

תפילה ערבית ליחיד

T'FILAT ARVIT L'YACHID

Evening Prayer For The Individual



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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תפילת ערבית ליחיד

T'FILAT ARVIT L'YACHID

Modeh/Modah ani l'fanecha,
I offer thanks before You,
 Adonai Elohai Velohei avotai,
Adonai my Elohim and Elohim of my ancestors,
 shekshem shehayiti ba-afelah
that just as I was in darkness
 v'hotzetani l'orah,
and You took me out into light,
 ken totzi-eni me-afelah l'orah.
so shall You take me out of darkness into light.

מוֹדָה/מוֹדָה אֲנִי לְפָנֶיךָ,
 יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי,
 שְׁכֶשֶׁם שֶׁהָיִיתִי בְּאֶפְלָה
 וְהוֹצֵאתָנִי לְאוֹרָה,
 כֵּן תּוֹצִיאֵנִי מֵאֶפְלָה לְאוֹרָה.

פרשת הקטורת

PARASHAT HAKETORET

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

Atah hu Adonai Eloheinu,
You are the One, Adonai our Elohim,
 shehiktiru avoteinu l'fanecha
that our ancestors burned before You
 et k'toret hasamim bizman
the incense spices in the time
 shebeit hamikdash hayah kayam,
when the Holy Temple was standing,
 ka-asher tzivita otam
as You commanded them
 al y'dei Mosheh n'vi-echa,
by the hand of Moses, Your Prophet,
 kakatuv b'Toratecha:
as it is written in Your Torah:
 Vayomer Adonai el Mosheh,
Adonai said to Moses:
 Kah l'cha samim,
Take for yourself spices,

אַתָּה הוּא יְהוָה אֱלֹהֵינוּ,
 שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ
 אֶת קֶטֶרֶת הַסַּמִּים בְּזִמַּן
 שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם,
 כַּאֲשֶׁר צִוִּיתָ אוֹתָם
 עַל יְדֵי מֹשֶׁה נְבִיאֶךָ,
 כַּכָּתוּב בְּתוֹרָתְךָ:
 וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה,
 קַח לְךָ סַמִּים,

nataf ushchelet v'chelh'nah,
stacte, onycha, and galbanum,
 samim ulvonah zakah,
spices and frankincense that is pure,
 bad b'vad yih-yeh.
of equal weight they shall be.

V'asita otah k'toret,
And you shall make it into incense,
 rokach, ma-aseh roke-ach,
a spice-compound, the handiwork of a perfumer,
 m'mulach, tahor, kodesh.
thoroughly mixed, pure, and holy.

V'shachakta mimenah hadeq,
And you shall grind some of it finely,
 v'natatah mimenah lifnei ha-edut
and you shall place some of it before the Testimony

b'ohel mo-ed asher
in the Tent of Appointment, where

iva-ed l'cha shamah,
I shall designate a time to meet you there,

kodesh kadashim tih-yeh lachem.
holy of holies it shall be for you.

V'ne-emar: V'hiktir alav

It is also written: And burn upon it

Aharon k'toret samim,

shall Aaron, the incense of spices,

baboker baboker b'heitivo

each and every morning when he prepares

et hanerot yaktirenah.

the lamps, he is to burn it.

Uvha-alot Aharon et hanerot

And when Aaron ignites the lamps

bein ha-arbayim yaktirenah,

in the afternoon, he is to burn it.

k'toret tamid

an incense that is continual

lifnei Adonai l'doroteichem.

before Adonai throughout your generations.

Tanu rabanan,

The Rabbis taught,

pitum haketoret keitzad.

How is the incense mixture formulated?

Sh'losh me-ot v'shishim ushmonah

Three hundred and sixty-eight

manim hayu vah.

maneh were in it.

נִטָּף וְשִׁחֲלֵת וְחִלְבָּנָה,

סַמִּים וְלִבְנָה זָכָה,

בַּד בְּבַד יִהְיֶה.

וְעָשִׂיתָ אֶתָּה קְטֹרֶת,

רֶקַח, מַעֲשֵׂה רוֹקַח,

מִמְלָח, טָהוֹר, קָדֹשׁ.

וְשִׁחַקְתָּ מִמֶּנָּה הַדֵּק,

וְנִתְּתָה מִמֶּנָּה לְפָנֵי הָעֵדוּת

בְּאֹהֶל מוֹעֵד אֲשֶׁר

אֹמְעַד לְךָ שָׁמָּה,

קָדֹשׁ קָדָשִׁים תִּהְיֶה לָכֶם.

וְנֹאמַר: וְהִקְטִיר עָלָיו

אֶהְרֹן קְטֹרֶת סַמִּים,

בְּבֹקֶר בְּבֹקֶר בְּהִיטִיבוֹ

אֶת הַנֵּרוֹת יִקְטִירֶנָּה.

וּבְהַעֲלֹת אֶהְרֹן אֶת הַנֵּרוֹת

בֵּין הָעֲרָבִים יִקְטִירֶנָּה,

קְטֹרֶת תָּמִיד

לְפָנֵי יְהוָה לְדֹרֹתֵיכֶם.

