

# SUKKOT

## Evening Connection

עַרְבֵית לַסֻּכּוֹת



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All prefaces to prayers written and adapted by David-Anthony Curtis.

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# פתיחה לתפילה

Sukkot allows us to experience our vulnerability and dependence on the Creator. It is also a time of thanksgiving for the harvest and a return to nature. During the seven days of Sukkot we connect to the energy of Chesed, which is mercy. We have been on an intense journey through the month of Elul and through the Ten Days of Awe. A journey that has not always been easy as we had to confront past negative actions. Kabbalah teaches that we now have a new lease on life and that is cause for rejoicing.

## LIGHTING OF THE CANDLES

We light the candles of this holiday (and Shabbat) in order to draw the spiritual Light into our personal lives. The candles remind us that this is a sacred time, and that this time is set apart for us to connect to the Light and to one another.

Baruch atah Adonai,  
*Blessed are You Hashem,*  
 Eloheinu melech ha-olam,  
*our Eternal One, Sovereign of the universe,*  
 asher kid'shanu b'mitzvotav,  
*You have sanctified us through Your commandments,*  
 v'tzivanu l'hadlik neir shel (Shabbat  
*and bid us to light the candles of (Shabbat*  
 v') shel yom tov.  
*and) this sacred day.*

בְּרוּךְ אַתָּה יְהוָה,  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
 וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל (שַׁבָּת  
 ו) שֶׁל יוֹם טוֹב.

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

בְּרוּךְ אַתָּה יְהוָה,  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 שֶׁהֵחִינּוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ  
 לְזִמַּן הַזֶּה.

# מזמור לדוד

## MIZMOR L'DAVID

The word "kol" appears seven times in this Psalm which means "voice". The voice is that of the Eternal One. The seven voices represent seven dimensions of the Light. With this Psalm, we are able to surround ourselves with the energy of mercy that flows into our world.

Mizmor l'David,

*A Psalm of David,*

havu l'Adonai b'nei eilim,

*give due honor to Hashem divine beings,*

havu l'Adonai kavod va-oz.

*give due honor to Hashem's awesome power.*

Havu l'Adonai k'vod sh'mo,

*Give due honor to Hashem honoring the Name,*

hishtachavu l'Adonai

*bow down before Hashem*

b'hadrat kodesh.

*in the beauty of holiness.*

Kol Adonai al hamayim,

*The voice of Hashem is upon the waters,*

Eil hakavod hir-im,

*the Eternal of glory thunders,*

Adonai al mayim rabim.

*Hashem is upon abundant waters.*

Kol Adonai bako-ach,

*The voice of Hashem is powerful,*

kol Adonai behadar.

*the voice of Hashem is majesty.*

Kol Adonai shoveir arazim,

*The voice of Hashem breaks cedars,*

vay'shabeir Adonai

*Hashem shatters*

et arzei ha-l'vanon.

*the cedars of Lebanon.*

מִזְמוֹר לְדָוִד,

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים,

הָבוּ לַיהוָה כְּבוֹד וָעֹז.

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,

הַשְׁתַּחֲוּוּ לַיהוָה

בְּהַדְרַת קֹדֶשׁ.

קוֹל יְהוָה עַל הַמַּיִם,

אֵל הַכְּבוֹד הַרְעִים,

יְהוָה עַל מַיִם רַבִּים.

קוֹל יְהוָה בְּכֹחַ,

קוֹל יְהוָה בְּהַדָּר.

קוֹל יְהוָה שֹׁבֵר אֲרָזִים,

וַיִּשְׁבֵּר יְהוָה

אֶת אֲרָזֵי הַלְּבָנוֹן.

Vayarkideim k'mo eigel,  
*The Eternal makes them dance around like a calf,*

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

*Lebanon and Sirion like a wild young ox.*

Kol Adonai chotzeiv lahavot eish.

*The voice of Hashem cleaves the flames of fire.*

Kol Adonai yachil midbar,

*The voice of Hashem rouses the wilderness,*

yachil Adonai midbar Kadeish.

*Hashem rouses the wilderness of Kadesh.*

Kol Adonai y'choleil ayalot,

*The voice of Hashem frightens the hinds,*

vayechesof y'arot,

*and strips the forest bare,*

uv'heichalo kulo omeir kavod.

*and the glory of the Eternal is proclaimed in the temple.*

Adonai lamabul yashav

*Hashem was enthroned at the flood*

vayeishev Adonai melech l'olam.

*Hashem is enthroned, Sovereign forever.*

Adonai oz l'amo yitein,

*Hashem give strength to Your people,*

Adonai y'vareich et amo vashalom.

*Hashem bless Your people with peace.*

וַיִּרְקִידֵם כְּמוֹ עֵגֶל,  
 לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בֶן רְאִימִים.

קוֹל יְהוָה חִצֵּב לְהַבּוֹת אֵשׁ.

קוֹל יְהוָה יַחִיל מִדְּבָר,

יַחִיל יְהוָה מִדְּבָר קָדֵשׁ.

קוֹל יְהוָה יַחֲלִיל אַיָּלוֹת,

וַיַּחֲשֹׁף יַעֲרוֹת,

וּבְהִיכָלוֹ כָּלוּ אֵמֶר כְּבוֹד.

יְהוָה לַמַּבּוּל יֹשֵׁב,

וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.

יְהוָה עֹז לְעַמּוֹ יִתֵּן,

יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

## אנא בכח

## THE ANA B'CHOACH

Considered by the Kabbalists to be the most powerful and mystical prayer of all; this sequence of Hebrew letters is known as the 42-Letter Name of the Creator. When we pray and meditate on this prayer, we are connecting in a very powerful way to the original force of creation and drawing healing energy and protection into our lives.

אָנָא בְּכַח גְּדוּלַת יְמִינָךְ תַּתִּיר צְרוּרָה.

CHESED  
חסד

Ana b'choach g'dulat y'mincha tatir tz'rurah.

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

קִבֵּל רִנַּת עַמְּךָ שִׁגְבְּנוּ טַהֲרֵנוּ נוֹרָא.

G'VURAH  
גבורה

Kabeil rinat amcha sagveinu tahareinu nora.

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

נָא גִבּוֹר דּוֹרְשֵׁי יְחִוּדְךָ כְּבַבַּת שְׁמַיִם.

TIFERET  
תפארת

Na gibor dorshei yichud'cha k'vavat shomreim.

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

בְּרַכְּם טַהֲרֵם רַחֲמֵי צְדִקְתְּךָ תָּמִיד גִּמְלֵם.

NETZACH  
נצח

Bar'cheim tahareim rachamei tzidkat'cha tamid gomleim.

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

חֲסִין קָדוֹשׁ בְּרוּב טוּבְךָ נֶהַל עֲדַתְךָ.

HOD  
הוד

Chasin kadosh b'rov tuv'cha naheil adatecha.

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

יְחִיד גֵּאָה לְעַמְּךָ פְּנֵיהַ זֹכְרֵי קְדוּשַׁתְּךָ.

Y'SOD  
יסוד

Yachid gei-eh l'amcha p'neih zochrei k'dushatecha.

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

שׁוּעָתֵנוּ קִבֵּל וּשְׁמַע צְעָקֵתֵנוּ יוֹדֵעַ תַּעֲלוּמוֹת.

MALCHUT  
מלכות

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

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

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

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

*Blessed is Your glorious Name, Your Realm is for ever and ever!*

## TIKUN HANEFESH

Tikun Hanefesh literally means "correction of the soul" and represents the Tree of Life as reflected in our bodies. By scanning the combination of the Divine Name in each box, we can bring the Light to that part of our body for healing and balancing. You may use your right hand to guide the energy to the various parts of your body as you scan.

<p>בינה <b>3</b> Binah (Left Brain)</p> <p>יהוה Yei Hei Vei Hei</p>	<p>כתר <b>1</b> Keter (Skull)</p> <p>יהוה Ya Ha Va Ha</p>	<p>חכמה <b>2</b> Chochmah (Right Brain)</p> <p>יהוה Ya Ha Va Ha</p>
<p><b>5</b> (Left Eye)</p> <p>יהוה יהוה יהוה יהוה יהוה Yud Hei Vav Hei</p>	<p><b>9</b> (Nose) <b>8</b></p> <p>יוד הי ואו הי יוד הי ואו הי</p>	<p><b>4</b> (Right Eye)</p> <p>יהוה יהוה יהוה יהוה יהוה Yud Hei Vav Hei</p>
<p><b>7</b> (Left Ear)</p> <p>יוד הי ואו הי Yud Hei Vav Hei</p>		<p><b>6</b> (Right Ear)</p> <p>יוד הי ואו הי Yud Hei Vav Hei</p>
<p><b>10</b> (Mouth)</p> <p>יוד הי ואו הי (אהיה) אחה"ע גיב"ק דטלג"ת זמשר"ץ כומ"ף</p>		
<p>גבורה <b>12</b> G'vurah (Left Arm)</p> <p>יהוה Y' H' V' H'</p>	<p>תפארת <b>13</b> Tiferet (Body)</p> <p>יהוה Yo Ho Vo Ho</p>	<p>חסד <b>11</b> Chesed (Right Arm)</p> <p>יהוה Ye He Ve He</p>
<p>הוד <b>15</b> Hod (Left Thigh)</p> <p>יהוה Yu Hu Vu Hu</p>	<p>יסוד <b>16</b> Y'sod (Reproductive Organs)</p> <p>ינהונוהו Yu Hu Vu Hu</p>	<p>נצח <b>14</b> Netzach (Right Thigh)</p> <p>יהוה Yi Hi Vi Hi</p>
	<p>מלכות <b>17</b> Malchut (Feet)</p> <p>יהוה Yud Hei Vav Hei</p>	

## ANGEL OF THE DAY

Kabbalah teaches that an angel presides over each day of the week. We are able to receive assistance from the angel specific to this day as we scan the blessing for \_\_\_\_\_.

SUNDAY

יְיִוֵּד הַיּוֹם הַזֶּה וְיִוֵּד הַיּוֹם הַבֹּאֵה  
 אֵל שְׂדֵי יְאוֹלְדָּהָהּ יְאוֹדָהָהּ  
 אֲנֵי בְּכַח גְּדוּלַת יְמִינְךָ תִּתִּיר צְרוּרָה  
 אֲבָגִיתִךָ יְהוָה יְהוָה  
 סְמִטּוֹרִיהָ גְזֵרֵי אֵל וְעֵנָאֵל לְמוֹאֵל

ר"ת סגול

MONDAY

יְיִוֵּד הַיּוֹם הַזֶּה וְיִוֵּד הַיּוֹם הַבֹּאֵה  
 אֵל יְהוָה יְאוֹלְדָּהָהּ יְאוֹדָהָהּ  
 קָבַל רֵנַת עֵמֶךָ שְׂגַבְנוּ טְהַרְנוּ נוֹרָא  
 קָרַעַשְׁטֵן יְהוָה יְהוָה  
 שְׂמַעֵי אֵל בְּרַכֵּי אֵל אֶהְיֵי אֵל

ר"ת שוא

TUESDAY

יְיִוֵּד הַיּוֹם הַזֶּה וְיִוֵּד הַיּוֹם הַבֹּאֵה  
 אֵל אֲדָנִי יְאוֹלְדָּהָהּ יְאוֹדָהָהּ  
 נָא גְבוּר דּוֹרְשֵׁי יְחוּדְךָ כִּבְבַת שְׁמַרְם  
 נְגַדֵיכֶם יְהוָה יְהוָה  
 חֲנִיָּאֵל לְהַדִּי אֵל מַחְנִיָּאֵל

ר"ת חלם

WEDNESDAY

יְיִוֵּד הַיּוֹם הַזֶּה וְיִוֵּד הַיּוֹם הַבֹּאֵה  
 אֵל אֲדָנִי יְאוֹלְדָּהָהּ יְאוֹדָהָהּ  
 בְּרַכְּם טְהַרְם רַחֲמֵי צְדָקְתְּךָ תְּמִיד גְּמִלְם  
 קָרַעַשְׁטֵן יְהוָה יְהוָה  
 חֲזַקֵּי אֵל רַהֲטֵי אֵל קְדֵי אֵל

ר"ת חרק

THURSDAY

יְיִוֵּד הַיּוֹם הַזֶּה וְיִוֵּד הַיּוֹם הַבֹּאֵה  
 אֵל יְהוָה יְאוֹלְדָּהָהּ יְאוֹדָהָהּ  
 חֲסִין קְדִישׁ בְּרוּב טוֹבְךָ נֵהַל עֲדַתְךָ  
 חֲקַבְטֵנָע יְהוָה יְהוָה  
 שְׂמוֹעַל רַעֲמֵי אֵל קְנֵי אֵל

ר"ת שרק

(הקבוץ מלאכיו בר"ת שורק)

FRIDAY

יְיִוֵּד הַיּוֹם הַזֶּה וְיִוֵּד הַיּוֹם הַבֹּאֵה  
 אֵל שְׂדֵי יְאוֹלְדָּהָהּ יְאוֹדָהָהּ  
 יְחִיד גְּאָה לְעֵמֶךָ פְּנֵה זֹכְרֵי קְדוּשַׁתְךָ  
 יְגַלְפֵּזְק יְהוָה יְהוָה  
 שְׂמוֹשׁוֹ יְאוֹלוֹ רֹפְאוֹלוֹ קְדוּשׁוֹ יְאוֹלוֹ

ר"ת שרק

FRIDAY NIGHT

יִוֵּד הַיּוֹם וְאֵן הַיּוֹם

שׁוּעַתְנֵנוּ קִבַּל וּשְׁמַע צַעֲקַתְנוּ יוֹדַע תַּעֲלוּמוֹת

שְׁקִי צִיַּת יְהוָה יְהוָה יְהוָה

שְׁמַע יִשְׂרָאֵל בְּרַכֵּי אֱלֹהֵי יִשְׂרָאֵל

ר"ת שׁוֹא

סְמִטּוֹרִיָּה גְזֵרֵי אֱלֹהֵי וְעֵנֵי לְמוֹאֵל

ר"ת סְגוּל

צִוֵּרֵי אֱלֹהֵי יוֹפֵי אֱלֹהֵי

ר"ת צִוֵּרֵי

The L'chah Dodi is used only on Friday night.

