

סדר מוצאי שבת

SEDER MOTZAEI SHABBAT

Connection For The Conclusion of Shabbat



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Kabbalah4All Transliteration Guidelines

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

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

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

Hebrew Rules

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

מֶלֶךְ

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

כֹּל

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

יִשְׁמְחוּ

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

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

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

WEEKDAY MAARIV

The connection for the conclusion of Shabbat is done after nightfall to signify that we wish to take Shabbat into the new week. As we conclude Shabbat we pray that the new week will be filled with blessings and that all that we undertake through our work and relations with others will be blessed also.

והוא רחום

V'HU RACHUM

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

Everyone, then Chazzan:

V'hu rachum y'chapeir avon,
And He the Merciful One forgives iniquities,
 v'lo yash-chit,
and He does not destroy,
 v'hirbah l'hashiv apo,
and He frequently withdraws His anger,
 v'lo ya-ir kol chamato.
and does not arouse all His wrath.
 Adonai hoshi-ah,
Hashem save us,
 ha-melech ya-aneinu v'yom koreinu.
the Sovereign shall answer us on the day we call.

וְהוּא רַחוּם יְכַפֵּר עֲוֹן
 וְלֹא יִשְׁחִית,
 וְהִרְבָּה לְהַשִּׁיב אָפוֹ,
 וְלֹא יַעִיר כָּל חַמָּתּוֹ.
 יְהוּה הוֹשִׁיעָה,
 הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרֵאֵנוּ.

ברכות קריאת שמע

BLESSINGS OF THE SH'MA

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

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

ברכו

BAR'CHU

The Chazzan says the first line.

בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ!

Bar'chu et Adonai ham'vorach!

Bless Hashem Who is blessed!

Everyone responds, followed by the Chazzan:

בָּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד!

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

Blessed is Hashem Who is blessed for ever and ever!

מעריב MA-ARIV

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

Baruch atah Adonai,

Blessed are You Hashem,

Eloheinu melech ha-olam,

our Elohim, Sovereign of the universe,

asher bidvaro ma-ariv aravim,

Who by His word brings on evenings,

b'chochmah potej-ach sh'arim,

with wisdom opens the gates of dawn,

uvitvunah m'shaneh itim,

and with understanding alters periods,

umachalif et haz'manim,

and changes the seasons,

umsadeir et hakochavim

and orders the stars in their constellations,

b'mishm'roteihem baraki-a kirtzono. .

in the heavens as He wills.

Borei yom valailah,

He creates day and night,

goleil or mip'nei choshech,

unfurling light before darkness,

v'choshech mip'nei or.

and darkness before light.

Uma-avir yom umeivi lailah,

He removes day and brings night,

umavdil bein yom uvein lailah,

and separates between day and between night,

Adonai, tz'va-ot sh'mo.

Hashem, Ruler of Hosts, is His Name.

Eil chai v'kayam,

Almighty One, living and enduring,

tamid yimloch aleinu l'olam va-ed. .

continually may He reign over us for ever and ever.

Baruch atah Adonai,

Blessed are You Hashem,

hama-ariv aravim. {Amein.}

Who brings on evenings. Amen.

ברוך אתה יהוה,

אלהינו מלך העולם,

אשר בדברו מעריב ערבים,

בחכמה פותח שערים,

ובתבונה משנה עתים,

ומחליף את הזמנים,

ומסדר את הכוכבים

במשמרותיהם ברקיע כרצונו.

בורא יום ולילה,

גולל אור מפני חשך,

וחשך מפני אור.

ומעביר יום ומביא לילה,

ומבדיל בין יום ובין לילה,

יהוה צבאות שמו.

אל חי וקיים,

תמיד ימלוך עלינו לעולם ועד.

ברוך אתה יהוה,

המעריב ערבים. {אמן.}

אהבת עולם

AHAVAT OLAM

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

Ahavat olam beit Yisra-eil,
With an eternal love, the House of Israel,
am'cha ahavta.

Your people You have loved.

Torah umitzvot,

Torah and commandments,

chukim umishpatim otanu limadta.

laws and precepts You have taught us.

Al kein Adonai Eloheinu,

Therefore Hashem our Elohim,

b'shochbeinu uvkumeinu

when we lie down and when we rise

nasi-ach b'chukecha,

we will discuss Your laws,

v'nismach b'divrei Toratecha

and we will rejoice in the words of Your Torah

uvmitzvotcha l'olam va-ed.

and Your commandments for ever and ever.

Ki heim chayeinu v'orech yameinu,

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

uvahem neh-geh yomam valailah,

and we will reflect on them day and night,

v'ahavat'cha al tasir

Your love do not remove

mimenu l'olamim.

from us forever.

Baruch atah Adonai,

Blessed are You Hashem,

ohev amo Yisra-eil.

Who loves His people Israel.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל,

עִמָּךְ אֶהְבֵּת,

תּוֹרָה וּמִצְוֹת,

חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ.

עַל כֵּן יְהוָה אֱלֹהֵינוּ,

בְּשׁוֹכְבֵינוּ וּבְקוֹמֵנוּ

נְשִׁיחַ בְּחֻקֶיךָ,

וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ

וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.

כִּי הֵם חַיֵּינוּ וְאַרְךְ יַמֵּינוּ,

וּבָהֶם נֶהְגָּה יוֹמָם וְלַיְלָה,

וְאַהֲבַתְךָ אֵל תִּסִּיר

מִמֵּנוּ לְעוֹלָמִים.

בְּרוּךְ אַתָּה יְהוָה,

אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

שמע

THE SH'MA

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

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

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

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

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד!

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

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

This verse is said in a whisper.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

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



V'ahavta eit Adonai Elohecha

And you shall love Hashem Your Elohim,

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

with all your heart and with all your soul,

uvchol m'odecha.

and with all your being.

V'hayu had'varim ha-eileh asher

And these words which

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

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

V'shinantam l'vanecha v'dibarta bam

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

b'shivt'cha b'veitecha uvlecht'cha

and while sitting in your house and while walking along

vaderech uvshochb'cha, uvkumecha.

the way and upon lying down and upon rising.

Ukshartam l'ot al yadecha

And you shall bind them as a sign upon your hand

v'hayu l'totafot bein einecha.

and they shall be as frontlets between your eyes.

Uchtavtam al m'zuzot

And you shall write them upon the doorposts

beitecha uvsharecha.

of your house and your gates.

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

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

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



V'hayah im sham-a tishm'u

And it shall happen if you listen attentively

el mitzvotai asher anochi

to My commandments, which I am

m'tzaveh etchem hayom

commanding you this day,

l'ahavah et Adonai

to love Hashem

Eloheichem ulovdo

to serve your Elohim

b'chol l'vavchem uvchol nafsh'chem.

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

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

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

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

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

and your wine and your oil.

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

and you shall eat and be satisfied.

Hisham'ru lachem pen yifteh

Be careful for yourselves lest seduced

l'avchem v'sartem va-avad'tem

be your heart and you turn away and serve

elohim acheirim v'hishtachavitem

other deities and bow down

lahem.

to them.

V'charah af Adonai bachem v'atzar

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

et hashamayim v'lo yih-yeh matar

the heavens and there shall be no more rain

v'ha-adamah lo titein et y'vulah

and the earth will no longer yield its produce

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

and you shall be banished quickly from the good land

hatovah asher Adonai notein lachem.

that Hashem has given you.

יורה ומלקוש ואספת דגנך

ותירשך ויזחרך:

ונתתי עשב בשדך לבהמתך

ואכלת ושבעת:

השמרו לכם פן-יפתה

לבבכם וסרתם ועבדתם

אלהים אחרים והשתחיתם

להם:

וחרה אף יהוה בכם ועצר

את השמים ולא יהיה מטר

והאדמה לא תתן את-יבולה

ואבדתם מהרה מעל הארץ

הטובה אשר יהוה נתן לכם:

ך

V'samtem et d'varai eileh

Set these words of Mine

al l'avchem v'al nafsh'chem

upon your heart and upon your soul

ukshartem otam l'ot

and secure them as a sign

al yedchem v'hayu l'totafot

upon your hand and as reminders

bein eineichem.

before your eyes.

V'limad'tem otam et b'neichem

And you shall teach them to your children

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

to discuss and as you sit in your home

uvlecht'cha vaderech uvshochb'cha

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

uvkumecha.

and as you rise up.

ושמתם את-דברי אלה

על-לבבכם ועל-נפשכם

וקשרתם אתם לאות

על-ידכם והיו לטוטפת

בין עיניכם:

ולמדתם אתם את-בניכם

לדבר במשבתך בביתך

ובלכתך בדרך ובשכבך

ובקומך:

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

וְכָתַבְתֶּם עַל-מְזוּזוֹת

בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן יִרְבוּ יְמֵיכֶם וְיְמֵי

בְּנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר

נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לֵאמֹר

לָהֶם כִּימֵי הַשָּׁמַיִם

עַל-הָאָרֶץ:

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

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר:

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ

אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִית

עַל-כַּנְפֵי בְגָדֵיהֶם לְדֹרוֹתָם

וְנָתַנּוּ עַל-צִיצִית הַכַּנֵּף פִּתְּלִל

תְּכֵלֶת:

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם

אֹתוֹ וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת

יְהוָה וְעָשִׂיתֶם אֹתָם

וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם

וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אֲתֶם

זֹנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וְעָשִׂיתֶם

אֶת-כָּל-מִצְוֹתַי וְהֵייתֶם

קְדוֹשִׁים לֵאלֹהֵיכֶם:

Focus on the mitzvah to remember the Exodus from Egypt.

Ani Adonai Eloheichem asher

I am Hashem your Elohim Who

hotzeiti etchem mei-eretz mitzrayim

brought you out of the land of Egypt

lih-yot lachem l'Elohim

to be your own Elohim

ani Adonai Eloheichem: Emet...

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

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

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

The Chazzan continues:

Adonai Eloheichem emet,

Hashem your Elohim is true...

ve-emunah kol zot,

and faithful is all this,

v'kayam aleinu, ki hu

and firmly held by us, that He is

Adonai Eloheinu v'ein zulato,

Hashem our Elohim and there is none but Him,

va-anachnu Yisra-eil amo.

and we are Israel, His people.

Hapodeinu miyad m'lachim,

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

malkeinu hago-aleinu

our Sovereign Who delivers us

mikaf kol he-aritzim.

from the hand of all the cruel tyrants.

Ha-Eil hanifra lanu mitzareinu,

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

v'ham'shaleim g'mul l'chol

and Who repays just retaliation upon all

oy'vei nafsheinu,

the enemies of our soul,

ha-oseh g'dolot ad ein cheiker,

Who performs great things that are beyond comprehension,

nisim v'nifla-ot ad ein mispar.

miracles and wonders that are beyond number.

Hasam nafsheinu bachayim,

Who places our soul in life,

v'lo natan lamot ragleinu.

and allows not our feet to slip.

Hamadricheinu al bamot oy'veinu,

Who led us upon the heights of our enemies,

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

vayarem karneinu al kol son'einu.

and raised our pride above all who hate us.

Ha-oseh lanu nisim

Who wrought for us miracles

unkamah b'faroh,

and vengeance upon Pharaoh,

otot umof'tim b'admat

signs and wonders in the land

b'nei cham.

of the offspring of Ham.

Hamakeh v'evrato kol

Who struck with anger all

b'chorei mitzrayim,

the firstborn of Egypt,

vayotzeir et amo Yisra-eil

and removed His people Israel

mitocham l'cheirut olam.

from their midst to eternal freedom.

Hama-avir banav bein gizrei

Who brought His children through the split parts

yam suf,

of the Sea of Reeds,

et rod'feihem v'et son'eihem

those who pursued them and those that hated them

bit-homot tiba,

He sank into the depths,

v'ra-u vanav g'vurato,

and when His children witnessed His strength,

shib'chu v'hodu lishmo.

they praised and gave thanks to His Name.