תָּנוּ רַבָּנֵן,

פְּטוּם הַקְטֹרֶת כִּיצַד.

שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וְשִׁמוֹנָה

מָנִים הָיוּ בָּהּ.

Sh'losh me-ot v'shishim vachamishah

Three hundred and sixty-five

k'minyan y'mot hachamah,
which correspond to the days of the solar year,

maneh v'chol yom,

a maneh for each day,

machatzito vaboker

half in the morning

umachatzito ba-erev.

and half in the evening.

Ushloshah manim y'terim,

And three extra maneh,

shemehem machnis kohen gadol

from them the Kohen Gadol would put in (his hands)

v'notel mehem m'lo

and take out both

chafnav b'yom hakipurim,

his handfuls (to bring into the Holy of Holies) on Yom Kippur,

umachaziran l'machteshet

and he would return them to the mortar

b'erev yom hakipurim

on the day before Yom Kippur,

k'dei l'kayem mitzvat

to fulfill the commandment

dakah min hadakah,

that it be exceptionally fine,

v'achad asar samanim hayu vah,

and eleven kinds of spices were in it,

v'elu hen:

and they are these:

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

(1) Hatzori,

Balm,

(2) v'hatziporen,

and onycha,

(3) hachel-b'nah

galbanum

(4) v'hal'vonah,

and frankincense,

mishkal shivim shivim maneh.

each weighing seventy maneh.

(5) Mor,

Myrrh,

(6) uktzi-ah,

and cassia,

(7) shibolet nerd,

spikenard,

שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וַחֲמִשָּׁה

כְּמִנְיַן יְמוֹת הַחֶמֶה,

מָנֶה בְּכָל יוֹם,

מִחֲצִיתוֹ בַּבֶּקֶר

וּמִחֲצִיתוֹ בָּעֶרֶב.

וְשֹׁלֶשׁ מָנִים יְתֵרִים,

שֶׁמֶהֶם מַכְנִים כַּהֵן גָּדוֹל

וְנוֹטֵל מֵהֶם מְלֵא

חֲפָנָיו בְּיוֹם הַכִּפּוּרִים,

וּמִחֲזִירָן לְמִכְתֶּשֶׁת

בָּעֶרֶב יוֹם הַכִּפּוּרִים

כְּדִי לְקַיֵּם מִצְוֹת

דְּקָה מִן הַדְּקָה,

וְאַחַד עָשָׂר סַמָּנִים הָיוּ בָּהֶן,

וְאֵלֵינוּ הֵן:

(א) הַצָּרִי,

(ב) וְהַצְּפוֹרָן,

(ג) הַחֶלְבָּנָה,

(ד) וְהַלְּבוֹנָה,

מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנֶה.

(ה) מוֹר,

(ו) וְקִצְיֵעָה,

(ז) שִׁבְלֶת נֶרֶד,

(8) v'charkom, mishkal
and saffron, each weighing
shishah asar shishah asar maneh.
each weighing sixteen maneh.
(9) Hakosht sh'neim asar,
Costus, twelve,
(10) v'kilufah sh'loshah,
and aromatic bark, three,
(11) v'kinamon tishah.
and cinnamon, nine.

Borit karshinah tishah kabin,
Added was Carshina lye, nine kav,
yein kafrisin s'in t'lata v'kabin
Cyprus wine, three seah and kav
t'lata, v'im ein lo yein kafrisin,
three, if one could not get Cyprus wine,
mevi chamar chivaryan atik,
they would bring old white wine,
melach s'domit rova hakav,
a quarter of a kab of Sodom salt,
ma-aleh ashan kol shehu.
and a small amount of a smoke-raising ingredient.
Rabi Natan ha-Bavli omer:
Rabbi Natan the Babylonian says:
Af kipat hayarden kol shehu.
Also a small amount of Jordan amber.
V'im natan bah d'vash, p'salah,
If one placed honey in it, they invalidated it,
v'im chiser achat mikol samaneha,
and if one omitted one of its spices,
chayav mitah.
they connected themselves to death.

Raban Shimon ben Gamliel omer:
Rabban Shimon ben Gamliel says:
Hatzori eino ela s'raf
The balm is exclusively the sap
hanotef me-atzei ha-k'taf.
that drips from the balsam trees.
Borit karshinah sheshafin bah
Carshina lye was to rub with it
et hatziporen k'dei shet'hei na-ah,
the onycha so that it should be pleasing,
yein kafrisin sheshorin bo
cyprus wine was to soak in it
et hatziporen k'dei shet'hei azah,
the onycha so that it should be pungent,

(ח) וְכַרְכֹּם, מִשְׁקָל
שֵׁשָׁה עָשָׂר שֵׁשָׁה עָשָׂר מָנֶה.
(ט) הַקֹּשֶׁט שְׁנַיִם עָשָׂר,
(י) וְקְלוּפָה שְׁלֹשָׁה,
(יא) וְקִנְמוֹן תִּשְׁעָה.

