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## Hebrew-English Camp Siddur

Compiled by Avi Ziskind

## Davening in English

- Although it is Halachically O.K. to daven in English, it is preferable to daven in Hebrew for 2 reasons:
  1. The tefillot were written in Hebrew and their true meaning can only be expressed accurately in Hebrew
  2. Hebrew prayer is the expression of Klal Israel – which binds the Jewish people despite all language or cultural barriers
- On the odd occasion it is not a bad thing to daven in English to make your prayers more meaningful. If you do decide to daven in English remember the 2 conditions:
  1. You must understand English
  2. English must be the spoken language in that town

## Hypocrisy in Prayer

- Sometimes we do things even when we don't want to, as we see in the example of a boy who stops his game of soccer in order to help the old lady with her bags. How can we be considered hypocrites for such an action?
- One could understand Davening as the building of a relationship between us and Hashem. We know that even though we may not feel like davening today, keeping up the relationship is worthwhile.
- If one truly understands that this is a gift from G-d, a chance to connect, how could one not want to pray? And when praying, how could one not concentrate

## Why bother davening?

- Hashem takes an active role and interest in the world and listens to us.
- Our prayers allow us to give expression to this understanding (in a reflective role) and how it affects our lives.
- Alternatively, tefillah can take a formative role, helping us reach this realisation. By praying regularly, we entrench this into our daily lives, and form a close relationship with Hashem.

## Davening in a Minyan

- Davening in a minyan helps us focus on communal needs and not just focus on our own needs. This is because of four factors of davening in a minyan:
  1. Everyone is davening in the same place.
  2. Everyone is davening at the same time.
  3. There are a significant number of people all-praying together.  
*All the above 3 contribute to the fact that when you are in a shul, you see the people around you praying and also think about them and their problems*
  4. Prayers are written in plural
- Many people praying the same prayers written in the plural, in the same place at the same time create the atmosphere of communal prayer.

## Asher Yatzar

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Blessed Are You, Hashem, our God, King of the universe,  
Who created man with wisdom  
and created in him many openings and many cavities.  
It is revealed and known before Your Throne of Glory  
that if just one of the [cavities] were to open  
or just one of the [openings] was to be blocked,  
it would be impossible to survive and to stand before You.

Blessed are You, Hashem,  
Who heals all flesh and does wonders.

### Notes on Asher Yatzar

- Hashem created us with the most outstanding wisdom - חכמה - as expressed through our immensely complex, yet flawless body system.
- Hashem supervises over everything that exists. Even the lowliest, more disgusting and dirty things in life are

## אשר יצר

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בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה  
וּבְרָא בּוֹ נִקְבִים וְנִקְבִים, חֲלוּלִים חֲלוּלִים  
גְּלוּי וַיְדוּעַ לְפָנֶי כֶּסֶף כְּבוֹדְךָ  
שֶׁאִם יִפְתַּח אֶחָד מֵהֶם  
אוֹ אִם יִסְתֵּם אֶחָד מֵהֶם  
אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמוֹד לְפָנֶיךָ.

בְּרוּךְ אַתָּה אֲדֹנָי  
רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

revealed before Him - "לפני כסא כבודך".

- If Hashem stops supervising our bodily functions we would not be able to function.
- We praise Hashem for allowing our bodies:
  1. to get rid of waste stuff - "רופא כל בשר".
  2. and digest food - "ומפליא לעשות".

## Blessing for the Torah

Blessed are You, Hashem, our God, King of the Universe  
Who has sanctified with His commandments  
and has commanded us to delve into the words of the Torah.

Please, Hashem, our God, sweeten the words of Your Torah  
in our mouths and in the mouths of Your people, the family of Israel.  
May we  
—and our descendants and the descendants of Your people, the House of Israel—  
may we all know Your Name and study Your Torah for its own sake.  
Blessed are You, Hashem, Who teaches Torah to His people Israel.

Blessed are You, Hashem, our God, King of the universe,  
Who selected us from all the nations  
and gave us His Torah.  
Blessed are You, Hashem, Giver of the Torah.

May Hashem bless you and guard you.  
May Hashem **shine the light of His face** on you and be gracious to you.  
May God turn His face to you and establish peace for you.

These are the precepts that have no fixed amount [specified in the Torah]:  
The corner of a field [which must be left for the poor], the offering of the first fruits,  
the pilgrimage [coming to the Temple], acts of kindness, and **the study of Torah**.

These are the things for which a person gets reward in This World,  
but his reward in the World to Come is not diminished,  
They are:  
Honouring one's father and mother, acts of kindness,  
arriving early to come to the house of study – morning and evening,  
hospitality to guests, visiting the sick, providing for a bride, escorting the dead,  
concentrating during prayer,  
bringing peace between a man and his friend,  
— and the **study of Torah** is equivalent to all of them [put together]!

## ברכות התורה

ברוך אתה אדני אלֵהינו מֶלֶךְ הָעוֹלָם  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ לְעִסּוֹק בְּדַבְרֵי תוֹרָה.

וְהַעֲרַב נָא אֲדֹנָי אֱלֹהֵינוּ אֶת דְּבַרֵי תוֹרָתְךָ  
בְּפִינוּ וּבְפִי עַמְּךָ בֵּית יִשְׂרָאֵל  
וְנִהְיֶה אֲנַחְנוּ  
—וְצִאֲצִיאֵינוּ וְצִאֲצִיאֵי עַמְּךָ בֵּית יִשְׂרָאֵל—  
כְּלָנוּ יוֹדְעֵי שֵׁךְ מִן הַלּוּמְדֵי תוֹרָתְךָ לְשִׁמְחָה.  
בְּרוּךְ אַתָּה אֲדֹנָי הַמְּלַמֵּד תוֹרָה לְעַמּוֹ יִשְׂרָאֵל.

ברוך אתה אדני אלֵהינו מֶלֶךְ הָעוֹלָם  
אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים  
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.  
בְּרוּךְ אַתָּה אֲדֹנָי נוֹתֵן הַתּוֹרָה .

יְבָרְכֶךָ אֲדֹנָי וַיִּשְׁמְרֶךָ.  
יִצְאָר אֲדֹנָי פְּנֵינוּ אֵלֶיךָ וַיַּחַנֵּךְ.  
יִשָּׂא אֲדֹנָי פְּנֵיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם.

אֵלֹהֵי דְבָרִים שְׂאִין לָהֶם שְׁעוֹר :  
הַפֶּאֶה וְהַבְּכוֹרִים  
וְהַרְאִיּוֹן וְהַגְּמִילוֹת הַחֲסִדִים וְהַלְמוּד הַתּוֹרָה

אֵלֹהֵי דְבָרִים שְׂאִדָּם אוֹכֵל פִּירוֹתֵיהֶם בְּעוֹלָם הַזֶּה  
וְהַקָּרֵן קִיָּמַת לוֹ לְעוֹלָם הַבָּא,  
וְאֵלֹהֵי הַן :  
כְּבוֹד אָב וָאִם, וְהַגְּמִילוֹת הַחֲסִדִים  
וְהַשְׂכֵּמַת בֵּית הַמִּדְרָשׁ שְׁחֵרִית וְעֵרֵבִית  
וְהַכְּנֵסֶת אוֹרְחִים, וּבִיקּוּר חוֹלִים, וְהַכְּנֵסֶת כְּלָה, וְלִנְתַת הַמֶּת  
וְעֵינֵי תַפְלָה  
וְהַבְּאֵת שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ  
— וְהַלְמוּד הַתּוֹרָה כְּנֶגֶד כָּלֵם !

## Morning Blessings

Blessed are You, Hashem, King of the Universe,  
Who gave the heart understanding  
to distinguish between day and night.

Blessed are You, Hashem, King of the Universe,  
for not having made me a non-Jew.

Blessed are You, Hashem, King of the Universe,  
for not having made me a slave.

Men Say:

Blessed are You, Hashem,  
King of the Universe,  
for not having made me a woman

Women Say:

Blessed are You, Hashem,  
King of the Universe,  
for having made me according to His will.

Blessed are You, Hashem, King of the Universe,  
Who gives sight to the blind.

Blessed are You, Hashem, King of the Universe,  
Who clothes the naked.

Blessed are You, Hashem, King of the Universe,  
Who releases the bound.

Blessed are You, Hashem, King of the Universe,  
Who straightens the bent.

Blessed are You, Hashem, King of the Universe,  
Who spreads out the earth upon the waters.

Blessed are You, Hashem, King of the Universe,  
Who has provided for all of my needs.

Blessed are You, Hashem, King of the Universe,  
Who firms man's footsteps.

Blessed are You, Hashem, King of the Universe,  
Who binds Israel with strength.

Blessed are You, Hashem, King of the Universe,  
Who crowns Israel with splendour.

Blessed are You, Hashem, King of the Universe,  
Who gives strength to the weary.

### Notes

- Hashem constantly provides us with things we need to survive, but most of the time we take these things for granted. (One example of this is the gift of sight.)
- One of the main reasons for saying ברכות השחר is to make us appreciate

## ברכות השחר

ברוך אתה אדני אלהינו מלך העולם  
אשר נתן לשכוי בינה להבחין בין יום ובין לילה.

ברוך אתה אדני אלהינו מלך העולם שלא עשני גוי.

ברוך אתה אדני אלהינו מלך העולם שלא עשני עבד.

Women Say:

ברוך אתה אדני אלהינו מלך  
העולם שעשני פרוצנו.

Men Say:

ברוך אתה אדני אלהינו מלך  
העולם שלא עשני אשה.

ברוך אתה אדני אלהינו מלך העולם פוקח עורים.

ברוך אתה אדני אלהינו מלך העולם מלביש ערומים.

