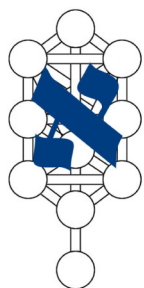


פתיחת אליהו

PETICHAT ELIYAHU



Kabbalah4All Siddur

About Our Siddur

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

Kabbalah4All Transliteration Guidelines

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

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

Hebrew Rules

The following are some of the Hebrew rules you may notice in our siddur.

מֵלֶךְ

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

כֹּל

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

יִשְׁמְחוּ

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

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

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All prefaces to prayers written and adapted by David Aharon L. Curtis for Kabbalah4All.
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PETICHAT ELIYAHU

This prayer comes from the Tikunei Zohar. It is a very powerful prayer and can assist in the acceptance of one's prayers. In the Sephardic tradition it is recited each day before all services (Shacharit, Minchah and Arvit).

Vihi no-am Adonai Eloheinu aleinu,
May the pleasantness of Adonai our Elohim be upon us,
uma-aseh yadeinu kon'nah aleinu,
and the work of our hands establish for us,
uma-aseh yadeinu kon'nehu.
and the work of our hands establish it.

וִיְהִי נְעִם אֲדֹנָי אֱלֹהֵינוּ עִלֵּינוּ,
 וּמַעֲשֵׂה יַדֵּינוּ כּוֹנֵנָה עִלֵּינוּ,
 וּמַעֲשֵׂה יַדֵּינוּ כּוֹנֵנָהּ.

פֶּתַח אֱלֹהֵינוּ הַנְּבִיא זְכוּר לְטוֹב וְאָמַר:
Patach Eliyahu hanavi zachur l'tov v'amar:
Elijah the Prophet, may He be remembered for good, opened and said:

Ribon almin,
Master of the Universe,
ant hu chad v'la b'chushban,
You Who are one but not in the counting of numbers,
ant hu ila-ah al kol ila-in,
You are He Who is the Highest of the high,
s'tima al kol s'timin,
the Most Hidden of the hidden,
leit machashavah t'fisa vach k'lal,
no thought can grasp You at all,
ant hu d'apakt eser tikunin
You are He Who pours forth Ten Tikunim
v'kareinan lon eser s'firan,
and we call them the Ten Sefirot,
l'anhaga v'hon almin s'timin
to direct through them worlds which are hidden
d'la itgalyan v'almin d'itgalyan,
and undisclosed and worlds which are revealed,
uvhon itkasi-at mib'nei nasha,
and with them You conceal Yourself from humankind,
v'ant hu d'kashir lon
and You are He Who binds them
umyached lon,
and unites them,
uvgin d'ant mil'gav,
and to the extent that You are within them,

רִבּוֹן עֲלָמִין,
 אַנְתָּ הוּא חֵד וְלֹא בְּחֻשְׁבָּן,
 אַנְתָּ הוּא עֲלָאָה עַל כָּל עֲלָאִין,
 סְתִימָא עַל כָּל סְתִימִין,
 לֵית מַחְשָׁבָה תְּפִיסָא בְּךָ כְּלָל,
 אַנְתָּ הוּא דְאַפְקַת עֶשְׂרֵי תִקּוּנִין
 וְקָרִינָן לּוֹן עֶשְׂרֵי סְפִירָן,
 לְאַנְהָגָא בְּהוֹן עֲלָמִין סְתִימִין
 דְּלֹא אֲתַגְלִין וְעֲלָמִין דְּאֲתַגְלִין,
 וּבְהוֹן אֲתַכְּסִיאת מִבְּנֵי נְשָׂא,
 וְאַנְתָּ הוּא דְקָשִׁיר לּוֹן
 וּמְיַחֵד לּוֹן,
 וּבְגִין דְּאַנְתָּ מְלָגָא,

kol man d'afrih chad min chavreh
anyone who will separate one from another of
me-ilein eser s'firan,

these Ten Sefirot,

itchashiv leh k'ilu afrish bach.
is considered as if they made a separation within You.