# לכה דודי

## L'CHAH DODI

The mystics of Tz'fat would go out into the fields and greet Shabbat with the song L'chah Dodi. Since our lives are built upon the S'firot or Tree of Life, we are affected by them. When any one or all of them are out of balance, we can experience the effects of negativity. It is important to note that this affects not only us, but also the entire universe. The 10 verses of the L'chah Dodi connect us to and realign each of the S'firot within us as well as those of the universe. During the last verse, we receive the nefesh level of the extra soul given to us on Shabbat.

### כתר KETER

L'chah dodi likrat kalah,  
*Go my beloved to greet the bride,*  
p'nei Shabbat n'kab'lah.  
*let us welcome the presence of Shabbat.*

לְכָה דוּדִי לְקִרְאת כַּלָּה,  
פְּנֵי שַׁבָּת נִקְבְּלָה.

### חכמה CHOCHMAH

Shamor v'zachor b'dibur echad,  
*Observe and remember in a single utterance,*  
hishmi-anu Eil ham'yuchad,  
*the Eternal One and Only made us hear,*  
Adonai echad ush'mo echad,  
*Hashem is One and the Name is One,*  
l'sheim ul'tif-eret v'lit-hilah.  
*for renown, for splendor, and for praise.*

שָׁמֹר וְזָכוֹר בְּדַבָּר אֶחָד,  
הִשְׁמִיעֵנוּ אֵל הַמְּיֻחָד,  
יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד,  
לְשֵׁם וּלְתִפְאֵרֶת וּלְתִהְלָה.

### בינה BINAH

Likrat Shabbat l'chu v'neilchah,  
*Come and let us greet Shabbat,*  
ki hi m'kor hab'rachah,  
*for it is the source of healing,*  
meirosh mikedem n'suchah,  
*it still flows as from the beginning,*  
sof ma-aseh b'machashavah t'chilah.  
*last in deed but first in thought.*

לְקִרְאת שַׁבָּת לְכוּ וְנִלְכָה,  
כִּי הִיא מְקוֹר הַבְּרָכָה,  
מֵרֵאשׁ מִקֵּדָם נְסוּכָה,  
סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תְּחִלָּה.

## CHESED חסד

Mikdash melech ir m'luchah,  
*Royal shrine, city of kings,*  
kumi tz'i mitoch hahafeichah,  
*rise up and leave your ravaged state,*  
 rav lach shevet b'eimek habacha,  
*you have dwelt long enough in the valley of tears,*  
 v'hu yachamol alayich chemlah.  
*now the Eternal One will shower mercy upon you.*

מִקְדָּשׁ מֶלֶךְ עִיר מְלוּכָה,  
 קוֹמִי צְאִי מִתּוֹךְ הַהִפְכָּה,  
 רַב לָךְ שֵׁבֶת בְּעֵמֶק הַבְּכָא,  
 וְהוּא יַחְמוֹל עָלֶיךָ חֶמְלָה.

## GEVURAH גבורה

Hitna-ari mei-afar kumi,  
*Shake off the dust as you arise,*  
 livshi bigdei tif-arteich ami,  
*don your clothes of splendor my people,*  
 al yad ben Yishai Beit ha-Lachmi,  
*Through Jesses's son of Bethlehem,*  
 korvah el nafshi g'alah.  
*draw near to my soul; redeem it.*

הִתְנַעֲרִי מֵעָפָר קוֹמִי,  
 לְבִשֵׁי בְגָדֵי תִפְאַרְתְּךָ עַמִּי,  
 עַל יַד בֶּן יִשְׂי בֵּית הַלַּחְמִי,  
 קְרְבִי אֶל נַפְשִׁי גְאֻלָּה.

## TIFERET תפארת

Hit-or'ri hit-or'ri,  
*Wake up, wake up,*  
 ki va oreich kumi ori,  
*for your light has come, rise up and shine,*  
uri uri shir dabeiri,  
*awaken, awaken and proclaim a song,*  
 k'vod Adonai alayich niglah.  
*Hashem's glory has been revealed upon you.*

הִתְעוֹרְרִי הִתְעוֹרְרִי,  
 כִּי בָא אוֹרְךָ קוֹמִי אוֹרִי,  
 עוֹרִי עוֹרִי שִׁיר דְּבִירִי,  
 כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה.

## NETZACH נצח

Lo teivoshi v'lo tikalmi,  
*Do not be ashamed or feel humiliated,*  
 mah tishtochachi umah tehemi,  
*why are you downcast and why are you disconsolate,*  
 bach yechesu aniyei ami,  
*the afflicted of my people find respite in you,*  
 v'niv-n'tah ir al tilah.  
*the city will be rebuilt upon its hilltop.*

לֹא תִבוֹשִׁי וְלֹא תִכְלָמִי,  
 מַה תִּשְׁתַּוְּחָחִי וּמַה תִּהְיֶמֶי,  
 בָּךְ יִחְסוּ עַנְיֵי עַמִּי,  
 וְנִבְנְתָה עִיר עַל תְּלָהּ.

## HOD הוד

V'hayu limshisah shosayich,  
*Those who would trample you shall be trampled,*  
 v'rachaku kol m'val-ayich,  
*all your foes will scatter far away,*  
 yasis alayich Elohayich,  
*your Eternal One takes joy in you,*  
 kimsos chatan al kalah.  
*as a bridegroom rejoices in his bride.*

וְהָיוּ לְמִשְׁסָּה שְׂאֵסִיךְ,  
 וְרַחְקוּ כָּל מִבְּלַעֲיִךְ,  
 יֵשִׁישׁ עֲלֶיךָ אֱלֹהֶיךָ,  
 כִּמְשׁוֹשׁ חַתָּן עַל כַּלָּה.

## YESOD יסוד

Yamin usmol tifrotzi,  
*You shall be spread out right and left,*  
 v'et Adonai ta-aritzi,  
*and there worship Hashem alone,*  
 al yad ish ben partzi,  
*await the promised one,*  
 v'nis-m'cha v'nagilah.  
*we will exult and we will be mirthful.*

יָמִין וּשְׂמֹאל תִּפְרֹצִי,  
 וְאֵת יְהוָה תִּעַרְיִצִי,  
 עַל יַד אִישׁ בֶּן פְּרֻצִי,  
 וְנִשְׂמְחָה וְנִגִּילָה.

*We now turn and face the front door as we sing the Malchut verse. When we come to the words, "bo-i chalah", we bow to greet Shabbat.*

## MALCHUT מלכות

Bo-i v'shalom ateret ba'lah,  
*Enter in peace O crown of her husband,*  
 gam b'simcha uv'tzoholah,  
*even in gladness and in joy,*  
 toch emunei am s'gulah  
*among the faithful of the people most treasured,*  
 bo-i chalah, bo-i chalah.  
*enter bride, enter bride.*

בּוֹאֵי בְּשָׁלוֹם עֵטְרַת בַּעֲלָה,  
 גַּם בְּשִׂמְחָה וּבְצִהֲלָה,  
 תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה,  
 בּוֹאֵי כַלָּה, בּוֹאֵי כַלָּה.

The Mizmor Shir is used only on Friday night.

# מזמור שיר

## MIZMOR SHIR

In this Psalm, we connect to the energy of Shabbat. We are reminded that there are two realms, the physical and the spiritual. The first three lines of this Psalm connect us to the physical and the remaining lines to the spiritual. We join these two realms in order to remove all chaos and darkness from our existence.

Mizmor shir l'yom ha-Shabbat.

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

Tov l'hodot l'Adonai,

*It is good to give thanks to Hashem,*

ul'zameir l'shimcha elyon.

*and to sing praise to Your Name Most High.*

L'hagid baboker chasdecha,

*To declare Your kindness in the morning,*

ve-emunat'cha ba-leilot.

*and Your faithfulness during the nights.*

Alei asor va-alei navel,

*With stringed instruments and with lyre,*

alei higayon b'chinor.

*with singing accompanied by a harp.*

Ki simachtani Adonai b'fo-olecha,

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

b'ma-asei yadecha aranein.

*I exult in the work of Your hands.*

Mah gadlu ma-asecha Adonai,

*How great are Your works Hashem,*

m'od amku mach-sh'votecha.

*Your thoughts are exceedingly profound.*

Ish ba-ar lo yeida,

*The ignorant do not know this,*

uch'sil lo yavin et zot.

*and a fool cannot understand this.*

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

*When the wicked spring up like grass,*

vayatztzu kol po-alei aven,

*they may seem to flourish,*

l'hisham'dam adei ad.

*but their end will be destruction.*

מזמור שיר ליום השבת.

טוב להודות ליהוה,

ולזמר לשמך עליון.

להגיד בבקר חסדך,

ואמונתך בלילות.

עלי עשור ועלי נבל,

עלי הגיון בכנור.

כי שמחתני יהוה בפעולך,

במעשי ידיך ארנן.

מה גדלו מעשיך יהוה,

מאד עמקו מחשבתך.

איש בער לא ידע,

וכסיל לא יבין את זאת.

בפרח רשעים כמו עשב,

ויצצו כל פעלי און,

להשמדם עדי עד.

V'atah marom l'olam Adonai.

*For You are supreme forever Hashem.*

Ki hinei oy'vecha Adonai,

*For behold Your enemies Hashem,*

ki hinei oy'vecha yoveidu,

*for behold Your enemies shall perish,*

yitpar'du kol po-alei aven.

*and all who do evil shall be scattered.*

Vatarem kir-eim karni,

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

baloti b'shemen ra-anan.

*I am anointed with rich oil.*

Vatabeit eini b'shurai,

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

ba-kamim alai m'rei-im

*and those who rose up to harm me,*

tishma'nah oznai.

*my ears have heard their end.*

Tzadik katamar yifrach,

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

k'erez ba-L'vanon yisgeh.

*grow tall like a cedar in Lebanon.*

Sh'tulim b'veit Adonai,

*Planted in the house of Hashem,*

b'chatzrot Eloheinu yaf-richu.

*they shall flourish in the courts of our Eternal One.*

Od y'nuvun b'seivah,

*They shall bear fruit in old age,*

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

*they shall ever be fresh and fragrant.*

L'hagid ki yashar Adonai,

*They shall proclaim that Hashem is just,*

tzuri v'lo avlatah bo.

*my Rock in whom there is no wrong.*

וְאַתָּה מָרוֹם לְעֵלָם יְהוָה.

כִּי הִנֵּה אֵיבֶיךָ, יְהוָה,

כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ,

יִתְפָּרְדוּ כָּל פְּעֵלֵי אָוֶן.

וְתָרַם כְּרָאִים קַרְנֵי,

בַּלְתִּי בְשֶׁמֶן רֵעֵנָן.

וְתִבֵּט עֵינַי בְּשׁוֹרָי,

בְּקָמִים עָלַי מְרַעִים

תִּשְׁמַעְנָה אָזְנֵי.

צַדִּיק כִּתְמָר יִפְרַח,

כְּאַרְז בַּלְבָּנוֹן יִשְׁגֶּה.

שְׁתוּלִים בְּבַיִת יְהוָה,

בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

עוֹד יִנוּבוּן בְּשֵׁיבָה,

דְּשֵׁנִים וְרֵעֵנָנִים יִהְיוּ.

לְהַגִּיד כִּי יֵשֶׁר יְהוָה,

צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.

# חצי קדיש

## CHATZI KADDISH

The spiritual atmosphere is made up of five levels of the soul and ten S'firot. We need a tool which connects us to the different realms, one at a time. The Kaddish is that tool and it is also the channel through which the Light flows to us.

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

Yitgadal v'yitkadash sh'meih raba.

*Let the glory of the Eternal One be extolled.*

{Amein.}

*Amen.*

B'alma di v'ra chir-uteih,

*Let the great Name be hallowed,*

v'yamlich malchuteih,

*and be enthroned in the realm of the Eternal One*

b'chayeichon uv-yomeichon

*in our lifetime and in our days*

uvchayei d'chol beit Yisrael,

*and in the lives of the entire house of Israel,*

ba-agala uviz'man kariv,

*quickly and speedily may it come,*

v'imru Amein. {Amein.}

*and let us say amen. Amen.*

{Y'hei sh'meih raba m'varach

*Let the great Name be blessed*

l'alam ul'almei almaya.}

*forever and ever.*

Yitbarach v'yishtabach v'yitpa-ar

*Blessed and extolled and magnified*

v'yitromam v'yitnasei v'yit-hadar

*and hailed and exalted and honored*

v'yit-aleh v'yit-halal

*and glorified and praised*

sh'meih d'kudsha b'rich hu,

*be the Holy One whose Name is blessed,*

l'eila min kol birchata v'shirata

*who is beyond all blessings or songs*

tushb'chata v'nechemata,

*or praises or words of consolation,*

da-amiran b'alma,

*that can be uttered in this world,*

v'imru Amein. {Amein.}

*and let us say amen. Amen.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ,

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֲגָלָא וּבְזִמְן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְיָהּ אֵל שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקָדְשָׁא בְרִיךְ הוּא,

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא

תְּשַׁבַּחְתָּא וְנַחֲמָתָא,

דְאָמִירָן בְּעֲלָמָא,

וְאָמְרוּ אָמֵן. {אָמֵן.}

# שמע וברכותיה

## THE SH'MA AND ITS BLESSINGS

The following blessings prepare us for the Sh'ma. Kabbalah tells us that the integration of body and soul is a very important component in our transformation. In the Bar'chu, we have two places that a form of this word is used. This word contains the same root as the word "berech" which means knee. Therefore, we bend our knees at the mention of Bar'chu and Baruch and bow as we say the Divine Name. We do this to acknowledge and praise the Creator, which awakens appreciation for the Light within each and every soul.

*The following line is said only on Friday night:*

As we say the second line, we receive the ruach level of the extra soul given to us on Shabbat.

### BAR'CHU

בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ!

Bar'chu et Adonai ham'vorach!