ברוך אתה אדני אלהינו מלך העולם מתיר אסורים.

ברוך אתה אדני אלהינו מלך העולם זוקף כפופים.

ברוך אתה אדני אלהינו מלך העולם רוקע הארץ על המים.

ברוך אתה אדני אלהינו מלך העולם שעשה לי כל צרכי.

ברוך אתה אדני אלהינו מלך העולם המכין מצעדי גבר.

ברוך אתה אדני אלהינו מלך העולם אוזר ישראל בגבורה.

ברוך אתה אדני אלהינו מלך העולם עוטר ישראל בתפארה.

ברוך אתה אדני אלהינו מלך העולם הנותן ליצה כח.

all of these gifts from Hashem which make our lives livable and to thank Him for them.

- In the past, people used to say these ברכות from the moment they awoke, saying each ברכה at the first opportunity of experiencing each of Hashem's gifts. Now we say them all together in shul.

Blessed is He Who spoke  
and the world came into being.

- Blessed is He.
- Blessed is He Who sustains creation.
- Blessed is He Who speaks and does.
- Blessed is He Who decrees and fulfills [His decrees].
- Blessed is He Who has mercy on the earth.
- Blessed is He Who has mercy on [His] creatures.
- Blessed is He Who gives good reward to those who fear Him.
- Blessed is He Who lives forever and endures for eternity.
- Blessed is He Who redeems and rescues.
- Blessed is His Name.

Blessed are You, Hashem our God, King of the universe,  
God, the merciful Father, Who is lauded by the mouth of His people,  
praised and glorified by the speech of His devout ones and His servants.

With the psalms of David, Your servant, we shall laud You, Hashem, our God.  
With praises and songs, we shall exalt You, praise You, glorify You,  
and we will mention Your Name and proclaim Your reign,  
our King, our God,  
Unique One, Life-giver of the worlds,  
King – Whose great Name is eternally praised and glorified.  
Blessed are You, Hashem, the King Who is lauded with praises.

**Notes on Pesukei DeZimrah**

- Pesukei DeZimrah is the introduction to Davening and prepares our minds to ask Hashem for what we need.
- Pesukei DeZimrah begins with the bracha of שמור שמו and ends with the bracha of ישתבח. It consists mainly of the last 6 chapters of Tehillim (Chapters 145 – 150). אשרי (next page) is one of them.
- When one is reciting Pesukei DeZimrah, one should concentrate on Hashem's influence and control over the world.

ברוך שאמר  
והיה העולם.

- ברוך הוא.
- ברוך עושה כראשית.
- ברוך אומר ועושה.
- ברוך גוזר ומקיים.
- ברוך מרחם על הארץ.
- ברוך מרחם על הבריות.
- ברוך משלם שכר טוב ליראיו.
- ברוך חי לעד וקיים לנצח.
- ברוך פודה ומציל.
- ברוך שמו.

ברוך אתה אדני אל הינו מלך העולם,  
האל, האב הרחמן, המהלל בפי עמו.  
משבח ומפאר בלשון חסידיו ועבדיו  
ובשירי דוד עבדך נהללך אדני אל הינו  
בשכחות ובזמירות נגדלך ונשבחך ונפארכך,  
ונזכיר שמך ונמליכך  
מלכנו, אל הינו,  
יחיד, חי העולמים,  
מלך – משבח ומפאר עדי עד שמו הגדול  
ברוך אתה אדני מלך מהלל בתשבחות.

**Selected Halachot of Pesukei DeZimrah**

- Whilst reciting the first paragraph of ברוך שאמר one must stand. Men must hold their two front tzitzit in their right hand and then kiss them and release them after the paragraph.
- While saying "פותח את נדך" אשרי, men must touch their "tefillin shel yad" and then their "tefillin shel rosh" and then bring their hand to their lips.
- One should stand during "Yishtabach" and remain standing until after "Barechu"

# Ashrei

Fortunate are those who live in Your house — may they always praise You, Selah!  
 Fortunate is the nation for whom this is so — fortunate is the nation whose God is Hashem!

[1. Individual praising Hashem for His גדולה-greatness, and גבורה-strength – in particular]

- א A psalm of praise by David  
 I will exalt You, my God — the King and I will bless Your Name forever and ever.  
 ב Every day I will bless You, and I will sing praise to Your Name forever and ever.  
 ג Hashem is **great** and praised greatly and His **greatness** is beyond investigation.  
 ד Every generation will praise Your deeds to the next and they will tell of Your **mighty deeds**.  
 ה The amazing glory of Your power — and Your wondrous deeds — I will discuss.  
 ו And of Your awesome **power** they will speak and I will tell others of Your **Greatness**.

[2. Hashem is merciful and kind to everyone]

- ז A recollection of all Your goodness they will speak and of Your **righteousness** they will sing.  
 ח **Gracious** and **merciful** is Hashem, **Slow to anger** and great in [bestowing] kindness.  
 ט Hashem is good to everyone; He has **mercy** on all His creations.

[3. The צדיקים praise Hashem and inspire others to do so as well]

- י All Your creations will thank You, Hashem and Your **devout ones will bless** You.  
 יא Of the glory of Your kingdom they will speak and of Your power they will tell—  
 יב To inform all human beings of His mighty deeds and the glorious splendour of His kingdom.  
 יג Your kingdom is a kingdom which lasts for eternity And You rule throughout every generation.

[4. Hashem generously provides everyone's needs]

- יד Hashem supports **all** the fallen and straightens **all** the bent.  
 טו The eyes of **all** look to You with hope and You give them their food in its proper time.  
 טז **You open Your hand** and satisfy the desire of every living thing.  
 טז Righteous is Hashem is **all** His ways and generous in **all** His deeds.  
 ק Hashem is close to **all** who call upon Him -to **all** those who call upon Him sincerely.  
 קא The will of those who fear Him He will do, and their cry He will hear and save them.  
 קב Hashem protects **all** those who love him, But **all** the wicked He will destroy.

[5. Ultimately, everyone will praise Hashem]

- קג May my mouth declare the praise of Hashem And may **all flesh** bless His Holy Name forever.  
 We will bless God from this time and forever – Halleluyah!

## Notes on Ashrei:

In Ashrei, there are two parallel themes running side-by-side:

- Even though at the moment it might just be individuals who recognise Hashem in the world, eventually it will be all of mankind - Jews and non Jews - who recognise

# אשרי

אשרי יושבי ביתך עוד יהללך סלה:  
 אשרי העם שפכה לו אשרי העם שאדני אלהיו:

[1. Individual praising Hashem for His גדולה-greatness, and גבורה-strength – in particular]

- א תהלה לדוד (א)  
 ארוממך אלוהי – המלך  
 ב כל יום אברכך (ב)  
 גדול אדני ומהלל מאד (ג)  
 דור לדור ישבח מעשיך (ד)  
 הדר כבוד הודך (ה)  
 וצוה נוראתיך יאמרו (ו)
- ז ואברכה שמך לעולם ועד.  
 ז ואהללה שמך לעולם ועד.  
 ח ולגדלתו אין חקר.  
 ט וגבורתך יגידו.  
 י ודברי נפלאותיך—אשיתה.  
 יא וגדולתך אספרנה.

[2. Hashem is merciful and kind to everyone]

- יא זכר רב טובך יבינו (ז)  
 חננו ורחום אדני (ח)  
 טוב אדני לכל (ט)
- יב וצדקתך ירננו.  
 יג ארך אפים וגדל חסד.  
 יד ורחמיו על כל מעשיו.

[3. The צדיקים praise Hashem and inspire others to do so as well]

- טו יודוך אדני כל מעשיך (ט)  
 כבוד מלכותך יאמרו (יא)  
 להודיע לבני האדם גבורתו (יב)  
 מלכותך מלכות כל עלמים (יג)
- יז וחסידך יברכוכה.  
 יח וגבורתך ידברו—  
 יט וכבוד הדר מלכותו.  
 כ וממשתלתך בכל דור ודור.

[4. Hashem generously provides everyone's needs]

- כא סומך אדני לכל הנפלים (ד)  
 עיני כל אליך ישברו (ט)  
 פתחם את ידך (טז)  
 צדיק אדני בכל דרכיו (ז)  
 קרוב אדני לכל קראיו – (ח)  
 רצון יראיו יעשה (ט)  
 שומר אדני את כל אהבו (כ)
- כב וזקף לכל הכפופים.  
 כג ואתה נותן להם את אכלם בעתו.  
 כד ומשביע לכל תי רצון.  
 כה וחסד בכל מעשיו.  
 כו לכל אשר יקראהו באמת.  
 כז ואת שונתם ישמע ויושיעם.  
 כח ואת כל הרשעים ישמיד.

[5. Ultimately, everyone will praise Hashem]

- כט תהלת אדני ידבר פי (כא)  
 ואנחנו נבך זה מעתה ועד עולם הללויה.

acknowledge his kingdom. This theme is developed in paragraphs 1 ⇨ 3 ⇨ 5.

- As everyone realises this, Hashem's relationship with us changes from one of "mercy" to one of kindness and open generosity - expressed clearly by the pasuk "פיתח את ידך". This can be seen by the change from paragraphs 2 ⇨ 4.

## Yishtabach

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May Your Name be praised forever, our King  
—God, the great and holy King—  
in heaven and on earth.

Because for You is fitting  
— Hashem, our God and the God of our forefathers —  
song and praise, lauding and hymns,  
power and authority, triumph, greatness and strength,  
praise and splendour, holiness and sovereignty,  
blessings and thanksgivings  
from this time and forever.

Blessed are You, Hashem,  
God, King exalted through praises,  
God of thanksgivings,  
Master of wonders,  
Who chooses songs of praise,  
King, God, Life-giver of the world.

