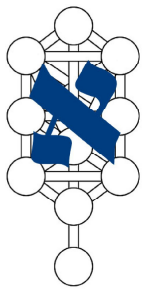


מִנְחָה שֶׁל עֵל עֵבֶת

# MINCHAH SHEL SHABBAT

Afternoon Service For Shabbat



**Kabbalah4All Siddur**

## About Our Siddur

As an international online Sephardic Jewish community, it was important to create a siddur that would meet the needs of those who join us from all around the world and could be downloaded to a computer or tablet. Our Siddur follows Nusach Ari and Nusach Edot HaMizrach (Sephardic). We welcome you to use our siddur whether you are joining us for services or praying on your own.

## Kabbalah4All Transliteration Guidelines

- a** as in father
- ai** or **ay** 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 siddur.

מֵלֶךְ

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

כֹּל

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

יִשְׁמְחוּ

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

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

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All prefaces to prayers written and adapted by David Aharon L. Curtis for Kabbalah4All.  
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# מנחה של שבת

## MINCHAH FOR SHABBAT

The word "Minchah" comes from the word "m'nuchah" which means "quietness/rest." The most appropriate time for the service of Minchah is 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. The purpose of Minchah is to quiet the time of judgement and access Divine mercy.

L'shem yichud kudsha

*For the sake of the unification of the Holy One*

b'rich hu ushchinteh,

*blessed be He and His Sh'chinah,*

bidchilu urchimu,

*in awe and love,*

urchimu udchilu, l'yachada

*and in love and awe, to unify*

shem Yud Hei b'Vav Hei,

*the Name Yud Hei with Vav Hei,*

b'yichuda sh'lim,

*in perfect unity,*

b'shem kol Yisra-el.

*in the name of all of Israel.*

Hineh anachnu va-im l'hit-palel

*Behold we come to pray*

t'filat minchah shel Shabbat kodesh,

*the afternoon prayer of the holy Shabbat,*

shetiken Yitzchak ayinu,

*established by Isaac our forefather,*

alav ha-shalom,

*peace be upon him,*

im kol ha-mitzvot hak'lulot bah,

*with all the mitzvot included within it,*

l'taken et sharshah b'makom elyon,

*to establish its root in the Supernal Place,*

la-asot nachat ru-ach l'yotz' renu,

*to bring satisfaction to our Maker,*

v'la-asot r'tzon bor'enu.

*and to perform the will of our Creator.*

Vih no-am Adonai Eloheinu aleinu,

*May the pleasantness of Adonai our Elohim be upon us,*

uma-aseh yadeinu kon'nah aleinu,

*and the work of our hands establish for us,*

uma-aseh yadeinu kon'nehu.

*and the work of our hands establish it.*

לְשֵׁם יְחִיד קְדוֹשׁא

בְּרִיךְ הוּא וְשְׁכִינְתָהּ,

בְּדַחֲלֵנוּ וּרְחִימוּ,

וּרְחִימוּ וּדְחִילוּ, לְיַחַדא

שֵׁם יו"ד ה"א בּו"א ו' ה"א,

בְּיַחְוּדא שְׁלִים,

בְּשֵׁם כָּל יִשְׂרָאֵל.

הִנֵּה אֲנַחְנוּ בָּאִים לְהִתְפַּלֵּל

תְּפִלַּת מִנְחָה שֶׁל שַׁבַּת קְדוֹשׁ,

שֶׁתִּקֵּן יִצְחָק אֲבִינוּ,

עָלֵינוּ הַשְּׁלוֹם,

עִם כָּל הַמִּצְוֹת הַכְּלוּלוֹת בָּהּ,

לְתִקֵּן אֶת שָׂרְשָׁהּ בְּמָקוֹם עֲלִיוֹן,

לְעֲשׂוֹת נַחַת רוּחַ לְיוֹצְרֵנוּ,

וּלְעֲשׂוֹת רְצוֹן בּוֹרְאֵנוּ.

וְיֵהִי נֶעֱם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ,

וּמַעֲשֵׂה יַדֵּינוּ כּוֹנֵנָה עָלֵינוּ,

וּמַעֲשֵׂה יַדֵּינוּ כּוֹנֵנָהּ.

# תהלים פד

## TEHILIM 84

This psalm speaks of our longing as exiles. When we recall the "beloved dwelling places of Hashem", we are reminded that closeness to the Almighty One is our shelter and strength.

Lam'natze-ach al hagittit,

*For the conductor on the gittit,*

livnei Korach mizmor.

*by the sons of Korach, a psalm.*

Mah y'didot mishk'notecha,

*How beloved are Your dwelling places,*

Adonai tz'va-ot.

*Adonai of Hosts.*

Nichs'fah v'gam kal'tah nafshi

*My soul yearns, and indeed it pines*

l'chatzrot Adonai,

*for the courtyards of Adonai,*

libi uvsari y'ran'nu el El chai.

*my heart and my flesh sing with joy to the Living Eternal One.*

Gam tzipor matz'ah vayit,

*Even the bird finds its home,*

udror ken lah asher

*and the sparrow her nest where*

shatah efrocheha,

*she laid her young,*

et mizb'chotecha Adonai tz'va-ot,

*O to be at Your altar Adonai of Hosts.*

malki Velohai.

*my Sovereign and my Elohim.*

Ashrei yoshvei veitecha,

*Happy are those who dwell in Your house,*

od y'hal'lucha selah.

*they will forever praise You, Selah.*

Ashrei adam oz lo vach,

*Happy is the person whose strength is in You,*

m'silot bilvavam.

*those whose hearts focus on the upward leading paths.*

Ov'rei b'emek habacha

*Those who pass through the Valley of Thorns,*

mayan y'shituhu,

*into a fountain they transform it,*

gam b'rachot yateh moreh.

*also with blessings will it be enveloped by the rain.*

Yel'chu mechayil el chayil,

*They advance from strength to strength,*

לְמַנְצַחַ עַל הַגִּתִּית,

לְבָנֵי קֶרַח מִזְמוֹר.

מַה יְדִידוֹת מְשֻׁכְּנוֹתֶיךָ,

יְהוָה צְבָאוֹת.

נִכְסְפָה וְגַם כָּלְתָה נַפְשִׁי

לְחֲצֵרוֹת יְהוָה,

לְבִי וּבְשָׂרֵי יִרְנְנוּ אֶל אֵל חַי.

גַּם צִפּוֹר מִצְּאָה בַּיִת,

וְדָרוֹר קָן לָהּ אֲשֶׁר

שָׂתָה אֶפְרָחֶיהָ,

אֶת מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת,

מֶלְכִי וְאֱלֹהֵי.

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ,

עוֹד יִהְלְלוּךָ סֵלָה.

אֲשֶׁרֵי אָדָם עוֹז לוֹ בְךָ,

מְסֻלוֹת בְּלִבָּבָם.

עֲבָרֵי בְעֵמֶק הַבָּכָא

מֵעַיִן יִשְׁתַּוְּהוּ,

גַּם בְּרָכוֹת יַעֲטֶה מוֹרָה.

יֵלְכוּ מִחַיִל אֶל חַיִל,

yera-eh el Elohim b'Tziyon.

*each one will appear before Elohim in Zion.*

Adonai Elohim tz'va-ot

*Adonai Elohim of Hosts,*

shimah t'filati,

*hear my prayer,*

ha-azinah Elohei Ya-akov selah.

*give ear, O Elohim of Jacob, Selah.*

Maginenu re-eh Elohim,

*Look upon our shield, Elohim,*

v'habet p'nei m'shichecha.

*and gaze at the face of Your anointed one.*

Ki tov yom bachatzerecha me-alef,

*For one day in Your courtyards is better than a thousand,*

bacharti histofef b'veit Elohai,

*I prefer to stand at the threshold of the House of my Elohim,*

midur b'ohalei resha.

*than to dwell in the tents of the wicked.*

Ki shemesh umagen Adonai Elohim,

*For a sun and a shield is Adonai Elohim,*

chen v'chavod yiten Adonai,

*favor and glory does Adonai bestow,*

lo yimna tov

*and does not withhold goodness*

l'chol'chim b'tamim.

*from those who walk with integrity.*

Adonai tz'va-ot,

*Adonai of Hosts,*

ashrei adam bote-ach bach.

*happy is the person who puts their trust in You.*

יִרְאֶה אֶל אֱלֹהִים בְּצִיּוֹן.

יְהוָה אֱלֹהִים צְבָאוֹת

שְׁמָעָה תְּפִלָּתִי,

הֶאֱזִינָה אֱלֹהֵי יַעֲקֹב סֵלָה.

מִגִּנְנוּ רְאֵה אֱלֹהִים,

וְהִבֵּט פְּנֵי מְשִׁיחֶךָ.

כִּי טוֹב יוֹם בַּחֲצֵרֶיךָ מֵאַלְף,

בַּחֲרָתִי הִסְתּוֹפֵף בְּבֵית אֱלֹהֵי,

מִדּוֹר בְּאַהֲלֵי רָשָׁע.

כִּי שֶׁמֶשׁ וּמָגֵן יְהוָה אֱלֹהִים,

חֵן וְכָבוֹד יִתֵּן יְהוָה,

לֹא יִמְנַע טוֹב

לְהֵלְכִים בְּתָמִים.

יְהוָה צְבָאוֹת,

אַשְׁרֵי אָדָם בֹּטֵחַ בְּךָ.

# פרשת התמיד

## PARASHAT HATAMID

When we read the Tamid Portion with concentration and intent, we are connecting to the energy of the sacrifices as if we were in the Temple offering them ourselves.

Y'hi ratzon mil'fanecha,

*May it be the will before You,*

Adonai Eloheinu Velohei avoteinu,

*Adonai our Elohim and Elohim of our ancestors,*

shet'rachem aleinu

*that You have mercy on us*

v'timchol lanu al kol chatoteinu,

*and pardon us for all of our unintentional negativity,*

utchaper lanu et kol avonoteinu,

*and atone for us all of our iniquities,*

v'tislach l'chol p'sha-einu,

*and forgive all of our willful misdeeds,*

v'tivneh beit hamikdash

*and that You rebuild the Holy Temple*

bimherah v'yameinu,

*very soon and in our days,*

v'nakriv l'fanecha korban

*so that we may offer before You the offering*

hatamid she-y'chaper ba-adenu,

*that is continual that is may atone for us,*

k'mo shekatavta aleinu b'Toratecha

*as You have written for us in Your Torah,*

al y'dei Mosheh avdecha,

*by the hand of Your servant Moses,*

mipi ch'vodecha, ka-amur:

*from Your glorious mouth, as it is said:*

Vaydaber Adonai el Mosheh lemor.

*Adonai spoke to Moses, saying:*

Tzav et b'nei Yisra-el

*Command the children of Israel*

v'amarta alehem,

*and tell them,*

et korbani lachmi l'ishai

*My offering, My food for My fires,*

re-ach nichochi,

*My aroma that is satisfying,*

tishm'ru l'hakriv li b'mo-ado.

*you are to keep to offer to Me in its appointed time.*

יהי רצון מלפניך,

יהוה אלהינו ואלהי אבותינו,

שתרחם עלינו

ותמחל לנו על כל חטאתינו,

ותכפר לנו את כל עונותינו,

ותסלח לכל פשעינו,

ותבנה בית המקדש

במהרה בימינו,

ונקריב לפניך קרבן

התמיד שיכפר בעדנו,

כמו שכתבת עלינו בתורתך

על ידי משה עבדך,

מפי כבודך, כאמור:

וידבר יהוה אל משה לאמר:

צו את בני ישראל

ואמרת אליהם,

את קרבני לחמי לאשי

ריח ניחחי,

תשמרו להקריב לי במועדו.

V'amarta lahem,

And you are to tell them:

Zeh ha-isheh asher takrivu Ladonai, זה האשה אשר תקריבו ליהוה,

This is the fire-offering that you are to bring to Adonai,

k'vasim b'nei shanah t'mimim,

male lambs in their first year, unblemished,

sh'nayim layom, olah tamid.

two daily, an elevation-offering that is continual.

Et hakeves echad ta-aseh vaboker, את הכבש אחד תעשה בבקר,

The one lamb you are to perform in the morning,

v'et hakeves hasheni ta-aseh

and the second lamb you shall perform

bein ha-arbayim.

in the afternoon.

Va-asirit ha-eifah solet l'minchah, ועשירית האיפה סלת למנחה,

With a tenth of an ephah of fine flour for a meal-offering,

b'lulah b'shemen katit

mixed with oil from crushed olives,

r'vi-it hahin.

a quarter of a hin.

Olat tamid,

It is the elevation-offering that is continual,

ha-asuyah b'har sinai,

that was performed at Mount Sinai,

l'rei-ach nicho-ach isheh Ladonai.

for a satisfying aroma, a fire-offering to Adonai.

V'nisko r'vi-it hahin

And its libation is a quarter of a hin

l'keves ha-echad, bakodesh hasech

for each lamb, to be poured on the holy altar

nesech shechar Ladonai.

a libation of fermented wine to Adonai.

