

# קבלת עֵבֶת

## KABBALAT 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 L. Curtis for Kabbalah4All.  
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# קבלת שבת

## KABBALAT SHABBAT

The Kabbalists created Kabbalat Shabbat to begin with six Psalms that represent the week we are leaving behind. They draw us into the world and values of Shabbat.

### תהלים נה

#### PSALM 95

As we begin our connection, we enter the realm of Shabbat singing with joy. The end of this psalm, which corresponds to the first day of the week, reminds us of our nature to rebel and act only according to our ego's desires. The effect of which is chaos and absence of rest.

L'chu n'ran'na l'Adonai,  
*Come let us sing with joy to Adonai,*  
 nariyah l'tzur yishenu.  
*let us call out to the Rock of our salvation.*  
 N'kad'mah fanav b'todah,  
*Let us greet Him with thanksgiving,*  
 bizmirot nari-a lo.  
*with song let us call out to Him.*  
 Ki El gadol Adonai,  
*For a great Almighty One is Adonai,*  
 umelech gadol al kol elohim.  
*and a great Sovereign of all divine beings.*  
 Asher b'yado mechk'rei aretz,  
*For in His hand are the depths of the earth,*  
 v'to-afot harim lo.  
*and the summits of the mountains are His.*  
 Asher lo hayam v'hu asahu,  
*For His is the sea and He perfected it,*  
 v'yabeshet yadav yatzaru.  
*and the dry land fashioned by His hands.*  
 Bo-u nishtachaveh v'nichra-ah,  
*Come let us bow down and kneel,*  
 nivr'chah lifnei Adonai osenu.  
*bend the knee before Adonai our Maker.*  
 Ki hu Eloheinu va-anachnu  
*For He is our Elohim and we are*  
 am marito v'tzon yado,  
*the people He tends and the sheep in His charge,*  
 hayom im b'kolo tishma-u.  
*if we but heed His call today.*

לְכוּ נִרְנְנָה לַיהוָה,  
 נִרְיֵעָה לְצוּר יִשְׁעֵנו.  
 נִקְדְּמָה פָּנָיו בְּתוֹדָה,  
 בְּזִמְרוֹת נִרְיֵעַ לוֹ.  
 כִּי אֵל גָּדוֹל יְהוָה,  
 וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים.  
 אֲשֶׁר בְּיָדוֹ מַחְקְרֵי אָרֶץ,  
 וְתוֹעֲפוֹת הַרִים לוֹ.  
 אֲשֶׁר לוֹ הַיָּם וְהוּא עָשָׂהוּ,  
 וַיַּבֶּשֶׂת יַדָּיו יַצְרֵהוּ.  
 בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרַעַה,  
 נִבְרַכָּה לִפְנֵי יְהוָה עֹשֵׂנוּ.  
 כִּי הוּא אֱלֹהֵינוּ וַאֲנַחְנוּ  
 עַם מְרֻעֵיתוֹ וְצֹאן יָדוֹ,  
 הַיּוֹם אִם בְּקוֹל תִּשְׁמָעוּ.

Al takshu l'vavchem kimrivah,  
*Do not harden your heart as at Meribah,*  
 k'yom masah bamidbar.  
*as on the day of Masah in the wilderness.*  
 Asher nisuni avoteichem,  
*When your ancestors tested Me,*  
 b'chanuni gam ra-u fa-ali.  
*they tested Me even though they had seen My works.*  
 Arba-im shanah akut b'dor,  
*For forty years I was angry with the generation,*  
 va-omar am to-ei levav hem,  
*then I said: they are a people with a heart that strays,*  
 v'hem lo yad'u d'rachai.  
*and they know not My ways.*  
 Asher nishbati v'api,  
*Therefore I have sworn in My anger,*  
 im y'vo-un el m'nuchati.  
*that they shall not arrive at My resting place.*

אַל תִּקְשׁוּ לְבַבְכֶם כְּמֵרִיבָה,  
 כִּיּוֹם מַסָּה בַּמִּדְבָּר.  
 אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם,  
 בְּחַנּוּנֵי גַם רָאוּ פְעָלֵי.  
 אַרְבַּעִים שָׁנָה אָקוּט בְּדוֹר,  
 וְאָמַר עִם תַּעֲי לֵבָב הֵם,  
 וְהֵם לֹא יָדְעוּ דְרָכַי.  
 אֲשֶׁר נִשְׁבַּעְתִּי בְּאַפִּי,  
 אִם יִבְאוּן אֶל מְנוּחָתִי.

## תהלים צו

### PSALM 96

This Psalm, which corresponds to the second day of the week, invites us to sing a new song to the Creator. What was the new song we sang in the past week? How have we transformed our ego nature? How did we react and deal with others? How have we shared with others?

Shiru l'Adonai shir chadash,  
*Sing to Adonai a new song,*  
 shiru l'Adonai kol ha-aretz,  
*sing to Adonai all the earth,*  
 shiru l'Adonai bar'chu sh'mo,  
*sing to Adonai bless His Name,*  
 bas'ru miyom l'yom y'shu-ato.  
*proclaim redemption from day to day.*  
 Sap'ru vagoyim k'vodo,  
*Tell of the glory to the nations ,*  
 b'chol ha-amim nifl'otav.  
*and to all the people the wonders.*  
 Ki gadol Adonai umhulal m'od,  
*For great is He and praised exceedingly,*  
 nora hu al kol elohim.  
*He is above all powers.*  
 Ki kol elohei ha-amim elilim,  
*For all the gods of the peoples are idols,*  
 v'Adonai shamayim asah.  
*but Adonai made the heavens.*  
 Hod v'hadar l'fanav,  
*Honor and glory are before Him,*

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,  
 שִׁירוּ לַיהוָה כָּל הָאָרֶץ.  
 שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ,  
 בְּשָׂרוּ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ.  
 סַפְּרוּ בַּגּוֹיִם כְּבוֹדוֹ,  
 בְּכָל הָעַמִּים נִפְלְאוֹתָיו.  
 כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד,  
 נוֹרָא הוּא עַל כָּל אֱלֹהִים.  
 כִּי כָּל אֱלֹהֵי הָעַמִּים אִילִּילִים,  
 וַיְהוָה שָׁמַיִם עָשָׂה.  
 הוֹד וְהַדָּר לְפָנָיו,

oz v'tiferet b'mikdasho.

*strength and splendor are in His Sanctuary.*

Havu l'Adonai mishp'chot amim,

*Ascribe to Adonai O families of the peoples,*

havu l'Adonai kavod va-oz.

*ascribe to Adonai's honor and strength.*

Havu l'Adonai k'vod sh'mo,

*Ascribe to Adonai honoring His Name,*

s'u minchat uvo-u l'hatzrotav.

*raise up an offering and come to the His courtyards.*

Hishtachavu l'Adonai b'hadrat kodesh,

*Bow down before Adonai in the beauty of holiness.*

chilu mipanav kol ha-aretz.

*tremble before Him everyone on earth.*

Imru vagoyim Adonai malach,

*Proclaim among the nations Adonai reigns,*

af tikon tevel bal timot,

*indeed, firmly established is the world so that it cannot topple,*

yadin amim b'meisharim.

*He will judge the peoples with fairness.*

Yism'chu hashamayim

*The heavens will be glad*

v'tagel ha-aretz,

*and the earth will rejoice,*

yiram hayam umlo-o.

*the sea and its fullness will roar.*

Ya-aloz sadai v'chol asher bo,

*The field and everything that is in it will exult,*

az y'ran'nu kol atzei ya-ar.

*then all the trees of the forest will sing with joy.*

Lifnei Adonai ki va,

*Before Adonai for He will have arrived,*

ki va lishpot ha-aretz,

*for He will have arrived to judge the earth,*

yishpot tevel b'tzedek,

*to judge the world with righteousness,*

v'amim be-emunato.

*and peoples with His faithfulness.*

עז ותפארת במקדשו.

הבו ליהוה משפחות עמים,

הבו ליהוה כבוד ועז.

הבו ליהוה כבוד שמו,

שאנו מנחה ובאו להצרותיו.

השתחוּו ליהוה בהדרת קֹדֶשׁ,

חילו מפניו כל הארץ.

אמרו בגוים יהוה מלך,

אף תכון תיבל בל תמוט,

ידין עמים במישרים.

ישמחו השמים

ותגל הארץ,

ירעם הים ומלאו.

יעלז שדי וכל אשר בו,

אז ירננו כל עצי יער.

לפני יהוה כי בא,

כי בא לשפט הארץ,

ישפט תיבל בצדק,

ועמים באמונתו.

# תהלים צו

## PSALM 97

This Psalm, which corresponds to the third day of the week, helps us to imagine what it will be like when all human beings transform their ego's nature and come together in love and harmony; a world of Light and joy.

**Adonai malach tagel ha-aretz,**

*Adonai has reigned let the earth rejoice,*

**yism'chu iyim rabim.**

*let the many islands be glad.*

**Anan va-arafel s'vivav,**

*Obscure clouds surround Him,*

**tzedek umishpat m'chon kiso.**

*righteousness and justice are the base of His throne.*

**Esh l'fanav telech,**

*Fire goes before Him,*

**ut-lahet saviv tzarav.**

*and consumes His enemies all around.*

**He-iru v'rakav tevel,**

*His lightning bolts light up the world,*

**ra-atah v'tachel ha-aretz.**

*the inhabitants of the earth saw and trembled.*

**Harim kadonag namasu**

*Mountains like wax melted*

**milifnei Adonai,**

*before Adonai,*

**milifnei Adon kol ha-aretz.**

*before the Ruler of all the earth.*

**Hagidu hashamayim tzidko,**

*The heavens declare His righteousness,*

**v'ra-u chol ha-amim k'vodo.**

*and all the peoples see His glory.*

**Yevoshu kol ov'dei fesel,**

*All who worship idols will be humiliated,*

**hamit-hal'lim ba-elilim,**

*who pride themselves in worthless gods,*

**hishtachavu lo kol elohim.**

*bow down Him all you powers.*

**Sham'ah vatismach Tziyon,**

*Zion did hear and rejoice,*

**vatagelnah b'not Y'hudah,**

*and exult did the daughters of Judah,*

**l'ma-an mishpatecha Adonai.**

*because of Your judgements Adonai.*

**Ki atah Adonai elyon**

*For You Adonai are supreme*

יהוה מלך תגל הארץ,  
 ישמחו איים רבים.  
 ענן וערפל סביביו,  
 צדק ומשפט מכון כסאו.  
 אש לפניו תלך,  
 ותלהט סביב צריו.  
 האירו ברקיו תבל,  
 ראתה ותחל הארץ.  
 הרים כדונג נמסו  
 מלפני יהוה,  
 מלפני אדון כל הארץ.  
 הגידו השמים צדקו,  
 וראו כל העמים כבודו.  
 יבשו כל עבדי פסל,  
 המתהללים באילים,  
 השתחוו לו כל אלהים.  
 שמעה ותשמח ציון,  
 ותגלנה בנות יהודה,  
 למען משפטיך יהוה.  
 כי אתה יהוה עליון

al kol ha-aretz,  
*above all the earth,*  
 m'od na-aleita al kol elohim.  
*exceedingly are You elevated above all powers.*  
 Ohavei Adonai sinu ra,  
*O you who love Adonai, despise evil,*  
 shomer nafshot chasidav,  
*He guards the souls of His pious ones,*  
 miyad r'sha-im yatzilem.  
*saving them from the hand of the wicked.*  
 Or zaru-a la-tzadik,  
*Light is sown for the righteous,*  
 ulyishrei lev simchah.  
*and gladness for the upright of heart.*  
 Simchu tzadikim ba-Adonai,  
*Rejoice, O righteous, in Adonai,*  
 v'hodu l'zecher kodsho.  
*and give thanks at the mention of His holy Name.*

עַל כָּל הָאָרֶץ,  
 מְאֹד נִעְלִיתָ עַל כָּל אֱלֹהִים.  
 אֱהִי יְהוָה שִׁנְאוֹ רָע,  
 שׁוֹמֵר נַפְשׁוֹת חֲסִידָיו,  
 מִיַּד רְשָׁעִים יִצְיֵלֵם.  
 אוֹר זָרַע לְצַדִּיק,  
 וְלִישְׂרֵי לֵב שִׂמְחָה.  
 שִׂמְחוּ צַדִּיקִים בַּיהוָה,  
 וְהוֹדוּ לְזֵכֶר קֹדֶשׁוֹ.

## תהלים צח

### PSALM 98

This Psalm, which corresponds to the fourth day of the week, invites us again to sing a new song. However, this time we are asked to look back on the week that has passed and count our blessings. The Light is always shining and miracles occur every day, even if the clouds of life try to convince us otherwise.

