵי מוֹאֵב וְהָמָּה בֹּאוּ  
בֵּית לָחֶם בְּתַחֲלַת קִצִּיר שְׁעָרִים:

1. It came to pass in the days when the judges ruled, that there was a famine in the land. And a man of Beth-Lehem in Judah went to sojourn in the country of Moab, he, and his wife, and his two sons. 2. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Kilion, Ephrathites of Beth-Lehem in Judah. And they came to the country of Moab, and remained there. 3. And Elimelech,

Naomi's husband, died; and she was left with her two sons. 4. And they took wives of the women of Moab; the name of one was Orpah, and the name of the other Ruth; and they dwelled there about ten years. 5. And both Mahlon and Kilion died; and the woman was bereft of her two sons and her husband. 6. Then she arose with her daughters-in-law, to return from the country of Moab; for she had heard in the country of Moab that Hashem had visited his people and given them bread. 7. So she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah. 8. And Naomi said to her two daughters-in-law, Go, return each of you to her mother's house; Hashem deal kindly with you, as you have dealt with the dead, and with me. 9. Hashem grant you that you may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept. 10. And they said to her, No, we will return with you to your people. 11. And Naomi said, Turn back, my daughters; why will you go with me? are there yet any more sons in my womb, that they may be your husbands? 12. Turn back, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, even if I should have a husband tonight, and should bear sons; 13. Would you wait for them till they were grown? would you, for them, refrain from having husbands? no, my daughters; for it grieves me much for your sakes that the hand of Hashem is gone out against me. 14. And they lifted up their voice, and wept again; and Orpah kissed her mother-in-law; but Ruth held fast to her. 15. And she said, Behold, your sister-in-law is gone back to her people, and to her gods; go back you after your sister-in-law. 16. And Ruth said, Do not entreat me to leave you, or to keep from following you; for wherever you go, I will go; and where you lodge, I will lodge; your people shall be my people, and your Elohim my Elohim; 17. Where you die, will I die, and there will I be buried; Hashem do so to me, and more also, if even death parts me from you. 18. When she saw that she was determined to go with her, she stopped speaking to her. 19. So the two went until they came to Beth-Lehem. And it came to pass, when they came to Beth-Lehem, that all the city was stirred because of them, and they said, Is this Naomi? 20. And she said to them, Call me not Naomi, call me Mara; for the Almighty has dealt very bitterly with me. 21. I went out full, and Hashem has brought me back empty; why then do you call me Naomi, seeing Hashem has testified against me, and the Almighty has afflicted me? 22. So Naomi returned, and Ruth the Moabite, her daughter-in-law, with her, who returned from the country of Moab; and they came to Beth-Lehem at the beginning of the barley harvest.

## Chapter 2

## פרק ב

1 וּלְנַעֲמִי מוֹדַע לְאִישָׁה אִישׁ גְּבוּר חֵיל מִמִּשְׁפַּחַת  
 אֱלִימֶלֶךְ וּשְׁמוֹ בְּעֵז: 2 וּתְאֹמֶר רֹת הַמּוֹאֲבִיָּה אֶל־נַעֲמִי  
 אֲלֶכָּה־נָּא הַשָּׂדֶה וְאֶלְקָטָהּ בַּשְּׂבָלִים אַחֵר אֲשֶׁר  
 אֶמְצָא־חֵן בְּעֵינָיו וּתְאֹמֶר לָהּ לְכִי בְתִי: 3 וּתְלַךְ וּתְבוֹא  
 וּתְלַקֵּט בַּשָּׂדֶה אַחֲרֵי הַקְּצָרִים וַיִּקֶּר מִקְרָהּ חֲלֻקַּת הַשָּׂדֶה  
 לְבַעַז אֲשֶׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ: 4 וְהִנֵּה־בְעֵז בָּא מִבֵּית

לָחֶם וַיֹּאמֶר לַקּוֹצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ לוֹ יְבָרְכֶךָ  
 יְהוָה: 5 וַיֹּאמֶר בְּעֵז לְנַעֲרוֹ הַנֹּצֵב עַל־הַקּוֹצְרִים לְמִי  
 הַנַּעֲרָה הַזֹּאת: 6 וַיַּעַן הַנַּעַר הַנֹּצֵב עַל־הַקּוֹצְרִים וַיֹּאמֶר  
 נַעֲרָה מִזֹּאֲבֵיהָ הִיא הַשְּׂבָה עִם־נַעֲמִי מִשָּׂדֶה מִזֹּאֲבֵי:  
 7 וַתֹּאמֶר אֶלְקָטָה־נָא וְאֶסְפְּתִי בַעֲמֹרִים אַחֲרֵי הַקּוֹצְרִים  
 וְתָבוֹא וְתַעֲמֹד מֵאֵז הַבָּקָר וְעַד־עֵתָה זֶה שְׂבִתָּה הַבַּיִת  
 מֵעַט: 8 וַיֹּאמֶר בְּעֵז אֶל־רוֹת הֲלוֹא שָׁמַעְתָּ בְּתִי אֶל־תְּלֹכִי  
 לְלָקֹט בְּשָׂדֶה אַחֵר וְגַם לֹא תַעֲבוּרִי מִזֶּה וְכֹה תִדְבָּקִין  
 עִם־נַעֲרֹתַי: 9 עֵינַיִךָ בַּשָּׂדֶה אֲשֶׁר־יִקְצְרוּן וְהִלַּכְתָּ  
 אַחֲרֵיהֶן הֲלוֹא צִוִּיתִי אֶת־הַנַּעֲרִים לְבִלְתִּי נִגְעֶךָ וְצָמַת  
 וְהִלַּכְתָּ אֶל־הַכֵּלִים וְשָׁתִית מֵאֲשֶׁר יִשְׁאַבוּן הַנַּעֲרִים:  
 10 וַתִּפֹּל עַל־פָּנֶיהָ וַתִּשְׁתַּחוּ אַרְצָה וַתֹּאמֶר אֱלֹהֵי מַדּוּעַ  
 מִצָּאתִי חַן בְּעֵינַיִךָ לְהַכִּירָנִי וְאַנְכִי נִכְרִיָּה: 11 וַיַּעַן בְּעֵז  
 וַיֹּאמֶר לָהּ הֲגֵד הֲגֵד לִי כֹל אֲשֶׁר־עָשִׂית אֶת־חַמּוֹתֶךָ  
 אַחֲרֵי מוֹת אִישׁךָ וַתַּעֲזֹבִי אֶבְיֶךָ וְאִמְךָ וְאֶרֶץ מוֹלְדֹתֶךָ  
 וַתִּלְכִּי אֶל־עַם אֲשֶׁר לֹא־יָדַעְתָּ תְּמוֹל שְׁלֹשׁוֹם: 12 יְשִׁלֶּם  
 יְהוָה פְּעֻלָּךְ וְתִהְיֶה מִשְׁכַּרְתֶּךָ שְׁלֵמָה מֵעַם יְהוָה אֱלֹהֵי  
 יִשְׂרָאֵל אֲשֶׁר־בָּאת לַחֲסוֹת תַּחַת־כְּנַפָּיו: 13 וַתֹּאמֶר  
 אֶמְצָא־חַן בְּעֵינַיִךָ אֲדֹנָי כִּי נִחַמְתָּנִי וְכִי דַבַּרְתָּ עַל־לֵב  
 שְׂפַחַתְךָ וְאַנְכִי לֹא אֶהְיֶה כְּאַחַת שְׂפַחַתֶּיךָ: 14 וַיֹּאמֶר לָהּ  
 בְּעֵז לָעֵת הָאֶכֶל גִּשֵׁי הַלֶּם וְאֶכְלָת מִן־הַלֶּחֶם וְטַבַּלְתָּ