V'et hakeves hasheni

And the second lamb

ta-aseh bein ha-arbayim,

you are to perform in the afternoon,

k'minchat haboker

like the meal-offering of the morning

uch-nisku ta-aseh,

and its libation shall you perform,

isheh rei-ach nicho-ach Ladonai.

a fire-offering for a satisfying aroma to Adonai.

ואמרת להם,

זה האשה אשר תקריבו ליהוה,

כבשים בני שנה תמימים,

שנים ליום, עלה תמיד.

את הכבש אחד תעשה בבקר,

ואת הכבש השני תעשה

בין הערבים.

ועשירית האיפה סלת למנחה,

בלולה בשמן כתית

רביעת ההין.

עלת תמיד,

העשיה בהר סיני,

לריח ניחח אשה ליהוה.

ונסכו רביעת ההין

לכבש האחד, בקדש הסך

נסך שחר ליהוה.

ואת הכבש השני

תעשה בין הערבים,

כמנחת הבקר

וכנסכו תעשה,

אשה ריח ניחח ליהוה.

# פרשת הקטורת

## PARASHAT HAKETORET

According to Kabbalah, the incense offering in the Holy Temple was the greatest of offerings. When we read the Parashat HaKetoret we connect our souls to the incense offering, and Rabbi Isaac Luria said that this is one of the most powerful tools to correct negativity and to remove the effects of negativity. The Zohar states that the Parashat HaKetoret should be recited with great concentration.

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 tzivta 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 ushchelet 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.*  
 V'asita otah k'toret,  
*And you shall make it into incense,*  
 rokach, ma-aseh roke-ach,  
*a spice-compound, the handiwork of a perfumer,*  
 m'mulach, tahor, kodesh.  
*thoroughly mixed, pure, and holy.*  
 V'shachakta mimenah hadeq,  
*And you shall grind some of it finely,*  
 v'natatah mimenah lifnei ha-edut  
*and you shall place some of it before the Testimony*  
 b'ohel mo-ed asher  
*in the Tent of Appointment, where*

אתה הוא יהוה אלהינו,  
 שהקטירו אבותינו לפניך  
 את קטורת הסמים בזמן  
 שבית המקדש היה קיים,  
 כאשר צוית אותם  
 על ידי משה נביאך,  
 ככתוב בתורתך:  
 ויאמר יהוה אל משה,  
 קח לך סמים,  
 נטף ושחלת וחלבנה,  
 סמים ולבנה זכה,  
 בד בבד יהיה.  
 ועשית אתה קטורת,  
 רקח, מעשה רוקח,  
 ממלח, טהור, קדש.  
 ושחקת ממנה הדק,  
 ונתתה ממנה לפני העדות  
 באהל מועד אשר



iva-ed 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 hanerot yaktirenah.**  
*the lamps, he is to burn it.*  
**Uvha-alot Aharon et hanerot**  
*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.*

**Tanu rabanan,**  
*The Rabbis taught,*  
**pitum haketoret keitzad.**  
*How is the incense mixture formulated?*  
**Sh'losh me-ot v'shishim ushmonah**  
*Three hundred and sixty-eight*  
**manim hayu vah.**  
*maneh were in it.*  
**Sh'losh me-ot v'shishim vachamishah**  
*Three hundred and sixty-five*  
**k'minyan y'mot hachamah,**  
*which correspond to the days of the solar year,*  
**maneh v'chol yom,**  
*a maneh for each day,*  
**machatzito vaboker**  
*half in the morning*  
**umachatzito ba-erev.**  
*and half in the evening.*  
**Ushloshah manim y'terim,**  
*And three extra maneh,*  
**shemehem machnis kohen gadol**  
*from them the Kohen Gadol would put in (his hands)*  
**v'notel meheme m'lo**  
*and take out both*  
**chafnav b'yom hakipurim,**  
*his handfuls (to bring into the Holy of Holies) on Yom Kippur,*  
**umachaziran l'machteshet**  
*and he would return them to the mortar*

אוּעַד לְךָ שָׁמָּה,  
 קֹדֶשׁ קְדָשִׁים תִּהְיֶה לָּכֶם.  
 וְנֹאמַר: וְהִקְטִיר עָלָיו  
 אֶהְרֹן קְטֹרֶת סַמִּים,  
 בַּבֹּקֶר בַּבֹּקֶר בְּהִיטִיבוֹ  
 אֶת הַנֵּרוֹת יִקְטִירֵנָּה.  
 וּבְהַעֲלֹת אֶהְרֹן אֶת הַנֵּרוֹת  
 בֵּין הָעֶרְבִים יִקְטִירֵנָּה,  
 קְטֹרֶת תָּמִיד  
 לִפְנֵי יְהוָה לְדֹרֹתֵיכֶם.

תָּנוּ רַבָּנָן,  
 פְּטוּם הַקְטֹרֶת כִּיצַד.  
 שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְשִׁמּוֹנָה  
 מָנִים הָיוּ בָּהּ.  
 שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וַחֲמִשָּׁה  
 כְּמִנְיַן יְמוֹת הַחֲמָה,  
 מָנָה בְּכָל יוֹם,  
 מַחְצִיתוֹ בַּבֹּקֶר  
 וּמַחְצִיתוֹ בְּעֶרֶב.  
 וְשִׁלְשָׁה מָנִים יִתְּרִים,  
 שְׁמֵהֶם מַכְנִיס כֹּהֵן גָּדוֹל  
 וְנוֹטֵל מֵהֶם מְלֹא  
 חֲפָנָיו בְּיוֹם הַכִּפּוּרִים,  
 וּמַחְזִירָן לְמַחְתֶּשֶׁת

b'erev yom hakipurim

on the day before Yom Kippur,

k'dei l'kayem mitzvat

to fulfill the commandment

dakah min hadakah,

that it be exceptionally fine,

v'achad asar samanim hayu vah,

and eleven kinds of spices were in it,

v'elu hen:

and they are these:

*It is appropriate to count the Eleven spices with the fingers of your right hand.*

(1) Hatzori,

Balm,

(2) v'hatziporen,

and onycha,

(3) hachel-b'nah

galbanum

(4) v'hal'vonah,

and frankincense,

mishkal shivim shivim maneh.

each weighing seventy maneh.

(5) Mor,

Myrrh,

(6) uktzi-ah,

and cassia,

(7) shibolet nerd,

spikenard,

(8) v'charkom, mishkal

and saffron, each weighing

shishah asar shishah asar maneh.

each weighing sixteen maneh.

(9) Hakosht sh'neim asar,

Costus, twelve,

(10) v'kilufah sh'loshah,

and aromatic bark, three,

(11) v'kinamon tishah.

and cinnamon, nine.

Borit karshinah tishah kabin,

Added was Carshina lye, nine kav,

yein kafrisin s'in t'lata v'kabin

Cyprus wine, three seah and kav

t'lata, v'im ein lo yein kafrisin,

three, if one could not get Cyprus wine,

mevi chamar chivaryan atik,

they would bring old white wine,

melach s'domit rova hakav,

a quarter of a kab of Sodom salt,

בְּעֶרֶב יוֹם הַכִּפּוּרִים

כִּדֵי לְקַיֵּם מִצְוֹת

דָּקָה מִן הַדָּקָה,

וְאַחַד עָשָׂר סַמָּנִים הָיוּ בָּהֶן,

וְאֵלֵינוּ הֵן:

(א) הַצָּרִי,

(ב) וְהַצְּפָרָן,

(ג) הַחֶלְבָּנָה,

(ד) וְהַלְּבוֹנָה,

מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנֶה.

(ה) מוֹר,

(ו) וְקִצְיֵעָה,

(ז) שְׁבֵלֶת נֵרֶד,

(ח) וְכַרְכֹּם, מִשְׁקַל

שִׁשָּׁה עָשָׂר שִׁשָּׁה עָשָׂר מָנֶה.

(ט) הַקֹּשֶׁט שְׁנַיִם עָשָׂר,

(י) וְקִלוּפָה שְׁלֹשָׁה,

(יא) וְקִנְמוֹן תִּשְׁעָה.

בְּרִית כְּרִשְׁיָנָה תִּשְׁעָה קַבִּין,

יַיִן קַפְרִיסִין סְאִין תְּלָתָא וְקַבִּין

תְּלָתָא, וְאִם אֵין לוֹ יַיִן קַפְרִיסִין,

מִבֵּיא חֲמַר חוֹרִין עֲתִיק,

מֶלַח סְדוּמִית רְבַע הֶקֶב,

ma-aleh ashan kol shehu.

and a small amount of a smoke-raising ingredient.

Rabi Natan ha-Bavli omer:

Rabbi Natan the Babylonian says:

Af kipat hayarden kol shehu.

Also a small amount of Jordan amber.

V'im natan bah d'vash, p'salah,

If one placed honey in it, they invalidated it,

v'im chiser achat mikol samaneha,

and if one omitted one of its spices,

chayav mitah.

they connected themselves to death.

Raban Shimon ben Gamliel omer:

Rabban Shimon ben Gamliel says:

Hatzori eino ela s'raf

The balm is exclusively the sap

hanotef me-atzei ha-k'taf.

that drips from the balsam trees.

Borit karshinah sheshafin bah

Carshina lye was to rub with it

et hatziporen k'dei shet'hei na-ah,

the onycha so that it should be pleasing,

yein kafrisin sheshorin bo

cyprus wine was to soak in it

et hatziporen k'dei shet'hei azah,

the onycha so that it should be pungent,

vahalo mei raglayim yafin lah,

although water of Raglayim is more suitable for the above,

ela she-ein machnisin mei raglayim

nevertheless they do not bring water of Raglayim

ba-azarah mip'nei hakavod.

one may not bring it into the Temple out of respect.

Tanya, Rabi Natan omer,

It is taught, Rabbi Natan says:

K'shehu shocek, omer:

As one would grind, another would say:

Hadek heitev, heitev hadek,

"Grind thoroughly, thoroughly grind,"

mip'nei shehakol yafeh lab'samim.

because the sound is beneficial for the spices.

Pitmah lachatza-in, k'sherah,

If one mixed it in half-quantities, then it was fit for use,

l'shalish ulravi-a, lo shamanu.

but to a third or a fourth, we have not heard.

Amar Rabi Y'hudah, zeh hak'lal,

Rabbi Yehudah said, This is the general rule

מַעֲלָה עֶשֶׂן כָּל שֶׁהוּא.

רַבִּי נָתַן הַבְּבִלִי אוֹמֵר:

אִף כִּפַּת הַיַּרְדֵּן כָּל שֶׁהוּא.

וְאִם נָתַן בָּהּ דְּבִשׁ, פְּסָלָהּ,

וְאִם חָסַר אַחַת מִכָּל סַמָּנֶיהָ,

חַיֵּב מִיָּתָהּ.

רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר:

הַצֹּרִי אֵינוֹ אֶלָּא שֹׁרֵף

הַנוֹטֵף מֵעֵצֵי הַקֶּטֶף.

בְּרִית כְּרִשְׁיָנָה שֶׁשָּׁפִין בָּהּ

אֶת הַצֹּפָרָן כְּדֵי שֶׁתֵּהֵא נֹאֵה,

יֵין קַפְרִיסִין שֶׁשּׁוֹרִין בּוֹ

אֶת הַצֹּפָרָן כְּדֵי שֶׁתֵּהֵא עֲזָה,

וְהֵלֵא מִי רַגְלִים יָפִין לָהּ,

אֶלָּא שֶׁאֵין מַכְנִיסִין מִי רַגְלִים

בְּעֲזָרָה מִפְּנֵי הַכְּבוֹד.

תַּנְיָא, רַבִּי נָתַן אוֹמֵר,

כְּשֶׁהוּא שׁוֹחֵק, אוֹמֵר:

הָדֵק הֵיטֵב, הֵיטֵב הָדֵק,

מִפְּנֵי שֶׁהַקּוֹל יָפֵה לְבִשְׁמִים.

פְּטָמָה לַחֲצֵאִין, כְּשֶׁרָה,

לְשָׁלִישׁ וְלָרְבִיעַ, לֹא שֶׁמְעֵנוּ.

אָמַר רַבִּי יְהוּדָה, זֶה הַכֶּלֶל,

im k'midatah, k'sherah lachatza-in,  
*In its proper measure, it is fit to use half the full amount,*  
 v'im chiser achat mikol samaneha,  
*and if one omitted one of its spices,*  
 chayav mitah.  
*they connected themselves to death.*

Tanei Bar Kapara,  
*Bar Kappara taught,*  
 Achat l'shishim o l'shivim shanah  
*Once every sixty or seventy years,*  
 hay'tah va-ah shel  
*the accumulated leftovers reached*  
 shirayim lachatza-in.  
*half of the yearly quantity.*

V'od tanei Bar Kapara,  
*And Bar Kappara also taught,*  
 Ilu hayah noten bah  
*Had one put in it*  
 kortov shel d'vash,  
*a dash of honey,*  
 ein adam yachol  
*not any person would be able to*  
 la-amod mip'nei reichah.  
*resist its scent.*

V'lamah ein m'ar'vin bah d'vash,  
*And why did they not mix honey into it?*  
 mip'nei sheha-Torah om'rah:  
*because the Torah says:*  
 Ki chol s'or v'chol d'vash lo  
*For any leaven or any honey, you are not*  
 taktiru mimenu isheh Ladonai.  
*to burn from them a fire-offering to Adonai.*

אם כמדתה, כשרה לחצאין,  
 ואם חסר אחת מכל סמניה,  
 חיב מיתה.