Umalchuto v'ratzon kiblu aleihem,

And His Sovereignty they accepted upon themselves,

Mosheh uvnei Yisra-eil l'cha anu

Moses and the children of Israel to You exclaimed

shirah b'simchah rabah,

in song with great gladness,

v'am'ru chulam:

and all of them said:

וַיָּרֶם קַרְנֵנוּ עַל כָּל שׂוֹנְאֵינוּ.

הַעֲשֵׂה לָנוּ נִסִּים

וּנְקָמָה בְּפַרְעֹה,

אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת

בְּנֵי חָם.

הַמֶּכֶה בְּעַבְרָתוֹ כָּל

בְּכוֹרֵי מִצְרַיִם,

וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל

מִתּוֹכָם לְחֵירוֹת עוֹלָם.

הַמַּעֲבִיר בְּנָיו בֵּין גְּזְרֵי

יַם סוּף,

אֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם

בְּתֵהוֹמוֹת טַבַּע,

וַרְאוּ בְנָיו גְּבוּרָתוֹ,

שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ.

וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עֲלֵיהֶם,

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ

שִׁירָה בְּשִׂמְחָה רַבָּה,

וְאָמְרוּ כָּלָם:

Mi chamochah ba-eilim Adonai?

Who is like You Hashem?

Mi kamochah nedar bakodesh,

Who is like You among the gods that are worshipped,

nora t'hilot, oseh fele?

extolled in praises, working wonders?

Malchut'cha ra-u vanecha,

Your sovereign might was witnessed by Your children,

bokei-a yam lifnei Mosheh,

as the sea split they stood with Moses,

zeh Eili anu v'am'ru:

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

Adonai yimloch l'olam va-ed.

Hashem will reign for ever and ever.

V'ne-emar:

Thus it is said:

ki fadah Adonai et Ya-akov,

"For Hashem redeemed Jacob,

ugalo miyad chazak mimenu.

and from a hand stronger than his own."

Baruch atah Adonai,

Blessed are You Hashem,

ga-al Yisra-eil. {Amein.}

Who redeemed Israel. Amen.

מִי כְמוֹכָה בְּאֵלִים יְהוָה?

מִי כְמוֹכָה נִאֲדָר בְּקֹדֶשׁ,

נֹרָא תְהִלָּת, עֹשֶׂה פִלְא?

מִלְכוּתְךָ רָאוּ בְנֵיךָ,

בִּזְקַע יָם לְפָנֵי מֹשֶׁה,

זֶה אֱלֹהֵינוּ וְאִמְרוּ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֵאמָר:

כִּי פָדָה יְהוָה אֶת יַעֲקֹב,

וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.

בְּרוּךְ אַתָּה יְהוָה,

גֹּאֲלֵ יִשְׂרָאֵל. {אָמֵן.}

השְׁכִיבֵנוּ

HASHKIVEINU

In the morning service, there are only three blessings that surround the Sh'ma. But in the evening connection, a fourth one is added which invokes divine protection over us during the night.

Hashkiveinu Adonai

May we lie down, Hashem

Eloheinu l'shalom,

our Elohim in peace,

v'ha-amideinu malkeinu l'chayim.

and may we arise, our Sovereign, to life.

Ufros aleinu sukot sh'lomecha,

Spread over us the shelter of Your peace,

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

guide us with Your good counsel,

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

and save us for the sake of Your Name.

v'hagein ba-adeinu,

and protect us for our sake,

v'haseir mei-aleinu oyeiv, dever,

and remove from us enemies, disease,

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

and war, and famine, and anguish, and remove

satan mil'faneinu umei-achareinu,

the Opponent from before us and from behind us,

uvtzeil k'nafecha tas-tireinu,

Under the shadow of your wings hide us,

ki Eil shom'reinu umatzileinu atah,

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

ki Eil melech chanun v'rachum atah.

for You are the Sovereign of mercy and compassion.

Ushmor tzeiteinu uvo-einu,

Guard us when we go out and when we return,

l'chayim ulshalom,

for life and for peace,

mei-atah v'ad olam.

from now until eternity.

Baruch atah Adonai,

Blessed are You Hashem,

shomeir amo Yisra-eil la-ad.

Who safeguards His people Israel forever.

{Amein.}

Amen.

הַשְּׁכִיבֵנוּ יְהוָה

אֱלֹהֵינוּ לְשָׁלוֹם,

וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחַיִּים.

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,

וּתְקַנְנֵנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,

וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ,

וְהִגֵּן בְּעַדְנוּ,

וְהָסֵר מֵעָלֵינוּ אוֹיֵב, דָּבָר,

וְחָרֵב, וְרָעַב, וְיָגוֹן, וְהָסֵר

שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,

וּבִצֵּל כְּנַפֶּיךָ תַּסְתִּירֵנוּ,

כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,

כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

וּשְׁמֹר צֵאתֵנוּ וּבֹאֵנוּ,

לְחַיִּים וּלְשָׁלוֹם,

מֵעַתָּה וְעַד עוֹלָם.

בָּרוּךְ אַתָּה יְהוָה,

שׁוֹמֵר עַמּוֹ יִשְׂרָאֵל לְעַד.

{אָמֵן}

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'meih raba.

Exalted and sanctified be His great Name.

{Amein.}

Amen.

B'al'ma di v'ra chiruteih,

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

v'yamlich malchuteih,

and may He let His sovereignty have dominion,

v'yatzmach purkaneih

and cause His redemption to sprout

vikareiv M'shichei. {Amein.}

and bring near the Mashiach. Amen.

B'chayeichon uvyomeichon

In your lifetime and in your days

uvchayei d'chol beit Yisra-eil,

and in the lifetime of the entire House of Israel,

ba-agala uvizman kariv,

speedily and at a time that comes soon,

v'imru Amein. {Amein.}

and say amen. Amen.

{Y'hei sh'meih raba m'varach

May His great Name be blessed

l'alam ulal'mei al'maya.}

forever and for all eternity.

Yitbarach v'yishtabach v'yitpa-ar

Blessed and praised and glorified

v'yitromam v'yitnasei v'yit-hadar

and exalted and raised up and honored

v'yitaleh v'yit-halal

and elevated and lauded

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

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

l'eila min kol birchata v'shirata

beyond more than any blessing and song

tushb'chata v'nechemata,

praise and consolation

da-amiran b'al'ma,

that are uttered in the world,

v'imru Amein. {Amein.}

and say amen. Amen.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ,

וְיִצְמַח פְּרֻקְנָהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא

תְּשֻׁבָּתָא וְנִחְמָתָא,

דְאָמְרוּן בְּעֵלְמָא,

וְאָמְרוּ אָמֵן. {אָמֵן.}

עמידה

THE AMIDAH

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

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

*We meditate in silence for several moments before the Chazzan begins the Amidah.
Everyone says the words of each blessing in a soft tone at the same time the Chazzan is chanting them.
At the end of each blessing Everyone says "Amein".*

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

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

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

אֲדֹנָי שְׁפָתַי

ADONAI S'FATAI

אֲדֹנָי שְׁפָתַי תִּפְתַּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

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

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 Hashem our Elohim

v'Eilohei avoteinu,

and Elohim of our ancestors,

Elohei Avraham, Elohei Yitzchak,

Elohim of Abraham, Elohim of Isaac,

Elohei Ya-akov, Elohei Sarah,

Elohim of Jacob, Elohim of Sarah,

Elohei Rivkah, Elohei Racheil,

Elohim of Rebecca, Elohim of Rachel,

v'Eilohei Lei-ah. Ha-Eil hagadol

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

hagibor v'hanora, Eil elyon,

powerful and awesome, supreme Almighty One

gomeil chasadim tovim,

Who bestows beneficial kindnesses,

v'koneih hakol,

and creates everything,

v'zocheir chasdei avot,

and Who recalls the kindnesses of the Patriarchs

umeivi go-eil livnei v'neihem,

and brings a Redeemer to the children of their children,

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

for the sake of His Name with love.

Melech ozeir umoshi-a umagein.

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

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

Baruch atah Adonai,

Blessed are You Hashem,

magein Avraham v'ezrat Sarah.

Shield of Abraham and Helper of Sarah.

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

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בָּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וְעֲזֵרַת שָׂרָה.

גְּבוּרוֹת G'VUROT

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

Atah gibor l'olam Adonai,
You are mighty eternally O Ruler,
m'chayeih meitim 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-keil chayim b'chesed,
Who sustains the living with kindness,
m'chayeih meitim b'rachamim rabim,
reviving the dead with abundant mercy,
someich nof'lim, v'rofei cholim,
Who supports the fallen, and Who heals the sick,
umatir asurim,
and Who releases those who are bound,
umkayeim emunato lischeinei afar.
and Who keeps His faith to those who sleep in the dust.
Mi chamocha, ba-al g'vurot!
Who is like You, O Master of mighty deeds!
Umi domeh lach, melech meimit
And who can compare to You, Sovereign Who causes death
umchayeh umatzmi-ach y'shu-ah.
and restores life and and makes sprout salvation.

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

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

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

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

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

בָּרוּךְ אַתָּה יְהוָה,
מְחַיֶּה הַמֵּתִים.

קְדוּשַׁת הַשֵּׁם K'DUSHAT HASHEIM

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

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

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

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

THE MIDDLE BLESSINGS

The middle blessings of the Amidah are petitions to the Creator. We offer them only on weekdays because Shabbat is a time of perfect peace and holiness, making petition unnecessary.

בִּינָה BINAH (INSIGHT)

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

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

The following is only said at the conclusion of Shabbat and of Festivals (including Yom Tov to Chol Hamoed):

Atah chonantanu l'mada Toratecha,
You have graciously endowed us to study Your Torah,
 vat'lam'deinu la-asot
and You have taught us to perform
 chukei r'tzonecha,
the decrees of Your will.
 vatavdeil Adonai Eloheinu bein
and You have distinguished, Hashem our Elohim, between
 kodesh l'chol, bein or l'choshech,
the sacred and the secular, between light and dark,
 bein Yisra-eil la-amim,
between Israel and the nations,
 bein yom hash'vi-i
between the Seventh Day,
 l'sheishet y'mei hama-aseh.
and the six days of labor.
 Avinu malkeinu,
Our Father, our Sovereign,
 hacheil aleinu hayamim
begin for us the days
 haba-im likrateinu l'shalom,
that are approaching us for peace,
 chasuchim mikol cheit,
devoid of all misdeed,
 umnukim mikol avon,
and cleansed of all iniquity,
 umdubakim b'yiratecha.
and devoted to being in awe of You.
 V'chaneinu mei-it'cha chochmah
And graciously endow us with wisdom,
 binah vada-at.
insight, and knowledge.

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

אַתָּה חוֹנְנֵתָנוּ לְמַדַּע תּוֹרַתְךָ,
 וַתְּלַמְּדֵנוּ לַעֲשׂוֹת
 חֻקֵי רְצוֹנְךָ,
 וַתַּבְדִּיל יְהוָה אֱלֹהֵינוּ בֵּין
 קֹדֶשׁ לְחֹל, בֵּין אֹר לְחֹשֶׁךְ,
 בֵּין יִשְׂרָאֵל לְעַמִּים,
 בֵּין יוֹם הַשְּׁבִיעִי
 לְשֵׁשֶׁת יָמֵי הַמַּעֲשֵׂה.
 אָבִינוּ מַלְכֵנוּ,
 הֵחֵל עֲלֵינוּ הַיָּמִים
 הַבָּאִים לְקִרְאָתְנוּ לְשָׁלוֹם,
 חֲשׂוּכִים מִכָּל חַטָּא,
 וּמְנַקִּים מִכָּל עֲוֹן,
 וּמְדַבְּקִים בְּיִרְאַתְךָ.
 וְחַנְּנוּ מֵאֵתְךָ חֹכְמָה
 בִּינָה וְדַעַת.

בָּרוּךְ אַתָּה יְהוָה,
 חוֹנֵן הַדַּעַת.