## ישתבח

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ישתבח שמך לעד מלכנו  
—האל, המלך, הגדול והקדוש—  
בשמים ובארץ.

כי לך נאה  
—אדני אל הינו ואלהי אבותינו—  
שיר ושבח, הלל וזמרה  
עז וממשלה, נצח, גדלה וגבורה  
תהלה ותפארת, קדשה ומלכות  
ברכות והודאות  
מעתה ועד עולם.

ברוך אתה אדני  
אל מלך גדול בתשבות  
אל ההודאות  
אדון הנפלאות  
הבוחר בשירי זמרה  
מלך, אל, חי העולמים.



## Half Kaddish

May His great Name grow exalted and sanctified (AII— Amen.)  
in the world that He created as He willed.

May He give reign to His kingship  
— in your lifetimes and in your days,  
and in the lifetimes of the entire Family of Israel —  
swiftly and soon.

Now respond: Amen.

(AII— Amen! May His great Name be blessed – forever and ever.)

May His Great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled,  
mighty, upraised and lauded is the Name of the Holy One, Blessed is He,  
—(AII— Blessed is He.)—

beyond any blessing and song, praise and consolation that are spoken in the world.

Now respond: Amen. (AII— Amen.)

### Notes on Kaddish

- When we say Kaddish we are emulating the angels praising God and thereby attempting to praise Him on as a high a level as humanly possible.
- The focal point of Kaddish is when we shout out "Yehei Shmei Rabbah", blessing Hashem's Name forever and ever and accepting 'Ol malchut shmayim' upon ourselves.
- Kaddish is not a prayer for the dead, but is rather something that is said on the deceased person's behalf, as merit for his soul. A son saying Kaddish for his father is performing the Mitzvah of kibbud Av v'Em.

Chazzan bows at "Bless" and straightens up at "Hashem".

# Bless Hashem, the blessed One!

the Congregation, then the chazzan, respond with the following,  
bowing at "Blessed" and straightening up at "Hashem".

## Blessed is Hashem, the blessed One, forever!

## חצי קדיש

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (AII— אָמֵן).  
בְּעֻלְמָא דִּי בְרָא כְרַעוּתָהּ.

וְיִמְלִיךְ מַלְכוּתָהּ  
— בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
בְּחַיֵּי דְכָל בֵּית יִשְׂרָאֵל—  
בְּעֻגְלָא וּבְזִמְן קָרִיב.  
וְאָמְרוּ: אָמֵן.

(AII— אָמֵן! יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ — לְעַלְמֵי וְלְעַלְמֵי עָלְמַיָּא.)  
יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וְלְעַלְמֵי עָלְמַיָּא.

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא  
—(AII— בְּרִיךְ הוּא.)—

לְעֵלָּא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאִמְרִין בְּעֻלְמָא.  
וְאָמְרוּ: אָמֵן. (AII— אָמֵן.)

- should be very careful not to talk during Kaddish. Instead one should have intention when answering Kaddish and should do so in a loud and clear voice.

### Some Halachot of Kaddish

- One should be very careful not to talk during Kaddish.
- One should have intention when answering to the Kaddish and should do so in a loud and clear voice.

Chazzan bows at ברכו and straightens up at 'ה'.

# בְּרַכּוּ אֶת אֲדֹנָי הַמְּבָרַךְ!

The Congregation, then the chazzan, respond with the following,  
bowing at בְּרַךְ and straightening up at 'ה'.

## בְּרוּךְ אֲדֹנָי הַמְּבָרַךְ לְעוֹלָם וָעֶד!

## Brachot before Sh'ma - 1<sup>st</sup> Bracha

Blessed are You, Hashem, our God, King of the Universe,  
Who forms light and creates darkness,  
makes peace and creates everything.

He lights up the earth—and those who live upon it—with mercy  
And in His goodness He renews daily, constantly, the act of creation.  
How great are Your works, Hashem!  
You made them all with wisdom, the entire world is Your possession.  
[You are] the King Who was supreme and alone before creation,  
Who is praised, glorified and exalted since the beginning of time.

Eternal God!

With Your abundant compassion be merciful to us.  
Master of our strength, our rocklike Fortress,  
Shield of our salvation – be a stronghold for us.

The Blessed God, Who is great in knowledge,  
prepared and controlled the rays of the sun.  
The Kind One created honour for His Name,  
[and] placed luminaries all around His power.  
The leaders of His legions—holy ones—  
all constantly exalt the Almighty, relating the honour of God and His sanctity.

May You be blessed, Hashem our God, for the praises of Your handiwork  
and for the bright luminaries that You have made —  
may they glorify You, Selah!

May You be blessed,  
our Rock, our King and Redeemer, Creator of holy ones.  
May Your Name be praised forever, our King, Creator of the angels,  
all of Whose angels stand at the highest point of the universe  
and declare with awe, together loudly —  
the words of the living God – King of the universe.

## ברכות לפני שמע – ברכה 1

ברוך אתה אדני אל הינו מלך העולם  
יוצר אור ובורא חשך  
עשה שלום ובורא את הכל.

המאיר לארץ—ולדורים עליה—ברחמים  
ובטובו מחדש בכל יום תמיד מעשה בראשית.  
מה רבו מעשיך אדני!  
כלם בחכמה עשית, מלאה הארץ קנייך.  
המלך המרום לבדו מאז,  
המשבח והמפאך והמתנשא מימות עולם.

אלהי עולם!

ברחמך הרבים רחם עלינו.  
אדון עזנו, צור משגבנו,  
מגן ישענו – משגב בעדנו.

אל ברוך, גדול דעה,  
הכין ופעל זיהרי חמה.  
טוב יצר כבוד לשמו  
מאורות נתן סביבות עזו.  
פנות צבאיו קדושים, רוממי שדי  
תמיד מספרים כבוד אל וקדשתו.

תתברך אדני אל הינו על שבח מעשי ידך  
ועל מאורי אור שעשית –  
יפארוך, סלה!

תתברך  
צורנו, מלכנו וגואלנו, בורא קדושים.  
ישתבח שמך לעד, מלכנו, יוצר משרתים,  
ואשר משרתיו כלם עומדים ברום עולם  
ומשמיעים ביראה יחד בקול –  
דברי אלהים חיים ומלך עולם.

## Brachot before Sh'ma - 1<sup>st</sup> Bracha

They are all beloved they are all perfect they are all mighty,  
And they all do the will of their Creator with awe and reverence.  
And they all open their mouth in holiness and purity,  
in song and hymn,

and bless, praise, glorify,  
revere, sanctify and declare the kingship of —

The Name of God, the great, might, and awesome King,  
holy is He.

Then they all accept the yoke of heavenly sovereignty from one another,  
and grant permission to one another  
to sanctify their Creator, with tranquillity,  
with clarity, and with sweetness.

All of them as one proclaim His holiness, and say with awe:

**“Holy, holy, holy, is Hashem, Master of Legions!  
The whole world is filled with His glory!”**

Then the Ofanim and the holy Chayot, with great noise raise themselves towards  
the Seraphim. Facing them they give praise saying:

**“Blessed is the glory of Hashem from His place!”**

To the blessed God they shall give sweet music.  
To the King, the living and enduring God  
they shall sing hymns and proclaim praises.

For He alone  
does mighty deeds, makes new things,  
is Master of wars, sows kindness,  
makes salvations flourish, creates cures,  
is too awesome for praise, is the Lord of wonders.

In His goodness He renews daily, constantly, the work of creation,  
As it is said: “[Give thanks] to Him Who makes the great luminaries,  
for His kindness continues forever.”

May You shine a new light on Zion, and may we all soon merit [to see] its light.  
Blessed are You, Hashem, Who makes the luminaries.

## ברכות לפני שמע – ברכה 1

בְּלֶמְדָּה וְהוֹבִיטִים בְּלֶמְדָּה בְּרוּרִים בְּלֶמְדָּה גְבוּרִים  
וְכָלֵם עוֹשִׂים בְּאֵימָה וּבִירְאָה רְצוֹן קוֹנֵם.  
וְכָלֵם פּוֹתְחִים אֶת פִּיָּהֶם בְּקִדְשָׁה וּבְטָהֳרָה  
בְּשִׁירָה וּבְזִמְרָה

וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים  
וּמְעֲרִיצִים וּמְקַדְּשִׁים וּמְמַלְיָכִים –  
אֵת שֵׁם הָאֵל הַמְּלֶכֶת הַגָּדוֹל הַגְּבוּר הַנּוֹרָא  
קְדוֹשׁ הוּא.

וְכָלֵם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה,  
וְנוֹתְנִים רְשׁוּת זֶה לְזֶה  
לְהַקְדִּישׁ לְיוֹצְרָם בְּנִחַת רוּחַ  
בְּשִׁפְהַ בְּרוּרָה וּבְנִעֻמָּה.

קְדָשָׁה בְּלֶמְדָּה פְּאָחַד עוֹנִים וְאוֹמְרִים בִּירְאָה:

**“קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ אֲדָנִי צְבָאוֹת!  
מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ!”**

וְהָאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ בְּרַעַשׁ גָּדוֹל מְתַנַּשְׂאִים לְעֲמַת שְׂרָפִים  
לְעֲמַתָּם מְשַׁבְּחִים וְאוֹמְרִים:

**“בְּרוּךְ כְּבוֹד אֲדָנִי מִמְּקוֹמוֹ!”**

לְאֵל בְּרוּךְ נְעִימוֹת יִתְנוּ.

לְמַלְכֵנוּ אֵל חַי וְקַיִם

זְמִירוֹת יֹאמְרוּ וְתִשְׁבַּחֹת יִשְׁמִיעוּ.