*Praise Hashem to Whom praise is due!*

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד!

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

*Praised be Hashem to Whom praise is due, now and forever!*

## 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 Eternal One, Sovereign of the universe,*

asher bidvaro ma-ariv aravim,

*who brings on the evening twilight,*

b'chochmah potei-ach sh'arim,

*with wisdom You open the gates of dawn,*

uvitvunah m'shaneh itim,

*and with foresight You make time pass,*

umachalif et haz'manim,

*and make the seasons change,*

um'sadeir et hakochavim

*You order the stars in their courses,*

b'mishm'roteihem baraki-a kirtzono. .

*Your will keeping them in the sky.*

Borei yom valailah,

*You create the day and the night,*

goleil or mipnei choshech,

*turning light into darkness,*

v'choshech mipnei or.

*and darkness into light.*

Uma-avir yom umeivi lailah,

*You make the day fade away and bring on the night,*

umavdil bein yom uvein lailah,

*separating the day from the night,*

Adonai, tz'va-ot sh'mo.

*Hashem, Ruler of the hosts of heaven.*

El chai v'kayam,

*Eternal Source of Life,*

tamid yimloch aleinu l'olam va-ed. .

*the universe is fixed within You for ever and ever.*

Baruch atah Adonai,

*Blessed are You Hashem,*

hama-ariv aravim.

*who brings on the evening twilight.*

בְּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בְּדַבְּרוֹ מַעְרִיב עֲרָבִים,

בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,

וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,

וּמַחְלִיף אֶת הַזְּמַנִּים,

וּמַסְדֵּר אֶת הַכּוֹכָבִים

בְּמִשְׁמֹרֶתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.

בוֹרֵא יוֹם וְלַיְלָה,

גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,

וְחֹשֶׁךְ מִפְּנֵי אוֹר.

וּמַעְבִּיר יוֹם וּמַבִּיא לַיְלָה,

וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,

יְהוָה צְבָאוֹת שְׁמוֹ.

אֵל חַי וְקַיָּם,

תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה,

הַמַּעְרִיב עֲרָבִים.

## AHAVAT OLAM

The purpose of this blessing is to inspire us with a love of the world and other people. We are reminded of the Creator's love for us, the expression of which is through the gift of Torah.

Ahavat olam beit Yisrael,  
*Everlasting is Your love for the House of Israel,*  
 amcha ahavta.  
*You have loved Your people.*  
 Torah umitzvot,  
*Torah and commandments,*  
 chukim umishpatim otanu limad'ta.  
*laws and precepts You have taught us.*

Al kein Adonai Eloheinu,  
*Therefore Hashem our Eternal One,*  
 b'shochbeinu uv'kumeinu  
*when we lie down and when we rise*  
 nasi-ach b'chukecha,  
*we will meditate on Your laws,*  
 v'nismach b'divrei Toratecha  
*and we will rejoice in Your Torah*  
 uv'mitzvotecha l'olam va-ed.  
*and Your commandments forever and ever.*

Ki heim chayeinu v'orech yameinu,  
*For they are our life and length of our days,*  
 uvahem neh'geh yomam valailah,  
*and we will reflect on them day and night,*  
 v'ahavat'cha al tasir  
*may Your love never depart*  
 mimenu l'olamim.  
*from our hearts.*

Baruch atah Adonai,  
*Blessed are You Hashem,*  
 ohev amo Yisrael.  
*who loves Your people Israel.*

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל,  
 עִמָּךְ אַהֲבַתְּ,  
 תּוֹרָה וּמִצְוֹת,  
 חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ.

עַל כֵּן יְהוָה אֱלֹהֵינוּ,  
 בְּשׁוֹכְבֵינוּ וּבְקוֹמֵנוּ  
 נָשִׂיחַ בְּחֻקֶיךָ,  
 וְנִשְׂמַח בְּדִבְרֵי תוֹרַתְךָ  
 וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.

כִּי הֵם חַיֵּינוּ וְאָרְךְ יַמֵּינוּ,  
 וּבָהֶם נִהְגֶה יוֹמָם וְלַיְלָה,  
 וְאַהֲבַתְךָ אַל תִּסִּיר  
 מִמֶּנּוּ לְעוֹלָמִים.

בָּרוּךְ אַתָּה יְהוָה,  
 אוֹהֵב עַמּוֹ יִשְׂרָאֵל.



## THE SH'MA

Before we begin the Sh'ma, we must think about the concept of loving our neighbors as we love ourselves. Kabbalah teaches that the Sh'ma is the acknowledgement of unity and connects us to B'riyah, the World of Creation.

The first verse of the Sh'ma channels the energy of the Upper Worlds, also known as Zeir Anpin. The second verse expresses that energy in our world, known as Malchut. We cover our eyes for the first line of the Sh'ma. We emphasize the final letter dalet of the last word "echad", which means "one". The enlarged letters, ayin and dalet, combine to form the Hebrew word "eid" which means "witness". We bear witness to the Oneness of the Creator.

Each of the following sections corresponds to one of the letters of the Divine Name and contains a certain number of words. In the first we find 42 words that connect us to the Ana B'choach, in the second we find 72 words that connects us to the 72 Names of the Creator, the third section has 50 words which link us to the 50 gates of Light contained within the S'firah of Binah, and the final section is another connection to the 72 Names.

**שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד!**

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

*Hear O Israel, Hashem is our Eternal One, Hashem is One!*

**בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!**

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

*Blessed is Your glorious Name, Your Realm is for ever and ever!*



V'ahavta et Adonai Elohecha,  
*You shall love Hashem Your Eternal One,*  
 b'chol l'vav'cha, uv-chol naf-sh'cha,  
*with all your heart, with all your soul,*  
 uv-chol m'odecha.

*and with all your being.*  
 V'hayu had'varim ha-eileh,  
*And these words which*  
 asher anochi m'tzav'cha hayom,  
*I command you on this day,*  
 al l'vavecha.

*shall be upon your heart.*  
 V'shinantam l'vanecha,  
*And you shall teach them thoroughly to your children,*  
 v'dibarta bam,

*and speak of them,*  
 b'shiv-t'cha b'veitecha,  
*and while sitting in your house,*  
 uv-lech-t'cha vaderech,  
*and while walking along the way,*  
 uv-shoch-b'cha, uv-kumecha.

*upon lying down and upon rising.*  
 Uk-shartam 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.*  
 Uch-tavtam al m'zuzot  
*And you shall write them upon the doorposts*  
 beitecha uvish-arecha.  
*of your house and your gates.*

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ,  
 בְּכֹל לְבַבְךָ, וּבְכֹל נַפְשְׁךָ,  
 וּבְכֹל מְאֹדְךָ.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה,  
 אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם,  
 עַל לְבַבְךָ.

וְשִׁנַּנְתָּם לְבְנֶיךָ,  
 וְדַבַּרְתָּ בָם,

בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
 וּבְלַכְתְּךָ בַדֶּרֶךְ,

וּבְשֹׁכְבְךָ, וּבְקוּמְךָ.

וְקָשַׁרְתָּם לְאוֹת עַל יָדְךָ,  
 וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ.

וְכָתַבְתָּם עַל מְזוֹזֹת  
 בֵּיתְךָ וּבְשַׁעְרֶיךָ.



V'hayah im shamo-a tishm'u  
*And it shall happen if you listen attentively*  
 el mitzvotai, asher anochi  
*to my commandments, which I am*  
 m'tzaveh etchem hayom,  
*commanding you this day,*

l'ahavah et Adonai  
*to love Hashem*

Eloheichem ul-ovdo, b'chol  
*and to serve your Eternal One,*

וְהָיָה אִם שָׁמַעַתְּ שְׁמֵעוּ  
 אֶל מִצְוֹתַי, אֲשֶׁר אֲנֹכִי  
 מְצַוֶּה אֶתְכֶם הַיּוֹם,

לְאַהֲבָה אֶת יְהוָה

אֱלֹהֵיכֶם וּלְעַבְדוֹ, בְּכֹל

I'vavchem uv-chol 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,*

yoreh umalkosh,

*first rain and last rain,*

v'asafta d'ganecha

*so you may gather your grain*

v'tirosh'cha v'yitz-harecha.

*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

*Be careful for yourselves*

pen yifteh I'vavchem, v'sartem

*lest your heart be seduced, and you turn away*

va-avad'tem elohim acheirim

*and serve other deities*

v'hishtachavitem lahem.

*and bow to them.*

V'charah af Adonai bachem,

*Then the anger of Hashem shall be upon you,*

v'atzar et hashamayim v'lo

*and Hashem shall seal the heavens*

yih'yeh matar, v'ha-adamah

*and there shall be no more rain, and the earth*

lo titein et y'vulah,

*will no longer yield its produce,*

va-avad'tem m'heirah

*and you shall be banished quickly*

mei-al ha-aretz hatovah asher

*from the good land that*

Adonai notein lachem.

*Hashem has given you.*

V'samtem et d'varai eileh al

*Set these words of Mine upon your*

I'vavchem v'al nafsh'chem,

*heart and upon your soul,*

uk-shartem otam

*and secure them as a sign*

לְבַבְכֶם וּבְכֹל נַפְשְׁכֶם.

וְנָתַתִּי מְטָר אֶרְצְכֶם בְּעֵתוֹ,

יֹרֵה וּמִלְקוֹשׁ,

וְאִסַּפְתָּ דַגְנְךָ

וְתִירְשֶׁךָ וַיִּצְהַרְךָ.

וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶיךָ,

וְאָכַלְתָּ וּשְׂבַעְתָּ.

הִשָּׁמְרוּ לָכֶם

פֶּן יִפְתָּה לְבַבְכֶם, וְסָרְתֶם

וְעַבַּדְתֶם אֱלֹהִים אֲחֵרִים

וְהִשְׁתַּחֲוִיתֶם לָהֶם.

וְחָרָה אַף יְהוָה בְּכֶם,

וְעָצַר אֶת הַשָּׁמַיִם וְלֹא

יִהְיֶה מְטָר, וְהָאֲדָמָה

לֹא תִתֵּן אֶת יְבוּלָהּ,

וְאֲבַדְתֶם מְהֵרָה

מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר

יְהוָה נָתַן לָכֶם.

ך

וּשְׂמַתֶם אֶת דְּבָרַי אֱלֹהֵי עַל

לְבַבְכֶם וְעַל נַפְשְׁכֶם,

וְקִשְׂרְתֶם אֹתָם

l'ot al yedchem,  
*upon your hand,*  
 v'hayu l'totafot bein eineichem.  
*and as reminders before your eyes.*  
 V'limad'tem otam et  
*And you shall teach them to*  
 b'neichem l'dabeir bam,  
*to your children to discuss,*  
 b'shivt'cha b'veitecha,  
*and as you sit in your home,*  
 uv-lecht'cha vaderech,  
*and as you walk along the way,*  
 uv-shoch-b'cha, uv-kumecha.  
*and as you lie down and as you rise up.*  
 Uch-tavtam al m'zuzot  
*And write them upon the doorposts*  
 beitecha uvish-arecha.  
*of your house and upon your gates.*  
 L'ma-an yirbu y'meichem vimei  
*Then you will prolong your days and the days*  
 v'neichem al ha-adamah asher  
*of your children upon the land that*  
 nishba Adonai la-avoteichem  
*Hashem swore to your ancestors*  
 lateit lahem,  
*to give them,*  
 kimei hashamayim al ha-aretz.  
*like the days of heaven on earth.*

לְאוֹת עַל יְדְכֶם,  
 וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם.  
 וּלְמַדְתֶּם אֹתָם אֶת  
 בְּנֵיכֶם לְדַבֵּר בָּם,  
 בְּשִׁבְתְּךָ בְּבֵיתְךָ,  
 וּבְלַחְתְּךָ בַדֶּרֶךְ,  
 וּבְשׁוֹכְבְּךָ, וּבְקוּמְךָ.  
 וְכָתַבְתֶּם עַל מְזוּזוֹת  
 בֵּיתְךָ וּבִשְׁעָרֶיךָ.  
 לְמַעַן יִרְבוּ יְמֵיכֶם וְיַמֵּי  
 בְּנֵיכֶם עַל הָאָדָמָה אֲשֶׁר  
 נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם  
 לָתֵת לָהֶם,  
 כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.

## ה

Vayomer Adonai el Mosheh leimor:  
*Hashem talked to Moses, saying:*  
 Dabeir el b'nei Yisrael  
*Speak to the children of Israel*  
 v'amarta aleihem,  
*and say to them,*  
 v'asu lahem tzitzit  
*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 put a blue thread on the corner*  
 t'cheilet. V'hayah lachem l'tzitzit,  
*fringe. And it shall constitute for you tassels,*

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר:  
 דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל  
 וְאָמַרְתָּ אֲלֵהֶם,  
 וַעֲשׂוּ לָהֶם צִיצִית  
 עַל כַּנְפֵי בְגָדֵיהֶם לְדוֹרֹתָם,  
 וְנָתַנּוּ עַל צִיצִית הַכַּנָּף פִּתְּיֵל  
 תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית,

ur-item oto uz-chartem  
*that you may see it and remember*  
 et kol mitzvot Adonai,  
*all the commandments of Hashem,*  
 va-asitem otam, v'lo taturu  
*and do them, and not follow*  
 acharei l'vavchem v'acharei  
*after your heart and after*  
 eineichem, asher atem  
*draw you astray.*  
 zonim achareihem.  
*lead to lust.*  
 L'ma-an tizk'ru va-asitem  
*That you may remember*  
 et kol mitzvotai,  
*all of My commandments,*  
 vih'yitem k'doshim leiloheichem.  
*and be holy to your Eternal One.*  
 Ani Adonai Eloheichem,  
*I am Hashem your Eternal One,*  
 asher hotzeiti etchem mei-eretz  
*who brought you out of the land*  
 Mitzrayim lih'yot lachem l'Eilohim,  
*of Egypt to be your own Eternal One,*  
 ani Adonai Eloheichem.  
*I am Hashem your Eternal One.*

וְרֵאִיתֶם אֶת־וּזְכַּרְתֶּם  
 אֶת כָּל מִצְוֹת יְהוָה,  
 וַעֲשִׂיתֶם אֹתָם, וְלֹא תִתּוּרוּ  
 אַחֲרַי לְבַבְכֶם וְאַחֲרַי  
 עֵינֵיכֶם, אֲשֶׁר אֶתֶם  
 זֹנִים אַחֲרֵיהֶם.  
 לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם  
 אֶת כָּל מִצְוֹתַי,  
 וְהֵייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.  
 אֲנִי יְהוָה אֱלֹהֵיכֶם,  
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ  
 מִצְרַיִם, לְהִיּוֹת לָכֶם לֵאלֹהִים,  
 אֲנִי יְהוָה אֱלֹהֵיכֶם.