תני בר קפרא,  
 אחת לששים או לשבעים שנה  
 היתה באה של  
 שירים לחצאין.  
 ועוד תני בר קפרא,  
 אלו היה נותן בה  
 קורטוב של דבש,  
 אין אדם יכול  
 לעמד מפני ריחה.  
 ולמה אין מערבין בה דבש,  
 מפני שהתורה אמרה:  
 כי כל שאר וכל דבש לא  
 תקטירו ממנו אשה ליהוה.

ליהוה הישועה, על עמך ברכתך סלה.

Ladonai hayshu-ah, al am'cha virchatecha selah.  
*Salvation is Adonai's, Your blessing be upon Your people, Selah.*

יהוה צבאות עמנו, משגב לנו אלהי יעקב, סלה.

Adonai tz'va-ot imanu, misgav lanu, Elohei Ya-akov selah.  
*Adonai of hosts is with us, a stronghold for us, is the Elohim of Jacob. Selah.*

יהוה צבאות, אשרי אדם בטח בך.

Adonai tz'va-ot, ashrei adam bote-ach bach.  
*Adonai of hosts, joyful is the person who trusts in You.*

יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרֵאֲנוּ.

Adonai hoshi-ah, hamelech ya-anenu v'yom korenu.

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

הַשִּׁיבֵנוּ יְהוָה אֱלֹהֵינוּ וְנִשְׁוֵבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

Hashiyenu Adonai elecha v'nashuvah, chadesh yameinu k'kedem.

*Return us to You Adonai and we will return, renew our days as of old.*

וְעֶרְבָה לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַיִם,

כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת.

V'ar'vah Ladonai minchat Y'hudah Virushalayim,

kimei olam uchshanim kadmoniyot.

*And pleasing to Adonai may be the offering of Judah and Jerusalem,  
as in days of old and in years gone by.*

אָנָּה בְּכֹחַ

ANA B'CHOACH

This prayer is known as the 42-Letter Name and connects us to the original force of creation, drawing healing energy and protection into our lives.

אָבִי יִתֵּן

חֶסֶד  
CHESED

אָנָּה בְּכֹחַ גְּדוּלַת יְמִינְךָ תִּתִּיר צְרוּרָה.

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

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

קַבֵּל רִנַּת עַמְּךָ שֶׁגָּבְנוּ טַהֲרָנוּ נוֹרָא.

גְּבוּרָה  
GEVURAH

Kabel rinat am'cha sag'venu taharenu nora.

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

## נָגַד יְבֵשׁ

תפארת  
TIFERET

נָא גִבּוֹר דּוֹרְשֵׁי יְחִוּדְךָ כְּבַבַּת שְׂמֵרָם.

Na gibor dor'shei yichud'cha k'vavat shomrem.  
*Preserve those who seek Your unity, guard them like the pupil of the eye.*

## בְּנֵי רַצְחָה

נצח  
NETZACH

בְּרַכְּם טַהֲרֵם רַחֲמֵי צְדִקְתְּךָ תָּמִיד גְּמִלִים.

Bar'chem taharem rachamei tzidkat'cha tamid gomlem.  
*Bless and purify them and always grant them Your compassionate righteousness.*

## חֲסִין נֹזֵעַ

הוד  
HOD

חֲסִין קָדוֹשׁ בְּרוּב טוּבְךָ נֹהֵל אֶדְתְּךָ.

Chasin kadosh b'rov tuv'cha nahel adatecha.  
*Invincible and Mighty One, with the abundance of Your goodness, watch over Your people.*

## יָגַל פּוֹק

יסוד  
YESOD

יָחִיד גֵּאָה לְעַמְּךָ פְּנֵה זוֹכְרֵי קְדוּשַׁתְּךָ.

Yachid ge-eh l'am'cha p'neh zoch'rei k'dushatecha.  
*O Exalted One, turn to Your people who remember Your holiness.*

## שָׂקוּ צִיָּת

מלכות  
MALCHUT

שׂוּעַתָּנוּ קַבֵּל וּשְׁמַע צַעֲקָתָנוּ יוֹדֵעַ תַּעֲלוּמוֹת.

Shavatenu kabel ushma tza-akatenu yode-a ta-alumot.  
*Turn to us and hear our prayers, You Who know all hidden things.**This verse is said in a whisper.*

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

Baruch shem k'vod malchuto l'olam va-ed!  
*Blessed is the Name of His glorious realm for ever and ever!*

# אֲשֵׁרִי

## 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.

אֲשֵׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סֵלָה.  
אֲשֵׁרִי הָעַם שְׂפָכָה לוֹ, אֲשֵׁרִי הָעַם שִׁיהוּה אֱלֹהֵיו.

Ashrei yosh'vei veitecha, od y'hal'lucha selah.

Ashrei ha-am shekachah lo, ashrei ha-am she-Adonai Elohav.

*Happy are those who dwell in Your house, they will forever praise You.*

*Happy the people whose portion is this, happy the people for whom Adonai is their Elohim.*

תְּהִלָּה לְדָוִד,

T'hilah l'David:

*A psalm of praise by David:*

א 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.*

ב 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.*

ג Gadol Adonai umhulal m'od,  
*Great is Adonai and exceedingly praised,*  
v'ligdulato ein cheker.  
*His greatness is unfathomable.*

ד Dor l'dor y'shabach ma-asecha,  
*Generation to generation shall praise Your actions,*  
ugvurotecha yagidu.  
*and recount Your mighty deeds.*

ה Hadar k'vod hodecha,  
*The brilliance of Your splendid glory,*  
v'divrei nif'otecha asichah.  
*and the wonders of Your acts, I shall speak of.*

ו Ve-ezuz nor'otecha yomeru,  
*They shall speak of the might of Your awesome acts,*  
ugdulat'cha asap'renah.  
*and I shall tell of Your greatness.*

אָרוֹמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ,  
וְאַבְרַכָּה שִׁמְךָ לְעוֹלָם וָעֶד.  
בְּכֹל יוֹם אֲבָרְכֶךָ,  
וְאֶהְלַלְהָ שִׁמְךָ לְעוֹלָם וָעֶד.  
גָּדוֹל יְהוָה וּמְהַלָּל מְאֹד,  
וְלִגְדֹלְתוֹ אֵין חֶקֶר.  
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ,  
וְגִבּוֹרְתֶיךָ יִגִּידוּ.  
הַדָּר כְּבוֹד הַוָּדָךְ,  
וְדִבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.  
וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ,  
וְגִדְלַתְךָ אֲסַפְּרָנָה.

- ז** Zecher rav tuv'cha yabiyu,  
*They shall remember Your abundant goodness,*  
v'tzidkat'cha y'ranenu.  
*and Your righteousness they shall joyfully proclaim.*
- ח** Chanun v'rachum Adonai,  
*Gracious and merciful is Adonai,*  
erech apayim ugdol chased.  
*slow to anger and great in kindness.*
- ט** Tov Adonai lakol,  
*Adonai is good to all,*  
v'rachamav al kol ma-asav.  
*Your compassion extended to all of Your creatures.*
- י** Yoducha Adonai kol ma-asecha,  
*All that You have made shall thank You Adonai,*  
vachasidecha y'var'chuchah.  
*and Your pious ones shall bless You.*
- כ** K'vod malchut'cha yomeru,  
*They shall speak of the glory of Your realm,*  
ugvurat'cha y'daberu.  
*and talk of Your mighty deeds.*
- ל** 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.*
- מ** 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.*
- ס** Somech Adonai l'chol hanof'lim,  
*Adonai supports all those who fall,*  
v'zokef l'chol hak'fufim.  
*and holds upright all those who are bent over.*
- ע** Einei chol elecha y'saberu,  
*The eyes of all look hopefully towards You,*  
v'atah noten 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 פוּתַחְךָ*

- פ** Pote-ach et yadecha,  
*You open Your hand,*  
umasbiya l'chol chai ratzon.  
*and satisfy every living thing with its desire.*
- צ** Tzadik Adonai b'chol d'rachav,  
*Adonai is righteous in every way,*  
v'chased b'chol ma-asav.  
*and virtuous in all deeds.*

זְכוֹר רַב טוֹבוֹתָּךְ יִבְיְעוּ,  
וְצִדְקוֹתֶיךָ יִרְנְנוּ.  
חֲנוּן וְרַחוּם יְהוָה,  
אֶרֶךְ אַפַּיִם וְגָדוֹל חַסֵּד.  
טוֹב יְהוָה לְכֹל,  
וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.  
יֹדוּךָ יְהוָה כָּל מַעֲשֵׂיךָ,  
וְחַסִּידֶיךָ יְבָרְכוּכָה.  
כְּבוֹד מַלְכוּתֶיךָ יֹאמְרוּ,  
וְגִבוֹרֹתֶיךָ יִדְבְּרוּ.  
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרֹתֶיךָ,  
וְכְבוֹד הַדָּר מַלְכוּתוֹ.  
מַלְכוּתֶיךָ מַלְכוּת כָּל עוֹלָמִים,  
וּמִמְשַׁלְתֶּךָ בְּכָל דּוֹר וָדוֹר.  
סוֹמֵךְ יְהוָה לְכֹל הַנֹּפְלִים,  
וְזוֹקֵף לְכֹל הַכְּפוּפִים.  
עֵינֵי כָל אֱלֹהֶיךָ יִשְׁבְּרוּ,  
וְאַתָּה נוֹתֵן לָהֶם  
אֶת אֹכְלָם בְּעֵתוֹ.

פוּתַח אֶת יָדְךָ,  
וּמְשַׁבֵּיעַ לְכָל חַי רָצוֹן.  
צַדִּיק יְהוָה בְּכָל דְּרָכָיו,  
וְחַסִּיד בְּכָל מַעֲשָׂיו.



ק Karov Adonai l'chol kor'av,  
Adonai is close to all who call,  
l'chol asher yikra-uhu ve-emet.  
and to all who call in truth.

ר R'tzon y're-av ya-aseh,  
You fill the desires of all who revere You,  
v'et shavatam yishma v'yoshi-em.  
You respond to us with the promise of redemption.

ש Shomer Adonai et kol ohavav,  
Adonai You protect all who love You,  
v'et kol har'sha-im yashmid.  
and You destroy all the wicked.

ת T'hilat Adonai y'daber pi,  
My lips utter the praise of Adonai,  
vivarech kol basar shem kodsho  
and may all flesh praise the holy Name  
l'olam va-ed.  
for ever and ever.

Va-anachnu n'varech Yah,  
And we shall bless You Elohim,  
me-atah v'ad olam, hal'lu-Yah.  
from this time until eternity, praise Yah.

קָרוֹב יְהוָה לְכֹל קוֹרְאֵיו,  
לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְאֱמֶת.  
רְצוֹן יִרְאֵיו יַעֲשֶׂה,  
וְאֵת שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.  
שׁוֹמֵר יְהוָה אֶת כָּל אֹהֲבָיו,  
וְאֵת כָּל הָרָשָׁעִים יִשְׁמִיד.  
תְּהִלַּת יְהוָה יִדְבֹר פִּי,  
וַיְבָרֵךְ כָּל בָּשָׂר שֵׁם קֹדֶשׁוֹ  
לְעוֹלָם וָעֶד.  
וְאֲנַחְנוּ 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 Adonai.

Va-ani zot b'riti  
And as for me this is my covenant  
otam amar Adonai,  
with them said Adonai,  
ruchi asher alecha,  
my Spirit which is upon you,  
udvarai asher samti b'ficha  
and my words that I have put in your mouth

וּבֹא לְצִיּוֹן גּוֹאֵל,  
וְלִשְׁבֵי פְשָׁע בִּיעָקֹב,  
נְאֻם יְהוָה.  
וְאֲנִי זֹאת בְּרִיתִי  
אִתְּם אָמַר יְהוָה,  
רוּחִי אֲשֶׁר עָלַיְךָ,  
וּדְבָרֵי אֲשֶׁר שִׁמַּתִּי בְּפִיךָ

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, me-atah v'ad olam.  
*said Adonai, from now and forever.*  
 V'atah kadosh,  
*And You are holy,*  
 yoshev 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,*

לֹא יִמּוּשׁוּ מִפִּיְךָ וּמִפִּי  
 זֶרַעְךָ וּמִפִּי זֶרַע זֶרַעְךָ  
 אָמַר יְהוָה, מֵעַתָּה וְעַד עוֹלָם.  
 וְאַתָּה קָדוֹשׁ,  
 יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.  
 וְקָרָא זֶה אֶל זֶה וְאָמַר,

*Everyone together:*

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

Umkab'lin dein min dein,  
*And they receive consent from one another,*  
 v'amrin kadish,  
*and say Holy,*  
 bishmei m'roma  
*in the highest heavens*  
 ila-ah beit Sh'chinteh,  
*is the abode of the Shechinah,*  
 kadish al ara  
*holy upon the earth*  
 ovad g'vurteh,  
*is the work of Adonai's valor,*  
 kadish l'alam ul-almei al-maya,  
*holy for ever and for all eternity,*  
 Adonai tz'va-ot,  
*Adonai of hosts,*  
 malya kol ara ziv y'kareh.  
*the entire earth is filled with the splendor of Your glory.*  
 Vatisa-eni 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,*

וּמִקְבָּלִין דֵּין מִן דֵּין,  
 וְאִמְרִין קְדִישׁ,  
 בְּשֵׁמי מְרוֹמָא  
 עִלָּאָה בֵּית שְׁכִינְתָּהּ,  
 קְדִישׁ עַל אַרְעָא  
 עוֹבַד גְּבוּרְתָּהּ,  
 קְדִישׁ לְעֵלָם וּלְעֵלְמֵי עֵלְמֵיָא,  
 יְהוָה צְבָאוֹת,  
 מְלֵיא כָּל אַרְעָא זִיו יְקָרָהּ.  
 וְתִשָּׂאֲנִי רוּחַ,  
 וְאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל,

Everyone together:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

Baruch k'vod Adonai mim'komo.

