

**Zoom Pre-Shabbat with Rabbi Goldstein of Chabad of West Houston****Mincha Service****Ashrei**

אֲשֶׁרֵי יוֹשְׁבֵי בֵיתְךָ. עוֹד יִהְיֶה לְךָ סֵלָה:

Ashreiy Yoshveiy Veiyscho. Od Yhallucho Selo:

אֲשֶׁרֵי הָעַם שֶׁכָּכָה לוֹ.

Ashreiy Hoom Shekocho Lo.

אֲשֶׁרֵי הָעַם שֶׁיְיָ אֱלֹהֵינוּ:

Ashreiy Hoom Sheyvo Elov

תְּהִלָּה לְדָוִד. אֲרוֹמִימְךָ אֱלֹהֵי הַמֶּלֶךְ.

Thilo Ldovid. Aromimcho Elohay Hamelech.

וְאַבְרָכָה שְׁמְךָ לְעוֹלָם וָעֶד:

Vaavorcho Shimcho Lolom Voed:

בְּכָל יוֹם אַבְרָכָה.

Bchol Yom Avorchecho.

וְאַהֲלֵלָה שְׁמְךָ לְעוֹלָם וָעֶד:

Vaahallo Shimcho Lolom Voed:

גְּדוֹל יְיָ וְהַמְּהִלָּל מְאֹד. וְלִגְדֻלְתּוֹ אֵין חֶקֶר:

Godol Yvo Umhulol Mod. Vligdulosos Eiyen Cheiker:

דוֹר לְדוֹר יִשְׁבַּח מְעֻשֶׁיךָ.

Dor Ldor Yshabach Maasecho.

וְגִבּוֹרֶתֶיךָ יִגִּידוּ:

Ugvurosecho Yagiydu:

הַדָּר כְּבוֹד הַדָּךְ. וְדַבְּרֵי נִפְלְאוֹתֶיךָ אֲשִׁיחָה:

Hadar Kvod Hodecho. Vdivreiy Niflosecho Osiycho:

וְעֻזוֹ נִרְאֵתֶיךָ יֵאֱמָרוּ. וְגִדְלֹתֶיךָ אֲסַפְּרָנָה:

Veezuz Norosecho Yomeiru. Ugduloscho Asapreno:

זָכַר רַב טוֹבָךָ יִבְיַעוּ. וְצִדְקָתְךָ יִרְנֶנוּ:

Zeicher Rav Tuvcho Yabiyu. Vtzidkoscho Yraneinu:

חֲנוּן וְרַחוּם יְיָ. אֶרְךָ אֲפִים וְגִדְל חֶסֶד:

Chanun Vrachum Yvo. Erech Apayim Ugdol Chosed:

טוב יְיָ לְכָל. וְרַחֲמֵיו עַל כָּל מַעֲשָׂיו:  
 Tov Yvo Lakol. Vrachamov Al Kol Maasov:  
 יוֹדוּךָ יְיָ לְכָל מַעֲשֶׂיךָ.  
 Yoducho Yvo Kol Maasecho.  
 וְחֲסִידֶיךָ יִבְרַכּוּךָ:  
 Vachasiydecho Yvorchucho:  
 כְּבוֹד מַלְכוּתְךָ יֵאֱמְרוּ. וְגִבּוֹרְתְךָ יִדְבְּרוּ:  
 Kvod Malchuscho Yomeiru. Ugvuroscho Ydabeiru:  
 לְהוֹדִיעַ לְבְנֵי הָאָדָם גִּבּוֹרְתּוֹ.  
 Lhodiya Livneiy Hoodom Gvurosov.  
 וְכְבוֹד הַדֶּר מַלְכוּתוֹ:  
 Uchvod Hadar Malchuso:  
 מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים.  
 Malchuscho Malchus Kol Olomiym.  
 וּמַמְשַׁלְתְךָ בְּכָל דּוֹר וָדֹר:  
 Umemshaltcho Bchol Dor Vodor:  
 סוֹמֵךְ יְיָ לְכָל הַנִּפְלִים.  
 Someich Yvo Lchol Hanofliym.  
 וְזוֹקֵף לְכָל הַכְּפוּפִים:  
 Vzokeif Lchol Hakfufiym:  
 עֵינֵי כָל אֱלֹהֵי יִשְׂרָאֵל.  
 Eiyneiy Chol Eilecho Ysabeiru.  
 וְאַתָּה נוֹתֵן לָהֶם אֶת אֲכָלָם בְּעֵתוֹ:  
 Vato Nosein Lohem Es Ochlom Bito:  
 פּוֹתֵחַ אֶת יָדְךָ. וּמַשְׁבִּיעַ לְכָל חַי רְצוֹן:  
 Poseiach Es Yodecho. Umasbiya Lchol Chay Rotzon:  
 דִּרְכּוֹ. וְחֲסִיד בְּכָל מַעֲשָׂיו:  
 Tzadiyk Yvo Bchol Drochov. Vchosiyd Bchol Maasov  
 קָרוֹב יְיָ לְכָל קִרְאָיו. לְכָל אֲשֶׁר יִקְרָאֵהוּ בְּאֵמֶת:  
 Korov Yvo Lchol Korov. Lchol Asher Yikrouhu Vemes:  
 Rtzon Yreiov Yaase.  
 וְאֵת שְׁוַעֲתָם יִשְׁמַע וְיִוָּשִׁיעֵם:  
 Ves Shavosom Yishmaa Vyoshiyeim:  
 שׁוֹמֵר יְיָ אֶת כָּל אֲהַבָּיו.  
 Shomeir Yvo Es Kol Ohavov  
 וְאֵת כָּל הַרְשָׁעִים יִשְׁמִיד:

Veis Kol Horshoim Yashmiyd:

תְּהִלַּת יְיָ יִדְבֵּר פִּי.

Thilas Yvo Ydaber Piy.

וַיְבָרֶךְ כָּל בֶּשָׂר שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:

Viyvoreich Kol Bosor Sheim Kodsho Lolom Voed:

וַאֲנַחְנוּ נְבָרֶךְ אֶת מַעֲמָהּ וָעֶד עוֹלָם. הִלְלוּיָהּ:

Vaanachnu Nvoreich H Meiato Vad Olom. Halluyo:

Happy are those who dwell in Your House; they will yet praise You forever.

Happy is the people whose lot is thus; happy is the people whose G-d is the Lord.

A psalm of praise by David: I will exalt You, my G-d the King, and bless Your Name forever.

Every day I will bless You, and extol Your Name forever. The Lord is great and exceedingly exalted, and there is no limit to His greatness.

One generation to another will laud Your works, and tell of Your mighty acts.