פֶּתַךְ בַּחֲמֶץ וַתֵּשֶׁב מִצַּד הַקּוֹצִים וַיִּצְבֹּט לָהּ קָלִי  
 וַתֹּאכַל וַתִּשְׁבַּע וַתֹּתַר: <sup>15</sup> וַתִּקַּם לְלֶקֶט וַיֵּצֵא בְעֵז  
 אֶת־נַעֲרֶיהָ לֵאמֹר גַּם בֵּין הָעֹמְרִים תִּלְקַט וְלֹא תִכְלִימוּהָ:  
<sup>16</sup> וְגַם שֶׁל־תִּשְׁלוּ לָהּ מִן־הַצִּבְתִּים וְעִזְבֹתָם וְלִקְטָהּ וְלֹא  
 תִגְעַרוּ־בָהּ: <sup>17</sup> וַתִּלְקַט בַּשָּׂדֶה עַד־הָעֶרֶב וַתַּחֲבֹט אֶת  
 אֲשֶׁר־לִקְטָהּ וַיְהִי כִּאיִפָּה שְׁעָרִים: <sup>18</sup> וַתֵּשֶׂא וַתְּבוֹא הָעִיר  
 וַתֵּרֶא חֲמוּתָהּ אֶת אֲשֶׁר־לִקְטָהּ וַתּוֹצֵא וַתִּתֶּן־לָהּ אֶת  
 אֲשֶׁר־הוֹתֵרָה מִשְׁבָּעָהּ: <sup>19</sup> וַתֹּאמֶר לָהּ חֲמוּתָהּ אֵיפָּה  
 לִקְטַתְּ הַיּוֹם וְאֵנָּה עָשִׂיתְּ יְהִי מִכִּירְךָ בְרוּךְ וַתִּגַּד  
 לְחֲמוּתָהּ אֶת אֲשֶׁר־עָשִׂתָה עִמּוֹ וַתֹּאמֶר שֵׁם הָאִישׁ אֲשֶׁר  
 עָשִׂיתִי עִמּוֹ הַיּוֹם בְּעֵז: <sup>20</sup> וַתֹּאמֶר נַעֲמִי לְכֻלְתָּהּ בְרוּךְ  
 הוּא לַיהוָה אֲשֶׁר לֹא־עֲזַב חֶסְדּוֹ אֶת־הַחַיִּים וְאֶת־הַמֵּתִים  
 וַתֹּאמֶר לָהּ נַעֲמִי קָרוֹב לָנוּ הָאִישׁ מִגְּאֻלָּנוּ הוּא:  
<sup>21</sup> וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה גַם | כִּי־אָמַר אֵלַי עִם־הַנְּעָרִים  
 אֲשֶׁר־לִי תִדְבָּקִין עַד אִם־כָּלוּ אֶת כָּל־הַקִּצִּיר אֲשֶׁר־לִי:  
<sup>22</sup> וַתֹּאמֶר נַעֲמִי אֶל־רוּת כָּלְתָהּ טוֹב בְּתִי כִּי תִצְאִי  
 עִם־נַעֲרוֹתָיו וְלֹא יִפְגְּעוּ־בְךָ בַּשָּׂדֶה אַחֵר: <sup>23</sup> וַתְּדַבֵּק  
 בְּנַעֲרוֹת בְּעֵז לְלֶקֶט עַד־כָּלוֹת קִצִּיר־הַשְּׁעָרִים וַקִּצִּיר  
 הַחֲטִיִּם וַתֵּשֶׁב אֶת־חֲמוּתָהּ:

1. And Naomi had a relative of her husband's, a man of wealth, of the family of Elimelech; and his name was Boaz. 2. And Ruth the Moabite said to Naomi, Let me now go to the field, and glean ears of grain after him in whose sight I shall find favor. And she said to

her, Go, my daughter. 3. And she went, and came, and gleaned in the field after the reapers; and she happened to a part of the field belonging to Boaz, who was a relative of Elimelech. 4. And, behold, Boaz came from Beth-Lehem, and said to the reapers, Hashem be with you. And they answered him, Hashem bless you. 5. Then said Boaz to his servant who was set over the reapers, Whose maiden is this? 6. And the servant who was set over the reapers answered and said, It is the Moabite maiden who came back with Naomi from the country of Moab; 7. And she said, I beg you, let me glean and gather after the reapers among the sheaves; so she came, and she has continued from morning until now, scarcely spending any time in the hut. 8. Then said Boaz to Ruth, Do you not hear, my daughter? Do not go to glean in another field, nor go away from here, but stay here close to my maidens; 9. Let your eyes be on the field that they reap, and go after them; have I not charged the young men that they shall not touch you? and when you are thirsty, go to the vessels, and drink of that which the young men have drawn. 10. Then she fell on her face, and bowed herself to the ground, and said to him, Why have I found favor in your eyes, that you should take notice of me, seeing that I am a stranger? 11. And Boaz answered and said to her, It has been fully told to me, all that you have done for your mother-in-law since the death of your husband; and how you have left your father and your mother, and the land of your birth, and have come to a people which you did not know before. 12. Hashem will recompense your work, and a full reward shall be given to you by Hashem Elohim of Israel, under whose wings you have come to take refuge. 13. Then she said, Let me find favor in your sight, my lord; for you have comforted me, and spoken kindly to your maidservant, though I am not one of your maidservants. 14. And at the mealtime Boaz said to her Come here, and eat of the bread, and dip your morsel in the vinegar. And she sat beside the reapers; and he passed to her parched grain, and she ate, and was satisfied, and left. 15. And when she rose to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not; 16. And let fall also some of the handfuls on purpose for her, and leave them, that she may glean them, and rebuke her not. 17. So she gleaned in the field until the evening, and she beat out what she had gleaned; and it was about an ephah of barley. 18. And she took it up, and went into the city; and her mother-in-law saw what she had gleaned; and she brought out and gave to her what she had left over after being satisfied. 19. And her mother-in-law said to her, Where have you gleaned today? and where have you worked? blessed is he who took notice of you. And she told her mother-in-law with whom she had worked, and said, The man's name with whom I worked today is Boaz. 20. And Naomi said to her daughter-in-law, Blessed be he by Hashem, who has not abandoned his loving kindness to the living and to the dead. And Naomi said to her, The man is a relative of ours, one of our close relatives. 21. And Ruth the Moabite said, He also said to me, You shall keep close to my young men, until they have ended all my harvest. 22. And Naomi said to Ruth her daughter-in-law, It is good, my daughter, that you go out with his maidens, that you should not be molested in any other field. 23. So she kept close to the maidens of Boaz to glean to the end of the barley harvest and of the wheat harvest; and lived with her mother-in-law.

### Chapter 3

### פרק ג

1 וַתֹּאמֶר לָהּ נְעָמִי חֲמוּתָהּ בְּתִי הֲלֹא אֲבַקֶּשׁ לְךָ מְנוּחָה  
 אֲשֶׁר יִיטֵב לְךָ: 2 וְעַתָּה הֲלֹא בְעֵז מִדְּעַתָּנוּ אֲשֶׁר הִיית

אֶת־נַעֲרוֹתַיִּו הִנֵּה־הוּא זֶרֶה אֶת־גֶּרְךָ הַשְּׁעָרִים הַלַּיְלָה׃  
 3 וְרַחֲצָתָ | וְסִכַּתָּ וְשִׁמַּתָּ שְׂמֹלֶתֶיךָ עָלֶיךָ וְיָרַדְתָּ הַגֶּרְךָ  
 אֶל־תּוֹדְעֵי לְאִישׁ עַד כָּלְתוּ לֶאֱכֹל וְלִשְׁתּוֹת׃ 4 וַיְהִי  
 בְּשֹׁכְבוֹ וַיֵּדַעַת אֶת־הַמָּקוֹם אֲשֶׁר יִשְׁכַּב־שָׁם וּבֹאֵת  
 וְגִלִּית מַרְגְּלֹתַיִּו וְשֹׁכַבְתָּ וְהוּא יִגִּיד לְךָ אֵת אֲשֶׁר תַּעֲשִׂין׃  
 5 וַתֹּאמֶר אֵלֶיהָ כֹּל אֲשֶׁר־תֹּאמְרֵי אֵלַי אַעֲשֶׂה׃ 6 וַתֵּרֶד  
 הַגֶּרְךָ וַתַּעַשׂ כְּכֹל אֲשֶׁר־צִוְתָהּ חֲמוּתָהּ׃ 7 וַיֹּאכַל בְּעֹז  
 וַיִּשְׂתֵּי וַיִּיטֵב לְבוֹ וַיָּבֵא לְשֹׁכַב בְּקֶצֶה הָעֶרְמָה וַתֵּבֵא בַלֵּט  
 וַתִּגַּל מַרְגְּלֹתַיִּו וַתִּשְׁכַּב׃ 8 וַיְהִי בַחֲצֵי הַלַּיְלָה וַיִּיחַרְד  
 הָאִישׁ וַיִּלְפַּת וְהִנֵּה אִשָּׁה שֹׁכַבַת מַרְגְּלֹתַיִּו׃ 9 וַיֹּאמֶר  
 מִי־אַתָּה וַתֹּאמֶר אָנֹכִי רוּת אִמְתְּךָ וּפְרִשְׁתָּ כְּנַפְךָ  
 עַל־אִמְתְּךָ כִּי גֵּאל אַתָּה׃ 10 וַיֹּאמֶר בְּרוּכָה אַתָּה לַיהוָה  
 בְּתֵי הַיִּטְבֹּת חֲסִידְךָ הָאֲחֵרוֹן מִן־הָרֵאשׁוֹן לְבִלְתִּי־לָכֶת  
 אַחֲרֵי הַבַּחֲוָרִים אִם־דָּל וְאִם־עָשִׁיר׃ 11 וְעַתָּה בְּתֵי  
 אֶל־תִּירְאֵי כֹל אֲשֶׁר־תֹּאמְרֵי אַעֲשֶׂה־לְךָ כִּי יוֹדַעַ  
 כָּל־שַׁעַר עַמִּי כִּי אִשְׁתְּ חֵיל אַתָּה׃ 12 וְעַתָּה כִּי אֲמַנֶּם כִּי  
 גֵּאל אֲנֹכִי וְגַם יֵשׁ גֵּאל קָרוֹב מִמֶּנִּי׃ 13 לִינִי | הַלַּיְלָה וְהִיא  
 בְּבִקְרָא אִם־יִגְאֹלְךָ טוֹב יִגְאֹל וְאִם־לֹא יִחַפֵּץ לְגֵאֹלְךָ  
 וְגֵאֹלֶתֶיךָ אֲנֹכִי חֵי־יְהוָה שְׁכָבִי עַד־הַבִּקְרָא׃ 14 וַתִּשְׁכַּב  
 מַרְגְּלוֹתַיִּו עַד־הַבִּקְרָא וַתִּקַּם בְּטָרֶם יִכִּיר אִישׁ אֶת־רַעְהוּ  
 וַיֹּאמֶר אֶל־יּוֹדַעַ כִּי־בֹאֵה הָאִשָּׁה הַגֶּרְךָ׃ 15 וַיֹּאמֶר הֲבִי