תשובה

T'SHUVAH (RETURN)

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

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

הַשִּׁיבֵנו אֲבִינוּ לְתוֹרַתְךָ,
 וְקַרְבֵנו מַלְכֵנו לְעִבּוֹדְתְךָ,
 וְהַחְזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה
 לְפָנֶיךָ.

בָּרוּךְ אַתָּה יְהוָה,
 הַרוֹצֵה בְּתִשׁוּבָה.

סליחה

S'LICHAH (FORGIVENESS)

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

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

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

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

בָּרוּךְ אַתָּה יְהוָה,
 חַנוּן הַמְרַבֵּה לְסִלְחָה.

גאולה

G'ULAH (REDEMPTION)

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

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

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

בָּרוּךְ אַתָּה יְהוָה,
 גֹּאֵל יִשְׂרָאֵל.

רפואה

R'FUAH (HEALING)

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

רְפְּאוּנוּ, יְהוָה, וְנִרְפָּא,
 הוֹשִׁיעֵנוּ וְנִוָּשְׁעָה,
 כִּי תִהְלֹתֵנוּ אַתָּה,
 וְהֵעֵלָה רְפוּאָה שְׁלֵמָה
 לְכֹל מַכּוֹתֵינוּ.

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

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

Ki Eil melech v'rofei

For O Almighty One, a Sovereign and a Healer

ne-eman v'rachaman atah.

Who is faithful and compassionate are You.

Baruch atah Adonai,

Blessed are You Hashem,

rofei hacholim.

Who heals the sick.

כִּי אֵל מֶלֶךְ רוֹפֵא
נֶאֱמָן וְרַחֲמָן אַתָּה.

בָּרוּךְ אַתָּה יְהוָה,
רוֹפֵא הַחֹלִים.

ברכת השנים

BIRKAT HASHANIM (YEAR OF PROSPERITY)

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

Bareich aleinu, Adonai Eloheinu,

Bless on our behalf, Hashem our Elohim,

et hashanah hazot et

this year and

kol minei t'vu-atah l'tovah,

and its abundant crops for good,

Summer: v'tein b'rachah

and give a blessing

Winter: v'tein tal umatar livrachah

and give dew and rain for a blessing

al p'nei ha-adamah,

upon the face of the earth,

v'sab'einu mituvecha, uvareich

and satisfy us with Your goodness, and bless

sh'nateinu kashanim

our year like the years

hatovot livrachah,

that were good for blessing,

ki Eil tov umeitiv atah,

for O Almighty One, good and beneficent are You,

umvareich hashanim.

the One Who blesses the years.

Baruch atah Adonai,

Blessed are You Hashem,

m'vareich hashanim.

Who blesses the years.

בָּרַךְ עָלֵינוּ, יְהוָה אֱלֹהֵינוּ,

אֶת הַשָּׁנָה הַזֹּאת וְאֶת

כָּל מִיְּנֵי תְבוֹאָתָהּ לְטוֹבָה,

בְּקִיץ: וְתֵן בְּרָכָה

בְּחֹרֶף: וְתֵן טַל וּמָטָר לְבְרָכָה

עַל פְּנֵי הָאֲדָמָה,

וּשְׂבַעְנוּ מִטוֹבְךָ, וּבְרַךְ

שְׁנַתְנוּ כַּשָּׁנִים

הַטּוֹבוֹת לְבְרָכָה,

כִּי אֵל טוֹב וּמְטִיב אַתָּה,

וּמְבָרַךְ הַשָּׁנִים.

בָּרוּךְ אַתָּה יְהוָה,

מְבָרַךְ הַשָּׁנִים.

קבוץ גלויות

KIBUTZ GALUYOT (INGATHERING OF EXILES)

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

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

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

בְּרוּךְ אַתָּה יְהוָה,
 מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

דין

DIN (RESTORATION OF JUSTICE)

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

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

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

בְּרוּךְ אַתָּה יְהוָה,
 מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

ברכת המינים

BIRKAT HAMINIM (AGAINST EVIL)

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

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

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

צדיקים

TZADIKIM (THE RIGHTEOUS)

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

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

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

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

וְלְעוֹלָם וְלֹא נִבּוֹשׁ
 כִּי בְךָ בָטַחְנוּ.

בָּרוּךְ אַתָּה יְהוָה,
 מִשֵּׁעַן וּמִבְטַח לְצַדִּיקִים.

בִּנְיָן יְרוּשָׁלַיִם

BINYAN Y'RUSHALAYIM (REBUILDING JERUSALEM)

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

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

וְלִירוּשָׁלַיִם עִירְךָ
 בְּרַחֲמִים תָּשׁוּב,
 וְתִשְׁכּוֹן בְּתוֹכָהּ
 כַּאֲשֶׁר דִּבַּרְתָּ,
 וּבְנֵה אוֹתָהּ בְּקָרוֹב בְּיָמֵינוּ
 בְּנֵיזֶן עוֹלָם, וְכִסֵּא דָוִד עַבְדְּךָ
 מְהֵרָה לְתוֹכָהּ תַּכְיִן.

בָּרוּךְ אַתָּה יְהוָה,
 בּוֹנֵה יְרוּשָׁלַיִם.

מלכות בית דוד

MALCHUT BEIT DAVID (DAVIDIC REIGN)

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

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

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

בָּרוּךְ אַתָּה יְהוָה,
 מִצְמִיחַ קֶרֶן יְשׁוּעָה.

קבלת תפלה

KABBALAT T'FILAH (ACCEPTANCE OF PRAYER)

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

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

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

בָּרוּךְ אַתָּה יְהוָה,
 שׁוֹמֵעַ תְּפִלָּה.

עבודה AVODAH

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

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

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

The following is only said on Rosh Chodesh.

Eloheinu v'Eilohei avoteinu,
Our Elohim and Elohim of our ancestors,
ya-aleh v'yavo v'yagi-a v'yeira-eh
may there rise and come and arrive and appear
v'yeiratzeh v'yishama v'hipakeid
and find favor and be heard and be considered
v'yizacheir zichroneinu
and be remembered, remembrance of us
ufikdoneinu v'zichron avoteinu,
and the remembrance of our ancestors,
v'zichron Mashiach ben David avdecha,
and the remembrance of Mashiach ben David, Your servant,
v'zichron Y'rushalayim ir kodshecha,
and the remembrance of Jerusalem Your holy city,
v'zichron kol am'cha beit Yisra-eil
and the remembrance of Your entire people the House of Israel
l'fanecha, lif-leitah, l'tovah,
before You, for deliverance, for good,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וַיָּבֹא וַיֵּגִיעַ וַיֵּרָאֵה
וַיֵּרָצֶה וַיִּשְׁמַע וַיִּפְקֹד
וַיִּזְכֹּר זְכוֹרֹנֵינוּ
וּפְקֻדוֹנֵינוּ וְזְכוֹרוֹן אֲבוֹתֵינוּ,
וְזְכוֹרוֹן מֹשֶׁה בֶּן דָּוִד עַבְדְּךָ,
וְזְכוֹרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ,
וְזְכוֹרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ, לְפִלְיָתָה, לְטוֹבָה,

I'chein ulchesed ulrachamim,
for grace, and for kindness and for compassion,
ulchayim ulshalom,
and for life and for peace,
b'ynom Rosh ha-Chodesh hazeh.
on this day of Rosh Chodesh.
Zochreinu, Adonai Eloheinu,
Remember us, Hashem our Elohim,
bo l'tovah,
on it for goodness,
ufakdeinu vo livrachah,
and consider us on it for blessing,
v'hoshi-einu vo l'chayim.
and save us on it for life.
uvid'var y'shu-ah v'rachamim,
with the words of salvation and mercy,
chus v'chaneinu,
take pity and be gracious to us,
v'racheim aleinu v'hoshi-einu,
and have mercy upon us and save us,
ki Eilecha eineinu,
for our eyes look to You,
ki Eil melech chanun
for O Almighty One, Sovereign gracious
v'rachum atah.
and compassionate are You.

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

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

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

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ
 לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה יְהוָה,
 הַמַּחְזִיר שְׁכִינָתוֹ לְצִיּוֹן.

הודאה HODA-AH

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

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

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

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָה הוּא, יְהוּה אֱלֹהֵינוּ
וְאֱלֹהֵי אֲבוֹתֵינוּ,
לְעוֹלָם וָעֶד.
צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,
אַתָּה הוּא לְדוֹר וָדוֹר.
נֹדֵה לְךָ וְנִסְפֵּר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,
וְעַל נְשִׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכֹל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכֹל עֵת,
עָרֵב וּבִקֵּר וְצָהָרִים.
הַטוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם,
כִּי לֹא תָמוּ חֲסָדֶיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ.

During Chanukah add the following.

Al hanisim, v'al hapurkan,
(We thank You) for the miracles, and for the deliverance,

עַל הַנִּסִּים, וְעַל הַפְּרִקָן,

v'al hag'vurot, v'al
and for the heroic acts, and for
 ha-t'shu-ot, v'al hamilchamot,
the salvation, and for the victories,
 she-asita la-avoteinu
that You performed for our ancestors
 bayamim hahem baz'man hazeh.
in those days past at this season.

Bimei Matit-yahu ben Yochanan
In the days of Matityahu the son of Yochanan
 kohein gadol, chashmonai uvanav,
the high priest, the Hasmonean, and his sons,
 k'she-am'dah malchut Yavan
when the kingdom of Greece rose up
 harsha-ah al am'cha Yisra-eil
-which was wicked- against your people Israel
 l'hashkicham Toratecha,
to make them forget Your Torah,
 ul-ha-aviram meihukei r'tzonecha,
and to compel them to stray from the statutes of Your will,
 v'atah b'rachamecha harabim
but You in Your mercy which is abundant
 amadta lahem b'eit tzaratam,
stood up for them in the time of their distress,
 ravta et rivam,
You championed their cause,
 danta et dinam,
judged their claim,
 nakamta et nikmatam,
and You avenged their wrong,
 masarta giborim b'yad chalashim,
You delivered the strong into the hands of the weak,
 v'rabim b'yad m'atim,
and the many into the hands of the few,
 utmei-im b'yad t'horim,
and the pure into the hands of the pure,
 ursha-im b'yad tzadikim,
and the wicked into the hands of the righteous,
 v'zeidim b'yad os'kei Toratecha.
and the wrongdoers into the hands of the students of Your Torah.
 Ulcha amita sheim gadol
For Yourself you made a name that is great
 v'kadosh b'olamecha,
and holy in Your world,
 ulam'cha Yisra-eil asita
and for Your people Israel You performed
 t'shu-ah g'dolah ufurkan
a victory of great magnitude and a salvation

וְעַל הַגְּבוּרוֹת, וְעַל
 הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת,
 שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ
 בַּיָּמִים הָהֵם בַּזְּמַן הַזֶּה.
 בַּיָּמִי מִתְּתִיָּהוּ בֶן יוֹחָנָן
 כֹּהֵן גָּדוֹל, חַשְׁמוֹנַי וּבָנָיו,
 כְּשֶׁעָמְדָה מַלְכוּת יוֹן
 הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל
 לְהַשְׁכִּיחַם תּוֹרָתְךָ,
 וּלְהַעֲבִירם מִחֻקֵּי רְצוֹנְךָ,
 וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים
 עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם,
 רַבַּת אֶת רִיבָם,
 דִּנְתָּ אֶת דִּינָם,
 נִקְמַת אֶת נִקְמָתָם,
 מָסַרְתָּ גְבוּרִים בְּיַד חַלְשִׁים,
 וְרַבִּים בְּיַד מְעֻטִים,
 וְטְמֵאִים בְּיַד טְהוֹרִים,
 וְרַשְׁעִים בְּיַד צַדִּיקִים,
 וְזֵדִים בְּיַד עוֹסְקֵי תּוֹרָתְךָ.
 וְלָךְ עָשִׂיתָ שֵׁם גָּדוֹל
 וְקָדוֹשׁ בְּעוֹלָמְךָ,
 וְלַעַמֶּךָ יִשְׂרָאֵל עָשִׂיתָ
 תְּשׁוּעָה גְּדוֹלָה וּפְרֻקָּן

k'hayom hazeh. V'achar kein ba-u
as this very day. Thereafter came
vanecha lidvir beitecha,
Your children to the Holy of Holies of Your House,
ufinu et heichalecha,
and cleansed Your Temple,
v'tiharu et mikdashecha,
and purified the site of Your Holiness,
v'hidliku neivot
and kindled lights
b'chatzrot kodshecha,
in the courtyards of Your Sanctuary,
v'kav'u sh'monat y'mei
and they established the eight days
Chanukah eilu, l'hodot ul-haleil
of Chanukah -these-, to express thanks and praise
l'shimcha hagadol.
to Your Name which is great.

כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ
 בְּנֵיךָ לְדַבֵּר בְּיַתְדְךָ,
 וּפְנִינוּ אֶת הַיְכָלְךָ,
 וְטַהַרְנוּ אֶת מִקְדָּשְׁךָ,
 וְהִדְלִיקוּ נְרוֹת
 בְּחִצְרוֹת קֹדֶשְׁךָ,
 וְקִבְּעוּ שְׁמוֹנֵת יָמֵי
 חֲנֻכַּת אֵלֶינוּ, לְהוֹדוֹת וּלְהַלֵּל
 לְשִׁמְךָ הַגָּדוֹל.

V'al kulam yitbarach v'yitromam
And for all these, blessed and exalted
v'yitnasei shimcha malkeinu
and raised up may Your Name be, our Sovereign,
tamid l'olam va-ed.
continually for ever and ever.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם
 וְיִתְנַשֵּׂא שְׁמֶךָ מִלְּכָנוּ
 תָּמִיד לְעוֹלָם וָעֶד.

V'chol hachayim yoducha selah,
Everything alive will give thanks to You forever,
vi-hal'lu vivar'chu et
and praise and bless
shimcha hagadol be-emet,
Your great Name with sincerity,
l'olam ki tov,
forever for it is good,
ha-Eil y'shu-ateinu v'ezrateinu selah,
O Almighty One of our salvation and of our help forever,
ha-Eil hatov.
the Almighty One Who is benevolent.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,
 וַיְהַלְלוּ וַיְבָרְכוּ אֶת
 שְׁמֶךָ הַגָּדוֹל בְּאֵמֶת,
 לְעוֹלָם כִּי טוֹב,
 הָאֵל יְשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֵלָה,
 הָאֵל הַטוֹב.

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

Baruch atah Adonai,
Blessed are You Hashem,
hatov shimcha
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 נִאֶה לְהוֹדוֹת.

שלום

SHALOM

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

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

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

Baruch atah Adonai,
Blessed are You Hashem,
 ham'vareich et amo
Who blesses His people
 Yisra-eil bshalom.
Israel with peace.

Yih-yu l'ratzon imrei fi
May they find favor, the utterance of my mouth
 v'hegyon libi l'fanecha,
and the meditation of my heart, before You,
 Adonai tzuri v'go-ali.
Hashem my Rock and my Redeemer.

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

בָּרוּךְ אַתָּה יְהוָה,
 הַמְּבָרֵךְ אֶת עַמּוֹ
 יִשְׂרָאֵל בְּשְׁלוֹם.

יְהִיו לְרָצוֹן אִמְרֵי פִי
 וְהִגְיוֹן לְבִי לְפָנֶיךָ,
 יְהוָה צוּרִי וְגֹאֲלִי.

Ashkenaz version:

Shalom rav al Yisra-eil am'cha

Abundant peace upon Your people Israel

tasim l'olam.

establish forever.

Ki atah hu melech

For it is You Who are Sovereign,

adon l'chol hashalom.

Ruler of all peace.

V'tov b'einecha l'vareich

And may it be good in Your eyes to bless

et am'cha Yisra-eil b'chol eit

Your people Israel at all occasions

uvchol sha-ah bishlomecha.

and at every hour, with Your peace.

Baruch atah Adonai,

Blessed are You Hashem,

ham'vareich et amo

Who blesses His people

Yisra-eil bashalom.

Israel with peace.

Yih-yu l'ratzon imrei fi

May they find favor, the utterance of my mouth

v'hegyon libi l'fanecha,

and the meditation of my heart, before You,

Adonai tzuri v'go-ali.

Hashem my Rock and my Redeemer.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמֶּךָ
תָּשִׁים לְעוֹלָם.

כִּי אַתָּה הוּא מֶלֶךְ.

אֲדוֹן לְכֹל הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ.

אֶת עַמֶּךָ יִשְׂרָאֵל בְּכֹל עֵת

וּבְכֹל שָׁעָה בְּשְׁלוֹמֶךָ.

בְּרוּךְ אַתָּה יְהוָה,

הַמְּבָרֵךְ אֶת עַמּוֹ

יִשְׂרָאֵל בַּשְּׁלוֹם.

יְהִיו לְרָצוֹן אִמְרֵי פִי

וְהִגִּיוֹן לְבִי לְפָנֶיךָ,

יְהוָה צוּרִי וְגֹאֲלִי.

אלהי נצור

ELOHAI N'TZOR

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

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

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

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

Yih-yu l'ratzon imrei fi

May they find favor, the utterance of my mouth

v'hegyon libi l'fanecha,

and the meditation of my heart, before You,

Adonai tzuri v'go-ali.

Hashem my Rock and my Redeemer.

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

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

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

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

Oseh shalom bimromav,

May the One Who makes peace in the heavens,

hu ya-aseh shalom aleinu,

may He make peace upon us,

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

and upon all Israel and upon all the world,

(v'al kol yosh'vei teiveil,)

(and upon all the inhabitants of the earth,)

v'imru amen.

and say amen.

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

Y'hi ratzon mil'fanecha,

May it be the will before You,

Adonai Eloheinu v'Eilohei avoteinu

Hashem our Elohim and Elohim of our ancestors,

sheyibaneh beit hamikdash

that You shall rebuild the holy Temple

bimheirah v'yameinu,

speedily in our days,

v'tein chelkeinu b'Toratecha.

and place our lot in Your Torah.

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

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

At the conclusion of Shabbat the connection continues with Chatzi Kaddish on the next page.

*However, if a Festival or Erev Pesach falls before the next Shabbat,
the Chazzan continues with the Kaddish Shaleim on page 44.*

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'meih raba.

Exalted and sanctified be His great Name.

{Amein.}

Amen.

B'al'ma di v'ra chiruteih,

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

v'yamlich malchuteih,

and may He let His sovereignty have dominion,

v'yatzmach purkaneih

and cause His redemption to sprout

vikareiv M'shichei. {Amein.}

and bring near the Mashiach. Amen.

B'chayeichon uvyomeichon

In your lifetime and in your days

uvchayei d'chol beit Yisra-eil,

and in the lifetime of the entire House of Israel,

ba-agala uvizman kariv,

speedily and at a time that comes soon,

v'imru Amein. {Amein.}

and say amen. Amen.

{Y'hei sh'meih raba m'varach

May His great Name be blessed

l'alam ulal'mei al'maya.}

forever and for all eternity.

Yitbarach v'yishtabach v'yitpa-ar

Blessed and praised and glorified

v'yitromam v'yitnasei v'yit-hadar

and exalted and raised up and honored

v'yitaleh v'yit-halal

and elevated and lauded

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

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

l'eila min kol birchata v'shirata

beyond more than any blessing and song

tushb'chata v'nechemata,

praise and consolation

da-amiran b'al'ma,

that are uttered in the world,

v'imru Amein. {Amein.}

and say amen. Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵיהּ,

וְיִמְלִיךְ מַלְכוּתֵיהּ,

וְיִצְמַח פְּרֻקְנֵיהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא

תְּשֻׁבָּתָא וְנִחְמָתָא,

דְאָמְרוּן בְּעֵלְמָא,

וְאָמְרוּ אָמֵן. {אָמֵן.}

Vihi no-am Adonai Eloheinu aleinu,
May the pleasantness of Hashem our Elohim be upon us,
uma-aseih yadeinu kon'nah aleinu,
and establish the work of our hands upon us,
uma-aseih yadeinu kon'neihu.
and establish the work of our hands.

וְיִהְיֶה נֶעֱם אֲדֹנָי אֱלֹהֵינוּ עִלְיֵינוּ,
 וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עִלְיֵנוּ,
 וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהּ.

תהלים צא

PSALM 91

Yosheiv b'seiter Elyon,
Whoever sits in the refuge of the Most High,
b'tzeil Shadai yit-lonan.
in the shadow of the Almighty shall they dwell.
Amar l'Adonai machsi umtzudati,
I will speak of Hashem my refuge and my fortress,
Elohai evtach bo.
my Elohim in Whom I put my trust.
Ki hu yatzil'cha mipach yakush,
For He shall deliver you from the snare that traps,
midever havot.
from devastating pestilence.
B'evrato yasech lach,
You shall be covered by His wings,
v'tachat k'nafav techseh,
and beneath His wings you will be protected,
tzinah v'socheirah amito.
His truth is an armor and shield.
Lo tira mipachad lailah,
You shall not fear the terror of night,
meicheitz ya-uf yomam.
nor the arrow that flies by day.
Midever ba-ofel yahaloch,
Nor the pestilence that walks around in darkness,
miketev yashud tzahorayim.
nor the destroyer who lays waste at noon.
Yipol mitzid'cha elef
A thousand may fall victim at your side
urvavah miminecha,
and a myriad at your right hand,
eilecha lo yigash.
but to you it shall not approach.
Rak b'einecha tabit,
Just behold with your eyes,
v'shilumat r'sha-im tireh.
and you will see the retribution of the wicked.

יָשֵׁב בְּסִתְרֵי עֲלִיוֹן,
 בְּצֵל שְׁדַי יִתְלוֹנֵן.
 אָמַר לַיהוָה מַחְסֵי וּמְצוּדָתִי,
 אֱלֹהֵי אֲבֹתֵי בּוֹ.
 כִּי הוּא יִצִּילֶךָ מִפֶּחַ יְקוּשׁ,
 מִדֶּבֶר הַדּוֹת.
 בְּאַבְרָתוֹ יִסֹּךְ לָךְ,
 וְתַחַת כְּנָפָיו תִּתְחַסֶּה,
 צִנְהָ וְסִחְרָה אֲמִתּוֹ.
 לֹא תִירָא מִפַּחַד לַיְלָה,
 מִחֵץ יְעוֹף יוֹמָם.
 מִדֶּבֶר בְּאֶפְלֵי יְהִלֶּךָ,
 מִקֵּטֶב יִשׁוּד צְהָרִים.
 יִפֹּל מִצִּדְּךָ אֶלֶף
 וּרְבָבָה מִיְמִינֶךָ,
 אֵלֶיךָ לֹא יִגָּשׁ.
 רַק בְּעֵינֶיךָ תִּבְיֹט,
 וְשִׁלְמַת רְשָׁעִים תִּרְאֶה.

Ki atah Adonai machsi,
Because you said, You Hashem are my refuge,
Elyon samta m'onecha.
in the Most High have you set as your abode.
Lo t'uneh eilecha ra-ah,
Evil will not happen to you,
v'nega lo yikrav b'aholecha.
nor will plague come near your dwelling.
Ki malachav y'tzaveh lach,
For He will assign angels for you,
lishmorcha b'chol d'rachecha.
to protect you in all your ways.
Al kapayim yisa-un'cha,
On their palms they will carry you,
pen tigof ba-even raglecha.
lest you strike your foot against a stone.
Al shachal vafeten tidroch,
Upon the lion and the viper you will tread,
tirmos k'fir v'tanin.
you will trample the young lion and the crocodile.
Ki vi chashak va-afal'teihu,
Because for Me you have yearned,
asag'veihu ki yada sh'mi.
I will elevate you because you know My Name.
Yikra-eini v'e-eneihu,
You will call upon Me and I will answer you,
imo anochi v'tzarah,
I am with you in distress,
achal'tzeihu va-achab'deihu.
I will release you and I will bring you honor.
Qrech yamim asbi-eihu,
With long life will I satisfy you,
v'areihu bishu-ati.
and I will show you my salvation.
Qrech yamim asbi-eihu,
With long life will I satisfy you,
v'areihu bishu-ati.
and I will show you my salvation.