בְּרִית כַּרְשִׁינָה תִּשְׁעָה קַבִּין,
יַיִן קַפְרִיסִין סְאִין תְּלָתָא וְקַבִּין
תְּלָתָא, וְאִם אֵין לוֹ יַיִן קַפְרִיסִין,
מֵבִיא חֲמַר חוֹרִין עֵתִיק,
מְלַח סְדוּמִית רְבַע הַקָּב,
מֵעֲלָה עֲשָׂן כָּל שְׁהוּא.
רַבִּי נָתַן הַבְּבֵלִי אוֹמֵר:
אֶף כִּפַּת הַיַּרְדֵּן כָּל שְׁהוּא.
וְאִם נָתַן בָּהּ דְּבַשׁ, פְּסָלָהּ,
וְאִם חִסַּר אַחַת מִכָּל סַמָּנֶיהָ,
חַיָּב מִיתָהּ.

רַבִּין שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר:
הַצֹּרֵי אֵינוֹ אֶלָּא שֶׁרֶף
הַנוֹטֵף מֵעֵצֵי הַקֹּטֵף.
בְּרִית כַּרְשִׁינָה שֶׁשְׁפִין בָּהּ
אֶת הַצִּפּוֹרֵן כְּדֵי שֶׁתִּהְיֶה נְאֻחָה,
יַיִן קַפְרִיסִין שֶׁשׁוֹרִין בּוֹ
אֶת הַצִּפּוֹרֵן כְּדֵי שֶׁתִּהְיֶה עֲזוּחָה,

vahalo mei raglayim yafin lah,
although water of Raglayim is more suitable for the above,
 ela she-ein machnisin mei raglayim
nevertheless they do not bring water of Raglayim
 ba-azarah mip'nei hakavod.
one may not bring it into the Temple out of respect.

Tanya, Rabi Natan omer,
It is taught, Rabbi Natan says:
 K'shehu shocek, omer:
As one would grind, another would say:
 Hadek heitev, heitev hadek,
"Grind thoroughly, thoroughly grind,"
 mip'nei shehakol yafeh lab'samim.
because the sound is beneficial for the spices.
 Pitmah lachatza-in, k'sherah,
If one mixed it in half-quantities, then it was fit for use,
 l'shalish ulravi-a, lo shamanu.
but to a third or a fourth, we have not heard.
 Amar Rabi Y'hudah, zeh hak'lal,
Rabbi Yehudah said, This is the general rule
 im k'midatah, k'sherah lachatza-in,
In its proper measure, it is fit to use half the full amount,
 v'im chiser achat mikol samaneha,
and if one omitted one of its spices,
 chayav mitah.
they connected themselves to death.

Tanei Bar Kapara,
Bar Kappara taught,
 Achat l'shishim o l'shivim shanah
Once every sixty or seventy years,
 hay'tah va-ah shel
the accumulated leftovers reached
 shirayim lachatza-in.
half of the yearly quantity.
 V'od tanei Bar Kapara,
And Bar Kappara also taught,
 Ilu hayah noten bah
Had one put in it
 kortov shel d'vash,
a dash of honey,
 ein adam yachol
not any person would be able to
 la-amod mip'nei reichah.
resist its scent.
 V'lamah ein m'ar'vin bah d'vash,
And why did they not mix honey into it?

וְהֵלֵא מִי רַגְלַיִם יַפִּין לָהּ,
 אֲלֵא שֶׁאֵין מַכְנִיסִין מִי רַגְלַיִם
 בְּעֶזְרָה מִפְּנֵי הַכְּבוֹד.

תַּנְיָא, רַבִּי נְתָן אוֹמֵר,
 כְּשֶׁהוּא שׁוֹחֵק, אוֹמֵר:
 הֵדֵק הֵיטֵב, הֵיטֵב הֵדֵק,
 מִפְּנֵי שֶׁהַקּוֹל יַפֶּה לְבַשְׂמִים.
 פִּטְמָה לַחֲצָאִין, כְּשֶׁרָה,
 לְשָׁלִישׁ וּלְרַבִּיעַ, לֹא שִׁמְעָנוּ.
 אָמַר רַבִּי יְהוּדָה, זֶה הַכֶּלֶל,
 אִם כְּמִדָּתָהּ, כְּשֶׁרָה לַחֲצָאִין,
 וְאִם חִסַּר אַחַת מִכָּל סַמָּנֶיהָ,
 חַיָּב מִיָּתָהּ.

תַּנִּי בַר קַפָּרָא,
 אַחַת לְשִׁשִּׁים אוֹ לְשִׁבְעִים שָׁנָה
 הָיְתָה בָּאָה שֶׁל
 שִׁירַיִם לַחֲצָאִין.
 וְעוֹד תַּנִּי בַר קַפָּרָא,
 אִלוּ הָיָה נוֹתֵן בָּהּ
 קוֹרְטוֹב שֶׁל דְּבֶשׁ,
 אֵין אָדָם יָכוֹל
 לְעִמֹּד מִפְּנֵי רֵיחָהּ.
 וְלָמָּה אֵין מְעַרְבִין בָּהּ דְּבֶשׁ,

mip'nei sheha-Torah om'rah:

because the Torah says:

Ki chol s'or v'chol d'vash lo

For any leaven or any honey, you are not

taktiru mimenu isheh Ladonai.

to burn from them a fire-offering to Adonai.