V'ilein eser s'firan,

And these Ten Sefirot,

inun azlin k'sidran,

proceed according to their order,

chad arich v'chad katzer

one long (Right Column) and one short (Left Column)

v'chad beinoni.

and one is middle (Central Column).

V'ant hu d'anhig lon,

And You are He Who directs them,

v'leit man d'anhig lach,

and there is none who directs You,

la l'ela v'la l'tata

not above and not below

v'la mikol sitra.

and not from any side.

L'vushin takant lon,

You made garments for them,

d'minay-hu farchin nishmatin

from which neshamot (souls) fly out

livnei nasha,

to humans,

v'chamah gufin takant lon

and You arranged many bodies for them,

d'itk'ri-u gufa l'gabei

which are called "bodies" in relation

l'vushin dimchas-yan aleihon.

to the garments which cover them.

V'itk'ri-u b'tikuna da:

And they are called in the following arrangement:

Chesed d'ro-a y'mina,

Chesed (Lovingkindness) is the right arm,

g'vurah d'ro-a s'mala,

Gevurah (Might, Restriction) is the left arm,

tiferet gufa,

Tiferet (Harmony) is the torso,

netzach v'hod t'rein shokin,

Netzach (Victory) and Hod (Glory) are the two thighs,

y'sod siyuma d'gufa ot

Yesod (Foundation) is the end of the body,

b'rit kodesh,

the sign of the Holy Brit (circumcision),

כָּל מָאן דְּאַפְרִישׁ חַד מִן חֲבֵרָה

מֵאֵלַיִן עֶשֶׂר סְפִירֹת,

אֶתְחַשִּׁיב לֵיהּ כְּאִלוּ אֶפְרִישׁ בְּךָ.

וְאֵלַיִן עֶשֶׂר סְפִירֹת,

אֲנוּן אֶזְלִין כְּסִדְרָן,

חַד אָרִיךְ וְחַד קָצֵר

וְחַד בֵּינוֹנִי.

וְאַנְתָּה הוּא דְּאַנְהִיג לִוְךָ,

וְלֵית מָאן דְּאַנְהִיג לָךְ,

לָא לְעֵלָא וְלָא לְתַתָּא

וְלָא מִכָּל סְטָרָא.

לְבוּשֵׁין תְּקַנְתָּ לִוְךָ,

דְּמַנְיָהּוּ פְּרַחֲיִין נְשַׁמְתִּין

לְבַנֵּי נֶשָׁא,

וְכַמָּה גּוּפִין תְּקַנְתָּ לִוְךָ

דְּאַתְקַרִּיאוּ גּוּפָא לְגַבֵּי

לְבוּשֵׁין דְּמַכְסִּין עֲלֵיהוֹן.

וְאַתְקַרִּיאוּ בְּתַקּוּנָא דָּא:

חֶסֶד דְּרוּעָא יְמִינָא,

גְּבוּרָה דְּרוּעָא שְׂמָאלָא,

תְּפָאֶרֶת גּוּפָא,

נְצַח וְהוֹד תְּרִין שׁוּקִין,

יְסוּד סִיּוּמָא דְּגּוּפָא אוּת

בְּרִית קֹדֶשׁ,

malchut peh,
Malchut (Sovereignty) is the mouth,
 Torah sheb'al peh kareinan lah,
which is called the Oral Torah,
 chochmah mocha ihi
Chochmah (Wisdom) is the brain,
 machashavah mil'gav,
which is inner thought,
 binah liba
Binah (Understanding) is the heart,
 uvah halev mevin,
and through which the heart can understand,
 v'al ilein t'rein k'tiv:
in reference to these two (Sefirot) it is written:
 Hanistarot Ladonai Eloheinu,
The hidden things belong to Adonai our Elohim,
 keter elyon ihu keter malchut,
Supernal Keter is the crown of sovereignty,
 v'aleh itmar:
and regarding it, it is said:
 Magid mereshit acharit.
He speaks the end from the beginning.
 V'ihu karkafta ditfilei.
And this is the skull on which the tefilin rest.
 Mil'gav ihu
From the inner neshama shines the Name which is
 ot yud v'ot hei
comprised of the letter Yud and the letter Hei
 v'ot vav v'ot hei
and the letter Vav and the letter Hei,
 d'ihu orach atzilut,
the Name of Hashem which is the path of Atzilut,
 ihu shakyu d'ilana
this Name waters the Tree
 bidro-oy v'anpoy,
in its Limbs and Branches,
 k'maya d'ashkei l'ilana
like a tree which grows
 v'itrabei b'hahu shakyu.
and develops through that watering.