הַמְטַפַּחַת אֲשֶׁר-עָלֶיךָ וְאַחֲזִי-בָהּ וְתֹאחֲזֵ בָהּ וַיִּמַּד  
שֵׁשׁ-שְׁעָרִים וַיֵּשֶׁת עָלֶיהָ וַיָּבֵא הָעִיר: 16 וַתְּבוֹא  
אֶל-חֲמוּתָהּ וַתֹּאמֶר מִי-אַתְּ בְּתִי וַתִּגַּד-לָהּ אֵת כָּל-אֲשֶׁר  
עָשָׂה-לָּהּ הָאִישׁ: 17 וַתֹּאמֶר שֵׁשׁ-הַשְּׁעָרִים הָאֵלֶּה נָתַן לִי  
כִּי אָמַר אֵלַי אֶל-תְּבוֹאִי רִיקָם אֶל-חֲמוּתְךָ: 18 וַתֹּאמֶר  
שְׁבִי בְּתִי עַד אֲשֶׁר תִּדְעֶינָן אֵיךְ יִפְּלֵ דָבָר כִּי לֹא יִשְׁקֹט  
הָאִישׁ כִּי-אִם-כֹּלָה הַדָּבָר הַיּוֹם:

1. Then Naomi her mother-in-law said to her, My daughter, shall I not seek a home for you, that it may be well with you? 2. Now is not Boaz, with whose maidens you were, our relative? Behold, he winnows barley tonight in the threshing floor. 3. Wash yourself therefore, and anoint yourself, and put your garment upon you, and go down to the threshing floor; but do not make yourself known to the man, until he has finished eating and drinking. 4. And it shall be, when he lies down, that you shall mark the place where he shall lie, and you shall go in, and uncover his feet, and lie down; and he will tell you what to do. 5. And she said to her, All that you say to me I will do. 6. And she went down to the threshing floor, and did according to all that her mother-in-law had told her. 7. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of grain; and she came softly, and uncovered his feet, and laid herself down. 8. And it came to pass at midnight, that the man was startled, and turned over; and, behold, a woman lay at his feet. 9. And he said, Who are you? And she answered, I am Ruth your maidservant; spread your skirt over your maidservant; for you are next of kin. 10. And he said, Blessed be you to Hashem, my daughter; for your last loyal kindness is greater than the first one, because you have not gone after young men, whether poor or rich. 11. And now, my daughter, fear not; I will do to you all that you ask, for the whole city of my people knows that you are a worthy woman. 12. Although it is true that I am your close relative, there is a relative closer than I am. 13. Remain this night, and it shall be in the morning, that if he will do the duty of the next of kin for you, well; let him do the kinsman's duty; but if he will not do the duty of a kinsman to you, then I will do the duty of a kinsman for you, as Hashem lives; lie down until the morning. 14. And she lay at his feet until the morning; and she rose up before one could recognize another. And he said, Let it not be known that a woman came into the threshing floor. 15. Also he said, Bring the veil that you have upon you, and hold it. And when she held it, he measured six measures of barley, and laid it on her; and she went into the city. 16. And when she came to her mother-in-law, she said, Who are you, my daughter? And she told her all that the man had done to her. 17. And she said, He gave me these six measures of barley; for he said to me, Do not go empty to your mother-in-law. 18. Then said she, Sit still, my daughter, until you know how the matter will fall; for the man will not rest, until he settles the matter this day.

## פרק ד

## Chapter 4

1 וּבְעֵז עָלָה הַשֵּׁעַר וַיֵּשֶׁב שָׁם וְהָיָה הַגֵּאֵל עֹבֵר אֲשֶׁר  
 דִּבֶּר-בְּעֵז וַיֹּאמֶר סוּרָה שְׁבֹה-פֹה פְּלִנִּי אֶל־מִנִּי וַיִּסֹּר  
 וַיֵּשֶׁב: 2 וַיִּקַּח עֲשָׂרָה אַנְשִׁים מִזְקֵנֵי הָעִיר וַיֹּאמֶר  
 שְׁבוּ-פֹה וַיֵּשְׁבוּ: 3 וַיֹּאמֶר לַגֵּאֵל חֲלַקְתָּ הַשָּׂדֶה אֲשֶׁר  
 לְאֶחָיוֹ לְאֶלִימֶלֶךְ מִכְרָה נַעֲמִי הַשְּׁבֹה מִשָּׂדֶה מוֹאֵב:  
 4 וְאֲנִי אִמְרָתִי אֶגְלֶה אֶזְנֶךָ לֵאמֹר קָנָה נָגַד הַיְשָׁבִים וְנָגַד  
 זְקֵנֵי עַמִּי אִם-תִּגְאֹל גְּאֹל וְאִם-לֹא יִגְאֹל הַגִּידָה לִּי  
 וְאֲדַעַה כִּי אֵין זוֹלָתְךָ לַגֵּאֹל וְאֲנֹכִי אַחֲרֶיךָ וַיֹּאמֶר אֲנֹכִי  
 אֶגְאֹל: 5 וַיֹּאמֶר בְּעֵז בְּיוֹם-קְנוֹתְךָ הַשָּׂדֶה מִיַּד נַעֲמִי  
 וּמֵאֵת רוּת הַמּוֹאֲבִיָּה אֲשֶׁת-הַיָּמָת קָנִיתָה לְהַקִּים  
 שֵׁם-הַיָּמָת עַל-נַחֲלָתוֹ: 6 וַיֹּאמֶר הַגֵּאֵל לֹא אוֹכַל לַגֵּאֵל-לִי  
 פֶּן-אֲשַׁחִית אֶת-נַחֲלָתִי גְאֹל-לְךָ אַתָּה אֶת-גְּאֻלָּתִי כִּי  
 לֹא-אוֹכַל לַגֵּאֵל: 7 וְזֹאת לְפָנַיִם בְּיִשְׂרָאֵל עַל-הַגְּאֻלָּה  
 וְעַל-הַתְּמוּרָה לְקַיֵּם כָּל-דְּבַר שְׁלֹף אִישׁ נַעֲלוֹ וְנָתַן  
 לְרַעְהוֹ וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל: 8 וַיֹּאמֶר הַגֵּאֵל לְבַעַז  
 קָנָה-לְךָ וַיִּשְׁלֹף נַעֲלוֹ: 9 וַיֹּאמֶר בְּעֵז לְזִקְנָיִם וְכָל-הָעָם  
 עֹדִים אַתֶּם הַיּוֹם כִּי קָנִיתִי אֶת-כָּל-אֲשֶׁר לְאֶלִימֶלֶךְ וְאֵת  
 כָּל-אֲשֶׁר לְכַלְיוֹן וּמַחֲלוֹן מִיַּד נַעֲמִי: 10 וְגַם אֶת-רוּת  
 הַמּוֹאֲבִיָּה אֲשֶׁת מַחֲלוֹן קָנִיתִי לִי לְאִשָּׁה לְהַקִּים שֵׁם-הַיָּמָת