Mizmor.  
*A psalm.*  
 Shiru l'Adonai shir chadash,  
*Sing to Adonai a new song,*  
 ki nifla-ot asah,  
*for wonders He has done,*  
 hoshi-ah lo y'mino  
*saved Him has His right hand*  
 uzro-a kodsho.  
*and His holy arm.*  
 Hodi-a Adonai y'shu-ato,  
*Adonai has made known His salvation,*  
 l'enei hagoyim gilah tzidkato.  
*in the sight of the nations has He revealed His righteousness.*  
 Zachar chasdo ve-emunato  
*He recalled His kindness and faithfulness*  
 l'veit Yisra-el,  
*to the House of Israel,*  
 ra-u chol afsei aretz  
*all the ends of the earth have seen*

מִזְמוֹר.  
 שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ,  
 כִּי נִפְלְאוֹת עָשָׂה,  
 הוֹשִׁיעָה לוֹ יְמִינוֹ  
 וְזָרַע קֹדֶשׁוֹ.  
 הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ,  
 לְעֵינֵי הַגּוֹיִם גִּלָּה צְדָקָתוֹ.  
 זָכַר חֲסֵדוֹ וְאֱמוּנָתוֹ  
 לְבַיַּת יִשְׂרָאֵל,  
 רָאוּ כָּל אַפְסֵי אֶרֶץ

et y'shu-at Eloheinu.

*the salvation of our Elohim.*

Hari-u l'Adonai kol ha-aretz,

*Shout with joy to Adonai all the earth,*

pitz'chu v'ran'nu v'zameru.

*open your mouths and sing joyfully and play music.*

Zam'ru l'Adonai b'chinar,

*Play to Adonai with the harp,*

b'chinar v'kol zimrah.

*with the harp and the voice of music.*

Bachatzotz'rot v'kol shofar,

*With trumpets and the sound of the horn,*

hari-u lifnei hamelech Adonai.

*call out before the Sovereign Adonai.*

Yiram hayam umlo-o,

*Let the sea thunder in its fullness,*

tevel v'yosh'vei vah.

*the world and all who live in it.*

N'harot yimcha-u chaf,

*Let the rivers clap their hands,*

yachad harim y'ranenu.

*let the mountains sing out as one.*

Lifnei Adonai

*Before Adonai*

ki va lishpot ha-aretz,

*Who comes to judge the earth,*

yishpot tevel b'tzedek,

*judging the world with righteousness,*

v'amim b'meisharim.

*and the people with justice.*

את ישועת אלהינו.  
הריעו ליהוה כל הארץ,  
פצחו ורננו וזמרו.  
זמרו ליהוה בכנור,  
בכנור וקול זמרה.  
בחצצרות וקול שופר,  
הריעו לפני המלך יהוה.  
ירעם הים ומלאו,  
תבל וישיבי בה.  
נהרות ימחאו כף,  
יחד הרים ירננו.  
לפני יהוה  
כי בא לשפט הארץ,  
ישפט תבל בצדק,  
ועמים במישרים.

## תהלים צט

### PSALM 99

This Psalm, which corresponds to the fifth day of the week, reminds us that we live in a cause and effect universe. It assures us that we can always return to the work of our spiritual transformation and be a part of the Creator's Light.

Adonai malach yirg'zu amim,

*Adonai reigns let the peoples tremble,*

yoshev k'ruvim tanut ha-aretz.

*Who presides over the Cherubim let the earth quake.*

Adonai b'Tziyon gadol,

*Adonai Who in Zion is great,*

v'ram hu al kol ha-amim.

*and Who is exalted above all the peoples.*

יהוה מלך ירגזו עמים,  
ישב כרובים תנוט הארץ.  
יהוה בציון גדול,  
ורם הוא על כל העמים.

Yodu shimcha gadol v'nora,  
They will acknowledge Your great and awesome Name,  
kadosh hu.

holy it is.

V'oz melech mishpat ahev,  
And mighty is the Sovereign Who loves justice,  
atah konanta meisharim,  
You have established fairness,  
mishpat utzdakah b'Ya-akov  
the justice and righteousness of Jacob  
atah asita.

You have made.

Rom'mu Adonai Eloheinu,  
Exalt Adonai our Elohim,  
v'hishtachavu lahadom raglav,  
and bow down at His footstool,  
kadosh hu.

Holy is He.

Mosheh v'Aharon b'chohanav,  
Moses and Aaron were among His priests,  
uShmuel b'kor'ei sh'mo,  
and Samuel was among those who invoke His Name,  
korim el Adonai v'hu ya-anem.  
and they would call upon Adonai and He would answer them.

B'amud anan y'daber aleihem,  
In a pillar of cloud He spoke to them,  
sham'ru edotav v'chok natan lamo.  
they kept His testimonies and the decree that He gave to them.

Adonai Eloheinu, atah anitam,  
Adonai our Elohim, You answered them,  
El nosei hayita lahem,  
a forgiving Almighty One were You because of them,  
v'nokem al alilotam.

and exacting vengeance for their acts.

Rom'mu Adonai Eloheinu,  
Exalt Adonai our Elohim,  
v'hishtachavu l'har kodsho,  
and bow down at the mount of His Holiness,  
ki kadosh Adonai Eloheinu.  
for Adonai our Elohim is holy.

Stand until after the Bar'chu on page 22.

Bo-u v'netze likrat kalah,  
Come let us go out to greet the bride,  
likrat Shabbat malk'ta,  
to greet the Shabbat Queen,  
dachakal tapuchin kadishin.  
to the field of the holy apples.

יודו שִׁמְךָ גָדוֹל וְנוֹרָא,  
קְדוֹשׁ הוּא.

וְעַז מֶלֶךְ מְשַׁפֵּט אֱהֵב,  
אַתָּה כּוֹנֵנֵת מִיִּשְׂרָאֵל,  
מְשַׁפֵּט וְצַדִּיקָה בִּיעֲקֹב  
אַתָּה עָשִׂיתָ.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,  
וְהִשְׁתַּחֲוּוּ לַהֲדוֹם רַגְלָיו,  
קְדוֹשׁ הוּא.

מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנָיו,  
וְשָׁמוּאֵל בְּקֹרְאֵי שְׁמוֹ,  
קֹרְאִים אֶל יְהוָה וְהוּא יַעֲנֵם.  
בְּעַמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם,  
שָׁמְרוּ עֲדוֹתָיו וְחֻק נִתַּן לָמוֹ.  
יְהוָה אֱלֹהֵינוּ, אַתָּה עָנִיתָם,  
אֵל נֹשֵׂא הַיָּת לָהֶם,  
וְנִקַּם עַל עֲלִילוֹתָם.

רוֹמְמוּ יְהוָה אֱלֹהֵינוּ,  
וְהִשְׁתַּחֲוּוּ לְהַר קֹדֶשׁוֹ,  
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ.

בָּאוּ וְנִצֵּא לְקִרְאֵת כַּלָּה,  
לְקִרְאֵת שִׁבְת מַלְכָּתָא,  
דַּחְקַל תַּפּוּחֵינ קַדִּישֵׁינ.

# תהלים כט

## PSALM 29

The word for voice, which is "kol", appears seven times in this Psalm, which corresponds to Erev Shabbat. The voice is that of the Creator and the seven times represents seven dimensions of the Light. With this Psalm, we are able to surround ourselves with the energy of mercy that flows into our world during Shabbat.

### Mizmor l'David.

*A Psalm of David.*

Havu l'Adonai b'nei elim,

*Ascribe to Adonai children of the powerful,*

havu l'Adonai kavod va-oz.

*ascribe unto Adonai glory and might.*

Havu l'Adonai k'vod sh'mo,

*Ascribe to Adonai the honor due His Name,*

hishtachavu l'Adonai

*bow down before Adonai*

b'hadrat kodesh.

*in the beauty of holiness.*

Kol Adonai al hamayim,

*The voice of Adonai is upon the waters,*

El hakavod hirim,

*the Almighty One of glory thunders,*

Adonai al mayim rabim.

*Adonai is upon abundant waters.*

Kol Adonai bako-ach,

*The voice of Adonai is powerful,*

kol Adonai behadar.

*the voice of Adonai is majesty.*

Kol Adonai shover arazim,

*The voice of Adonai breaks cedars,*

vayshaber Adonai

*Adonai shatters*

et arzei ha-l'vanon.

*the cedars of Lebanon.*

Vayarkidem k'mo egel,

*He makes them dance around like a calf,*

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

*Lebanon and Sirion like a wild young ox.*

Kol Adonai chotzev lahavot esh.

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

Kol Adonai yachil midbar,

*The voice of Adonai rouses the wilderness,*

yachil Adonai midbar kadash.

*Adonai rouses the wilderness of Kadesh.*

Kol Adonai y'cholel ayalot,

*The voice of Adonai frightens the hinds,*

מִזְמוֹר לְדָוִד.

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים,

הָבוּ לַיהוָה כְּבוֹד וְעֹז.

הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ,

הַשְׁתַּחֲוּוּ לַיהוָה

בְּהַדְרַת קֹדֶשׁ.

קוֹל יְהוָה עַל הַמַּיִם,

אֵל הַכְּבוֹד הַרְעִים,

יְהוָה עַל מַיִם רַבִּים.

קוֹל יְהוָה בַּכַּח,

קוֹל יְהוָה בְּהַדָּר.

קוֹל יְהוָה שֹׁבֵר אֲרָזִים,

וַיִּשְׁבֵּר יְהוָה

אֶת אֲרָזֵי הַלְּבָנוֹן.

וַיִּרְקִידֵם כְּמוֹ עֵגֶל,

לְבָנוֹן וְשִׁרְיוֹן כְּמוֹ בֶן רְאֵמִים.

קוֹל יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ.

קוֹל יְהוָה יַחִיל מִדְּבָר,

יַחִיל יְהוָה מִדְּבַר קֹדֶשׁ.

קוֹל יְהוָה יַחֲלִיל אַיְלוֹת,

vayechesof y'arot,  
*and strips the forest bare,*  
 uvheichalo kulo omer kavod.  
*and while in His Temple all will proclaim, Glory!*  
 Adonai lamabul yashav  
*Adonai was enthroned at the flood*  
 vayeshev Adonai melech l'olam.  
*Adonai is enthroned, Sovereign forever.*  
 Adonai oz l'amo yiten,  
*Adonai will give strength to His people,*  
 Adonai y'varech et amo vashalom.  
*Adonai will bless His people with peace.*

וַיַּחֲשֹׁף יַעֲרוֹת,  
 וּבְהִיכָלוֹ כָּלוּ אֹמֵר כְּבוֹד.  
 יְהוָה לְמַבּוּל יָשָׁב,  
 וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם.  
 יְהוָה עֹז לְעַמּוֹ יִתֵּן,  
 יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

## אָנָא בְּכֹחַ ANA B'CHOACH

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

אָנָא בְּכֹחַ גְּדוּלַת יְמִינֵךָ תִּתִּיר צְרוּרָה.

CHESED  
חסד

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

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

קִבֵּל רִנַּת עַמֶּךָ שִׁגְבָנוּ טַהֲרָנוּ נוֹרָא.

GEVURAH  
גבורה

Kabel rinat am'cha sag'venu taharenu nora.

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

נָא גִבּוֹר דּוֹרְשֵׁי יְחִידֶךָ כְּבַבַּת שְׁמוֹרֵם.

TIFERET  
תפארת

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

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

בְּרַחֲמֵי טַהֲרֵם רַחֲמֵי צְדִקְתֶּךָ תָּמִיד גְּמִלֵם.

NETZACH  
נצח

Bar'chem taharem rachamei tzidkat'cha tamid gomlem.

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

חֲסִין קָדוֹשׁ בְּרוּב טוּבְךָ נִהַל עֲדָתְךָ.

HOD  
הוד

Chasin kadosh b'rov tuv'cha nahel adatecha.

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

יְחִיד גֵּאָה לְעַמֶּךָ פְּנֵה זוֹכְרֵי קְדוּשַׁתְךָ.

YESOD  
יסוד

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

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

שׁוּעָתֵנוּ קִבֵּל וּשְׁמַע צַעֲקוֹתֵנוּ יוֹדַע תַּעֲלוּמוֹת.

MALCHUT  
מלכות

Shavatenu kabel ushma tza-akatenu yode-a ta-alumot.

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

*This verse is said in a whisper.*

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

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

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

# לכה דודי

## L'CHAH DODI

The L'chah Dodi reminds us that we must prepare ourselves to receive Shabbat. The word "kalah" (bride) refers to the Shabbat Queen. We ask "dodi" (my Beloved), which is a reference to the Creator, to join us in greeting Her. This Kabbalistic song connects us to the Ten S'firot. Throughout the week we may come in contact with negative people or events which may disrupt these energy forces within us, the verses in this song help to restore them. During the last verse, we receive the nefesh level of the extra soul given to us on Shabbat.

### כתר KETER

לְכָה דוּדִי לְקִרְאת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.  
L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.  
*Go my beloved to greet the bride, let us welcome the presence of Shabbat.*

### חכמה CHOCHMAH

Shamor v'zachor b'dibur echad,  
*Observe and remember in a single utterance,*  
hishmi-anu El ham'yuchad,  
*the Eternal One and Only made us hear,*  
Adonai echad ushmo echad,  
*Adonai is One and His Name is One,*  
I'shem ultiferet v'lit-hilah.  
*for renown, and for splendor, and for praise.*

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד,  
הַשְׁמִיעֵנוּ אֵל הַמְּיֻחָד,  
יְהוָה אֶחָד וְשֵׁמוֹ אֶחָד,  
לְשֵׁם וּלְתִפְאֵרֶת וּלְתִהְלָה.