Ribon almin,
Master of the Universe,
 ant hu ilat ha-ilot
You are He Who is the Cause of causes
 v'sibat hasibot,
and the Source of sources,
 d'ashkei l'ilana b'hahu n'vi-u.
Who waters the Tree from that flowing spring.

מַלְכוּת פֶּה,
 תּוֹרָה שֶׁבְּעַל פֶּה קָרִינָן לָהּ,
 חֹכְמָה מוֹחָא אִיהִי
 מַחְשָׁבָה מִלְּגָאוֹ,
 בִּינָה לִבָּא
 וּבָהּ הֵלֵב מֵבִין,
 וְעַל אֵלֶיךָ תִּרְיִן כְּתִיב:
 הַנְּסֻתָּרוֹת לַיהוָה יֵאֱהָדוּנָהּ אֱלֹהֵינוּ,
 כְּתוּר עֲלִיּוֹן אִיהוּ כְּתוּר מַלְכוּת,
 וְעַלֶּיָּה אֲתִמַּר:
 מַגִּיד מֵרֵאשִׁית אַחֲרֵית.
 וְאִיהוּ קָרְקַפְתָּא דְתִפְלִי.
 מִלְּגָאוֹ אִיהוּ
 אוֹת יו"ד וְאוֹת ה"א
 וְאוֹת וָו וְאוֹת ה"א
 דְאִיהוּ אֲרַח אֲצִילוֹת,
 אִיהוּ שִׁקְיוֹ דְאֵילָנָא
 בְּדַרוֹעֵי וְעַנְפוֹי,
 כְּמַיָּא דְאֲשִׁקִי לְאֵילָנָא
 וְאֲתִרְבִּי בְּהֵוָא שִׁקְיוֹ.
 רְבוּן עֲלְמִין,
 אַנְתָּ הוּא עֵלֵת הָעֲלוֹת
 וְסִבַּת הַסִּבּוֹת,
 דְאֲשִׁקִי לְאֵילָנָא בְּהֵוָא נְבִיעוֹ.

V'hahu n'vi-u ihu k'nishm'ta

And the Light from the spring is like a soul

l'gufa d'ihy chayim l'gufa.

to the body because it is life force of the body.

Uvach leit dimyon v'leit diyukna

And in You there is no likeness or image

mikol mah dilgav ulvar.

from all, whether inner (hidden) or outer (revealed).

Uvarata sh'maya v'ara,

And You created heaven and earth,

v'akakt min'hon shimsha

and You brought forth from them the sun

v'sihara v'chochvaya umazalei,

and the moon and the stars and the constellations,

uvara ilanin udsha-in

and with the earth trees and herbage,

v'gin'ta d'eden v'isbin

and the Garden of Eden and grasses,

v'cheivan v'ofin v'nunin

and wild animals, and birds, and fish,

uvirin uvnei nasha,

and domestic animals, and humans,

l'isht'mod'a v'hon ila-in,

to make the supernal worlds recognizable through them,

v'eich yitnahagun b'hon

and how directed through them

ila-in v'tata-in,

are the upper and lower worlds,

v'eich isht'mod'an

and how are recognized and known

me-ila-ei v'tata-ei,

are the supernal worlds and lower worlds,

v'leit d'yada bach k'lal.

and there is no one who can know and grasp You at all.