עַל־נַחֲלָתוֹ וְלֹא־יִכָּרֵת שֵׁם־הַיְמִת מֵעַם אָחִיו וּמִשְׁעַר  
מְקוֹמוֹ עֵדִים אַתֶּם הַיּוֹם: <sup>11</sup> וַיֹּאמְרוּ כָּל־הָעַם  
אֲשֶׁר־בְּשַׁעַר וְהַזְקֵנִים עֵדִים יִתֵּן יְהוָה אֶת־הָאִשָּׁה הַבָּאָה  
אֶל־בֵּיתְךָ כָּרַחֵל | וּכְלָאָה אֲשֶׁר בָּנוּ שְׁתִּיָּהֶם אֶת־בַּיִת  
יִשְׂרָאֵל וַעֲשֵׂה־חֵיל בְּאַפְרָתָה וּקְרָא־שֵׁם בְּבַיִת לָחֶם:  
<sup>12</sup> וַיְהִי בַיִתְךָ כְּבַיִת פָּרֶץ אֲשֶׁר־יִלְדָה תִּמְרָ לַיהוּדָה  
מִן־הַזֶּרַע אֲשֶׁר יִתֵּן יְהוָה לָךְ מִן־הַנְּעָרָה הַזֹּאת: <sup>13</sup> וַיִּקַּח  
בְּעֵז אֶת־רוֹת וְתִהְיֶה־לוֹ לְאִשָּׁה וַיָּבֵא אֵלֶיהָ וַיִּתֵּן יְהוָה לָהּ  
הַרְיוֹן וַתֵּלֶד בֶּן: <sup>14</sup> וַתֹּאמְרָנָה הַנְּשִׁים אֶל־נַעֲמִי בְרוּךְ  
יְהוָה אֲשֶׁר לֹא הִשְׁבִּית לָךְ גֹּאֵל הַיּוֹם וַיִּקְרָא שְׁמוֹ  
בְּיִשְׂרָאֵל: <sup>15</sup> וְהָיָה לָךְ לְמִשִּׁיב נְפֶשׁ וּלְכֹלְכֹל אֶת־שִׁיבְתְךָ  
כִּי כִלְתְךָ אֲשֶׁר־אֶהְבֶּתְךָ יִלְדָתוֹ אֲשֶׁר־הִיא טוֹבָה לָךְ  
מִשְׁבַּעַת בָּנִים: <sup>16</sup> וַתִּקַּח נַעֲמִי אֶת־הַיֶּלֶד וַתִּשְׁתַּהוּ בְּחִיקָהּ  
וְתִהְיֶה־לוֹ לְאִמָּנָת: <sup>17</sup> וַתִּקְרָאנָהּ לוֹ הַשְּׁכָנוֹת שֵׁם לְאִמֹר  
יֶלֶד־בֶּן לְנַעֲמִי וַתִּקְרָאנָה שְׁמוֹ עוֹבֵד הוּא אָבִי־יִשִׁי אָבִי  
דָּוִד: <sup>18</sup> וְאֵלֶּה תּוֹלְדוֹת פָּרֶץ פָּרֶץ הוֹלִיד אֶת־חֶצְרוֹן:  
<sup>19</sup> וְחֶצְרוֹן הוֹלִיד אֶת־רָם וְרָם הוֹלִיד אֶת־עַמִּינָדָב:  
<sup>20</sup> וְעַמִּינָדָב הוֹלִיד אֶת־נַחֲשׁוֹן וְנַחֲשׁוֹן הוֹלִיד  
אֶת־שְׁלֹמֹה: <sup>21</sup> וְשְׁלֹמוֹן הוֹלִיד אֶת־בְּעָז וּבְעָז הוֹלִיד  
אֶת־עוֹבֵד: <sup>22</sup> וְעוֹבֵד הוֹלִיד אֶת־יִשִׁי וַיִּשִׁי הוֹלִיד  
אֶת־דָּוִד:

1. Then Boaz went up to the gate, and sat down there; and, behold, the next of kin of whom Boaz had spoken came by; to whom he said, Hey there, such and such a one! turn aside, sit down here. And he turned aside, and sat down. 2. And he took ten men of the elders of the city, and said, Sit down here. And they sat down. 3. And he said to the next of kin; Naomi, who has returned from the country of Moab, is selling a parcel of land, which was our brother Elimelech's; 4. And I thought I would tell you of it, and say, Buy it in the presence of the inhabitants, and in the presence of the elders of my people. If you will redeem it, redeem it; but if you will not redeem it, then tell me, that I may know; for there is none to redeem it besides you; and I come after you. And he said, I will redeem it. 5. Then said Boaz, on the day that you buy the field from the hand of Naomi, you must buy it also from Ruth the Moabite, the wife of the dead, to restore the name of the dead to his inheritance. 6. And the kinsman said, I cannot redeem it for myself, lest I harm my own inheritance; take my right of redemption for yourself; for I cannot redeem it. 7. Now this was the custom in former times in Israel concerning redeeming and concerning exchanging; to confirm a transaction a man took off his shoe, and gave it to his neighbor; and this was the manner of attesting in Israel. 8. Therefore the kinsman said to Boaz, Buy it for yourself. And he took off his shoe. 9. And Boaz said to the elders, and to all the people, You are witnesses this day, that I have bought all that was Elimelech's, and all that was Kilion's and Mahlon's, from the hand of Naomi. 10. And also Ruth the Moabite, the wife of Mahlon, have I bought to be my wife, to restore the name of the dead to his inheritance, so that the name of the dead shall not be cut off from among his brothers, and from the gate of his place; you are witnesses this day. 11. And all the people that were in the gate, and the elders, said, We are witnesses. Hashem make the woman that has come into your house like Rachel and like Leah, who both built the house of Israel. May you prosper in Ephratah, and be famous in Beth-Lehem; 12. And may your house be like the house of Perez, whom Tamar bore to Judah, of the seed which Hashem shall give you of this young woman. 13. So Boaz took Ruth, and she was his wife; and when he went in to her, Hashem gave her conception, and she bore a son. 14. And the women said to Naomi, Blessed be Hashem, which has not left you this day without a redeemer, that his name may be famous in Israel! 15. And he shall be to you a restorer of your life, and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has born him. 16. And Naomi took the child, and laid him in her bosom, and became his nurse. 17. And the women of the neighborhood gave him a name, saying, A son has been born to Naomi; and they called his name Obed; he is the father of Jesse, the father of David. 18. Now these are the generations of Perez; Perez fathered Hezron, 19. And Hezron fathered Ram, and Ram fathered Amminadab, 20. And Amminadab fathered Nahshon, and Nahshon fathered Salmon, 21. And Salmon fathered Boaz, and Boaz fathered Obed, 22. And Obed fathered Jesse, and Jesse fathered David.

## חֲצִי קַדִּישׁ CHATZI KADDISH

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

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

Yitgadal v'yitkadash sh'meih raba.