## EMET VE-EMUNAH

This blessing reminds us of the Creator's concern for all humanity and that we never walk alone in our journey.

Emet ve-emunah kol zot,  
*All of this is true,*  
 v'kayam aleinu, ki hu  
*and firmly held by us, that You are*  
 Adonai Eloheinu v'ein zulato,  
*Hashem our Eternal One and no other exists,*  
 va-anachnu Yisrael amo.  
*and we are Your people Israel.*  
 Hapodeinu miyad m'lachim,  
*We are delivered quickly from oppressors,*  
 malkeinu hago-aleinu  
*by You our Sovereign,*  
 mikaf kol he-aritzim.  
*from the hands of all tyrants.*

אֱמֶת וְאֱמוּנָה כָּל זֹאת,  
 וְקַיָּם עָלֵינוּ, כִּי הוּא  
 יְהוָה אֱלֹהֵינוּ וְאֵין זֹולָתוֹ,  
 וְאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ.  
 הַפּוֹדֵנוּ מִיַּד מְלָכִים,  
 מִלְּכֵנוּ הַגּוֹאֲלֵנוּ  
 מִכַּף כָּל הָעָרִיצִים.

Ha-oseh g'dolot ad ein cheiker,

*You do great things without number,*

v'nifla-ot ad ein mispar.

*wonders beyond count.*

Hasam nafsheinu bachayim,

*You give us our life,*

v'lo natan lamot ragleinu.

*and allow not our feet to slip.*

V'ra-u vanav g'vurato,

*And Your children witnessed Your strength,*

shib'chu v'hodu lishmo.

*and offered praise to Your name.*

Umalchuto v'ratzon kib-lu aleihem,

*Your sovereignty they accepted upon themselves,*

Mosheh uv'nei Yisrael

*Moses and the children of Israel*

shirah b'simchah rabah,

*sang to You with great rejoicing,*

v'amru chulam:

*and all of them said these words:*

Mi chamochah ba-eilim Adonai?

*Who is like You Hashem?*

Mi kamochah ne'dar bakodesh,

*Who is like You among the gods that are worshipped,*

nora t'hilot, oseih 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'amru:

*and they cried out "This is our Eternal One":*

Adonai yimloch l'olam va-ed.

*Hashem will reign for ever and ever.*

V'ne-emar:

*Thus it is said:*

ki fadah Adonai et Ya-akov,

*"For Hashem redeemed Jacob,*

u-g'alo miyad chazak mimenu.

*and from a hand stronger than his own."*

Baruch atah Adonai,

*Blessed are You Hashem,*

ga-al Yisrael.

*Redeemer of Israel.*

הַעֲשֵׂה גְדוּלוֹת עַד אֵין חֶקֶר,

וְנִפְלְאוֹת עַד אֵין מִסְפָּר.

הַשָּׁם נִפְשָׁנוּ בַחַיִּים,

וְלֹא נָתַן לַמּוֹט רַגְלָנוּ.

וְרָאוּ בָנָיו גְבוּרָתוֹ,

שִׁבְחוּ וְהוֹדוּ לְשִׁמוֹ.

וּמִלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם,

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל

שִׁירָה בְּשִׂמְחָה רַבָּה,

וְאָמְרוּ כֻלָּם:

מִי כַמְכָה בְּאֱלֹם יְהוָה?

מִי כַמְכָה נְאֻדָּר בִּבְקֹדֶשׁ,

נֹרָא תְהִלָּת, עֲשֵׂה פִלָּא?

מִלְכוּתְךָ רָאוּ בְנֵיךָ,

בּוֹקַע יָם לְפָנָי מֹשֶׁה,

זֶה אֱלֹהֵינוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֹאמַר:

כִּי פָדָה יְהוָה אֶת יַעֲקֹב,

וּגְאָלוֹ מִיַּד חֲזָק מִמֶּנּוּ.

בְּרוּךְ אַתָּה יְהוָה,

גֹּאֲלֵ יִשְׂרָאֵל.

## HASHKIVEINU

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

*The following line is said only on Friday night:*

At the words of the fourth line, we receive the n'shamah level of the extra soul given to us on Shabbat.

Hashkiveinu Adonai

*May we lie down, Hashem*

Eloheinu I'shalom,

*our Eternal One, in peace,*

v'ha-amideinu shomreinu I'chayim.

*and may we arise, our Guardian, to life.*

Ufros aleinu sukot sh'lomecha,

*Spread over us the shelter of Your peace,*

v'takneinu b'eitzah tovah milfanecha,

*guide us with Your good counsel,*

v'hoshi-einu I'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 milfaneinu uinei-achareinu,

*the Opponent from before us and from behind us,*

uv'tzeil k'nafecha tas-tireinu,

*Under the shadow of your wings hide us,*

ki Eil shomreinu 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.*

Ush'mor tzeiteinu uvo-einu,

*Guard us when we go out and when we return,*

I'chayim ul'shalom,

*for life and for peace,*

mei-atah v'ad olam.

*from now until eternity.*

Baruch atah Adonai, haporeis

*Blessed are You Hashem,*

sukat shalom aleinu v'al kol amo

*whose shelter of peace is spread over us and over*

Yisrael v'al Y'rushalayim. Amein.

*all the people of Israel and upon Jerusalem. Amen.*

הַשְׁכִּיבֵנוּ יְהוָה

אֱלֹהֵינוּ לְשָׁלוֹם,

וְהַעֲמִידֵנוּ שׁוֹמְרֵנוּ לְחַיִּים.

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,

וְתִקַּנְנוּ בְּעֶצֶה טוֹבָה מִלְּפָנֶיךָ,

וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ,

וְהִגֵּן בְּעַדְנוּ,

וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דָּבָר,

וְחָרֵב, וְרָעַב, וְיָגוֹן, וְהִסֵּר

שָׂטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵינוּ,

וּבְצִל כְּנַפֶּיךָ תִּסְתִּירֵנוּ,

כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,

כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה.

וּשְׁמֹר צֵאתֵנוּ וּבוֹאֵנוּ,

לְחַיִּים וּלְשָׁלוֹם,

מֵעַתָּה וְעַד עוֹלָם.

בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ

סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ

יִשְׂרָאֵל וְעַל כָּל יְרוּשָׁלָיִם. אָמֵן.

*The V'shamru is only used on Friday night.*

## V'SHAMRU

We are reminded that Shabbat is a sign between the Creator and ourselves. Shabbat has more power than all the holidays combined and each week we are offered the gift of Shabbat.

V'shamru v'nei Yisrael

*The children of Israel shall keep*

et ha-Shabbat,

*Shabbat,*

la-asot et ha-Shabbat

*observing Shabbat*

l'dorotam b'rit olam.

*in every generation for ever.*

וּשְׁמְרוּ בְּנֵי יִשְׂרָאֵל

אֶת הַשַּׁבָּת,

לַעֲשׂוֹת אֶת הַשַּׁבָּת

לְדֹרוֹתָם בְּרִית עוֹלָם.

Beini uvein b'nei Yisrael

*Between Me and the children of Israel*

ot hi l'olam,

*it is a sign forever.*

ki sheishet yamim asah Adonai

*for in six days Hashem made*

et ha-shamayim v'et ha-aretz,

*the heavens and the earth,*

uvayom hash'vi-i shavat vayinafash.

*and on the seventh day rested from all work.*

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל

אוֹת הִיא לְעוֹלָם,

כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה

אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

*If Sukkot falls on a weekday, only the following is said:*

Eileh mo-adei Adonai

*These are the holidays of Hashem*

mikra kodesh,

*a holy convocation,*

asher tikr'u otam b'moadam.

*holidays you shall call them on their time.*

Vay'dabeir Moshe et mo-adei Adonai,

*And Moses spoke the holidays of Hashem,*

el b'nei Yisrael.

*to the children of Israel.*

אֵלֶּה מוֹעֲדֵי יְהוָה

מִקְרָאֵי קֹדֶשׁ,

אֲשֶׁר תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם.

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְהוָה,

אֶל בְּנֵי יִשְׂרָאֵל.

# חצי קדיש

## CHATZI KADDISH

The spiritual atmosphere is made up of five levels of the soul and ten S'firot. We need a tool which connects us to the different realms, one at a time. The Kaddish is that tool and it is also the channel through which the Light flows to us.

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

Yitgadal v'yitkadash sh'meih raba.

*Let the glory of the Eternal One be extolled.*

{Amein.}

*Amen.*

B'alma di v'ra chir-uteih,

*Let the great Name be hallowed,*

v'yamlich malchuteih,

*and be enthroned in the realm of the Eternal One*

b'chayeichon uv-yomeichon

*in our lifetime and in our days*

uvchayei d'chol beit Yisrael,

*and in the lives of the entire house of Israel,*

ba-agala uviz'man kariv,

*quickly and speedily may it come,*

v'imru Amein. {Amein.}

*and let us say amen. Amen.*

{Y'hei sh'meih raba m'varach

*Let the great Name be blessed*

l'alam ul'almei almaya.}

*forever and ever.*

Yitbarach v'yishtabach v'yitpa-ar

*Blessed and extolled and magnified*

v'yitromam v'yitnasei v'yit-hadar

*and hailed and exalted and honored*

v'yit-aleh v'yit-halal

*and glorified and praised*

sh'meih d'kudsha b'rich hu,

*be the Holy One whose Name is blessed,*

l'eila min kol birchata v'shirata

*who is beyond all blessings or songs*

tushb'chata v'nechemata,

*or praises or words of consolation,*

da-amiran b'alma,

*that can be uttered in this world,*

v'imru Amein. {Amein.}

*and let us say amen. Amen.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ,

בְּחַיֵּינוּ וּבְיוֹמֵינוּ

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֲגָלָא וּבְזִמְן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְיָהּ שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקָדְשָׁא בְּרִיךְ הוּא,

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא

תְּשַׁבַּחְתָּא וְנַחֲמָתָא,

דְאָמִירָן בְּעֲלָמָא,

וְאָמְרוּ אָמֵן. {אָמֵן.}

# עמידה

## THE AMIDAH

This section is the central and most personal part of our connection to the Light. Amidah literally means standing. We stand during this series of prayers with our feet firmly together which imitates the angels, whom Ezekial perceived as having one straight leg. It is important for us to remove all material thoughts from our minds. Naturally a person's brain is active and wandering. The Amidah brings everything into focus. Through it, we connect to Atzilut, the world of Ain Sof.

Kabbalah teaches that the Sh'chinah is in exile and that the Light wants to share endlessly with us. This cannot take place until we make a conscious effort to transform our reactive ego nature. Our desire to transform creates a vessel which is filled with the Light we receive during the Amidah.

As we begin, we take three steps backward that represent withdrawing our attention from the physical world. With complete concentration, we now take three steps forward as we step into the land of Israel, into the city of Jerusalem, and into the Kadosh Hakadashim (the Holy of Holies).

Before beginning the blessings of the Amidah, we invite the Creator's Light to speak through us. This assures that we request those things which bring us fulfillment and offer us opportunities for spiritual transformation.

## ADONAI S'FATAI

אֲדֹנָי שִׁפְתַי תִּפְתַּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

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

## THE FIRST BLESSING

With this blessing we invoke the protective shield of Abraham and connect to the S'firah of Chesed, which is loving-kindness. Sharing is the fruit of Chesed and when we share, we block all forms of negativity.

*We bow during this blessing.*

Baruch atah Adonai Eloheinu

*Blessed are You Hashem our Eternal One*

v'Eilohei avoteinu v'imoteinu,

*and Eternal One of our ancestors,*

Elohei Avraham, Elohei Yitzchak,

*Eternal One of Abraham, Eternal One of Isaac,*

Elohei Ya-akov, Elohei Sarah,

*Eternal One of Jacob, Eternal One of Sarah,*

Elohei Rivkah, Elohei Rachel,

*Eternal One of Rebecca, Eternal One of Rachel,*

v'Eilohei Leah. Ha-Eil hagadol

*and Eternal One of Leah. The Eternal One the Great One*

hagibor v'hanora, Eil elyon,

*the Mighty One and the Awesome One, Supreme Eternal One*

gomeil chasadim tovim,

*the One who bestows loving-kindness and goodness,*

v'koneih hakol,

*embracing all,*

v'zocheir chasdei avot v'imahot,

*and remembering the loving-kindness of our ancestors,*

umeivi go-eil livnei v'neihem,

*and bringing a redeemer to their descendants,*

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

*lovingly for the sake of Your Name.*

Melech ozeir umoshi-a umagein.

*Sovereign who helps and saves and shields.*

Baruch atah Adonai,

*Blessed are You Hashem,*

magein Avraham v'ezrat Sarah.

*shield of Abraham and helper of Sarah.*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,

אֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה,

אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל,

וְאֱלֹהֵי לֵאָה. הָאֵל הַגָּדוֹל

הַגְּבוּר וְהַנּוֹרָא, אֵל עֶלְיוֹן,

גּוֹמֵל חֲסָדִים טוֹבִים,

וְקֹנֵה הַכֹּל,

וְזוֹכֵר חֲסֵדֵי אֲבוֹת וְאִמּוֹת,

וּמְבִיא גּוֹאֵל לְבָנֵי בְנֵיהֶם,

לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמִגֵּן.