לְכָה דוּדִי לְקִרְאת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.  
L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.  
*Go my beloved to greet the bride, let us welcome the presence of Shabbat.*

### בינה BINAH

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

לְקִרְאת שַׁבַּת לְכוּ וְנִלְכָה,  
כִּי הִיא מְקוֹר הַבְּרָכָה,  
מֵרֵאשִׁית מִקֵּדֶם נְסוּכָה,  
סוֹף מַעֲשֵׂה בְּמַחְשָׁבָה תְּחִלָּה.

לְכָה דוּדִי לְקִרְאת כַּלָּה, פְּנֵי שַׁבַּת נִקְבְּלָה.  
L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.  
*Go my beloved to greet the bride, let us welcome the presence of Shabbat.*

## CHESED חסד

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

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

לְכָה דוֹדֵי לְקַרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.  
 L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.  
*Go my beloved to greet the bride, let us welcome the presence of Shabbat.*

## GEVURAH גבורה

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

הִתְנַעֲרִי מֵעָפָר קוֹמִי,  
 לְבִשֵׁי בְגָדֵי תִפְאַרְתְּךָ עָמִי,  
 עַל יַד בֶּן יִשָּׂי בֵּית הַלַּחְמִי,  
 קִרְבָּה אֶל נַפְשִׁי גְאֻלָּה.

לְכָה דוֹדֵי לְקַרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.  
 L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.  
*Go my beloved to greet the bride, let us welcome the presence of Shabbat.*

## TIFERET תפארת

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

הִתְעוֹרְרִי הִתְעוֹרְרִי,  
 כִּי בָא אֹרֶךְ קוֹמִי אֹרִי,  
 עוֹרִי עוֹרִי שִׁיר דְּבַרִּי,  
 כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה.

לְכָה דוֹדֵי לְקַרְאֵת כְּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.  
 L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.  
*Go my beloved to greet the bride, let us welcome the presence of Shabbat.*

## NETZACH נצח

Lo tevoshi v'lo tikal'mi,  
*Do not be ashamed or feel humiliated,*  
 mah tishtochachi umah tehemi,  
*why are you downcast and why are you disconsolate,*  
 bach yechesu aniyei ami,  
*the afflicted of My people seek refuge in you,*  
 v'nivn'tah ir al tilah.  
*the city will be rebuilt upon its hilltop.*

לֹא תִבוֹשִׁי וְלֹא תִכָּלְמִי,  
 מַה תִּשְׁתַּוְּחָחִי וּמַה תִּהְיֶמְי,  
 בַּךְ יִחְסוּ עַנְיֵי עַמִּי,  
 וְנִבְנְתָה עִיר עַל תְּלָהּ.

לְכָה דוּדֵי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נְקַבְּלָהּ.  
 L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.  
*Go my beloved to greet the bride, let us welcome the presence of Shabbat.*

## HOD הוד

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

וְהָיוּ לְמַשָּׁה שְׂאֵסִיךְ,  
 וְרָחֲקוּ כָּל מְבַלְעֵיךְ,  
 יִשִּׁישׁ עֲלֶיךָ אֱלֹהֶיךָ,  
 כְּמַשׁוֹשׁ חַתָּן עַל כַּלָּהּ.

לְכָה דוּדֵי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נְקַבְּלָהּ.  
 L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.  
*Go my beloved to greet the bride, let us welcome the presence of Shabbat.*

## YESOD יסוד

Yamin usmol tifrotzi,  
*You shall be spread out right and left,*  
 v'et Adonai ta-aritzi,  
*and there worship Adonai alone,*  
 al yad ish ben partzi,  
*through the man descended from Peretz,*  
 v'nism'cha v'nagilah.  
*and we will be glad and we will be mirthful.*

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

לְכָה דוּדֵי לְקִרְאֵת כַּלָּה, פְּנֵי שַׁבַּת נְקַבְּלָהּ.  
 L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.  
*Go my beloved to greet the bride, let us welcome the presence of Shabbat.*

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

### מלכות MALCHUT

**Bo-i v'shalom ateret balah,**  
*Enter in peace O crown of your husband,*  
**gam b'simchah b'rinah uvtzaholah,**  
*also in gladness, in joyous song and in jubilation,*  
**toch emunei am s'gulah**  
*among the faithful of the people most treasured,*  
**bo-i chalah, bo-i chalah.**  
*enter O bride, enter O bride.*

בּוֹאֵי בְּשָׁלוֹם עֲטֶרֶת בַּעֲלָהּ,  
גַּם בְּשִׂמְחָה בְּרִנָּה וּבְצִהֻלָּה,  
תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה,  
בּוֹאֵי כָלָה, בּוֹאֵי כָלָה.

**לָכָה דוֹדֵי לְקִרְאֵת כָּלָה, פְּנֵי שַׁבַּת נִקְבְּלָה.**  
**L'chah dodi likrat kalah, p'nei Shabbat n'kab'lah.**  
*Go my beloved to greet the bride, let us welcome the presence of Shabbat.*

## תהלים צב

### PSALM 92

This Psalm, which connects us to the energy of Shabbat, proclaims the Creator's might and sovereignty which has continued from creation to this very day. The first three lines connect us to the very first Shabbat and the remaining lines connect us to the future Shabbat when all will live in peace and harmony.

**Mizmor shir l'yom ha-Shabbat.**  
*A psalm to sing for the day of Shabbat.*  
**Tov l'hodot l'Adonai,**  
*It is good to give thanks to Adonai,*  
**ulzamer l'shimcha elyon.**  
*and to sing praise to Your Name O Exalted One.*  
**L'hagid baboker chasdecha,**  
*To declare Your kindness in the morning,*  
**ve-emunat'cha ba-leilot.**  
*and Your faithfulness in the nights.*  
**Alei asor va-alei navel,**  
*With stringed instruments and with lyre,*  
**alei higayon b'chinor.**  
*with singing accompanied by a harp.*  
**Ki simachtani Adonai b'fa-olecha,**  
*For You make me rejoice in Your deeds Adonai,*  
**b'ma-asei yadecha aranen.**  
*I exult in the work of Your hands.*  
**Mah gad'lu ma-asecha Adonai,**  
*How great are Your works Adonai,*

מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת.  
טוֹב לְהַדוֹת לַיהוָה,  
וּלְזַמֵּר לְשִׁמְךָ עֲלִיוֹן.  
לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ,  
וְאֱמוּנַתְךָ בַּלַּיְלוֹת.  
עָלֵי עֲשׂוֹר וְעָלֵי נָבֶל,  
עָלֵי הַגִּיּוֹן בְּכִנּוֹר.  
כִּי שִׂמַּחְתָּנִי יְהוָה בְּפַעֲלֶךָ,  
בְּמַעֲשֵׂי יָדֶיךָ אֲרַנֵּן.  
מַה גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה,

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

*Your thoughts are exceedingly profound.*

Ish ba-ar lo yeda,

*The ignorant do not know this,*

uchsil lo yavin et zot.

*and a fool cannot understand this.*

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

*When the wicked spring up like grass,*

vayatzitzu kol po-alei aven,

*they may seem to flourish,*

l'hisham'dam adei ad.

*but their end will be destruction.*

V'atah marom l'olam Adonai.

*For You are supreme forever Adonai.*

Ki hineh oy'vecha Adonai,

*For behold Your enemies Adonai,*

ki hineh oy'vecha yovedu,

*for behold Your enemies shall perish,*

yitpar'du kol po-alei aven.

*and all who do evil shall be scattered.*

Vatarem kireim karni,

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

baloti b'shemen ra-anan.

*I am anointed with rich oil.*

Vatabet eini b'shurai,

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

bakamim alai m're-im

*and those who rose up to harm me,*

tishmanah oznai.

*my ears have heard their end.*

Tzadik katamar yifrach,

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

k'erez ba-L'vanon yisgeh.

*grow tall like a cedar in Lebanon.*

Sh'tulim b'veit Adonai,

*Planted in the house of Adonai,*

b'chatzrot Eloheinu yafrichu.

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

Od y'nuvun b'seivah,

*They shall bear fruit in old age,*

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

*they shall ever be fresh and fragrant.*

L'hagid ki yashar Adonai,

*They shall proclaim that Adonai is just,*

tzuri v'lo avlatah bo.

*my Rock in Whom there is no wrong.*

מֵאֵד עֲמֻקוֹ מִחֲשֹׁבֹתֶיךָ.

אִישׁ בְּעַר לֹא יָדַע,

וְכִסִּיל לֹא יִבִּין אֶת זֹאת.

בַּפֶּרַח רִשְׁעִים כְּמוֹ עֵשֶׂב,

וַיִּצְיָצוּ כָּל פְּעֵלֵי אָוֶן,

לְהִשְׁמָדָם עֲדֵי עַד.

וְאַתָּה מָרוֹם לְעֵלָם יְהוָה.

כִּי הִנֵּה אֵיבֶיךָ, יְהוָה,

כִּי הִנֵּה אֵיבֶיךָ יֹאבְדוּ,

יִתְפָּרְדוּ כָּל פְּעֵלֵי אָוֶן.

וְתָרַם כְּרָאִים קַרְנֵי,

בַּלְתִּי בְשֶׁמֶן רַעֲנָן.

וְתַבֵּט עֵינַי בְּשׁוֹרֵי,

בַּקָּמִים עָלַי מִרְעִים

תִּשְׁמַעְנָה אָזְנֵי.

צְדִיק כִּתְמָר יִפְרַח,

כְּאֶרֶז בַּלְבָּנוֹן יִשְׁגֶּה.

שְׁתוּלִים בְּבַיִת יְהוָה,

בְּחֲצֵרוֹת אֱלֹהֵינוּ יִפְרִיחוּ.

עוֹד יִנוּבּוֹן בְּשֵׁיבָה,

דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ.

לְהַגִּיד כִּי יָשָׁר יְהוָה,

צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ.

# תהלים צג

## PSALM 93

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

**Adonai malach ge-ut lavesh,**

*Adonai has reigned donned with grandeur,*

**lavesh Adonai oz hitazar,**

*donned and girded with strength is Adonai,*

**af tikon tevel bal timot.**

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

**Nachon kisacha me-az,**

*Established is Your throne from of old,*

**me-olam atah.**

*eternal are You.*

**Nas'u n'harot Adonai,**

*The rivers have lifted up, Adonai,*

**nas'u n'harot kolam,**

*the rivers have lifted up their voice,*

**yisu n'harot dochyam.**

*the rivers lift up their waves.*

**Mikolot mayim rabim,**

*Above the roars of many waters,*

**adirim mishb'rei yam,**

*mightier than the waves of the sea,*

**adir bamarom Adonai.**

*mighty on high are You Adonai.*

**Edotecha ne-emnu m'od**

*Your testimonies are exceedingly trustworthy*

**l'veit'cha na-avah kodesh,**

*regarding Your House the Sacred Dwelling,*

**Adonai l'orech yamim.**

*O Adonai for length of days.*

יהוה מלך גאות לבש,

לבש יהוה עז התאזר,

אף תכון תיבל בל תמוט.

נכון כסאך מאז,

מעולם אתה.

נשאו נהרות יהוה,

נשאו נהרות קולם,

ישאו נהרות דכים.

מקלות מים רבים,

אדירים משברי ים,

אדיר במרום יהוה.

עדתיך נאמנו מאד

לבייתך נאווה קדש,

יהוה לארך ימים.

## חֲצִי קַדִּישׁ CHATZI KADDISH

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

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

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

*Exalted and sanctified be His great Name.*

**{Amen.}**

*Amen.*

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

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

**v'yamlich malchuteh,**

*and may He let His sovereignty have dominion,*

**v'yatzmach purkaneh**

*and cause His redemption to sprout*

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

*and bring near the Mashiach. Amen.*

**B'chayeichon uvyomeichon**

*In your lifetime and in your days*

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

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

**ba-agala uvizman kariv,**

*speedily and at a time that comes soon,*

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

*and say amen. Amen.*

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

*May His great Name be blessed*

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

*forever and for all eternity.*

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

*Blessed and praised and glorified*

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

*and exalted and raised up and honored*

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

*and elevated and lauded*

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

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

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

*beyond more than any blessing and song*

**tushb'chata v'nechemata,**

*praise and consolation*

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

*that are uttered in the world,*

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

*and say amen. Amen.*

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵהּ,

וַיְמַלִּיךְ מַלְכוּתֵהּ,

וַיִּצְמַח פְּרֻקָנֵהּ

וַיִּקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר

וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

וַיִּתְעַלֶּה וַיִּתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא

תְּשֻׁבַּתָּא וְנִחְמָתָא,

דְאָמְרוּן בְּעֵלְמָא,

וְאָמְרוּ אָמֵן. {אָמֵן.}

## כְּגוֹנָא

## K'GAVNA

This passage from the Zohar speaks about the Oneness of the Creator and reveals the secret of Shabbat: The upper worlds, Zeir Anpin, are united with the lower world, Malchut.