מִפְּנֵי שֶׁהַתּוֹרָה אָמְרָה:
כִּי כֹל שֶׂאֵר וְכֹל דְּבַשׁ לֹא
תִּקְטְרוּ מִמֶּנּוּ אִשֶּׁה לַיהוָה.

לַיהוָה הִישׁוּעָה, עַל עַמֶּךָ בְּרִכְתֶּךָ סֵלָה.

Ladonai hayshu-ah, al am'cha virchatecha selah.

Salvation is Adonai's, Your blessing be upon Your people, Selah.

יְהוָה צְבָאוֹת עִמָּנוּ, מִשְׁגָּב לָנוּ אֱלֹהֵי יַעֲקֹב, סֵלָה.

Adonai tz'va-ot imanu, misgav lanu, Elohei Ya-akov selah.

Adonai of hosts is with us, a stronghold for us, is the Elohim of Jacob. Selah.

יְהוָה צְבָאוֹת, אֲשֶׁרִי אָדָם בֹּטַח בְּךָ.

Adonai tz'va-ot, ashrei adam bote-ach bach.

Adonai of hosts, joyful is the person who trusts in You.

יְהוָה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרִיאָנוּ.

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

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

הַשִּׁיבֵנוּ יְהוָה אֵלֶיךָ וְנִשְׁוֹבָה, חֲדָשׁ יָמֵינוּ כְּקֶדֶם.

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

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

וְעִרְבָה לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַיִם,

כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹת.

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

kimei olam uchshanim kadmoniyot.

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

אָנָּא בְּכוֹאֵחַ

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. The importance of this prayer is not in the words themselves but in the first letter of each word. The words only help us to make the sounds of each first letter. This prayer can connect us to the energy of healing and before we say it, we should think of others that need healing in order that we too may receive healing in our own lives.

אָבֵג יִתֵּן

חסד
CHESED

אָנָּא בְּכוֹאֵחַ גְּדוּלַת יְמִינְךָ תִּתִּיר צְרוּרָה.

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

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

קַבֵּל רִנַּת שִׁמְחָה

גבורה
GEVURAH

קַבֵּל רִנַּת עַמְּךָ שִׂגְבָנוּ טַהֲרֵנוּ נוֹרָא.

Kabel rinat am'cha sag'venu taharenu nora.

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

נָגַד יְכַשׁ

תפארת
TIFERET

נָא גִבּוֹר דּוֹרְשֵׁי יִחְוּדְךָ כְּבַבַּת שְׁמֵרָם.

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

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

בְּטָר צִדְקָתְךָ

נצח
NETZACH

בְּרַחֲמֵי טַהֲרֵם רַחֲמֵי צִדְקָתְךָ תָּמִיד גִּמְלָם.

Bar'chem taharem rachamei tzidkat'cha tamid gomlem.

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

זַקֵּב טַנֵּעַ

הוֹד
HOD

חָסִין קָדוֹשׁ בְּרוּב טוּבְךָ נִהַל עֲדָתְךָ.

Chasin kadosh b'rov tuv'cha nahel adatecha.

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

יָגַל פִּזָּק

יְסוֹד
YESOD

יְחִיד גֵּאָה לְעֵמֶךָ פְּנֵה זוֹכְרֵי קְדוּשָׁתְךָ.

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

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

שָׁקוּ צִית

מַלְכוּת
MALCHUT

שׁוּעָתֵנוּ קַבֵּל וּשְׁמַע צַעֲקָתֵנוּ יוֹדֵעַ תַּעֲלוּמוֹת.

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

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

This verse is said in a whisper.

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

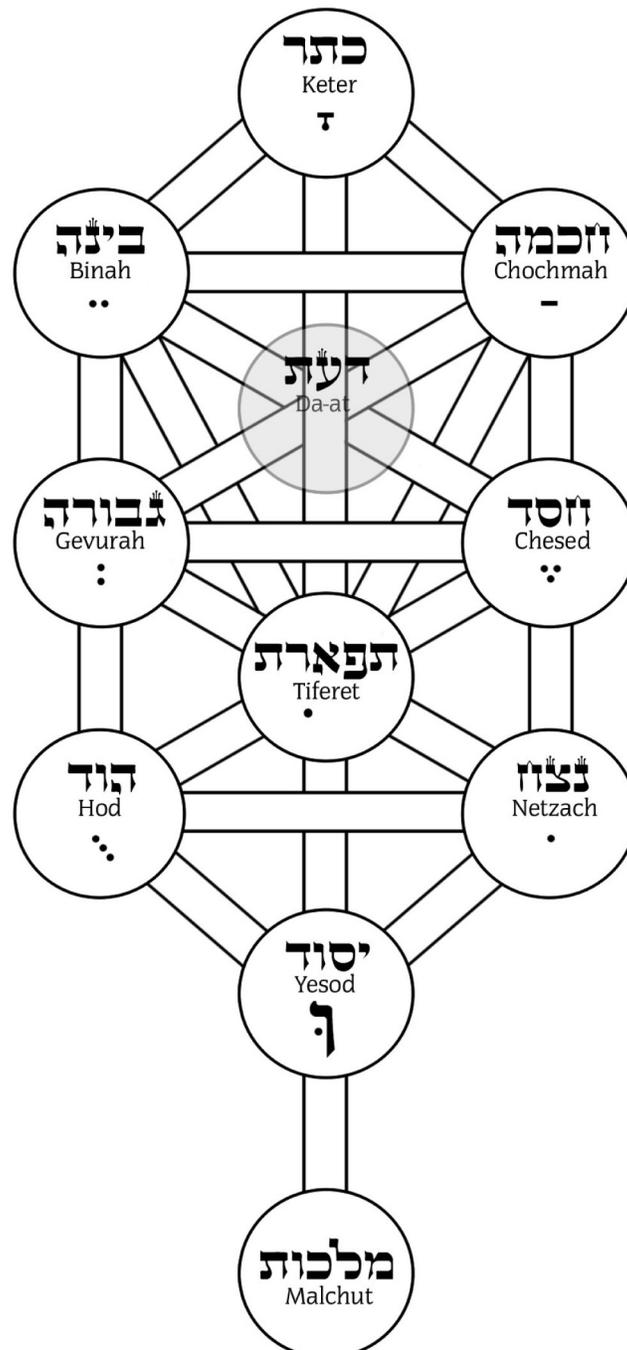
Baruch shem k'vod malchuto l'olam va-ed!