Uvar minach leit yichuda

And without You there is no unity

b'ila-ei v'tata-ei,

upper or lower realms,

v'ant isht'moda

and You are recognized and known

adon al k^ola.

as the Ruler of all.

V'chol s'firan kol chad

And all Sefirot, each and every one,

it leh shem y'di-a,

has a known Name,

uvhon itk'ri-u malachaya,

and with these Names, the malachim are called,

וְהָהוּא נִבְיָעוּ אֵיהוּ כְּנִשְׁמַתָּא

לְגוּפָא דְאֵיהִי חַיִּים לְגוּפָא.

וּבַךְ לֵית דְּמִיּוֹן וְלֵית דְּיּוֹקְנָא

מִכָּל מַה דְּלִגְאוּ וְלִבְר.

וּבְרָאתָ שְׁמַיָּא וְאָרְעָא,

וְאַקְקַתְּ מִנְהוֹן שְׁמֶשׁא

וְסִיְהָרָא וְכוֹכְבֵיָא וּמִזְלֵי,

וּבְאָרְעָא אֵילָנִין וּדְשָׁאִין

וְגִנְתָּא דְּעֵדֶן וְעֶשְׂבִין

וְחִיּוֹן וְעוֹפִין וְנוֹנִין

וּבְעִירִין וּבְנֵי נָשָׂא,

לְאַשְׁתֵּמוֹדְעָא בְּהוֹן עֲלָאִין,

וְאִיךְ יִתְנַהְגּוֹן בְּהוֹן

עֲלָאִין וְתַתְּאִין,

וְאִיךְ אֲשְׁתֵּמוֹדְעָאֵן

מֵעֲלָאִי וְתַתְּאִי,

וְלֵית דְּיָדַע בְּךְ כְּלָל.

וּבַר מִנְךְ לֵית יְחוּדָא

בְּעֲלָאִי וְתַתְּאִי,

וְאַנְתָּ אֲשְׁתֵּמוֹדְעָא

אֲדוֹן עַל כָּלָא.

וְכָל סְפִירָן כָּל חַד

אֵית לֵיהּ שֵׁם יְדִיעָא,

וּבְהוֹן אֲתִקְרִיאוּ מְלֶאכֵיָא,

v'ant leit lach shem y'di-a,
and You, however, are beyond any Name,
d'ant hu m'male kol sh'mahan

for You are He Who fills them all

v'ant hu sh'limu d'chul'hu.
and You are He Who perfects them all.

V'chad ant tistalak min'hon,
And when You withhold Your shefa from them

isht'aru kul'hu sh'mahan
all of their Names remain

k'gufa v'la nishmata.
like a body without a soul.

Ant chakim

You are wise,

v'lav b'chochmah y'di-a,
but not in wisdom known,

ant hu mevin

You are the One Who understands,

v'lav mibinah y'di-a,
but not in understanding known,

leit lach atar y'di'a,
You do not have a known place

ela l'isht'mod'a tukpach
but You make known Your power

v'cheilach livnei nasha,
and strength to human beings,

ulachza-ah lon eich
as to show to them how

it-n'hig alma b'dina uvrachamei
the world is conducted through Judgement and Mercy

d'inun tzedek umishpat k'fum
which are the attributes of Righteousness and Justice

ovadeihon divnei nasha.
to the actions of humans.

Din ihu g'vurah,

Din (Judgement) is Gevurah,

mishpat amuda d'emtza-ita,
Mishpat (Justice) is the middle pillar (Tiferet),

tzedek malchuta kadisha,
Tzedek (Righteousness) is the holy Malchut,

moznei tzedek t'rein samchei k'shot,
the scales of Tzedek are the two supports of truth,

hin tzedek ot b'rit,
the measure of Tzedek is sign of the Holy Covenant,

kola l'achza-ah eich
all of these show how

it-n'hig alma.
the world is directed.