**K'gavna d'inun mityachadin**

*Just as they (Zeir Anpin) are united*

**l'ela b'echad,**

*above in Oneness,*

**of hachi ihi ityachadat**

*so too does She (Malchut) unite*

**l'tata b'raza d'echad,**

*below in the secret of the One,*

**l'mehevei im'hon l'ela chad**

*so that She may join them above as one*

**lakovel chad.**

*paralleling one.*

**Kudsha b'rich hu echad,**

*The Holy Blessed One is One,*

**l'elah la yativ al**

*above Who does not sit upon*

**kur'saya dikareih,**

*the Throne of Glory,*

**ad d'it-avidat ihi**

*until She also becomes*

**b'raza d'echad,**

*as the secret of the One,*

**k'gavna dileih l'mehevei**

*like the Eternal One so that She may be*

**echad b'echad.**

*One within One.*

**V'ha ukimna raza**

*And we have established the secret of*

**da-Adonai echad ushmo echad.**

*Adonai is One and Whose Name is One.*

**Raza d'Shabbat,**

*The secret of Shabbat,*

**ihi Shabbat d'itachodat**

*She is called Shabbat when She is united*

**b'raza d'echad,**

*in the secret of the One,*

**l'mishrei alah raza d'echad.**

*so that the secret of the One may rest upon Her.*

**Tz'lota d'ma-alei Shabbata,**

*This is the prayer of the evening of Shabbat,*

כְּגוֹנָא דְאֲנוּן מְתִיחָדִין

לְעֵלָא בְּאֶחָד,

אוּף הַכִּי אִיהִי אֲתִיחַדַת

לְתַתָּא בְּרָזָא דְאֶחָד,

לְמַהוּי עֲמָהוּן לְעֵלָא חַד

לְקַבֵּל חַד.

קְדִשָּׁא בְּרִיךְ הוּא אֶחָד,

לְעֵלָא לָא יְתִיב עַל

כוּרְסֵיָא דִיקָרִיָה,

עַד דְאֲתַעֲבִידַת אִיהִי

בְּרָזָא דְאֶחָד,

כְּגוֹנָא דִילִיָה לְמַהוּי

אֶחָד בְּאֶחָד.

וְהָא אוּקִימְנָא רָזָא

דִיהוּה אֶחָד וְשְמוֹ אֶחָד.

רָזָא דְשַׁבַּת,

אִיהִי שַׁבַּת דְאֲתִאחַדַת

בְּרָזָא דְאֶחָד,

לְמִשְׁרֵי עֲלֵהּ רָזָא דְאֶחָד.

צְלוֹתָא דְמַעְלֵי שַׁבַּתָא,

**d'ha itachodat kur'saya**  
*because then becomes united the Throne*  
**yakira kadisha b'raza d'echad,**  
*of Glory which is holy in the secret of the One,*  
**v'it-takanat l'mishrei alah**  
*and is prepared for the supernal*  
**malka kadisha ila-ah.**  
*Holy Sovereign to rest upon it.*  
**Kad ayil Shabbata,**  
*When Shabbat arrives,*  
**ihl ityachadat v'itparshat**  
*She unifies and is separated*  
**misitra achara.**  
*from the other side.*  
**V'chol dinin mitab'rin minah,**  
*And all harsh judgements are removed from Her,*  
**v'ihl ish-t'arat b'yichuda**  
*and She remains in the Oneness*  
**dinhiru kadisha,**  
*of the holy Light,*  
**v'itatra b'chamah itrin,**  
*and She crowns Herself with many crowns,*  
**l'gabei malka kadisha.**  
*to receive the holy Sovereign.*  
**V'chol shultanei rugzin umarei**  
*And all the wrathful powers and the bearers*  
**d'dina kul'hu arkin,**  
*all flee together,*  
**v'itabaru minah.**  
*and are removed from Her.*  
**V'leit shultana ila-ah achora**  
*So there is no other power*  
**b'chul'hu alamin.**  
*in all the worlds.*  
**V'anpaha n'hirin binhiru ila-ah,**  
*And Her countenance shines with the supernal Light,*  
**v'itatra l'tata b'ama kadisha.**  
*and She crowns Herself with the holy Nation below.*  
**V'chul'hon mitatrin**  
*And they are all crowned*  
**b'nishmatin chadatin.**  
*with new souls.*  
**K'dein sheirutah ditzlota**  
*Then the commencement of the prayer*  
**l'var'cha lah b'chedvah,**  
*is to bless Her with joy,*  
**binhiru d'anpin v'lomar:**  
*with radiant countenance, and to say:*

**דְּהָא אֶתְאַחַדַּת כּוּרְסִיָּא**  
**יְקִירָא קְדִישָׁא בְּרָזָא דְּאֶחָד,**  
**וְאֶתְתְּקַנַּת לְמִשְׁרֵי עֲלָה**  
**מַלְכָּא קְדִישָׁא עֲלָאָה.**  
**כַּד עֵיל שַׁבְּתָא,**  
**אִיהִי אֶתְיַחַדַּת וְאֶתְפָּרְשַׁת**  
**מִסִּטְרָא אַחֲרָא.**  
**וְכָל דִּינִין מִתְעַבְּרִין מִנָּה,**  
**וְאִיהִי אֲשֶׁתְּאַרַת בְּיַחֲוּדָא**  
**דְּנִהִירו קְדִישָׁא,**  
**וְאֶתְעֵטְרַת בְּכַמָּה עֵטְרִין,**  
**לְגַבֵּי מַלְכָּא קְדִישָׁא.**  
**וְכָל שׁוּלְטָנֵי רוּגְזִין וּמְאַרֵי**  
**דְּדִינָא כְּלָהּוּ עֵרְקִין,**  
**וְאֶתְעַבְּרוּ מִנָּה.**  
**וְלִית שׁוּלְטָנָא עֲלָאָה אַחֲרָא**  
**בְּכְלָהּוּ עֲלָמִין.**  
**וְאַנְפָּהָא נְהִירִין בְּנִהִירו עֲלָאָה,**  
**וְאֶתְעֵטְרַת לְתַתָּא בְּעַמָּא קְדִישָׁא.**  
**וְכְלָהּוּן מִתְעֵטְרִין**  
**בְּנִשְׁמָתִין חַדָּתִין.**  
**כְּדִין שִׁירוּתָא דְּצִלוּתָא,**  
**לְבָרְכָא לָהּ בְּחֶדְוָה,**  
**בְּנִהִירו דְּאַנְפִּין וְלוֹמַר.**

# מעריב לשבת

## MAARIV FOR SHABBAT

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

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

*The Chazzan says the first line.*

בְּרָכוּ אֶת יְהוָה הַמְּבֹרָךְ!

Bar'chu et Adonai ham'vorach!

*Bless Adonai Who is blessed!*

*Everyone. followed by the Chazzan, responds:*

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד!

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

*Blessed is Adonai Who is blessed for ever and ever!*

## מעריב MA-ARIV

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

Baruch atah Adonai,

*Blessed are You Adonai,*

Eloheinu melech ha-olam,

*our Elohim, Sovereign of the universe,*

asher bidvaro ma-ariv aravim,

*Who by His word brings on evenings,*

b'chochmah pote-ach sh'arim,

*with wisdom opens the gates of dawn,*

uvitvunah m'shaneh itim,

*and with understanding alters periods,*

umachalif et haz'manim,

*and changes the seasons,*

umsader et hakochavim

*and orders the stars in their constellations,*

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

Bore yom valailah,

*He creates day and night,*

golel or mip'nei choshech,

*unfurling light before darkness,*

v'choshech mip'nei or.

*and darkness before light.*

Uma-avir yom umevi lailah,

*He removes day and brings night,*

umavdil bein yom uvein lailah,

*and separates between day and between night,*

Adonai, tz'va-ot sh'mo.

*Adonai, Ruler of Hosts, is His Name.*

El chai v'kayam,

*Almighty One, living and enduring,*

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

Baruch atah Adonai,

*Blessed are You Adonai,*

hama-ariv aravim. {Amen.}

*Who brings on evenings. Amen.*

בְּרוּךְ אַתָּה יְהוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בְּדַבָּרוֹ מֵעֲרִיב עֲרָבִים,

בְּחָכְמָה פּוֹתֵחַ שְׁעָרִים,

וּבִתְבוּנָה מְשַׁנֶּה עֵתִים,

וּמַחְלִיף אֶת הַזְּמַנִּים,

וּמְסַדֵּר אֶת הַכּוֹכָבִים

בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרִצּוֹנוֹ.

בוֹרֵא יוֹם וְלַיְלָה,

גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,

וְחֹשֶׁךְ מִפְּנֵי אוֹר.

וּמַעֲבִיר יוֹם וּמַבִּיא לַיְלָה,

וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,

יְהוָה צְבָאוֹת שְׁמוֹ.

אֵל חַי וְקַיָּם,

תָּמִיד יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה,

הַמְעֲרִיב עֲרָבִים. {אָמֵן.}

# אהבת עולם

## AHAVAT OLAM

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

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

*Your people You have loved.*

**Torah umitzvot,**

*Torah and commandments,*

**chukim umishpatim otanu limadta.**

*laws and precepts You have taught us.*

**Al ken Adonai Eloheinu,**

*Therefore Adonai our Elohim,*

**b'shochbenu uvkumenu**

*when we lie down and when we rise*

**nasi-ach b'chukecha,**

*we will discuss Your laws,*

**v'nismach b'divrei Toratecha**

*and we will rejoice in the words of Your Torah*

**uvmitzvotcha l'olam va-ed.**

*and Your commandments for ever and ever.*

**Ki hem chayeinu v'orech yameinu,**

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

**uvahem neh-geh yomam valailah,**

*and we will reflect on them day and night,*

**v'ahavat'cha al tasir**

*Your love do not remove*

**mimenu l'olamim.**

*from us forever.*

**Baruch atah Adonai,**

*Blessed are You Adonai,*

**ohev amo Yisra-el.**

*Who loves His people Israel.*

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל,

עִמָּךְ אָהַבְתָּ,

תּוֹרָה וּמִצְוֹת,

חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ.

עַל כֵּן יְהוָה אֱלֹהֵינוּ,

בְּשׁוֹכְבֵנוּ וּבְקוּמֵנוּ

נְשִׁיחַ בְּחֻקֶיךָ,

וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ

וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד.

כִּי הֵם חַיֵּינוּ וְאָרְךְ יָמֵינוּ,

וּבָהֶם נִהְגָה יוֹמָם וְלַיְלָה,

וְאַהֲבַתְךָ אֶל תִּסִּיר

מִמֵּנוּ לְעוֹלָמִים.

בְּרוּךְ אַתָּה יְהוָה,

אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

# שמע

## THE SH'MA

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

The enlarged letters ע and ד form the word 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-el, Adonai Eloheinu, Adonai Echad!

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

*This verse is said in a whisper.*

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

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

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



### V'ahavta et Adonai Elohecha

And you shall love Adonai Your Elohim,

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

with all your heart and with all your soul,

uvchol m'odecha.

and with all your being.

V'hayu had'varim ha-eleh asher

And these words which

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

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

V'shinantam l'vanecha v'dibarta bam

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

b'shivt'cha b'veitecha uvlecht'cha

and while sitting in your house and while walking along

vaderech uvshochb'cha, uvkumecha.

the way and upon lying down and upon rising.

Ukshartam l'ot al yadecha

And you shall bind them as a sign upon your hand

v'hayu l'totafot bein einecha.

and they shall be as frontlets between your eyes.

Uchtavtam al m'zuzot

And you shall write them upon the doorposts

beitecha uvsharecha.

of your house and your gates.

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ  
בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ  
וּבְכָל-מְאֹדְךָ:

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

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



### V'hayah im shamo-a tishm'u

And it shall happen if you listen attentively

el mitzvotai asher anochi

to My commandments, which I am

m'tzaveh etchem hayom

commanding you this day,

l'ahavah et Adonai

to love Adonai

Eloheichem ulovdo

to serve your Elohim

b'chol l'vavchem uvchol nafsh'chem.

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

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

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

וְהָיָה אִם שָׁמַעַתְּ שְׁמֵעוּ  
אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי  
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'natai eisev b'sad'cha livhemtecha  
*And I shall provide also grass in your fields for your cattle*  
 v'achalta v'savata.

*and you shall eat and be satisfied.*

Hisham'ru lachem pen yifteh

*Be careful for yourselves lest seduced*

l'avchem v'sartem va-avad'tem

*be your heart and you turn away and serve*

elohim acherim v'hishtachavitem

*other deities and bow down*

lahem.

*to them.*

V'charah af Adonai bachem v'atzar

*Then the anger of Adonai shall be upon you and He shall seal*

et hashamayim v'lo yih-yeh matar

*the heavens and there shall be no more rain*

v'ha-adamah lo titen et y'vulah

*and the earth will no longer yield its produce*

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

*and you shall be banished quickly from the good land*

hatovah asher Adonai noten lachem.