Blessed is the glory of Adonai from Adonai's abode.

Untal<sup>at</sup>ni ru<sup>cha</sup>,

And a wind carried me,

v'shimet 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 Adonai

me-atar beit Sh'chinteh.

from the abode of His Shechinah.

וּנְטַלְתָּנִי רוּחָא,

וְשָׁמַעְתָּ בְּתַרְי קָל זִיעַ סָגִיא,

דִּי מְשַׁבְּחִין וְאִמְרִין,

בְּרִיךְ יְקָרָא דִּיהוָה

מֵאֲתַר בֵּית שְׁכִינְתָּהּ.

Everyone together:

יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.

Adonai yimloch l'olam va-ed.

Adonai shall reign for ever and ever.

Adonai malchuteh ka-em

Adonai's kingdom is established

l'alam ul-almei al-maya.

for ever and for eternity.

Adonai Elohei Avraham

Adonai, Elohim of Abraham

Yitzchak v'Yisra-el avoteinu,

Isaac and Israel, our ancestors,

shomra zot l'olam,

safeguard this forever,

l'yetzer machsh'vot l'vav amecha,

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

v'hachen l'vavam E<sup>le</sup>cha.

and direct their hearts toward You.

V'hu rachum,

And He the Merciful One,

y'chaper avon v'lo yashchit,

forgives iniquities and He does not destroy,

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 Adonai are good and forgiving,

v'rav chesed, l'chol kor'echa.

and abundant in kindness, to all who call to You.

יְהוָה מַלְכוּתָהּ קָאֵם

לְעֹלָם וְלְעֹלְמֵי עָלְמֵיָא.

יְהוָה אֱלֹהֵי אַבְרָהָם

יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ,

שְׁמֶרָה זֹאת לְעוֹלָם,

לְיִצְרַר מַחְשְׁבוֹת לְבַב עַמְךָ,

וְהִכֵּן לְבָבְם אֵלַיךְ.

וְהוּא רַחוּם,

יְכַפֵּר עוֹן וְלֹא יִשְׁחִית,

וְהִרְבָּה לְהַשִּׁיב אָפוֹ,

וְלֹא יַעִיר כָּל חַמָּתוֹ.

כִּי אַתָּה אֲדֹנָי טוֹב וְסָלַח,

וְרַב חֶסֶד, לְכֹל קוֹרְאֶיךָ.

Tzidkat'cha tzedek l'olam,  
Your righteousness is an everlasting justice,  
v'Torat'cha emet.

and Your Torah is true.

Titen 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 Adonai, who every day bears burdens

lanu, ha-El y'shu-atenu selah.

for us, the Almighty One of our salvation selah.

Adonai tz'va-ot imanu,

Adonai 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,

Adonai of hosts,

ashrei adam bote-ach bach.

joyful is the person who trusts in You.

Adonai hoshi-ah,

Adonai save us,

hamelech ya-aneinu v'yom korenu.

the Sovereign shall answer us on the day when we call.

Baruch Eloheinu,

Blessed is our Elohim,

sheb'ra-anu lichvodo,

Who created us for the sake of His glory,

v'hivdilanu min hato'eim,

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'tochenu,

and Who implanted within us eternal life,

hu yiftach libenu b'Torato,

may He open our hearts to His Torah,

v'yasim b'libenu ahavato v'yirato

and place within our heart with love of Him and the desire

la-asot r'tzono ulovdo

to do His will and to serve Him

b'levav shalem,

wholeheartedly,

lo niga larik,

may we not toil in vain,

v'lo neled labehalah.

nor give birth to panic.

צְדִקְתֶּךָ צְדָק לְעוֹלָם,

וְתוֹרַתְךָ אֱמֶת.

תִּתֵּן אֱמֶת לְיַעֲקֹב,

חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ

לְאַבוֹתֵינוּ מִיְמֵי קֶדֶם.

בְּרוּךְ אַדְנָי, יוֹם יוֹם יַעֲמֹס

לָנוּ, הָאֵל יְשׁוּעַתֵּנוּ סֵלָה.

יְהוָה צְבָאוֹת עִמָּנוּ,

מִשְׁגָּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה.

יְהוָה צְבָאוֹת,

אֲשֶׁרִי אָדָם בִּטָּח בְּךָ.

יְהוָה הוֹשִׁיעָה,

הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרֹאֵנוּ.

בְּרוּךְ אֱלֹהֵינוּ,

שֶׁבְרָאֵנוּ לְכְבוֹדוֹ,

וְהִבְדִּילָנוּ מִן הַתּוֹעִים,

וְנָתַן לָנוּ תּוֹרַת אֱמֶת,

וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ,

הוּא יִפְתַּח לְבָנֵינוּ בְּתוֹרָתוֹ,

וַיִּשֶׂם בְּלִבֵּנוּ אֶהְבָּתוֹ וַיִּרְאֶתוֹ

לַעֲשׂוֹת רְצוֹנוֹ וּלְעֲבֹדוֹ

בְּלֵבב שָׁלֵם,

לֹא נִיָּגַע לָרִיק,

וְלֹא נִלְד לְבִהְלָה.

Y'hi ratzon mil'fanecha,  
 May it be the will before You,  
 Adonai Eloheinu Velohei avoteinu,  
 Adonai our Elohim and Elohim of our ancestors,  
 shenishmor chukecha umitzvotcha  
 that we should keep Your statutes and Your mitzvot  
 ba-olam hazeh,  
 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,  
 l'chayei ha-olam haba.  
 for the life in the world to come.  
 L'ma-an y'zamercha  
 So that my glory may sing praise to You  
 chavod v'lo yidom,  
 and not be silent,  
 Adonai Elohai l'olam odecha.  
 Adonai my Elohim I shall ever give You thanks.  
 Adonai chafetz l'ma-an tzidko,  
 Adonai desired for the sake of righteousness,  
 yagdil Torah v'yadir.  
 to make the Torah great and glorious.  
 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 Adonai.  
 Adonai adoneinu mah adir  
 Adonai, our Ruler, how mighty is  
 shimcha b'chol ha-aretz.  
 Your Name in all the earth.  
 Chizku v'ya-ametz l'avchem,  
 Strengthen and encourage your heart,  
 kol hamyachalim Ladonai.  
 all who await Adonai.

יהי רצון מלפניך,  
 יהוה אלהינו ואלהי אבותינו,  
 שנשמר חקיך ומצותיך  
 בעולם הזה,  
 ונזכה ונחיה ונראה,  
 ונירש טובה וברכה,  
 ולחיי העולם הבא.  
 למען יזמרך  
 כבוד ולא ידם,  
 יהוה אלהי לעולם אודך.  
 יהוה חפץ למען צדקו,  
 יגדיל תורה ויאדיר.  
 ויבטחו בך יודעי שמך,  
 כי לא עזבת דרשיך יהוה.  
 יהוה אדנינו מה אדיר  
 שמך בכל הארץ.  
 חזקו ויאמץ לבבכם,  
 כל המיחלים ליהוה.

## חֲצִי קַדִּישׁ CHATZI KADDISH

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

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

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

*Exalted and sanctified be His great Name.*

**{Amen.}**

*Amen.*

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

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

**v'yamlich malchuteh,**

*and may He let His sovereignty have dominion,*

**v'yatzmach purkaneh**

*and cause His redemption to sprout*

**vikarev M'shicheh. {Amen.}**

*and bring near the Mashiach. Amen.*

**B'chayeichon uvyomeichon**

*In your lifetime and in your days*

**uvchayei d'chol beit Yisra-el,**

*and in the lifetime of the entire House of Israel,*

**ba-agala uvizman kariv,**

*speedily and at a time that comes soon,*

**v'imru amen. {Amen.}**

*and say amen. Amen.*

**{Y'he sh'meh raba m'varach**

*May His great Name be blessed*

**l'alam ul-almei al-maya.}**

*forever and for all eternity.*

**Yitbarach v'yishtabach v'yitpa-ar**

*Blessed and praised and glorified*

**v'yitromam v'yitnase v'yit-hadar**

*and exalted and raised up and honored*

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

*and elevated and lauded*

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

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

**l'ela min kol birchata v'shirata**

*beyond more than any blessing and song*

**tushb'chata v'nechemata,**

*praise and consolation*

**da-amiran b'al'ma,**

*that are uttered in the world,*

**v'imru amen. {Amen.}**

*and say amen. Amen.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,

וְיַמְלִיךְ מַלְכוּתָהּ,

וְיַצְמַח פְּרֻקָנָהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָא מִן כּוֹל בִּרְכָתָא וּשְׁיִרָתָא

תְּשׁוּבָתָא וְנֶחֱמָתָא,

דְּאִמְרוּן בְּעֵלְמָא,

וְאָמְרוּ אָמֵן. {אָמֵן.}

# סדר קריאת התורה לשבת

## TORAH READING SERVICE FOR SHABBAT

Kabbalah teaches that the weekly Parashah connects us to a specific energy flowing into our world for that week. During Minchah, we read a portion of next week's Parashah to connect this Shabbat to next week's Shabbat. The Torah is Etz Chayim (Tree of Life) for those who hold fast to it, and all its supporters are happy. Its ways are ways of pleasantness, and all its paths are peace.

### וּאֲנִי תְפִלָּתִי

### VA-ANI T'FILATI

This blessing assists in removing any judgements that may come our way in the week ahead and converts them into acts of mercy.

Va-ani t'filati l'cha Adonai et ratzon, וּאֲנִי תְפִלָּתִי לְךָ יְהוָה עֵת רְצוֹן,

*As for me, may my prayer to You Adonai be a time of desire,*

Elohim b'rov chasdecha,

*O Elohim in the abundance of Your kindness,*

aneni be-emet yishecha.

*answer me with the truth of Your salvation.*

אֱלֹהִים בְּרֹב חַסְדֶּךָ,

עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

Pitchu li sha-arei tzedek,

*Open for me the gates of righteousness,*

avo vam odeh Yah.

*I will enter them and thank Yah.*

Zeh hashar Ladonai,

*This is the gate of Adonai,*

tzadikim yavo-u vo.

*the righteous shall enter through it.*

פֶּתְחוּ לִי שַׁעֲרֵי צְדָקָה,

אֲבֹא בָם אֹדְדֶה יְהוָה.

זֶה הַשַּׁעַר לַיהוָה,

צְדִיקִים יָבֹאוּ בוֹ.

## ברוך שמה B'RICH SH'MEH

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

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

ברוך שמה דמרא עלמא,  
ברוך כתריך ואתריך.  
יהא רעותך  
עם עמך ישראל לעלם,  
ופרקן ימינך אחזי  
לעמך בבית מקדשך,  
ולאמטויי לנא מטוב נהורך,  
ולקבל צלותנא ברחמין.  
יהא רעוא קדמך  
דתורריך לן חייזן בטיבו,  
וליהוי אנא פקידא בגו צדיקיא,  
למרחם עלי ולמנטר יתי וית  
כל די לי ודי לעמך ישראל.  
אנת הוא זן לכלא,  
ומפרנס לכלא.  
אנת הוא שליט על כלא,  
אנת הוא דשליט על מלכיא,  
ומלכותא דילך היא.  
אנא עבדא דקדשא בריך הוא,  
דסגידנא קמה,



umikamei dikar Orayteh

and before the glory of His Torah

b'chol idan v'idan.

at all times.

La al enash rachitzna,

Not in any person do I put trust,

v'la al bar elahin samichnah,

nor on any angel do I rely,

ela be-Elaha dishmaya,

only on the Elohim of heaven,

d'hu Elaha k'shot,

Who is the Elohim of truth,

v'Orayteh k'shot,

and Whose Torah is truth,

unvi-ghi k'shot,

and Whose prophets are true,

umasge l'mebad tav-van ukshot.

and Who abundantly acts with kindness and truth.

Beh ana rachitz,

In Him I trust,

v'lishmeh kadisha yakira

and to Whose Name holy and glorious

ana emar tushb'chan.