*Exalted and sanctified be His great Name.*

{Amein.}

*Amen.*

B'al'ma di v'ra chiruteih,

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

v'yamlich malchuteih,

*and may He let His sovereignty have dominion,*

v'yatzmach purkaneih

*and cause His redemption to sprout*

vikareiv M'shichei. {Amein.}

*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 Amein. {Amein.}

*and say amen. Amen.*

{Y'hei sh'meih 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'yitnasei v'yit-hadar

*and exalted and raised up and honored*

v'yitaleh v'yit-halal

*and elevated and lauded*

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

*be the Name of the Holy One, blessed is He,*

l'eila 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 Amein. {Amein.}

*and say amen. Amen.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,

וְיַמְלִיךְ מַלְכוּתָהּ,

וְיַצְמַח פְּרֻקָנָהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָא מִן כּוֹל בִּרְכָתָא וּשְׁיִרָתָא

תְּשֻׁבָּתָא וְנִחְמָתָא,

דְּאִמְרוּן בְּעֵלְמָא,

וְאָמְרוּ אָמֵן. {אָמֵן.}

# עמידה

## THE AMIDAH

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

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

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

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

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

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

## אֲדֹנָי שְׁפָתַי

### ADONAI S'FATAI

אֲדֹנָי שְׁפָתַי תִּפְתַּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

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

## אבות AVOT

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

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

**Baruch atah Adonai Eloheinu**

*Blessed are You Hashem our Elohim*

**v'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 Racheil,**

*Elohim of Rebecca, Elohim of Rachel,*

**v'Elohei Lei-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*

**gomeil chasadim tovim,**

*Who bestows beneficial kindnesses,*

**v'koneih hakol,**

*and creates everything,*

**v'zocheir chasdei avot,**

*and Who recalls the kindnesses of the Patriarchs*

**umeivi 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.*

**Melech ozeir umoshi-a umagein.**

*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 Hashem,*

**magein Avraham v'ezrat Sarah.**

*Shield of Abraham and Helper of Sarah.*

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

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בָּרוּךְ אַתָּה יְהוָה,  
מַגֵּן אַבְרָהָם וְעֲזֵרַת שָׂרָה.

## גְּבוּרוֹת G'VUROT

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

**Atah gibor l'olam Adonai,**  
*You are mighty eternally O Ruler,*  
**m'chayeih meitim 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-keil chayim b'chesed,**  
*Who sustains the living with kindness,*  
**m'chayeih meitim b'rachamim rabim,**  
*reviving the dead with abundant mercy,*  
**someich nof'lim, v'rofei cholim,**  
*Who supports the fallen, and Who heals the sick,*  
**umatir asurim,**  
*and Who releases those who are bound,*  
**umkayeim emunato lisheinei 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 meimit**  
*And who can compare to You, Sovereign Who causes death*  
**umchayeh umatzmi-ach y'shu-ah.**  
*and restores life and and makes sprout salvation.*

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

**Baruch atah Adonai,**  
*Blessed are You Hashem,*  
**m'chayeih hameitim.**  
*Who revives the dead.*

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

מוֹרִיד הַטָּל.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,  
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,  
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,  
וּמְתִיר אֲסוּרִים,  
וּמְקַיֵּם אֱמוּנָתוֹ לְיִשְׂרָאֵל עֶפְרָי.  
מִי כְמוֹךָ, בְּעַל גְּבוּרוֹתָיו!  
וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית  
וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.

בְּרוּךְ אַתָּה יְהוָה,  
מְחַיֶּה הַמֵּתִים.

The following blessing is said only during the Leader's repetition.

## קְדוּשָׁה K'DUSHAH

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

*Stand with feet together.*

*Rise on toes when saying קְדוּשׁ, קְדוּשׁ, קְדוּשׁ Kadosh, kadosh, kadosh  
and בְּרוּךְ בְּרוּךְ בְּרוּךְ Baruch k'vod, and יִמְלֹךְ Yimloch.*

*Chazzan:*

**Keter yit'nu l'cha Adonai Eloheinu,**  
*A crown they will give You, Hashem our Elohim,*  
**malachim hamonei malah,**  
*the angels, the multitudes of above,*  
**im am'cha Yisra-el, k'vutzei matah.**  
*together with Your people Israel, assembled below.*

כֶּתֶר יִתְּנוּ לְךָ יְהוָה אֱלֹהֵינוּ,  
מַלְאָכִים הַמּוֹנִי מֵעֲלֵה,  
עִם עַמֶּךָ יִשְׂרָאֵל, קְבוּצֵי מַטָּה.

**Yachad kulam k'dushah**  
*Together all of them holy*  
**l'cha y'shaleishu**  
*to You will recite three times,*  
**kadavar ha-amur al yad n'vi-echa,**  
*as the statement spoken by Your prophet,*  
**v'kara zeh el zeh v'amar:**  
*and as one called to another saying:*

יַחַד כָּלֶם קְדוּשָׁה  
לְךָ יִשְׁלֹשׁוּ,  
כַּדְבָר הָאָמוּר עַל יַד נְבִיאֶךָ,  
וְקָרָא זֶה אֶל זֶה וְאָמַר:

*Everyone, then Chazzan:*

**קְדוּשׁ, קְדוּשׁ, קְדוּשׁ, יְהוָה צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.**  
**Kadosh, kadosh, kadosh, Adonai tz'va-ot, m'lo chol ha-aretz k'vodo.**  
*Holy, holy, holy, is Hashem of the heavenly hosts, the entire world is full of His glory.*

*Chazzan Continues:*

**K'vodo malei olam,**  
*Whose glory fills the world,*  
**m'shar'tav sho-alim zeh lazeh,**  
*Whose ministering angels ask one another,*  
**ayeih m'kom k'vodo l'ha-aritzo,**  
*where is the place of His glory to revere Him?*  
**l'umatam m'shab'chim v'om'rim:**  
*facing them they offer praise and proclaim:*

כְּבוֹדוֹ מְלֵא עוֹלָם,  
מְשַׁרְתָּיו שׁוֹאֲלִים זֶה לְזֶה,  
אֵיךְ מְקוֹם כְּבוֹדוֹ לְהַעֲרִיצוֹ,  
לְעַמְתָּם מְשַׁבְּחִים וְאוֹמְרִים:

Everyone, then Chazzan:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.  
Baruch k'vod Adonai mim'komo.  
Blessed is the glory of Hashem in His place.

Chazzan Continues:

Mim'komo hu yifen  
From His place may He turn  
b'rachamav l'amo, v'yachon  
with compassion to His people, and be gracious  
am ham'yachadim sh'mo  
to the people who declare the Oneness of His Name  
erev vavoker b'chol yom tamid,  
evening and morning, every day always,  
pa-amayim b'ahavah sh'ma om'rim:  
twice with love, Sh'ma they proclaim:

מִמְּקוֹמוֹ הוּא יִפֵּן  
בְּרַחֲמָיו לְעַמּוֹ, וְיַחֲזֵן  
עִם הַמְּיַחֲדִים שְׁמוֹ  
עֶרֶב וּבֹקֵר בְּכֹל יוֹם תָּמִיד,  
פַּעַמַּיִם בְּאַהֲבָה שְׁמַע אֹמְרִים:

Everyone, then Chazzan:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.  
Sh'ma Yisra-el, Adonai Eloheinu, Adonai echad.  
Hear O Israel, Hashem our Elohim, Hashem is the Only One.

Chazzan Continues:

Hu Eloheinu, hu avinu,  
He is our Elohim, He is our Father,  
hu malkeinu, hu moshi-einu,  
He is our Sovereign, He is our Redeemer,  
v'hu yoshi-einu v'yigaleinu sheinit,  
and He will save us and redeem us a second time,  
v'yashmi-einu b'rachamav sheinit  
and will let us hear in His compassion for a second time  
l'einei kol chai, leimor:  
before the eyes of all the living, as follows:  
Hein ga-alti etchem  
Indeed I have redeemed you  
acharit k'reishit,  
in the end as at the beginning,  
lihyot lachem Leilohim,  
to be for you an Elohim,

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,  
הוּא מַלְכֵנוּ, הוּא מוֹשִׁיעֵנוּ,  
וְהוּא יוֹשִׁיעֵנוּ וְיִגְאֲלֵנוּ שֵׁנִית,  
וְיִשְׁמִיעֵנוּ בְּרַחֲמָיו שֵׁנִית  
לְעֵינֵי כָל חַי, לְאמֹר:  
הֵן גָּאֲלֵתִי אֶתְכֶם  
אַחֲרִית כְּרֵאשִׁית,  
לְהִיּוֹת לָכֶם לֵאלֹהִים,

Everyone, then Chazzan:

אֲנִי יְהוָה אֱלֹהֵיכֶם.  
Ani Adonai Eloheichem.  
I am Hashem Your Elohim.

## Chazzan Continues:

Adir adireinu, Adonai adoneinu,  
Mighty is our Mighty One, Hashem our Ruler,  
mah adir shimcha b'chol ha-aretz.

how mighty is Your Name in all the earth.

V'hayah Adonai I'melech

And then will Hashem be Sovereign

al kol ha-aretz,

over all the earth,

bayom hahu yihyeh Adonai echad

and on that day Hashem shall be One

ushmo echad.

and His Name One.

Uvdivrei kodsh'cha katuv leimor:

And in Your holy Writings it is written saying:

אֲדִיר אֲדִירֵנוּ, יְהוָה אֲדִירֵנוּ,

מָה אֲדִיר שִׁמְךָ בְּכֹל הָאָרֶץ.