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

תיקון הנפש

TIKUN HANEFESH

The Tikun HaNefesh (Correction of The Soul) is also known as the Merkavah Meditation. This system was revealed by The Arizal (Rabbi Yitzchak Luria). Through this meditation we can meditate to elevate the Nefesh level of our soul in the world of Assiyah. The nikud (point) of each Sefirah brings the Light into our soul. Think of this as the Kabbalistic Chakra System.



בינה

3 Binah (Left Brain)

יְהוָה

כתר

1 Keter (Head)

יְהוָה

חכמה

2 Chochmah (Right Brain)

יְהוָה

דעת עליון

6 (Left Ear)

יוד הי ואו הה
אל יהוה

4 Da-at Elyon (Higher Knowledge)

יוד הי ואו הי. יוד הי ואו הי
יוד הי ואו הי. יוד הי ואו הי
יוד הי ואו הי. יוד הי ואו הי
יוד הי ואו הי

5 (Right Ear)

יוד הי ואו הה
אל יהוה

דעת תחתון

9 (Left Eye)

יוד, יוד הא, יוד הא
ואו,
יוד הא ואו הא
יהוה יהוה
יהוה
יהוה יהוה

7 Da-at Tachtan (Lower Knowledge)

יְהוָה יְהוָה

8 (Right Eye)

יוד, יוד הא, יוד הא
ואו,
יוד הא ואו הא
יהוה יהוה
יהוה
יהוה יהוה

12 Left Nostril

Inside:

יוד הי ואו הי

Outside:

אהיה אהיה אהיה

10 Nose

אהיה יהוה אהיה

ג'ימ': חזיים

11 Right Nostril

Inside:

יוד הי ואו הי

Outside:

אהיה אהיה אהיה

13 Mouth

יוד הי ואו הי Inside: אהיה ע"ה יוד, יוד הא, יוד הא ואו, Outside:

יוד הי ואו הי

אההע ג'יכק דטללנת זסשרץ בומף

קול ע"ה ג'י' יופיאל. דבור עם ד' אותיות ג'י' ריו גבורה

כ"ו יהוה יוד הא ואו הא מ"ה

דבור ג'י' ק"ל יוד, יוד הא, יוד הא ואו, יוד הא ואו הא

קול יהוה דבור אדני = יאהדוניה

גבורה

16 Gevurah (Left Arm)

יְהוָה

הוד

19 Hod (Left Leg)

יְהוָה

23 Left Foot

יוד הי ואו הי
אלף הי יוד הי

תפארת

14 Tiferet (Torso)

יְהוָה

יסוד

17 Yesod (Brit)

יְהוָה

מלכות

20 Malchut (Crown of the Brit)

יְהוָה

חסד

15 Chesed (Right Arm)

יְהוָה

נצח

18 Netzach (Right Leg)

יְהוָה

22 Right Foot

יוד הי ואו הי
אלף הי יוד הי

ANGEL OF THE DAY

Kabbalah teaches that an angel presides over each day of the week. After the Tikun HaNefesh, take a moment to think about the day ahead of you and what you need to accomplish. This is a good time of introspection and intention.