כִּי אַתָּה יְהוָה מַחְסִי,
עֲלִיּוֹן שָׂמַתָּ מְעוֹנְךָ.
לֹא תֵאָנֶה אֵלֶיךָ רָעָה,
וְנִגַּע לֹא יִקְרַב בְּאַהֲלֶךָ.
כִּי מִלְּאַכְיוֹ יִצְוֶה לְךָ,
לְשֹׁמְרֶךָ בְּכֹל דְּרָכֶיךָ.
עַל כַּפַּיִם יִשְׂאוּנֶךָ,
פֶּן תִּגַּף בְּאַבֶּן רַגְלֶךָ.
עַל שַׁחַל וּפְתָן תִּדְרוֹךְ,
תִּרְמַס כְּפִיר וְתַנִּין.
כִּי בִי חָשַׁק וְאַפְלִטְהוּ,
אַשְׁגָּבְהוּ כִּי יָדַע שְׁמִי.
יִקְרָאֵנִי וְאֶעֱנֶהוּ,
עִמּוֹ אֲנֹכִי בְצָרָה,
אֲחַלְצֶהוּ וְאֲכַבְדֶּהוּ.
אֲרַךְ יָמִים אֲשַׁבְּעֶהוּ,
וְאַרְאֶהוּ בִישׁוּעָתִי.
אֲרַךְ יָמִים אֲשַׁבְּעֶהוּ,
וְאַרְאֶהוּ בִישׁוּעָתִי.

וַאֲתָהּ קָדוֹשׁ V'ATAH KADOSH

Since the following prayer refers to the six days of labor, they are not recited if a Festival (Pesach, Shavuot, Rosh HaShanah, Yom Kippur, Sukkot) will occur during the coming week.

V'atah kadosh,

And You are holy,

yosheiv t'hilot Yisra-eil.

and await the praises of Israel.

V'kara zeh el zeh v'amar,

And one called to the other and said,

Kadosh kadosh kadosh

Holy, holy, holy

Adonai tz'va-ot

is Hashem of hosts

m'lo kol ha-aretz k'vodo.

the entire earth is full of His glory.

Umkab'lin dein min dein,

And they receive consent from one another,

v'am'rin kadish,

and say Holy,

bishmei m'roma

in the highest heavens

ila-ah beit Sh'chinteih

is the abode of the Shechinah

kadish al ara

holy upon the earth

ovad g'vurteih,

is the work of Hashem's valor,

kadish l'alam ulal'mei al'maya,

holy for ever and for all eternity,

Adonai tz'va-ot malya

Hashem of hosts the entire earth is filled with

kol ara ziv y'kareih.

the splendor of Your glory.

Vatasa-eini ru-ach,

And a wind lifted me,

va-esh'ma acharai kol ra-ash gadol,

and from behind me I heard the sound of a great noise,

Baruch k'vod Adonai mim'komo.

Blessed is the glory of Hashem from His place.

Untalatni ruha,

And a wind carried me,

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

and from behind me I heard the sound of the great noise,

וַאֲתָהּ קָדוֹשׁ,

יּוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

וְקָרָא זֶה אֶל זֶה וְאָמַר,

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ

יְהוָה צְבָאוֹת,

מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

וּמְקַבְּלִין דֵּין מִן דֵּין,

וְאֹמְרִין קְדִישׁ,

בְּשֵׁמי מְרוֹמָא

עֲלֵאָה בֵּית שְׁכִינְתָּהּ,

קְדִישׁ עַל אֲרֵעָא

עוֹבֵד גְּבוּרְתָּהּ,

קְדִישׁ לְעָלָם וּלְעָלְמֵי עָלְמֵיָא,

יְהוָה צְבָאוֹת מְלֵיָא

כָּל אֲרֵעָא זִיו יְקָרָהּ.

וּתְשָׂאֲנִי רוּחַ,

וְאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל,

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

וּנְטַלְתַּנִּי רוּחָא,

וְשִׁמַּעַת בְּתַרֵּי קוֹל זִיעַ סְגִיָא,

di m'shab'chin v'am'rin,
of those who were praising and saying:
 b'rich y'kara d'Adonai
Blessed is the honor of Hashem
 mei-atar beit Sh'chinteh.
from the place of the abode of His Shechinah.
 Adonai yimloch l'olam va-ed.
Hashem shall reign for ever and ever.
 Adonai malchuteih ka-eim
Hashem's kingdom is established
 l'alam ulal'mei al'maya.
for ever and for eternity.
 Adonai Elohei Avraham
Hashem, Elohim of Abraham
 Yitz-chak v'Yisra-eil avoteinu,
Isaac and Israel, our ancestors,
 shomra zot l'olam,
safeguard this forever,
 l'yeitzer machsh'vot l'vav amecha,
as the product of the thoughts of the heart of Your people,
 v'hachein l'vavam Eilecha.
and may You direct their heart to You.
 V'hu rachum y'chapeir avon,
And He the Merciful One forgives iniquities,
 v'lo yash-chit,
and He does not destroy,
 v'hirbah l'hashiv apo,
and He frequently withdraws His anger,
 v'lo ya-ir kol chamato.
and does not arouse all His wrath.
 Ki atah Adonai tov v'salach,
For You Hashem are good and forgiving,
 v'rav chesed, l'chol kor'echa.
and abundant in kindness, to all who call to You.
 Tzidkat'cha tzedek l'olam,
Your righteousness is an everlasting justice,
 v'Torat'cha emet.
and Your Torah is true.
 Titein emet l'Ya-akov,
You give truth to Jacob,
 chesed l'Avraham asher nishbata
and kindness to Abraham as You have vowed
 la-avoteinu mimei kedem.
to our ancestors since the earliest days.
 Baruch Adonai, yom yom ya-amos
Blessed is Hashem, Who every day bears burdens
 lanu, ha-Eil y'shu-ateinu selah.
for us, the Almighty One of our salvation selah.

דִּי מְשַׁבְּחִין וְאֹמְרִין,
 בְּרִיךְ יְקָרָא דִּיהוּה
 מֵאֲתַר בֵּית שְׁכִינָתָהּ.
 יְהוּה יִמְלֹךְ לְעֹלָם וָעֶד.
 יְהוּה מַלְכוּתָהּ קָאִם
 לְעֹלָם וְלְעֹלָמֵי עֲלָמֵיָא.
 יְהוּה אֱלֹהֵי אַבְרָהָם
 יִצְחָק וְיִשְׂרָאֵל אֲבוֹתֵינוּ,
 שְׁמֹרָה זֹאת לְעֹלָם,
 לְיִצְרַר מַחֲשָׁבוֹת לְבַב עַמְךָ,
 וְהִכֵּן לְבָבְךָ אֵלֶיךָ.
 וְהוּא רַחוּם יְכַפֵּר עוֹן,
 וְלֹא יִשְׁחִית,
 וְהִרְבָּה לְהַשִּׁיב אָפוֹ
 וְלֹא יַעִיר כּוֹל חַמָּתּוֹ.
 כִּי אַתָּה אֲדֹנָי טוֹב וְסָלַח,
 וְרַב חֶסֶד, לְכֹל קוֹרְאֶיךָ.
 צְדָקָתְךָ צְדָק לְעֹלָם,
 וְתוֹרַתְךָ אֱמֶת.
 תִּתֵּן אֱמֶת לְיַעֲקֹב,
 חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ
 לְאַבוֹתֵינוּ מִיְמֵי קֶדֶם.
 בְּרוּךְ אֲדֹנָי, יוֹם יוֹם יַעֲמֹס
 לָנוּ, הָאֵל יְשׁוּעָתָנוּ סֵלָה.

Adonai tz'va-ot imanu,
Hashem of hosts is with us,
 misgav lanu, Elohei Ya-akov selah.
a stronghold for us, is the Elohim of Jacob selah.
 Adonai tz'va-ot,
Hashem of hosts,
 ashrei adam botei-ach bach.
joyful is the person who trusts in You.
 Adonai hoshi-ah,
Hashem save us,
 ha-melech ya-aneinu v'yom koreinu.
the Sovereign shall answer us on the day when we call.
 Baruch hu Eloheinu,
Blessed is our Elohim,
 sheb'ra-anu lichvodo,
Who created us for His glory,
 v'hivdilanu min hato-im,
Who separated us from those who have been led astray,
 v'natan lanu Torat emet,
Who gave us the Torah of truth,
 v'chayei olam nata b'tocheinu,
and Who implanted within us eternal life,
 hu yiftach libeinu b'Torato
may He open our heart to His Torah
 v'yaseim b'libeinu ahavato v'yirato,
and imbue our heart with love of Him and awe of Him,
 v'la-asot r'tzono ulovdo
to do His will and to serve Him
 b'leivav shaleim,
wholeheartedly,
 l'ma-an lo niga larik,
so that we do not toil in vain,
 v'lo neileid labealah.
nor give birth to panic.
 Y'hi ratzon mil'fanecha,
May it be the will before You,
 Adonai Eloheinu v'Eilohei avoteinu,
Hashem our Elohim and Elohim of our ancestors,
 shenishmor chukecha ba-olam hazeh,
that we should keep your statutes in this world,
 v'nizkeh v'nichyeh v'nireh,
and may we merit and live and see,
 v'nirash tovah uvrachah,
and inherit goodness and blessing,
 lishnei y'mot ha-Mashi-ach,
in the years and times of the Mashiach,
 l'chayei ha-olam haba.
for the life in the world to come.

יהוה צבאות עִמָּנוּ,
 מִשְׁגָּב לָנוּ, אֱלֹהֵי יַעֲקֹב סֵלָה.
 יהוה צבאות,
 אֲשֵׁרִי אָדָם בֵּטַח בְּךָ.
 יהוה הוֹשִׁיעָה,
 הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרֹאֵנוּ.
 בָּרוּךְ הוּא אֱלֹהֵינוּ,
 שֶׁבְרָאֵנוּ לְכְבוֹדוֹ,
 וְהִבְדִּילָנוּ מִן הַתּוֹעִים,
 וְנָתַן לָנוּ תּוֹרַת אֱמֶת,
 וַחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ,
 הוּא יִפְתַּח לְבָנוּ בְּתוֹרָתוֹ,
 וַיִּשֶׂם בְּלִבֵּנוּ אֶהְבָּתוֹ וַיִּרְאָתוֹ,
 וְלַעֲשׂוֹת רְצוֹנוֹ וְלַעֲבֹדוֹ
 בְּלֵבָב שָׁלֵם,
 לְמַעַן לֹא נִיָּגַע לְרִיק,
 וְלֹא נֵלֵד לְבִהָלָה.
 יְהִי רְצוֹן מִלְּפָנֶיךָ,
 יְהוה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 שֶׁנִּשְׁמַר חֻקֶּיךָ בְּעוֹלָם הַזֶּה,
 וְנִזְכָּה וְנִחְיֶה וְנִרְאֶה,
 וְנִירָשׁ טוֹבָה וּבְרָכָה,
 לְשָׁנֵי יָמוֹת הַמָּשִׁיחַ,
 וְלַחַיֵּי הָעוֹלָם הַבָּא.

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

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

Adonai Elohai l'olam odecha.

Hashem my Elohim I shall ever give You thanks.

Baruch ha-gever asher

Blessed is the person who

yivtach b'Adonai,

puts their trust in Hashem,

v'hayah Adonai mivtacho.

then Hashem will be their security.

Bitchu b'Adonai adei ad,

Trust in Hashem forever,

ki b'Yah Adonai tzur olamim.

for in Yah Hashem is the strength of the worlds.

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

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

ki lo azavta dor'shecha Adonai.

for You have not forsaken those who seek You Hashem.

Adonai chafeitz l'ma-an tzidko,

Hashem desired for the sake of righteousness,

yagdil Torah v'yadir.

to make the Torah great and glorious.