וְאַנְתָּ לֵית לָךְ שֵׁם יְדִיעָא,

דְּאַנְתָּ הוּא מְמַלֵּא כָּל שְׁמַהֲנָן

וְאַנְתָּ הוּא שְׁלִימוֹ דְּכְלָהוֹן.

וְכַד אַנְתָּ תְּסַתְּלַק מִנְהוֹן,

אֲשֶׁתְּאַרוּ כְּלָהוֹ שְׁמַהֲנָן

כְּגוּפָא בְּלֹא נִשְׁמַתָּא.

אַנְתָּ חַכִּים

וְלֹא בְּחַכְמָה יְדִיעָא,

אַנְתָּ הוּא מֵבִין

וְלֹא מִבִּינָה יְדִיעָא,

לֵית לָךְ אֶתְרֵי יְדִיעָא,

אַלְא לְאֲשֶׁתְּמוֹדְעָא תְּקַפֵּךְ

וְחִילְךָ לְבְנֵי נֶשָׂא,

וְלְאַחְזָאָה לֹוֹן אֵיךְ

אֲתַנְהִיג עַלְמָא בְּדִינָא וּבְרַחֲמֵי

דְּאַנוּן צְדָק וּמִשְׁפָּט כְּפוּם

עוֹבְדֵיהוֹן דְּבְנֵי נֶשָׂא.

דִּין אֵיהוּ גְבוּרָה,

מִשְׁפָּט עֲמוּדָא דְּאַמְצָעִיתָא,

צְדָק מַלְכוּתָא קְדִישָׁא,

מֵאֲזֵי צְדָק תְּרִין סַמְכֵי קְשׁוּט,

הֵינן צְדָק אֹת בְּרִית,

כְּלֹא לְאַחְזָאָה אֵיךְ

אֲתַנְהִיג עַלְמָא.

Aval lav d'it lach*But not that there is in You***tzedek y'di-a d'ihu din,***known righteousness with which to be just,***v'lav mishpat y'di-a***neither do You possess known justice***d'ihu rachamei,***with which to be merciful,***v'lav mikol ilein midot k'lal.***and the same is true of all of these qualities.***Kum Ribi Shimon***Rise Rabbi Shimon***v'yitchad'shun milin al y'dach,***and renew those things by your actions,***d'ha r'shuta it lach l'gala-ah***for permission was given to you to reveal***razin t'mirin al y'dach,***hidden secrets by your actions,***mah d'lait-y'hiv r'shu l'gala-ah***permission to reveal which***l'shum bar nash ad k'an.***was given to no other man until now.***Kam Ribi Shimon p'tach v'amar:***Rabbi Shimon rose, opened and said:***L'cha Adonai***Yours Adonai***hag'dulah v'hag'vurah***is the greatness and the power***v'hatiferet v'hanetzach v'hahod.***and the truth and the victory and the glory.***Ilamin sh'ma-u, inun d'michin***Supernal ones listen, those that sleep***d'chevron v'raya m'heimna,***in Chevron and the Faithful Shepherd (Moses),***itaru mish'natchon.***wake up from your sleep.***Hakitzu v'ran'nu shoch'nei afar,***Wake up and sing those who are resting in the dust,***ilein inun tzadikaya d'inun***those are the righteous***misitra d'hahu d'itmar bah:***from the side about whom it was said:***Ani y'shenah v'libi er.***I sleep but my heart is awake.***V'lav inun metim,***And they are not called dead, but rather are resting,***Uvgin da itmar b'hon:***Because of them it was said:***אָבֵל לָאוּ דְאִית לָךְ****צְדָק יְדִיעָא דְאִיהוּ דִּין,****וְלָאוּ מִשְׁפָּט יְדִיעָא****דְאִיהוּ רַחֲמֵי,****וְלָאוּ מְכָל אֱלִין מִדּוֹת כָּלֵל.****קוּם רַבִּי שְׁמַעוֹן****וַיִּתְחַדְּשׁוּן מְלִין עַל יְדָךְ,****דְהָא רְשׁוּתָא אִית לָךְ לְגַלְתָּהּ****רְזִין טְמִירִין עַל יְדָךְ,****מַה דְלָא אֲתִיְהֵב רְשׁוּ לְגַלְתָּהּ****לְשׁוּם בַּר נָשׁ עַד כְּעַן.****קָם רַבִּי שְׁמַעוֹן פָּתַח וְאָמַר:****לָךְ יְהוּה יֵאֵהֲדוּנְהִי****הַגְּדֻלָּה וְהַגְּבוּרָה****וְהַתְּפָאֶרֶת וְהַנְּצַח וְהַהוֹד.****עֲלֵאִין שְׁמַעוּ, אַנּוּן דְמִיכִין****דְחִבְרוּן וְרַעֲיָא מְהִימְנָא,****אֲתַעְרוּ מִשְׁנַתְּכוּן.****הַקִּיצוּ וְרַנְּנוּ שׁוֹכְנֵי עָפָר,****אֱלִין אַנּוּן צִדִיקָיָא דְאַנּוּן****מִסְטָרָא דְהָהוּא דְאֲתַמַּר בָּהּ:****אֲנִי יִשְׁנָה וְלִבִּי עֹר.****וְלָאוּ אַנּוּן מִתִּים,****וּבְגִין דָּא אֲתַמַּר בְּהוּן:**