יום ראשון

SUNDAY

יוד הי ויו הי יוד הי ואו הי
אל שדי יאולדההייאודההיי
אנא בכוח גדולת מינך תתיר צרורה
אבגיתץ יהוה יהוה
סמטורה גזריאל וענאל למואל

ר"ת סגול

יום שני

MONDAY

יְיָ הֵי וְאֵלֵינוּ הֵי יְיָ הֵי וְאֵלֵינוּ הֵי יְיָ הֵי וְאֵלֵנוּ הֵי
 אֵל יְהוָה יִאֻלְדֶּהָהָאֵלֵינוּ הֵי יְיָ הֵי וְאֵלֵנוּ הֵי
 קַבֵּל רַצְוֵנוּ עִמָּךְ שְׂגַבְנוּ טְהַרְנוּ צִוְרֵנוּ
 קְרַעֵ שֵׁטֶן יְהוָה יְהוָה
 שְׂמַעֵ אֱלֹהֵינוּ בְּרַכֵּי אֱלֹהֵינוּ

ר"ת שוא

יום שלישי

TUESDAY

יְיָ הֵי וְאֵלֵנוּ הֵי יְיָ הֵי וְאֵלֵנוּ הֵי יְיָ הֵי וְאֵלֵנוּ הֵי
 אֵל אֲדָנֵינוּ יִאֻלְדֶּהָהָאֵלֵנוּ הֵי יְיָ הֵי וְאֵלֵנוּ הֵי
 זֶא גְבוּר דּוֹרְשֵׁי יִזְוֹדֵךְ כַּבֵּבֵנוּ שְׂמַרְנוּ
 צַדִּיקֵינוּ יְהוָה יְהוָה
 זְמַעֵ אֱלֹהֵינוּ לְהַדִּי אֱלֹהֵינוּ מִזְזֵנוּ

ר"ת זולם

יום רבעי

WEDNESDAY

יִוֵּד הָאֵל וְאֵלֵי הָאֵל יִוֵּד הָאֵל וְאֵלֵי הָאֵל
 אֵל אֱדֹנָי יֵאוּלַּדְפִּהֶהוּיִוֵּדְהֶהוּ
 בְּרַכְּם טַהֲרֵם רַחֲמֵי צְדָקֹתְךָ תַּמִּיד גְּמֻלָּם
 בְּטָרְצֹתֵךְ יְהוָה יְהוָה
 זְזַקְיָאֵל רַהֲטֵיָאֵל קַדְשֵׁיָאֵל

ר"ת זרק

יום חמישי

THURSDAY

יִוֵּד הֵי וְאֵלֵי הֵי יִוֵּד הֵי וְאֵלֵי הֵי יִוֵּד הֵי וְאֵלֵי הֵי
 אֵל יְהוָה יֵאוּלַּדְפִּהֶהוּיִוֵּדְהֶהוּ
 זְזַסִּין קַדִּישׁ בְּרוּב טוֹבךָ זֶהֱל עֲדֹתְךָ
 זְזַקְבִּטְעֵי יְהוָה יְהוָה
 שְׁמוֹעַל רַעֲמֵיָאֵל קַדְשֵׁיָאֵל

ר"ת שרק

(הקבוץ מלאכיו בר"ת שורק)

יום שישי

FRIDAY

יוֹדֵהִי וַיּוֹדֵהִי יוֹדֵהִי וַיּוֹדֵהִי
 אֵל שְׁדֵי יֹאכֵל־דָּהָה־יְיֹאמְרֵה־יֵי
 יִזְחִיד גָּאָה לְעֵמֶךָ פְּנֵה זֹכְרֵי קְדוּשַׁתְךָ
 יִגְלַפְּזֶק יְהוָה יוֹהוּבֵהוּ
 שׁוֹמְרֵי־אֹכֵלֵי רֹפְאֵי־אֹכֵלֵי קְדוּשַׁי־אֹכֵלֵי

ר"ת ש"רק

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.

ברוך אתה יהוה,
 אלהינו מלך העולם,
 אשר בדברו מעריב ערבים,
 בחכמה פותח שערים,
 ובתבונה משנה עתים,
 ומחליף את הזמנים,
 ומסדר את הכוכבים
 במשמרותיהם ברקיע כרצונו.
 בורא יום ולילה,
 גולל אור מפני חשך,
 וחשך מפני אור.
 ומעביר יום ומביא לילה,
 ומבדיל בין יום ובין לילה,
 יהוה צבאות שמו.

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.

אל חי וקיים,
 תמיד ימלוך עלינו לעולם ועד.

Baruch atah Adonai,
Blessed are You Adonai,
 hama-ariv aravim. {Amen.}
Who brings on evenings. Amen.

ברוך אתה יהוה,
 המעריב ערבים. {אמן.}

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 v'na-aloz

and we will rejoice and exult

b'divrei talmud Toratecha

in the words of the teachings of Your Torah

umitzvotcha v'chukotecha

and Your commandments and Your statutes

l'olam va-ed.

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 lo tasur

and Your love do not remove

mimenu l'olamim.

from us forever.

Baruch atah Adonai,

Blessed are You Adonai,

ohev et amo Yisra-el.

Who loves His people Israel.

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל

עִמָּךְ אֶהְבֵּת,

תּוֹרָה וּמִצְוֹת,

חֻקִּים וּמִשְׁפָּטִים אוֹתָנוּ לְמַדְתָּ.

עַל כֵּן יְהוָה אֱלֹהֵינוּ,

בְּשׁוֹכְבֵנוּ וּבְקוּמֵנוּ

נְשִׁיחַ בְּחֻקֶיךָ,

וְנִשְׂמַח וְנִעְלוֹז

בְּדִבְרֵי תַלְמוּד תּוֹרַתְךָ

וּמִצְוֹתֶיךָ וְחֻקֹתֶיךָ

לְעוֹלָם וָעֶד.

כִּי הֵם חַיֵּינוּ וְאָרְךְ יַמֵּינוּ,

וּבָהֶם נִהְגָה יוֹמָם וְלַיְלָה,

וְאַהֲבַתְךָ לֹא תִסּוּר

מִמֵּנוּ לְעוֹלָמִים.

בְּרוּךְ אַתָּה יְהוָה,

אוֹהֵב אֶת-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.

בָּרוּךְ 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 uvisharecha.

of your house and your gates.

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

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



V'hayah im shamo-a tishm'u

And it shall happen if you listen attentively

el mitzvotai asher anochi

to My commandments, which I am

m'tzaveh etchem hayom

commanding you this day,

l'ahavah et Adonai

to love 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 שְׁמִיעוּ
אֶל-מִצְוֹתַי אֲשֶׁר אֲנִי
מְצַוֶּה אֶתְכֶם הַיּוֹם
לְאַהֲבָה אֶת-יְהוָה
אֱלֹהֵיכֶם וּלְעֹבְדוֹ
בְּכָל-לְבָבְכֶם וּבְכָל-נַפְשְׁכֶם:
וְנָתַתִּי מְטָר-אֶרְצְכֶם בְּעֵתוֹ

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

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

Hisham'ru lachem pen yifteh
Be careful for yourselves lest seduced

l'avchem v'sartem va-avad'tem
be your heart and you turn away and serve
 elohim 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.

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.

יורה ומלקוש ואספת דגנך
 ותירשך ויצהרך:
 ונתתי עשב בשדך לבהמתך
 ואכלת ושבעת:
 השמרו לכם פן יפתה
 לבבכם וסרתם ועבדתם
 אלהים אחרים והשתחוויתם
 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:

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 וְיַמֵּי

בְּנֵיכֶם עַל־הָאֲדָמָה אֲשֶׁר

נִשְׁבַּע יְהוָה לְאַבְתֵּיכֶם לֵאמֹר

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'avchem

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-eret 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 לֵאלֹהִים
אֲנִי יְהוָה אֱלֹהֵיכֶם: אֱמֶת

הַשְׁכִּיבֵנוּ

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.

Hashkivenu Avinu l'shalom,

May we lay down to sleep, our Father, in peace,

v'ha-amidenu malkenu

and may arise, our Sovereign,

l'chayim tovim ulshalom.

to good life and to peace.

Ufros aleinu sukot sh'lomecha,

Spread over us the shelter of Your peace,

v'tak'nenenu malkenu

and guide us, our Sovereign,

b'etzah tovah mil'fanecha.

with good counsel from before You,

V'hoshi-enu m'herah

and save us, quickly,

l'ma-an sh'mecha,

for the sake of Your Name,

v'hagen ba-adenu,

and protect us for our sake,

v'haser me-aleinu makat oyev,

and remove from being struck by an enemy,

dever, cherev, choli, tzarah,

disease, war, illness, misfortune,

ra-ah, ra-av, v'yagon,

evil, famine, and woe,

umashchit, umagefah.

and destructive powers, and epidemic.

Sh'vor v'haser hasatan

Break and shatter the Opponent

הַשְׁכִּיבֵנוּ אָבִינוּ לְשָׁלוֹם,
וְהַעֲמִידֵנוּ מַלְכֵנוּ
לְחַיִּים טוֹבִים וּלְשָׁלוֹם.
וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,
וּתְקַנְנֵנוּ מַלְכֵנוּ
בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ.
וְהוֹשִׁיעֵנוּ מִהֲרָה
לְמַעַן שְׁמֶךָ,
וְהַגֵּן בְּעַדֵּנוּ,
וְהַסֵּר מֵעָלֵינוּ מַכַּת אוֹיֵב,
דָּבָר, חָרֶב, חוֹלִי, צָרָה,
רָעָה, רָעַב, וַיָּגוֹן,
וּמִשְׁחִית, וּמִגֵּפָה.
שְׁבוֹר וְהַסֵּר הַשָּׂטָן

mil'faneinu ume-achareinu,
from before us and from behind us,
 uvtzel k'nafecha tas-tirenu,
and under the shadow of your wings hide us,
 ushmor tzetenu uvo-enu,
and guard us when we go out and when we return,
 l'chayim tovim ulshalom,
for good life and for peace,
 me-atah v'ad olam.
from now until eternity.

Ki El shom'renu umatzilenu atah,
For You are the Almighty One Who guards us and saves us,
 mikol davar ra umipachad lailah.
from anything bad and from the fear of the night.

Baruch atah Adonai,
Blessed are You Adonai,
 shomer et amo Yisra-el la-ad.
Who safeguards His people Israel forever.
 {Amen.}
Amen.

מִלְפָּנֵינוּ וּמֵאַחֲרֵינוּ,
 וּבְצֵל כְּנַפְיֶיךָ תִּסְתִּירֵנוּ,
 וּשְׁמֹר צֵאתָנוּ וּבוֹאָנוּ,
 לְחַיִּים טוֹבִים וְלְשָׁלוֹם,
 מֵעַתָּה וְעַד עוֹלָם.
 כִּי אֵל שׁוֹמְרֵנוּ וּמְצִילֵנוּ אַתָּה,
 מִכֹּל דָּבָר רָע וּמִפַּחַד לַיְלָה.
 בָּרוּךְ אַתָּה יְהוָה,
 שׁוֹמֵר אֶת עַמּוֹ יִשְׂרָאֵל לְעַד.
 {אָמֵן}

*When praying outside of the community, you may wish to have a moment of private meditation.
 You can begin with the words the following verse:*

אֲדֹנָי שְׁפָתַי

ADONAI S'FATAI

אֲדֹנָי שְׁפָתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.

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

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

After your meditation, you may conclude with the following.

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.

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה,
 וּשְׁפָתַי מִדְּבַר מִרְמָה,
 וְלִמְקַלְלֵי נַפְשִׁי תִדָּם,
 וְנַפְשִׁי כְּעָפָר לְכֹל תְּהִיָּה.
 פְּתַח לְבָבִי בְּתוֹרַתְךָ,
 וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.

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-aneni.

save with Your right hand and answer me.

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

Yih-yu l'ratzon imrei fi

May they find favor, the words of my mouth

v'hegyon libi l'fanecha,

and the meditation of my heart, before You,

Adonai tzuri v'go-ali.

Adonai my Rock and my Redeemer.

Bow left and say:

Oseh shalom bimromav,

May the One Who makes peace in His heights,

Bow right and say:

hu b'rachamav

may He, in His compassion,

ya-aseh shalom aleinu,

make peace upon us,

Bow forward and say:

v'al kol Yisra-el,

and upon all Israel,

v'al kol yosh'vei tevel,

and upon all the inhabitants of the earth,

Straighten the body and say:

v'imru amen. {Amen.}

and say amen.

וְכֹל הַחֹשְׁבִים עָלַי לְרָעָה,

מִהֲרָה הִפְרֵ עֲצָתָם

וְקַלְקַל מַחְשַׁבְתָּם.

עֲשֵׂה לְמַעַן שְׁמֶךָ,

עֲשֵׂה לְמַעַן יְמִינְךָ,

עֲשֵׂה לְמַעַן תּוֹרַתְךָ,

עֲשֵׂה לְמַעַן קְדֻשַׁתְךָ.

לְמַעַן יִחְלְצוֹן יְדֵיךָ,

הַוְשִׁיעָה יְמִינְךָ וְעַנְנִי.

יְהִיו לְרָצוֹן אֲמָרֵי פִי

וְהִגִּיוֹן לְבִי לְפָנֶיךָ,

יְהוּה צוּרִי וְגֹאֲלִי.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,

הוּא בְּרַחֲמָיו

יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל,

וְעַל כָּל יוֹשְׁבֵי תֵבֶל,

וְאָמְרוּ אָמֵן. {אָמֵן.}

קדיש יחיד

KADDISH YACHID

This Kaddish may be said by an individual when not praying with a minyan.

Al hakol, yitgadal v'yitkadash

For all this, exalted and sanctified

v'ishtabach v'yitpa-ar

and praised and glorified

v'yitromam v'yitnase

and raised up and extolled

sh'mo shel melech

be the Name of the Sovereign

malchei ham'lachim,

of all sovereigns,

hakadosh baruch hu.

the Holy One, blessed is He.

Ba-olamot shebara

In the worlds that He has created

ha-olam hazeh v'ha-olam haba,

this world and the world to come,

kirtzono v'kirtzon y're-av

according to His will, and the will of those in awe of Him,

v'chirtzon kol beit Yisra-el.

and teh will of the entire House of Israel.

Oseh shalom bimromav,

May the One Who makes peace in the heavens,

hu b'rachamav

may He, in His compassion,

ya-aseh shalom aleinu,

make peace upon us,

v'al kol amo Yisra-el,

and upon all His people Israel,

v'al kol yosh'vei tevel,

and upon all the inhabitants of the earth,

v'imru amen. {Amen.}

and say amen. Amen.

עַל הַכֹּל, יִתְגַּדַּל וְיִתְקַדַּשׁ

וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמַם וְיִתְנַשֵּׂא

שְׁמוֹ שֶׁל מֶלֶךְ

מַלְכֵי הַמַּלְכִּים,

הַקְּדוֹשׁ בְּרוּךְ הוּא.

בְּעוֹלָמוֹת שֶׁבָרָא

הָעוֹלָם הַזֶּה וְהָעוֹלָם הַבָּא,

כְּרִצּוֹנוֹ וְכְרִצּוֹן יִרְאִיו

וְכְרִצּוֹן כָּל בֵּית יִשְׂרָאֵל.

עֹשֵׂה שָׁלוֹם בְּמִרוֹמָיו,

הוּא בְּרַחֲמָיו

יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,

וְעַל כָּל עַמּוֹ יִשְׂרָאֵל,

וְעַל כָּל יוֹשְׁבֵי תֵבֶל,

וְאָמְרוּ אָמֵן.