*that Adonai has given you.*

יורה ומלקוש ואספת דגנך

ותירשך ויצהרך:

ונתתי עשב בשדך לבהמתך

ואכלת ושבעת:

השמרו לכם פן-יפתה

לבבכם וסרתם ועבדתם

אלהים אחרים והשתחיתם

להם:

וחרה אף יהוה בכם ועצר

את השמים ולא יהיה מטר

והאדמה לא תתן את-יבולה

ואבדתם מהרה מעל הארץ

הטבה אשר יהוה נתן לכם:

## ך

V'samtem et d'varai eleh

*Set these words of Mine*

al l'avchem v'al nafsh'chem

*upon your heart and upon your soul*

ukshartem otam l'ot

*and secure them as a sign*

al yedchem v'hayu l'totafot

*upon your hand and as reminders*

bein eineichem.

*before your eyes.*

V'limad'tem otam et b'neichem

*And you shall teach them to your children*

l'daber bam b'shivt'cha b'veitecha

*to discuss and as you sit in your home*

uvlecht'cha vaderech uvshochb'cha

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

uvkumecha.

*and as you rise up.*

ושמתם את-דברי אלה

על-לבבכם ועל-נפשכם

וקשרתם אתם לאות

על-ידכם והיו לטוטפת

בין עיניכם:

ולמדתם אתם את-בניכם

לדבר במשבתך בביתך

ובלכתך בדרך ובשכבך

ובקומך:

**Uchtavtam al m'zuzot***And write them upon the doorposts***beitecha uvisharecha.***of your house and upon your gates.***L'ma-an yirbu y'meichem 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 latet***Adonai swore to your ancestors to give***lahem kimei hashamayim***to them like the days of heaven***al ha-aretz.***on earth.*

וּכְתַבְתֶּם עַל־מְזוּזוֹת

בֵּיתְךָ וּבְשַׁעְרֶיךָ:

לְמַעַן יִרְבוּ יְמֵיכֶם וְיְמֵי

בְּנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר

נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לַתֵּת

לָהֶם כִּימֵי הַשָּׁמַיִם

עַל־הָאָרֶץ:

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

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאמַרְתָּ

אֲלֵהֶם וְעֲשׂוּ לָהֶם צִיצִית

עַל־כַּנְפֵי בְגָדֵיהֶם לְדֹרוֹתָם

וְנָתַנּוּ עַל־צִיצִית הַכַּנֵּף פִּתְּלִל

תְּכֵלֶת:

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם

אֹתוֹ וְזָכַרְתֶּם אֶת־כָּל־מִצְוֹת

יְהוָה וְעִשִּׂיתֶם אֹתָם

וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם

וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר־אַתֶּם

זֹנִים אַחֲרֵיהֶם:

לְמַעַן תִּזְכְּרוּ וְעִשִּׂיתֶם

אֶת־כָּל־מִצְוֹתַי וְהֵייתֶם

קְדוֹשִׁים לֵאלֹהֵיכֶם:

*Focus on the mitzvah to remember the Exodus from Egypt.*

Ani Adonai Eloheichem asher

*I am Adonai your Elohim Who*

hotzeti etchem me-eretz mitzrayim

*brought you out of the land of Egypt*

lih-yot lachem l'Elohim

*to be your own Elohim*

ani Adonai Eloheichem: Emet...

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

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

*This blessing connects us to the energy of desire. This blessing fulfills the requirement to recall the Exodus during the morning and evening 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,

*Adonai your Elohim is true...*

ve-emunah kol zot,

*and faithful is all this,*

v'kayam aleinu, ki hu

*and firmly held by us, that He is*

Adonai Eloheinu v'ein zulato,

*Adonai our Elohim and there is none but Him,*

va-anachnu Yisra-el amo.

*and we are Israel, His people.*

Hapodenu miyad m'lachim,

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

malkenu hago-aleinu

*our Sovereign Who delivers us*

mikaf kol he-aritzim.

*from the hand of all the cruel tyrants.*

Ha-El hanifra lanu mitzareinu,

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

v'ham'shalem g'mul l'chol

*and Who repays just retaliation upon all*

oy'vei nafshenu,

*the enemies of our soul,*

ha-oseh g'dolot ad ein cheker,

*Who performs great things that are beyond comprehension,*

nisim v'nifla-ot ad ein mispar.

*miracles and wonders that are beyond number.*

Hasam nafshenu bachayim,

*Who places our soul in life,*

v'lo natan lamot raglenu.

*and allows not our feet to slip.*

Hamadrichenu al bamot oy'veinu,

*Who led us upon the heights of our enemies,*

יהוה אֱלֹהֵיכֶם אֱמֶת,  
וְאֵמוּנָה כָּל זֹאת,  
וְקַיָּם עָלֵינוּ, כִּי הוּא  
יְהוה אֱלֹהֵינוּ וְאֵין זולָתוֹ,  
וְאֵנַחְנוּ יִשְׂרָאֵל עַמּוֹ.  
הַפּוֹדֵנוּ מִיַּד מְלָכִים,  
מֶלְכֵנוּ הַגּוֹאֲלֵנוּ  
מִכַּף כָּל הָעָרִיצִים.  
הַאֵל הַנִּפְרָע לָנוּ מִצָּרֵינוּ,  
וְהַמְשַׁלֵּם גְּמוּל לְכֹל  
אֹיְבֵי נַפְשֵׁנוּ,  
הַעֹשֶׂה גְדוֹלוֹת עַד אֵין חֶקֶר,  
נִסִּים וְנִפְלְאוֹת עַד אֵין מִסְפָּר.  
הַשֶּׂם נַפְשֵׁנוּ בַחַיִּים,  
וְלֹא נָתַן לַמּוֹט רַגְלֵנוּ.  
הַמְדַרְיֵכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ,

vayarem karnenu al kol son'einu.

and raised our pride above all who hate us.

Ha-oseh lanu nisim

Who wrought for us miracles

unkamah b'faroh,

and vengeance upon Pharaoh,

otot umof'tim b'admat

signs and wonders in the land

b'nei cham.

of the offspring of Ham.

Hamakeh v'evrato kol

Who struck with anger all

b'chorei mitzrayim,

the firstborn of Egypt,

vayotzer et amo Yisra-el

and removed His people Israel

mitocham l'cherut olam.

from their midst to eternal freedom.

Hama-avir banav bein gizrei

Who brought His children through the split parts

yam suf,

of the Sea of Reeds,

et rod'feihem v'et son'-eihem

those who pursued them and those that hated them

bit-homot tiba,

He sank into the depths,

v'ra-u vanav g'vurato,

and when His children witnessed His strength,

shib'chu v'hodu lishmo.

they praised and gave thanks to His Name.

Umalchuto v'ratzon kiblu aleihem,

And His Sovereignty they accepted upon themselves,

Mosheh uvnei Yisra-el l'cha anu

Moses and the children of Israel to You exclaimed

shirah b'simchah rabah,

in song with great gladness,

v'am'ru chulam:

and all of them said:

Everyone together:

Mi chamochah ba-elim Adonai?

Who is like You Adonai?

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,

וַיָּרֶם קַרְנֵנוּ עַל כָּל שׂוֹנְאֵינוּ.

הָעֹשֶׂה לָנוּ נִסִּים

וּנְקָמָה בְּפַרְעֹה,

אוֹתוֹת וּמוֹפְתִים בְּאֶדְמַת

בְּנֵי חָם.

הַמַּכֶּה בְּעַבְרָתוֹ כָּל

בְּכוֹרֵי מִצְרַיִם,

וַיּוֹצֵא אֶת עַמּוֹ יִשְׂרָאֵל

מִתּוֹכֶם לְחֵירוֹת עוֹלָם.

הַמַּעֲבִיר בְּנֵיו בֵּין גְּזֵרֵי

יַם סוּף,

אֶת רוֹדְפֵיהֶם וְאֶת שׂוֹנְאֵיהֶם

בְּתֵהוֹמוֹת טַבַּע,

וְרָאוּ בְּנָיו גְּבוּרָתוֹ,

שִׁבְּחוּ וְהוֹדוּ לְשִׁמּוֹ.

וּמַלְכוּתוֹ בְּרָצוֹן קִבְּלוּ עָלֵיהֶם,

מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לְךָ עָנוּ

שִׁירָה בְּשִׂמְחָה רַבָּה,

וְאָמְרוּ כֻלָּם:

מִי כַמֹּכָה בְּאֵלִים יְהוָה?

מִי כַמֹּכָה נֶאֱדָר בְּקֹדֶשׁ,

נֹרָא תִהְיֶה לָּךְ, עֹשֶׂה פִלֵּא?

מַלְכוּתְךָ רָאוּ בְּנֵיךָ,

**boke-a yam lifnei Mosheh,**

*as the sea split they stood with Moses,*

**zeh Eli anu v'am'ru:**

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

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

*Adonai will reign for ever and ever.*

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

*The Chazzan continues:*

**V'ne-emar:**

*Thus it is said:*

**ki fadah Adonai et Ya-akov,**

*"For Adonai redeemed Jacob,*

**ugalo miyad chazak mimenu.**

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

**Baruch atah Adonai,**

*Blessed are You Adonai,*

**ga-al Yisra-el. {Amen.}**

*Who redeemed Israel. Amen.*

וְנֵאמַר:  
כִּי פָדָה יְהוָה אֶת יַעֲקֹב,  
וַגָּאֵלוּ מִיַּד חֲזָק מִמֶּנּוּ.  
בָּרוּךְ אַתָּה יְהוָה,  
גָּאֵל יִשְׂרָאֵל. {אָמֵן.}

## הַשְׂכִּיבֵנוּ

### HASHKIVENU

In the morning service, there are only three blessings that surround the Sh'ma. But in the evening connection, a fourth one is added which invokes divine protection over us during the night. When we say the fourth line, we receive the n'shamah level of the extra soul given to us on Shabbat.

**Hashkivenu Adonai**

*May we lie down, Adonai*

**Eloheinu l'shalom,**

*our Elohim in peace,*

**v'ha-amidenu malkenu l'chayim.**

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

**Ufros aleinu sukot sh'lomecha,**

*Spread over us the shelter of Your peace,*

**v'tak'nenu b'etzah tovah mil'fanecha,**

*guide us with Your good counsel,*

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

*and save us for the sake of Your Name.*

**v'hagen ba-adenu,**

*and protect us for our sake,*

**v'haser me-aleinu oyeiv, dever,**

*and remove from us enemies, disease,*

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

*and war, and famine, and anguish, and remove*

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

satan mil'faneinu u<sup>mei</sup>-achareinu,  
*the Opponent from before us and from behind us,*  
 uvtzel k'nafecha tas-tirenu,  
*Under the shadow of your wings hide us,*  
 ki El shom'renu umatzilenu atah,  
*for You are the Almighty One Who guards us and saves us,*  
 ki El melech chanun v'rachum atah.  
*for You are the Almighty Sovereign of mercy and compassion.*  
 Ushmor tzetenu uvo-enu,  
*Guard us when we go out and when we return,*  
 l'chayim ulshalom,  
*for life and for peace,*  
 me-atah v'ad olam.  
*from now until eternity.*

Ufros aleinu sukat sh'lomecha.  
*Spread over us the shelter of Your peace.*

Baruch atah Adonai,  
*Blessed are You Adonai,*  
 hapores sukat shalom aleinu  
*Who spreads the shelter of peace upon us*  
 v'al kol amo Yisra-el  
*and upon all His people Israel*  
 v'al Y'rushalayim.  
*and upon Jerusalem.*  
 {Amen.}  
 Amen.

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

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.

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

# וְשָׁמְרוּ V'SHAM'RU

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

*We stand for the V'sham'ru and remain standing until the end of the Amidah.*

V'sham'ru v'nei Yisra-el

*The children of Israel shall observe*

et ha-Shabbat,

*Shabbat,*

la-asot et ha-Shabbat

*making Shabbat*

l'dorotam b'rit olam.

*for their generations a covenant for eternity.*

Beini uvein b'nei Yisra-el

*Between Me and the children of Israel*

ot hi l'olam,

*it is a sign forever.*

ki sheshet yamim asah Adonai

*for in six days Adonai made*

et hashamayim v'et ha-aretz,

*the heavens and the earth,*

uvayom hash'vi-i shavat vayinafash.

*and on the Seventh Day He rested and was refreshed.*

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל

אֶת הַשַּׁבָּת,

לַעֲשׂוֹת אֶת הַשַּׁבָּת

לְדֹרֹתָם בְּרִית עוֹלָם.

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל

אוֹת הִיא לְעוֹלָם,

כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה

אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ,

וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֵשׁ.

## חֲצִי קַדִּישׁ CHATZI KADDISH

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

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

Yitgadal v'yitkadash sh'meh raba.