I declare praises.

y'he ra-ava kodamach

May it be the will before You

d'tiftach liba-i b'Orayta,

that You open my heart to the Torah,

v'tashlim mishalin d'liba-i,

and that You fulfill the wishes of my heart,

v'liba d'chol amach Yisra-el,

and the heart of all Your people Israel,

l'tav ulchayin v'lishlam. {Amen.}

for good and for life and for peace. {Amen.}

וּמִקָּמֵי דִיקָר אֲוֹרֵיתָהּ  
בְּכֹל עֵדֶן וְעֵדֶן.  
לֹא עַל אֲנָשׁ רַחֲצִנָּא,  
וְלֹא עַל בַּר אֱלֹהִין סְמִיכְנָא,  
אֲלָא בְּאֱלֹהָא דְשָׁמַיָּא,  
דְּהוּא אֱלֹהָא קְשׁוּט,  
וְאֲוֹרֵיתָהּ קְשׁוּט,  
וְנְבִיאֹוּהִי קְשׁוּט,  
וּמְסַגָּא לְמַעַבְד טְבוּן וְקְשׁוּט.  
בֵּיה אֲנָא רַחֲצִין,  
וְלִשְׁמֵהּ קְדִישָׁא יְקִירָא  
אֲנָא אֵמַר תְּשִׁבְחָן.  
יְהֵא רַעְוָא קְדָמָךְ  
דְּתַפְתַּח לְבָאֵי בְּאֲוֹרֵיתָא,  
וְתַשְׁלִים מִשְׁאֲלִין דְּלְבָאֵי,  
וְלְבָא דְכָל עַמְךָ יִשְׂרָאֵל,  
לְטַב וְלַחַיִּין וְלְשָׁלָם. {אָמֵן.}

בָּרוּךְ הַמָּקוֹם שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בָּרוּךְ הוּא.

אֲשֶׁרִי הָעַם שֶׁכָּכָה לוֹ, אֲשֶׁרִי הָעַם שִׁיהוּה אֱלֹהֵיו.

Baruch hamakom shenatan Torah l'amo Yisra-el, baruch hu.  
Ashrei ha-am shekachah lo, ashrei ha-am she-Adonai Elohav.

Blessed is the Ever-Present One Who gave the Torah to His people Israel.

Happy the people whose portion is this, happy the people for whom Adonai is their Elohim.

גִּדְלוּ לַיהוָה אִתִּי וְנִרְמָמָה שְׁמוֹ יַחְדָּו.

Gad'lu Ladonai iti unrom'mah sh'mo yachdav.

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

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

*Yours Hashem is the greatness and the power*

v'hatiferet v'hanetzach v'hahod,

*and the truth and the victory and the glory,*

ki chol bashamayim uva-aretz,

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

l'cha Adonai hamamlachah,

*to You Hashem is the reign,*

v'hamitnase l'chol l'rosh.

*and the sovereignty over every leader.*

Rom'mu Adonai Eloheinu,

*Exalt Hashem our Elohim,*

v'hishtachavu l'hadom raglav,

*and bow down at His footstool,*

kadosh hu.

*Holy is He.*

Rom'mu Adonai Eloheinu,

*Exalt Hashem our Elohim,*

v'hishtachavu l'har kodsho,

*and bow down at the mountain of His holiness,*

ki kadosh Adonai Eloheinu.

*for holy is Hashem our Elohim.*

לְךָ יְהוָה הַגְּדֹלָה וְהַגְּבוּרָה

וְהַתְּפָאָרֶת וְהַנִּצָּח וְהַהוֹד,

כִּי כֹל בַּשָּׁמַיִם וּבָאָרֶץ,

לְךָ יְהוָה הַמְּלָכָה,

וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,

וְהִשְׁתַּחֲווּ לְהֶדְם רַגְלָיו,

קָדוֹשׁ הוּא.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,

וְהִשְׁתַּחֲווּ לְהַר קֹדְשׁוֹ,

כִּי קָדוֹשׁ יְהוָה אֱלֹהֵינוּ.

*The Chazzan chooses one of the following:*

עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חַסְדִּים.

Al shloshah d'varim ha-olam omed:

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

*The world is sustained by three things:*

*Torah, service and loving deeds.*

*or*

תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קְהֵלֵת יַעֲקֹב.

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

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

# ברכות העולה לתורה

## TORAH BLESSINGS

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

Chazzan:

בָּרְכוּ אֶת יְהוָה הַמְּבָרֵךְ!

Bar'chu et Adonai ham'vorach!

Bless Adonai Who is blessed!

Congregation:

בָּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד!

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

Blessed is Adonai Who is blessed for ever and ever!

Chazzan:

בָּרוּךְ יְהוָה הַמְּבָרֵךְ לְעוֹלָם וָעֶד!

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

Blessed is Adonai Who is blessed for ever and ever!

Baruch atah Adonai,  
Blessed are You Adonai,  
Eloheinu melech ha-olam,  
our Elohim, Sovereign of the universe,  
asher bachar banu mikol ha-amim  
who has chosen us from all the peoples  
v'natan lanu et Torato.  
giving us this Teaching.  
Baruch atah Adonai,  
Blessed are You Adonai,  
noten ha-Torah. {Amen.}  
Who gives the Torah. {Amen.}

בָּרוּךְ אַתָּה יְהוָה  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים  
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.  
בָּרוּךְ אַתָּה יְהוָה,  
נוֹתֵן הַתּוֹרָה. {אֱמֵן.}

*After the reading:*

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

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

# תהלים צב

## TEHILIM 92

Mizmor shir l'yom ha-Shabbat.

*A psalm to sing for the day of Shabbat.*

Tov l'hadot Ladonai,

*It is good to give thanks to Adonai,*

ulzamer l'shimcha elyon.

*and to sing praise to Your Name O Exalted One.*

L'hagid baboker chasdecha,

*To declare Your kindness in the morning,*

ve-emunat'cha baleilot.

*and Your faithfulness in the nights.*

Alei asor va-alei navel,

*With stringed instruments and with lyre,*

alei higayon b'chinar.

*with singing accompanied by a harp.*

Ki simachtani Adonai b'fa-olecha,

*For You make me rejoice in Your deeds Adonai,*

b'ma-asei yadecha aranen.

*I exult in the work of Your hands.*

Mah gad'lu ma-asecha Adonai,

*How great are Your works Adonai,*

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

*Your thoughts are exceedingly profound.*

Ish ba-ar lo yeda,

*The ignorant do not know this,*

uchsil lo yavin et zot.

*and a fool cannot understand this.*

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

*When the wicked spring up like grass,*

vayatzitzu kol po-alei aven,

*they may seem to flourish,*

l'hisham'dam adei ad.

*but their end will be destruction.*

V'atah marom l'olam Adonai.

*For You are supreme forever Adonai.*

Ki hineh oy'vecha Adonai,

*For behold Your enemies Adonai,*

ki hineh oy'vecha yovedu,

*for behold Your enemies shall perish,*

yitpar'du kol po-alei aven.

*and all who do evil shall be scattered.*

Vatarem kireim karni,

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

baloti b'shemen ra-anan.

*I am anointed with rich oil.*

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת.

טוֹב לְהַדוֹת לַיהוָה,

וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן.

לְהַגִּיד בַּבֹּקֶר חַסְדְּךָ,

וְאֶמוּנַתְךָ בַּלַּיְלוֹת.

עָלַי עָשׂוֹר וְעָלַי נָבֶל,

עָלַי הַגִּיּוֹן בְּכִנּוֹר.

כִּי שִׂמַּחְתָּנִי יְהוָה בְּפַעֲלֶךָ,

בְּמַעֲשֵׂי יָדֶיךָ אֲרָנָן.

מַה גָּדֹלוֹ מַעֲשֵׂיךָ יְהוָה,

מֵאֵד עָמְקוֹ מַחְשַׁבְתֶּיךָ.

אִישׁ בַּעַר לֹא יֵדַע,

וְכִסִּיל לֹא יִבִּין אֶת זֹאת.

בַּפֹּרֶחַ רִשְׁעִים כְּמוֹ עֵשֶׂב,

וַיִּצְיָצוּ כָּל פְּעָלֵי אָוֶן,

לְהַשְׁמָדָם עֲדֵי עֵד.

וְאַתָּה מָרוֹם לְעֹלָם יְהוָה.

כִּי הִנֵּה אֵיבֶיךָ יְהוָה,

כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ,

יִתְפָּרְדוּ כָּל פְּעָלֵי אָוֶן.

וְתָרַם כְּרָאִים קַרְנֵי,

בַּלְתִּי בְשֶׁמֶן רַעֲנָן.

Vatabet eini b'shurai,

*My eyes have seen the downfall of my foes,*

bakamim alai m're-im

*and those who rose up to harm me,*

tishmanah oznai.

*my ears have heard their end.*

Tzadik katamar yifrach,

*The righteous shall flourish like the date-palm,*

k'erez ba-L'vanon yisgeh.

*grow tall like a cedar in Lebanon.*

Sh'tulim b'veit Adonai,

*Planted in the house of Adonai,*

b'chatzrot Eloheinu yafrichu.

*they shall flourish in the courts of our Elohim.*

Od y'nuvun b'seivah,

*They shall bear fruit in old age,*

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

*they shall ever be fresh and fragrant.*

L'hagid ki yashar Adonai,

*They shall proclaim that Adonai is just,*

tzuri v'lo avlatah bo.

*my Rock in Whom there is no wrong.*

וְתִבֵּט עֵינַי בְּשׁוֹרֵי,

בְּקָמִים עָלַי מְרַעִים

תִּשְׁמַעְנָה אָזְנַי.

צַדִּיק כַּתְמָר יִפְרַח,

כְּאֶרֶז בְּלִבְנוֹן יִשְׁגֶּה.

שְׁתוּלִים בְּבַיִת יְהוָה,

בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

עוֹד יִנּוּבּוּן בְּשֵׁיבָה,

דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.

לְהַגִּיד כִּי יָשָׁר יְהוָה,

צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.

## הַכְנֵסֵת סֵפֶר תּוֹרָה

### RETURNING THE TORAH

*We now stand as we close the Torah and return it to its resting place in the Ark.*

Y'hal'lu et shem Adonai,

*Let them praise the Name of Hashem,*

ki nisgav sh'mo l'vado.

*for Whose Name is exalted alone.*

Hodo al eretz v'shamayim.

*Whose glory is above earth and heaven.*

Vayarem keren l'amo,

*Who has exalted the pride of the One's people,*

t'hilah l'chol chasidav,

*bringing praise for all the One's devout ones,*

livnei Yisra-el am k'rovo,

*with whom the One is intimate,*

Hal'lu-Yah.

*Praise the Eternal One.*

יְהַלְלוּ אֶת שֵׁם יְהוָה,

כִּי נִשְׁגָּב שְׁמוֹ לְבַדּוֹ.

הוֹדוּ עַל אֶרֶץ וְשָׁמַיִם.

וַיָּרֶם קֶרֶן לְעַמּוֹ,

תְּהִלָּה לְכֹל חַסִּידָיו,

לְבְנֵי יִשְׂרָאֵל עִם קְרוּבוֹ,

הַלְלוּ יָהּ.

עץ חיים היא למחזיקים בה, ותמכיה מאשר.

דרכיה דרכי נעם, וכל נתיבותיה שלום.

השיבנו יהוה אליך ונשובה, חדש ימינו כקדם.

Etz chayim hi lamachazikim bah, v'tom'cheha m'ushar.

D'racheha darchei no-am, v'chol n'tivot<sup>o</sup>eha shalom.

Hashivenu Adonai elecha v'nashuvah, chadesh yameinu k'kedem.

*It is a tree of life for those who hold fast to it, and all its supporters are happy.*

*Its ways are ways of pleasantness, and all its paths are peace.*

*Return us to You Adonai and we will return, renew our days as of old.*

תכון תפילתי קטרת לפניך, משאת כפי מנחת ערב.

הקשיבה לקול שועי, מלכי ואלהי כי אליך אתפלל.

Tikon t'filati k'toret l'fanecha, masat kapai minchat arev.

Hakshivah l'kol shavi, malki Velohai ki elecha et-palal.