I will speak of the splendor of Your glorious majesty and of Your wondrous deeds.

They will proclaim the might of Your awesome acts, and I will recount Your greatness.

They will express the remembrance of Your abounding goodness, and sing of Your righteousness.

The Lord is gracious and compassionate, slow to anger and of great kindness.

The Lord is good to all, and His mercies extend over all His works.

Lord, all Your works will give thanks to You, and Your pious ones will bless You.

They will declare the glory of Your kingdom, and tell of Your strength.

To make known to men His mighty acts, and the glorious majesty of His kingdom.

Your kingship is a kingship over all worlds, and Your dominion is throughout all generations.

The Lord supports all who fall, and makes erect all who are bent.

The eyes of all look expectantly to You, and You give them their food at the proper time.

You open Your hand and satisfy the desire of every living thing.

The Lord is righteous in all His ways, and benevolent in all His deeds.

The Lord is close to all who call upon Him, to all who call upon Him in truth.

He fulfills the desire of those who fear Him, hears their cry and delivers them.

The Lord watches over all who love Him, and will destroy the wicked.

My mouth will utter the praise of the Lord, and let all flesh bless His holy Name forever.

And we will Bless the Lord from now to eternity. Praise the Lord.

## The Amidah

### Hebrew

אֲדָרָי, שְׁפָתַי תִּפְתַּח וּפִי יִגִּיד תְּהִלָּתְךָ

ברוך אתה יי אלהינו ואלהי אבותינו, אלהי אברהם, אלהי  
 יצחק, ואלהי יעקב, האל הגדול הגבור והנורא אל עליון, גומל  
 חסדים טובים, קונה הכל, וזוכר חסדי אבות, ומביא גואל לבני  
 בניהם למען שמו באהבה

From Rosh HaShanah to Yom Kippur, during the Ten Days of Penitence, add:

זכרנו לחיים, מלך חפץ בחיים, וכתבנו בספר החיים, למענה אלהים חיים

מלך, עוזר ומושיע ומגן. ברוך אתה יי, מגן אברהם  
 אתה גבור לעולם אדני, מחיה מתים אתה רב להושיע

Summer, Pesach through Sukkot:

מוריד הטל

Winter, Shmini Atzeret to Pesach:

משיב הרוח ומוריד הגשם

מכלכל חיים בחסד, מחיה מתים ברחמים רבים, סומך נופלים  
 ורופא חולים, ומתיר אסורים, ומקים אמונתו לישני עפר. מי  
 כמוך בעל גבורות ומי דומה לך, מלך ממית ומחיה ומצמיח  
 ישועה

From Rosh HaShanah to Yom Kippur, during the Ten Days of Penitence, add:

מי כמוך אב הרחמן זוכר יצוריו לחיים ברחמים

ונאמן אתה להחיות מתים. ברוך אתה יי, מחיה המתים

אתה קדוש ושמך קדוש, וקדושים בכל יום והללוך סלה. ברוך

אתה יי, ( During the Ten Days of Penitence substitute - (המלך הקדוש

האל הקדוש

אתה חונן לאדם דעת, ומלמד לאנוש בינה. חננו מאתך חכמה

בינה ודעת. ברוך אתה יי, חונן הדעת

השיבנו אבינו לתורתך, וקרבונו מלכנו לעבודתך, והחזירנו

בתשובה שלמה לפניך. ברוך אתה יי, הרוצה בתשובה

סלח לנו אבינו, כי חטאנו, מחל לנו מלכנו, כי פשענו, כי אל

טוב וסלח אתה. ברוך אתה יי, חנון המרבה לסלוח

ראה נא בעינינו וריבה ריבנו, וגאלנו מהרה למען שמך, כי אל

גואל חזק אתה. ברוך אתה יי, גואל ישראל

רפאנו יי וגרפא, הושיענו וננשעה כי תהלתנו אתה, והעלה

ארוכה ורפואה שלמה לכל מכותינו. כי אל מלך רופא נאמן

ורחמן אתה. ברוך אתה יי, רופא חולי עמו ישראל

ברך עלינו יי אלהינו את השנה הזאת ואת כל מיני תבואתה

לטובה, ותן

Summer:

ברכה

Winter:

טל ומטר לברכה

על פני האדמה, ושבוענו מטובה, וברך שנתנו כשנים הטובות

לברכה, כי אל טוב ומטיב אתה ומברך השנים: ברוך אתה יי

מברך השנים

תקע בשופר גדול לחירותנו, ושא נס לקבץ גליותינו, וקבצנו יחד

מארבע כנפות הארץ לארצנו: ברוך אתה יי, מקבץ נדחי עמו

ישראל

השיבה שופטינו כבראשונה, ויועצינו כבתחלה, והסר ממנו יגון

ואנחה, ומלוח עלינו אתה יי לבדך בחסד וברחמים, בצדק

ובמשפט. ברוך אתה יי

## (המלך המשפט - During the Ten Days of Penitence substitute)

מלך אוהב צדקה ומשפט

ולמלשינים אל תהי תקוה, וכל המינים וכל הזדים כרג ע

יאבדו, וכל איבי עמך מהרה יכרתו, ומלכות הרשעה מהרה

תעקר ותשבר ותמגר, ותכניע במהרה בימינו. ברוך אתה יי

שבר איבים ומכניע זדים

על הצדיקים ועל החסידים, ועל זקני עמך בית ישראל, ועל

פליטת בית סופריהם ועל גרי הצדק ועלינו, יהמו נא רחמיה יי

אלהינו, ותן שכר טוב לכל הבוטחים בשמך באמת, ושם חלקנו

עמם, ולעולם לא נבוש כי כך בטחנו. ברוך אתה יי, משען

ומבטח לצדיקים

ולירושלים עירך ברחמים תשוב, ותשכון בתוכה כאשר

דברת, וכסא דוד עבדך מהרה בתוכה תכין, ובנה אותה בקרוב

בימינו בגין עולם. ברוך אתה יי, בונה ירושלים

את צמח דוד עבדך מהרה תצמים, וקרנו תרום בישועתך, כי

לישועתך קוינו כל היום. ברוך אתה יי, מצמים קרן ישועה

שמע קולנו יי אלהינו, אב הרחמן, רחם עלינו, וקבל ברחמים

וברצון את תפלתנו, כי אל שומע תפלות ותחנונים אתה, ומלפניך

מלכנו ריקם אל תשיבנו. כי אתה שומע תפלת כל פה. ברוך

אתה יי, שומע תפלה

רצה יי אלהינו בעמך ישראל ולתפלתם שעה, והשב העבודה

לדביר ביתך, ואשי ישראל ותפלתם באהבה תקבל ברצון, ותהי

: לרצון תמיד עבודת ישראל עמך

On Rosh Chodesh and Chol haMoed, one adds the following:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיַגִּיעַ, וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע

וְיִפְקֹד וְיִזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדוֹתֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בְּ

דָּוִד עַבְדְּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קֹדֶשְׁךָ, וְזִכְרוֹן כָּל עַמְּךָ בֵּית

יִשְׂרָאֵל לִפְנֶיךָ, לִפְלִיטָה לְטוֹבָה, לֶחֶן וּלְחֶסֶד וּלְרַחֲמִים לְחַיֵּי מְ

טוֹבִים וּלְשָׁלוֹם בְּיוֹם

On Rosh Chodesh:

ראש החדש

On Pesach:

חג המצות

On Sukkot:

חג הסוכות

הַזֶּה. זִכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה אֲמֵן וּפְקֻדוֹתֵנוּ בּוֹ לְבִרְכָּה אֲמֵן

וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים אֲמֵן וּבְדַבַּר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן

וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם

אַתָּה:

וּתְחַזְּקֵנוּ עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים. בָּרוּךְ אַתָּה יְיָ, הַמְחַזֵּר

שְׂכִינָתוֹ לְצִיּוֹן

מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָה הוּא

יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

לְעוֹלָם וָעֶד צוּר חַיִּינוּ, מִגֵּן

יִשְׁעֵנוּ, אַתָּה הוּא לְדוֹר וָדוֹר

נוֹדֶה לָּךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל

חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ, וְעַל

נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל

נְסִיף שְׁבָכֶל יוֹם עֲמֵנו, וְעַל

נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׁבָכֶל

עַתָּה, עָרַב וּבָקֵר וְצֹהֲרִים, הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, הַמְּרַחֵם, כִּי

: לֹא תָמוּ חֲסִדֶיךָ, כִּי מַעֲלָם קוִינֵנו לָךְ

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא שְׁמֶךָ מִלְּכֵנו תְּמִיד לְעוֹלָם

:וְעַד

From Rosh HaShanah to Yom Kippur, during the Ten Days of Penitence, add:

:וְכָתוּב לַחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתֶךָ

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה וְיִהְיֶה לְךָ שְׁמֶךָ הַגָּדוֹל לְעוֹלָם כִּי טוֹב, הָאֵל ל

יִשְׁוּעֵתָנוּ וְעֲזָרְתָנוּ סֶלָה. הָאֵל הַטּוֹב. בְּרוּךְ אַתָּה יי, הַטּוֹב שְׁמֶךָ

:וְלָךְ נָאָה לַהוֹדוֹת

שִׁים שְׁלֹום, טוֹבָה וּבִרְכָּה, חַיִּים חַן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל

כָּל יִשְׂרָאֵל עֲמָךְ, בְּרַכְנוּ אֲבִינוּ כָּלֵנוּ כְּאַחַד בְּאוּר פְּנִיךָ, כִּי בְאוּר

פְּנִיךָ נִתַּתָּ לָנוּ יי אֱלֹהֵינוּ תוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבִרְכָּה

וְרַחֲמִים וְחַיִּים וְשְׁלֹום, וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל

: עַתָּה וּבְכָל שָׁעָה בְּשְׁלֹוֹמְךָ

From Rosh HaShanah to Yom Kippur, during the Ten Days of Penitence, add:

:וּבְסִפּוֹר חַיִּים בְּרַכָּה וְשְׁלֹום וּפְרֻנְסָה טוֹבָה, יִשְׁוּעָה וְנַחֲמָה וּגְזֻלוֹת

טוֹבוֹת נִזְכָּר וְנִכְתָּב לְפָנֶיךָ, אֲנַחְנוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לַחַיִּים

:טוֹבִים וְשְׁלֹום

: בְּרוּךְ אַתָּה יי, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלֹום

:יְהִיו לְרָצוֹן אֲמַרִי כִּי וְהִגִּינוּ לִבִּי לְפָנֶיךָ יי צוּרִי וְגוֹאֲלִי:

אֵלֶּלֶה י, נִצּוֹר לְשׁוֹנֵי מַרְעַ וְשִׁפְתֵי מַדְבֵּר מִרְמָה וְלִמְקַלְלִי, נִפְשִׁי



תָּדוּם, וְנִפְשִׁי כְּעֶפֶר לְכָל תְּהִיָּה, פֶּתַח לִבִּי בְּתוֹרַתְךָ, וּבְמִצְוֹתֶיךָ  
 תִּרְדּוּךְ נִפְשִׁי, וְכָל הַחוֹשְׁבִּים עָלַי רָעָה, מִהֲרָה הִפֵּר עֲצָתָם וְקָלַק ל  
 מַחְשַׁבְתָּם. יְהִי כְמוֹץ לִפְנֵי רוּחַ וּמִלֶּאךָ יִי דוּחָה. לְמַעַן יִחְלְצוּן  
 יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן  
 יְמִינְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁתְּךָ. יְהִי לְרָצוֹן אֶמְרֵי  
 פִּי וְהִגִּיוֹן לִבִּי, לִפְנֵיךָ יִי צוּרִי וְגֹאֲלִי:  
 עֲשֵׂה שְׁלוֹם ( During the Ten Days of Penitence substitute הַשְׁלוֹם ) בְּמִרוּמָיו  
 הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ  
 וְעַל כָּל יִשְׂרָאֵל, וְאֶמְרוּ, אָמֵן  
 יְהִי רָצוֹן מִלִּפְנֵיךָ יִי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ  
 בְּבִמְהֵרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ

## Transliteration

**A-do-nai s'fa-tai** tif-tach, u-fi ya-gid t'hi-la-te-cha.

*Bend knees at Baruch; bow at atah; straighten up at Adonai:*

**Ba-ruch a-tah** A-do-nai, E-lo-hei-nu vei-lo-hei a-vo-tei-nu, E-lo-hei Av-ra-ham, E-lo-hei Yitz-chak, Vei-lo-hei Ya-a-kov, Ha-eil Ha-Ga-dol Ha-Gi-bor v'Ha-No-rah, Eil El-yon, go-meil cha-sa-dim to-vim, ko-nei ha-kol, v'zo-cheir chas-dei a-vot, u-mei-vi go-eil liv-nei v'nei-hem l'ma-an sh'mo b'a-ha-vah.

*Between Rosh Hashanah and Yom Kippur, insert:*

Zoch-reinu l'cha-yim, me-lech cha-feitz ba-cha-yim, v'chos-veinu b'sei-fer ha-cha-yim, l'ma-an-cha E-lo-him cha-yim.