*Exalted and sanctified be His great Name.*

{Amen.}

*Amen.*

B'al'ma di v'ra chiruteh,

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

v'yamlich malchuteh,

*and may He let His sovereignty have dominion,*

v'yatzmach purkaneh

*and cause His redemption to sprout*

vikarev M'shicheh. {Amen.}

*and bring near the Mashiach. Amen.*

B'chayeichon uvyomeichon

*In your lifetime and in your days*

uvchayei d'chol beit Yisra-el,

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

ba-agala uvizman kariv,

*speedily and at a time that comes soon,*

v'imru amen. {Amen.}

*and say amen. Amen.*

{Y'hei sh'meh raba m'varach

*May His great Name be blessed*

l'alam ulal'mei al'maya.}

*forever and for all eternity.*

Yitbarach v'yishtabach v'yitpa-ar

*Blessed and praised and glorified*

v'yitromam v'yitnase v'yit-hadar

*and exalted and raised up and honored*

v'yitaleh v'yit-halal

*and elevated and lauded*

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

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

l'ela min kol birchata v'shirata

*beyond more than any blessing and song*

tushb'chata v'nechemata,

*praise and consolation*

da-amiran b'al'ma,

*that are uttered in the world,*

v'imru amen. {Amen.}

*and say amen. Amen.*

וַיִּתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,

וַיְמַלִּיךְ מַלְכוּתָהּ,

וַיִּצְמַח פְּרֻקָנָהּ

וַיִּקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר

וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

וַיִּתְעַלֶּה וַיִּתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא

תְּשֻׁבָּתָא וְנִחְמָתָא,

דְאָמְרוּן בְּעֵלְמָא,

וְאָמְרוּ אָמֵן. {אָמֵן.}

# עמידה

## THE AMIDAH

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

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

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

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

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

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

## אֲדֹנָי שְׁפָתַי

### ADONAI S'FATAI

אֲדֹנָי שְׁפָתַי תִּפְתַּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

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

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

## אבות AVOT

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

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

**Baruch atah Adonai Eloheinu**

*Blessed are You Adonai our Elohim*

**v'Elohei avoteinu,**

*and Elohim of our ancestors,*

**Elohei Avraham, Elohei Yitzchak,**

*Elohim of Abraham, Elohim of Isaac,*

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

*Elohim of Jacob, Elohim of Sarah,*

**Elohei Rivkah, Elohei Rachel,**

*Elohim of Rebecca, Elohim of Rachel,*

**v'Elohei Le-ah. Ha-El hagadol**

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

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

*powerful and awesome, supreme Almighty One*

**gomel chasadim tovim,**

*Who bestows beneficial kindnesses,*

**v'koneh hakol,**

*and creates everything,*

**v'zocher chasdei avot,**

*and Who recalls the kindnesses of the Patriarchs*

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

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

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

*for the sake of His Name with love.*

**Melech ozer umoshi-a umagen.**

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

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

**Baruch atah Adonai,**

*Blessed are You Adonai,*

**magen Avraham v'ezrat Sarah.**

*Shield of Abraham and Helper of Sarah.*

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

מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.

בָּרוּךְ אַתָּה יְהוָה,  
מַגֵּן אַבְרָהָם וְעֹזֶרֶת 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'chayeh metim atah,  
*You are the One Who revives the dead,*  
rav l'hoshi-ah.  
*abundantly able to save.*

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

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

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

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

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

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

בְּקִיץ: מוֹרִיד הַטָּל.

בְּחוּרף: מְשִׁיב הַרוּחַ,  
וּמוֹרִיד הַגֶּשֶׁם.

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

בָּרוּךְ אַתָּה יְהוָה,  
מְחַיֶּה הַמֵּתִים.

## קְדוּשַׁת הַשֵּׁם K'DUSHAT HASHEM

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

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

Baruch atah Adonai,  
*Blessed are You Adonai,*  
ha-El 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

## קְדוּשַׁת הַיּוֹם K'DUSHAT HAYOM

Atah kidashta et yom hash'vi-i  
*You sanctified the Seventh Day*  
lishmecha, tachlit ma-aseh  
*to Your Name, the purpose of the creation*  
shamayim va-aretz,  
*of heaven and earth,*  
uverachto mikol hayamim,  
*and You blessed it above all other days,*  
v'kidashto mikol haz'manim,  
*and sanctified it above all other times,*  
v'chen katuv b'Toratecha:  
*and so it is written in Your Torah:*  
Vaychulu hashamayim v'ha-aretz  
*Finished were heaven and earth*  
v'chol t'zva-am.  
*and all their hosts.*  
Vaychal Elohim bayom hash'vi-i  
*Elohim finished on the Seventh Day*

אַתָּה קִדְּשַׁתְּ אֶת יוֹם הַשְּׁבִיעִי  
לְשִׁמְךָ, תַּכְלִית מַעֲשֵׂה  
שָׁמַיִם וָאָרֶץ,  
וּבֵרַכְתּוּ מִכֹּל הַיָּמִים,  
וְקִדְּשַׁתּוּ מִכֹּל הַזְּמַנִּים,  
וְכֵן כָּתוּב בְּתוֹרַתְךָ:  
וַיַּכְּלוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צְבָאָם:  
וַיַּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי

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

*which He had done.*

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

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

mikol m'lachto

*from all the work that*

asher bara Elohim la-asot.

*Elohim had created to do.*

Yism'chu v'malchut'cha shomrei

*They shall rejoice in Your Sovereignty, those who keep*

Shabbat v'korei oneg,

*Shabbat and call it a delight,*

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

*the people who sanctify the Seventh Day,*

kulam yisb'u v'yitan'gu mituvecha,

*will all be satisfied and delighted with Your goodness,*

uvash'vi-i ratzita bo v'kidashto,

*and You were pleased with the Seventh Day and hallowed it,*

chemdat yamim oto karata,

*You called it the most precious of days,*

zecher l'ma-aseh v'reshit.

*in remembrance of the work of Creation.*

Eloheinu v'Elohei avoteinu,

*Our Elohim and the Elohim of our ancestors,*

r'tzeh na vimnuchatenu,

*may our rest be pleasing to You,*

kad'shenu b'mitzvatecha,

*sanctify us with Your commandments,*

v'ten chelkenu b'Toratecha,

*and grant our portion in Your Torah,*

sab'enu mituvecha,

*fill us with Your goodness,*

v'samach nafshenu bishu-atecha,

*and gladden our souls with Your salvation,*

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

*and purify our heart to serve You with sincerity,*

v'hanchilenu Adonai Eloheinu

*and let us inherit Adonai our Elohim*

b'ahavah uvratzon

*with love and with favor*

Shabbat kodshecha,

*Your holy Shabbat,*

מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת  
 בַּיּוֹם הַשְּׁבִיעִי מְכֹל־מְלַאכְתּוֹ  
 אֲשֶׁר עָשָׂה:

וַיְבָרֵךְ אֱלֹהִים אֶת־יּוֹם הַשְּׁבִיעִי  
 וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת  
 מְכֹל־מְלַאכְתּוֹ  
 אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

יִשְׂמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי  
 שַׁבָּת וְקוֹרְאֵי עֹנֵג,  
 עַם מְקַדְּשֵׁי שְׁבִיעִי,  
 כֻּלָּם יִשְׂבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ,  
 וּבְשְׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ,  
 חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ,  
 זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

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

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

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

וַיָּנוּחוּ בָּהּ כָּל יִשְׂרָאֵל,  
מְקַדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יְהוָה,  
מְקַדְּשֵׁי הַשַּׁבָּת.

## עבודה AVODAH

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

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

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

*We say the following only when Shabbat falls on Rosh Chodesh.*

Eloheinu v'Elohei avoteinu,  
Our Elohim and Elohim of our ancestors,  
ya-aleh v'yavo v'yagi-a v'jera-eh  
may there rise and come and arrive and appear  
v'yeratzev v'yishama v'hipaked  
and find favor and be heard and be considered  
v'yizacher zichronenu  
and be remembered, remembrance of us

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
יַעֲלֶה וַיָּבֹא וַיֵּגִיעַ וַיֵּרָא  
וַיֵּרָצֶה וַיִּשְׁמַע וַיִּפְקַד  
וַיִּזְכֹּר זְכוֹרֹנֵנוּ

ufikdonenu v'zichron avoteinu,  
and the remembrance of our ancestors,  
v'zichron Mashiach ben David avdecha,  
and the remembrance of Mashiach ben David, Your servant,  
v'zichron Y'rushalayim ir kodshecha,  
and the remembrance of Jerusalem Your holy city,  
v'zichron kol am'cha beit Yisra-el  
and the remembrance of Your entire people the House of Israel  
l'fanecha, lif-leitah, l'tovah,  
before You, for deliverance, for good,  
l'chen ulchessed ulrachamim,  
for grace, and for kindness and for compassion,  
ulchayim ulshalom,  
and for life and for peace,  
b'jom Rosh ha-Chodesh hazeh.  
on this day of Rosh Chodesh.  
Zochrenu, Adonai Eloheinu,  
Remember us, Adonai our Elohim,  
bo l'tovah,  
on it for goodness,  
ufakdenu vo livrachah,  
and consider us on it for blessing,  
v'hoshi-enu 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'chanenu,  
take pity and be gracious to us,  
v'rachem aleinu v'hoshi-enu,  
and have mercy upon us and save us,  
ki Elecha eineinu,  
for our eyes look to You,  
ki El melech chanun  
for O Almighty One, Sovereign gracious  
v'rachum atah.  
and compassionate are You.

וּפְקֻדוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ,  
וְזִכְרוֹן מַשִּׁיחַ בֶּן דָּוִד עֶבְדְּךָ,  
וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ,  
וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל  
לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה,  
לְחֵן וּלְחֶסֶד וּלְרַחֲמִים,  
וּלְחַיִּים וּלְשָׁלוֹם,  
בְּיוֹם רֵאשִׁי הַחֹדֶשׁ הַזֶּה.  
זְכוּרֵנוּ, יְהוָה אֱלֹהֵינוּ,  
בוֹ לְטוֹבָה,  
וּפְקֻדָנוּ בוֹ לְבִרְכָה,  
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים.  
וּבְדִבְרֵי יְשׁוּעָה וּרַחֲמִים,  
חֹסֵ וְחַנּוּן,  
וּרְחַם עָלֵינוּ וְהוֹשִׁיעֵנוּ,  
כִּי אֵלֶיךָ עֵינֵינוּ,  
כִּי אֵל מֶלֶךְ חַנּוּן  
וּרְחוּם אַתָּה.

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 Adonai,  
hamachazir Sh'chinato l'Tziyon.  
Who restores His Sh'chinah to Zion.

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

מוֹדִים אֲנַחְנוּ לָךְ,  
שְׂאֵתָה הוּא, 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 וּבֹקֵר וְצַהֲרָיִם.  
הַטוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,  
וְהַמְּרַחֵם,  
כִּי לֹא תָמוּ חַסְדֶּיךָ,  
מֵעוֹלָם קוִינֵנוּ לָךְ.

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

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

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

Baruch atah Adonai,  
*Blessed are You Adonai,*  
 hatov shimcha  
*the Benevolent One is Your Name*  
 ul-cha na-eh l'hodot.  
*and to You it is fitting to give thanks.*

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם  
 וְיִתְנַשֵּׂא שְׁמֶךָ מִלְּפָנֵינוּ  
 תָּמִיד לְעוֹלָם וָעֶד.  
 וְכָל הַחַיִּים יוֹדוּךָ סֵלָה,  
 וַיְהַלְלוּ וַיְבָרְכוּ אֶת  
 שְׁמֶךָ הַגָּדוֹל בְּאֵמֶת,  
 לְעוֹלָם כִּי טוֹב,  
 הָאֵל יִשׁוּעָתֵנוּ וְעִזְרָתֵנוּ סֵלָה,  
 הָאֵל הַטוֹב.

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

Baruch atah Adonai,  
*Blessed are You Adonai,*  
 ham'varech et amo  
*Who blesses His people*  
 Yisra-el bashalom.  
*Israel with peace.*

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

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-el am'cha

*Abundant peace upon Your people Israel*

tasim l'olam.

*establish forever.*

Ki atah hu melech

*For it is You Who are Sovereign,*

adon l'chol hashalom.

*Ruler of all peace.*

V'tov b'einecha l'varech

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

et am'cha Yisra-el b'chol et

*Your people Israel at all occasions*

uvchol sha-ah bishlomecha.

*and at every hour, with Your peace.*

Baruch atah Adonai,

*Blessed are You Adonai,*

ham'varech et amo

*Who blesses His people*

Yisra-el bashalom.

*Israel with peace.*

Yih-yu l'ratzon imrei fi

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

v'hegyon libi l'fanecha,

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

Adonai tzuri v'go-ali.

*Adonai my Rock and my Redeemer.*

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ  
תָּשִׁים לְעוֹלָם.

כִּי אַתָּה הוּא מֶלֶךְ.

אֲדוֹן לְכֹל הַשְּׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ.

אֶת עַמְּךָ יִשְׂרָאֵל בְּכֹל עֵת

וּבְכֹל שָׁעָה בְּשְׁלוֹמְךָ.

בְּרוּךְ אַתָּה יְהוָה,

הַמְּבָרֵךְ אֶת עַמּוֹ

יִשְׂרָאֵל בַּשְּׁלוֹם.

יְהִיו לְרָצוֹן אֲמֵרֵי פִי

וְהִגִּיוֹן לְבִי לְפָנֶיךָ,

יְהוָה צוּרִי וְגֹאֲלִי.