בְּרוּךְ אַתָּה יְהוָה,

מִגֵּן אַבְרָהָם וְעִזְרַת שָׂרָה.

## THE SECOND BLESSING

This blessing speaks not only of our future existence but also to awakening daily. It connects us to the energy of Isaac and to the S'firah of G'vurah, which is judgement. It is this energy that takes on the challenge of death and shortens the tikun process.

*We bow during this blessing.*

Atah gibor l'olam Adonai,

*You are forever mighty Hashem,*

m'chayeih meitim atah,

*You renew life beyond death,*

rav l'hoshi-ah.

*abundantly able to save.*

Mashiv haruach,

*Making the wind blow,*

umorid hagashem.

*and the rain to fall.*

M'chal-keil chayim b'chesed,

*You care for the living with mercy,*

m'chayeih meitim b'rachamim rabim,

*You renew life beyond death with compassion,*

someich nof-lim, v'rofei cholim,

*supporting the fallen, healing the sick,*

umatir asurim,

*and releasing the captive,*

um'kayeim emunato lisheinei afar.

*and keeping faith with those who sleep in the dust.*

Mi chamocha, ba-al g'vurot!

*who is like You, Source of might!*

Umi domeh lach, melech meimit

*And who resembles You, Sovereign of death*

um'chayeh umatzmi-ach y'shu-ah.

*and of life and who sows deliverance.*

V'ne-eman atah l'hachayot meitim.

*Faithful are You in renewing life beyond death.*

Baruch atah Adonai,

*Blessed are You Hashem,*

m'chayeih hameitim.

*who renews life beyond death.*

אַתָּה גְבוּר לְעוֹלָם אֲדֹנָי,

מְחַיֶּה מֵתִים אַתָּה,

רַב לְהוֹשִׁיעַ.

מַשִּׁיב הַרוּחַ,

וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,

מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,

סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים,

וּמַתִּיר אֲסוּרִים,

וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.

מִי כְמוֹךָ, בְּעַל גְּבוּרוֹתָיו!

וּמִי דוֹמֶה לָךְ, מֶלֶךְ מֵמִית

וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.

בְּרוּךְ אַתָּה יְהוָה,

מְחַיֶּה הַמֵּתִים.

## THE THIRD BLESSING

Through this blessing we acknowledge and emphasize the holiness of the Creator. It connects us to the energy of Jacob, which corresponds to the S'firah of Tiferet. This energy enables us to balance our acts of loving-kindness and judgement toward other people.

*During this blessing we stand on tip-toes each time the word kadosh is said. According to the Kabbalists, this prayer is recited by the angels. Our posture mimics their form and represents their aspiration to be higher than we are.*

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 Your Name.*

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,

וְקְדוֹשִׁים בְּכֹל יוֹם

יְהַלְלוּךָ סֵלָה.

Baruch atah Adonai,

*Blessed are You Hashem,*

ha-Eil hakadosh.

*the holy Eternal One.*

בָּרוּךְ אַתָּה יְהוָה,

הָאֵל הַקָּדוֹשׁ

## THE MIDDLE BLESSINGS

We secure our connection to the energy of Sukkot through the following blessing. We have the opportunity on this day to choose which seed we wish to plant for the entire year. This blessing is our insurance that we will choose the seed which is right for us.

*The portions in ( ) are said only if Sukkot falls on Friday night.*

Atah v'chartanu mikol ha-amim,

*You had chosen us from among all the nations,*

ahavta otanu v'ratzita banu,

*You had loved us and found favor with us,*

v'romamtanu mikol hal'shonot,

*and You had exalted us above all the tongues,*

v'kidashtanu b'mitzvotcha,

*and You had sanctified us with Your commandments,*

v'keiravtanu malkein u la-avodatecha,

*You drew us close our Sovereign to Your service,*

v'shimcha hagadol v'hakadosh

*and Your great and holy Name*

aleinu karata.

*You proclaimed upon us.*

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים,

אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,

וְרוֹמַמְתָּנוּ מִכָּל הַלְּשׁוֹנוֹת,

וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,

וְקִרְבַּתָּנוּ מִלְּכֵינוּ לְעַבְדֹתֶיךָ,

וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ

עָלֵינוּ קָרָאתָ.

Vatiten lanu, Adonai Eloheinu,  
And may You give us, Hashem our Eternal One,  
b'ahavah et yom

*with love this day*

(ha-Shabbat hazeh v'et yom)

*(of Shabbat and this day)*

**Sukkot:** chag ha-Sukkot hazeh,

*of the festival of Sukkot,*

**Sh'mini Atzeret:** Sh'mini chag Atzeret hazeh,

*of Sh'mini the holiday of Assembly,*

li-m'chilah v'lislichah ul'chaparrah,

*of pardon and of forgiveness and of atonement,*

v'limchal bo et kol avonoteinu

*and to pardon all of our iniquities*

(b'ahavah) mikra kodesh,

*(with love) a holy convocation,*

zeicher litzi-at Mitzrayim.

*a remembrance of the going out from Egypt.*

Eloheinu v'Eilohei avoteinu,

*Our Eternal One and Eternal One of our ancestors,*

ya-aleh v'yavo, v'yagia v'yeira-eh,

*may it rise and come, and arrive and appear,*

v'yeiratzeh v'yishama, v'yipakeid

*and find favor and be heard, and be considered*

v'yizacheir zichroneinu ufikdoneinu,

*and be remembered our remembrance and our trust,*

v'zichron avoteinu,

*and the remembrance of our ancestors,*

v'zichron Mashiach ben

*and the remembrance of Mashiach the son of*

David avdecha, v'zichron

*David Your servant, and the remembrance*

Y'rushalayim ir kodshecha,

*of Jerusalem You holy city,*

v'zichron kol amcha beit Yisrael

*and the remembrance of Your people Israel*

l'fanecha lifleitah l'tovah,

*before You for deliverance, for good,*

l'chein ul'chesed ul'rachamim,

*for grace and kindness and compassion,*

l'chayim tovim ul'shalom,

*for a good life and peace,*

b'yom (ha-Shabbat hazeh uv'yom)

*on this day of (Shabbat and this day of)*

**Sukkot:** chag ha-Sukkot hazeh.

*of the festival of Sukkot.*

**Sh'mini Atzeret:** Sh'mini chag Atzeret hazeh.

*of Sh'mini the holiday of Assembly.*

וּתְתֵן לָנוּ, יְהוָה אֱלֹהֵינוּ,

בְּאַהֲבָה אֶת יוֹם

(הַשַּׁבָּת הַזֶּה וְאֶת יוֹם)

לְסֻכּוֹת: חַג הַסֻּכּוֹת הַזֶּה,

לְשִׁמְנֵי: שְׁמִינֵי חַג עֲצֻרַת הַזֶּה,

לְמַחִילָה וְלִסְלִיחָה וְלִכְפָּרָה,

וְלִמְחַל בּוֹ אֶת כָּל עֲוֹנוֹתֵינוּ

(בְּאַהֲבָה) מְקַרָּא קֹדֶשׁ,

זֵכֶר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

יַעֲלֶה וְיָבֵא, וְיָגִיעַ וְיֵרָאֶה,

וְיֵרָצֶה וְיִשְׁמַע, וְיִפְקֹד

וְיִזְכֹּר זְכוֹרֵנוּ וּפְקֻדוֹנוּ,

וְזִכְרוֹן אֲבוֹתֵינוּ,

וְזִכְרוֹן מְשִׁיחַ בֶּן

דָּוִד עַבְדְּךָ, וְזִכְרוֹן

יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ,

וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל

לְפָנֶיךָ לְפִלִּיטָה לְטוֹבָה,

לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,

לְחַיִּים טוֹבִים וּלְשָׁלוֹם,

בְּיוֹם (הַשַּׁבָּת הַזֶּה וּבְיוֹם)

לְסֻכּוֹת: חַג הַסֻּכּוֹת הַזֶּה.

לְשִׁמְנֵי: שְׁמִינֵי חַג עֲצֻרַת הַזֶּה.

Zochreinu,

*Atonement. Remember us,*

Adonai Eloheinu bo l'tovah,

*Hashem our Eternal One, on it for good,*

ufakdeinu vo livrachah,

*and consider us on it for blessing,*

v'hoshi-einu vo l'chayim tovim.

*and deliver us on it for a good life.*

uvid'var y'shu-ah

*and with the words of deliverance*

v'rachamim chus v'chaneinu,

*and mercy, take pity and be gracious to us,*

v'racheim aleinu v'hoshi-einu,

*and be compassionate with us and deliver us,*

ki eilecha eineinu, ki Eil melech

*for our eyes turn to You, for You are Sovereign*

chanun v'rachum atah.

*who is gracious and compassionate.*

V'hashi-einu Adonai Eloheinu,

*And give us Hashem our Eternal One,*

et birkat mo-adecha,

*the blessing of Your holidays,*

l'chayim ul'shalom,

*for life and for peace,*

l'simchah ul'sason,

*for joy and for happiness,*

ca-asher ratzita v'amarta

*when You desired and said*

l'var'cheinu.

*to bless us.*

(Eloheinu v'Eilohei avoteinu,

*Our Eternal One and the Eternal One of our ancestors,*

r'tzei nah bimnuchateinu.)

*please desire our rest.)*

Kadsheinu b'mitzvotcha v'tein

*Sanctify us with Your commandments and place*

chelkeinu b'Toratecha, shabeinu

*our lot in Your Torah, satiate us*

mituvecha v'samach nafsheinu

*from Your goodness and gladden our spirits*

bishu-atecha (v'hanchileinu, Adonai

*with Your salvation (bestow upon us, Hashem*

Eloheinu, b'ahavah uv'ratzon

*our Eternal One, with love and favor*

Shabbat kodshecha, v'yanuchu vah

*a holy Shabbat, and rest in her*

Yisrael m'kad'shei sh'mecha) v'taheir

*may Israel who sanctifies Your name) and purify*

זְכוּרֵנוּ,

יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה,

וּפְקֻדָּנוּ בּוֹ לְבִרְכָה,

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים.

וּבְדַבַּר יְשׁוּעָה

וְרַחֲמִים חוּס וְחַנּוּן,

וְרַחֲמֵינוּ וְהוֹשִׁיעֵנוּ,

כִּי אֱלֹהֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ

חַנּוּן וְרַחוּם אַתָּה.

וְהַשִּׁיאוּנוּ יְהוָה אֱלֹהֵינוּ

אֶת בְּרַכַּת מוֹעֲדֶיךָ,

לְחַיִּים וּלְשָׁלוֹם,

לְשִׂמְחָה וּלְשָׂשׂוֹן,

כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ

לְבַרְכָּנוּ.

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

רְצֵה נָא בְּמִנוּחָתָנוּ)

קְדֹשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן

חֶלְקֵנוּ בְּתוֹרָתֶךָ, שִׂבְעֵנוּ

מִטוֹבֶךָ וְשִׂמַּח נַפְשֵׁינוּ

בִּישׁוּעָתֶךָ (וְהַנְחִילָנוּ, יְהוָה

אֱלֹהֵינוּ, בְּאַהֲבָה וּבְרַצוֹן

שִׁבַּת קְדֹשְׁךָ, וַיָּנוּחוּ בָּהּ

יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ) וְטַהַר

libeinu l'avd'cha be-emet, ki  
*our hearts to serve You in truth, for*  
 atah Adonai Elohim emet,  
*You Hashem are the true Eternal One,*  
 udvar'cha emet v'kayam la-ad.  
*and Your words are true and endure forever.*  
 Baruch atah Adonai,  
*Blessed are You Hashem,*  
 melech mocheil v'solei-ach  
*a Sovereign who pardons and forgives*  
 la-avonoteinu v'la-avonot amo  
*our iniquities and the iniquities of Your people*  
 beit Israel, uma-avir  
*Israel, and removes*  
 ashmoteinu b'chol shanah v'shanah,  
*all of our faults from year to year,*  
 melech al kol ha-aretz,  
*Sovereign over all the earth,*  
 m'kadeish (ha-Shabbat v')  
*who sanctifies (Shabbat and)*  
 Yisrael v'hazmanim.  
*Israel and the times.*

לְבַנּוּ לְעַבְדְּךָ בְּאֵמֶת, כִּי  
 אַתָּה אֱלֹהִים אֱמֶת,  
 וְדְבָרְךָ אֱמֶת וְקַיָּם לְעַד.  
 בְּרוּךְ אַתָּה, יְהוָה,  
 מֶלֶךְ מוֹחֵל וְסוֹלֵחַ  
 לְעֲוֹנוֹתֵינוּ וְלְעֲוֹנוֹת עַמּוֹ  
 בֵּית יִשְׂרָאֵל, וּמַעֲבִיר  
 אֲשֵׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה,  
 מֶלֶךְ עַל כָּל הָאָרֶץ,  
 מְקַדֵּשׁ (הַשַּׁבָּת וְ)  
 יִשְׂרָאֵל וְהַזְּמָנִים.

## THE FIRST FINAL BLESSING

We now begin the final blessings of the Amidah which bring down all the spiritual energy we have aroused thus far with our prayers. This blessing connects us to the energy of Moses, which corresponds to the S'firah of Netzach. It assists us in recognizing and carrying out the work we are here to do.

R'tzeih, Adonai Eloheinu,  
*Be pleased, Hashem our Eternal One,*  
 b'amcha Yisrael,  
*with Your people Israel,*  
 u-t'filatam b'ahavah t'kabeil,  
*and accept our prayers with love,*  
 u-t'hi l'ratzon tamid,  
*and may it always be pleasing,*  
 avodat Yisrael amecha.  
*the service of Your people Israel.*

רְצֵה, יְהוָה אֱלֹהֵינוּ,  
 בְּעַמְּךָ יִשְׂרָאֵל,  
 וּבִתְפִלָּתָם בְּאַהֲבָה תִקְבֹּל,  
 וְתִהְיֶה לְרִצּוֹן תָּמִיד,  
 עֲבוֹדַת יִשְׂרָאֵל עִמְּךָ.