Me-lech o-zeir u-mo-shi-a u-ma-gein.

*Bend knees at Baruch; bow at atah; straighten up at Adonai:*

**Ba-ruch a-tah** A-do-nai, ma-gein Av-raham.

**A-tah gi-bor** l'o-lam, A-do-nai, m'cha-yeh mei-tim a-tah, rav l'ho-shi-a,

*From the “Musaf” prayer of Shemini Atzeret in the holiday of Sukkot until the “Musaf” prayer of the first day of Passover, say:*

ma-shiv ha-ru-ach u-mo-rid ha-ga-shem.

*At other times say:*

mo-rid ha-tal.

M'chal-keil cha-yim b'che-sed, m'cha-yeh mei-tim b'ra-cha-mim ra-bim, so-meich no-f'lim v'ro-fei cho-lim u-ma-tir a-su-rim, u-m'ka-yeim e-mu-na-to li-shei-nei a-far. Mi cha-mo-cha ba-al g'vu-rot u-mi do-meh lach, me-lech mei-mit u-m'cha-yeh u-matz-mi-ach y'shu-ah,

*Between Rosh Hashanah and Yom Kippur, insert:*

**Mi cha-mo-cha, Av** Ha-Ra-cha-man, zo-cheir y'tzu-rav l'cha-yim b'ra-cha-mim.

**V'ne-e-man a-tah** l'ha-cha-yot mei-tim. Ba-ruch a-tah A-do-nai, m'cha-yei ha-mei-tim.

**A-tah ka-dosh**, v'shim-cha ka-dosh, u-k'do-shim b'chol yom y'ha-l'lu-cha se-lah. Ba-ruch atah A-do-nai, ha-Eil ha-ka-dosh. [*Between Rosh Hashanah and Yom Kippur, replace “ha-Eil ha-Kadosh” with: ha-Me-lech ha-Ka-dosh.*]

**A-tah cho-nein** l'a-dam da-at, um'la-meid le-e-nosh bi-nah. Cho-nei-nu mei-it'cha choch-mah bi-nah va-da-at. Ba-ruch a-tah A-do-nai, cho-nein ha-da-at.

**Ha-shi-vei-nu A-vi-nu** l'to-ra-te-cha, v'ka-r'vei-nu Mal-kei-nu la-a-vo-da-te-cha, v'ha-cha-zi-rei-nu bit-shu-vah sh'lei-mah l'fa-ne-cha. Ba-ruch a-tah A-do-nai, ha-ro-tzeh bit-shu-vah.

**S'lach la-nu** A-vi-nu ki cha-ta-nu, m'chol la-nu Mal-kei-nu ki fa-sha-nu, ki Eil tov v'sal-lach a-tah. Ba-ruch atah A-do-nai, cha-nun ha-mar-beh lis-lo-ach.

**R'ei na** v'on-yei-nu, v'ri-vah ri-vei-nu, ug-a-lei-nu m'hei-rah l'ma-an sh'me-cha, ki Eil go-eil cha-zak a-tah. Ba-ruch a-tah A-do-nai, go-eil Yis-ra-eil.

**R'fa-ei-nu A-do-nai** v'nei-ra-fei, ho-shi-ei-nu v'ni-va-shei-ah, ki t'hi-la-tei-nu a-tah, v'ha-a-lei a-ru-cha ur-fu-ah sh'lei-mah l'chol ma-ko-tei-nu, ki Eil me-lech ro-fei ne-e-man v'ra-cha-man a-tah. Ba-ruch a-tah A-do-nai, ro-fei cho-lei a-mo Yis-ra-eil.

**Ba-reich a-lei-nu** A-do-nai E-lo-hei-nu et ha-sha-nah ha-zot v'et kol mi-nei t'vu-a-tah, l'to-vah,

*From the third night of Passover through the afternoon of December 4th (or December 5th, if the following February will be 29 days) say:*

v'tein b'ra-cha

*From the evening of December 4th (or 5th) through the eve of Passover:*

v'tein tal u-ma-tar liv-ra-cha

al p'nei ha-a-da-mah, v'sa-b'ei-nu mi-tu-ve-cha, u-va-reich sh'na-tei-nu ka-sha-nim ha-to-vot liv-ra-cha, ki Eil tov u-mei-tiv atah, um-va-reich ha-sha-nim. Ba-ruch a-tah A-do-nai, m'va-reich ha-sha-nim.

**T'ka b'sho-far** ga-dol l'chei-ru-tei-nu, v'sa neis l'ka-beitz ga-lu-yo-tei-nu, v'ka-b'tzei-nu ya-chad mei-ar-ba kan-fot ha-a-retz l'ar-tzei-nu. Ba-ruch a-tah A-do-nai, m'ka-beitz nid-chei a-mo Yis-ra-eil.

**Ha-shi-va sho-f'tei-nu** k'va-ri-sho-na, v'yo-a-tzei-nu k'va-t'chi-lah, v'ha-seir mi-me-nu ya-gon va-a-na-chah, um-loch a-lei-nu a-tah A-do-nai l'va-d'cha b'che-sed uv-ra-cha-mim, b'tze-dek uv-mish-pat. Ba-ruch a-tah A-do-nai, me-lech o-heiv tz'da-kah u-mish-pat. *[Between Rosh Hashanah and Yom Kippur, replace “melech oheiv tzedakah u-mishpat” with: ha-Me-lech ha-mish-pat.]*

**V'la-mal-shi-nim al** t'hi tik-vah, v'chol ha-mi-nim v'chol ha-zei-dim k're-ga yo-vei-du, v'chol o-y'vei a-m'cha m'hei-rah yi-ka-rei-tu, u'malchut ha-rish-a m'hei-rah t'a-keir ut-sha-beir ut-ma-geir, v'tach-ni-a bim-hei rah v'ya-mei-nu. Ba-ruch a-tah A-do-nai, sho-veir o-y'vim u-mach-ni-a zeidim.

**Al ha-tza-di-kim** v'al ha-cha-si-dim, v'al zik-nei a-m'cha beit Yis-ra-eil, v'al p'lei-tat beit so-f'rei-hem, v'al gei-rei ha-tze-dek v'a-lei-nu, ye-he-mu na ra-cha-me-cha A-do-nai E-lo-hei-nu, v'tein sa-char tov l'chol habo-t'chim b'shim-cha be-e-met, v'sim chel-kei-nu i-ma-hem, ul'o-lam lo nei-vosh ki v'cha ba-tach-nu. Ba-ruch a-tah A-do-nai, mish-an u-miv-tach la-tza-di-kim.

**V'li-ru-sha-la-yim i-r'cha** b'ra-cha-mim ta-shuv, v'tish-kon b'to-cha ka-a-sheer di-bar-ta, v'chi-sei Da-vid av-d'cha m'hei-rah b'to-chah ta-chin, uv-nei o-tah b'ka-rov b'ya-mei-nu bin-yan o-lam. Ba-ruch a-tah A-do-nai, bo-nei Y'ru-sha-la-yim.

**Et tze-mach Da-vid** av-d'cha m'hei-rah tatz-mi-ach, v'kar-no ta-rum bi-shu-a-te-cha, ki li-shu-a-t'cha ki-vi-nu kol ha-yom. Ba-ruch a-tah A-do-nai, matz-mi-ach ke-ren y'shu-ah.

**Sh'ma ko-lei-nu** A-do-nai E-lo-hei-nu, Av Ha-Ra-cha-man racheim aleinu, v'ka-beil b'ra-cha-mim uv-ra-tzon et t'fi-la-tei-nu, ki Eil sho-mei-a t'fi-lot v'ta-cha-nu-nim a-tah,

u-mi-l'fa-ne-cha Mal-kei-nu rei-kam al t'shi-vei-nu, ki a-tah sho-mei-a t'fi-lat kol peh. Ba-ruch a-tah A-do-nai, sho-mei-a t'fi-lah.

**R'tzei, A-do-nai** E-lo-hei-nu, b'a-m'cha Yis-ra-eil, v'li-t'fi-la-tam sh'ei, v'ha-sheiv ha-a-vo-dah lid-vir bei-te-cha, v'i-shei Yis-ra-eil ut'fi-la-tam b'a-ha-va t'ka-beil b'ra-tzon, u-t'hi l'ra-tzon ta-mid a-vo-dat Yis-ra-eil a-me-cha.

*This paragraph is inserted on Rosh Chodesh and on the intermediate days of festivals:*

**E-lo-hei-nu vei-lo-hei** a-vo-tei-nu, ya-aleh v'ya-vo, v'ya-gia v'yei-ra-eh, v'yei-ra-tzeh v'yi-sha-ma, v'yi-pa-keid v'yi-za-cheir, zich-ro-nei-nu u-fik'do-nei-nu, v'zich-ron avo-tei-nu, v'zich-ron ma-shi-ach ben da-vid av-de-cha, v'zich-ron Y'ru-sha-la-yim ir kod-she-cha, v'zich-ron kol a-m'cha beit Yis-ra-eil l'fa-ne-cha, li-flei-tah l'to-vah, l'chein ul-che-sed ul-ra-cha-mim ul-cha-yim to-vim ul-sha-lom, b'yom

*On Rosh Chodesh say:* Rosh Ha-cho-desh ha-zeh.

*On Pesach say:* Chag Ha-ma-tzot ha-zeh.

*On Sukkot say:* Chag ha-su-kot ha-zeh.

Zoch-rei-nu A-do-nai E-lo-hei-nu bo l'to-vah, u-fok-dei-nu vo liv-ra-cha, v'ho-shi-ei-nu vo l'cha-yim to-vim. U-vid-var y'shu-ah v'ra-cha-mim, chus v'cho-nei-nu, v'ra-cheim alei-nu v'ho-shi-ei-nu, ki ei-le-cha ei-nei-nu, ki eil me-lech cha-nun v'ra-chum a-tah.

**V'te-che-ze-na ei-nei-nu** b'shu-v'cha l'Tzi-yon b'ra-cha-mim. **Ba-ruch a-tah** A-do-nai, ha-ma-cha-zir sh'chi-na-to l'Tzi-yon.

*Bow at Modim; arise at Adonai:*

**Mo-dim a-nach-nu** lach, sha-a-ta hu A-do-nai E-lo-hei-nu vei-lo-hei a-vo-tei-nu l'olam va-ed. Tzur cha-yei-nu, ma-gein yish-ei-nu, a-tah hu l'dor va-dor, no-deh l'cha un-sa-peir t'hi-la-te-cha, al cha-yei-nu ha-m'su-rim b'ya-de-cha, v'al nish-mo-tei-nu ha-p'ku-dot lach, v'al ni-se-cha she-b'chol-yom i-ma-nu, v'al nif-l'o-te-cha v'to-vo-te-cha, she-b'chol eit, e-rev va-vo-ker v'tza-ho-ra-yim. **Ha-tov ki** lo cha-lu ra-cha-me-cha, ha-m'ra-cheim ki lo ta-mu cha-sa-de-cha, ki mei-o-lam ki-vi-nu lach. **V'al ku-lam**, yit-ba-reich v'yit-ro-mam v'yit-na-sei shim-cha Mal-kei-nu, ta-mid l'o-lam va-ed.

*Between Rosh Hashanah and Yom Kippur, insert:*

**Uch-tov l'cha-yim** to-vim kol b'nei v'ri-te-cha.

**V'chol ha-cha-yim** yo-du-cha se-lah, vi-ha-l'lu shim-cha ha-ga-dol l'o-lam ki tov, ha-Eil y'shu-a-tei-nu v'ez-ra-tei-nu se-lah, ha-Eil ha-tov.

*Bend knees at Baruch; bow at atah; straighten up at Adonai:*

**Ba-ruch a-tah** A-do-nai, ha-tov shim-cha ul'cha na-eh l'ho-dot.

**Sim sha-lom** to-va uv-ra-cha, cha-yim, chein va-che-sed v'ra-cha-mim, a-lei-nu v'al kol Yis-ra-eil a-me-cha. Ba-r'chei-nu a-vi-nu, ku-la-nu k'e-chad, b'or pa-ne-cha, ki v'or pa-ne-cha na-ta-ta la-nu, A-do-nai E-lo-hei-nu, To-rat cha-yim v'a-ha-vat che-sed, utz-da-ka

uv-ra-cha v'ra-cha-mim, v'cha-yim v'sha-lom, v'tov b'ei-ne-cha l'va-reich et a-m'cha Yis-ra-eil b'chol eit uv-chol sha-ah bish-lo-me-cha.

*Between Rosh Hashanah and Yom Kippur, insert:*

**Uv-sei-fer cha-yim**, b'ra-cha v'sha-lom, u-far-na-sah to-vah, y'shu-ah v'ne-cha-mah ug-zei-rot to-vot, ni-za-cheir v'ni-ka-teiv l'fa-ne-cha, a-nach-nu v'chol a-m'cha beit Yis-ra-eil, l'cha-yim to-vim ul-sha-lom.

Ba-ruch a-tah A-do-nai, ham-va-reich et a-mo Yis-ra-eil ba-sha-lom.

**Yih-yu l'ra-tzon** im-rei fi v'heg-yon li-bi l'fa-ne-cha, A-do-nai tzu-ri ve-go-a-li.

**E-lo-hai n'tzor** l'sho-ni mei-ra, us-fa-tai mi-da-beir mir-mah, v'lim-ka-l'lai naf-shi ti-dom, v'naf-shi ke-a-far la-kol tih-yeh. P'tach li-bi b'to-ra-te-cha, uv-mitz-vo-te-cha tir-dof naf-shi, ve-chol ha-cho-sh'vim a-lai ra-ah, m'hei-rah ha-feir a-tza-tam v'kal-keil ma-cha-shav-tam. Yih-yu k'motz lif-nei ru-ach u-mal-ach A-do-nai do-cheh. L'ma-an yei-cha-l'tzun y'di-de-cha, ho-shi-ah y'mi-n'cha va-a-nei-ni. A-sei l'ma-an sh'me-cha, a-sei l'ma-an y'mi-ne-cha, a-sei l'ma-an To-ra-te-cha, a-sei l'ma-an k'du-sha-te-cha. Yih-yu l'ra-tzon im-rei fi v'heg-yon li-bi l'fa-ne-cha, A-do-nai tzu-ri v'go-a-li.

*Take three steps back, then bow left saying Oseh shalom bimromav, bow forward saying hu, bow right saying yaaseh shalom aleinu, and bow forward during the rest:*

**O-seh sha-lom** bim-ro-mav, hu ya-a-seh sha-lom a-lei-nu v'al kol Yis-ra-eil, v'im-ru a-mein.

**Y'hi ra-tzon** mi-l'fa-ne-cha, A-do-nai E-lo-hei-nu vei-lo-hei a-vo-tei-nu, she-yi-ba-neh Beit ha-Mik-dash bim-hei-rah v'ya-me-i-nu, v'tein chel-kei-nu b'to-ra-te-cha.

### Translation

*While praying, concentrate on the meaning of the words and remember that you stand before the Divine Presence. Before beginning the Amidah, take three steps back, then three steps forward. Recite the Amidah quietly — but audibly to yourself — while standing with feet together.*

My L-rd, open my lips, and my mouth shall declare Your praise.

*Bend Knees at "Blessed"; bow are "You"; Straighten at "L-rd our G-d":*

Blessed are You, L-rd our G-d and G-d of our fathers, G-d of Abraham, G-d of Isaac and G-d of Jacob, the great, mighty and awesome G-d, exalted G-d, who bestows bountiful kindness, who creates all things, who remembers the piety of the Patriarchs, and who, in love, brings a redeemer to their children's children, for the sake of His Name.

***During the Ten Days of Penitence add:***

*Remember us for life, King who desires life; inscribe us in the Book of Life, for Your sake, O living G-d.*

*Bend Knees at "Blessed"; bow are "You"; Straighten at "L-rd our G-d":*

O King, (You are) a helper, a savior and a shield. Blessed are You L-rd, Shield of Abraham.

You are mighty forever, my L-rd; You resurrect the dead; You are powerful to save.

***In summer say:*** He causes the dew to descend. ***In winter say:*** He causes the wind to blow and the rain to fall.

He sustains the living with loving kindness, resurrects the dead with great mercy, supports the falling, heals the sick, releases the bound, and fulfills His trust to those who sleep in the dust. Who is like You, mighty One! And who can be compared to You, King, who brings death and restores life, and causes deliverance to spring forth!

*During the Ten Days of Penitence add: Who is like You, merciful Father, who in compassion remembers His creatures for life.*

You are trustworthy to revive the dead. Blessed are You L-rd, who revives the dead.

*When the Chazzan repeats Amidah, Kedushah is recited here.*

We will hallow and adore You as the sweet words of the assembly of the holy Seraphim who thrice repeat "holy" unto You, as it is written by Your prophet: And they call one to another and Say, (Cong. and Chazzan:) "Holy, holy, holy is the L-rd of hosts; the whole earth is full of His glory." (Chazzan:) Those facing them offer praise and say, (Cong and Chazzan:) "Blessed be the glory of the L-rd from its place." (Chazzan:) And in Your holy Scriptures it is written thus: (Cong. and Chazzan:) The L-rd shall reign forever; your G-d, O Zion, throughout all generations. Praise the L-rd.

You are holy and Your Name is holy, and holy beings praise You daily for all eternity. Blessed are You L-rd, the holy G-d. *(During the Ten Days of Penitence substitute: the holy King.)*

You graciously bestow knowledge upon man and teach mortals understanding. Graciously bestow upon us from You, wisdom, understanding and knowledge. Blessed are You L-rd, who graciously bestows knowledge.

Cause us to return, our Father, to Your Torah; draw us near, our King, to Your service; and bring us back to You in whole-hearted repentance. Blessed are You L-rd, who desires penitence.

Pardon us, our Father, for we have sinned; forgive us, our King, for we have transgressed; for You are a good and forgiving G-d. Blessed are You L-rd, gracious One who pardons abundantly.

O behold our affliction and wage our battle; redeem us speedily for the sake of Your Name, for You G-d are the mighty redeemer. Blessed are You L-rd, Redeemer of Israel.

Heal us, O L-rd, and we will be healed; help us and we will be saved; for You are our praise. Grant complete cure and healing to all our wounds; for You, Almighty King, are a faithful and merciful healer. Blessed are You L-rd, who heals the sick of His people Israel.

Bless for us, L-rd our G-d, this year and all the varieties of its produce for good; and bestow (During the summer season say:) blessing (During the winter season say: dew and rain for blessing) upon the face of the earth. Satisfy us from Your bounty and bless our year like other good years, for blessing; for You are a generous G-d who bestows goodness and blesses the years. Blessed are You L-rd, who blesses the years.

Sound the great shofar for our freedom; raise a banner to gather our exiles, and bring us together from the four corners of the earth into our land. Blessed are You L-rd, who gathers the dispersed of His people Israel.

Restore our judges as in former times, and our counsellors as of yore; remove from us sorrow and sighing, and reign over us, You alone, O L-rd, with kindness and compassion, with righteousness and justice. Blessed are You L-rd, King who loves righteousness and justice. ***(During the Ten Days of Penitence substitute with: the King of judgment.)***

Let there be no hope for informers, and may all the heretics and all the wicked instantly perish; may all the enemies of Your people be speedily extirpated; and may You swiftly uproot, break, crush and subdue the reign of wickedness speedily in our days. Blessed are You L-rd, who crushes enemies and subdues the wicked.

May Your mercies be aroused, L-rd our G-d, upon the righteous, upon the pious, upon the elders of Your people, the House of Israel, upon the remnant of their sages, upon

the righteous proselytes and upon us. Grant ample reward to all who truly trust in Your Name, and place our lot among them; may we never be disgraced, for we have put our trust in You. Blessed are You L-rd, the support and security of the righteous.

Return in mercy to Jerusalem Your city and dwell therein as You have promised; speedily establish therein the throne of David Your servant, and rebuild it, soon in our days, as an everlasting edifice. Blessed are You L-rd, who rebuilds Jerusalem. Speedily cause the scion of David Your servant to flourish, and increase his power by Your salvation, for we hope for Your salvation all day. Blessed are You L-rd, who causes the power of salvation to flourish.

Hear our voice, L-rd our G-d; merciful Father, have compassion upon us and accept our prayers in mercy and favor, for You are G-d who hears prayers and supplications; do not turn us away empty-handed from You, our King, for You hear the prayer of everyone. Blessed are You L-rd, who hears prayer.

Look with favor, L-rd our G-d, on Your people Israel and pay heed to their prayer; restore the service to Your Sanctuary and accept with love and favor Israel's fire-offerings and prayer; and may the service of Your people Israel always find favor.

***On Rosh Chodesh and Chol HaMoed, (Our G-d . . . may there ascend) is recited here.***

Our G-d and G-d of our fathers, may there ascend, come and reach, be seen, accepted, and heard, recalled and remembered before You, the remembrance and recollection of us, the remembrance of our fathers, the remembrance of *Mashiach* the son of David Your servant, the remembrance of Jerusalem Your holy city, and the remembrance of all Your people the House of Israel, for deliverance, well-being, grace, kindness, mercy, good life and peace, on this day of

***On Rosh Chodesh:*** Rosh Chodesh

***On the holiday of Passover:*** the Festival of Matzot

***On the holiday of Sukkot:*** the Festival of Sukkot.

Remember us on this [day], L-rd our G-d, for good; be mindful of us on this [day] for blessing; help us on this [day] for good life. With the promise of deliverance and Compassion, spare us and be gracious to us; have mercy upon us and deliver us; for our eyes are directed to You, for You, G-d, are a gracious and merciful King.



May our eyes behold Your return to Zion in mercy. Blessed are You L-rd, who restores His Divine Presence to Zion.

We thankfully acknowledge that You are the L-rd our G-d and G-d of our fathers forever. You are the strength of our life, the shield of our salvation in every generation. We will give thanks to You and recount Your praise, evening, morning and noon, for our lives which are committed into Your hand, for our souls which are entrusted to You, for Your miracles which are with us daily, and for Your continual wonders and beneficences. You are the Beneficent One, for Your mercies never cease; the Merciful One, for Your kindnesses never end; for we always place our hope in You.

And for all these, may Your Name, our King, be continually blessed, exalted and extolled forever and all time.

***During the Ten Days of Penitence add:***

*Inscribe all the children of Your Covenant for a good life.*

And all living things shall forever thank You, and praise Your great Name eternally, for You are good. G-d, You are our everlasting salvation and help, O benevolent G-d. Blessed are You L-rd, Beneficent is Your Name, and to You it is fitting to offer thanks.

Bestow peace, goodness and blessing, life, graciousness, kindness and mercy, upon us and upon all Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance. For by the light of Your countenance You gave us, L-rd our G-d, the Torah of life and loving-kindness, righteousness, blessing, mercy, life and peace. May it be favorable in Your eyes to bless Your people Israel, at all times and at every moment, with Your peace.

*During the Ten Days of Penitence add: And in the Book of life, blessing, peace and prosperity, deliverance, consolation and favorable decrees, may we and all Your people the House of Israel be remembered and inscribed before You for a happy life and for peace.*

Blessed are You L-rd, who blesses His people Israel with peace. May the words of my mouth and the meditation of my heart be acceptable before You, L-rd, my Strength and my Redeemer.

My G-d, guard my tongue from evil and my lips from speaking deceitfully. Let my soul be silent to those who curse me; let my soul be as dust to all. Open my heart to Your Torah, and let my soul eagerly pursue Your commandments. As for all those who plot evil against me, hasten to annul their counsel and frustrate their design. Let them be as chaff before the wind; let the angel of the L-rd thrust them away. That Your beloved ones may be delivered, help with Your right hand and answer me. Do it for the sake of Your Name; do it for the sake of Your right hand; do it for the sake of Your Torah; do it for the sake of Your holiness. May the words of my mouth and the meditation of my heart be acceptable before You, L-rd, my Strength and my Redeemer.

*Before reciting the following verse one should bow, and in this bowed position, take three steps backward. While still bowing, he should turn his head to his left saying, "He who makes peace in His heavens"; bow forward, saying, "may He"; turn his head to his right, saying, "make peace for us"; and finally bow forward, saying, "and for all Israel; and say, Amen".*

He who makes peace (*During the Ten Days of Penitence say: the peace*) in His heavens, may He make peace for us and for all Israel; and say, Amen.

May it be Your will, L-rd our G-d and G-d of our fathers, that the Bet Hamikdash be speedily rebuilt in our days, and grant us our portion in Your Torah.

Song:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו

הוא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ

וְעַל כָּל יִשְׂרָאֵל, וְאִמְרוּ, אָמֵן

He who makes peace in His heavens, may He make peace for us and for all Israel; and say, Amen.

## Dvar Torah

## Aleinu

עָלֵינוּ לְשִׁבְחָם לְאֲדוֹן הַכֹּל

לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית

שֶׁלֹא עֲשֵׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שִׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה:

שֶׁלֹא שָׁם חָלְקָנוּ כָּהֶם וְגַרְלָנוּ כָּכָל הַמּוֹנֵם:

.שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וְלָרִיק

וְאֵנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים

וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים

הַקָּדוֹשׁ בְּרוּךְ הוּא:

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיִסַּד אֶרֶץ (ישעיה נא:יג)

וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל וְשֹׁכֵינָת עֲזָו בְּגִבְהֵי מְרוֹמִים:

הוּא אֱלֹהֵינוּ אֵין עוֹד אַמֶּת מִלְכָּנוּ אֶפְסֵ זולתו

:כְּפָתוֹב בְּתוֹרָתוֹ

וַיֵּדַעַת הַיּוֹם וְהַשַּׁבָּת אֶל-לִבְכֹּרְךָ

כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל

וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד: (דברים ד:לט)

עַל כֵּן נִקְוָה לָךְ יְיָ אֱלֹהֵינוּ !

לְרֹאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזָרְךָ

לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יִכְרַתוֹן

לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי:

וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ

לְהַפְנוֹת אֵלֶיךָ כָּל רִשְׁעֵי אֶרֶץ:

יִכִּירוּ וַיֵּדְעוּ כָּל יוֹשְׁבֵי תֵבֶל כִּי לָךְ תִּכְרַע כָּל בָּרֶךְ

תִּשְׁבַּע כָּל לְשׁוֹן:

לְפָנֶיךָ יְיָ אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ

וְלִכְבוֹד שְׁמֶךָ יִקָּר יִתְנֶנּוּ:

וַיִּקְבְּלוּ כָל־אֶת עַל מַלְכוּתְךָ

וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד:

כִּי הַמַּלְכוּת שְׁלֶךָ הִיא

וְלְעוֹלָמֵי עַד תִּמְלֹךְ בְּכָבוֹד:

כַּכְתּוּב בְּתוֹרָתְךָ

יְהוָה אֱיָמֶךָ לְעוֹלָם וָעֶד: (שמות טו:יח)

וְנֹאמַר:

וְהִיא יְהוָה לְמֶלֶךְ עַל-כָּל-הָאָרֶץ

בְּיֹזֶם הַהוּא יְהִי

יְהוָה אֶחָד

וְשֵׁמוֹ אֶחָד:

### Translation

It is incumbent upon us to praise the Lord of all, to ascribe greatness to the primeval Creator, because God has not made us like the nations of the earth, or placed us like the families of the world. God has not given us a portion like theirs, or a destiny like that of their multitudes. (For they bow down to vanity and nothingness, and pray to a god who cannot redeem them.<sup>[1]</sup>) But we bow down and prostrate ourselves and acknowledge the King of Kings, the Holy One, Praised be God. It was You Who set forth the heavens and established the earth. The dwelling-place of Your glory is in the heavens above, and the residence of Your strength is in the highest heavens. You are our God and there is none else, as is written in Your Torah: “You are to implant the knowledge in your heart this day that Adonai is God in the heavens above and on the earth beneath, and there is none else.<sup>[2]</sup>

We therefore put our hope in You, Adonai our God, that we may soon see the splendor of Your might, as You remove idolatry from the earth, and completely cut off false gods; as You perfect the world under Your Almighty sovereignty. Then shall all humanity call upon Your name, and turn all the wicked of the earth to You. All inhabitants of the earth shall know and understand that to You alone every knee must bend, and every tongue swear allegiance. Before You, Adonai our God shall they bow down and prostrate themselves, and to Your glorious Name shall they give honor. They shall all accept upon themselves the yoke of Your kingdom, that You may rule over them soon and for all time. For the kingdom is Yours, and forever shall You reign in honor, as it is written in Your Torah: "Adonai will reign forever and ever."<sup>[3]</sup> And it has been said, "On that day Adonai shall be One and God's Name shall be One."<sup>[4]</sup>

**Al tiroh** mipachad pis-om umi-sho-as  
re-shoim ki sovo. Utzu etza ve-sufor  
dabru dovor v'lo yo-kum ki imonu Kel.  
V'ad zikno ani hu, v'ad sei-voh ani  
esbol, ani osisi v'ani eso v'ani esbol va-  
ama-let. Ach tzadikim yodu lish-mecho  
yei-shvu yesho-rim es ponecha.

אל תירא מפחד פתאם ומשאת רשעים כי תבא :  
עצו עצה ותקח. דברו דבר ולא יקום. כי עמנו  
אל :  
ועד זקנה אני הוא. ועד שיבה אני אסבל. אני  
עשיתי ואני אשא ואני אסבל ואמלט :

אך צדיקים, יודו לשמך ; ישובו  
ישירים, את-פניך

**Be not afraid** of sudden terror, or of the darkness of the wicked when it will come. Take counsel and it will be foiled; speak a word and it will not succeed, for G-d is with us. And until old age I am the same, and until you turn gray I will carry; I have made and I will bear and I will carry and deliver. But the righteous will thank Your name; the upright will sit before You.

## Count the Omer

## Yedid Nefesh

Yedid nefesh, Av harachaman,  
meshoch Avdach el Retzonach.  
Yarutz avdach kemo ayal,  
yishtachave mul hadarach.  
Ki ye'erav lo yedidutach, minofet tsuf  
vechol ta'am.

ידיד נפש, אב הרחמן,  
משוך עבדך אל רצונך,  
ירוצ עבדך כמו איל,  
ישתחוה מול הדרך  
כי יערב לו ידידותך  
מנפת צוף וכל טעם

Hadur naeh ziv haolam, nafshi cholat  
ahavatach.  
Anah El nah refah nah lah, b'harot lah  
noam zivach,

הדור, נאה, זיו העולם  
נפשי חולת אהבתך  
אנא אל נא, רפא נא לה  
בהראות לה נעם זיך

Az titchazek v'titrapeh, v'hay'tah lah  
shifchat olam.

אז תתחזק ותתראפא  
והייתה לך שפחת עולם

Vatik yehemu rachamecha v'chus na al  
ben ohavach.

Ki zeh kamah nichsof nichsaf, lir'ot  
b'tiferet uzach.

Anah Eyli, machmad libi, chushah nah  
v'al titalam.

ותיק, יהמו רחמיך  
וחוס נא על בן אוהבך  
כי זה כמה נכסף נכסף  
לראות בתפארת עינך  
אנא אלי, מחמד לבי  
חוסה נא, ואל תתעלם

Higaleh nah uf'ros chaviv alai, et  
sukkat shelomach

Tair eretz mikevodach, nagilah  
v'nismechah bach.

Maher ahuv, ki va moed, v'choneni  
kimei olam.

הגלה נא ופרש, חביב  
עלי את סכת שלומך  
תאיר ארץ מכבודך  
נגילה ונשמחה בך  
מהר אהוב, כי בא מועד  
וחנני כימי עולם

### Translation:

Lover of my soul, merciful God,  
bring your servant close to Your will.

Your servant will run like a gazelle, to prostrate before Your glory.  
For Your companionship is purer than any fine taste or flavor.

Perfect, pleasing, radiance of the world, my soul desires Your love.  
Please, God, heal her now, as You show her the pleasantness of Your light.  
Now, strengthen and heal her, and she will be for You an eternal servant.

Ancient one, many your mercies be made manifest,  
And have compassion on the child of Your lover.  
For it is so long that I have faithfully waited, to see the glory of Your strength.  
Please, my God, the desire of my Heart, hurry and do not hide!

Please, my beloved, reveal yourself and spread over me the shelter of Your  
peace.  
Fill the world with the light of your glory, so that we may rejoice and be happy  
in You.  
Be quick, my lover, for the time has come, and have mercy on me for all time.

**Remember to Light Candles, Pray Kabbalat Shabbat**

**Make Kiddush and Hamotzie**

**Birkat Hamazon**

**L'Chaim and Shabbat Shalom Y'all**