# אלהי נצור

## ELOHAI N'TZOR

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

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

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

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

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

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

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

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

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

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

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

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

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.*

*Everyone recites:*

Vaychulu hashamayim v'ha-aretz  
*Finished were heaven and earth*  
v'chol t'zva-am.  
*and all their hosts.*  
Vaychal Elohim bayom hash'vi-i  
*Elohim finished on the Seventh Day*  
m'lachto asher asah vayishbot  
*His work which He had done and He rested*

וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ  
וְכָל-צְבָאָם.  
וַיַּכֵּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי  
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת

bayom hash'vi-i mikol m'lachto  
on the Seventh Day from His work  
asher asah.

which He had done.

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

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

mikol m'lachto

from all the work that

asher bara Elohim la-asot.

Elohim had created to do.

בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ  
אֲשֶׁר עָשָׂה.

וַיְבָרֵךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי

וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת

מְכַל־מְלַאכְתּוֹ

אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת.

## ברכה מעין שבע

### THE SEVEN-FACETED BLESSING

Chazzan continues:

Baruch atah Adonai Eloheinu

Blessed are You Hashem our Elohim

v'Elohei avoteinu,

and Elohim of our ancestors,

Elohei Avraham, Elohei Yitzchak,

Elohim of Abraham, Elohim of Isaac,

Elohei Ya-akov, Elohei Sarah,

Elohim of Jacob, Elohim of Sarah,

Elohei Rivkah, Elohei Rachel,

Elohim of Rebecca, Elohim of Rachel,

v'Elohei Le-ah.

and Elohim of Leah.

Ha-El hagadol hagibor v'hanora,

The Almighty One great, powerful and awesome,

El elyon, koneh shamayim va-aretz.

Almighty One Most High, Creator of heaven and earth.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ

וְאֱלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק,

אֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה,

אֱלֹהֵי רִבְקָה, אֱלֹהֵי רָחֵל,

וְאֱלֹהֵי לֵאָה.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,

אֵל עֲלִיּוֹן, קוֹנֵה שָׁמַיִם וָאָרֶץ.

Everyone together:

Magen avot bidvaro,

Shield of our ancestors with His word,

m'chayei metim b'ma-amaro,

Who revives the dead with His utterance,

ha-El hakadosh she-en kamohu,

the Almighty One Who is holy to Whom none is comparable,

hameni-ach l'amo

Who gives rest to His people

b'yom Shabbat kodsho,

on the holy day of Shabbat,

ki vam ratzah l'hani-ach lahem.

for with them He was pleased to grant rest to them.

מָגֵן אֲבוֹת בְּדְבָרוֹ,

מְחַיֶּה מֵתִים בְּמֵאמָרוֹ,

הָאֵל הַקָּדוֹשׁ שֶׁאֵין כְּמוֹהוּ,

הַמְנִיחַ לְעַמּוֹ

בַּיּוֹם שַׁבַּת קֹדֶשׁוֹ,

כִּי בָם רָצָה לְהַנִּיחַ לָהֶם.

L'fanav na-avod b'yirah vafachad,  
*Before Him we will serve with reverence and awe,*  
 v'nodeh lishmo b'chol yom tamid,  
*and we will give thanks to the His Name each day continually,*  
 me-ein hab'rachot.

*with the proper blessings.*

El hahoda-ot, Adon hashalom,  
*Amighty One worthy of thanks, Ruler of Peace,*  
 m'kadesh ha-Shabbat

*Who sanctifies Shabbat*

umvarech sh'vi-i,

*and blesses the Seventh Day,*

umeni-ach bikdushah l'am

*and gives rest with holiness to a people*

m'dush'nei oneg,

*invigorated with delight,*

zecher l'ma-aseh v'reshit.

*in remembrance of the work of Creation.*

לְפָנָיו נַעֲבֹד בְּיִרְאָה וּפְחָד,  
 וְנוֹדֶה לְשִׁמּוֹ בְּכֹל יוֹם תָּמִיד,  
 מֵעֵין הַבְּרָכוֹת.

אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם,

מְקַדֵּשׁ הַשַּׁבָּת

וּמְבָרֵךְ שְׁבִיעִי,

וּמְנַיֵחַ בְּקִדְשָׁהּ לְעַם

מְדֻשְׁנֵי עֹנֵג,

זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

*Chazzan continues:*

Eloheinu v'Elohei avoteinu,

*Our Elohim and the Elohim of our ancestors,*

r'tzeh na vimnuchatenu,

*may our rest be pleasing to You,*

kad'shenu b'mitzvotcha,

*sanctify us with Your commandments,*

v'ten chelkenu b'Toratecha,

*and grant our portion in Your Torah,*

sab'enu mituvecha,

*fill us with Your goodness,*

v'samach nafshenu bishu-atecha,

*and gladden our souls with Your salvation,*

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

*and purify our heart to serve You with sincerity,*

v'hanchilenu Adonai Eloheinu

*and let us inherit Hashem our Elohim*

b'ahavah uvratzon

*with love and with favor*

Shabbat kodshecha,

*Your holy Shabbat,*

v'yanuchu vah kol Yisra-el,

*and let all of Israel rest on it,*

m'kad'shei sh'mecha.

*who sanctifies Your Name.*

Baruch atah Adonai,

*Blessed are You Hashem,*

m'kadesh ha-Shabbat. {Amen.}

*Who sanctifies Shabbat. {Amen.}*

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,

רְצֵה נָא בְּמִנוּחַתֵּנוּ,

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,

וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ,

שִׁבְעֵנוּ מִטוֹבְךָ,

וּשְׂמַח נַפְשֵׁנוּ בִּישׁוּעַתְךָ,

וּטְהַר לְבָבֵנוּ לְעִבְדֶּךָ בְּאֵמֶת,

וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ

בְּאַהֲבָה וּבְרַצוֹן

שַׁבָּת קִדְּשְׁךָ,

וַיְנַוְחוּ בָּהּ כָּל יִשְׂרָאֵל,

מְקַדְּשֵׁי שִׁמְךָ.

בָּרוּךְ אַתָּה יְהוָה,

מְקַדֵּשׁ הַשַּׁבָּת. {אָמֵן.}

# 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'meh raba.

*Exalted and sanctified be His great Name.*

{Amen.}

*Amen.*

B'al'ma di v'ra chiruteh,

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

v'yamlich malchuteh,

*and may He let His sovereignty have dominion,*

v'yatzmach purkaneh

*and cause His redemption to sprout*

vikarev M'shicheh {Amen.}

*and bring near the Mashiach. Amen.*

B'chayeichon uvyomeichon

*In your lifetime and in your days*

uvchayei d'chol beit Yisra-el,

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

ba-agala uvizman kariv,

*speedily and at a time that comes soon,*

v'imru amen. {Amen.}

*and say amen. Amen.*

{Y'hei sh'meh raba m'varach

*May His great Name be blessed*

l'alam ulal'mei al'maya.}

*forever and for all eternity.*

Yitbarach v'yishtabach v'yitpa-ar

*Blessed and praised and glorified*

v'yitromam v'yitnase v'yit-hadar

*and exalted and raised up and honored*

v'yitaleh v'yit-halal

*and elevated and lauded*

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

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

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן}

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתֵהּ,

וְיַמְלִיךְ מַלְכוּתֵהּ,

וְיַצְמַח פְּרֻקָנֵהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן}

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֲגָלָא וּבְזִמָּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן}

יְיָהּ אֱשֵׁמָהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרֻמֵּם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

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

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

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

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

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

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

*Take three steps back.*

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

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

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

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

# מזמור כג

## PSALM 23

This Psalm particularly relates to Shabbat as we forget our weekday worries and rest in the knowledge that the Creator provides for our every need.

### Mizmor l'David.

*A psalm by David.*

**Adonai ro-i lo echsar.**

*Adonai is my shepherd, I shall not lack.*

**Binot deshe yarbitzeni,**

*In lush meadows You lay me down,*

**al mei m'nuchot y'nahaleni.**

*beside peaceful waters You lead me.*

**Nafshi y'shovev,**

*My soul You restore,*

**yancheni b'mag'lei tzedek**

*You lead me on paths of righteousness*

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

*for the sake of Your Name.*

**Gam ki eleich b'gei tzalmavet,**

*Even though I walk in the valley overshadowed by death,*

**lo ira ra ki atah imadi.**

*I will not fear evil for You are with me;*

**Shivt'cha umishantecha**

*Your rod and Your staff*

**hemah y'nachamuni.**

*they comfort me.*

**Ta-aroch l'fanai shulchan**

*You prepare a table before me*

**neged tzor'rai.**

*in view of my tormentors.*

**Dishanta vashemen roshi,**

*You anointed my head with oil,*

**kosi r'vayah.**

*my cup overflows.*

**Ach tov vachessed yird'funi**

*May only goodness and kindness follow me*

**kol y'mei chayai,**

*all the days of my life,*

**v'shavti b'veit Adonai**

*and I will dwell in the House of Adonai*

**l'orech yamim.**

*for the length of days.*

מִזְמוֹר לְדָוִד.

יְהוָה רֹעִי לֹא אֶחְסָר.

בְּנְאוֹת דְּשָׁא יִרְבִּיצָנִי,

עַל מֵי מְנַחֹת יְנַהֲלֵנִי.

נַפְשִׁי יִשׁוּבָב,

יְנַחֲנֵי בְּמַעְגְּלֵי צְדָק

לְמַעַן שְׁמוֹ.

גַּם כִּי אֵלֶיךָ בְּגִיא צַלְמוֹת,

לֹא אִירָא רָע כִּי אַתָּה עִמָּדִי.

שִׁבְטֶךָ וּמִשְׁעַנְתֶּךָ

הִקָּמָה יְנַחֲמֵנִי.

תַּעְרוֹךְ לְפָנַי שִׁלְחָן

נֶגֶד צָרָרִי.

דִּשַׁנְתָּ בַשֶּׁמֶן רֹאשִׁי,

כּוֹסֵי רוּיָהּ.

אֶךְ טוֹב וַחֲסֵד יִרְדֶּפוּנִי

כָּל יְמֵי חַיֵּי,

וְשִׁבְתִּי בְּבַיִת יְהוָה

לְאֹרֶךְ יָמִים.

## חֲצִי קַדִּישׁ CHATZI KADDISH

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

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

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

*Exalted and sanctified be His great Name.*

**{Amen.}**

*Amen.*

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

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

**v'yamlich malchuteh,**

*and may He let His sovereignty have dominion,*

**v'yatzmach purkaneh**

*and cause His redemption to sprout*

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

*and bring near the Mashiach. Amen.*

**B'chayeichon uvyomeichon**

*In your lifetime and in your days*

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

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

**ba-agala uvizman kariv,**

*speedily and at a time that comes soon,*

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

*and say amen. Amen.*

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

*May His great Name be blessed*

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

*forever and for all eternity.*

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

*Blessed and praised and glorified*

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

*and exalted and raised up and honored*

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

*and elevated and lauded*

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

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

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

*beyond more than any blessing and song*

**tushb'chata v'nechemata,**

*praise and consolation*

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

*that are uttered in the world,*

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

*and say amen. Amen.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ,

וְיִמְלִיךְ מַלְכוּתָהּ,

וְיִצְמַח פְּרֻקָנָהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא

תְּשֻׁבָּתָא וְנִחְמָתָא,

דְאָמְרוּן בְּעֵלְמָא,

וְאָמְרוּ אָמֵן. {אָמֵן.}

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

בָּרְכוּ אֶת יְהוָה הַמְּבֹרָךְ!

Bar'chu et Adonai ham'vorach!

Bless Adonai Who is blessed!

Everyone, followed by the Chazzan, responds:

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד!

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

Blessed is Adonai Who is blessed for ever and ever!

עֲלֵינוּ

ALEINU

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

Stand while saying the Aleinu.

Aleinu l'shabe-ach la-adon hakol,

It is our duty praise the Ruler of all,

latet g'dulah l'yotzer b'reshit,

to recognize the greatness of the Creator of first things,

shelo asanu k'goyei ha-aratzot,

for He has not made us like the nations of the lands,

v'lo samanu k'mishp'chot

and He did not make us the same as other families

ha-adamah, shelo sam chelkenu

of the earth, He did not allocate our portion

kahem, v'goralenu k'chol hamonam.

like theirs, nor our lot like all their multitudes.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,

לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,

שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,

וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת

הָאָדָמָה, שֶׁלֹא שָׁם חֵלְקֵנוּ

כָּהֶם, וְגֵרְלֵנוּ כְּכֹל הַמּוֹנֵם.

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

Va-anachnu kor'im,

Therefore we bend the knees,

umishtachavim umodim,

and bow and give thanks,

וְאַנְחֵנוּ כּוֹרְעִים,

וּמִשְׁתַּחֲוִים וּמוֹדִים,

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

Shehu noteh shamayim  
He stretches out the heavens  
v'yosed aretz, umoshav y'karo  
and establishes the earth's, the seat of His homage  
bashamayim mima-al,  
is in the heavens above,  
ush-chinat uzo b'govhei m'romim.  
and Whose powerful Presence is in the highest heights.  
Hu Eloheinu ein od.  
He is our Elohim and there is no other.  
Emet malkenu, efes zulato,  
True is our Sovereign, nothing exists apart from Him,  
kakatuv b'Torato:  
as it is written in Your Torah:  
V'yadata hayom vahashevota  
"And you shall know today and take  
el l'vavecha, ki Adonai hu  
to heart, that Adonai is  
ha-Elohim bashamayim mima-al,  
the Elohim in the heavens above,  
v'al ha-aretz mitachat ein od.  
and on earth below and there is no other.