Hakitzu v'ran'nu shoch'nei afar.

Wake up and rejoice those who are resting in the dust.

Raya m'heimna,

Faithful Shepherd (Moses),

ant v'avahan hakitzu v'ran'nu

you and the Patriarchs wake up and rejoice

l'it-aruta dishchinta d'ih

to the awakening of the Shechinah Who

y'shenah v'galuta,

is sleeping in exile,

d'ad k'an tzadikaya kul'hu d'michin

until now all the righteous are sleeping

v'shinta v'choreihon,

and slumbering with sleep in their eyes,

miyad yahivat sh'chinta t'lat

suddenly the Shechinah gives

kalin l'gabei raya m'heimna,

three voices to the Faithful Shepherd (Moses),

v'yeima leih:

and said to him:

Kum raya m'heimna,

Rise Faithful Shepherd,

d'ha alach itmar:

for about you it was said:

Kol dodi dofek l'gabai

The voice of my beloved is knocking towards me

b'arba atvan dileh,

with its four letters (of Hashem's Name),

v'yeima v'hon:

and it will proclaim in them:

Pitchi li achoti rayati

Open for Me, my sister, my spouse,

yonati tamati.

my dove, my innocent.

D'ha tam avonech bat Tziyon

Your iniquities have ceased, daughter of Zion,

lo yosif l'haglotech,

and you will no longer be taken into exile,

sheroshi nimla tal.

for my head is filled with dew.

Mai nimla tal

What is meant by filled with dew?

ela amar kudsha b'rich hu:

Rather, the Holy One, Blessed be He, said:

Ant chashavt d'miyoma

You may think that from the day

d'itcharav bei makd'sha

the Holy Temple was destroyed,

הַקִּיצוּ וְרַנְנוּ שׁוֹכְנֵי עָפָר.

רַעֲיָא מְהֵימְנָא,

אַנְתָּ וְאַבְהֵן הַקִּיצוּ וְרַנְנוּ

לְאַתְעָרוּתָא דְשְׁכִינְתָא דְאִיהִי

יִשְׁנָה בְּגָלוּתָא,

דְעַד כְּעַן צְדִיקָיָא כְּלָהּוּ דְמִיכִין

וְשִׁנְתָא בְּחוּרֵיהוּן,

מִיַּד יְהִיבַת שְׁכִינְתָא תְּלַת

קָלִין לְגַבֵּי רַעֲיָא מְהֵימְנָא,

וַיִּימָא לֵיהּ:

קוּם רַעֲיָא מְהֵימְנָא,

דְהָא עֲלֶיךָ אֶתְמַר:

קוֹל דְּדוּדֵי דוּפֶק לְגַבֵּי

בְּאַרְבַּע אֲתוּן דִּילָהּ,

וַיִּימָא בְּהוּן:

פְּתַחֵי לִי אַחֹתֵי רַעֲיָתִי

יוֹנְתֵי תַמְתֵּי.