Baruch atah Adonai,  
*Blessed are You Hashem,*  
 she-otcha l'vadcha b'yirah na-avod.  
*it is You alone that we serve in awe.*

בְּרוּךְ אַתָּה יְהוָה,  
 שְׂאוֹתְךָ לְבַדְּךָ בְּיִרְאָה נַעֲבֹד.

## SUKKOT/SH'MINI ATZERET

On Sukkot (Sh'mini Atzeret) there is extra energy available to us. This blessing connects us to that energy.

Eloheinu v'Eilohei doroteinu,  
*Our Eternal One and Eternal One of all generations,*  
 ya-aleh v'yavo,  
*may Your regard,*  
 v'yizacheir zichroneinu v'zichron  
*and concern for us be remembered and remember*  
 kol amcha beit Yisrael l'fanecha,  
*all people of the house of Israel before You,*  
 l'tovah, l'chein ul'chesed  
*in goodness, favor with mercy*  
 ul-rachamim, l'chayim ul'shalom,  
*and compassion, life and peace,*  
 b'yom  
*on the day of*  
 Sukkot: chag ha-Sukkot hazeh.  
*this joyous festival of Sukkot.*  
 Sh'mini Atzeret:

ha-sh'mini chag ha-atzeret hazeh.  
*this joyous festival of Sh'mini Atzeret.*

Zochreinu Adonai Eloheinu,  
*Remember us Hashem our Eternal One,*  
 bo l'tovah, Amein.  
*for good, amen.*  
 Ufokdeinu vo liv'racha, Amein.  
*And grant us Your blessing, amen.*  
 V'hoshi-einu vo l'chayim tovim, Amein.  
*And deliver us to a good life, amen.*

אֱלֹהֵינוּ וְאֱלֹהֵי דוֹרוֹתֵינוּ,  
 יַעֲלֶה וַיָּבֹא,  
 וַיִּזְכֹּר זְכוֹרֹנֵנוּ וְזִכְרוֹן  
 כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ,  
 לְטוֹבָה, לְחֵן וּלְחֶסֶד  
 וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם,  
 בְּיוֹם  
 לְסֻכּוֹת: חַג הַסֻּכּוֹת הַזֶּה.  
 לְשִׁמְיִי עֶצְרֵת:  
 הַשְּׁמִינִי חַג הָעֶצְרֵת הַזֶּה.  
 זְכוֹרֵנוּ, יְהוָה אֱלֹהֵינוּ,  
 בּוֹ לְטוֹבָה, אָמֵן.  
 וּפְקֹדֵנוּ בּוֹ לְבְרָכָה, אָמֵן.  
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים, אָמֵן.

## THE SECOND FINAL BLESSING

This blessing expresses our thanks for protection and divine assistance. It connects us to the energy of Aaron, which corresponds to the S'firah of Hod. We are truly grateful when we translate our spirituality into practical terms.

*We bow at the beginning and at the end of this blessing.*

Modim anachnu lach,  
*We give You thanks,*  
sha-atah hu Adonai Eloheinu,  
*for You are Hashem our Eternal One,*  
v'Eilohei avoteinu v'imoteinu,  
*and the Eternal One of our ancestors,*  
l'olam va-ed.  
*for ever and ever.*

Tzur chayeinu, magein yish-einu,  
*Rock of our life, Shield of our salvation,*  
atah hu l'dor vador,  
*are You from generation to generation,*  
nodeh l'cha unsapeir t'hilatecha,  
*we thank You and sing Your praises,*  
al chayeinu ham'surim b'yadecha,  
*for our lives which are in Your hands,*  
v'al nishmoteinu hap'kudot lach,  
*and for our souls which are in Your keeping,*  
v'al nisecha sheb'chol yom imanu,  
*and for the signs of Your Presence that are with us everyday,*  
v'al nifl'otecha v'tovotecha,  
*and for Your wonders and Your goodness,*  
sheb'chol eit,  
*in every moment,*  
erev vavoker v'tzohorayim.  
*evening and morning and noon.*

Hatov, ki lo chalu rachamecha,  
*You are goodness, for Your mercy has no end,*  
v'ham'racheim,  
*You are compassionate,*  
ki lo tamu chasadecha,  
*for Your love has no limit,*  
mei-olam kiyinu lach.  
*for ever our hope is in You.*

V'al kulam yitbarach v'yitromam  
*For all these, blessed and exalted*  
shimcha malkeinu  
*may Your Name be, our Sovereign,*

מוֹדִים אֲנַחְנוּ לָךְ,  
שְׂאֵתָהּ הוּא, יְהוָה אֱלֹהֵינוּ  
וְאֵלֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,  
לְעוֹלָם וָעֶד.

צוּר חַיֵּינוּ, מָגֵן יִשְׁעֵנוּ,  
אַתָּה הוּא לְדוֹר וָדוֹר,  
נוֹדֶה לָךְ וְנִסְפֵּר תְּהִלָּתְךָ,  
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ,  
וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,  
וְעַל נִסֶּיךָ שֶׁבְּכֹל יוֹם עִמָּנוּ,  
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ  
שֶׁבְּכֹל עֵת,  
עֶרֶב וּבֹקֵר וְצַהֲרַיִם.

הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהַמְּרַחֵם,  
כִּי לֹא תָמוּ חַסְדֶּיךָ,  
מֵעוֹלָם קִוִּינוּ לָךְ.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרֹמַם  
שִׁמְךָ מַלְכֵנוּ

tamid l'olam va-ed.  
*continually for ever and ever.*

V'chol ha-chayim yoducha selah,  
*Everything that has life will gratefully acknowledge You forever,*  
vi-hal'lu et shimcha be-emet,  
*and praise Your name truly,*  
ha-Eil y'shu-ateinu v'ezrateinu selah.  
*O Eternal One of our salvation and of our help forever.*  
Baruch atah Adonai,  
*Blessed are You Hashem,*  
hatov shimcha  
*Your name is goodness*  
ul'cha na-eh l'hodot.  
*and You are worthy of thanksgiving.*

תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,  
וַיְהַלְלוּ אֶת שִׁמְךָ בְּאֵמֶת,  
הָאֵל יְשׁוּעָתֵנוּ וְעֲזָרָתֵנוּ סֵלָה.  
בָּרוּךְ אַתָּה יְהוָה,  
הַטוֹב שִׁמְךָ  
וְלִךָ נֶאֱדָה לְהוֹדוֹת.

## THE THIRD FINAL BLESSING

We now connect to the energy of Joseph, which corresponds to the S'firah of Yesod. The mission of Joseph was to cause the Divine Presence to dwell in the land itself. The Divine Presence can only dwell in the land when there is peace. Through this blessing we pray for peace.

Shalom rav al Yisrael amcha  
*Abundant peace to Your people Israel*  
tasim l'olam.  
*offer to them for ever.*

Ki atah hu melech  
*for You are the Sovereign*  
adon l'chol ha-shalom.  
*Ruler of all peace.*

V'tov b'einecha l'vareich  
*It is good in Your eyes to bless*  
et amcha Yisrael b'chol  
*Your people Israel in every*  
eit uv'chol sha-ah bish'lomecha.  
*season and in every hour for the sake of Your Name.*

Baruch atah Adonai,  
*Blessed are You Hashem,*  
oseh ha-shalom.  
*Source of peace.*

שָׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ  
תָּשִׂים לְעוֹלָם.

כִּי אַתָּה הוּא מֶלֶךְ  
אֲדוֹן לְכֹל הַשָּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
אֶת עַמְּךָ יִשְׂרָאֵל בְּכֹל  
עֵת וּבְכֹל שָׁעָה בְּשָׁלוֹמְךָ.

בָּרוּךְ אַתָּה יְהוָה,  
עוֹשֵׂה הַשָּׁלוֹם.

## CLOSING THE AMIDAH

As we complete the Amidah, we now pray that the energy we have received has affected us in a positive way. We ask for divine assistance in being proactive rather than reactive in every aspect of our life. We utter the hope that there is integrity between the thoughts that lie in our hearts and the words we have spoken. As we step out of the Divine Presence, we offer peace to the entire world.

Elohai n'tzor l'shoni meira,  
*Eternal One please keep my tongue from causing harm,*  
 us'fatai midabeir mirmah,  
*and my lips from telling lies,*  
 v'limkal'lai nafshi tidom,  
*and let me be silent if people curse me,*  
 v'nafshi ke-afar lakol tih'yeh.  
*and let my soul be quiet and at peace with all.*  
 P'tach libi b'Toratecha,  
*Open my heart to Your teaching,*  
 v'acharei mitzvotcha tirdof nafshi,  
*and give my soul the will to practice it,*  
 v'chol hakamim alai l'ra-ah  
*and all my foes who seek to do me harm*  
 m'heirah hafeir atzatham  
*may their plans and schemes*  
 v'kalkeil machashavtam.  
*come to nothing.*  
 Aseih l'ma-an sh'mecha,  
*For the sake of Your Name,*  
 aseih l'ma-an y'minecha,  
*for the sake of Your power,*  
 aseih l'ma-an Toratecha,  
*for the sake of Your Torah,*  
 aseih l'ma-an k'dushatecha.  
*for the sake of Your holiness.*  
 L'ma-an yeichaltzun y'didecha,  
*Rescue Your beloved,*  
 hoshi-ah y'mincha va-aneini.  
*and save me by Your right hand.*

Yih'yu l'ratzon imrei fi  
*May the words of my mouth*  
 v'hegyon libi l'fanecha,  
*and the meditation of my heart be acceptable to You,*  
 Adonai tzuri v'go-ali.  
*Hashem my Rock and Redeemer.*

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה,  
 וּשְׂפָתַי מִדְּבַר מְרָמָה,  
 וְלִמְקַלְלֵי נַפְשִׁי תְּדַם,  
 וְנַפְשִׁי כְּעָפָר לְכֹל תְּהִיָּה.  
 פְּתַח לְבִי בְּתוֹרַתְךָ,  
 וְאַחֲרַי מִצְוֹתֶיךָ תְּרַדּוּף נַפְשִׁי,  
 וְכֹל הַקָּמִים עָלַי לְרָעָה,  
 מְהִרָּה הִפֵּר עֲצָתָם  
 וְקָלְקַל מַחְשַׁבְתָּם.  
 עֲשֵׂה לְמַעַן שְׁמֶךָ,  
 עֲשֵׂה לְמַעַן יְמִינְךָ,  
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ,  
 עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ.  
 לְמַעַן יַחֲלִצוּן יְדֵיֶיךָ,  
 הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

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

We now take three steps backward as we retreat from the Divine Presence. We bow left at the first line, right at the second line and to the center for the remaining lines as we offer peace to the world.

You may use the part in parenthesis in place of v'al kol ha-olam, only one should be used though.

Oseh shalom bimromav,  
*May the One who makes peace in the high heavens,*  
 hu ya-aseh shalom aleinu,  
*bring this peace upon us,*  
 v'al kol Yisrael v'al kol ha-olam,  
*and upon all Israel and upon all the world,*  
 (v'al kol yoshvei teveil,  
*(and upon all the inhabitants of the earth,)*  
 v'imru amen.  
*and let us say amen.*

עֲשֵׂה שְׁלוֹם בְּמִרְמֵי,׃  
 הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,׃  
 וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם,׃  
 (וְעַל כָּל יוֹשְׁבֵי תֵבֵל,)׃  
 וְאָמְרוּ אָמֵן.׃

We now pause in our connection for private meditation to digest the energy we have received into our soul. A guided meditation may follow.

## Y'HI RATZON

Through this blessing we ask that the Temple be rebuilt and that our lot be placed in Torah. What we are really asking is that the Mashiach will come in our day and re-establish the Tree of Life reality in our world.

Y'hi ratzon milfanecha,  
*May it be Your will,*  
 Adonai Eloheinu  
*Hashem our Eternal One*  
 v'Eilohei avoteinu v'imoteinu,  
*and Eternal One of our ancestors,*  
 sheyibaneh beit hamikdash  
*that You shall rebuild the holy Temple*  
 bimheirah v'yameinu,  
*speedily in our day,*  
 v'tein chelkeinu b'Toratecha,  
*and place our lot in Your Torah,*  
 v'sham na-avad'cha b'yir-ah kimei  
*and there we will serve You with awe as in days*  
 olam uch-shanim kadmoniyot.  
*of old and as in ancient years.*  
 V'arvah l'Adonai minchat Y'hudah  
*Then to Hashem may the offering be pleasing of Judah*  
 Virushalayim, kimei olam  
*and Jerusalem, as in days of old*  
 uch-shanim kadmoniyot.  
*and as in ancient years.*

יְהִי רָצוֹן מִלְּפָנֶיךָ,׃  
 יְהוָה אֱלֹהֵינוּ׃  
 וְאֱלֹהֵי אֲבוֹתֵינוּ וְאִמּוֹתֵינוּ,׃  
 שְׁיִבְנֶה בַּיִת הַמִּקְדָּשׁ׃  
 בְּמַהֲרָה בְּיָמֵינוּ,׃  
 וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,׃  
 וְשָׁם נַעֲבֹדְךָ בְּיִרְאָה כִּימֵי׃  
 עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת.׃  
 וְעַרְבָּה לַיהוָה מִנְחַת יִהוּדָה׃  
 וִירוּשָׁלָיִם, כִּימֵי עוֹלָם׃  
 וּכְשָׁנִים קְדָמוֹנִיּוֹת.׃

# קדיש תתקבל

## KADDISH TITKABEIL

The Ari revealed that the 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 is the tool which links these two Lights together.

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

Yitgadal v'yitkadash sh'meih raba.