*May my prayer stand as incense before You, the lifting of my hands as an afternoon offering.*

*Hearken to the sound of my outcry, my Sovereign and my Elohim, for to You do I pray.*

## חֲצִי קַדִּישׁ CHATZI KADDISH

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

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

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

*Exalted and sanctified be His great Name.*

**{Amen.}**

*Amen.*

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

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

**v'yamlich malchuteh,**

*and may He let His sovereignty have dominion,*

**v'yatzmach purkaneh**

*and cause His redemption to sprout*

**vikarev M'shicheh. {Amen.}**

*and bring near the Mashiach. Amen.*

**B'chayeichon uvyomeichon**

*In your lifetime and in your days*

**uvchayei d'chol beit Yisra-el,**

*and in the lifetime of the entire House of Israel,*

**ba-agala uvizman kariv,**

*speedily and at a time that comes soon,*

**v'imru amen. {Amen.}**

*and say amen. Amen.*

**{Y'he sh'meh raba m'varach**

*May His great Name be blessed*

**l'alam ul-almei al-maya.}**

*forever and for all eternity.*

**Yitbarach v'yishtabach v'yitpa-ar**

*Blessed and praised and glorified*

**v'yitromam v'yitnase v'yit-hadar**

*and exalted and raised up and honored*

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

*and elevated and lauded*

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

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

**l'ela min kol birchata v'shirata**

*beyond more than any blessing and song*

**tushb'chata v'nechemata,**

*praise and consolation*

**da-amiran b'al'ma,**

*that are uttered in the world,*

**v'imru amen. {Amen.}**

*and say amen. Amen.*

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ,

וְיִצְמַח פְּרֻקְנָהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלַם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא

תְּשֻׁבָתָא וְנִחְמָתָא,

דְאָמְרוּן בְּעֵלְמָא,

וְאָמְרוּ אָמֵן. {אָמֵן.}



# עמידה

## THE AMIDAH

The Zohar refers to this section of the service as the Amidah, which comes from the word "Amad" which literally means "to stand", and was instituted three times per day by the Patriarchs. The Amidah connects us to Atzilut, the world of Ein Sof. The Talmud refers to the Amidah simply as Tefilah (Prayer). During the Amidah we have to opportunity, both as individuals and as a community, to step into the Kadosh HaKodashim (The Holy of Holies) and to offer our prayers and supplications as an offering to the Almighty One.

*The silent Amidah is an opportunity for private meditation and reflection. During the Chazzan's repetition of the Amidah, one should concentrate on each word and pray with a spirit of awe and humility and gladness.*

*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 יִגִּיד תְּהִלָּתְךָ.

Adonai s'fatai tiftach, ufi yagid t'hilatecha.

*Adonai open up my lips, that my mouth may declare Your praise.*

## אבות AVOT

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

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

**Baruch atah Adonai Eloheinu**

*Blessed are You Adonai our Elohim*

**Velohei avoteinu,**

*and Elohim of our ancestors,*

**Elohei Avraham, Elohei Yitzchak,**

*Elohim of Abraham, Elohim of Isaac,*

**Elohei Ya-akov, Elohei Sarah,**

*Elohim of Jacob, Elohim of Sarah,*

**Elohei Rivkah, Elohei Rachel,**

*Elohim of Rebecca, Elohim of Rachel,*

**Velohei Le-ah. Ha-El hagadol**

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

**hagibor v'hanora, El elyon,**

*powerful and awesome, supreme Almighty One*

**gomel chasadim tovim,**

*Who bestows beneficial kindnesses,*

**v'koneh hakol,**

*and creates everything,*

**v'zocher chasdei avot,**

*and Who recalls the kindnesses of the Patriarchs*

**umevi go-el livnei v'neihem,**

*and brings a Redeemer to the children of their children,*

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

*for the sake of His Name with love.*

**Melech ozer umoshi-a umagen.**

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

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

**Baruch atah Adonai,**

*Blessed are You Adonai,*

**magen Avraham v'ezrat Sarah.**

*Shield of Abraham and Helper of Sarah.*

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

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בָּרוּךְ אַתָּה יְהוָה,  
מַגֵּן אַבְרָהָם וְעֲזֵרַת שָׂרָה.

## גְבוּרוֹת G'VUROT

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

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

**Pesach-Sukkot:** Morid hatal.  
*Who brings down the dew.*

**Sh'mini Atzeret-Pesach:** Mashiv haru-ach,  
*Who makes the wind blow*  
umorid hagashem.  
*and brings down the rain.*

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

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

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

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

בְּקִיץ: מוֹרִיד הַטָּל.

בְּחוּרף: מְשִׁיב הַרוּחַ,  
וּמוֹרִיד הַגֶּשֶׁם.

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

בָּרוּךְ אַתָּה יְהוָה,  
מְחַיֶּה הַמֵּתִים.

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

## קְדוּשָׁה K'DUSHAH

The third blessing of the 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.

Nakdishach v'na-aritzach,  
We shall sanctify You and we shall revere You,  
k'no-am si-ach sod sarfei kodesh,  
like the sweet speech of the assembly of the holy Seraphim,  
ham'shal'shim l'cha k'dushah,  
who threefold acclaim to You Holy,  
kakatuv al yad n'vi-echa,  
as it is written by the hand of Your prophet,  
v'kara zeh el zeh v'amar:  
and each one calls to another and says:

נְקַדִּישְׁךָ וְנַעֲרִיצְךָ,  
כְּנֵעַם שִׁיחַ סוּד שְׂרָפֵי קֹדֶשׁ,  
הַמְשַׁלְּשִׁים לְךָ קְדוּשָׁה,  
כִּכְתוּב עַל יַד נְבִיאֶךָ,  
וְקָרָא זֶה אֶל זֶה וְאָמַר:

Everyone:

קְדוּשׁ, קְדוּשׁ, קְדוּשׁ, יְהוּה צְבָאוֹת, מְלֵא כֹל 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:

L'umatam m'shab'chim v'om'rim:  
facing them they offer praise and proclaim:

לְעַמְתָּם מְשַׁבְּחִים וְאוֹמְרִים:

Everyone:

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

Chazzan Continues:

Uvdivrei kodsh'cha katuv leimor:  
And in Your holy Writings it is written saying:

וּבְדִבְרֵי קְדוּשְׁךָ כְּתוּב לְאֹמַר:

Everyone:

יְמַלֹּךְ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ צִיּוֹן, לְדֹר וָדֹר, הַלְלוּיָהּ.  
 Yimloch Adonai l'olam, Elohayich Tziyon, l'dor vador, hal'lu-Yah.  
 May Hashem reign forever, your Elohim O Zion, from generation to generation, praise Yah.

## קְדוּשַׁת הַשֵּׁם K'DUSHAT HASHEM

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

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,  
 וְקְדוּשִׁים בְּכָל יוֹם  
 יְהַלְלוּךָ סֵלָה,  
 כִּי אֵל מֶלֶךְ גָּדוֹל וְקָדוֹשׁ אַתָּה.  
 בְּרוּךְ אַתָּה יְהוָה,  
 הָאֵל הַקָּדוֹשׁ

## קְדוּשַׁת הַיּוֹם K'DUSHAT HAYOM

Atah echad v'shimcha echad,  
 You are One and Your Name is One,  
 umi ch'am'cha k'Yisra-el  
 and who is like Your people Israel  
 goy echad ba-aretz.  
 one nation on earth.  
 Tiferet g'dulah,  
 The splendor of greatness,  
 va-ateret y'shu-ah,  
 and the crown of salvation,  
 yom m'nuchah ukdushah  
 the day of rest and holiness  
 l'am'cha natata.  
 to Your people You have given.  
 Avraham yagel, Yitzchak y'ranen,  
 Abraham would rejoice, Isaac would exalt,  
 Ya-akov uvanav yanuchu vo,  
 Jacob and his children would rest on it,

אַתָּה אֶחָד וְשִׁמְךָ אֶחָד,  
 וּמִי כַעֲמֹךָ כִּי־יִשְׂרָאֵל  
 גּוֹי אֶחָד בְּאֶרֶץ.  
 תִּפְאֶרֶת גְּדֻלָּה,  
 וְעֹטֶרֶת יְשׁוּעָה,  
 יוֹם מְנוּחָה וְקְדוּשָׁה  
 לְעַמֶּךָ נָתַתָּ.  
 אַבְרָהָם יִגַּל, יִצְחָק יִרְנֵן,  
 יַעֲקֹב וּבָנָיו יִנּוּחוּ בּוֹ,

m'nuchah ahavah undavah,  
*a rest of love and freewill,*  
 m'nuchah emet v'emunah,  
*a rest of truth and faith,*  
 m'nuchah shalom hashket vavetach,  
*a rest of peace, calm and security,*  
 m'nuchah sh'lemah she-atah  
*a perfect rest that You*  
 rotzeh bah.

*in which You find favor.*

Yakiru vanecha v'yed'u ki  
*May Your children recognize and know that*  
 me-it'cha hi m'nuchatham,  
*their rest comes from You,*  
 v'al m'nuchatham  
*and through their rest*  
 yakdishu et sh'mecha.  
*they will sanctify Your Name.*

Eloheinu Velohei avoteinu,  
*Our Elohim and the Elohim of our ancestors,*  
 r'tzeh na vimnuchatenu,  
*may our rest be pleasing to You,*  
 kad'shenu b'mitzvotcha,  
*sanctify us with Your commandments,*  
 sim chelkenu b'Toratach,  
*and establish our share in Your Torah,*  
 sab'enu mituvach,  
*fill us with Your goodness,*  
 same-ach nafshenu bishu-atach,  
*gladden our souls with Your salvation,*  
 v'taher libenu l'ovd'cha ve-emet,  
*and purify our heart to serve You with sincerity,*  
 v'hanchilenu Adonai Eloheinu  
*and let us inherit Adonai our Elohim*  
 b'ahavah uvratzon  
*with love and with favor*  
 Shabbat kodshecha,  
*Your holy Shabbat,*  
 v'yanuchu vah kol Yisra-el,  
*and may all of Israel rest on it,*  
 m'kad'shei sh'mecha.  
*who hallows Your Name.*

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

מְנוּחַת אֱהָבָה וְנִדְבָה,  
 מְנוּחַת אֱמֶת וְאֱמוּנָה,  
 מְנוּחַת שְׁלוֹם הַשְּׁקֵט וְבִטָּח,  
 מְנוּחָה שְׁלֵמָה שְׂאֵתָה  
 רוֹצֵה בָּהּ.

יִכְיֶירוּ בְּנֵיךָ וַיֵּדְעוּ כִּי  
 מֵאֵתְךָ הִיא מְנוּחָתָם,  
 וְעַל מְנוּחָתָם  
 יִקְדִּישוּ אֶת שְׁמֶךָ.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
 רִצֵּה נָא בְּמִנוּחָתֵנוּ,  
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ  
 שִׁים חֶלְקֵנוּ בְּתוֹרָתְךָ,  
 שִׂבְעֵנוּ מִטוֹבְךָ,  
 שִׂמַּח נַפְשֵׁנוּ בִישׁוּעָתְךָ,  
 וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֱמֶת,  
 וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ  
 בְּאַהֲבָה וּבְרָצוֹן  
 שַׁבַּת קֹדְשְׁךָ,  
 וַיְנַוְחוּ בָּהּ כָּל יִשְׂרָאֵל,  
 מִקְדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יְהוָה,  
 מְקַדֵּשׁ הַשַּׁבָּת.

## עבודה AVODAH

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

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

רְצֵה יְהוָה אֱלֹהֵינוּ,  
בְּעַמְּךָ יִשְׂרָאֵל,  
וְלִתְפִלָּתָם שְׁעָה,  
וְהָשִׁב אֶת הָעֲבוֹדָה  
לְדָבִיר בֵּיתְךָ,  
וְאֲשֵׁי יִשְׂרָאֵל וְתִפְלָתָם,  
מְהֵרָה בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן,  
וְתִהְיֶה לְרָצוֹן תָּמִיד  
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

*We say the following when Rosh Chodesh occurs on Shabbat.*

**Eloheinu Velohei avoteinu,**  
*Our Elohim and Elohim of our ancestors,*  
**ya-aleh v'yavo v'yagi-a v'yera-eh**  
*may there rise and come and arrive and appear*  
**v'yeratzeh v'yishama v'hipaked**  
*and find favor and be heard and be considered*  
**v'yizacher zichronenu**  
*and be remembered, remembrance of us*  
**v'zichron avoteinu,**  
*and the remembrance of our ancestors,*  
**v'zichron Y'rushalayim irach,**  
*and the remembrance of Jerusalem Your,*  
**v'zichron Mashiach ben David avdach,**  
*and the remembrance of Mashiach ben David, Your servant,*  
**v'zichron kol am'cha beit Yisra-el**  
*and the remembrance of Your entire people the House of Israel*  
**l'fanecha, lif-leitah, l'tovah,**  
*before You, for deliverance, for good,*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
יַעֲלֶה וַיָּבֹא וַיַּגִּיעַ וַיֵּרָא  
וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד  
וַיִּזְכֹּר זְכוֹרֹנֵנוּ  
וְזְכוֹרֹן אֲבוֹתֵינוּ,  
וְזְכוֹרֹן יְרוּשָׁלַיִם עִירְךָ,  
וְזְכוֹרֹן מֹשִׁיחַ בֶּן דָּוִד עַבְדְּךָ,  
וְזְכוֹרֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל  
לְפָנֶיךָ, לְפִלְיָתָהּ, לְטוֹבָהּ,

**I'chen I'chesed** ulrachamim,  
*for grace, for lovingkindness and for compassion,*  
**I'chayim tovim** ulshalom,  
*for good life and for peace,*  
**b'ynom Rosh ha-Chodesh** hazeh,  
*on this day of Rosh Chodesh,*  
**I'rachem bo aleinu** ul-hoshi-enu.  
*have mercy upon us on it and to bring us salvation.*  
**Zochrenu Adonai Eloheinu,**  
*Remember us, Adonai our Elohim,*  
**bo I'tovah,**  
*on it for goodness,*  
**ufakdenu** vo livrachah,  
*and consider us on it for blessing,*  
**v'hoshi-enu** vo I'chayim tovim.  
*and save us on it for good life.*  
**Bidvar y'shu-ah v'rachamim,**  
*In the matter of salvation and mercy,*  
**chus v'chanenu,**  
*spare us and be gracious to us,*  
**vachamol v'rachem aleinu**  
*and have pity and have mercy upon us*  
**v'hoshi-enu,**  
*and save us,*  
**ki Elecha eineinu,**  
*for our eyes look to You,*  
**ki El melech chanun**  
*for O Almighty One, Sovereign gracious*  
**v'rachum atah.**  
*and compassionate are You.*

לְחַן לְחֶסֶד וְלִרְחָמִים,  
 לְחַיִּים טוֹבִים וְלִשְׁלוֹם,  
 בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה,  
 לְרַחֵם בּוֹ עָלֵינוּ וְלְהוֹשִׁיעֵנוּ.  
 זְכוּרֵנוּ יְהוָה אֱלֹהֵינוּ,  
 בּוֹ לְטוֹבָה,  
 וּפְקֻדָּנוּ בּוֹ לְבְרָכָה,  
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים.  
 בְּדַבַּר יְשׁוּעָה וְרַחֲמִים,  
 חוּס וְחַנּוּן,  
 וְחַמּוֹל וְרַחֵם עָלֵינוּ  
 וְהוֹשִׁיעֵנוּ,  
 כִּי אֵלֶיךָ עֵינֵינוּ,  
 כִּי אֵל מֶלֶךְ חַנּוּן  
 וְרַחוּם אַתָּה.