וְהָיָה יְהוָה לְמֶלֶךְ

עַל כָּל הָאָרֶץ,

בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד

וּשְׁמוֹ אֶחָד.

וּבְדִבְרֵי קִדְשְׁךָ כָּתוּב לֵאמֹר:

## Everyone, then Chazzan:

יְמֶלֶךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ.

Yimloch Adonai I'olam, Elohayich Tziyon, I'dor vador, hal'lu-Yah.

May Hashem reign forever, your Elohim O Zion, from generation to generation, praise Yah.

## קְדוּשַׁת הַשֵּׁם

## K'DUSHAT HASHEIM

Atah kadosh v'shimcha kadosh,

You are holy and Your Name is holy,

ukdoshim b'chol yom

and each day the blessed ones

y'hal'lucha selah,

sing praises to You forever,

ki El melech gadol v'kadosh atah.

for a great and holy Sovereign are You, O Eternal One.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,

וְקָדוֹשִׁים בְּכֹל יוֹם

יְהַלְלוּךָ סֵלָה,

כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.

בְּרוּךְ אַתָּה יְהוָה,

הָאֵל הַקָּדוֹשׁ

Baruch atah Adonai,

Blessed are You Hashem,

ha-El hakadosh.

the holy Almighty One.

On Shabbat we say the shaded portions.

## קְדוּשַׁת הַיּוֹם K'DUSHAT HAYOM

Atah v'chartanu mikol ha-amim,  
*You have chosen us from all the nations,*  
ahavta otanu v'ratzita banu,  
*You have loved us and found favor in us,*  
v'romamtanu mikol hal'shonot,  
*and have exalted us above all tongues,*  
v'kidashtanu b'mitzvotcha,  
*and have sanctified us through Your commandments,*  
v'keiravtanu malkeinu la-avodatecha,  
*and drew us close, our Sovereign, to Your service,*  
v'shimcha hagadol v'hakadosh  
*and Your holy and great Name*  
aleinu karata.

*You have proclaimed upon us.*

Vatitein lanu Adonai Eloheinu  
*And may You give us, Hashem our Elohim,*  
b'ahavah

*with love*

Shabbatot limnuchah u-

*Shabbatot for rest and*

mo-adim l'simchah,

*festivals for gladness,*

chagim uzmanim l'sason,

*and sacred seasons for joy,*

et yom ha-Shabbat hazeh v'

*of this day of Shabbat and of the day*

et yom chag ha-Shavu-ot hazeh,

*of the day of this Festival of Shavuot,*

z'man matan Torateinu,

*the time of the giving of our Torah,*

b'ahavah mikra kodesh,

*with love a holy convocation,*

zeicher litzi-at Mitzrayim.

*a remembrance of the going out from Egypt.*

Eloheinu v'Eilohei avoteinu,

*our Elohim and Elohim of our ancestors,*

ya-aleh v'yavo v'yagi-a v'yeira-eh

*may it rise and come and arrive and appear*

v'yeiratzeh v'yishama v'hipakeid

*and find favor and be heard and be considered*

v'yizacheir zichroneinu

*and be remembered, our remembrance*

אתה בחרתנו מכל העמים,  
אהבת אותנו ורצית בנו,  
ורוממתנו מכל הלשונות,  
וקדשתנו במצותיך,  
וקרבתנו מלכנו לעבודתך,  
ושמך הגדול והקדוש  
עלינו קראת.

ותתן לנו יהוה אלהינו  
באהבה

שבתות למנוחה ו

מועדים לשמחה,

חגים וזמנים לששון,

את יום השבת הזה ו

את יום חג השבעות הזה,

זמן מתן תורתנו,

באהבה מקרא קדש,

זכר ליציאת מצרים.

אלהינו ואלהי אבותינו,

יעלה ויבא ויגיע ויראה

וירצה וישמע ויפקד

ויזכר זכרוננו

ufikdoneinu v'zichron avoteinu,  
*and the remembrance of our ancestors,*  
 v'zichron Mashiach ben David avdecha,  
*and the remembrance of Mashiach ben David, Your servant,*  
 v'zichron Y'rushalayim ir kodshecha,  
*and the remembrance of Jerusalem Your holy city,*  
 v'zichron kol am'cha beit Yisra-el  
*and the remembrance of Your entire people Israel*  
 l'fanecha, lifleitah, l'tovah,  
*before You, for deliverance, for good,*  
 l'chein ulchessed ulrachamim,  
*for grace, kindness and compassion,*  
 l'chayim tovim ulshalom,  
*for life that is good and for peace,*  
 b' yom chag ha-Shavuot hazeh,  
*on the day of this Festival of Shavuot,*

Zochreinu, Adonai Eloheinu,  
*Remember us, Hashem our Elohim,*  
 bo l'tovah,  
*on it for goodness,*  
 ufakdeinu vo livrachah,  
*and consider us on it for blessing,*  
 v'hoshi-einu vo l'chayim.  
*and deliver us on it for life.*  
 uvidvar y'shu-ah v'rachamim,  
*with the words of deliverance and mercy,*  
 chus v'chaneinu,  
*take pity and be gracious to us,*  
 v'racheim aleinu v'hoshi-einu,  
*and have mercy upon us and save us,*  
 ki Eilecha eineinu,  
*for our eyes turn to You,*  
 ki El melech chanun  
*for the One, the Sovereign Who is gracious*  
 v'rachum atah.  
*and compassionate is You.*  
 V'hasi-einu, Adonai Eloheinu,  
*Bestow upon us, Hashem our Elohim,*  
 et birkat mo-adecha,  
*the blessing of Your festivals,*  
 l'chayim ulshalom,  
*for life and peace,*  
 l'simchah ulsason, ka-asher  
*for joy and gladness, even as You*  
 ratzita v'amarta l'var'cheinu.  
*have desired and said to bless us.*  
 Eloheinu v'Eilohei avoteinu,  
*our Elohim and Elohim of our ancestors,*

וּפְקֹדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ,  
 וְזִכְרוֹן מָשִׁיחַ בֶּן דָּוִד עַבְדְּךָ,  
 וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ,  
 וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל  
 לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה,  
 לְחַן וּלְחֶסֶד וּלְרַחֲמִים,  
 לְחַיִּים טוֹבִים וּלְשָׁלוֹם,  
 בְּיוֹם חַג הַשְּׁבֻעוֹת הַזֶּה.

זְכוּרֵנוּ, יְהוָה אֱלֹהֵינוּ,  
 בּוֹ לְטוֹבָה,  
 וּפְקֹדֵנוּ בּוֹ לְבִרְכָה,  
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים.  
 וּבְדִבְרֵי יְשׁוּעָה וּרְחֻמִּים,  
 חוּס וְחַנּוּן,  
 וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ,  
 כִּי אֵלֶיךָ עֵינֵינוּ,  
 כִּי אֵל מֶלֶךְ חַנּוּן  
 וּרְחוּם אַתָּה.  
 וְהַשִּׂיֵּאֵנוּ, יְהוָה אֱלֹהֵינוּ,  
 אֶת בְּרִכַּת מוֹעֲדֶיךָ,  
 לְחַיִּים וּלְשָׁלוֹם,  
 לְשִׂמְחָה וּלְשָׂשׂוֹן, כַּאֲשֶׁר  
 רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ.  
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

r'tzeih vimnuchateinu.

*accept our rest.*

Kad'sheinu b'mitzvotcha,

*Sanctify us with Your commandments,*

v'tein chelkeinu b'Toratecha,

*and place our lot in Your Torah,*

sab'einu mituvecha, v'sam'cheinu

*satisfy us with Your goodness, and gladden us*

bishu-atecha, v'taheir libeinu

*with Your salvation, and purify our hearts*

l'ovd'cha be-emet, v'hanchileinu

*to serve You in truth, and let us inherit*

Adonai Eloheinu b'ahavah

*Hashem our Elohim in love*

uvratzon b'simchah uvsason

*and favor with joy and gladness*

Shabbat u-mo-adei kodshecha,

*Your holy Shabbat and festivals,*

v'yism'chu v'cha Yisra-el

*and may Israel rejoice in You*

m'kad'shei sh'mecha.

*who sanctifies Your Name.*

Baruch atah Adonai, m'kadeish

*Blessed are You Hashem, Who sanctifies*

ha-Shabbat v'Yisra-el v'haz'manim.