לְמַעַן יִזְמְרֶךָ כְּבוֹד וְלֹא יִדָּם,

יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֹךְךָ.

בְּרוּךְ הַגֹּבֵר אֲשֶׁר

יִבְטַח בִּיהוָה,

וְהָיָה יְהוָה מְבִטְחוֹ.

בְּטַחוֹ בִּיהוָה עַד עַד,

כִּי בֵּיתָהּ יְהוָה צוּר עוֹלָמִים.

וַיִּבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ,

כִּי לֹא עֲזַבְתָּ דֹר־שִׁיךָ יְהוָה.

יְהוָה חָפֵץ לְמַעַן צְדָקוֹ,

יַגְדִּיל תּוֹרָה וַיֹּאדִיר.

קדיש שלם

KADDISH SHALEIM

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

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

Yitgadal v'yitkadash sh'meih raba.

Exalted and sanctified be His great Name.

{Amein.}

Amen.

B'al'ma di v'ra chiruteih,

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

v'yamlich malchuteih,

and may He let His sovereignty have dominion,

v'yatzmach purkaneih

and cause His redemption to sprout

vikareiv M'shichei. {Amein.}

and bring near the Mashiach. Amen.

B'chayeichon uvyomeichon

In your lifetime and in your days

uvchayei d'chol beit Yisra-eil,

and in the lifetime of the entire House of Israel,

ba-agala uvizman kariv,

speedily and at a time that comes soon,

v'imru Amein. {Amein.}

and say amen. Amen.

{Y'hei sh'meih raba m'varach

May His great Name be blessed

l'alam ulal'mei al'maya.}

forever and for all eternity.

Yitbarach v'yishtabach v'yitpa-ar

Blessed and praised and glorified

v'yitromam v'yitnasei v'yit-hadar

and exalted and raised up and honored

v'yitaleh v'yit-halal

and elevated and lauded

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

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

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתֵיהּ,

וְיַמְלִיךְ מַלְכוּתֵיהּ,

וְיַצְמַח פְּרֻקָנֵיהּ

וְיִקְרַב מְשִׁיחֵיהּ. {אָמֵן.}

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֲגָלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

l'eila min kol birchata v'shirata

beyond more than any blessing and song

tushb'chata v'nechemata,

praise and consolation

da-amiran b'al'ma,

that are uttered in the world,

v'imru Amein. {Amein.}

and say amen. Amen.

Titkabeil tz'lot'hon uva-ut'hon

May the prayers and supplications be accepted

d'chol beit Yisra-eil kadam

of the entire House of Israel before

avuhon di vishmaya,

their Father Who is in heaven,

v'imru Amein. {Amein.}

and say amen. Amen.

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

May there be abundant peace from heaven,

v'chayim tovim aleinu,

and good life upon us,

v'al kol Yisra-eil,

and upon all Israel,

v'imru Amein. {Amein.}

and say amen. Amen.

לְעֵלָא מִן כּוֹל בִּרְכָתָא

וְשִׁירָתָא תְּשַׁבְּחָתָא וְנַחֲמָתָא,

דְּאִמְרוּן בְּעֵלְמָא,

וְאִמְרוּ אָמֵן. {אָמֵן.}

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן

דְּכּוֹל בֵּית יִשְׂרָאֵל קְדָם

אֲבוּהוֹן דִּי בְּשַׁמַּיָּא,

וְאִמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,

וְחַיִּים טוֹבִים עָלֵינוּ

וְעַל כּוֹל יִשְׂרָאֵל,

וְאִמְרוּ אָמֵן. {אָמֵן.}

Take three steps back.

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

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

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

Oseh shalom bimromav,

May the One Who makes peace in the heavens,

hu ya-aseh shalom aleinu,

may He make peace upon us,

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

and upon all Israel and upon all the world,

v'imru amein. {Amein.}

and say amen. Amen.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,

וְעַל כּוֹל יִשְׂרָאֵל וְעַל כּוֹל הָעוֹלָם,

וְאִמְרוּ אָמֵן. {אָמֵן.}

During Chanukah, the Menorah is lit here.

Between Pesach and Shavuot, the Omer is counted.

On the conclusion of Shabbat after Rosh Chodesh, continue on the following page;

otherwise continue with עָלֵינוּ Aleinu on page 56.

It is preferable that this connection be done while standing under the open sky at the departure of Shabbat.

*One may also make this connection by viewing the moon through a window or a door.
If the sky is cloudy at the departure of Shabbat, then it may be done on another night of the week.
During Tishrei, the Kiddush Levana is postponed until after Yom Kippur.*

קידוש לבנה

KIDUSH LEVANA

Rabbi Yochanan taught that one who blesses the new moon is regarded like one who greets the Sh'chinah. We recognize Hashem's existence through miracles, revelations, and through the cycles of nature. The moon's cycles are most apparent and we as Yisrael are likened to the moon, for at times we have suffered at the hands of others and our light has been dim like the new moon and at other times we have shone brightly and gloriously like the full moon. The Torah commands us to sanctify the new moon and when we greet the moon, we greet its Creator and Guide.

תהלים קמח:א-ו PSALM 148:1-6

Hal'lu-Yah,

Praise Yah,

Hal'lu et Adonai min hashamayim,

Praise Hashem from the heavens,

hal'luhu bam'romim.

praise Him in the supernal realms.

Hal'luhu chol malachav,

Praise Him all you angels,

hal'luhu kol tz'va-av.

praise Him all you hosts.

Hal'luhu shemesh v'yarei-ach,

Praise Him, sun and moon,

hal'luhu kol koch'vei or.

praise Him, all shining stars.

Hal'luhu sh'mei hashamayim,

Praise Him, the highest heavens,

v'hamayim asher mei-al hashamayim.

and the waters that are above the heavens.

Y'hal'lu et sheim Adonai,

Let them praise the Name of Hashem,

ki hu tzivah v'nivra-u.

He commanded and they were created.

Vaya-amideim la-ad l'olam,

And He established them forever and ever,

chok natan v'lo ya-avor.

He issued a decree that will not be broken.

Everyone says the following Kabbalistic intention together:

הַלְלוּיָהּ,
הַלְלוּ אֶת יְהוָה מִן הַשָּׁמַיִם,
הַלְלוּהוּ בַמְּרוֹמִים.
הַלְלוּהוּ כָּל מַלְאָכָיו,
הַלְלוּהוּ כָּל צְבָאָיו.
הַלְלוּהוּ שֶׁמֶשׁ וַיָּרֵחַ,
הַלְלוּהוּ כָּל כּוֹכָבֵי אוֹר.
הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם,
וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם.
יְהַלְלוּ אֶת שֵׁם יְהוָה,
כִּי הוּא צִוָּה וְנִבְרָאוּ.
וַיַּעֲמִידֵם לְעַד לְעוֹלָם,
חֵק נָתַן וְלֹא יַעֲבוֹר.

Hareini muchan umzuman l'kayeim

I am hereby prepared and ready to perform

hamitzvah l'kadeish hal'vanah,

the mitzvah to sanctify the moon,

l'sheim yichud kudsha

for the sake of the unification of the Holy One,

b'rich hu uShchinteih,

Blessed be, and the Sh'chinah,

al y'dei hahu tamir v'nelam,

through the One Who is hidden and Who is concealed,

b'sheim kol Yisra-eil.

in the name of all Israel.

הַרִינִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם
הַמִּצְוָה לְקַדֵּשׁ הַלְּבָנָה,
לְשֵׁם יְחִוּד קִדְשָׁא
בְּרִיךְ הוּא וּשְׁכִינָתָה,
עַל יְדֵי הַהוּא טָמִיר וְנֶעְלָם,
בְּשֵׁם כָּל יִשְׂרָאֵל.

ברכת הלבנה

B'RACHOT HAL'VANAH

Look at the moon before reciting this blessing.

Baruch atah Adonai,

Blessed are You Hashem,

Eloheinu melech ha-olam,

our Elohim, Sovereign of the universe,

asher b'ma-amaro bara sh'chakim,

Who with Whose utterance created the heavens,

uvru-ach piv kol tz'va-am.

and with the breath of Whose mouth all their legion.

Chok uzman natan lahem

A rule and a schedule did He give them,

shelo y'shanu et tafkidam.

that they not alter their assigned task.

Sasim usmeichim la-asot

They are joyous and happy to perform

r'tzon konam,

the will of their Creator,

po-eil emet shep'ulato emet.

the One Who does truth, Whose deed is truth.

V'lal'vanah amar shetit-chadeish,

And to the moon He said that it should renew itself,

ateret tiferet la-amusei vaten,

as a crown of splendor for those borne from the womb,

sheheim atidim

those who are destined

l'hitchadeish k'motah,

to renew themselves like it,

בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בְּמֵאמָרוֹ בָּרָא שְׁחָקִים,
וּבְרוּחַ פִּיו כָּל צְבָאִים.
חֶק וְזִמָּן נָתַן לָהֶם
שֶׁלֹא יִשְׁנוּ אֶת תַּפְקִידָם.
שְׂשִׁים וּשְׂמִיחִים לַעֲשׂוֹת
רְצוֹן קוֹנָם,
פּוֹעֵל אֱמֶת שֶׁפָּעֲלָתוֹ אֱמֶת.
וּלְלִבָּנָה אָמַר שֶׁתְּחַדֵּשׁ,
עֲטֹרַת תְּפָאֶרֶת לַעֲמוּסֵי בֶטֶן,
שֶׁהֵם עֲתִידִים
לְהִתְחַדֵּשׁ כְּמוֹתָהּ,

ulfa-eir l'yotz'ram al sheim

and to glorify their Molder for the sake

k'vod malchuto.

of His glorious realm.

Baruch atah Adonai,

Blessed are You Hashem,

m'chadeish chadashim.

Who renews the months.

וּלְפָאֵר לְיוֹצְרָם עַל שֵׁם

כְּבוֹד מַלְכוּתוֹ.

בָּרוּךְ אַתָּה יְהוָה,

מְחַדֵּשׁ חֳדָשִׁים.

Recite three times.

בָּרוּךְ יוֹצְרֶךָ, בָּרוּךְ עוֹשֶׂיךָ, בָּרוּךְ קוֹנֵיךָ, בָּרוּךְ בּוֹרְאֶיךָ.

Baruch yotz'reich, baruch oseich, baruch koneich, baruch bor'eich.

Blessed is your Molder, blessed is your Maker, blessed is your Owner, blessed is your Creator.

Recite three times. Rise on the toes as if dancing.

כְּשֵׁם שְׂאֲנִי רוֹקֵד כְּנֶגְדֶיךָ וְאִינִי יָכוֹל לְנַגֵּעַ בְּךָ,

כִּי לֹא יוֹכְלוּ כָּל אוֹיְבֵי לְנַגֵּעַ בִּי לְרָעָה.

K'sheim she-ani rokeid k'negdeich v'eini yachol lingo-a bach,

kach lo yuch'lu kol oy'vai lingo-a bi l'ra-ah.

*Just as I dance opposite you but I am not able to touch you,
so may they not be able, all my enemies, to touch me for evil.*

Recite three times.

תִּפֹּל עֲלֵיהֶם אֵימָתָה וּפְחָד, בְּגִדְל זְרוּעֶיךָ יִדְמוּ כְּאֶבֶן.

Tipol aleihem eimatah vafachad, bigdol z'ro-acha yid'mu ka-aven.

Let there fall upon them terror and fear, at the greatness of Your arm, let them be still as stone.

Recite three times.

כְּאֶבֶן יִדְמוּ זְרוּעֶיךָ בְּגִדְל וּפְחָד אֵימָתָה עֲלֵיהֶם תִּפֹּל.

Ka-aven yid'mu z'ro-acha bigdol vafachad eimatah aleihem tipol.

As stone let them be still, at Your arm's greatness, let fear and terror fall upon them.

Recite three times.