*Let the glory of the Eternal One be extolled.*

{Amein.}

*Amen.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵיהּ רַבָּא.  
{אָמֵן.}

B'alma di v'ra chir-uteih,

*Let the great Name be hallowed,*

v'yamlich malchuteih,

*and be enthroned in the realm of the Eternal One*

b'chayeichon uv-yomeichon

*in our lifetime and in our days*

uvchayei d'chol beit Yisrael,

*and in the lives of the entire house of Israel,*

ba-agala uviz'man kariv,

*quickly and speedily may it come,*

v'imru Amein. {Amein.}

*and let us say amen. Amen.*

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתֵיהּ,  
וְיַמְלִיךְ מַלְכוּתֵיהּ,  
בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן  
וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֲגָלָא וּבְזְמַן קָרִיב,  
וְאָמְרוּ אָמֵן. {אָמֵן.}

{Y'hei sh'meih raba m'varach

*Let the great Name be blessed*

l'alam ul'almei almaya.}

*forever and ever.*

יְיָהּ שְׁמֵיהּ רַבָּא מְבָרַךְ  
לְעַלְמֵי עֲלְמֵי עֲלְמֵי אָמֵן.

Yitbarach v'yishtabach v'yitpa-ar

*Blessed and extolled and magnified*

v'yitromam v'yitnasei v'yit-hadar

*and hailed and exalted and honored*

v'yit-aleh v'yit-halal

*and glorified and praised*

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

*be the Holy One whose Name is blessed,*

l'eila min kol birchata

*who is beyond all blessings*

v'shirata tushb'chata v'nechemata,

*or songs or praises or words of consolation,*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
וְיִתְרֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
וְיִתְעַלֶּה וְיִתְהַלָּל  
שְׁמֵיהּ דְקַדְשָׁא {בְּרִיךְ הוּא},  
לְעֵלָּא מִן כָּל בִּרְכָתָא  
וְשִׁירָתָא תְּשֻׁבְחָתָא וְנַחֲמָתָא,

da-amiran b'alma,  
*that can be uttered in this world,*  
 v'imru Amein. {Amein.}  
*and let us say amen. Amen.*

Titkabeil tz'lot'hon uva-ut'hon  
*May the prayers and supplications be accepted*  
 d'chol beit Yisrael kadam  
*of the entire House of Israel before*  
 avuhon di bish'maya,  
*their Parent who is in heaven,*  
 v'imru Amein. {Amein.}  
*and let us say amen. Amen.*

Y'hei sh'lama raba min sh'maya,  
*May there be much peace from heaven,*  
 v'chayim tovim aleinu,  
*and good life upon us,*  
 v'al kol Yisrael,  
*and upon all Israel,*  
 v'imru Amein. {Amein.}  
*and let us say amen. Amen.*

Oseh shalom bimromav,  
*May the One who makes peace in the high heavens,*  
 hu ya-aseh shalom aleinu,  
*bring this peace upon us,*  
 v'al kol Yisrael v'al kol ha-olam,  
*and upon all Israel and upon all the world,*  
 v'imru Amein. {Amein.}  
*and let us say amen. Amen.*

דְּאִמְרָן בְּעֵלְמָא,  
 וְאִמְרוּ אָמֵן. {אָמֵן.}

תִּתְקַבֵּל צְלוֹתְהוֹן וּבְעוֹתְהוֹן  
 דְּכֹל בֵּית יִשְׂרָאֵל קָדָם  
 אַבּוּהוֹן דִּי בְּשַׁמַּיָּא,  
 וְאִמְרוּ אָמֵן. {אָמֵן.}

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

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

# שיר המעלות

## SHIR HAMA-ALOT

The ancient Temple was the source of all spiritual Light and energy for the entire world. Through its destruction, this source was blocked and cut off from us. The Hebrew letters in this Psalm allow us to connect to the spiritual essence of the Temple and give us the means to harness this energy for our lives.

Shir hama-alot l'David.

*A song of ascents by David.*

Samachti b'omrim li beit Adonai

*I rejoiced when they said to me to the house of Hashem*

neileich. Om'dot hayu ragleinu

*let us go. Stand firm did our feet*

bish-arayich Y'rushalayim.

*within your gates O Jerusalem.*

Y'rushalayim hab'nuyah k'ir

*Jerusalem built up is like a city*

shehub'rah lah yachdav.

*that is united together.*

Shesham alu sh'vatim,

*For there ascended the tribes,*

shivtei Yah, eidut l'Yisrael,

*the tribes of the Eternal One, a testimony for Israel,*

l'hodot l'sheim Adonai.

*to give thanks to the Name of Hashem.*

Ki shamah yashvu kis-ot

*For there sat thrones*

l'mishpat, kis-ot l'veit David.

*of judgement, thrones for the House of David.*

Sha-alu sh'lom Y'rushalayim, yishlav

*Pray for the peace of Jerusalem, serene will be*

ohayayich. Y'hi shalom b'cheileich,

*those who love you. May there be peace within your wall,*

shal'vah b'arm'nota-yich.

*serenity within your palaces.*

L'ma-an achai v'rei-ai, adab'rah na

*For the sake of my brethren and my comrades, I shall speak*

shalom bach. L'ma-an beit Adonai

*of peace in your midst. For the sake of the House of Hashem*

Eloheinu, ava-k'shah tov lach.

*our Eternal One, I will request good for you.*

שיר המעלות לדוד.

שמחתי באמרים לי בית יהוה

נלך. עמדות היו רגלינו

בשעריך ירושלים.

ירושלים הבנויה כעיר

שחברה לה יחדו.

ששם עלו שבטים,

שבטי יה, עדות לישראל,

להדות לשם יהוה.

כי שמה ישבו כסאות

למשפט, כסאות לבית דוד.

שאלו שלום ירושלים, ישליו

אהביך. יהי שלום בחילך,

שלוה בארמנותיך.

למען אחי ורעי, אדברה נא

שלום בך. למען בית יהוה

אלהינו, אבקשה טוב לך.

# מי שברך

## MI SHEBEIRACH

Healing energy is a very powerful force that restores and regenerates us at all levels. We have the power, as we tap into the Light, to create this healing energy for ourselves and for others. Through the Mi Shebeirach, we create a circuit for that healing energy to travel to them. The following sequence of Hebrew letters is one of the 72 Names and is used for healing. We take a moment to meditate on this powerful sequence before we say the Mi Shebeirach.

# מדהש

Mi shebeirach avoteinu v'imoteinu,	מי שברך אבותינו ואמותינו,
<i>May the One who blessed our ancestors,</i>	
Avraham Yitzchak v'Ya-akov,	אברהם יצחק ויעקב,
<i>Abraham, Isaac, and Jacob,</i>	
Sarah Rivkah Racheil v'Lei-ah,	שרה רבקה רחל ולאָה,
<i>Sarah, Rebecca, Rachel, and Leah,</i>	
hu y'vareich et ha-cholim (names)	הוא יברך את החולים (פלונים)
<i>bles and heal those who are ill (names)</i>	
ben/bat (mother's name).	בן\בת (פלונית).
<i>son/daughter of (mother's name).</i>	
Hakadosh baruch hu	הקדוש ברוך הוא
<i>May the Holy Blessed One</i>	
yimalei rachamim aleihem,	ימלא רחמים עליהם,
<i>be filled with compassion towards them,</i>	
l'hachalimam ul-rapotam	להחלימם ולרפאתם
<i>for their health to be restored</i>	
ul-hachazikam.	ולהחזיקם.
<i>and their strength to be revived.</i>	
V'yishlach la-hem m'heirah r'fu-at	וישלח להם מהרה רפואה
<i>May the Eternal One swiftly send them complete renewal</i>	
sh'leimah min hashamayim,	שלמה מן השמים,
<i>from up above,</i>	
r'fu-at hanefesh, ur'fuat haguf,	רפואה הנפש, ורפואת הגוף,
<i>renewal of soul, and renewal of body,</i>	
hashta ba-agala uvizman kariv.	השתא בעגלא ובזמן קריב.
<i>quickly and speedily may it come.</i>	
V'nomar amein.	ונאמר אמן.
<i>And let us say, amen.</i>	

# עֲלֵינוּ

## ALEINU

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

**Aleinu l'shabei-ach la-adon hakol,**  
*It is our duty praise the Ruler of all,*  
**la-teit g'dulah l'yotzeir b'reishit,**  
*to recognize the greatness of the Creator of first things,*  
**shelo asanu k'goyei ha-aratzot,**  
*for we were not made like the nations of other lands,*  
**v'lo samanu k'mishp'chot**  
*and did not make us the same as other families*  
**ha-adamah, shelo sam chelkeinu**  
*of the earth, we were not placed in the same situations*  
**kahem, v'goraleinu k'chol hamonam.**  
*as others, and our destiny is not the same as anyone else.*

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

**Shehu noteh shamayim**  
*The One who spread out the heavens*  
**v'yoseid aretz, umoshav y'karo**  
*and established the earth, and whose precious dwelling*  
**bashamayim mima-al,**  
*is in the heavens above,*  
**ush-chinat uzo b'gov-hei m'romim,**  
*and whose powerful Presence is in the highest heights,*  
**hu Eloheinu ein od.**  
*is our Eternal One and there is no other.*  
**Emet malkeinu, efes zulato,**  
*Our Sovereign is truth, and nothing else compares,*  
**kakatuv b'Torato:**  
*as it is written in Your Torah:*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
 לְתֵית גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
 שְׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,  
 וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת  
 הָאֲדָמָה, שְׁלֹא שָׁם חֵלְקֵנוּ  
 כָּהֵם, וְגַרְלָנוּ כְּכֹל הַמוֹנִם,

וְאֲנַחְנוּ כּוֹרְעִים,  
 וּמִשְׁתַּחֲוִים וּמוֹדִים,  
 לְפָנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים,  
 הַקְּדוֹשׁ בְּרוּךְ הוּא.

שֶׁהוּא נוֹטֵה שָׁמַיִם  
 וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ  
 בַּשָּׁמַיִם מִמַּעַל,  
 וְשֹׁכֵן עֵזוֹ בְּגִבְהֵי מְרוֹמִים,  
 הוּא אֱלֹהֵינוּ אֵין עוֹד.  
 אֱמֶת מַלְכֵנוּ, אֶפֶס זולָתוֹ,  
 כְּכַתוּב 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 Eternal One 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 Eternal One,*  
 lirot m'heirah b'tiferet uzecha,  
*let us witness the glory of Your power,*  
 l'ha-avir gilulim min ha-aretz,  
*to remove worship of material things from the earth.*  
 v'ha-elilim karot yikareitun,  
*and superstition and prejudice shall at last be cut off,*  
 l'takein olam b'malchut Shadai,  
*to perfect the universe through the reign of the Almighty,*  
 v'chol b'nei vasar yik'ru 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'yeidu kol yoshvei teiveil,  
*May all the inhabitants of the world know and recognize You,*  
 ki l'cha tichra kol berech,  
*that to You every knee should bend,*  
 tishava kol lashon.  
*and every tongue pledge.*  
 L'fanecha Adonai Eloheinu  
*In Your Presence, Hashem our Eternal One,*  
 yich'ru v'yipolu,  
*they will kneel and bow down,*  
 v'lichvod shimcha y'kar yiteinu,  
*and they will give honor to the glory of Your Name,*  
 vikab'lu kulam et ol malchutecha,  
*and all will accept they yoke of Your Sovereignty,*  
 v'timloch aleihem  
*that You may reign over them*  
 m'heirah l'olam va-ed.  
*very soon forever and ever.*  
 Ki ha-malchut she-l'cha hi,  
*For the kingdom is Yours,*  
 ul-olmei ad timloch b'chavod,  
*forever and ever You will reign in glory,*  
 kakatuv b'Toratecha,  
*as it is written in Your Torah,*

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

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

יהוה יִמְלֹךְ לְעוֹלָם וָעֶד.

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,*

וְנֵאמַר, וְהָיָה יְהוָה  
לְמֶלֶךְ עַל כָּל הָאָרֶץ.

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

בַּיּוֹם הַהוּא יִהְיֶה

Adonai echad, ush'mo echad.  
*Hashem will be one, and Hashem's Name will be one.*

יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.

# קדיש אבליים

## KADDISH AVEILIM

The Kaddish Aveilim is also known as the Mourner's Kaddish. We think of our loved ones who have recently departed from us, those who died at this season in years past, and those whom we have drawn into our hearts with our own.

זְכוֹרָנָם לְבִרְכָה.

Zichronam livracha.

*May their memories be for blessing.*

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

Yitgadal v'yitkadash sh'meih raba.  
*Let the glory of the Eternal One be extolled.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

{Amein.}

{אָמֵן.}

*Amen.*

B'alma di v'ra chir-uteih,  
*Let the great Name be hallowed,*  
v'yamlich malchuteih,  
*and be enthroned in the realm of the Eternal One*  
b'chayeichon uv-yomeichon  
*in our lifetime and in our days*  
uv-chayei d'chol beit Yisrael,  
*and in the lives of the entire house of Israel,*  
ba-agala uviz'man kariv,  
*quickly and speedily may it come,*  
v'imru Amein. {Amein.}  
*and let us say amen. Amen.*

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתֵיהּ,

וְיִמְלִיךְ מַלְכוּתֵיהּ,

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֲגָלָא וּבְזְמַן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

{Y'hei sh'meih raba m'varach

*Let the great Name be blessed*

l'alam ul'almei almaya.}

*forever and ever.*

Yitbarach v'yishtabach v'yitpa-ar

*Blessed and extolled and magnified*

v'yitromam v'yitnasei v'yit-hadar

*and hailed and exalted and honored*

v'yit-aleh v'yit-halal

*and glorified and praised*

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

*be the Holy One whose Name is blessed,*

l'eila min kol birchata v'shirata

*who is beyond all blessings or songs*

tushb'chata v'nechemata,

*or praises or words of consolation,*

da-amiran b'alma,

*that can be uttered in this world,*

v'imru Amein. {Amein.}

*and let us say amen. Amen.*

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

*May there be much peace from heaven,*

v'chayim tovim aleinu,

*and good life upon us,*

v'al kol Yisrael,

*and upon all of Israel,*

v'imru Amein. {Amein.}

*and let us say amen. Amen.*

Oseh shalom bimromav,

*May the One who makes peace in the high heavens,*

hu ya-aseh shalom aleinu,

*bring this peace upon us,*

v'al kol Yisrael v'al kol ha-olam,

*and upon all Israel and upon all the world,*

v'imru Amein. {Amein.}

*and let us say amen. Amen.*

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ

לְעַלְמֵי וְלְעַלְמֵי עֲלַמְיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְּקֻדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא

תְּשֻׁבָּחָתָא וְנַחֲמָתָא,

דְּאִמְרָן בְּעֵלְמָא,

וְאִמְרוּ אָמֵן. {אָמֵן.}

יְהִי שְׁלָמָא רַבָּא מִן שְׁמַיָּא,

וְחַיִּים טוֹבִים עָלֵינוּ

וְעַל כָּל יִשְׂרָאֵל,

וְאִמְרוּ אָמֵן. {אָמֵן.}

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,

הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם,

וְאִמְרוּ אָמֵן. {אָמֵן.}

*This Shalom Aleichem is only used on Friday night.*

# שְׁלוֹם עֲלֵיכֶם

## SHALOM ALEICHEM

It is said that just before Kiddush on Friday night, angels come to join us. This song greets the angels of Shabbat and secures that they will be good angels by keeping us in the Light.