*Shabbat and Israel and the festive seasons.*

רצה במנוחתנו.

קדשנו במצותיך,

ותן חלקנו בתורתך,

שבענו מטובך, ושמחנו

בישועתך, וטהר לבנו

לעבודך באמת, והנחילנו

יהוה אלהינו באהבה

וברצון בשמחה ובששון

שבת ומועדי קדשך,

וישמחו בך ישראל

מקדשי שמך.

ברוך אתה יהוה, מקדש

השבת וישראל והזמנים.

## עבודה AVODAH

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

**R'tzeih, Adonai Eloheinu,**  
*Be pleased, Hashem our Elohim,*  
**b'am'cha Yisra-el,**  
*with Your people Israel,*  
**v'litfilatam sh'eih,**  
*and turn toward their prayer,*  
**v'hasheiv et ha-avodah**  
*and restore the service*  
**lidvir beitecha,**  
*to the Holy of Holies of Your Temple,*  
**v'ishei Yisra-el,**  
*and the fire-offerings of Israel,*  
**utfilatam m'heirah b'ahavah**  
*and their prayer speedily with love*  
**t'kabeil 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'Tziyon b'rachamim.**  
*to Zion with compassion.*

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

רְצֵה, יְהוָה אֱלֹהֵינוּ,  
בְּעַמְּךָ יִשְׂרָאֵל,  
וְלִתְפִלָּתָם שְׁעֵה,  
וְהָשִׁב אֶת הָעֲבוֹדָה  
לְדָבִיר בֵּיתְךָ,  
וְאִשֵּׁי יִשְׂרָאֵל,  
וְתִפְלָתָם מְהֵרָה בְּאַהֲבָה  
תִּקְבֹּל בְּרָצוֹן,  
וְתִהְיֶה לְרָצוֹן תָּמִיד  
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ  
לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה יְהוָה,  
הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

## הודאה HODA-AH

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

*We bow first at our knees and then at our waist as we say מוֹדִים Modim  
until 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 Hashem our Elohim,*  
v'Elohei avoteinu,  
*and the Elohim of our ancestors,*  
l'olam va-ed.  
*for ever and ever.*  
Tzur chayeinu, magein yisheinu,  
*Rock of our life, Shield of our salvation,*  
atah hu l'dor vador.  
*You are from generation to generation,*  
Nodeh l'cha unsapeir 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 eit,  
*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'racheim,  
*and the Compassionate One,*  
ki lo tamu chasadecha,  
*for Your kindnesses have never ended,*  
mei-olam kivinu lach.  
*for always we have placed our hope in You.*

מוֹדִים אֲנַחְנוּ לָךְ,  
שְׂאֵתָהּ הוּא, יְהוָה אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ,  
לְעוֹלָם וָעֶד.  
צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,  
אַתָּה הוּא לְדוֹר וָדוֹר.  
נֹדֵה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ,  
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,  
וְעַל נִסֶּיךָ 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 malkeinu

*and raised up may Your Name be, our Sovereign,*

tamid l'olam va-ed.

*continually for ever and ever.*

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-ateinu v'ezrateinu selah,

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

ha-El hatov.

*the Almighty One Who is benevolent.*

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם

וְיִתְנַשֵּׂא שְׁמֶךָ מַלְכֵנוּ

תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,

וַיְהַלְלוּ וַיְבָרְכוּ אֶת

שְׁמֶךָ הַגָּדוֹל בְּאֵמֶת,

לְעוֹלָם כִּי טוֹב,

הָאֵל יִשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סֵלָה,

הָאֵל הַטוֹב.

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

Baruch atah Adonai,

*Blessed are You Hashem,*

hatov shimcha

*the Benevolent One is Your Name*

ul-cha na-eh l'hodot.

*and to You it is fitting to give thanks.*

בָּרוּךְ אַתָּה יְהוָה,

הַטוֹב שְׁמֶךָ

וְלָךְ נֶאֱדָה לְהוֹדוֹת.

# שָׁלוֹם

## 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.

**Sim shalom tova uvrachah,**  
*Establish peace goodness and blessing,*  
**chein 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'cheinu ayinu**  
*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,**  
*Hashem 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 eit**  
*Your people Israel at all occasions*  
**uvchol sha-ah bishlomecha.**  
*and at every hour, with Your peace.*

**Baruch atah Adonai,**  
*Blessed are You Hashem,*  
**ham'vareich et amo**  
*Who blesses His people*  
**Yisra-el bashalom.**  
*Israel with 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.**  
*Hashem my Rock and my Redeemer.*

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה,  
חַן וְחֶסֶד וְרַחֲמִים,  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.  
בְּרַכְנוּ אֲבִינוּ  
כָּלֵנוּ כְּאֶחָד בְּאוֹר פָּנֶיךָ,  
כִּי בְּאוֹר פָּנֶיךָ נָתַתָּ לָנוּ,  
יְהוָה אֱלֹהֵינוּ,  
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד,  
וְצִדְקָה וּבְרָכָה וְרַחֲמִים  
וְחַיִּים וְשָׁלוֹם,  
וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עֵת  
וּבְכָל שָׁעָה בְּשָׁלוֹמְךָ.

בְּרוּךְ אַתָּה יְהוָה,  
הַמְּבָרֵךְ אֶת עַמּוֹ  
יִשְׂרָאֵל בְּשָׁלוֹם.

יְהִיו לְרָצוֹן אִמְרֵי פִי  
וְהִגִּיוֹן לִבִּי לְפָנֶיךָ,  
יְהוָה צוּרִי וְגֹאֲלִי.

# אלהי נצור

## ELOHAI N'TZOR

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

Elohai, n'tzor l'shoni meira,  
*My Elohim, please protect my tongue from evil,*  
 usfatai midabeir 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 mitzvotecha 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'heirah hafeir atzatham  
*speedily annul their counsel*  
 v'kalkeil machashavtam.  
*and spoil their intention.*  
 Aseih l'ma-an sh'mecha,  
*Act for the sake of Your Name,*  
 aseih l'ma-an y'minecha,  
*act for the sake of Your power,*  
 aseih l'ma-an Toratecha,  
*act for the sake of Your Torah,*  
 aseih l'ma-an k'dushatecha.  
*act for the sake of Your holiness.*  
 L'ma-an yeichal'tzun y'didecha,  
*So that Your beloved one may be released,*  
 hoshi-ah y'min'cha va-aneini.  
*save with Your right hand and answer me.*

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָ,  
 וּשְׂפֵתַי מִדְּבַר מִרְמָה,  
 וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם,  
 וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.  
 פְּתַח לְבִי בְּתוֹרַתְךָ,  
 וְאַחֲרֵי מִצְוֹתֶיךָ תִרְדּוֹף נַפְשִׁי.  
 וְכֹל הַחֹשֵׁבִים עָלַי לְרָעָה,  
 מְהֵרָה הִפֵּר עֲצָתָם  
 וְקָלְקַל מַחֲשַׁבְתָּם.  
 עֲשֵׂה לְמַעַן שְׁמֶךָ,  
 עֲשֵׂה לְמַעַן יְמִינֶךָ,  
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ,  
 עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ.  
 לְמַעַן יִחַלְצוֹן יְדֵיֶיךָ,  
 הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

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

Yih-yu l'ratzon imrei fi

*May 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.

*Hashem 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 teiveil,)

*(and upon all the inhabitants of the earth,)*

v'imru amein.

*and say amen.*

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

Y'hi ratzon mil'fanecha,

*May it be the will before You,*

Adonai Eloheinu v'Elohei avoteinu

*Hashem our Elohim and Elohim of our ancestors,*

sheyibaneh beit hamikdash

*that You shall rebuild the holy Temple*

bimheirah v'yameinu,

*speedily in our days,*

v'tein chelkeinu 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 SHALEIM

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

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

Yitgadal v'yitkadash sh'meih raba.