דָּוִד מֶלֶךְ יִשְׂרָאֵל חַי וְקַיִם.
David melech Yisra-eil chai v'kayam.
King David of Israel lives and endures.

The Chazzan recites three times.

שְׁלוֹם עֲלֵיכֶם.
Shalom aleichem.
Peace upon you.

Everyone responds to the Chazzan by reciting three times.

עֲלֵיכֶם שְׁלוֹם.
Aleichem shalom.
Upon you, peace.

Recite three times.

סִמָּן טוֹב וּמִזֵּל טוֹב יִהְיֶה לָנוּ וּלְכֹל יִשְׂרָאֵל, אָמֵן.
Siman tov umazal tov y'hei lanu ulchol Yisra-eil, amein.
A good sign and good fortune may there be for us and for all Israel, amen.

Kol dodi hineih zeh ba,
The voice of my beloved behold it came,
m'daleig al heharim,
leaping over the mountains,
m'kapeitz al hag'va-ot.
skipping over the hills.
Domeh dodi litzvi
Comparable is my beloved to a gazelle
o l'ofar ha-ayalim,
or to a young hart,
hineih zeh omeid achar katleinu,
Behold He was standing behind our wall,
mashgi-ach min hachalonot,
observing through the windows,
meitzitz min hacharakim.
peering through the lattices.

קוֹל דּוּדֵי הַנֵּה זֶה בָּא,
מְדַלֵּג עַל הַהָרִים,
מְקַפֵּץ עַל הַגְּבָעוֹת.
דּוֹמֶה דּוּדֵי לְצִבִּי
אוּ לְעֹפֶר הָאֵילִים,
הֵנָּה זֶה עוֹמֵד אַחַר כְּתֻלָנוּ,
מִשְׁגִּיחַ מִן הַחַלּוֹנוֹת,
מִצִּיץ מִן הַחַרְכִּים.

תהלים קכא

PSALM 121

Shir lama-alot,

A song of ascents,

esah einai el heharim,

I life my eyes to the mountains,

mei-ayin yavo ezri.

from where does my help come?

Ezri mei-in Adonai,

My help comes from Hashem,

oseih shamayim va-aretz.

Maker of heaven and earth.

Al yitein lamot raglecha,

Who will not allow your foot to slip,

al yanum shom'recha.

your Guardian will not slumber.

Hineih lo yanum v'lo yishan,

It is so that neither slumbers nor sleeps,

shomeir Yisra-eil.

the Guardian of Israel.

Adonai shom'recha,

Hashem is your Guardian,

Adonai tzil'cha al yad y'minecha.

Hashem is your shelter at your right hand.

Yomam hashemen lo yakekah,

The sun will not strike you by day,

v'yarei-ach balailah.

nor the moon by night.

Adonai yishmorcha mikol ra,

Hashem will protect you from evil,

yishmor et nafshecha.

and will protect your soul.

Adonai yishmor tzeit'cha uvo-echa,

Hashem will guard your departure and your arrival,

mei-atah v'ad olam.

from this time and unto eternity.

שִׁיר לַמַּעֲלוֹת,

אֶשָּׂא עֵינַי אֶל הַהָרִים,

מֵאֵינן יבֹא עֲזָרִי.

עֲזָרִי מֵעַם יְהוָה,

עֹשֵׂה שָׁמַיִם וָאָרֶץ.

אֵל יִתֵּן לַמּוֹט רַגְלֶךָ,

אֵל יִנּוּם שׁוֹמְרֶךָ.

הִנֵּה לֹא יִנּוּם וְלֹא יִישָׁן,

שׁוֹמֵר יִשְׂרָאֵל.

יְהוָה שׁוֹמְרֶךָ,

יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ.

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה,

וַיָּרַח בַּלַּיִלָּה.

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע,

יִשְׁמֹר אֶת נַפְשֶׁךָ.

יְהוָה יִשְׁמֹר צֵאתְךָ וּבואֶךָ,

מֵעַתָּה וְעַד עוֹלָם.

תהלים קנ

PSALM 150

Hal'lu-Yah,

Praise Yah,

Hal'lu Eil b'kodsho,

Praise to the Almighty in the sanctuary,

hal'luhu birki-a uzo.

praise Him whose power the heavens proclaim.

Hal'luhu bigvurotav,

Praise Him for powerful deeds,

hal'luhu k'rov gudlo.

praise Him for surpassing greatness.

Hal'luhu b'teika shofar,

Praise Him with the blast of the shofar,

hal'luhu b'neivel v'chinar.

praise Him with the lyre and harp.

Hal'luhu b'tof umachol,

Praise Him with drums and dancing,

hal'luhu b'minim v'ugav.

praise Him with the lute and pipe.

Hal'luhu b'tzil-tz'lei shama,

Praise Him with cymbals sounding,

hal'luhu b'tzil-tz'lei t'ru-ah.

Praise Him with cymbals resounding.

Kol han'shamah t'haleil Yah,

Let everything that has breath praise Yah.

Hal'lu-Yah.

praise Yah.

Tana d'vei Rabi Yishma-eil:

It was taught by the Academy of Rabbi Yishmael:

Ilmalei lo zachu Yisra-eil ela

If it had been that Israel was not privileged except for

l'hakbil p'nei avihem shebashamayim

of greeting the Countenance of their Father in Heaven

pa-am achat bachodesh, dayam.

once in a month, it would have been enough for them.

Amar Abayei: Hil-kach tzarich

Abaye said: Therefore it is necessary

l'meim'ra m'umad.

to recite it while standing.

Mi zot olah min hamidbar

Who is this who rises from the desert

mitrapeket al dodah.

clinging to her Beloved?

הַלְלוּ יְהוָה,
הַלְלוּ אֵל בְּקֹדֶשׁוֹ,
הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ.
הַלְלוּהוּ בְּגְבוּרָתוֹ,
הַלְלוּהוּ כְּרֹב גְּדֻלוֹ.
הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר,
הַלְלוּהוּ בְּנִבְל וְכִנּוֹר.
הַלְלוּהוּ בְּתוֹף וּמַחֲוֹל,
הַלְלוּהוּ בְּמִנִּים וְעָגָב.
הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע,
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה.
כָּל הַנְּשָׁמָה תְהַלֵּל יְהוָה
הַלְלוּ יְהוָה.

תָּנָא דְבֵי רַבִּי יִשְׁמַעֵאל:
אֲלֵמַלֵּי לֹא זָכוּ יִשְׂרָאֵל אֶלָּא
לְהַקְבִּיל פְּנֵי אָבִיהֶם שְׁבַשְׁמַיִם
פַּעַם אַחַת בַּחֹדֶשׁ, דַּיָּם.
אָמַר אַבְיַי: הִלְכָּךְ צָרִיךְ
לְמִימְרָא מְעָמַד.
מִי זֹאת עֹלָה מִן הַמִּדְבָּר
מְתַרְפֶּקֶת עַל דּוּדָהּ.

Vihi ratzon mil'fanecha,
May it be the will before You,
Adonai Elohai vEilohei avotai,
Hashem my Elohim and Elohim of my ancestors,
l'malot p'gimat hal'vanah,
to fill the flaw of the moon,
v'lo yihyeh bah shum mi-ut,
that there not be in it any dimunition,
vihi or hal'vanah k'or
and may the light of the moon be like the light
hachamah uchor shivat
of the sun and like the light of the seven
y'mei v'reishit,
days of Creation,
k'mo shehay'tah kodem mi-utah,
as it was before its diminishment,
Shene-emar: Et sh'nei
As it is said: The two
ham'orot hag'dolim.
luminaries that are great.
V'yitkayeim banu mikra shekatuv:
And may there be fulfilled with us the verse that is written:
Uvikshu et Adonai Eloheihem,
They shall seek Hashem their Elohim,
v'eit David malkam. Amein.
and David their King. Amen.

וִיְהִי רְצוֹן מִלְּפָנֶיךָ,
 יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי,
 לְמַלֵּאת פְּגִימַת הַלְּבָנָה,
 וְלֹא יִהְיֶה בָּהּ שׁוּם מִעוּט,
 וִיְהִי אוֹר הַלְּבָנָה כְּאוֹר
 הַחֲמָה וְכְאוֹר שִׁבְעַת
 יָמֵי בְרֵאשִׁית,
 כְּמוֹ שֶׁהָיְתָה קִדְמָה מִעוּטָה,
 שְׁנַיִם עָמַר: אֶת שְׁנֵי
 הַמְּאוֹרוֹת הַגְּדוֹלִים.
 וַיִּתְקַיֵּם בָּנוּ מִקְרָא שְׁכָתוּב:
 וּבִקְשׁוּ אֶת יְהוָה אֱלֹהֵיהֶם,
 וְאֵת דָּוִד מַלְכָּם. אָמֵן.

תהלים סז

PSALM 67

Lam'natzei-ach binginot mizmor shir.

For the conductor with the neginot, a psalm, a song.

Elohim y'chaneinu vivar'cheinu,

May Elohim favor us and bless us,

ya-eir panav itanu selah.

may He illuminate His countenance with us, selah.

Lada-at ba-aretz darkecha,

To make known on earth Your way,

b'chol goyim y'shu-atecha.

among all nations Your salvation.

Yoducha amim, Elohim,

Nations will acknowledge You, O Elohim,

yoducha amim kulam.

nations will acknowledge You, all of them.

Yism'chu viran'nu l'umim,

Nations will be glad and sing for joy,

ki tishpot amim mishor,

for You will judge nations fairly,

ulumim ba-aretz tancheim selah.

and the nations of the earth You will guide, selah.

Yoducha amim, Elohim,

Nations will acknowledge You, O Elohim,

yoducha amim kulam.

nations will acknowledge You, all of them.

Eretz nat'nah y'vulah,

Earth will then have yielded its produce,

y'var'cheinu Elohim Eloheinu.

may Elohim bless us, our Elohim.

Y'var'cheinu Elohim,

May Elohim bless us,

v'yir'u oto kol afsei aretz.

and may they be in awe of Him, all the ends of the earth.

לְמַנְצֵחַ בְּנִגִּינוֹת מִזְמוֹר שִׁיר.

אֱלֹהִים יַחַנְנוּ וַיְבָרְכֵנוּ,

יְאֵר פְּנֵיו אֶתְנוּ סֵלָה.

לְדַעַת בְּאֶרֶץ דְּרָכְךָ,

בְּכֹל גּוֹיִם יְשׁוּעָתְךָ.

יִזְדוֹךְ עַמִּים, אֱלֹהִים,

יִזְדוֹךְ עַמִּים כָּלֵם.

יִשְׂמְחוּ וַיִּרְנְנוּ לְאֻמִּים,

כִּי תִשְׁפֹּט עַמִּים מִיֶּשֶׁר,

וּלְאֻמִּים בְּאֶרֶץ תִּנְחֵם סֵלָה.

יִזְדוֹךְ עַמִּים, אֱלֹהִים,

יִזְדוֹךְ עַמִּים כָּלֵם.

אֶרֶץ נִתְּנָה יְבוּלָהּ,

יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ.

יְבָרְכֵנוּ אֱלֹהִים,

וַיִּירְאוּ אוֹתוֹ כָּל אַפְסֵי אֶרֶץ.

עלינו

ALEINU

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

Stand while saying the Aleinu.

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

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

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

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

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

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

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

V'yadata hayom vahasheivota

"And you shall know today and take

el l'vavecha, ki Adonai hu

to heart, that Hashem is

ha-Elohim bashamayim mima-al,

the Elohim in the heavens above,

v'al ha-aretz mitachat ein od.

and on earth below and there is no other.

V'al kein n'kaveh l'cha

Therefore we put our hope in You

Adonai Eloheinu,

Hashem our Elohim,

lirot m'heirah b'tiferet uzecha,

let us witness the glory of Your power,

l'ha-avir gilulim min ha-aretz,

to remove idols from the earth.

v'ha-elilim karot yikareitun,

and false gods will utterly be cut off,

l'takein olam b'malchut Shadai.

to perfect the universe through the reign of the Almighty.