**V'atah b'rachamecha** harabim,  
*And You, with Your great mercy,*  
**tachpotz banu v'tirtzenu,**  
*desire us and be favorable to us,*  
**v'techezenah eineinu b'shuv'cha**  
*and may our eyes witness Your return*  
**I'Tziyon b'rachamim.**  
*to Zion with compassion.*

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

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים,  
 תַּחְפֹּץ בָּנוּ וְתִרְצֵנוּ,  
 וְתַחְזִינָה 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 ה' the Name of Hashem at which point we straighten up.*

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

מוֹדִים אֲנַחְנוּ לָךְ,  
שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד,  
צוּרֵנוּ צוּר חַיֵּינוּ  
וּמַגֵּן יִשְׁעֵנוּ אַתָּה הוּא,  
לְדוֹר וָדוֹר נוֹדֶה לָךְ  
וְנִסְפֵר תְּהִלָּתְךָ,  
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,  
וְעַל נִסֶּיךָ שֶׁבְּכָל יוֹם עִמָּנוּ,  
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שֶׁבְּכָל עֵת,  
עָרַב וּבָקֵר וְצַהֲרַיִם.  
הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהַמְּרַחֵם,  
כִּי לֹא תָמוּ חַסְדֶּיךָ,  
מֵעוֹלָם קוִינֵנוּ לָךְ.

V'al kulam yitbarach v'yitromam

*And for all these blessed and exalted*

v'yitnase, tamid, shimcha malkenu

*and extolled, continually, may Your Name be, our Sovereign,*

l'olam va-ed,

*continually for ever and ever,*

v'chol hachayim yoducha selah.

*everything alive will give thanks to You, Selah.*

Vi-hal'lu vivar'chu et

*and praise and bless*

shimcha hagadol be-emet,

*Your great Name with sincerity,*

l'olam ki tov,

*forever for it is good,*

ha-El y'shu-atenu v'ezratenu selah,

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

ha-El hatov.

*the Almighty One Who is benevolent.*

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמַם

וְיִתְנַשֵּׂא, תָּמִיד, שְׁמֶךָ מַלְכֵנוּ

לְעוֹלָם וָעֶד,

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה.

וַיְהַלְלוּ וַיְבָרְכוּ אֶת

שְׁמֶךָ הַגָּדוֹל בְּאֵמֶת,

לְעוֹלָם כִּי טוֹב,

הָאֵל יִשְׁוּעַתֵּנוּ וְעֶזְרַתֵּנוּ סֵלָה,

הָאֵל הַטוֹב.

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

Baruch atah Adonai,

*Blessed are You Adonai,*

hatov shimcha

*the Benevolent One is Your Name*

ul-cha na-eh l'hodot.

*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,*

**chayim chen vachessed v'rachamim,**

*life, grace and kindness and compassion,*

**aleinu v'al kol Yisra-el amecha.**

*upon us and upon all of Your people Israel.*

**Uvar'chenu ayinu**

*And bless us our Father*

**kulanu k'echad b'or panecha,**

*all of us as one with the Light of Your Countenance,*

**ki v'or panecha natata lanu,**

*for with the Light of Your Countenance You give to us,*

**Adonai Eloheinu,**

*Adonai our Elohim,*

**Torah v'chayim, ahavah vachessed,**

*Torah and life, love and kindness,*

**tz'dakah v'rachamim,**

*and righteousness and compassion,*

**b'rachah v'shalom.**

*blessing and peace.*

**V'tov b'einecha l'var'chenu**

*And may it be good in Your eyes to bless us*

**ulvarech et kol am'cha Yisra-el,**

*and to bless all Your people Israel,*

**b'rov oz v'shalom.**

*with abundant strength and peace.*

**Baruch atah Adonai,**

*Blessed are You Adonai,*

**ham'varech et amo**

*Who blesses His people*

**Yisra-el bashalom.**

*Israel with peace.*

**Yih-yu l'ratzon imrei fi**

*May they find favor, the words of my mouth*

**v'hegyon libi l'fanecha,**

*and the meditation of my heart, before You,*

**Adonai tzuri v'go-ali.**

*Adonai my Rock and my Redeemer.*

שִׁים שָׁלוֹם טוֹבָה וּבְרָכָה,

חַיִּים חַן וְחֶסֶד וְרַחֲמִים,

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.

וּבְרַכְנוּ אֲבִינוּ

כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנֶיךָ,

כִּי בְּאוֹר פְּנֶיךָ נִתְּתָ לָנוּ,

יְהוָה אֱלֹהֵינוּ,

תּוֹרָה וְחַיִּים, אֱהָבָה וְחֶסֶד,

צְדָקָה וְרַחֲמִים,

בְּרָכָה וְשָׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבְרַכְנוּ

וּלְבָרֵךְ אֶת כָּל עַמְּךָ יִשְׂרָאֵל,

בְּרֹב עֹז וְשָׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה,

הַמְּבָרֵךְ אֶת עַמּוֹ

יִשְׂרָאֵל בְּשָׁלוֹם.

יְהִיו לְרָצוֹן אֲמָרֵי פִי

וְהִגִּיוֹן לְבִי לְפָנֶיךָ,

יְהוָה צוּרִי וְגֹאֲלִי.

# אלהי נצור

## ELOHAI N'TZOR

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

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

*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 words of my mouth*  
 v'hegyon libi l'fanecha,  
*and the meditation of my heart, before You,*  
 Adonai tzuri v'go-ali.  
*Adonai my Rock and my Redeemer.*

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָ,  
 וּשְׂפָתַי מִדְּבַר מִרְמָה,  
 וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם,  
 וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.  
 פְּתַח לְבָבִי בְּתוֹרַתְךָ,  
 וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.  
 וְכֹל הַקָּמִים עָלַי לְרָעָה,  
 מְהֵרָה הִפֵּר עֲצָתָם  
 וְקָלְקַל מַחֲשֵׁבוֹתָם.  
 עֲשֵׂה לְמַעַן שְׁמֶךָ,  
 עֲשֵׂה לְמַעַן יְמִינְךָ,  
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ,  
 עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ.  
 לְמַעַן יִחַלְצוֹן יְדִידֶיךָ,  
 הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִיו לְרָצוֹן אֱמִרֵי פִי  
 וְהִגְיוֹן לְבָבִי לְפָנֶיךָ,  
 יְהוָה צוּרִי וְגֹאֲלִי.

*Take three steps back and bow to the left and say:*

**Oseh shalom bimromav,**  
*May the One Who makes peace in His heights,*

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,

*Bow to the right and say:*

**hu b'rachamav**  
*may He, in His compassion,*  
**ya-aseh shalom aleinu,**  
*make peace upon us,*

הוּא בְּרַחֲמָיו  
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,

*Bow forward and say:*

**v'al kol amo Yisra-el,**  
*and upon all His people Israel,*  
**v'al kol yosh'vei tevel,**  
*and upon all the inhabitants of the earth,*

וְעַל כָּל עַמּוֹ יִשְׂרָאֵל,  
וְעַל כָּל יוֹשְׁבֵי תֵבֶל,

*Straighten the body and say:*

**v'imru amen. {Amen.}**  
*and say amen.*

וְאָמְרוּ אָמֵן. {אָמֵן.}

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

יְהִי רָצוֹן מִלְּפָנֶיךָ,  
יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ  
בְּמַהֲרָה בְּיָמֵינוּ,  
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ.

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

# צִדְקָתְךָ

## TZIDKAT'CHA

We now become aware that Shabbat is drawing to a close as we make our final connections of the day. According to the Zohar, these three verses correspond to Moshe, Yosef, and David, who departed from this world at the time of Minchah on Shabbat.

**Tzidkat'cha k'har'rei el,**  
*Your righteousness is like the mighty mountains,*  
**mishpatecha t'hom rabah,**  
*Your judgements are like the vast deep waters,*  
**adam uvhemah toshi-a, Adonai.**  
*You save both human and beast, Adonai.*  
**V'tzidkat'cha Elohim ad marom**  
*And Your righteousness Elohim is unto the high heavens*  
**asher asita g'dolot,**  
*You Who have done great things,*  
**Elohim mi chamocha.**  
*Elohim, who is like You?*  
**Tzidkat'cha tzedek l'olam,**  
*Your righteousness is an eternal righteousness,*  
**v'Torat'cha emet.**  
*and Your Torah is truth.*

צִדְקָתְךָ כְּהַרֵי אֵל,  
 מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה,  
 אָדָם וּבְהֵמָה תוֹשִׁיעַ, יְהוָה.  
 וְצִדְקָתְךָ אֱלֹהִים עַד מְרוֹם  
 אֲשֶׁר עָשִׂיתָ גְדֹלוֹת,  
 אֱלֹהִים מִי כָמוֹךָ.  
 צִדְקָתְךָ צְדָק לְעוֹלָם,  
 וְתוֹרַתְךָ אֱמֶת.

# קדיש תתקבל

## KADDISH TITKABAL

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 Titkabal is the tool which links these two Lights together.

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

Yitgadal v'yitkadash sh'meh raba.

*Exalted and sanctified be His great Name.*

{Amen.}

*Amen.*

B'al'ma di v'ra chiruteh,

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

v'yamlich malchuteh,

*and may He let His sovereignty have dominion,*

v'yatzmach purkaneh

*and cause His redemption to sprout*

vikarev M'shicheh {Amen.}

*and bring near the Mashiach. Amen.*

B'chayeichon uvyomeichon

*In your lifetime and in your days*

uvchayei d'chol beit Yisra-el,

*and in the lifetime of the entire House of Israel,*

ba-agala uvizman kariv,

*speedily and at a time that comes soon,*

v'imru amen. {Amen.}

*and say amen. Amen.*

{Y'hei sh'meh raba m'varach

*May His great Name be blessed*

l'alam ul-almei al-maya.}

*forever and for all eternity.*

Yitbarach v'yishtabach v'yitpa-ar

*Blessed and praised and glorified*

v'yitromam v'yitnase v'yit-hadar

*and exalted and raised up and honored*

v'yitaleh v'yit-halal

*and elevated and lauded*

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

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

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן}

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתֵהּ,

וְיַמְלִיךְ מַלְכוּתֵהּ,

וְיַצְמַח פְּרֻקָנֵהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן}

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֲגָלָא וּבְזִמָּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן}

יְיָהּ אֱשֵׁמָהּ רַבָּא מְבָרַךְ

לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

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

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

**Titkabal tz'lotana uva-utana**  
*May our prayers and supplications be received*  
**im tz'lot'hon uva-ut'hon**  
*with the prayers and supplications*  
**d'chol beit Yisra-el kadam**  
*of the entire House of Israel before*  
**avuna d'vishmaya,**  
*their Father Who is in heaven,*  
**v'imru amen. {Amen.}**  
*and say amen. Amen.*

תְּתַקַּבַּל צְלוֹתָנָא וּבְעוֹתָנָא,  
 עִם צְלוֹתְהוֹן וּבְעוֹתְהוֹן  
 דְּכָל בֵּית יִשְׂרָאֵל קְדָם  
 אַבּוּנָא דְּבִשְׁמַיָּא,  
 וְאִמְרוּ אָמֵן. {אָמֵן.}

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

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

*Take three steps back and bow to the left and say:*

**Oseh shalom bimromav,**  
*May the One Who makes peace in His heights,*

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,

*Bow to the right and say:*

**hu b'rachamav**  
*may He, in His compassion,*  
**ya-aseh shalom aleinu,**  
*make peace upon us,*

הוּא בְּרַחֲמָיו  
 יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,

*Bow forward and say:*

**v'al kol amo Yisra-el,**  
*and upon all His people Israel,*  
**v'al kol yosh'vei tevel,**  
*and upon all the inhabitants of the earth,*

וְעַל כָּל עַמּוֹ יִשְׂרָאֵל,  
 וְעַל כָּל יוֹשְׁבֵי תֵבֶל,

*Straighten the body and say:*

**v'imru amen. {Amen.}**  
*and say amen.*

וְאִמְרוּ אָמֵן. {אָמֵן.}



# תהלים קיא

## TEHILIM 111

The Orot Chayim instituted the recitation of this Tehilim to replace the custom of the reading of ten verses of a Haftarah during the Shabbat Minchah Service in ancient times.