*Exalted and sanctified be His great Name.*

{Amein.}

*Amen.*

B'al'ma di v'ra chiruteih,

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

v'yamlich malchuteih,

*and may He let His sovereignty have dominion,*

v'yatzmach purkaneih

*and cause His redemption to sprout*

vikareiv M'shichei. {Amein.}

*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 Amein. {Amein.}

*and say amen. Amen.*

{Y'hei sh'meih 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'yitnasei v'yit-hadar

*and exalted and raised up and honored*

v'yitaleh v'yit-halal

*and elevated and lauded*

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

*be the Name of the Holy One, blessed is He,*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתֵיהּ,

וְיִמְלִיךְ מַלְכוּתֵיהּ,

וְיִצְמַח פְּרֻקְנֵיהּ

וְיִקְרַב מְשִׁיחֵיהּ. {אָמֵן.}

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֲגָלָא וּבְזִמְן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְיָהּ אֱלֹהֵי רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

**l'eila 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 Amein. {Amein.}**  
*and say amen. Amen.*

**Titkabeil 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 Amein. {Amein.}**  
*and say amen. Amen.*

**Y'hei 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 Amein. {Amein.}**  
*and say amen. Amen.*

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

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

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 ameин. {Amein.}**  
*and say amen. Amen.*

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

# עֲלֵינוּ

## ALEINU

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

*Stand while saying the Aleinu.*

**Aleinu l'shabei-ach la-adon hakol,**  
*It is our duty praise the Ruler of all,*  
**lateit g'dulah l'yotzeir b'reishit,**  
*to recognize the greatness of the Creator of first things,*  
**shelo asanu k'goyei ha-aratzot,**  
*for He has not made us like the nations of the lands,*  
**v'lo saman u k'mishp'chot**  
*and He did not make us the same as other families*  
**ha-adamah, shelo sam chelkeinu**  
*of the earth, He did not allocate our portion*  
**kahem, v'goraleinu k'chol hamonam.**  
*like theirs, nor our lot like all their multitudes.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
 לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
 שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,  
 וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
 הָאָדָמָה, שֶׁלֹּא שָׁם חֵלְקֵנוּ  
 כָּהֶם, וְגִרְלָנוּ כְּכֹל הַמּוֹנָם.

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

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

וְאַנַּחְנוּ כּוֹרְעִים,  
 וּמִשְׁתַּחֲוִים וּמוֹדִים,  
 לְפָנֵי מֶלֶךְ מְלִכֵי הַמְּלָכִים,  
 הַקָּדוֹשׁ בְּרוּךְ הוּא.

**Shehu noteh shamayim**  
*He stretches out the heavens*  
**v'yoseid 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 malkeinu, efes zulato,**  
*True is our Sovereign, nothing exists apart from Him,*  
**kakatuv b'Torato:**  
*as it is written in Your Torah:*

שֶׁהוּא נוֹטֵה שָׁמַיִם  
 וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ  
 בַּשָּׁמַיִם מִמַּעַל,  
 וְשֹׁכֵן עֵזוֹ בְּגִבְהֵי מְרוֹמִים,  
 הוּא אֱלֹהֵינוּ אֵין עוֹד.  
 אֱמֶת מְלַכְנוּ, אֵפֶס זולָתוֹ,  
 כִּכְתוּב בְּתוֹרָתוֹ:

V'yadata hayom vahasheivota

*"And you shall know today and take*

el l'vavecha, ki Adonai hu

*to heart, that Hashem is*

ha-Elohim bashamayim mima-al,

*the Elohim in the heavens above,*

v'al ha-aretz mitachat ein od.

*and on earth below and there is no other.*

V'al kein n'kaveh l'cha

*Therefore we put our hope in You*

Adonai Eloheinu,

*Hashem our Elohim,*

lirot m'heirah b'tiferet uzecha,

*let us witness the glory of Your power,*

l'ha-avir gilulim min ha-aretz,

*to remove idols from the earth.*

v'ha-elilim karot yikareitun,

*and false gods will utterly be cut off,*

l'takein olam b'malchut Shadai.

*to perfect the universe through the reign of the Almighty.*

v'chol b'nei vasar yikr'u vishmecha,

*And all humanity will call upon Your Name,*

l'hafnot eilecha kol rishei aretz.

*and all the wicked of the earth shall turn to You.*

Yakiru v'yeid'u kol yosh'vei teiveil,

*May all the inhabitants of the world know and recognize You,*

ki l'cha tichra kol berech,

*that to You every knee should bend,*

tishava kol lashon.

*and every tongue pledge.*

L'fanecha Adonai Eloheinu

*Before You, Hashem our Elohim,*

yichr'u v'yipolu,

*they will bend their knees and bow down,*

v'lichvod shimcha y'kar yiteinu,

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

vikab'lu kulam et ol malchutecha,

*and all will accept the yoke of Your Sovereignty,*

v'timloch aleihem

*that You may reign over them*

m'heirah l'olam va-ed.

*very soon forever and ever.*

Ki hamalchut shel'cha hi,

*For the kingdom is Yours,*

ul-ol'mei ad timloch b'chavod,

*for ever and ever You will reign in glory,*

kakatuv b'Toratecha:

*as it is written in Your Torah,*

וידעת היום והשבת

אל לבבך, כי יהוה הוא

האלהים בשמים ממעל,

ועל הארץ מתחת, אין עוד.

ועל כן נקוה לך

יהוה אלהינו,

לראות מהרה בתפארת עזך,

להעביר גלולים מן הארץ,

והאלילים כרות יכרתון,

לתקן עולם במלכות שדי,

וכל בני בשר יקראו בשמך,

להפנות אליך כל רשעי ארץ.

יכירו וידעו כל יושבי תבל,

כי לך תכרע כל ברך,

תשבע כל לשון.

לפניך יהוה אלהינו

יכרעו ויפלו,

ולכבוד שמך יקר יתנו,

ויקבלו כלם את עול מלכותך,

ותמלך עליהם

מהרה לעולם ועד.

כי המלכות שלך היא,

ולעולמי עד תמלוך בכבוד,

ככתוב בתורתך:

Adonai yimloch l'olam va-ed.  
*Hashem will reign forever and ever.*

V'ne-emar, v'hayah Adonai  
*Thus it has been said, Hashem will be*  
l'melech al kol ha-aretz.  
*Sovereign over all the earth,*

Bayom hahu yih-yeh,  
*On that day,*

Adonai echad, ushmo echad.  
*Hashem will be One, and His Name will be One.*

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֵאמָר, 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 eitzah v'tufar,  
*Plan a conspiracy and it will be annulled,*  
dab'ru davar v'lo yakum,  
*speak your speech and it shall not stand,*  
ki imanu 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-amaleit.  
*I shall carry you and rescue you.*

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

אֵל תִּירָא מִפַּחַד פְּתָאִים,  
וּמִשְׂאֵת רְשָׁעִים כִּי תָבֹא.

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

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

אך צדיקים יודו לשמך,  
ישבו ישרים את פניך.

# קדיש יתום

## KADDISH YATOM (MOURNER'S KADDISH)

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

זְכוֹרָנָם לְבִרְכָה.

Zichronam livracha.

May their memories be for blessing.

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

Yitgadal v'yitkadash sh'meih raba.

Exalted and sanctified be His great Name.

{Amein.}

Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא.

{אָמֵן.}

B'al'ma di v'ra chiruteih,

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

v'yamlich malchuteih,

and may He let His sovereignty have dominion,

v'yatzmach purkaneih

and cause His redemption to sprout

vikareiv M'shichei. {Amein.}

and bring near the Mashiach. Amen.

בְּעֲלָמָא 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 Amein. {Amein.}

and say amen. Amen.

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֲגָלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

{Y'hei sh'meih raba m'varach

May His great Name be blessed

l'alam ulal'mei al'maya.}

forever and for all eternity.

יְהִי אֱשֵׁר שְׁמֵיהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Yitbarach v'yishtabach v'yitpa-ar

Blessed and praised and glorified

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

v'ytromam v'yitnasei v'yit-hadar

and exalted and raised up and honored

v'yitaleh v'yit-halal

and elevated and lauded

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

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

l'eila 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 Amein. {Amein.}

and say amen. Amen.

Y'hei 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 Amein. {Amein.}

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 amein. {Amein.}

and say amen. Amen.

וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

וַיִּתְעַלֶּה וַיִּתְהַלָּל

שְׁמֵהּ דְּקֻדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָּא מִן כָּל בִּרְכָתָא וְשִׁירָתָא

תְּשֻׁבַּחְתָּא וְנֶחֱמָתָא,

דְּאַמִּירָן בְּעֵלְמָא,

וְאַמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,

וְחַיִּים טוֹבִים עָלֵינוּ

וְעַל כָּל יִשְׂרָאֵל,

וְאַמְרוּ אָמֵן. {אָמֵן.}

עֲשֵׂה שְׁלוֹם בְּמִרְוַמָּיו,

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם,

וְאַמְרוּ אָמֵן. {אָמֵן.}