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

And all humanity will call upon Your Name,

l'hafnot eilecha kol rishei aretz.

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

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

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

ki l'cha tichra kol berech,

that to You every knee should bend,

tishava kol lashon.

and every tongue pledge.

L'fanecha Adonai Eloheinu

Before You, Hashem our Elohim,

yichr'u v'yipolu,

they will bend their knees and bow down,

v'lichvod shimcha y'kar yiteinu,

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

vikab'lu kulam et ol malchutecha,

and all will accept the yoke of Your Sovereignty,

v'timloch aleihem

that You may reign over them

m'heirah l'olam va-ed.

very soon forever and ever.

Ki hamalchut shel'cha hi,

For the kingdom is Yours,

ul-ol'mei ad timloch b'chavod,

for ever and ever You will reign in glory,

kakatuv b'Toratecha:

as it is written in Your Torah,

וידעת היום והשבת

אל לבבך, כי יהוה הוא

האלהים בשמים ממעל,

ועל הארץ מתחת, אין עוד.

ועל כן נקוה לך

יהוה אלהינו,

לראות מהרה בתפארת עזך,

להעביר גלולים מן הארץ,

והאלילים כרות יכרתון,

לתקן עולם במלכות שדי,

וכל בני בשר יקראו בשמך,

להפנות אליך כל רשעי ארץ.

יכירו וידעו כל יושבי תבל,

כי לך תכרע כל ברך,

תשבע כל לשון.

לפניך יהוה אלהינו

יכרעו ויפלו,

ולכבוד שמך יקר יתנו,

ויקבלו כלם את עול מלכותך,

ותמלך עליהם

מהרה לעולם ועד.

כי המלכות שלך היא,

ולעולמי עד תמלוך בכבוד,

ככתוב בתורתך:

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

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

Bayom hahu yih-yeh,
On that day,

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

יהוה ימלך לעולם ועד.

ונאמר, והיה יהוה
למלך על כל הארץ.

ביום ההוא יהיה
יהוה אחד, ושמו אחד.

אל תירא

AL TIRA

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

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

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

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

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

אל תירא מפחד פתאם,
ומשאת רשעים כי תבא.

עצו עצה ותפר,
דברו דבר ולא יקום,
כי עמנו אל.

ועד זקנה אני הוא,
ועד שיבה אני אסבל,
אני עשיתי ואני אשא,
ואני אסבל ואמלט.

אך צדיקים יודו לשמך,
ישבו ישרים את פניך.

קדיש יתום

KADDISH YATOM (MOURNER'S KADDISH)

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

זְכוֹרָנָם לְבִרְכָה.

Zichronam livracha.

May their memories be for blessing.

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

Yitgadal v'yitkadash sh'meih raba.

Exalted and sanctified be His great Name.

{Amein.}

Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא.

{אָמֵן}

B'al'ma di v'ra chiruteih,

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

v'yamlich malchuteih,

and may He let His sovereignty have dominion,

v'yatzmach purkaneih

and cause His redemption to sprout

vikareiv M'shichei. {Amein.}

and bring near the Mashiach. Amen.

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתֵיהּ,

וַיַּמְלִיךְ מַלְכוּתֵיהּ,

וַיַּצְמַח פְּרֻקָנֵיהּ

וַיִּקְרַב מְשִׁיחֵיהּ. {אָמֵן}

B'chayeichon uvyomeichon

In your lifetime and in your days

uvchayei d'chol beit Yisra-eil,

and in the lifetime of the entire House of Israel,

ba-agala uvizman kariv,

speedily and at a time that comes soon,

v'imru Amein. {Amein.}

and say amen. Amen.

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֲגָלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן}

{Y'hei sh'meih raba m'varach

May His great Name be blessed

l'alam ulal'mei al'maya.}

forever and for all eternity.

יְהֵא שְׁמֵיהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Yitbarach v'yishtabach v'yitpa-ar

Blessed and praised and glorified

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

v'ytromam v'yitnasei v'yit-hadar

and exalted and raised up and honored

v'yitaleh v'yit-halal

and elevated and lauded

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

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

l'eila min kol birchata v'shirata

beyond more than any blessing and song

tushb'chata v'nechemata,

praise and consolation

da-amiran b'al'ma,

that are uttered in the world,

v'imru Amein. {Amein.}

and say amen. Amen.

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

May there be abundant peace from heaven,

v'chayim tovim aleinu,

and good life upon us,

v'al kol Yisra-eil,

and upon all Israel,

v'imru Amein. {Amein.}

and say amen. Amen.

Take three steps back.

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

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

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

Oseh shalom bimromav,

May the One Who makes peace in the heavens,

hu ya-aseh shalom aleinu,

may He make peace upon us,

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

and upon all Israel and upon all the world,

v'imru amein. {Amein.}

and say amen. Amen.

וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

וַיִּתְעַלֶּה וַיִּתְהַלַּל

שְׁמֵהּ דְּקֻדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָּא מִן כָּל בְּרִכְתָּא וְשִׁירָתָא

תְּשׁוּבַחְתָּא וְנֶחֱמָתָא,

דְּאֲמִירָן בְּעֵלְמָא,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,

וְחַיִּים טוֹבִים עָלֵינוּ

וְעַל כָּל יִשְׂרָאֵל,

וְאָמְרוּ אָמֵן. {אָמֵן.}

עֲשֵׂה שְׁלוֹם בְּמִרְוַמָּיו,

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם,

וְאָמְרוּ אָמֵן. {אָמֵן.}

הבדלה

HAVDALAH INSTRUCTIONS

If you don't have a Havdalah set, you can make your own. You will need a tray, a cup of wine, a dish with a mixture of ground spices (cloves, cinnamon, allspice, and nutmeg), and a candle with two or more wicks. (Havdalah candles usually have six braided wicks which represent the six days of the week). You can always light two matches and hold them together as well. The blessing is recited over the wine, however we do not drink the wine until the Havdalah blessings near the end.

ABOUT HAVDALAH

The word "Havdalah" means "distinction". The entire connection is to distinguish between the Shabbat (the Festival) to which he have connected and the week that we are about to enter, both as an existence in time and as a feeling of existence. The greatest tool we have for appreciating anything is the ability to distinguish and differentiate. When we see things as rare and unique, they stand out as special, and somehow have their own place in the world. When Shabbat (the Festival) is over, we mark the ending with Havdalah and recognize the beginning of a new week (new period of spiritual transformation).

The cup is filled with wine until it overflows a little on the tray, the V'samim (spice box) is uncovered, the candle is lit and given to someone, other than the Chazzan, to hold or it is placed in it's stand.

הִנֵּה

HINEIH

At the words Kos y'shu-ot esa כּוֹס יְשׁוּעוֹת אֲשָׂא, we lift our cups of wine without tasting and proceed directly to the blessing over the wine.

Hineih Eil y'shu-ati,

Behold, the Almighty One is my salvation,

evtach v'lo efchad,

I shall trust and not be afraid,

ki ozi v'zimrat Yah Adonai,

for my strength and my song is Yah Hashem,

vayhi li lishu-ah.

and He has become my salvation.

Ushavtem mayim b'sason

And you will joyfully draw water

mima-aynei hayshu-ah.

from the springs of salvation.

הִנֵּה אֵל יְשׁוּעָתִי,

אֶבְטַח וְלֹא אֶפְחָד,

כִּי עֲזִי וְזִמְרַת יְהוָה יְהוּהוּ,

וַיְהִי לִי לִישׁוּעָה.

וּשְׁאַבְתֶּם מַיִם בְּשִׂשׂוֹן

מִמַּעַיְנֵי הַיְשׁוּעָה.

L'Adonai hayshu-ah,
Salvation comes from Hashem,
 al am'cha virchatecha selah.
Your blessing on Your people forever.
 Adonai tz'va-ot imanu,
Hashem of the hosts of heaven is with us,
 misgav lanu Elohei Ya-akov selah.
the Elohim of Jacob is our stronghold.
 Adonai tz'va-ot,
Hashem of the hosts of heaven,
 ashrei adam botei-ach bach.
happy is the one who trusts in You.
 Adonai hoshi-ah,
Save us Hashem,
 hamelech ya-aneinu v'yom koreinu.
Sovereign answer us on the day we call.
 Lay'hudim hay'tah orah
The Jews had light
 v'simchah v'sason vikar.
and joy and gladness and honor.
 Kein tih-yeh lanu.
So may it be for us.
 Kos y'shu-ot esa,
I will raise the cup of salvation,
 uvsheim Adonai ekra.
and invoke the Name of Hashem.

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

The following blessing is said only at the conclusion of Shabbat, not during Festivals.

*Hold the V'samim (spice box) with the left hand.
 After the blessing, smell the spices.*

Baruch atah Adonai,
Blessed are You Hashem,
 Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
 borei minei v'samim.
Who creates varieties of spices.

ליהוה הישועה,
 על עמך ברכתך סלה.
 יהוה צבאות עמנו,
 משגב לנו אלהי יעקב סלה.
 יהוה צבאות,
 אשרי אדם בטיח בך.
 יהוה הושיעה,
 המלך יעננו ביום קראנו.
 ליהודים היתה אורה
 ושמחה וששון ויקר.
 כן תהיה לנו.
 כוס ישועות אשא,
 ובשם יהוה אקרא.
 ברוך אתה יהוה,
 אלהינו מלך העולם,
 בורא פרי הגפן.

ברוך אתה יהוה,
 אלהינו מלך העולם,
 בורא מיני בשמים.

*The following blessing is said only at the conclusion of Shabbat, not during Festivals.
Say the blessing, then hold up your fingers to the flame to see the reflected light.*

Baruch atah Adonai,
Blessed are You Hashem,
Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
borei m'orei ha-eish.
Who creates the light of fire.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוֹרֵי הָאֵשׁ.

Continue with the following blessing:

Baruch atah Adonai,
Blessed are You Hashem,
Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
hamavdil bein kodesh l'chol,
Who distinguishes between the sacred and the ordinary,
bein or l'choshech,
between light and dark,
bein Yisra-eil la-amim,
between Israel and the nations,
bein yom hash'vi-i
between the Seventh Day,
l'sheishet y'mei hama-aseh.
and the six days of labor.
Baruch atah Adonai,
Blessed are You Hashem,
hamavdil bein kodesh l'chol.
Who distinguishes between the sacred and the ordinary.

בָּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל,
בֵּין אֹר לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים,
בֵּין יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.
בָּרוּךְ אַתָּה יְהוָה,
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל.

The one who recited Havdalah drinks most of the wine from the cup.

Hamavdil bein kodesh l'chol,
May the one Who distinguishes between the sacred and the ordinary,
chatoteinu hu yimchol,
forgive our wrongdoings,
zareinu v'chaspeinu yarbeh kachol,
increase our descendants and our wealth like sand,
v'chakochavim balailah. {Amein.}
and like the stars in the night. Amen.

הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֹל,
חַטֹּאתֵינוּ הוּא יְמַחֵל,
זְרַעֲנוּ וְכִסְפֵנוּ יִרְבֶּה כַּחֹל,
וְכִכּוֹכָבִים בַּלַּיְלָה. {אָמֵן.
שְׁבוּעַ טוֹב.

Shavua tov.
May you have a good week.

ELIYAHU HANAVI

Elijah will herald Mashiach, a new level of consciousness which will enable all people of the earth to live in love, peace, and harmony with one another, with little effort. We sing this song, which expresses our yearning for him to arrive.

Eilياهو hanavi,

Elijah the prophet,

Eilياهو ha-Tishbi,

Elijah the Tishbite,

Eilياهو ha-Giladi,

Elijah of Gilead,

bimheirah v'yameinu yavo

come speedily in our day

eileinu im Mashi-ach ben David.

with the Messiah, the son of David.

אֵלִיָּהוּ הַנָּבִיא,

אֵלִיָּהוּ הַתִּשְׁבִּי,

אֵלִיָּהוּ הַגִּלְעָדִי,

בְּמַהֲרָה בְּיָמֵינוּ יָבֹא

אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד.