

מנחה לחול

MINCHAH L'CHOL

Afternoon Service For Weekdays



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.

Please do not publish or distribute without permission.

All prefaces to prayers written and adapted by David Aharon L. Curtis for Kabbalah4All.
Translated by David Aharon L. Curtis.
Edited by Rebecca Schwartz and David Aharon L. Curtis.

Copyright © Kabbalah4All.com.

מנחה לזוהל

MINCHAH FOR WEEKDAYS

The word "Minchah" comes from the word "m'nuchah" which means "quietness/rest." The most appropriate time for the service of Minchah is late in the afternoon because during this time of the day judgement reaches its highest peak. All of the negativity we have caused is reflected back to us during times of judgement. In addition, Divine mercy is available to us in the late afternoon, but we must choose to connect to this energy. The purpose of Minchah is to quiet the time of judgement and access Divine mercy.

Modeh/Modah ani l'fanecha,
I offer thanks before You,
 Adonai Elohai Velohei avotai,
Adonai my Elohim and Elohim of my ancestors,
 shekshem shezikitani lirot
that just as I was privileged to see
 k'shehachamah bamizrach,
the sun in the east,
 kach zachiti lirotah bama-arav.
so I have the privilege of seeing it in the west.

L'shem yichud kudsha
For the sake of the unification of the Holy One
 b'rich hu ushchinteh,
blessed be He and His Sh'chinah,
 bidchilu urchimu,
in awe and love,
 urchimu udchilu, l'yachada
and in love and awe, to unify
 shem Yud Hei b'Vav Hei,
the Name Yud Hei with Vav Hei,
 b'yichuda sh'lim,
in perfect unity,
 b'shem kol Yisra-el.
in the name of all of Israel.
 Hineh anachnu va-im l'hit-palel
Behold we come to pray
 t'filat minchah
the afternoon prayer,
 shetiken Yitzchak avinu,
established by Isaac our forefather,
 alav ha-shalom,
peace be upon him,
 im kol ha-mitzvot hak'lulot bah,
with all the mitzvot included within it,

מוֹדָה\מוֹדָה אֲנִי לְפָנֶיךָ,
 יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי,
 שְׁכַשְׁמִי שֶׁזִּכִּיתָנִי לְרֹאֲתָהּ
 כְּשֶׁהַחֲמָה בַּמִּזְרָח,
 כִּכְךָ זָכִיתִי לְרֹאֲתָהּ בַּמַּעֲרָב.

לְשֵׁם יִחְוּד קִדְשָׁא
 בְּרִיךְ הוּא וְשְׁכִינָתָהּ,
 בְּדַחִילוֹ וּרְחִימוֹ,
 וּרְחִימוֹ וּדְחִילוֹ, לְיַחְדָּא
 שֵׁם יו"ד ה"א בּוֹא"ו ה"א,
 בְּיַחְוּדָא שְׁלִים,
 בְּשֵׁם כָּל יִשְׂרָאֵל.
 הִנֵּה אֲנַחְנוּ בָּאִים לְהִתְפַּלֵּל
 תְּפִלַּת מִנְחָה
 שֶׁתִּקֵּן יִצְחָק אֲבִינוּ,
 עָלָיו הַשְּׁלוֹם,
 עִם כָּל הַמִּצְוֹת הַכְּלוּלוֹת בָּהּ,

l'taken et sharshah b'makom elyon, לְתַקֵּן אֶת שַׁרְשָׁה בְּמַקּוֹם עֲלִיּוֹן,
 to establish its root in the Supernal Place,
 la-asot nachat ru-ach l'yotz'renu, לַעֲשׂוֹת נַחַת רוּחַ לְיוֹצְרֵנוּ,
 to bring satisfaction to our Maker,
 v'la-asot r'tzon bor'enu. וְלַעֲשׂוֹת רְצוֹן בּוֹרְאֵנוּ.
 and to perform the will of our Creator.
 Vihi no-am Adonai Eloheinu aleinu, וִיְהִי נֹעֵם אֲדֹנָי אֱלֹהֵינוּ עִלְיָנוּ,
 May the pleasantness of Adonai our Elohim be upon us,
 uma-aseh yadeinu kon'nah aleinu, וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עִלְיָנוּ,
 and the work of our hands establish for us,
 uma-aseh yadeinu kon'nehu. וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהּ.

תהלים פד

TEHILIM 84

This psalm speaks of our longing as exiles. When we recall the "beloved dwelling places of Hashem", we are reminded that closeness to the Almighty One is our shelter and strength.

Lam'natze-ach al hagittit, לַמְנַצֵּחַ עַל הַגִּתִּית,
 For the conductor on the gittit,
 livnei Korach mizmor. לְבְנֵי קִרַח מִזְמוֹר.
 by the sons of Korach, a psalm.
 Mah y'didot mishk'notecha, מַה יְדִידוֹת מִשְׁכְּנוֹתֶיךָ,
 How beloved are Your dwelling places,
 Adonai tz'va-ot. יְהוָה צְבָאוֹת.
 Adonai of Hosts.
 Nichols'fah v'gam kal'tah nafshi נִכְסְפָה וְגַם כָּלְתָה נַפְשִׁי
 My soul yearns, and indeed it pines
 l'chatzrot Adonai, לְחִצְרוֹת יְהוָה,
 for the courtyards of Adonai,
 libi uvsari y'ran'nu el El chai. לְבִי וּבְשָׂרִי יִרְנְנוּ אֶל אֵל חַי.
 my heart and my flesh sing with joy to the Living Eternal One.
 Gam tzipor matz'ah vayit, גַּם צִפּוֹר מִצְאָה בַּיִת,
 Even the bird finds its home,
 udror ken lah asher וְדָרוֹר קֵן לָהּ אֲשֶׁר
 and the sparrow her nest where
 shatah efrocheha, שָׂתָה אֶפְרָחֶיהָ,
 she laid her young,
 et mizb'chotecha Adonai tz'va-ot, אֶת מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת,
 O to be at Your altar Adonai of Hosts.
 malki Velohai. מַלְכִי וְאֱלֹהֵי.
 my Sovereign and my Elohim.
 Ashrei yoshvei veitecha, אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ,
 Happy are those who dwell in Your house,
 od y'hal'lucha selah. עוֹד יִהְלְלוּךָ סֵלָה.
 they will forever praise You, Selah.

לַמְנַצֵּחַ עַל הַגִּתִּית,
 לְבְנֵי קִרַח מִזְמוֹר.
 מַה יְדִידוֹת מִשְׁכְּנוֹתֶיךָ,
 יְהוָה צְבָאוֹת.
 נִכְסְפָה וְגַם כָּלְתָה נַפְשִׁי
 לְחִצְרוֹת יְהוָה,
 לְבִי וּבְשָׂרִי יִרְנְנוּ אֶל אֵל חַי.
 גַּם צִפּוֹר מִצְאָה בַּיִת,
 וְדָרוֹר קֵן לָהּ אֲשֶׁר
 שָׂתָה אֶפְרָחֶיהָ,
 אֶת מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת,
 מַלְכִי וְאֱלֹהֵי.
 אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ,
 עוֹד יִהְלְלוּךָ סֵלָה.

Ashrei adam oz lo vach,
Happy is the person whose strength is in You,
m'silot bilvavam.
those whose hearts focus on the upward leading paths.

Ov'rei b'emek habacha
Those who pass through the Valley of Thorns,
mayan y'shituhu,
into a fountain they transform it,
gam b'rachot yateh moreh.
also with blessings will it be enveloped by the rain.

Yel'chu mechayil el chayil,
They advance from strength to strength,
yera-eh el Elohim b'Tziyon.
each one will appear before Elohim in Zion.

Adonai Elohim tz'va-ot
Adonai Elohim of Hosts,
shimah t'filati,
hear my prayer,

ha-azinah Elohei Ya-akov selah.
give ear, O Elohim of Jacob, Selah.

Maginenu re-eh Elohim,
Look upon our shield, Elohim,
v'habet p'nei m'shichecha.
and gaze at the face of Your anointed one.

Ki tov yom bachatzerecha me-alef,
For one day in Your courtyards is better than a thousand,
bacharti histofef b'veit Elohai,
I prefer to stand at the threshold of the House of my Elohim,
midur b'ohalei resha.
than to dwell in the tents of the wicked.

Ki shemesh umagen Adonai Elohim,
For a sun and a shield is Adonai Elohim,
chen v'chavod yiten Adonai,
favor and glory does Adonai bestow,
lo yimna tov
and does not withhold goodness

l'chol'chim b'tamim.
from those who walk with integrity.

Adonai tz'va-ot,
Adonai of Hosts,
ashrei adam bote-ach bach.
happy is the person who puts their trust in You.

אֲשֶׁרִי אָדָם עוֹז לוֹ בְּךָ,
מִסְלוֹת בְּלִבָּם.
עֹבְרֵי בְעֵמֶק הַבַּחַא
מַעַיִן יִשְׁתַּוְּהוּ,
גַּם בְּרַכּוֹת יַעֲטֶה מוֹרָה.
יֵלְכוּ מִחַיִל אֶל חַיִל,
יִרְאֶה אֶל אֱלֹהִים בְּצִיּוֹן.
יְהוָה אֱלֹהִים צְבָאוֹת
שִׁמְעָה תְּפִלָּתִי,
הֲאִזִּינָה אֱלֹהֵי יַעֲקֹב סֵלָה.
מִגִּנְנוּ רְאֵה אֱלֹהִים,
וְהִבֵּט פָּנָי מִשִּׁיחֶךָ.
כִּי טוֹב יוֹם בַּחֲצֵרֶיךָ מֵאַלֶּף,
בַּחֲרַתִּי הַסְּתוּפֶף בַּבַּיִת אֱלֹהֵי,
מִדוּר בְּאֹהֲלֵי רֶשַׁע.
כִּי שֶׁמֶשׁ וּמָגֵן יְהוָה אֱלֹהִים,
חֵן וְכָבוֹד יִתֵּן יְהוָה,
לֹא יִמְנַע טוֹב
לְהִלְכִים בְּתָמִים.
יְהוָה צְבָאוֹת,
אֲשֶׁרִי אָדָם בּוֹטֵחַ בְּךָ.

פרשת התמיד

PARASHAT HATAMID

When we read the Tamid Portion with concentration and intent, we are connecting to the energy of the sacrifices as if we were in the Temple offering them ourselves.

Y'hi ratzon mil'fanecha,

May it be the will before You,

Adonai Eloheinu Velohei avoteinu,

Adonai our Elohim and Elohim of our ancestors,

shet'rachem aleinu

that You have mercy on us

v'timchol lanu al kol chatoteinu,

and pardon us for all of our unintentional negativity,

utchaper lanu et kol avonoteinu,

and atone for us all of our iniquities,

v'tislach l'chol p'sha-einu,

and forgive all of our willful misdeeds,

v'tivneh beit hamikdash

and that You rebuild the Holy Temple

bimherah v'yameinu,

very soon and in our days,

v'nakriv l'fanecha korban

so that we may offer before You the offering

hatamid she-y'chaper ba-adenu,

that is continual that is may atone for us,

k'mo shekatavta aleinu b'Toratecha

as You have written for us in Your Torah,

al y'dei Mosheh avdecha,

by the hand of Your servant Moses,

mipi ch'vodecha, ka-amur:

from Your glorious mouth, as it is said:

Vaydaber Adonai el Mosheh lemor.

Adonai spoke to Moses, saying:

Tzav et b'nei Yisra-el

Command the children of Israel

v'amarta alehem,

and tell them,

et korbani lachmi l'ishai

My offering, My food for My fires,

re-ach nichochi,

My aroma that is satisfying,

tishm'ru l'hakriv li b'mo-ado.

you are to keep to offer to Me in its appointed time.

יהי רצון מלפניך,

יהוה אלהינו ואלהי אבותינו,

שתרחם עלינו

ותמחל לנו על כל חטאתינו,

ותכפר לנו את כל עונותינו,

ותסלח לכל פשעינו,

ותבנה בית המקדש

במהרה בימינו,

ונקריב לפניך קרבן

התמיד שיכפר בעדנו,

כמו שכתבת עלינו בתורתך

על ידי משה עבדך,

מפי כבודך, כאמור:

וידבר יהוה אל משה לאמר:

צו את בני ישראל

ואמרת אליהם,

את קרבני לחמי לאשי

ריח ניחחי,

תשמרו להקריב לי במועדו.

V'amarta lahem,

And you are to tell them:

Zeh ha-isheh asher takrivu Ladonai, זה האשה אשר תקריבו ליהוה,

This is the fire-offering that you are to bring to Adonai,

k'vasim b'nei shanah t'mimim,

male lambs in their first year, unblemished,

sh'nayim layom, olah tamid.

two daily, an elevation-offering that is continual.

Et hakeves echad ta-aseh vaboker, את הכבש אחד תעשה בבקר,

The one lamb you are to perform in the morning,

v'et hakeves hasheni ta-aseh

and the second lamb you shall perform

bein ha-arbayim.

in the afternoon.

Va-asirit ha-eifah solet l'minchah, ועשירית האיפה סלת למנחה,

With a tenth of an ephah of fine flour for a meal-offering,

b'lulah b'shemen katit

mixed with oil from crushed olives,

r'vi-it hahin.

a quarter of a hin.

Olat tamid,

It is the elevation-offering that is continual,

ha-asuyah b'har sinai,

that was performed at Mount Sinai,

l'rei-ach nicho-ach isheh Ladonai.

for a satisfying aroma, a fire-offering to Adonai.

V'nisko r'vi-it hahin

And its libation is a quarter of a hin

l'keves ha-echad, bakodesh hasech

for each lamb, to be poured on the holy altar

nesech shechar Ladonai.

a libation of fermented wine to Adonai.

V'et hakeves hasheni

And the second lamb

ta-aseh bein ha-arbayim,

you are to perform in the afternoon,

k'minchat haboker

like the meal-offering of the morning

uch-nisku ta-aseh,

and its libation shall you perform,

isheh rei-ach nicho-ach Ladonai.

a fire-offering for a satisfying aroma to Adonai.

ואמרת להם,

זה האשה אשר תקריבו ליהוה,

כבשים בני שנה תמימים,

שנים ליום, עלה תמיד.

את הכבש אחד תעשה בבקר,

ואת הכבש השני תעשה

בין הערבים.

ועשירית האיפה סלת למנחה,

בלולה בשמן כתית

רביעת ההין.

עלת תמיד,

העשיה בהר סיני,

לריח ניחח אשה ליהוה.

ונסכו רביעת ההין

לכבש האחד, בקדש הסך

נסך שכר ליהוה.

ואת הכבש השני

תעשה בין הערבים,

כמנחת הבקר

וכנסכו תעשה,

אשה ריח ניחח ליהוה.

פרשת הקטרת

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. The purpose of the the recitation of the Incense Offering at this point in the service, according to the Zohar, is to remove impurity from the world.

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 tzivta 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,
 nataf ushchelet v'chelb'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

אתה הוא יהוה אלהינו,
 שהקטירו אבותינו לפניך
 את קטרת הסמים בזמן
 שבית המקדש היה קיים,
 כאשר צוית אותם
 על ידי משה נביאך,
 ככתוב בתורתך:
 ויאמר יהוה אל משה,
 קח לך סמים,
 נטף ושחלת וחלבנה,
 סמים ולבנה זכה,
 בד בבד יהיה.
 ועשית אתה קטרת,
 רקח, מעשה רוקח,
 ממלח, טהור, קדש.
 ושחקת ממנה הדק,
 ונתתה ממנה לפני העדות
 באהל מועד אשר

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'dorateichem.
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.
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 meheme 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

אוּעַד לְךָ שָׁמָּה,
 קֹדֶשׁ קְדוֹשִׁים תִּהְיֶה לָּכֶם.
 וְנֹאמַר: וְהִקְטִיר עָלָיו
 אֶהְרֹן קֶטֶרֶת סַמִּים,
 בַּבֹּקֶר בַּבֹּקֶר בְּהִיטִיבוֹ
 אֶת הַנֵּרוֹת יִקְטִירֵנָּה.
 וּבְהַעֲלֹת אֶהְרֹן אֶת הַנֵּרוֹת
 בֵּין הָעֶרְבִים יִקְטִירֵנָּה,
 קֶטֶרֶת תָּמִיד
 לִפְנֵי יְהוָה לְדֹרֹתֵיכֶם.

תָּנוּ רַבָּנַן,
 פְּטוּם הַקֶּטֶרֶת כִּיצַד.
 שְׁלֹשׁ מֵאוֹת וּשְׁשִׁים וּשְׁמוֹנָה
 מָנִים הָיוּ בָּהּ.
 שְׁלֹשׁ מֵאוֹת וּשְׁשִׁים וַחֲמִשָּׁה
 כְּמִנְיַן יְמוֹת הַחֲמָה,
 מָנָה בְּכָל יוֹם,
 מַחְצִיתוֹ בַּבֹּקֶר
 וּמַחְצִיתוֹ בְּעֶרֶב.
 וְשְׁלֹשָׁה מָנִים יִתְּרִים,
 שְׁמֵהֶם מַכְנִיס כֹּהֵן גָּדוֹל
 וְנוֹטֵל מֵהֶם מְלֹא
 חֲפָנָיו בְּיוֹם הַכִּפּוּרִים,
 וּמַחְזִירָן לְמַחְתֶּשֶׁת

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,

(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,

בְּעֶרֶב יוֹם הַכִּפּוּרִים

כִּדֵּי לְקַיֵּם מִצְוֹת

דָּקָה מִן הַדָּקָה,

וְאַחַד עָשָׂר סַמָּנִים הָיוּ בָּהֶן,

וְאֵלוֹ הֵנּוּ:

(א) הַצָּרִי,

(ב) וְהַצְּפָרָן,

(ג) הַחֶלְבָּנָה,

(ד) וְהַלְּבוֹנָה,

מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנֶה.

(ה) מוֹר,

(ו) וְקִצְיֵעָה,

(ז) שְׁבֵלֶת נֵרֶד,

(ח) וְכַרְכֹּם, מִשְׁקַל

שִׁשָּׁה עָשָׂר שִׁשָּׁה עָשָׂר מָנֶה.

(ט) הַקֹּשֶׁט שְׁנַיִם עָשָׂר,

(י) וְקִלּוּפָה שְׁלֹשָׁה,

(יא) וְקִנְמוֹן תִּשָּׁעָה.

בְּרִית כְּרִשְׁיָנָה תִּשְׁעָה קַבִּין,

יַיִן קַפְרִיסִין סְאִין תְּלָתָא וְקַבִּין

תְּלָתָא, וְאִם אֵין לוֹ יַיִן קַפְרִיסִין,

מִבֵּיא חֲמַר חוֹרִין עֲתִיק,

מִלַּח סְדוּמִית רְבַע הֶקֶב,

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,

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

מַעֲלָה עֶשֶׂן כָּל שֶׁהוּא.

רַבִּי נָתַן הַבְּבִלִי אוֹמֵר:

אִף כִּפַּת הַיַּרְדֵּן כָּל שֶׁהוּא.

וְאִם נָתַן בָּהּ דְּבִשׁ, פְּסָלָהּ,

וְאִם חָסַר אַחַת מִכָּל סַמָּנֶיהָ,

חַיֵּב מִיָּתָהּ.

רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר:

הַצָּרִי אֵינוֹ אֶלָּא שֶׁרֶף

הַנוֹטֵף מֵעֵצֵי הַקֶּטֶף.

בְּרִית כְּרִשְׁיָנָה שֶׁשָּׁפִין בָּהּ

אֶת הַצִּפּוֹרֵן כְּדֵי שֶׁתֵּהָא נְאֻחָה,

יֵין קַפְרִיסִין שֶׁשּׁוֹרִין בּוֹ

אֶת הַצִּפּוֹרֵן כְּדֵי שֶׁתֵּהָא עֲזוּהָ,

וְהֵלֵא מִי רַגְלִים יִפִּין לָהּ,

אֶלָּא שֶׁאֵין מַכְנִיסִין מִי רַגְלִים

בְּעֲזָרָה מִפְּנֵי הַכְּבוֹד.

תַּנְיָא, רַבִּי נָתַן אוֹמֵר,

כְּשֶׁהוּא שׁוֹחֵק, אוֹמֵר:

הָדֵק הֵיטֵב, הֵיטֵב הָדֵק,

מִפְּנֵי שֶׁהַקּוֹל יִפֵּה לַבְּשָׁמִים.