דְהָא תַם עֲוֹנֶיךָ בַּת צִיּוֹן

לֹא יוֹסִיף לְהִגְלוֹתְךָ,

שְׂרָאֲשֵׁי נִמְלָא טַל.

מַאי נִמְלָא טַל

אַלָּא אָמַר קִדְשָׁא בְּרִיךְ הוּא:

אַנְתָּ חֲשַׁבְתְּ דְמִיּוֹמָא

דְאַתְחַרַב בֵּי מַקְדְּשָׁא

d'alna b'veita dili

I ascended to the Holy Temple in the Upper Worlds

v'alna b'yishuva.

and I ascended into my dwelling in the Upper Jerusalem.

Lav hachi

That is not the case at all,

d'la alna kol zimna

to show that I have not ascended to My dwelling as long

d'ant b'galuta,

as you are in exile,

harei l'cha simana

here is your sign,

sheroshi nimla tal,

my head is drenched in dew,

hei sh'chinta b'galuta,

Hei is an allusion to the Shechinah in exile,

sh'limu dilah v'chayim

Her completion and Her life

dilah ihu tal,

is in the secret of Tal,

v'da ihu ot yud

and the secret of the letter Yud

v'ot hei v'ot vav,

and the letter Hei and the letter Vav,

v'hei ihi sh'chinta

and the final letter Hei is Shechinah

d'la mechushban tal,

and is not part of the calculation of Tal,

ela ot yud

rather the letter Yud

v'ot hei v'ot vav,

and the letter Hei and the letter Vav,

disliku atvan l'chushban tal,

are the letters that add up to the calculation of Tal,

d'ihy malya lish-chinta

that this (Name) fills the Shechinah

min'vi-u d'chol m'korin ila-in.

from the flowing springs of all the supernal forces.

Miyad kam raya m'heimna

Immediately rose the Faithful Shepherd

va-avahan kadishin imeih.

and the Holy Patriarchs with Him.

Ad kan raza d'yichuda.

Until here is the secret of the Unification.

Baruch Adonai l'olam,

Blessed is Adonai forever,

amen v'amen.

amen and amen.

דְּעֹאֲלֵנָא בְּבֵיתָא דִּילִי

וְעֹאֲלֵנָא בְּיִשׁוּבָא.

לֹא הָכִי,

דְּלֹא עֹאֲלֵנָא כֹּל זְמַנָּא

דְּאַנְתָּ בְּגָלוּתָא,

הֲרִי לְךָ סִימָנָא

שְׂרֵאשֵׁי נִמְלָא טַל,

הִיא שְׂכִינְתָא בְּגָלוּתָא,

שְׂלִימוּ דִּילָהּ וְחַיִּים

דִּילָהּ אֵיהּ טַל,

וְדֵא אֵיהּ אוֹת יו"ד

וְאוֹת הִיא וְאוֹת וָאו"ו,

וְהִיא אֵיהּ שְׂכִינְתָא

דְּלֹא מַחְשַׁבָּן ט"ל,

אַלֵּא אוֹת יו"ד

וְאוֹת הִיא וְאוֹת וָאו"ו,

דְּסִלְיָקוּ אֲתוּן לְחַשְׁבָּן ט"ל,

דְּאֵיהּ מַלְיָא לְשְׂכִינְתָא

מִנְבִיעוּ דְּכָל מְקוֹרֵין עֲלָאִין.

מִיד קָם רַעֲיָא מְהִימָנָא

וְאַבְהֵן קְדִישֵׁין עִמֵּיהּ.

עַד כָּאן רָזָא דִּיחֻדָּא.

בְּרוּךְ יְהוָה יֵאֱהֻדוּנְהִי לְעוֹלָם,

אָמֵן וְאָמֵן.