V'al ken n'kaveh l'cha  
Therefore we put our hope in You  
Adonai Eloheinu,  
Adonai our Elohim,  
lirot m'herah b'tiferet uzecha,  
let us witness the glory of Your power,  
l'ha-avir gilulim min ha-aretz,  
to remove idols from the earth.  
v'ha-elilim karot yikaretun,  
and false gods will utterly be cut off,  
l'taken olam b'malchut Shadai.  
to perfect the universe through the reign of the Almighty.  
v'chol b'nei vasar yikr'u vishmecha,  
And all humanity will call upon Your Name,  
l'hafnot elecha kol rishei aretz.  
and all the wicked of the earth shall turn to You.  
Yakiru v'ye-d'u kol yosh'vei tevel,  
May all the inhabitants of the world know and recognize You,  
ki l'cha tichra kol berech,  
that to You every knee should bend,  
tishava kol lashon.  
and every tongue pledge.

לפני מֶלֶךְ מְלָכֵי הַמְּלָכִים,  
הַקָּדוֹשׁ בְּרוּךְ הוּא.  
שֶׁהוּא נוֹטֵה שָׁמַיִם  
וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ  
בַּשָּׁמַיִם מִמַּעַל,  
וְשֹׁכֵן עֲזוֹ בְּגִבְהֵי מְרוֹמִים.  
הוּא אֱלֹהֵינוּ אֵין עוֹד.  
אֱמֶת מַלְכֵנוּ, אֶפֶס זֹולָתוֹ,  
כִּכְתוּב בְּתוֹרָתוֹ:  
וַיֵּדַעְתָּ הַיּוֹם וְהֵשַׁבְתָּ  
אֶל לְבָבְךָ, כִּי יְהוָה הוּא  
הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,  
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.  
וְעַל כֵּן נִקְוֶה לָּךְ  
יְהוָה אֱלֹהֵינוּ,  
לְרֹאוֹת מְהֵרָה בְּתַפְאֵרֶת עֲזֶךָ,  
לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ,  
וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן,  
לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדְי.  
וְכֹל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,  
לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אֶרֶץ.  
יִכִּירוּ וַיֵּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל,  
כִּי לָּךְ תִּכְרַע כָּל בָּרֶךְ,  
תִּשָׁבַע כָּל לָשׁוֹן.

## L'fanecha Adonai Eloheinu

*Before You, Adonai our Elohim,*

yichr'u v'yipolu,

*they will bend their knees and bow down,*

v'lichvod shimcha y'kar yitenu,

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

vikab'lu kulam et ol malchutecha,

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

v'timloch aleihem

*that You may reign over them*

m'herah l'olam va-ed.

*very soon forever and ever.*

Ki hamalchut shel'cha hi,

*For the kingdom is Yours,*

ul-ol'mei ad timloch b'chavod,

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

kakatuv b'Toratecha:

*as it is written in Your Torah,*

Adonai yimloch l'olam va-ed.

*Adonai will reign forever and ever.*

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

*Thus it has been said, Adonai will be*

l'melech al kol ha-aretz.

*Sovereign over all the earth,*

Bayom hahu yih-yeh,

*On that day,*

Adonai echad, ushmo echad.

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

לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ

יִכָּרְעוּ וַיִּפְּלוּ,

וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ,

וַיִּקַּבְּלוּ כָּלֶם אֶת עוֹל מַלְכוּתְךָ,

וְתִמְלֹךְ עֲלֵיהֶם

מְהֵרָה לְעוֹלָם וָעֵד.

כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,

וְלְעוֹלָמֵי עַד תִּמְלוֹךְ בְּכָבוֹד,

כַּכָּתוּב בְּתוֹרַתְךָ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֵד.

וְנֵאמַר, וְהָיָה יְהוָה

לְמֶלֶךְ עַל כָּל הָאָרֶץ.

בַּיּוֹם הַהוּא יִהְיֶה

יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.

# אל תירא

## AL TIRA

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

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

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

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

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

אֶל תִּירָא מִפַּחַד פְּתָאִים,  
וּמִשְׂאֵת רְשָׁעִים כִּי תָבֹא.

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

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

אֲךְ צַדִּיקִים יוֹדוּ לְשִׁמְךָ,  
יֵשְׁבוּ יְשָׁרִים אֶת פָּנֶיךָ.

# קדיש יתום

## KADDISH YATOM (MOURNER'S KADDISH)

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

זְכוֹרָנָם לְבִרְכָה.

Zichronam livracha.

May their memories be for blessing.

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

Yitgadal v'yitkadash sh'meh raba.

Exalted and sanctified be His great Name.

{Amen.}

Amen.

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן}

B'al'ma di v'ra chiruteih,

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

v'yamlich malchuteh,

and may He let His sovereignty have dominion,

v'yatzmach purkaneh

and cause His redemption to sprout

vikareiv M'shicheh. {Amen.}

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-el,

and in the lifetime of the entire House of Israel,

ba-agala uvizman kariv,

speedily and at a time that comes soon,

v'imru amen. {Amen.}

and say amen. Amen.

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֲגָלָא וּבְזִמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן}

{Y'hei sh'meh raba m'varach

May His great Name be blessed

l'alam ulal'mei al'maya.}

forever and for all eternity.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

Yitbarach v'yishtabach v'yitpa-ar

Blessed and praised and glorified

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

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

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

Take three steps back.

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

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

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

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

וַיִּתְרוֹמַם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר  
 וַיִּתְעַלֶּה וַיִּתְהַלַּל  
 שְׁמֵהּ דְּקֻדְשָׁא {בְּרִיךְ הוּא},  
 לְעֵלָא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא  
 תְּשֻׁבְחָתָא וְנִחְמָתָא,  
 דְּאִמְרָן בְּעֵלְמָא,  
 וְאִמְרוּ אָמֵן. {אָמֵן.}

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

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

Between Pesach and Shavuot, the Omer is counted.

# אֲדוֹן עוֹלָם

## ADON OLAM

This song of praise gives us a sense of security as we end the day and face the night ahead. It emphasizes that the Creator is timeless, infinite and omnipotent. It was Abraham that gave the title "Adon" to the Creator and proclaimed that our relationship with the Source of the entire universe can be personal. This is most apparent in the closing verse of this hymn, "Hashem is with me, I shall not fear."

**Adon olam asher malach,**

*Ruler of the universe Who reigned,*

**b'terem kol y'tzir nivra.**

*before anything was created.*

**L'et na-asah v'cheftso kol,**

*At the time when His will created all things,*

**azai melech sh'mo nikra.**

*then as Sovereign His Name was proclaimed.*

**V'acharei kichlot hakol,**

*And after everything ceases to be,*

**l'vado yimloch nora.**

*He alone will reign, the Awesome One.*

**V'hu hayah v'hu hoveh,**

*It is He Who was, and He Who is,*

**v'hu yih-yeh b'tifarah.**

*and He Who shall remain in splendor.*

**V'hu echad v'ein sheni,**

*And He is One and there is no second,*

**l'hamshil lo l'hachbirah.**

*to compare to Him or to be His equal.*

**B'li reshit b'li tachlit,**

*Without beginning without end*

**v'lo ha-oz v'hamisrah.**

*and to Him belong the power and the dominion.*

**V'hu Eli v'chai go-ali,**

*He is my Almighty One and my living Redeemer,*

**v'tzur chevli b'et tzarah.**

*and my Fortress from pain in a time of distress.*

**V'hu nisi umanos li,**

*And He is my banner and a refuge for me,*

**m'nat kosi b'yom ekra.**

*the portion of my cup on the day I call.*

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ,

בְּטֶרֶם כָּל יִצְרִיר נִבְרָא.

לְעֵת נִעֲשָׂה בְּחִפְצוֹ כָּל,

אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.

וְאַחֲרַי כְּכֹלֹת הַכֹּל,

לְבַדּוֹ יִמְלֹךְ נוֹרָא.

וְהוּא הָיָה, וְהוּא הוֹה,

וְהוּא יִהְיֶה, בְּתִפְאָרָה.

וְהוּא אֶחָד וְאֵין שֵׁנִי,

לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.

בְּלִי רֵאשִׁית בְּלִי תַכְלִית,

וְלוֹ הֶעֱז וְהַמְשָׁרָה.

וְהוּא אֵלֵי וְחֵי גֹאֲלִי,

וְצוּר חֲבְלֵי בַעֲת צָרָה.

וְהוּא נֹסִי וּמְנוּס לִי,

מִנַּת כּוֹסֵי בְיוֹם אֶקְרָא.

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

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

# קידוש

## KIDDUSH

Wine is a powerful channel of the Creator's Light. We bless wine and drink it as a manifestation of the energy we have aroused from the Upper Worlds during our connection. We greet the angels of Shabbat with Shalom Aleichem before Kiddush in order to secure that they will be good angels by keeping us in the Light.

**Shalom aleichem,**

*Peace upon you,*

**malachei hasharet, malachei**

*ministering angels, angels of the*

**elyon, mimelech malchei**

*Most High, of the supreme Sovereign*

**ham'lachim, hakadosh baruch hu.**

*of sovereigns, the Holy One, Blessed is He.*

**Bo-achem I'shalom,**

*Enter in peace,*

**malachei hashalom, malachei**

*angels of peace, angels of the*

**elyon, mimelech malchei**

*Most High, of the supreme Sovereign*

**ham'lachim, hakadosh baruch hu.**

*of sovereigns, the Holy One, Blessed is He.*

**Bar'chuni I'shalom,**

*Bless me with peace,*

**malachei hashalom, malachei**

*angels of peace, angels of the*

**elyon, mimelech malchei**

*Most High, of the supreme Sovereign*

**ham'lachim, hakadosh baruch hu.**

*of sovereigns, the Holy One, Blessed is He.*

**Tzet'chem I'shalom,**

*Depart in peace,*

**malachei hashalom, malachei**

*angels of peace, angels of the*

**elyon, mimelech malchei**

*Most High, of the supreme Sovereign*

**ham'lachim, hakadosh baruch hu.**

*of sovereigns, the Holy One, Blessed is He.*

שְׁלוֹם עֲלֵיכֶם,

מַלְאָכֵי הַשָּׁרֵת, מַלְאָכֵי

עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי

הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

בוֹאֲכֶם לְשָׁלוֹם,

מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי

עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי

הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

בְּרַכּוּנִי לְשָׁלוֹם,

מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי

עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי

הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם,

מַלְאָכֵי הַשָּׁלוֹם, מַלְאָכֵי

עֲלִיּוֹן, מִמְּלֶךְ מַלְכֵי

הַמְּלָכִים, הַקָּדוֹשׁ בְּרוּךְ הוּא.

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

Baruch atah Adonai,  
*Blessed are You Adonai,*  
 Eloheinu melech ha-olam,  
*our Elohim, Sovereign of the universe,*  
 asher kid'shanu b'mitzvotav  
*Who sanctifies us with His commandments*  
 v'ratzah vanu, v'Shabbat kodsho  
*and was pleased with us, and His holy Shabbat*  
 b'ahavah uvratzon hinchilanu  
*with love and with favor He gave us as a heritage*  
 zikaron l'ma-aseh v'reshit.  
*a remembrance of the work of Creation,*  
 Ki hu yom t'chilah  
*For it is the day that is the beginning*  
 l'mikra-ei kodesh,  
*to convocations of holiness,*  
 zecher litzi-at mitzrayim.  
*that are holy, as a reminder of the Exodus from Egypt,*  
 Ki vanu vacharta,  
*For us did You choose,*  
 v'otanu kidashta,  
*and You sanctified us*  
 mikol ha-amim.  
*from all the nations.*  
 V'Shabbat kodsh'cha  
*And Your holy Shabbat*  
 b'ahavah uvratzon hinchaltanu.  
*with love and favor You have given us as a heritage.*

Baruch atah Adonai,  
*Blessed are You Hashem,*  
 m'kadesh ha-Shabbat. {Amen.}  
*Who sanctifies Shabbat.*

בְּרוּךְ אַתָּה יְהוָה,  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 בּוֹרֵא פְּרֵי הַגָּפֶן.

בְּרוּךְ אַתָּה יְהוָה  
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
 וְרָצָה בָּנוּ, וְשִׁבַּת קֹדֶשׁ  
 בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ  
 זְכוֹרֹן לְמַעֲשֵׂה בְּרֵאשִׁית.  
 כִּי הוּא יוֹם תְּחִלָּה  
 לְמִקְרָאֵי קֹדֶשׁ,  
 זֵכֶר לִיצִיאַת מִצְרַיִם.  
 כִּי בָנוּ בְּחַרְתָּ,  
 וְאוֹתָנוּ קִדְּשָׁתָּ,  
 מִכָּל הָעַמִּים.  
 וְשִׁבַּת קֹדֶשְׁךָ  
 בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.

בְּרוּךְ אַתָּה יְהוָה,  
 מְקַדֵּשׁ הַשַּׁבָּת. {אָמֵן.}