**Hal'lu-Yah,**

*Praise Yah,*

**odeh Adonai b'chol levav,**

*I shall thank Hashem wholeheartedly,*

**b'sod y'sharim v'edah.**

*in the counsel of the upright and the congregation.*

**G'dolim ma-asei Adonai,**

*Great are the works of Hashem,*

**d'rushim l'chol chef-tzeihem.**

*accessible to all who want them.*

**Hod v'hadar pa-alo,**

*Majesty and splendor are His work,*

**v'tzidkato omedet la-ad.**

*and His righteousness endures forever.*

**Zecher asah l'nifl'otav,**

*A memorial He made for His wonders,*

**chanun v'rachum Adonai.**

*gracious and compassionate is Hashem.*

**Teref natan lire-av,**

*Food He gives for those in awe of Him,*

**yizkor l'olam b'rito.**

*He remembers His covenant eternally.*

**Ko-ach ma-asav higid l'amo,**

*The strength of His works He declared to His people,*

**latet lahem nachalat goyim.**

*to give them the heritage of the nations.*

**Ma-asei yadav emet umishpat,**

*The works of His hands are truth and justice,*

**ne-emanim kol pikudav.**

*faithful are all His orders.*

**S'muchim la-ad l'olam,**

*They are steadfast forever for eternity,*

**asuyim be-emet v'yashar.**

*accomplished in truth and virtue.*

**P'dut shalach l'amo,**

*Redemption He sent to His people,*

**tzivah l'olam b'rito,**

*He commanded His covenant for eternity,*

**kadosh v'nora sh'mo.**

*holy and awesome is His Name.*

הַלְלוּיָהוָה,

אוֹדֶה יְהוָה בְּכֹל לֵבָב,

בְּסוֹד יִשְׁרִים וְעֵדָה.

גְּדֹלִים מַעֲשֵׂי יְהוָה,

דְּרוֹשִׁים לְכֹל חַפְצֵיהֶם.

הוֹד וְהָדָר פָּעֻלוֹ,

וְצִדְקָתוֹ עֹמֶדֶת לְעַד.

זִכָּר עָשָׂה לְנִפְלְאוֹתָיו,

חֲנוּן וְרַחוּם יְהוָה.

טָרַף נָתַן לִירְאָיו,

יִזְכָּר לְעוֹלָם בְּרִיתוֹ.

כֹּחַ מַעֲשָׂיו הִגִּיד לְעַמּוֹ,

לְתֵת לָהֶם נַחֲלַת גּוֹיִם.

מַעֲשֵׂי יָדָיו אֱמֶת וּמִשְׁפָּט,

נֶאֱמָנִים כָּל פְּקוּדָיו.

סְמוּכִים לְעַד לְעוֹלָם,

עֲשׂוּיִם בְּאֱמֶת וַיִּשָּׂר.

פְּדוּת שְׁלַח לְעַמּוֹ,

צִוָּה לְעוֹלָם בְּרִיתוֹ,

קָדוֹשׁ וְנוֹרָא שְׁמוֹ.

Reshit chochmah yirat Adonai,  
*The beginning of wisdom is to be in awe of Hashem,*  
sechel tov l'chol oseihem,  
*good understanding is given to all their practitioners,*  
 t'hilato omedet la-ad.  
*His praise endures forever.*

רֵאשִׁית חֹכְמָה יִרְאֵת יְהוָה,  
 שֶׁכֶּל טוֹב לְכֹל עֹשֵׂיהֶם,  
 תְּהִלָּתוֹ עֹמֶדֶת לְעַד.

# קדיש יהא שלמה

## KADDISH Y'HE SH'LAMA (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 livrachah.

*May their memory be for blessing.*

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

Yitgadal v'yitkadash sh'meh raba.

*Exalted and sanctified be His great Name.*

{Amen.}

*Amen.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן}

B'al'ma di v'ra chiruteh,

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

v'yamlich malchuteh,

*and may He let His sovereignty have dominion,*

v'yatzmach purkaneh

*and cause His redemption to sprout*

vikarev M'shicheh. {Amen.}

*and bring near the Mashiach. Amen.*

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתֵיהּ,

וְיַמְלִיךְ מַלְכוּתֵיהּ,

וְיַצְמַח פְּרֻקָנֵיהּ

וְיִקְרַב מְשִׁיחֵיהּ. {אָמֵן}

B'chayeichon uvyomeichon

*In your lifetime and in your days*

uvchaye d'chol beit Yisra-el,

*and in the lifetime of the entire House of Israel,*

ba-agala uvizman kariv,

*speedily and at a time that comes soon,*

v'imru amen. {Amen.}

*and say amen. Amen.*

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֲגָלָא וּבְזְמַן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן}

{Y'he sh'meh raba m'varach  
 May His great Name be blessed  
 l'alam ul-almei al-maya.}  
 forever and for all eternity.

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ  
 לְעַלְמֵי וְלְעַלְמֵי עַלְמֵי אָ.

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

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
 וְיִתְרומֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
 וְיִתְעַלֶּה וְיִתְהַלַּל  
 שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},  
 לְעֵלְא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא  
 תּוֹשְׁבֵי חַתָּא וְנִחְמָתָא,  
 דְאִמְרֵן בְּעַלְמָא,  
 וְאִמְרוּ אָמֵן. {אָמֵן.}

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

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא,  
 וְחַיִּים טוֹבִים עָלֵינוּ  
 וְעַל כּוֹל יִשְׂרָאֵל,  
 וְאִמְרוּ אָמֵן. {אָמֵן.}

Take three steps back and bow to the left and say:

Oseh shalom bimromav,  
 May the One Who makes peace in His heights,

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,

Bow to the right and say:

hu b'rachamav  
 may He, in His compassion,  
 ya-aseh shalom aleinu,  
 make peace upon us,

הוּא בְּרַחֲמָיו  
 יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,

Bow forward and say:

v'al kol amo Yisra-el,  
 and upon all His people Israel,  
 v'al kol yosh'vei tevel,  
 and upon all the inhabitants of the earth,

וְעַל כּוֹל עַמּוֹ יִשְׂרָאֵל,  
 וְעַל כּוֹל יוֹשְׁבֵי תֵבֵל,

Straighten the body and say:

v'imru amen. {Amen.}  
 and say amen.

וְאִמְרוּ אָמֵן. {אָמֵן.}

# עֲלֵינוּ

## ALEINU

The Aleinu is a magnet for external Light which seals and protects our prayers and reminds us of the Oneness of the Almighty One's sovereignty.

*Stand while saying the Aleinu.*

**Aleinu l'shabe-ach la-adon hakol,**  
*It is our duty praise the Ruler of all,*  
**latet g'dulah l'yotzer b'reshit,**  
*to recognize the greatness of the Creator of first things,*  
**shelo asanu k'goyei ha-aratzot,**  
*for He has not made us like the nations of the lands,*  
**v'lo saman u k'mishp'chot**  
*and He did not make us the same as other families*  
**ha-adamah, shelo sam chelkenu**  
*of the earth, He did not allocate our portion*  
**kahem v'goralenu k'chol hamonam,**  
*like theirs, nor our lot like all their multitudes,*  
**shehem mishtachavim lahevel varik,**  
*for they bow to vanity and emptiness,*  
**umitpal'lim el el lo yoshi-a.**  
*and they pray to a deity which cannot give salvation.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
 לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
 שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,  
 וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
 הָאֲדָמָה, שֶׁלֹּא שָׁם חֵלְקֵנוּ  
 כָּהֶם וְגִרְלָנוּ כְּכֹל הַמּוֹנִם,  
 שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וְרִיק,  
 וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשִׁיעַ.

*We bow as we say:*

**וְאֲנַחְנוּ מִשְׁתַּחֲוִים** *Va-anachnu umishtachavim*

**Va-anachnu mishtachavim**  
*But we bow down*  
**lifnei melech malchei ham'lachim,**  
*before the Sovereign Who reigns over all sovereigns,*  
**hakadosh baruch hu.**  
*the Holy One, Blessed is He.*

וְאֲנַחְנוּ מִשְׁתַּחֲוִים  
 לְפָנַי מֶלֶךְ מַלְכֵי הַמַּלְכִּים,  
 הַקָּדוֹשׁ בָּרוּךְ הוּא.

**Shehu noteh shamayim**  
*He stretches out the heavens*  
**v'yosed aretz, umoshav y'karo**  
*and establishes the earth's, the seat of His homage*  
**bashamayim mima-al,**  
*is in the heavens above,*  
**ush-chinat uzo b'govhei m'romim.**  
*and Whose powerful Presence is in the highest heights.*  
**Hu Eloheinu v'ein od acher.**  
*He is our Elohim and there is no other.*  
**Emet malkenu, efes zulato,**  
*True is our Sovereign, nothing exists apart from Him,*

שֶׁהוּא נוֹטֵה שָׁמַיִם  
 וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ  
 בַּשָּׁמַיִם מִמַּעַל,  
 וְשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים.  
 הוּא אֱלֹהֵינוּ וְאֵין עוֹד אַחֵר.  
 אֱמֶת מַלְכֵנוּ, אֵפֶס זולָתוֹ,

## kakatuv ba-Torah:

*as it is written in the Torah:*

V'yadata hayom vahashevota

*"And you shall know today and take*

el l'vavecha, ki Adonai hu

*to heart, that Adonai is*

ha-Elohim bashamayim mima-al,

*the Elohim in the heavens above,*

v'al ha-aretz mitachat ein od.

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

V'al ken n'kaveh l'cha

*Therefore we put our hope in You*

Adonai Eloheinu,

*Adonai our Elohim,*

lirot m'herah b'tiferet uzecha,

*let us witness the glory of Your power,*

l'ha-avir gilulim min ha-aretz,

*to remove idols from the earth.*

v'ha-elilim karot yikaretun,

*and false gods will utterly be cut off,*

l'taken olam b'malchut Shadai.

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

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

*And all humanity will call upon Your Name,*

l'hafnot elecha kol rishei aretz.

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

Yakiru v'ye-d'u kol yosh'vei tevel,

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

ki l'cha tichra kol berech,

*that to You every knee should bend,*

tishava kol lashon.

*and every tongue pledge.*

L'fanecha Adonai Eloheinu

*Before You, Adonai our Elohim,*

yichr'u v'yipolu,

*they will bend their knees and bow down,*

v'lichvod shimcha y'kar yitenu,

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

vikab'lu kulam et ol malchutecha,

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

v'timloch aleihem

*that You may reign over them*

m'herah l'olam va-ed.

*very soon forever and ever.*

Ki hamalchut shel'cha hi,

*For the kingdom is Yours,*

ul-ol'mei ad timloch b'chavod,

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

כַּכְּתוּב בַּתּוֹרָה:

וַיֵּדַעְתָּ הַיּוֹם וְהַשַּׁבָּת

אֵל לְבַבְךָ, כִּי יְהוָה הוּא

הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,

וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

וְעַל כֵּן נִקְוָה לְךָ

יְהוָה אֱלֹהֵינוּ,

לְרֹאוֹת מְהֵרָה בְּתַפְאֵרֶת עֲזֹךָ,

לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ,

וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן,

לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדְי.

וְכֹל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,

לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אֶרֶץ.

יִכִּירוּ וַיֵּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל,

כִּי לְךָ תִכְרַע כָּל בָּרֶךְ,

תִּשָׁבַע כָּל לָשׁוֹן.

לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ

יִכָּרְעוּ וַיִּפְלוּ,

וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ,

וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתְךָ,

וְתִמְלֹךְ עֲלֵיהֶם

מְהֵרָה לְעוֹלָם וָעֵד.

כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,

וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,

kakativ b'Toratach:

*as it is written in Your Torah,*

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

*Adonai will reign forever and ever.*

**V'ne-emar, v'hayah Adonai**

*Thus it has been said, Adonai will be*

**l'melech al kol ha-aretz.**

*Sovereign over all the earth,*

**Bayom hahu yih-yeh,**

*On that day,*

**Adonai echad, ushmo echad.**

*Adonai will be One, and His Name will be One.*

כַּכַּתִּיב בְּתוֹרַתְךָ:  
יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֵאמַר, וְהָיָה יְהוָה  
לְמֶלֶךְ עַל כָּל הָאָרֶץ.  
בַּיּוֹם הַהוּא יִהְיֶה  
יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.