פְּטָמָה לַחֲצָאִין, כְּשֶׁרָהּ,

לְשָׁלִישׁ וּלְרַבִּיעַ, לֹא שְׁמַעְנוּ.

אָמַר רַבִּי יְהוּדָה, זֶה הַכֶּלֶל,

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?

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.

אם כמדתה, כשרה לחצאין,
 ואם חסר אחת מכל סמניה,
 חיב מיתה.

תני בר קפרא,
 אחת לששים או לשבעים שנה
 היתה באה של
 שירים לחצאין.

ועוד תני בר קפרא,

אלו היה נותן בה

קורטוב של דבש,

אין אדם יכול

לעמד מפני ריחה.

ולמה אין מערבין בה דבש,

מפני שהתורה אמרה:

כי כל שאר וכל דבש לא

תקטירו ממנו אשה ליהוה.

ליהוה הישועה, על עמך ברכתך סלה.

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

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

יהוה צבאות עמנו, משגב לנו אלהי יעקב, סלה.

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.

יהוה צבאות, אשרי אדם בטח בך.

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

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

יהוה הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרֵאָנוּ.

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 אֱלֹהֵינוּ וְנִשְׁוֵבָה, 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.

וְעֶרְבָה לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַיִם,

כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנוֹת.

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.*

אָנָּה בְּכוֹחַ

ANA B'CHOACH

This prayer is known as the 42-Letter Name and connects us to the original force of creation, drawing healing energy and protection into our lives.

אָבִיגַיִת

חסד

CHESED

אָנָּה בְּכֹחַ גְּדוּלַת יְמִינְךָ תַּתִּיר 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.

קַרְעֵ שִׁטָּן

גבורה

GEVURAH

קַבֵּל רִנַּת עַמֶּךָ שִׁגְבָנוּ טַהֲרֵנוּ נוֹרָא.

Kabel rinat am'cha sag'venu taharenu nora.

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

נָגַד יִכְשׁ

תפארת
TIFERET

נָא גִבּוֹר דּוֹרְשֵׁי יְחִוּדְךָ כְּכַבַּת שְׁמֵרָם.

Na gibor dor'shei yichud'cha k'vavat shomrem.
Preserve those who seek Your unity, guard them like the pupil of the eye.

בְּטַר צִתָּג

נצח
NETZACH

בְּרַחֲמֵי טַהָרִים רַחֲמֵי צִדְקָתְךָ תָּמִיד גִּמְלֵם.

Bar'chem taharem rachamei tzidkat'cha tamid gomlem.
Bless and purify them and always grant them Your compassionate righteousness.

זֶקֶב טַנֵּעַ

הוד
HOD

חֲסִין קָדוֹשׁ בְּרוּב טוּבְךָ נַהֵל אֶדְתְּךָ.

Chasin kadosh b'rov tuv'cha nahel adatecha.
Invincible and Mighty One, with the abundance of Your goodness, watch over Your people.

יָגַל פִּזָּק

יסוד
YESOD

יְחִיד גֵּאָה לְעַמְּךָ פְּנֵה זֹכְרֵי קְדוּשָׁתְךָ.

Yachid ge-eh l'am'cha p'neh zoch'rei k'dushatecha.
O Exalted One, turn to Your people who remember Your holiness.

שָׂקוּ צִית

מלכות
MALCHUT

שׂוֹעֲתָנוּ קַבֵּל וּשְׁמַע צִעֲקָתָנוּ 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!

אֲשֵׁרֵי

ASHREI

We find 21 of the 22 letters of the Hebrew alphabet encoded in this Psalm of David. The first letter of each word of each verse is the alphabet in its order. Nun was intentionally left out by King David because it has the same numeric value as the Hebrew word for falling, which would indicate a spiritual falling.

אֲשֵׁרֵי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְלְלוּךָ סֵלָה.
אֲשֵׁרֵי הָעַם שְׂפָכָה לוֹ, אֲשֵׁרֵי הָעַם שִׁיְהוּהוּ אֱלֹהָיו.

Ashrei yosh'vei veitecha, od y'hal'lucha selah.

Ashrei ha-am shekachah lo, ashrei ha-am she-Adonai Elohav.

Happy are those who dwell in Your house, they will forever praise You.

Happy the people whose portion is this, happy the people for whom Adonai is their Elohim.

תְּהִלָּה לְדָוִד,

T'hilah l'David:

A psalm of praise by David:

א Aromimcha Elohai ha-melech,
I shall exalt You, my Elohim, the Sovereign,
va-avar'chah shimcha l'olam va-ed.
and I shall bless Your name forever and ever.

ב B'chol yom avar'cheka,
I shall bless You every day,
va-ahal'lah shimcha l'olam va-ed.
and I shall praise Your name forever and ever.

ג Gadol Adonai umhulal m'od,
Great is Adonai and exceedingly praised,
v'ligdulato ein cheker.
His greatness is unfathomable.

ד Dor l'dor y'shabach ma-asecha,
Generation to generation shall praise Your actions,
ugvurotecha yagidu.
and recount Your mighty deeds.

ה Hadar k'vod hodecha,
The brilliance of Your splendid glory,
v'divrei nif'otecha asichah.
and the wonders of Your acts, I shall speak of.

ו Ve-ezuz nor'otecha yomeru,
They shall speak of the might of Your awesome acts,
ugdulat'cha asap'renah.
and I shall tell of Your greatness.

אָרוּמְמֶךָ אֱלֹהֵי הַמֶּלֶךְ,
וְאַבְרָכָה שִׁמְךָ לְעוֹלָם וָעֶד.
בְּכָל יוֹם אֲבָרְכֶךָ,
וְאֶהְלֵלָה שִׁמְךָ לְעוֹלָם וָעֶד.
גָּדוֹל יְהוָה וּמְהֻלָּל מְאֹד,
וְלִגְדֹלְתוֹ אֵין חֶקֶר.
דּוֹר לְדוֹר יִשְׁבַּח מַעֲשֵׂיךָ,
וְגִבּוֹרְתֶיךָ יִגִּידוּ.
הַדָּר כְּבוֹד הוֹדְךָ,
וְדַבְרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה.
וְעִזּוֹז נוֹרְאוֹתֶיךָ יֹאמְרוּ,
וְגִדְלֹתֶיךָ אֲסַפְּרֶנָּה.

- ז** Zecher rav tuv'cha yabiyu,
They shall remember Your abundant goodness,
v'tzidkat'cha y'ranenu.
and Your righteousness they shall joyfully proclaim.
- ח** Chanun v'rachum Adonai,
Gracious and merciful is Adonai,
erech apayim ugdol chased.
slow to anger and great in kindness.
- ט** Tov Adonai lakol,
Adonai is good to all,
v'rachamav al kol ma-asav.
Your compassion extended to all of Your creatures.
- י** Yoducha Adonai kol ma-asecha,
All that You have made shall thank You Adonai,
vachasidecha y'var'chuchah.
and Your pious ones shall bless You.
- כ** K'vod malchut'cha yomeru,
They shall speak of the glory of Your realm,
ugvurat'cha y'daberu.
and talk of Your mighty deeds.
- ל** L'hodiya livnei ha-adam g'vurotav,
Your mighty deeds You make known to all humankind,
uchvod hadar malchuto.
and the glory of Your splendid realm.
- מ** Malchut'cha malchut kol olamim,
Yours is the realm of all worlds,
umemshalt'cha b'chol dor vador.
and Your reign extends to each and every generation.
- ס** Somech Adonai l'chol hanof'lim,
Adonai supports all those who fall,
v'zokef l'chol hak'fufim.
and holds upright all those who are bent over.
- ע** Einei chol elecha y'saberu,
The eyes of all look hopefully towards You,
v'atah noten lahem
and You give them their food
et ochlam b'ito.
at its proper time.

We concentrate intently and open our hands while reciting the verse Potei-ach פוּתַחְךָ

- פ** Pote-ach et yadecha,
You open Your hand,
umasbiya l'chol chai ratzon.
and satisfy every living thing with its desire.
- צ** Tzadik Adonai b'chol d'rachav,
Adonai is righteous in every way,
v'chased b'chol ma-asav.
and virtuous in all deeds.

זְכֹר רַב טוֹבְךָ יִבְיְעוּ,
וְצִדְקֹתֶיךָ יִרְנְנוּ.
חֲנוּן וְרַחוּם יְהוָה,
אֶרֶךְ אַפַּיִם וְגָדֹל חַסֵּד.
טוֹב יְהוָה לְכֹל,
וְרַחֲמָיו עַל כָּל מַעֲשָׂיו.
יֹדוּךָ יְהוָה כָּל מַעֲשֵׂיךָ,
וְחַסִּידֶיךָ יְבָרְכוּכָה.
כְּבוֹד מַלְכוּתֶיךָ יֹאמְרוּ,
וְגִבּוֹרֹתֶיךָ יִדְבְּרוּ.
לְהוֹדִיעַ לְבְנֵי הָאָדָם גְּבוּרֹתֶיךָ,
וְכְבוֹד הַדָּר מַלְכוּתוֹ.
מַלְכוּתֶיךָ מַלְכוּת כָּל עוֹלָמִים,
וּמִמְשַׁלְתֶּךָ בְּכָל דּוֹר וָדוֹר.
סוֹמֵךְ יְהוָה לְכֹל הַנֹּפְלִים,
וְזוֹקֵף לְכֹל הַכְּפוּפִים.
עֵינֵי כָל אֱלֵיךָ יִשְׁבְּרוּ,
וְאַתָּה נוֹתֵן לָהֶם
אֶת אֹכְלָם בְּעֵתוֹ.

פּוֹתַח אֶת יָדְךָ,
וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן.
צַדִּיק יְהוָה בְּכָל דְּרָכָיו,
וְחַסִּיד בְּכָל מַעֲשָׂיו.

ק Karov Adonai l'chol kor'av,
Adonai is close to all who call,
 l'chol asher yikra-uhu ve-emet.
and to all who call in truth.

ר R'tzon y're-av ya-aseh,
You fill the desires of all who revere You,
 v'et shavatam yishma v'yoshi-em.
You respond to us with the promise of redemption.

ש Shomer Adonai et kol ohavav,
Adonai You protect all who love You,
 v'et kol har'sha-im yashmid.
and You destroy all the wicked.

ת T'hilat Adonai y'daber pi,
My lips utter the praise of Adonai,
 vivarech kol basar shem kodsho
and may all flesh praise the holy Name
 l'olam va-ed.
for ever and ever.

Va-anachnu n'varech Yah,
And we shall bless You Elohim,
 me-atah v'ad olam, hal'lu-Yah.
from this time until eternity, praise Yah.

קָרוֹב יְהוָה לְכֹל קוֹרְאֵיו,
 לְכֹל אֲשֶׁר יִקְרָאֵהוּ בְאֱמֶת.

רְצוֹן יִרְאֵיו יַעֲשֶׂה,
 וְאֶת שׁוֹעֲתָם יִשְׁמַע וַיּוֹשִׁיעֵם.

שׁוֹמֵר יְהוָה אֶת כָּל אֹהֲבָיו,
 וְאֶת כָּל הָרָשָׁעִים יִשְׁמִיד.

תְּהִלַּת יְהוָה יִדְבֹר פִּי,
 וַיְבָרֵךְ כָּל בָּשָׂר שֵׁם קֹדֶשׁוֹ
 לְעוֹלָם וָעֶד.

וְאֲנַחְנוּ נְבָרֵךְ יְהוָה,
 מֵעַתָּה וְעַד עוֹלָם, הַלְלוּיָהּ.

תְּכוּן תְּפִלָּתִי קְטֹרֶת לְפָנֶיךָ, מִשְׁאֵת כַּפֵּי מִנְחַת עֶרֶב.
 הַקְשִׁיבָה לְקוֹל שׁוֹעֵי, מַלְכֵי וְאֱלֹהֵי כִי אֶלֶיךָ אֶתְפַּלֵּל.

Tikon t'filati k'toret l'fanecha, masat kapai minchat arev.
 Hakshivah l'kol shavi, malki Velohai ki elecha et-palal.

*May my prayer stand as incense before You, the lifting of my hands as an afternoon offering.
 Hearken to the sound of my outcry, my Sovereign and my Elohim, for to You do I pray.*

חז"י קדיש

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'he sh'meh raba m'varach

May His great Name be blessed

l'alam ul-almei 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.

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שֵׁמֶה רַבָּא.

{אָמֵן}

בְּעֲלָמָא דִּי בְרָא כְרַעוּתֵהּ,

וְיִמְלִיךְ מַלְכוּתֵהּ,

וְיִצְמַח פְּרֻקָנֵהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן}

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֲגָלָא וּבְזִמְן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן}

יְהֵא שֵׁמֶה רַבָּא מְבָרַךְ

לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שֵׁמֶה דְקָדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא

תְּשֻׁבַּחַתָּא וְנַחֲמַתָּא,

דְאָמְרוּן בְּעֲלָמָא,

וְאָמְרוּ אָמֵן. {אָמֵן}

תפלת העמידה

THE AMIDAH PRAYER

The Zohar refers to this section of the service as the Amidah, which comes from the word "Amad" which literally means "to stand", and was instituted three times per day by the Patriarchs. The Amidah connects us to Atzilut, the world of Ein Sof. The Talmud refers to the Amidah simply as Tefilah (Prayer). During the Amidah we have to opportunity, both as individuals and as a community, to step into the Kadosh HaKodashim (The Holy of Holies) and to offer our prayers and supplications as an offering to the Almighty One.

*The silent Amidah is an opportunity for private meditation and reflection.
During the Chazzan's repetition of the Amidah, one should concentrate on each word
and pray with a spirit of awe and humility and gladness.*

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 שִׁפְתַי 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.

Bow the body at בָּרוּךְ Baruch and then bow the head at אַתָּה Atah.

Baruch atah Adonai Eloheinu

Blessed are You Adonai our Elohim

Velohei 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,

Velohei 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.

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.

Bow the body at בָּרוּךְ Baruch and then bow the head at אַתָּה Atah.

Baruch atah Adonai,

Blessed are You Adonai,

magen Avraham v'ezrat Sarah.

Shield of Abraham and Helper of Sarah.

בָּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וְעֲזֶרֶת שָׂרָה.

גְּבוּרוֹת GEVUROT

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,
וּמְתִיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עָפָר.
מִי כְמוֹךָ, בְּעַל גְּבוּרוֹת!
וּמִי דוֹמֶה לָךְ, מְלֶךְ מֵמִית
וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.
וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים.

בָּרוּךְ אַתָּה יְהוָה,
מְחַיֶּה הַמֵּתִים.

The following blessing is said only during the Chazzan's repetition.

קְדוּשָׁה KEDUSHAH

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

Stand with feet together.

Rise on toes when saying קְדוּשׁ, קְדוּשׁ, קְדוּשׁ Kadosh, kadosh, kadosh
and בְּרוּךְ בְּרוּךְ בְּרוּךְ Baruch k'vod, and יְמַלֵּךְ Yimloch.

Nakdishach v'na-aritzach,
We shall sanctify You and we shall revere You,
k'no-am si-ach sod sarfei kodesh,
like the sweet speech of the assembly of the holy Seraphim,
hamshal'shim l'cha k'dushah,
who threefold acclaim to You Holy,
v'chen katuv al yad n'vi-echa,
and so it is written by the hand of Your prophet,
v'kara zeh el zeh v'amar:
and each one calls to another and says:

נְקַדִּישְׁךָ וְנַעֲרִיצְךָ,
כְּנַעַם שִׁיחַ סוּד שְׂרָפֵי קְדוּשׁ,
הַמְשַׁלְּשִׁים לְךָ קְדוּשָׁה,
וְכֵן כָּתוּב עַל יַד נְבִיאֶךָ,
וְקָרָא זֶה אֶל זֶה וְאָמַר:

Everyone:

קְדוּשׁ, קְדוּשׁ, קְדוּשׁ, יְהוָה צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.
Kadosh, kadosh, kadosh, Adonai tz'va-ot, m'lo chol ha-aretz k'vodo.
Holy, holy, holy, is Adonai of the heavenly hosts, the entire world is full of His glory.

Chazzan Continues:

L'umatam m'shab'chim v'om'rim: לְעַמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:
Facing them they offer praise and proclaim:

Everyone:

בְּרוּךְ כְּבוֹד יְהוָה מִמְקוֹמוֹ.
Baruch k'vod Adonai mim'komo.
Blessed is the glory of Adonai in His place.

Chazzan Continues:

Uvdivrei kodshach katuv lemor: וּבְדִבְרֵי קְדוּשְׁךָ כָּתוּב לְאֹמַר:
And in Your holy Writings the following is written:

Everyone:

יְמַלֵּךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן, לְדוֹר וָדוֹר, הַלְלוּיָהּ.
Yimloch Adonai l'olam, Elohayich Tziyon, l'dor vador, hal'lu-Yah.
May Adonai reign forever, your Elohim O Zion, from generation to generation, praise Yah.

קְדוּשַׁת הַשֵּׁם KEDUSHAT HASHEM

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 a great and holy Sovereign are You, O Almighty One.

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

THE MIDDLE BLESSINGS

The middle blessings of the Weekday Amidah consist of thirteen supplications. The first five are personal supplications, seven are communal, and the final supplication is for the Creator to accept our prayers.

בִּינָה

BINAH (INSIGHT)

Atah chonen l'adam da-at,
You endow humans with knowledge,
umlamed le-enosh binah.
and teach mortals understanding.
v'chonenu me-it'cha chochmah
and graciously share with us Your wisdom,
binah vada-at.
insight and knowledge.

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

אַתָּה חוֹנֵן לְאָדָם דַּעַת,
וּמְלַמֵּד לְאֶנוֹשׁ בִּינָה,
וְחֹנֵנוּ מֵאַתָּךְ חֹכְמָה
בִּינָה וְדַעַת.

בְּרוּךְ אַתָּה יְהוָה,
חוֹנֵן הַדַּעַת.

תשובה

TESHUVAH (RETURN)

Hashivenu avinu l'Toratecha,
 Return us our Father to Your Torah,
 v'kar'venu malkenu la-avodatecha,
 and draw us our Sovereign to Your service,
 v'hachazirenu bitshuvah sh'lemah
 and in complete return restore us
 l'fanecha.
 to Your Presence

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

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

בָּרוּךְ אַתָּה יְהוָה,
 הַרוֹצֵה בְּתִשׁוּבָה.

סליחה

SELICHAH (FORGIVENESS)

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

S'lach lanu, avinu, ki chatanu,
 Forgive us, our Father, for our negativity,
 m'chol lanu malkenu ki fashanu,
 pardon us, our Sovereign, for our misdeeds,
 ki El tov v'salach atah.
 for You are the One Who is good and forgiving.

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

סַלַח לָנוּ, אֲבִינוּ, כִּי חָטָאנוּ,
 מִחוּל לָנוּ מַלְכֵנוּ כִּי פָשַׁעְנוּ,
 כִּי אֵל טוֹב וְסָלַח אֶתְהָ.

בָּרוּךְ אַתָּה יְהוָה,
 חַנוּן הַמְרַבֵּה לְסִלַּח.

גְּאוּלָּה

GEULAH (REDEMPTION)

R'eh na v'onyenu v'rivah rivenu,
Please look upon our affliction and defend our cause,
 umaher l'ga-alenu g'ulah sh'lemah
and quickly redeem us with a complete redemption
 l'ma-an sh'mecha,
for the sake of Your Name,
 ki El go-el chazak atah.
for You, Almighty One, are the powerful Redeemer.

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

רֵאֵה נָא בְּעֵינֵינוּ וְרִיבָה רִיבָנוּ,
 וּמְהֵר לְגַאֲלֵנוּ גְּאוּלָּה שְׁלֵמָה
 לְמַעַן שְׁמֶךָ,
 כִּי אֵל גּוֹאֵל חֲזָק אַתָּה.

בָּרוּךְ אַתָּה יְהוָה,
 גּוֹאֵל יִשְׂרָאֵל.

רְפוּאָה

REFUAH (HEALING)

R'fa-enu, Adonai, v'nerafe,
Heal us, Adonai, and let us be healed,
 hoshi-einu v'nivashe-ah,
save us and let us be saved,
 ki t'hilatenu atah.
for the One we praise is You.
 V'ha-aleh aruchah umarpe
Bring cure and healing
 l'chol tachalu-einu
for all of our illnesses,
 ulchol machoveinu
and for all of our pains,
 ulchol machoteinu,
and for all of our ailments,
 ki El melech v'rofei
for O Almighty One, a Sovereign and a Healer
 ne-eman v'rachaman atah.
Who is faithful and compassionate are You.

Baruch atah Adonai,
Blessed are You Adonai,
 rofe cholei amo Yisra-el.
Who heals the sick of His people Israel.

רְפְּאוּנוּ יְהוָה וְנִרְפָּא,
 הוֹשִׁיעֵנוּ וְנִוָּשָׁעָה,
 כִּי תִהְיֶה לָנוּ אַתָּה.
 וְהַעֲלֵה אֲרוּכָה וּמְרַפָּא
 לְכֹל תַּחֲלוּאֵינוּ
 וּלְכֹל מַכְאוּבֵינוּ
 וּלְכֹל מַכּוֹתֵינוּ,
 כִּי אֵל מֶלֶךְ רוֹפֵא
 נְאֻמָּן וְרַחֲמָן אַתָּה.

בָּרוּךְ אַתָּה יְהוָה,
 רוֹפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

ברכת השנים

BIRKAT HASHANIM (YEAR OF PROSPERITY)

בקיץ

SUMMER

First night of Pesach Chol HaMoed - Minchah of December 4th (Dec. 5 in a civil leap year).

Bar'chenu Adonai Eloheinu
Bless us, Adonai our Elohim,
b'chol ma-asei yadeinu,
in all the works of our hands,
uvarech sh'natenu b'tal'lei ratzon
bless our year with dews of favor,
b'rachah undavah.
blessing and generosity.
Ut-hi acharitah chayim
May its end be one of life
v'sava v'shalom,
of plenty and of peace,
kashanim hatovot livrachah,
as the best years for blessing,
ki El tov umetiv atah,
for You, Almighty One, are good and beneficent,
umvarech hashanim.
and the One Who blesses the years.

Baruch atah Adonai,
Blessed are You Adonai,
m'varech hashanim.
Who blesses the years.

בְּרַכְנוּ יְהוָה אֱלֹהֵינוּ
בְּכֹל מַעֲשֵׂי יְדֵינוּ,
וּבְרַךְ שְׁנַתְנוּ בְּטַלְלֵי רִצּוֹן
בְּרַכָּה וְנִדְבָה.
וּתְהִי אַחֲרֵיתָהּ חַיִּים
וְשָׁבַע וְשָׁלוֹם,
כַּשָּׁנִים הַטּוֹבוֹת לְבְרָכָה,
כִּי אֵל טוֹב וּמְטִיב אֶתְהָ
וּמְבָרַךְ הַשָּׁנִים.
בָּרוּךְ אַתָּה יְהוָה,
מְבָרַךְ הַשָּׁנִים.

בוזרף

WINTER

Arvit of December 4th (Dec. 5 in a civil leap year) - Minchah of Erev Pesach.

Barech aleinu, Adonai Eloheinu,
Bless on our behalf, Adonai our Elohim,
et hashanah hazot et
this year and
kol minei t'vu-atah,
and its abundant crops,
l'tovah,
for good,
v'ten tal umatar livrachah
and give dew and rain for a blessing

בְּרַךְ עָלֵינוּ יְהוָה אֱלֹהֵינוּ
אֶת הַשָּׁנָה הַזֹּאת,
וְאֶת כָּל מִיְּנֵי תְבוֹאתֶיהָ,
לְטוֹבָה,
וְתֵן טַל וּמָטָר לְבְרָכָה

al kol p'nei ha-adamah,
 upon all the face of the earth,
 v'raveh p'nei tevel,
 and saturate the face of the world,
 v'saba et ha-olam
 and satisfy the world
 kulo mituvach,
 completely from Your goodness,
 umalei yadeinu mibirchotecha
 and fill our hands with Your blessings
 ume-osher mat'not yadecha.
 and from the abundance of gifts from Your hands.
 Shomrah v'hatzilah shanah zo
 Watch over and rescue this year
 mikol davar ra,
 from anything bad,
 umikol minei mash-chit,
 and from all kinds of destruction,
 umikol minei puranut,
 and from all kinds of calamity,
 va-aseh lah tikvah tovah
 and give it good hope
 v'acharit shalom,
 and a peaceful end,
 chus v'rachem aleha
 have pity and compassion upon it
 v'al kol t'vua-tah ufeiroteha,
 and upon its grain and fruit,
 uvar'chah b'gishmei ratzon
 and bless it with desirable rain
 b'rachah undavah.
 blessing and generosity.
 Ut-hi acharitah chayim
 May its end be one of life
 v'sava v'shalom,
 of plenty and of peace,
 kashanim hatovot livrachah,
 as the best years for blessing,
 ki El tov umetiv atah,
 for You, Almighty One, are good and beneficent,
 umvarech hashanim.
 and the One Who blesses the years.
 Baruch atah Adonai,
 Blessed are You Adonai,
 m'varech hashanim.
 Who blesses the years.

עַל כָּל פְּנֵי הָאֲדָמָה,
 וְרוֹיֵה פְּנֵי תֵבֵל,
 וְשַׁבַּע אֶת הָעוֹלָם
 כְּלוֹ מִטוֹבָךָ,
 וּמְלֵא יְדֵינוּ מִבְּרִכּוֹתֶיךָ
 וּמֵעֲשֶׂר מַתָּנוֹת יְדֶיךָ.
 שְׁמְרָה וְהִצִּילָה שָׁנָה זוֹ
 מִכָּל דָּבָר רָע,
 וּמִכָּל מִינֵי מַשְׁחִית,
 וּמִכָּל מִינֵי פְרַעֲנוֹת,
 וְעֲשֵׂה לָּהּ תִקְוָה טוֹבָה
 וְאַחֲרִית שָׁלוֹם,
 חוּס וְרַחֵם עָלֶיהָ
 וְעַל כָּל תְּבוּאָתָהּ וּפִירוֹתֶיהָ,
 וּבְרַכָּהּ בְּגִשְׁמֵי רְצוֹן
 בְּרַכָּה וּנְדָבָה.
 וְתִהְיֶה אַחֲרִיתָהּ חַיִּים
 וְשַׁבַּע וְשָׁלוֹם,
 כַּשָּׁנִים הַטּוֹבוֹת לְבְרַכָּה,
 כִּי אֵל טוֹב וּמְטִיב אֶתְּהָ
 וּמְבָרֵךְ הַשָּׁנִים.
 בָּרוּךְ אַתָּה יְהוָה,
 מְבָרֵךְ הַשָּׁנִים.

קבוץ גלויות

KIBUTZ GALUYOT (INGATHERING OF EXILES)

T'ka b'shofar gadol l'cherutenu,
Sound the great shofar to proclaim our freedom,
 v'sa nes l'kabetz galuyoteinu,
raise a banner to gather in our exiles,
 v'kab'tzenu yachad me-arba
and gather us together from the four
 kanfot ha-aretz l'artzenu.
corners of the earth to our land.

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

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

בָּרוּךְ אַתָּה יְהוָה,
 מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

דין

DIN (RESTORATION OF JUSTICE)

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

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

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבְרֵאשׁוֹנָה,
 וְיֹעֲצֵינוּ כְּבִתְחִלָּה,
 וְהַסֵּר מִמֶּנּוּ יָגוֹן וְאַנְחָה.
 וּמְלוֹךְ עָלֵינוּ מְהֵרָה אַתָּה
 יְהוָה לְבַדְּךָ,
 בְּחֶסֶד וּבְרַחֲמִים
 בְּצַדֵּק וּבְמִשְׁפָּט.

בָּרוּךְ אַתָּה יְהוָה,
 מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

ברכת המינים

BIRKAT HAMINIM (AGAINST EVIL)

Laminim v'lamalshinim

For the wicked and the slanderers

al t'hi tikvah,

may there be no hope,

v'chol hazedim k'rega yovedu,

and may all wicked perish in an instant,

v'chol oy'vecha v'chol son'echa

and may all Your enemies and all Your foes

m'herah yikaretu,

quickly be cut down,

umalchut harishah m'herah

and the realm of evil quickly

t'aker utshaber,

may You uproot and smash,

utchalem v'tachni-em

and terminate and overpower them,

bimherah v'yameinu.

very soon and in our days.

Baruch atah Adonai,

Blessed are You Adonai,

shover oy'vim umachni-a zedim.

Who smashes enemies and overpowers the wicked.

למינים ולמלשינים

אל תהי תקוה,

וכל הזדים כרגע יאבדו,

וכל אויביך וכל שונאיך

מהרה יכרתו,

ומלכות הרשעה מהרה

תעקר ותשבר,

ותכלם ותכניעם,

במהרה בימינו.

ברוך אתה יהוה,

שובר אויבים ומכניע מינים.

צדיקים

TZADIKIM (THE RIGHTEOUS)

Al hatzadikim v'al hachasidim

Upon the righteous and upon the devout

v'al ziknei am'cha

and upon the remainder of Your people

beit Yisra-el,

the House of Israel,

v'al p'leitat beit sof'reihem,

and upon the remnant of the house of their scholars,

v'al gerei ha-tzedek v'aleinu,

and upon the converts who are righteous and upon us,

yehemu na rachamecha,

may Your compassion be stirred,

על הצדיקים ועל החסידים

ועל שארית עמך

בית ישראל,

ועל פליטת בית סופריהם,

ועל גרי הצדק ועלינו,

יהמו נא רחמיך,

Adonai Eloheinu,
Adonai our Elohim,
 v'ten sachar tov l'chol
and grant a good reward to all
 habot'chim b'shimcha be-emet,
who put their trust in Your Name with truth,
 v'sim chelkenu imahem,
and number us among them forever,
 ul-olam lo nevosh
and may we never feel ashamed
 ki v'cha batachnu
for in You we have put our trust
 v'al chasd'cha hagadol
and upon Your great compassion
 be-emet nishan'nu.
do we truly rely.

Baruch atah Adonai,
Blessed are You Adonai,
 mishan umivtach latzadikim.
the Support and Assurance of the righteous.

יהוה אֱלֹהֵינוּ,
 וְתֵן שָׂכָר טוֹב לְכֹל
 הַבּוֹטְחִים בְּשִׁמְךָ בְּאֵמֶת,
 וְשִׂים חֵלְקֵנוּ עִמָּהֶם,
 וְלֵעוֹלָם וְלֹא נִבּוֹשׁ
 כִּי בְךָ בָטַחְנוּ
 וְעַל חַסְדֶּךָ הַגָּדוֹל
 בְּאֵמֶת נִשְׁעָנָנוּ.

בָּרוּךְ אַתָּה יְהוָה,
 מִשֵּׁעַן וּמִבְטָח לְצַדִּיקִים.

בְּנֵי יְרוּשָׁלַיִם

BINYAN YERUSHALAYIM (REBUILDING JERUSALEM)

Tishkon b'toch Y'rushalayim ir'cha
Dwell within the midst of Jerusalem, Your city,
 ka-asher dibarta,
as You have spoken,
 v'chise David avd'cha
and the throne of David, Your servant,
 m'herah b'tochah tachin,
may You establish within it very soon,
 uvneh otah binyan olam,
and may You rebuild it as an eternal edifice,
 bimherah v'yameinu.
very soon and in our days.

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

תִּשְׁכּוּן בְּתוֹךְ יְרוּשָׁלַיִם עִירְךָ
 כַּאֲשֶׁר דִּבַּרְתָּ,
 וְכִסֵּא דָוִד עֲבֹדְךָ
 מְהֵרָה בְּתוֹכָהּ תַּכְיֵן,
 וּבְנֵה אוֹתָהּ בְּנֵי עוֹלָם,
 בְּמְהֵרָה בְּיָמֵינוּ.

בָּרוּךְ אַתָּה יְהוָה,
 בּוֹנֵה יְרוּשָׁלַיִם.

מלכות בית דוד

MALCHUT BEIT DAVID (DAVIDIC REIGN)

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

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

אֶת צֶמַח דָּוִד עֲבֹדְךָ
 מְהֵרָה תִצְמִיחַ,
 וְקִרְנוֹ תָרוּם בְּיִשׁוּעָתְךָ,
 כִּי לְיִשׁוּעָתְךָ קִוִּינוּ כָּל הַיּוֹם.

בְּרוּךְ אַתָּה יְהוָה,
 מִצְמִיחַ קֶרֶן יְשׁוּעָה.

קבלת תפילה

KABBALAT TEFILAH (ACCEPTANCE OF PRAYER)

Sh'ma kolenu, Adonai Eloheinu,
Hear our voice, Adonai our Elohim,
 Av harachaman,
Merciful Father,
 rachem aleinu,
have compassion on us,
 v'kabel b'rachamim uvratzon
and accept with compassion and favor
 et t'filatenu, ki El shome-a
our prayer, for the Almighty One who hears
 t'filot v'tachanunim atah.
prayers and supplications is You,
 Umil'fanecha malkenu,
From before Yourself, our Sovereign,
 rekam al t'shivenu,
do not turn us away empty-handed,
 chonenu va-anenu ushma t'filatenu,
be gracious with us and answer us and hear our prayers,
 ki atah shome-a t'filat kol peh.
for You hear the prayer of every mouth.

Baruch atah Adonai,
Blessed are You Adonai,
 shome-a t'filah.
Who hears prayer.

שְׁמַע קוֹלֵנוּ, יְהוָה אֱלֹהֵינוּ,
 אָב הַרַחֲמָן,
 רַחֵם עָלֵינוּ,
 וְקַבֵּל בְּרַחֲמִים וּבְרַצוֹן
 אֶת תְּפִלָּתֵנוּ, כִּי אֵל שׁוֹמֵעַ
 תְּפִלוֹת וְתַחֲנוּנִים אַתָּה.
 וּמִלְפָּנֶיךָ מַלְכֵנוּ,
 רִיקָם אַל תְּשִׁיבֵנוּ,
 חֲנֹנֵנוּ וְעֲנֵנוּ וּשְׁמַע תְּפִלָּתֵנוּ,
 כִּי אַתָּה שׁוֹמֵעַ תְּפִלַּת כָּל פֶּה.

בְּרוּךְ אַתָּה יְהוָה,
 שׁוֹמֵעַ תְּפִלָּה.

עבודה

AVODAH

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

R'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 utfilatam,
and the fire-offerings of Israel and their prayer,
m'herah b'ahavah t'kabel b'ratzon,
speedily accept with love and with favor,
ut-hi l'ratzon tamid,
and to You may it always be favorable,
avodat Yisra-el amecha.
the service of Your people Israel.

רְצֵה יְהוָה אֱלֹהֵינוּ,
 בְּעַמְּךָ יִשְׂרָאֵל,
 וְלִתְפִלָּתָם שְׁעָה,
 וְהָשִׁב אֶת הָעֲבוּדָה
 לְדָבִיר בֵּיתְךָ,
 וְאֲשֵׁי יִשְׂרָאֵל וְתִפְלָתָם,
 מְהֵרָה בְּאַהֲבָה תִּקְבֹּל בְּרָצוֹן,
 וְתִהְיֶה לְרָצוֹן תָּמִיד
 עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

We say the following when Rosh Chodesh occurs on Shabbat.

Eloheinu Velohei avoteinu,
Our Elohim and Elohim of our ancestors,
ya-aleh v'yavo v'yagi-a v'yera-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
v'zichron avoteinu,
and the remembrance of our ancestors,
v'zichron Y'rushalayim irach,
and the remembrance of Jerusalem Your,
v'zichron Mashiach ben David avdach,
and the remembrance of Mashiach ben David, Your servant,
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,

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
 יַעֲלֶה וְיָבֵא וְיָגִיעַ וְיֵרָאֶה
 וְיֵרָצֶה וְיִשְׁמַע וְיִפְקֹד
 וְיִזְכֹּר זְכוֹרֵנוּ
 וְזָכוֹר אֲבוֹתֵינוּ,
 וְזָכוֹר יְרוּשָׁלַיִם עִירְךָ,
 וְזָכוֹר מָשִׁיחַ בֶּן דָּוִד עַבְדְּךָ,
 וְזָכוֹר כָּל עַמְּךָ בֵּית יִשְׂרָאֵל
 לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה,

I'chen I'chesed ulrachamim,
for grace, for lovingkindness and for compassion,
I'chayim tovim ulshalom,
for good life and for peace,
b'ynom Rosh ha-Chodesh hazeh,
on this day of Rosh Chodesh,
I'rachem bo aleinu ul-hoshi-enu.
have mercy upon us on it and to bring us salvation.
Zochrenu Adonai Eloheinu,
Remember us, Adonai our Elohim,
bo I'tovah,
on it for goodness,
ufakdenu vo livrachah,
and consider us on it for blessing,
v'hoshi-enu vo I'chayim tovim.
and save us on it for good life.
Bidvar y'shu-ah v'rachamim,
In the matter of salvation and mercy,
chus v'chanenu,
spare us and be gracious to us,
vachamol v'rachem aleinu
and have pity and have mercy upon us
v'hoshi-enu,
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.

לַחֵן לְחֶסֶד וְלִרְחָמִים,
 לְחַיִּים טוֹבִים וְלִשְׁלוֹם,
 בְּיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה,
 לְרַחֵם בּוֹ עָלֵינוּ וְלְהוֹשִׁיעֵנוּ.
 זְכוּרֵנוּ יְהוָה אֱלֹהֵינוּ,
 בּוֹ לְטוֹבָה,
 וּפְקֻדָּנוּ בּוֹ לְבְרָכָה,
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים.
 בְּדַבַּר יְשׁוּעָה וְרַחֲמִים,
 חוּס וְחַנּוּנוֹ,
 וְחַמּוֹל וְרַחֵם עָלֵינוּ
 וְהוֹשִׁיעֵנוּ,
 כִּי אֵלֶיךָ עֵינֵינוּ,
 כִּי אֵל מֶלֶךְ חַנּוּן
 וְרַחוּם אַתָּה.

V'atah b'rachamecha harabim,
And You, with Your great mercy,
tachpotz banu v'tirtzenu,
desire us and be favorable to us,
v'techezenah eineinu b'shuv'cha
and may our eyes witness Your return
I'Tziyon b'rachamim.
to Zion with compassion.

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

וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים,
 תַּחְפֹּץ בָּנוּ וְתִרְצֵנוּ,
 וְתַחְזִינָה 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.

Bow the body at מוֹדִים Modim and then bow the head at שְׂאֵתָה הוּא Atah.

Modim anachnu lach,
We give thanks to You,
she-atah hu Adonai Eloheinu,
for it is You Who are Adonai our Elohim,
Velohei avoteinu l'olam va-ed,
and the Elohim of our ancestors, for ever and ever,
tzurenu tzur chayeinu
our Rock, Rock of our life,
umagen yishenu atah hu,
Shield of our salvation are You,
l'dor vador nodeh l'cha
from generation to generation we shall thank You
unsaper t'hilatecha,
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 nifl'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 kivinu lach.
for always we have placed our hope in You.

מוֹדִים אֲנַחְנוּ לָךְ,
שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ
וְאֵלֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד,
צוּרֵנוּ צוּר חַיֵּינוּ
וּמָגֵן יִשְׁעֵנוּ אַתָּה הוּא,
לְדוֹר וָדוֹר נוֹדֶה לָךְ
וְנִסְפֵר תְּהִלָּתְךָ,
עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ,
וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכֹל יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכֹל עֵת,
עָרַב וּבָקֵר וְצַהֲרַיִם.
הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ,
וְהַמְּרַחֵם,
כִּי לֹא תָמוּ חַסְדֶּיךָ,
מֵעוֹלָם קִוִּינוּ לָךְ.

V'al kulam yitbarach v'yitromam

And for all these blessed and exalted

v'yitnase, tamid, shimcha malkenu

and extolled, continually, may Your Name be, our Sovereign,

l'olam va-ed,

continually for ever and ever,

v'chol hachayim yoducha selah.

everything alive will give thanks to You, Selah.

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.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמַם

וְיִתְנַשֵּׂא, תָּמִיד, שְׁמֶךָ מַלְכֵנוּ

לְעוֹלָם וָעֶד,

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה.

וַיְהַלְלוּ וַיְבָרְכוּ אֶת

שְׁמֶךָ הַגָּדוֹל בְּאֵמֶת,

לְעוֹלָם כִּי טוֹב,

הָאֵל יִשׁוּעַתֵּנוּ וְעִזְרַתֵּנוּ סֵלָה,

הָאֵל הַטוֹב.

Bow the body at בָּרוּךְ Baruch and then bow the head at אַתָּה Atah.

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.

בָּרוּךְ אַתָּה יְהוָה,

הַטוֹב שְׁמֶךָ

וְלָךְ נֶאֱדָה לְהוֹדוֹת.

שְׁלוֹם

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,

chayim chen vachessed v'rachamim,

life, grace and kindness and compassion,

aleinu v'al kol Yisra-el amecha.

upon us and upon all of Your people Israel.

Uvar'chenu avinu

And 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,

Torah v'chayim, ahavah vachessed,

Torah and life, love and kindness,

tz'dakah v'rachamim,

and righteousness and compassion,

b'rachah v'shalom.

blessing and peace.

V'tov b'einecha l'var'chenu

And may it be good in Your eyes to bless us

ulvarech et kol am'cha Yisra-el,

and to bless all Your people Israel,

b'rov oz v'shalom.

with abundant strength and 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 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.

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה,

חַיִּים חַן וְחֶסֶד וְרַחֲמִים,

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמֶּךָ.

וּבְרַכְנוּ אֲבִינוּ

כְּלָנוּ כְּאֶחָד בְּאוֹר פְּנִיךָ,

כִּי בְּאוֹר פְּנִיךָ נִתַּת לָנוּ,

יְהוָה אֱלֹהֵינוּ,

תּוֹרָה וְחַיִּים, אֱהָבָה וְחֶסֶד,

צְדָקָה וְרַחֲמִים,

בְּרָכָה וְשָׁלוֹם.

וְטוֹב בְּעֵינֶיךָ לְבְרַכְנוּ

וּלְבָרֵךְ אֶת כָּל עַמֶּךָ יִשְׂרָאֵל,

בְּרֹב עֹז וְשָׁלוֹם.

בְּרוּךְ אַתָּה יְהוָה,

הַמְּבָרֵךְ אֶת עַמּוֹ

יִשְׂרָאֵל בְּשָׁלוֹם.

יְהִיו לְרָצוֹן אֲמָרֵי פִי

וְהִגִּיוֹן לְבִי לְפָנֶיךָ,

יְהוָה צוּרִי וְגֹאֲלִי.

אֱלֹהֵי נְצוֹר

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 mitzvotecha tirdof nafshi.
and may my soul pursue Your commandments.
 V'chol hakamim alai l'ra-ah,
And all who rise against me with wickedness,
 m'herah hafer atzatham
speedily annul their counsel
 v'kalkel mach-sh'votam.
and spoil their intention.
 Aseh l'ma-an sh'mach,
Act for the sake of Your Name,
 aseh l'ma-an y'minach,
act for the sake of Your power,
 aseh l'ma-an Toratach,
act for the sake of Your Torah,
 aseh l'ma-an k'dushatach.
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.

אֱלֹהֵי, נְצוֹר לְשׁוֹנֵי מִרְעָ,
 וּשְׂפָתַי מִדְּבַר מִרְמָה,
 וְלִמְקַלְלֵי נַפְשִׁי תִדּוּם,
 וְנַפְשִׁי כְּעָפָר לְכֹל תִּהְיֶה.
 פְּתַח לְבָבִי בְּתוֹרַתְךָ,
 וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.
 וְכֹל הַקָּמִים עָלַי לְרָעָה,
 מְהֵרָה הִפֵּר עֲצָתָם
 וְקָלְקַל מַחֲשֵׁבוֹתָם.
 עֲשֵׂה לְמַעַן שְׁמֶךָ,
 עֲשֵׂה לְמַעַן יְמִינְךָ,
 עֲשֵׂה לְמַעַן תּוֹרַתְךָ,
 עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ.
 לְמַעַן יִחַלְצוֹן יְדִידֶיךָ,
 הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִיו לְרָצוֹן אֱמִרֵי פִי
 וְהִגְיוֹן לְבָבִי לְפָנֶיךָ,
 יְהוָה צוּרִי וְגֹאֲלִי.

Take three steps back and bow to the left and say:

Oseh shalom bimromav,
May the One Who makes peace in His heights,

עֲשֵׂה שְׁלוֹם בְּמִרְוֹמָיו,

Bow to the right and say:

hu b'rachamav
may He, in His compassion,
ya-aseh shalom aleinu,
make peace upon us,

הוּא בְּרַחֲמָיו
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,

Bow forward and say:

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,

וְעַל כָּל עַמּוֹ יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֵל,

Straighten the body and say:

v'imru amen. {Amen.}
and say amen.

וְאָמְרוּ אָמֵן. {אָמֵן.}

Y'hi ratzon mil'fanecha,
May it be the will before You,
Adonai Eloheinu Velohei 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.

יְהִי רָצוֹן מִלְּפָנֶיךָ,
יְהוּה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שִׁיבְנֵה בֵּית הַמִּקְדָּשׁ
בְּמַהֲרָה בְּיָמֵינוּ,
וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ.

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

קדיש תתקבל

KADDISH TITKABAL

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 Titkabal 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 ul-almei 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}

בְּעֵלְמָא דִּי בְרָא כְרַעוּתֵהּ,

וַיְמַלִּיךְ מַלְכוּתֵהּ,

וַיִּצְמַח פְּרֻקָנֵהּ

וַיִּקְרַב מְשִׁיחָהּ. {אָמֵן}

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזִמְן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן}

יִהְיֶה שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמַיָּא.

יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר

וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא וַיִּתְהַדָּר

וַיִּתְעַלֶּה וַיִּתְהַלָּל

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.}

Titkabal tz'lotana uva-utana
May our prayers and supplications be received
im tz'lot'hon uva-ut'hon
with the prayers and supplications
d'chol beit Yisra-el kadam
of the entire House of Israel before
avuna d'vishmaya,
their Father Who is in heaven,
v'imru amen. {Amen.}
and say amen. Amen.

תְּתַקַּבַּל צְלוֹתָנָא וּבְעוֹתָנָא,
עִם צְלוֹתְהוֹן וּבְעוֹתְהוֹן
דְּכָל בֵּית יִשְׂרָאֵל קְדָם
אֲבוּנָא דְּבִשְׁמַיָּא,
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 שְׁמַיָּא,
וְחַיִּים טוֹבִים עָלֵינוּ
וְעַל כָּל יִשְׂרָאֵל,
וְאִמְרוּ אָמֵן. {אָמֵן.}

Take three steps back and bow to the left and say:

Oseh shalom bimromav,
May the One Who makes peace in His heights,

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו,

Bow to the right and say:

hu b'rachamav
may He, in His compassion,
ya-aseh shalom aleinu,
make peace upon us,

הוּא בְּרַחֲמָיו
יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,

Bow forward and say:

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,

וְעַל כָּל עַמּוֹ יִשְׂרָאֵל,
וְעַל כָּל יוֹשְׁבֵי תֵבֶל,

Straighten the body and say:

v'imru amen. {Amen.}
and say amen.

וְאִמְרוּ אָמֵן. {אָמֵן.}

This Tehilim is recited on all days except for Friday, on Friday go to page 43.

תהלים סז

TEHILIM 67

Rav David Aburraham said that anyone who recites this Psalm and concentrates on it in the form of the menorah (on the following page) is considered to have lit the menorah in the Temple.

לְמַנְצֵחַ בְּנִגִּינוֹת מִזְמוֹר שִׁיר.

Lam'natze-ach binginot mizmor shir.

For the Chief Musician, a Psalm, a song.

אֱלֹהִים יַחַנְנוּ וַיְבָרְכֵנוּ, יָאֵר פָּנָיו אֶתָּנוּ סֵלָה.

Elohim y'chanenu vivar'chenu, ya-er panav itanu selah.

May Elohim favor us and bless us, may He illuminate His countenance with us, selah.

CHESED

חסד

לְדַעַת בְּאֶרֶץ דְּרַכְךָ, בְּכֹל גּוֹיִם יְשׁוּעַתְךָ.

Lada-at ba-aretz darkecha, b'chol goyim y'shuatecha.

To make known on earth Your way, among all nations Your salvation.

GEVURAH

גבורה

יִוְדוּךָ עַמִּים, אֱלֹהִים, יִוְדוּךָ עַמִּים כָּלֵם.

Yoducha amim, Elohim, yoducha amim kulam.

Nations will acknowledge You, O Elohim, nations will acknowledge You, all of them.

TIFERET

תפארת

יִשְׂמְחוּ וַיִּרְנְנוּ לְאֲמִים, כִּי תִשְׁפּוֹט עַמִּים מִיִּשׂוֹר,

וְלְאֲמִים בְּאֶרֶץ תַּנְחֵם סֵלָה.

Yism'chu viran'nu l'umim, ki tishpot amim mishor,

ulumim ba-aretz tanchem selah.

Nations will be glad and sing for joy, for You will judge nations fairly,

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

NETZACH

נצח

יִוְדוּךָ עַמִּים, אֱלֹהִים, יִוְדוּךָ עַמִּים כָּלֵם.

Yoducha amim, Elohim, yoducha amim kulam.

Nations will acknowledge You, O Elohim, nations will acknowledge You, all of them.

HOD

הוד

אֶרֶץ נָתְנָה יְבוּלָהּ, יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ.

Eretz nat'nah y'vulah, y'var'chenu Elohim Eloheinu.

Earth will then have yielded its produce, Elohim bless us, our Elohim.

YESOD

יסוד

יְבָרְכֵנוּ אֱלֹהִים, וַיִּירָאוּ אוֹתוֹ כָּל אַפְסֵי אֶרֶץ.

Y'var'chenu Elohim, v'yir'u oto kol afsei aretz.

May Elohim bless us, and may they be in awe of Him, all the ends of the earth.

MALCHUT

מלכות

On Friday, this Tehilim is recited.

תהלים צג

TEHILIM 93

This Tehilim 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.

יְהוָה מֶלֶךְ גִּבּוֹר לְבִשׁ,

לְבִשׁ יְהוָה עִז הַתְּאֵזֶר,

אִף תִּכּוֹן תֵּיבֵל בִּל תִּמּוֹט.

נָכוֹן כִּסְאֶךָ מֵאֶז,

מֵעוֹלָם אַתָּה.

נִשְׂאוּ נְהָרוֹת יְהוָה,

נִשְׂאוּ נְהָרוֹת קוֹלָם,

יִשְׂאוּ נְהָרוֹת דְּכִיָּם.

מִקְלוֹת מַיִם רַבִּים,

אֲדִירִים מִשְׁבְּרֵי יָם,

אֲדִיר בַּמָּרוֹם יְהוָה.

עֵדוּתֶיךָ נֶאֱמְנוּ מְאֹד

לְבֵיתֶךָ נִאֲוָה קֹדֶשׁ,

יְהוָה לְאֶרֶךְ יָמִים.

קדיש יהא שלמא

KADDISH Y'HE SH'LAMA

Also known as Mourner's Kaddish קדיש ד'יתמי
 Recited by the Chazzan, joined by mourners.
 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'he sh'meh raba m'varach

May His great Name be blessed

l'alam ul-almei 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

יִתְגַּדֵּל וְיִתְקַדֵּשׁ שְׁמֵהּ רַבָּא.

{אָמֵן.}

בְּעֲלָמָא דִּי בְּרָא כְרַעוּתָהּ,

וְיַמְלִיךְ מַלְכוּתָהּ,

וְיַצְמַח פְּרֻקָנָהּ

וְיִקְרַב מְשִׁיחָהּ. {אָמֵן.}

בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעֵגְלָא וּבְזַמַּן קָרִיב,

וְאָמְרוּ אָמֵן. {אָמֵן.}

יְיָהּ שְׁמֵהּ רַבָּא מְבָרַךְ

לְעָלָם וּלְעָלְמֵי עָלְמֵיָא.

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר

וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר

וְיִתְעַלֶּה וְיִתְהַלָּל

שְׁמֵהּ דְקֻדְשָׁא {בְּרִיךְ הוּא},

לְעֵלָּא מִן כָּל בְּרַכְתָּא וְשִׁירָתָא

תְּשֻׁבְחָתָא וְנֶחֱמָתָא,

da-amiran b'al'ma,
that are uttered in the world,
 v'imru amen. {Amen.}
and say amen. Amen.

דְּאִמִּירָן בְּעֵלְמָא,
 וְאָמְרוּ אָמֵן. {אָמֵן.}

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.

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

Take three steps back and bow to the left and say:

Oseh shalom bimromav,
May the One Who makes peace in His heights,

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,

Bow to the right and say:

hu b'rachamav
may He, in His compassion,
 ya-aseh shalom aleinu,
make peace upon us,

הוּא בְּרַחֲמָיו
 יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,

Bow forward and say:

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,

וְעַל כָּל עַמּוֹ יִשְׂרָאֵל,
 וְעַל כָּל יוֹשְׁבֵי תֵבֶל,

Straighten the body and say:

v'imru amen. {Amen.}
and say amen.

וְאָמְרוּ אָמֵן. {אָמֵן.}

עלינו

ALEINU

The Aleinu is a magnet for Or Makif (Surrounding Light) which seals and protects our prayers and reminds us of the Oneness of the Almighty One's sovereignty.

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,
shehem mishtachavim lahevel varik,
for they bow to vanity and emptiness,
umitpal'lim el el lo yoshi-a.
and they pray to a deity which cannot give salvation.

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
 לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
 שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
 וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת
 הָאָדָמָה, שֶׁלֹּא שָׁם חֵלְקֵנוּ
 כָּהֶם וְגִרְלָנוּ כְּכֹל הַמּוֹנִם,
 שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וְרִיק,
 וּמִתְפַּלְלִים אֶל אֵל לֹא יוֹשִׁיעַ.

We bow as we say:

וְאֲנַחְנוּ מִשְׁתַּחֲוִים *Va-anachnu mishtachavim*

Va-anachnu mishtachavim
But we bow down
lifnei melech malchei ham'lachim,
before the Sovereign Who reigns over 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 v'ein od acher.
He is our Elohim and there is no other.
Emet malkenu, efes zulato,
True is our Sovereign, nothing exists apart from Him,

וְאֲנַחְנוּ מִשְׁתַּחֲוִים
 לְפָנֵי מֶלֶךְ מְלָכֵי הַמְּלָכִים,
 הַקָּדוֹשׁ בְּרוּךְ הוּא.
 שֶׁהוּא נוֹטֵה שָׁמַיִם
 וְיֹסֵד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ
 בַּשָּׁמַיִם מִמַּעַל,
 וְשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים.
 הוּא אֱלֹהֵינוּ וְאֵין עוֹד אַחֵר.
 אֱמֶת מַלְכֵנוּ, אֶפֶס זוּלָּתוֹ,

kakatuv ba-Torah:

as it is written in the 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.

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,

כַּכְּתוּב בַּתּוֹרָה:

וַיֵּדַעְתָּ הַיּוֹם וְהַשְּׁבֹתָ

אֶל לְבַבְךָ, כִּי יְהוָה הוּא

הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,

וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

וְעַל כֵּן נִקְוָה לְךָ

יְהוָה אֱלֹהֵינוּ,

לְרֹאוֹת מְהֵרָה בְּתִפְאֵרֶת עֲזֹךָ,

לְהַעֲבִיר גִּלּוּלִים מִן הָאָרֶץ,

וְהָאֱלִילִים כָּרוֹת יִכָּרְתוּן,

לְתַקֵּן עוֹלָם בְּמַלְכוּת שִׁדְי.

וְכֹל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ,

לְהַפְנוֹת אֵלֶיךָ כָּל רְשָׁעֵי אָרֶץ.

יִכְירוּ וַיֵּדְעוּ כָּל יוֹשְׁבֵי תֵבֵל,

כִּי לְךָ תִּכְרַע כָּל בְּרֶךְ,

תִּשָּׁבַע כָּל לָשׁוֹן.

לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ

יִכָּרְעוּ וַיִּפְלוּ,

וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ,

וַיִּקְבְּלוּ כָּלֶם אֶת עוֹל מַלְכוּתְךָ,

וְתִמְלֹךְ עֲלֵיהֶם

מְהֵרָה לְעוֹלָם וָעֵד.

כִּי הַמַּלְכוּת שֶׁלְּךָ הִיא,

וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד,

kakatuv b'Toratach:

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.

כַּכְּתוּב בְּתוֹרַתְךָ:
 יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד.
 וְנֵאמַר, וְהָיָה יְהוָה
 לְמֶלֶךְ עַל כָּל הָאָרֶץ.
 בַּיּוֹם הַהוּא יִהְיֶה
 יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.

On Friday Afternoon, continue on the next page.

סדר הדלקת נרות שבת ויום טוב

CANDLELIGHTING FOR SHABBAT AND FESTIVALS

*The Shabbat lights (2 candles) are lit approximately 18 minutes before sunset on Friday afternoon.
Both men and women should take part in the Lighting.*

*Some have the custom to light the candles first and then say the blessing.
It is the Sephardic custom to first say the blessing and then light the candles,
however one can do according to their custom.*

The following is only said on Friday Night.

L'shem yichud kudsha

For the sake of the unification of the Holy One

b'rich hu ushchinteh,

blessed be He and His Sh'chinah,

bidchilu urchimu,

in awe and love,

urchimu udchilu, l'yachada

and in love and awe, to unify

shem Yud Hei b'Vav Hei,

the Name Yud Hei with Vav Hei,

b'yichuda sh'lim,

in perfect unity,

b'shem kol Yisra-el.

in the name of all of Israel.

Hareini ba l'kayem mitzvat

Behold I come to fulfill the mitzvah

aseh d'rabanam l'hadlik

to do according to the Sages in kindling

sh'nei nerot lichvod Shabbat,

two candles to honor Shabbat

echad k'neged zachor

one to represent "Remember"

v'echad k'neged shamor,

and one to represent "Keep",

l'taken et sh'resh mitzvah zo

to establish the root of this mitzvah

b'makom elyon,

in the Supernal Place,

la-asot nachat ru-ach l'yotz'renu,

to bring satisfaction to our Maker,

v'la-asot r'tzon bor'enu.

and to perform the will of our Creator.

לְשֵׁם יְחִיד קִדְשָׁא
בְּרִיךְ הוּא וְשְׁכִינְתָּהּ,
בְּדַחִילוֹ וּרְחִימוֹ,
וּרְחִימוֹ וּדְחִילוֹ, לְיַחְדָּא
שֵׁם יו"ד ה"א בְּוַא"ו ה"א,
בְּיַחְוּדָא שְׁלִים,
בְּשֵׁם כָּל יִשְׂרָאֵל.
הֲרִינִי בָּא לְקַיֵּם מִצְוֹת
עֲשֵׂה דִרְבַּנָּן לְהַדְלִיק
שְׁנֵי נְרוֹת לְכְבוֹד שַׁבָּת,
אֶחָד כְּנֶגֶד זָכוֹר,
וְאֶחָד כְּנֶגֶד שָׁמוֹר,
לְתַקַּן אֶת שׁוֹרֵשׁ מִצְוָה זוֹ
בְּמָקוֹם עֲלִיּוֹן,
לְעֲשׂוֹת נְחֻת רֹחַ לְיוֹצְרֵנוּ,
וְלְעֲשׂוֹת רְצוֹן בּוֹרְאֵנוּ.

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.

וַיְהִי נֶעֱם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ,
 וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָה עָלֵינוּ,
 וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהּ.

Friday Night Only:

Baruch atah Adonai,
Blessed are You Adonai,
Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
asher kid'shanu b'mitzvotav,
Who has hallowed us with Your mitzvot,
v'tzivanu l'hadlik ner shel Shabbat.
and bid us to kindle the light of Shabbat.

בָּרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
 וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

For a Festival Night (Including if it occurs on a Friday Night):

Baruch atah Adonai,
Blessed are You Adonai,
Eloheinu melech ha-olam,
our Elohim, Sovereign of the universe,
asher kid'shanu b'mitzvotav,
Who has hallowed us with Your mitzvot,
v'tzivanu l'hadlik ner
and bid us to kindle the light
shel [Shabbat v'] yom tov.
of [Shabbat and of] the Holy Day.

בָּרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
 וְצִוָּנוּ לְהַדְלִיק נֵר
 שֶׁל [שַׁבָּת וְ] יוֹם טוֹב.

This blessing is only said on the First Night of a Festival:

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

בָּרוּךְ אַתָּה יְהוָה,
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 שֶׁהַחַיֵּנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ
 לְזֶמַּן הַזֶּה.