Shalom aleichem,

*Blessed is the Name of the Ruler of the world,*

mal-achei hashareit, mal-achei

*ministering angels, angels of the*

elyon, mimelech malchei

*Most High, of the supreme Sovereign*

ham'lachim, hakadosh baruch hu.

*of sovereigns, blessed be the Holy One.*

שְׁלוֹם עֲלֵיכֶם,

מַלְאָכֵי הַשָּׁרֵת, מַלְאָכֵי

עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי

הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

Bo-achem l'shalom,

*Enter in peace,*

mal-achei hashalom, mal-achei

*angels of peace, angels of the*

elyon, mimelech malchei

*Most High, of the supreme Sovereign*

ham'lachim, hakadosh baruch hu.

*of sovereigns, blessed be the Holy One.*

בוֹאַכֶם לְשָׁלוֹם,

מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי

עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי

הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

Bar'chuni l'shalom,

*Bless me with peace,*

mal-achei hashalom, mal-achei

*angels of peace, angels of the*

elyon, mimelech malchei

*Most High, of the supreme Sovereign*

ham'lachim, hakadosh baruch hu.

*of sovereigns, blessed be the Holy One.*

בְּרַכּוּנִי לְשָׁלוֹם,

מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי

עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי

הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

Tzeit'chem l'shalom,

*Depart in peace,*

mal-achei hashalom, mal-achei

*angels of peace, angels of the*

elyon, mimelech malchei

*Most High, of the supreme Sovereign*

ham'lachim, hakadosh baruch hu.

*of sovereigns, blessed be the Holy One.*

צֵאתְכֶם לְשָׁלוֹם,

מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי

עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי

הַמְּלָכִים, הַקְּדוֹשׁ בְּרוּךְ הוּא.

# קידוש

## KIDDUSH

Wine is a powerful tool that is used to channel the spiritual energy of the Creator to us. Our prayers have aroused energy from the Upper Worlds and we need to manifest that energy in this realm so we can use it.

When Sukkot occurs on Friday night, we say the portions in ( ); on Saturday night we say the portions in [ ].

(Vay'hi erev vay'hi voker.

*(There was evening and there was morning.*

yom hashi-shi,

*On the sixth day,*

vay'chulu hashamayim v'ha-aretz

*the heavens and the earth were completed*

v'chol tz'va-am.

*with all their hosts.*

Vay'chal Elohim bayom hash'vi-i,

*And the Eternal One completed on the seventh day,*

m'lachto asher asah,

*the work which the Eternal One had made,*

vayishbot bayom hash'vi-i,

*and ceased on the seventh day,*

mikol m'lachto asher asah.

*all work which the Eternal One had made.*

Vay'vareich Elohim et

*And the Eternal One blessed the*

yom hash'vi-i, vay'kadeish oto,

*seventh day, and sanctified it.*

ki vo shavat mikol m'lachto

*because on it ceased from all work,*

asher bara Elohim la-asot.)

*which in creating the Eternal One had done.)*

Baruch atah Adonai,

*Blessed are You Hashem,*

Eloheinu melech ha-olam,

*our Eternal One, Sovereign of the universe,*

borei p'ri ha-gafen.

*who creates the fruit of the vine.*

וַיְהִי עֶרֶב וַיְהִי בֹקֶר.

יּוֹם הַשִּׁשִּׁי,

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ

וְכָל צְבָאָם.

וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי,

מְלַאכְתּוֹ אֲשֶׁר עָשָׂה,

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי,

מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.

וַיְבָרֶךְ אֱלֹהִים אֶת

יּוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ,

כִּי בּוֹ שָׁבַת מְכֹל מְלַאכְתּוֹ,

אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.)

בָּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בוֹרֵא פְרֵי הַגָּפֶן.

Baruch atah Adonai,  
*Blessed are You Hashem,*  
 Eloheinu melech ha-olam,  
*our Eternal One, Sovereign of the universe,*  
 asher bachar banu mikol am  
*who has chosen us from all peoples*  
 v'rom'manu mikol lashon,  
*and exalted us above all nations,*  
 v'kid'shanu b'mitzvotav.  
*and sanctified us with Your commandments.*  
 Vatiten lanu Adonai Eloheinu  
*And You have given us, Hashem our Eternal One*  
 b'ahavah (Shabbatot lim'nuchah  
*in love (Shabbatot for rest*  
 u-) mo-adim l'simchah,  
*and) holy festivals for gladness,*  
 chagim uz'manim l'sason,  
*and sacred seasons for joy,*  
 et yom (ha-Shabbat hazeh v'et  
*the day of (this Shabbat and the*  
 yom) Sukkot: chag ha-Sukkot hazeh,  
*day) of the festival of Sukkot,*  
 Sh'mini Atzeret: Sh'mini chag Atzeret hazeh,  
*of Sh'mini the holiday of Assembly,*  
 (b'ahavah) mikra kodesh,  
*(in love) a holy convocation,*  
 zeicher l'tzi-at Mitzrayim.  
*as a reminder of the Exodus from Egypt.*  
 Ki vanu vacharta, v'otanu kidashta,  
*For you have chosen us, and have set us apart,*  
 mikol ha-amim.  
*from all people.*  
 (V'Shabbat) Umo-adei kodshecha  
*(And Your Holy Shabbat) and holy festivals*  
 (b'ahavah uv'ratzon) b'simchah  
*(in love and favor) in joy*  
 uv'sason hinchaltanu.  
*and gladness You have given us.*  
 Baruch atah Adonai,  
*Blessed are You Hashem,*  
 m'kadeish (ha-Shabbat v')  
*who makes holy (Shabbat and)*  
 Yisrael v'hazmanim.  
*Israel and the festive seasons.*

ברוך אתה יהוה,  
 אלהינו מלך העולם,  
 אשר בחר בנו מכל עם  
 ורוממנו מכל לשון,  
 וקדשנו במצותיו.  
 ותתן לנו יהוה אלהינו  
 באהבה (שבתות למנוחה  
 ו) מועדים לשמחה,  
 חגים וזמנים לששון,  
 את יום (השבת הזה ואת  
 יום) לסכות: חג הסכות הזה,  
 לשמני: שמיני חג עצרת הזה,  
 (באהבה) מקרא קדש,  
 זכר ליציאת מצרים.  
 כי בנו בחרת ואותנו קדשת,  
 מכל העמים.  
 (ושבת) ומועדי קדשך  
 (באהבה וברצון) בשמחה  
 ובששון הנחלתנו.  
 ברוך אתה יהוה,  
 מקדש (השבת ו)  
 ישראל והזמנים.

[Baruch atah Adonai,  
*[Blessed are You Hashem,*  
 Eloheinu melech ha-olam,  
*our Eternal One, Sovereign of the universe,*  
 borei m'orei ha-eish  
*who creates the light of fire.*  
 Baruch atah Adonai,  
*[Blessed are You Hashem,*  
 Eloheinu melech ha-olam,  
*our Eternal One, 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 Yisrael 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.*  
 Bein k'dushat Shabbat lik'dushat  
*Between the holiness of Shabbat and the holiness*  
 yom tov hivdalta.  
*of festivals You have distinguished.*  
 V'et yom hash'vi-i misheishet  
*And the seventh day above the six*  
 y'mei hama-aseh kidasha.  
*working days You have made holy.*  
 Hivdalta v'kidasha et amcha  
*You have distinguished and sanctified Your people*  
 Yisrael bik'dushatecha.  
*Israel with holiness.*  
 Baruch atah Adonai,  
*Blessed are You Hashem,*  
 hamavdil bein kodesh l'kodesh.]  
*who distinguishes between the degrees of holiness.]*

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

בָּרוּךְ אַתָּה יְהוָה,  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 בּוֹרֵא מְאוֹרֵי הָאֵשׁ.  
 בָּרוּךְ אַתָּה יְהוָה,  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 הַמְבַדִּיל בֵּין קֹדֶשׁ לְחַל  
 בֵּין אוֹר לְחֹשֶׁךְ,  
 בֵּין יִשְׂרָאֵל לְעַמִּים,  
 בֵּין יוֹם הַשְּׁבִיעִי  
 לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.  
 בֵּין קְדוּשַׁת שַׁבָּת לְקְדוּשַׁת  
 יוֹם טוֹב הַבְּדֻלָּת.  
 וְאֵת יוֹם הַשְּׁבִיעִי מִשְּׁשֶׁת  
 יָמֵי הַמַּעֲשֶׂה קְדוּשָׁת.  
 הַבְּדֻלָּת וְקְדוּשַׁת אֶת עַמְךָ  
 יִשְׂרָאֵל בְּקְדוּשַׁתְךָ.  
 בָּרוּךְ אַתָּה יְהוָה,  
 הַמְבַדִּיל בֵּין קֹדֶשׁ לְקְדוּשָׁה.]

בָּרוּךְ אַתָּה יְהוָה,  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 שֶׁהַחַיָּנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ  
 לְזֶמַן הַזֶּה.

## THE BLESSING OF BREAD

Wheat represents the divine abundance in our physical world and bread represents the S'firah of Malchut when it is connected with Zeir Anpin. We conclude the Kiddush by blessing bread. As we eat it, we are invited to savor its flavor and meditate on how we are sustained by it in this world.

Baruch atah Adonai,  
*Blessed are You Hashem,*  
 Eloheinu melech ha-olam,  
*Eternal One, Sovereign of the Universe,*  
 hamotzi lechem min ha-aretz.  
*Who brings forth bread from the earth.*

בָּרוּךְ אַתָּה יְהוָה,  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 הַמוֹצֵא לֶחֶם מִן הָאָרֶץ.

# אֲדוֹן עוֹלָם

## ADON OLAM

Through this song of praise we emphasize that the Creator is timeless, infinite and omnipotent. Adon Olam has the same numerical value as Ain Sof. Each verse connects us to the S'firot and reminds us that though Ain Sof is great and beyond our reach, Its Light descends to our world and enables us to say "Hashem is with me, I shall not fear."

## KETER כֵּתֵר

Adon olam asher malach,  
*You are the Ruler of the Universe,*  
 b'terem kol y'tzir nivra.  
*who ruled before anything was created.*

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,  
 בְּטֶרֶם כֹּל יִצֵּר נִבְרָא.

## CHOCHMAH חֲכָמָה

L'eit na-asah v'cheftso kol,  
*When everything was created according to Your will,*  
 azai melech sh'mo nikra.  
*then the sovereignty of Your Name was declared.*

לַעֲת נַעֲשָׂה בְּחִפְצוֹ כֹּל,  
 אַזֵּי מֶלֶךְ שְׁמוֹ נִקְרָא.

## BINAH בֵּינָה

V'acharei kichlot hakol,  
*And after everything ceases to be,*  
 l'vado yimloch nora.  
*You will majestically reign alone.*

וְאַחֲרֵי כְּכֹלֹת הַכֹּל,  
 לְבַדּוֹ יִמְלֹךְ נוֹרָא.

## CHESED חסד

V'hu hayah v'hu hoveh,  
*And You were and You are,*  
 v'hu yih-yeh b'tifarah.  
*and You will be forever in grandeur.*

וְהוּא הָיָה, וְהוּא הוֹבֵה,  
 וְהוּא יִהְיֶה בְּתִפְאָרָה.

## GEVURAH גבורה

V'hu echad v'ein sheini,  
*And You are One and there is no second one,*  
 l'hamshil lo l'hachbirah.  
*You are incomparable and unique.*

וְהוּא אֶחָד וְאֵין שֵׁנִי,  
 לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.

## TIFERET תפארת

B'li reishit b'li tachlit,  
*You are without beginning or end,*  
 v'lo ha-oz v'hamisrah.  
*and to You alone are power and dominion.*

בְּלִי רֵאשִׁית בְּלִי תַחְלִית,  
 וְלוֹ הָעֶז וְהַמְשָׁרָה.

## NETZACH נצח

V'hu Eili v'chai go-ali,  
*You are my Creator and my living Redeemer,*  
 v'tzur chevli b'ait tzarah.  
*and You are my Rock in times of trouble and distress.*

וְהוּא אֵלַי וְחַי גּוֹאֲלִי,  
 וְצוּר חֲבָלִי בְּעֵת צָרָה.

## HOD הוד

V'hu nisi umanos li,  
*You are my banner and refuge,*  
 m'nat kosi b'yom ekra.  
*a generous benefactor when I call upon You.*

וְהוּא נִסִּי וּמְנוּס לִי,  
 מְנַת כּוֹסִי בְּיוֹם אֶקְרָא.

## YESOD יסוד

B'yado afkid ruchi,  
*Into Your hands I entrust my spirit,*  
 b'ait ishan v'a-irah.  
*when I sleep and when I wake.*

בְּיָדוֹ אֶפְקִיד רוּחִי,  
 בְּעֵת אִישָׁן וְאֶעֱרָה.

## MALCHUT מלכות

V'im ruchi g'viyati,  
*And with my spirit my body also,*  
 Adonai li v'lo ira.  
*Hashem is with me and I shall not fear.*

וְעִם רוּחִי גְוִיַּתִּי,  
 יְהוּה לִי וְלֹא אִירָא.