כִּי הוּא לְבָדוּ

פּוֹעֵל גְבוּרוֹת, עוֹשֶׂה חֲדָשׁוֹת

בַּעַל מַלְחָמוֹת, זוֹרֵעַ צְדָקוֹת

מְצַמֵּחַ יְשׁוּעוֹת, בּוֹרֵא רְפוּאוֹת

נוֹרָא תְהִלּוֹת, אֲדוֹן הַנִּפְלְאוֹת.

הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְרָאשִׁית

כְּאָמֹר: “לַעֲשֵׂה אוֹרִים גְּדֹלִים

כִּי לְעוֹלָם חֲסִדוֹ.”

אוֹר חֲדָשׁ עַל צִיּוֹן תֵּאִיר וְנִזְכֶּה כְּלָנוּ מִהַרְגָּה לְאוּרוֹ.

בְּרוּךְ אַתָּה אֲדָנִי יוֹצֵר הַמְּאוֹרוֹת.

## Brachot before Sh'ma - 2<sup>nd</sup> Bracha

With a great love You have loved us, Hashem, our God.  
With great and abundant pity You have pitied us.  
Our Father, our King,  
for the sake of our forefathers who trusted in You  
and whom You taught the principles of life,  
so too, may You be equally generous to us and teach us.

Our Father, the merciful Father, Who acts mercifully,  
have mercy upon us.  
Instill in our hearts to understand and interpret,  
to listen, learn, teach, preserve, perform  
and fulfill all the words of Your Torah's teaching with love.  
Enlighten our eyes in Your Torah, attach our hearts to Your commandments,  
and unify our hearts to love and fear Your Name,  
and may we not feel shame for all eternity  
—because we have trusted in Your great and awesome holy Name—  
and may we celebrate and rejoice in Your salvation.  
Bring us in peace from the four corners of the earth  
and lead us with upright pride to our land.  
For You are God Who redeems,  
and you have chosen us from among every people and language.  
And You have brought us close to Your great Name forever in truth,  
to give thanks to You, and proclaim Your Oneness with love.  
Blessed are You, Hashem, Who chooses His people Israel with love.

## ברכות לפני שמע – ברכה 2

אַהֲבָה רַבָּה אָהַבְתֶּנוּ אֲדֹנָי אֱלֹהֵינוּ.  
חַמְלָה גְדוֹלָה וַיִּתְּרָה חַמְלַתְּ עָלֵינוּ.  
אָבִינוּ מֶלֶכְנוּ,  
בְּעִבּוֹר אַבּוֹתֵינוּ שִׁבְטָחוּ בְךָ  
וַתְּלַמְּדֵם חֻקֵי חַיִּים  
כִּן תִּחַנְּנֵנוּ וַתְּלַמְּדֵנוּ.

אָבִינוּ, הָאֵב הַרַחֲמָן, הַמְּרַחֵם  
רַחֵם עָלֵינוּ.  
וַתֵּן בְּלִבֵּנוּ לְהַבִּין וּלְהַשְׁכִּיל, לְשַׁמַּע  
לְלַמֵּד וּלְלַמֵּד, לְשַׁמֹּר וּלְעַשׂוֹת  
וּלְקַיֵּם אֶת כָּל דִּבְרֵי תְלִמּוּד תּוֹרַתְךָ בְּאַהֲבָה.  
וְהָאֵר עֵינֵינוּ בְּתוֹרַתְךָ, וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ  
וַיַּחַד לְכַבְּנוּ לְאַהֲבָה וּלְיִרְאָה אֶת שְׁמֶךָ  
וְלֹא נִבּוֹשׁ לְעוֹלָם וָעֶד  
—כִּי בָשָׂם קִדְשְׁךָ הַגְּדוֹל וְהַנּוֹרָא בְּטַחְנוּ —  
נִגְיִלָה וְנִשְׁמַחָה בִּישׁוּעַתְךָ.  
וְהַבִּיאֵנוּ לְשָׁלוֹם מְאַרְבַּע כַּנְּפוֹת הָאָרֶץ  
וַתּוֹלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ.  
כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אֶתָּה  
וּבָנוּ בְּחַרְתָּ מִכָּל עַם וְלִשׁוֹן.  
וְקִרְבַּתְנוּ לְשִׁמְךָ הַגְּדוֹל סֵלָה בְּאַמַּת  
לְהוֹדוֹת לְךָ וּלְיִתְדְךָ בְּאַהֲבָה.  
בְּרוּךְ אַתָּה אֲדֹנָי. הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

## Sh'ma – 1<sup>st</sup> paragraph

When davening without a minyan, say:  
God, trustworthy King.

### Hear, O Israel: Hashem is our God, Hashem is One.

Quietly: Blessed is the Name of His glorious kingdom forever.

You shall love Hashem, your God with all your heart, all your soul and all your resources.  
Let these matters that I command you today be sink in upon your heart.

Teach them thoroughly to your children and speak of them – while you sit in your home,  
while you walk on the way, when you go to sleep and when you wake up.

Bind them as a sign upon your arm and let them be tefillin between your eyes.

Write them on the doorposts of your house and upon your gates.

#### Summary of the 1<sup>st</sup> paragraph of Kriyat Sh'ma

- Hashem is not physical at all and rules over all of existence. (1<sup>st</sup> passuk)
- We are nevertheless commanded to love Him. (2<sup>nd</sup> passuk)
- Hashem's essence and His will (the mitzvah) are one  
If we learn to love His will we will learn to love Him. (3<sup>rd</sup> passuk)
- This is done through the learning (4<sup>th</sup> passuk) and performance of His Mitzvot. (5<sup>th</sup> and 6<sup>th</sup> p'sukim)

#### Notes on the 1<sup>st</sup> paragraph of Kriyat Sh'ma

- Jews all over the world recognise the passuk of "Sh'ma Yisrael Hashem Elokeinu Hashem Echad". This is because it is one of the most fundamental and basic concepts in Judaism.
- Sh'ma is the only part of Davening taken directly from the Torah.
- When we recite Sh'ma we are testifying that Hashem is the one and only G-d.

#### Selected Halachot on the 1<sup>st</sup> paragraph of Kriyat Sh'ma:

- One must cover ones eyes for the first passuk and "Baruch

## שמע – קטע 1

When davening without a minyan, say:  
אל מלך נאמן.

### שְׁמַע יִשְׂרָאֵל אֱלֹהֵינוּ אֶחָד.

—Quietly  
ברוך שם כבוד מלכותו לעולם ועד.

ואהבת את אדני אלהיך בכל לבבך ובכל נפשך ובכל מאריך.  
והיו הדברים האלה אשר אנכי מצוה היום על לבבך.

ושננתם לבניך ודברתם בהם  
בשבתך בביתך ובליכתך בדרך ובשכבך ובקומך.  
וקשרתם לאות על ירך והיו לטפות בין עיניך.  
וכתבתם על מזוזות ביתך ובשעריך.

#### Message of the 1<sup>st</sup> paragraph of Kriyat Sh'ma:

Even though Hashem is transcendent, it is certainly possible to love him - by loving his Mitzvot and expressing this love through the learning and performance of the Mitzvot. This is the foundation of connecting to Hashem.

Shem Kevod..." in order to concentrate fully and not be distracted by things going on around oneself.

- When saying this pasuk one must have in mind to fulfill the mitzvah of saying Sh'ma twice daily, and that this means that one is living for the ideal of one G-d.
- One must remember that Echad means two things:
- He is one G-d and there are no others,
- He cannot be divided into different parts (he is indivisible), unlike a human.

## Sh'ma – 2<sup>nd</sup> paragraph

And it will be, that if you listen to My commandments that I command you today, to love Hashem your God, and to serve Him —with all your heart and with all your soul— then I will give rain for your land in its proper time – the early and late rains, that you may gather in your grain, your wine and your oil.  
I will provide grass in your fields for your cattle, and you will eat and be satisfied.

Beware! lest your heart be seduced  
and you turn astray and serve gods of others and bow to them.  
Then the wrath of Hashem will turn against you.  
He will restrain the heavens so there will be no rain and the earth will not yield its produce.  
And you will swiftly be banished from the good land that Hashem gives you.

Place these words of Mine upon your heart and upon your soul;  
Bind them for a sign upon your arm and let them be tefillin between your eyes.  
Teach them to your children, to discuss them, while you sit at home,  
while you walk on the way, when you go to sleep and when you wake up.  
Write them on the doorposts of your house and upon your gates.  
In order to prolong your days and the days of your children upon the ground that Hashem has sworn to your ancestors to give them – like the days of the heaven on the earth.

### Notes on the 2<sup>nd</sup> paragraph of Kriyat Sh'ma

- If we fulfill our part → Hashem fulfills His part
- Don't fulfill our part → this causes a break in our connection with Hashem (We don't get enough rain

## שמע – קטע 2

וְהָיָה אִם שָׁמַעַתְּ שְׁמֵעוּ אֶל מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם  
לְאַהֲבָה אֶת אֱלֹהֵיכֶם וּלְעָבְדוֹ—בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם—  
וְנָתַתִּי מְטָר אַרְצְכֶם בְּעִתּוֹ יוֹרֵה וּמִלְקוֹשׁ  
וְאָסַפְתָּ דִגְנְךָ וְתִירֹשְׁךָ וַיִּצְהַרְךָ.  
וְנָתַתִּי עֵשֶׂב בְּשָׂדֶיךָ לְבַהֲמֹתֶיךָ וְאָכַלְתָּ וְשָׂבַעְתָּ.

וְשָׁמְרוּ לְכֶם! פֶּן יִפְתֶּה לְבַבְכֶם  
וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם.  
וְחָרָה אַף אֲדֹנָי בְּכֶם  
וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מְטָר וְהִיאָדְמָה לֹא תִתֵּן אֶת יְבוּלָהּ.  
וְאָבַדְתֶּם מִהָרְהָר מֵעַל הָאָרֶץ הַטְּבָה אֲשֶׁר אֲדֹנָי נָתַן לְכֶם.

וְשָׁמַתֶּם אֶת דְּבָרֵי אֱלֹהֵי עַל לְבַבְכֶם וְעַל נַפְשְׁכֶם  
וְקִשְׁרְתֶם אֹתָם לְאוֹת עַל יְדְכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם.  
וְלִמְדוֹתֵם אֹתָם אֶת בְּנֵיכֶם לְדַבֵּר בָּם  
בְּשַׁבְתְּךָ בְּבֵיתְךָ בְּלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ.  
וְכָתַבְתֶּם עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֵיךָ.  
לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאָדָמָה  
אֲשֶׁר נִשְׁבַּע אֲדֹנָי לְאַבְרָהָם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ.

- and eventually we are exiled from our land)
- How do we guarantee a healthy relationship?  
Through keeping critical Mitzvot mentioned at the end of the paragraph.

## Sh'ma – 3<sup>rd</sup> paragraph

And Hashem said to Moses saying:

Speak to the Children of Israel and tell them:

They are to make themselves tzitzit on the corners of their clothes, in every generation.

And they are to place upon the tzitzit of each corner a thread of techeilet.

And it shall be tzitzit for you

[so that] you see it and remember all the commandments of Hashem and perform them,

and not explore after your heart and after you eyes – after which you stray.

So that you may remember and perform all My commandments; and be holy to your God.

I am Hashem, your God, Who took you out of the land of Egypt

to be a God to you.

I am Hashem your God – it is true.

### Notes on the 3<sup>rd</sup> paragraph of Sh'ma

There are 4 ways that tzitzit reminds us to do mitzvot:

1. We wear tzitzit on a garment that is worn every day.
2. The strings remind us of miniature whips.

### The Essence of Kriyat Sh'ma

There are 4 different opinions of what is the essence of Kriyat Sh'ma.

Each opinion is based on a different view on what it means to be a good Jew

1. **Sefer Hachinuch**: the 1<sup>st</sup> pasuk – a good Jew must know there is a G-d.
2. **Rashi**: the 1<sup>st</sup> paragraph – a good Jew must act upon his belief in G-d.
3. **Rabbeinu Yonah**: the 1<sup>st</sup> & 2<sup>nd</sup> paragraphs – a good Jew must realise his actions have consequences.
4. **Rambam**: all 3 paragraphs – a good Jew must feel part of a nation.

## שמע – קטע 3

וַיֹּאמֶר אֲדֹנָי אֵל מֹשֶׁה לֵאמֹר:  
דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם  
וַעֲשׂוּ לָהֶם צִיצִית עַל כַּנְּפֵי בְגָדֵיהֶם לְדֹרֹתָם.  
וְנָתַנּוּ עַל צִיצִית הַכַּנָּף פֶּתִיל תְּכֵלֶת.  
וְהָיָה לָכֶם לְצִיצִית

וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת אֲדֹנָי וַעֲשִׂיתֶם אֹתָם,  
וְלֹא תִתְּוֹרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם – אֲשֶׁר אִתְּם זָנִים אֲחֲרֵיהֶם.  
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם.

אֲנִי אֲדֹנָי אֵל הַיְיָכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם  
לְהִיזֹת לָכֶם לֵאלֹהִים.

אֲנִי אֲדֹנָי אֵל הַיְיָכֶם — אָמֵן.

- The gematria of tzitzit is equal to that of the mitzvot (613).
- The colour “techeilet” (blue-turquoise) reminds us of the sky above, which brings us to think about the G-d above.

### Notes on the Sh'ma as a whole

The Sh'ma forms one of the fundamentals of our daily prayer because it contains in it:

- Our commitment to the mitzvot.
- The conditions of a close relationship with Hashem.
- A way to maintain this close bond with Hashem.

## Bracha after Sh'ma

The Chazzan repeats: Hashem—your God—is true

And certain, established and enduring, fair and faithful,  
beloved and cherished, delightful and pleasant,  
awesome and powerful, correct and accepted,  
good and beautiful  
is this affirmation [of the Sh'ma] to us forever and ever.

It is true— the God of the universe is our King;  
the Rock of Jacob is the Shield of our salvation.  
From generation to generation He endures and His Name endures  
and His throne is well established,  
and His sovereignty and faithfulness endure forever.

His words are living and enduring, faithful and delightful  
forever and to all eternity,  
for our forefathers and for us,  
for our children, and for our generations,  
and for all the generations of Your servant Israel's offspring.

Upon the earlier and upon later generations,  
this affirmation [of the Sh'ma] is good and enduring forever.

It is true— and faithful, it is an unchangeable decree.

It is true— that You are Hashem, our God and the God of forefathers,  
our King and the King of our forefathers,  
our Redeemer, the Redeemer of our forefathers;  
our Creator, the Rock of our salvation;  
our Liberator and our Rescuer – this has always been Your Name.  
There is no God but You.

## ברכה אחרי שמע

אָמֵת – אֲדֹנָי אֱלֹהֵינוּ – The Chazzan repeats

וַיֵּצִיב, וְנִכּוֹן וְקָיָם, וַיִּשָּׂר וְנֶאֱמָן  
וְאֶהוּב וְחָבִיב וְנִחְמָד וְנָעִים  
וְנוֹרָא וְאֲדִיר וּמְתָקָן וּמְקַבֵּל  
וְטוֹב וְיָפֵה  
הַדְּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד.

אָלֵהי עוֹלָם מְלַכְנוּ  
צוּר יַעֲקֹב מְגֵן יִשְׁעֵנוּ.  
לְדֹר וָדֹר הוּא קָיָם וְשְׁמוֹ קָיָם  
וְכִסְאוֹ נִכּוֹן,  
וּמְלַכּוּתוֹ וְאַמּוֹנָתוֹ לְעֵד קַיִמָת.

וּדְבָרָיו חַיִּים וְקַיִמִים נְאֻמָּנִים וְנִחְמָדִים  
לְעֵד וּלְעוֹלָמֵי עוֹלָמִים  
עַל אֲבוֹתֵינוּ וְעָלֵינוּ.  
עַל בְּנֵינוּ וְעַל דּוֹרוֹתֵינוּ  
וְעַל כָּל דּוֹרוֹת זְרַע יִשְׂרָאֵל עַבְדֶּיךָ.

עַל הָרֵאשׁוֹנִים וְעַל הָאַחֲרוֹנִים  
דְּבָר טוֹב וְקָיָם לְעוֹלָם וָעֶד.

אָמֵת וְאַמּוֹנָה, חֵק וְלֹא יַעֲבֹר.

אָמֵת שְׂאֵתָה הוּא אֲדֹנָי אֱלֹהֵינוּ וְאֵלֵהי אֲבוֹתֵינוּ.  
מְלַכְנוּ מְלֶכֶךְ אֲבוֹתֵינוּ  
גּוֹאֲלֵנוּ גּוֹאֵל אֲבוֹתֵינוּ.  
יוֹצֵרֵנוּ צוּר יִשׁוּעֵתָנוּ.  
פוֹדְנוּ וּמְצִילֵנוּ מֵעוֹלָם שְׂמֶיךָ.  
אֵין אֱלֹהִים זוּלָתְךָ.



## Bracha after Sh'ma

You alone are the Helper of our forefathers – forever,  
Shield and Saviour for their children after them in every generation.  
At the high point of the universe is Your dwelling,  
and Your justice and righteousness extend [from there] to the ends of the earth.

Fortunate is the person who obeys Your commandments  
and takes Your teaching and Your word to his heart.

It is true– You are the Master for Your people  
and a mighty King to take up their grievance.

It is true– You are the First and You are the Last  
and other than You we have no king, redeemer or saviour

From Egypt You redeemed us Hashem our God  
and from the house of slavery You liberated us  
All their firstborn You killed, but Your firstborn You redeemed;  
The Sea of Reeds You split; the willful sinners You drowned;  
[Your] dear ones You brought across; and the water covered their foes  
– not one of them was left.

For this the beloved praised and the exalted God;  
the dear ones offered hymns, songs, praises, blessings, and thanksgivings  
to the King, the living and enduring God  
– exalted and uplifted, great and awesome,  
Who humbles the haughty and lifts the lowly;  
Rescues the captive, liberates the humble, and helps the poor.  
Who responds to His people when they cry out to Him

## ברכה אחרי שמע

עֲזַרְתָּ אֲבוֹתֵינוּ אַתָּה הוּא מְעוֹלָם  
מָגֵן וּמוֹשִׁיעַ לְבְנֵיהֶם אַחֲרֵיהֶם בְּכָל דּוֹר וְדוֹר  
בְּרוּם עוֹלָם מוֹשֶׁבֶךְ  
וּמִשְׁפָּטֶיךָ וְצַדִּיקְתְּךָ עַד אַפְסֵי אָרֶץ.

אֲשֶׁרִי אִישׁ שִׁישְׁמַע לְמִצְוֹתֶיךָ  
וְתוֹרֹתֶיךָ וּדְבָרֶיךָ יֵשִׁים עַל לְבוֹ.

אַמֶּת אַתָּה הוּא אֲדוֹן לְעַמְּךָ  
וּמֶלֶךְ גָּבוֹר לְרִיב רִיבֶם.

אַמֶּת אַתָּה הוּא רִאשׁוֹן וְאַתָּה הוּא אַחֲרוֹן  
וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.

מִמִּצְרַיִם גָּאֲלָתָנוּ אֲדָנִי אֱלֹהֵינוּ  
וּמִבֵּית עֲבָדִים פָּדִיתָנוּ  
כָּל בְּכוֹרֵיהֶם הֲרַגְתָּ. וּבְכוֹרְךָ גָּאֲלָתָּ.  
יָם סוּף בָּקַעְתָּ. וְזָרִים טַבַּעְתָּ.  
יְדִידִים הִעֲבַרְתָּ. וַיִּכְסּוּ מִיַּם צָרִיחֶם  
– אַחַד מֵהֶם לֹא נוֹתַר.

עַל זֹאת שִׁבְחוּ אֱהוּבִים וְרוֹמְמוֹ אֵל.  
וְנִתְּנוּ יְדִידִים זְמִירוֹת שִׁירוֹת וְתִשְׁבָּחוֹת.  
בְּרִכּוֹת וְהוֹדָאוֹת לְמֶלֶךְ אֵל חַי וְקַיִם:  
– רַם וְנִשְׂאָ. גָּדוֹל וְנוֹרָא.  
מִשְׁפִּיל גְּאִים. וּמַגְבִּיחַ שְׁפִלִים.  
מוֹצִיא אֶסִירִים. וּפּוֹדֵה עֲנָוִים. וְעוֹזֵר דָּלִים.  
וְעוֹנֵה לְעַמּוֹ בְּעַת שְׁנְעָם אֱלִיוֹ.

## Bracha after Sh'ma

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Praises to the Supreme God, the Blessed One Who is blessed.

Moshe and the children of Israel burst forth in song to You with great joy and they all said:

“Who is like You among the heavenly powers, Hashem!  
Who is like You, mighty in holiness,  
Too awesome for praise, doing wonders!”

With a new song the redeemed ones praised Your Name at the seashore.

All of them in unison gave thanks, acknowledged [Your] kingship, and said:

“Hashem shall reign forever!”

Rock of Israel, arise to the aid of Israel

and redeem — as You said You would — Yehuda and [the other tribes of] Israel.

[He is] Our Redeemer, — Hashem, Master of Legions, is His Name —

the Holy One of Israel.

Blessed are You, Hashem, Who redeemed Israel.

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### Note on the Brachot of the Sh'ma:

There exists a parallel between the themes of the three brachot and the three paragraphs of the Sh'ma.

1. The main theme in the first paragraph of the Kriyat Sh'ma is *Hashem echad*. This is parallel to what we say in the first bracha that Hashem creates light and darkness, implying that Hashem is one and only creator - *Hashem echad*. We see that the belief in Hashem being the creator of the two greatest

## ברכה אחרי שמע

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תְּהִלּוֹת לְאֵל עֲלִיּוֹן. בְּרוּךְ הוּא וּמְבֻרָךְ.  
מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָךְ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה  
וְאָמְרוּ כָּלֶם:

“מִי כַמְכָה בְּאֱלִים אֲדָנִי!  
מִי כַמְכָה נְאֻדָּר בְּקִדְשׁ,  
נוֹרָא תְהִלַּת עֲשֵׂה פְלֵא!”

שִׁירָה חֲדָשָׁה שִׁבְחוּ גְאוּלִים לְשִׁמְךָ עַל שְׁפַת הַיָּם.  
יַחַד כָּלֶם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

“אֲדָנִי יִמְלֹךְ לְעוֹלָם וָעֶד!”

צוּר יִשְׂרָאֵל, קוּמָה בְּעֶזְרַת יִשְׂרָאֵל  
וּפְדֵה—כְּנֻאֲמֶךָ—הַיְהוּדָה וְיִשְׂרָאֵל.  
גְּאֻלָּנוּ—אֲדָנִי צְבָאוֹת שְׁמוֹ—  
קְדוֹשׁ יִשְׂרָאֵל.

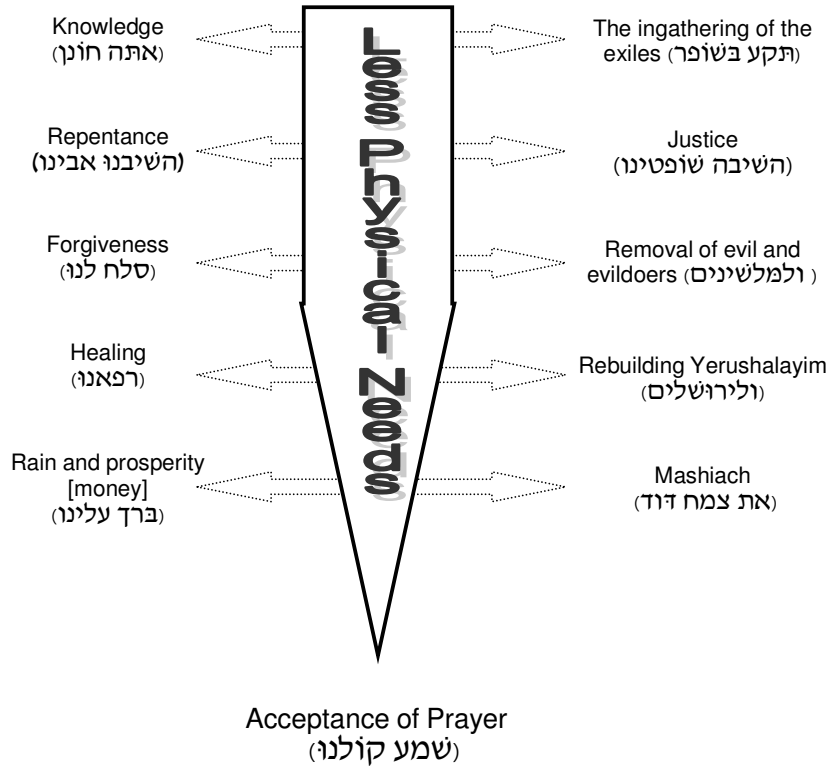
בְּרוּךְ אַתָּה אֲדָנִי. גְּאֹל יִשְׂרָאֵל.

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opposites is the very foundation of Judaism and monotheism.

2. The main theme in the second paragraph is the keeping of the Mitzvot; parallel to what we say in the second bracha – *vedabek libenu bemitzvotcha*, cleave our hearts to Your Mitzvot.
3. The main theme in the last paragraph is redemption; parallel to the third bracha – *Ga'al Yisrael*, the redeemer of Israel.

## The structure of the Middle 13 Brachot of the Amida.



## Parallels between the Brachot and Paragraphs of the Sh'ma

Paragraphs of Sh'ma	Brachot
<p>שמע ישראל אדני אלהינו אדני אחד</p> <p>Listen Israel, Hashem our God, <u>Hashem is One!</u></p>	<p>יוצר אור ובורא חשך עשה שלום ובורא את הכל</p> <p>He (Hashem) forms light <u>and creates darkness,</u> makes peace and <u>creates everything</u></p>
<p>והיה אם שמע השמענו אל מצותי אשר אנכי מצוה אתכם היום... And it shall be that, <u>if you listen to My commandments</u> that I command you today...</p>	<p>והאר עינינו בתורתך ודבק לבנו במצותיך...</p> <p>Enlighten our eyes in Your Torah, and <u>attach our hearts to</u> <u>Your commandments...</u></p>
<p>אני אדני אלהיכם אשר הוצאתי אתכם מארץ מצרים</p> <p>I am Hashem your God Who <u>took you out</u> <u>of the land of Egypt</u></p>	<p>ממצרים גאלתנו אדני אלהינו ומבית עבדים פדיתנו...</p> <p><u>From Egypt</u> <u>You redeemed us, Hashem, our God,</u> and from the house of slavery You liberated us...</p>

## [1. THE FOREFATHERS]

In the first bracha of the Amida, we describe the levels of our relationship with Hashem,  
And recognise Hashem's closeness (being involved in our lives) more and more

My Lord, open my lips, so that my mouth can relate Your praise.

[1. Hashem is the God of our forefathers – Mighty and Supreme]

Blessed Are You, Hashem,

our God, and the God of our forefathers,

God of Avraham, God of Yitzchak, and God of Yaakov

The great, mighty and awesome God — the supreme God,

[2. But Hashem also does kindness with us, and is all around us in the physical world]

He bestows good kindnesses

and creates everything,

[3. Furthermore, Hashem also has a special relationship with Bnei Yisrael,  
and is bringing us closer to the Ge'ulah]

He recalls the kindnesses of the forefathers,  
and brings a redeemer to their children's children,  
for His Name's sake, with love.

[Summary:]

King ⇨ Helper ⇨ Saviour ⇨ Shield.

Blessed are You, Hashem, **Shield of Avraham.**

**Notes on 1<sup>st</sup> Bracha of the Amida**

Hashem hears everyone's prayers. When we say that Hashem is close to us, we mean that He pays attention to everyone's needs, and is "personally" interested & involved in all of our lives.

This first bracha sets the tone for the rest of the amida . It helps us recognise how our relationship with Hashem is on different levels of "closeness":

There is the level of

- King - high, majestic and supreme
- Helper - willing to help, but sometimes unavailable
- Saviour - always available to help, but not instantly
- Shield - able to respond instantaneously - to stop an arrow flying at you

This is the level Avraham achieved - and so when he was thrown into the furnace, the flames enveloping him could not harm him

When we say these last 4 words, we should feel Hashem's presence coming "closer" and "closer" to us, until we are in a perfect frame of mind to continue the rest of the Amida.

## [1. אבות]

In the first bracha of the Amida, we describe the levels of our relationship with Hashem,  
And recognise Hashem's closeness (being involved in our lives) more and more

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ :

[1. Hashem is the God of our forefathers – Mighty and Supreme]

בְּרוּךְ אַתָּה אֲדֹנָי

אֱלֹהֵנוּ וְאֱלֹהֵי אֲבוֹתֵנוּ

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא – אֵל עֲלִיוֹן

[2. But Hashem also does kindness with us, and is all around us in the physical world]

גּוֹמֵל חֲסָדִים טוֹבִים

וְקוֹנֵה הַכֹּל

[3. Furthermore, Hashem has a special relationship with Bnei Yisrael,  
and is bringing us closer to the Ge'ulah]

וְזוֹכֵר חֲסָדֵי אֲבוֹת

וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם

לְמַעַן שְׁמוֹ בְּאַהֲבָה

[Summary:]

[4. Shield]

[3. Saviour]

[2. Helper]

[1. King]

מֶלֶךְ ⇨ עוֹזֵר ⇨ וּמוֹשִׁיעַ ⇨ וּמִגֵּן

בְּרוּךְ אַתָּה אֲדֹנָי מִגֵּן אַבְרָהָם

## Amida

[2. GOD'S MIGHT]

You are eternally mighty, my Lord  
the Resuscitator of the dead are You – abundantly able to save.

Between Succot and Pesach: He makes the wind blow and makes the rain descend.

He sustains the living with kindness, resuscitates the dead with abundant mercy,  
supports the fallen, heals the sick, releases the bound  
and maintains His faith to those asleep in the dust.

Who is like You, Master of mighty deeds! And who is comparable to You!

King, Who causes death and restores life, and makes salvation sprout!

And You are faithful to resuscitate the dead.

Blessed are You, Hashem, Who resuscitates the dead.

### Kedushah

During the Chazzan's repetition, Kedushah is said. One must stand with his feet together,  
and avoid any interruptions. One should rise to his toes when saying the words:

"Holy, Holy, Holy", "Blessed is", and "Hashem shall reign"

All— We shall sanctify Your Name in this world  
just as they sanctify it in the heavens above  
as it is written by Your prophet, "And one angle will call another and say:

All— 'Holy, holy, holy is Hashem, Master of Legions!  
the whole world is filled with His glory!'"

Chazzan— Those facing them say Blessed:

All— "Blessed is the glory of Hashem from His place!"

Chazzan— And in Your holy Writings the following is written

All— "Hashem shall reign forever—your God, O Zion—  
from generation to generation, Halleluyah!

Chazzan— From generation to generation we shall relate Your greatness  
and for eternity we shall proclaim Your holiness.  
Your praise, our God, will not leave our mouth – ever  
For You, God, are a great and holy King.  
Blessed are You Hashem, the holy God.

[3. HOLINESS OF GOD'S NAME]

You are holy and Your Name is holy, and holy ones praise You every day, forever.

Blessed are You, Hashem, the holy God.

## עמידה

[2. גבורה]

אתה גבור לעולם אדני.  
מחיה מתים אתה רב להושיע.

Between Succot and Pesach: משיב הרוח ומוריד הגשם

מכלכל חיים בחסד, מחיה מתים ברחמים רבים,  
סומך נופלים, ורופא חולים, ומתיר אסורים  
ומקים אמונתו לישגי עפר.

מי כמוך בעל גבורות! ומי דומה לך!

מלך, ממת ומחיה, ומצמיח ישועה.

ונאמן אתה להחיות מתים.

ברוך אתה אדני. מחיה המתים.

### קדושה

During the Chazzan's repetition, Kedushah is said. One must stand with his feet together,  
and avoid any interruptions. One should rise to his toes when saying the words:

"ימלך" and "ברוך", "קדוש קדוש קדוש"

—All נקדש את שמך בעולם  
כשם שפקדישים אותו בשמי מרום  
ככתוב על יד נביאך: וקרא זה אל זה ואמר:  
"קדוש קדוש קדוש אדני צבאות!"

—All מלא כל הארץ כבודו!"

—Chazzan לעמתם ברוך יאמרו:

—All ברוך כבוד אדני ממקומו.

—Chazzan ובדברי קדשך כתוב לאמר:

—All ימלך אדני לעולם—אל היך ציון—

לדר נדר, הללויה.

—Chazzan לדור נדור נגיד גדלך

לנצח נצחים קדשך נקדיש

ושבחך אל הינו מפינו לא ימוש לעולם ועד

כי אל מלך גדול וקדוש אתה.

ברוך אתה אדני האל הקדוש.

[3. קדושת השם]

אתה קדוש ושמן קדוש וקדושים בכל יום יהללך סלה.

ברוך אתה אדני. האל הקדוש.

## Amida

### [4. WISDOM]

You generously give man wisdom, and teach insight to human beings.

Grant us generously from You wisdom, insight and understanding.

Blessed are You, Hashem, Generous giver of wisdom

### [5. REPENTANCE]

Bring us back—our Father—to Your Torah,

and bring us close—our King—to Your service.

And inspire us to return in complete repentance before You.

Blessed are You, Hashem, Who desires repentance.

### [6. FORGIVENESS]

Forgive us—our Father—for we have made mistakes.

Pardon us—our King—for we have sinned intentionally.

For You are the One Who pardons and forgives.

Blessed are You, Hashem, the gracious One Who pardons abundantly.

### [7. REDEMPTION]

See our affliction, take up our grievance

and redeem us speedily for Your Name's sake

For You are a powerful Redeemer.

Blessed are You, Hashem, Redeemer of Israel.

### [8. HEALING]

Heal us, Hashem, then we will be healed. Save us, then we will be saved

– for You are our praise.

Bring complete recovery for all our sicknesses,

– for You are God, King, the faithful and merciful healer.

Blessed are You, Hashem, Who heals the sick of His people Israel.

### [9. RAIN AND PROSPERITY]

Bless, for us, Hashem, our God, this year and all its kinds of crops for the best,

Grant us (From December 4<sup>th</sup> until Pesach add: dew and rain for) a blessing on the face of the earth,

Satisfy us from Your plenty,

and bless our year like the best years.

Blessed are You Hashem, Who blesses the years.

## עמידה

### [4. חכמה]

אתה חונן לְאָדָם דַּעַת וּמַלְמֵד לְאָנוּשׁ בִּינָה.

תְּנֵנוּ מֵאֲתֶיךָ דָּעָה, בִּינָה וְהַשְׂכֵּל.

בְּרוּךְ אַתָּה אֲדֹנָי חֹנֵן הַדַּעַת.

### [5. תשובה]

הַשִּׁיבֵנו—אָבִינוּ—לְתוֹרַתְךָ

וְקָרְבֵנו—מִלְּפָנֶינוּ—לְעִבּוֹדְתֶיךָ

וְהַחֲזִירֵנוּ בְּתַשׁוּבָה שְׁלֵמָה לְפָנֶיךָ.

בְּרוּךְ אַתָּה אֲדֹנָי הַרוֹצֵה בְּתַשׁוּבָה.

### [6. סליחה]

סְלַח לָנוּ—אָבִינוּ—כִּי חָטָאנוּ

מִחַל לָנוּ—מִלְּפָנֶינוּ—כִּי פָשַׁעְנוּ

כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.

בְּרוּךְ אַתָּה אֲדֹנָי חֲנוּן הַמִּרְבֵּה לְסִלְחָתְךָ.

### [7. גאולה]

רְאֵה בְּעֵינֵינוּ, וְרִיבָה רִיבֵנוּ.

וּגְאֹלֵנוּ מִהַרְהָ לְמַעַן שְׁמִיךָ

כִּי גוֹאֵל חֲזָק אַתָּה.

בְּרוּךְ אַתָּה אֲדֹנָי גּוֹאֵל יִשְׂרָאֵל.

### [8. רפואה]

רְפָאנוּ אֲדֹנָי וְנִרְפָא הוֹשִׁיעֵנוּ וְנִשְׁפָּעָה

— כִּי תִהְיֶה לְתַנּוּ אַתָּה.

וְהַעֲלֵה רְפוּאָה שְׁלֵמָה לְכָל מַכּוֹתֵינוּ

— כִּי אֵל מְלֵךְ רוּפֵא גָאֵמָן וְרַחֲמָן אַתָּה

בְּרוּךְ אַתָּה אֲדֹנָי רוּפֵא חוֹלֵי עַמּוֹ יִשְׂרָאֵל.

### [9. ברכת השנים]

בְּרַךְ עֲלֵינוּ—אֲדֹנָי אֱלֹהֵינוּ—אֶת הַשָּׁנָה הַזֹּאת, וְאֶת כָּל מִינֵי תְבוּאֹתָהּ לְטוֹבָה.

וְתֵן (From December 4<sup>th</sup> until Pesach add) טַל וּמָטָר (לְבִרְכָה עַל פְּנֵי הָאֲדָמָה

וְשִׁבְעֵנוּ מִטּוֹבְךָ,

וּבְרַךְ שָׁנָתֵנוּ כְּשָׁנִים הַטּוֹבוֹת.

בְּרוּךְ אַתָּה אֲדֹנָי מְבַרֵךְ הַשָּׁנִים.

# Amida

## [10. INGATHERING OF THE EXLIES]

Sound the great shofar for our freedom. Raise the banner to gather our exiles.

Gather us together from the four corners of the earth.

Blessed are You, Hashem, Who gathers in the dispersed of His people Israel.

## [11. RESTORATION OF JUSTICE]

Restore our judges as in earliest times, and our prophets as at first;

Remove from us sorrow and anguish;

Reign over us—You, Hashem, alone—in kindness and compassion,

and justify us through judgement.

Blessed are You, Hashem, the King Who loves righteousness and judgement.

## [12. AGAINST HERETICS]

And for slanderers let there be no hope; and may all evil **perish** instantly

and may all Your enemies be swiftly **cut down**.

May You speedily uproot, **smash**, cast down and humble the willful sinners

– speedily in our days.

Blessed are You, Hashem, Who **breaks** enemies and humbles willful sinners.

## [13. THE RIGHTEOUS]

On the righteous, on the devout, on the elders of Your people the Family of Israel,

On the remnant of their scholars, on the righteous converts, and on ourselves,

— May Your compassion be aroused, Hashem, our God.

Give good reward to all that sincerely believe in Your Name.

Put our lot with them forever, and we will not feel ashamed, for we trust in You.

Blessed are You, Hashem, Support and Hope for the righteous.

## [14. REBUILDING YERUSHALAYIM]

And to Yerushalayim, Your city, may You return in compassion,

and may You reside within it, as You have said [that You would].

May You rebuild it—soon in our days—as an eternal structure,

and may You speedily establish the throne of David within it.

Blessed are You, Hashem, the Builder of Yerushalayim.

### Note on the Blessing “Against Heretics” — “לְמַלְשִׁינִים”:

This bracha addresses the intolerance we should have for **evil actions**, but not against the sinners themselves. We ask Hashem to help rid us of this evil in the following spheres:

# עמידה

[10. קיבוץ גלויות]

תקע בשופר גדול לחרותנו, ושא נס לקבץ גְּלוֹתֵינוּ

וּקְבָצֵנוּ יחד מארבע כַּנְפוֹת הָאָרֶץ.

בְּרוּךְ אַתָּה אֲדֹנָי מְקַבֵּץ נִדְחֵי עַמּוֹ יִשְׂרָאֵל.

[11. דין]

הַשִּׁיבָה שׁוֹפְטֵינוּ כְּבָרָאשׁוֹנָה וְיִוָּעֲצֵינוּ כְּבִתְחִלָּה

וְהַסֵּר מִמֶּנּוּ יְגוֹן וְאַנְחָה

וּמִלֶּךְ עָלֵינוּ—אַתָּה אֲדֹנָי לְבַדְךָ—בְּחֶסֶד וּבְרַחֲמִים.

וְצַדִּיקֵנוּ בְּמִשְׁפָּט

בְּרוּךְ אַתָּה אֲדֹנָי מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט.

[12. מינים]

וְלַמְלָשִׁינִים אֵל תְּהִי תִקְוָה, וְכָל הַרְשָׁעָה כָּרַגַע תִּאֲבָד

וְכָל אוֹיְבֵי עַמְךָ מִהֲרָה יִשְׁכָּחוּ

וְהַזֵּדִים מִהֲרָה תַעֲקֹר וְתִשְׁפָּר וְתִמְגַּר וְתִכְנִיעַ

בְּמִהֲרָה בְּיָמֵינוּ

בְּרוּךְ אַתָּה אֲדֹנָי שׁוֹבֵר אוֹיְבִים וּמְכַנִּיעַ זֵדִים.

[13. צדיקים]

עַל הַצְּדִיקִים, וְעַל הַחֲסִידִים, וְעַל זַקְנֵי עַמְךָ בֵּית יִשְׂרָאֵל

וְעַל פְּלִיטַת סוֹפְרֵיהֶם, וְעַל גְּרֵי הַצְּדִק, וְעָלֵינוּ

— יְהִמוּ רַחֲמֶיךָ אֲדֹנָי אֵל הַיָּנוּ.

וְתֵן שָׂכָר טוֹב לְכָל הַבּוֹטְחִים בְּשִׁמְךָ בְּאַמֶּת

וְשִׁים חֲלָקֵנוּ עִמָּהֶם לְעוֹלָם, וְלֹא גְבוּשׁ כִּי כָךְ בְּטַחְנוּ.

בְּרוּךְ אַתָּה אֲדֹנָי מְשַׁעַן וּמְבַטֵּחַ לְצַדִּיקִים.

[14. בנין ירושלים]

וְלִירוּשָׁלַיִם עִירְךָ בְּרַחֲמִים תָּשׁוּב

וְתִשְׁכַּן בְּתוֹכָהּ כְּאַשֶׁר דִּבַּרְתָּ.

וּבְנֵה אוֹתָהּ—בְּקִרְוֹב בְּיָמֵינוּ—בְּגִין עוֹלָם

וְכִסֵּא דָוִד מִהֲרָה לְתוֹכָהּ תִּכְיֶן.

בְּרוּךְ אַתָּה אֲדֹנָי בּוֹנֵה יְרוּשָׁלַיִם.

1. Personal:	Our personal enemies The enemy within us = the הרע
2. Communal:	The physical threats to Jews (i.e. anti-Semitism) The spiritual threats to Judaism (i.e. assimilation)

# Amida

## [15. DAVIDIC REIGN]

The descendant of Your servant David may You speedily cause to flourish and enhance his strength through Your salvation

for we hope for Your salvation all day long.

Blessed are You, Hashem, Who causes the strength of redemption to flourish.

## [16. ACCEPT OUR PRAYER]

Hear our voice—Hashem our God—pity and be merciful to us,

and accept—with mercy and favour—our prayer

for You are God Who hears prayers and supplications.

From before You, our King, turn us not away empty-handed

[At this point, you can insert a personal prayer for a specific request, if you want]

For You hear the prayer of Your people Israel with mercy.

Blessed are You, Hashem, Who hears prayer.

## [17. RETURN THE TEMPLE SERVICE]

Accept favourably—Hashem, our God—Your people Israel and their prayer.

and restore the service to the Holy of Holies of Your Temple.

The fire-offerings of Israel and their prayer accept with love and favour,

and may the service of Your people Israel always be favourable to You.

On Rosh Chodesh add:

Our God and God of our forefathers,

May there rise, come, reach, be noted, be favoured, be heard, be considered and be remembered

the remembrance and consideration of ourselves; the remembrance of our forefathers;

the remembrance of Moshiach, descendant of David, Your servant,

the remembrance of Yerushalayim, the City of Your Holiness,

and the remembrance of Your entire people the Family of Israel – before You,

for deliverance, for goodness, for grace, for kindness and for compassion, for life, and for peace

on this day of Rosh Chodesh.

Remember us on it—Hashem, our God—for goodness

Consider us on it for blessing, help us on it for life.

In the matter of salvation and mercy:

Have pity, be gracious and merciful with us and save us – for our eyes are turned to You

because You are God, the gracious and compassionate King.

May our eyes behold Your return to Zion in mercy

Blessed are You, Hashem, Who returns His presence to Zion in mercy.

# עמידה

[15. מלכות בית דוד]

את צמח דוד עבדך מהרה תצמיח.

וקרנו תרום בישועתך

כי לישועתך קוינו כל היום.

ברוך אתה אדני מצמיח קרן ישועה.

[16. קבלת תפילה]

שמע קולנו—אדני אל־הינו—חוס ורחם עלינו

וקבל—ברחמים וברצון—את תפלתנו.

כי אל שומע תפלות ותחנונים אתה

ומלפניך מלכנו ריקם אל תשיבנו.

[At this point, you can insert a personal prayer for a specific request, if you want]

כי אתה שומע תפלת עמך ישראל ברחמים

ברוך אתה אדני שומע תפלה.

[17. עבודה]

רצה אדני אל־הינו בעמך ישראל ובתפלתם

והשב את העבודה לדביר ביתך

ואשי ישראל ותפלתם באהבה תקבל ברצון

ותהי לרצון תמיד עבודת ישראל עמך.

On Rosh Chodesh add:

אל־הינו ואל־הי אבותינו

יעלה ויבוא ויגיע ויראה וירצה וישמע ויפקד ויזכר

וזכוננו, ופקדוננו, וזכרון אבותינו

וזכרון משיח בן דוד עבדך

וזכרון ירושלים עיר קדשך

וזכרון כל עמך בית ישראל לפניך

לפליטה לטובה לחן ולחסד ולרחמים לחיים ולשלום

ביום ראש החודש הזה.

זכרנו—אדני אל־הינו—בו לטובה.

ופקדנו בו לברכה, והושיענו בו לחיים.

ובדבר ישועה ורחמים:

חוס וחנו ורחם עלינו והושיענו — כי אליך עינינו

כי אל מלך חנון ורחום אתה.

ותחזינה עינינו בשוכך לציון ברחמים.

ברוך אתה אדני המחזיר שכנינו לציון.



# Amida

[18. THANKSGIVING]

We gratefully thank You,  
for it is You Who are Hashem, our God and the God of our forefathers for all eternity;  
Rock of our lives, Shield of our salvation are You from generation to generation.

We shall thank You and relate Your praise:

- for our lives, which are committed to Your power
- and for our souls that are entrusted to You,
- for Your miracles that are with us every day
- and for Your wonders and favours in every season – evening, morning and afternoon.

[You are called:] “The Kind One” for Your mercies were never exhausted

and “The Compassionate One”, for Your kindnesses never stop

– always have we put our hope in You.

On Channuka, add:

For the miracles, and the salvation, and for the mighty deeds and the victories, and for the battles which You performed for our forefathers in those days, at this time:

In the days of Mattityahu the Son of Yochanan, the High Priest, of the Chashmona'im and his sons, when the wicked Greek kingdom rose up against Your people Israel

to make them forget Your Torah and compel them to stray from the laws of Your Will

You—in Your great mercy—stood up for them in the time of their distress

You fought their battles, judged their case, and avenged their wrong.

You delivered the strong into the hands of the weak, the many into the hands of the few,

the impure into the hands of the pure, the wicked into the hands of the righteous

and the sinful into the hands of the students of Your Torah.

For Yourself – You made a great and holy Name in Your world,

and for Your people Israel – You made a great victory and salvation as this very day.

Thereafter, Your children came to the Holy of Holies of Your House, cleansed Your Temple, purified the site of Your holiness and kindled lights in the Courtyards of Your Sanctuary.

And they established these eight days of Chanukah

to express thanks and praise to Your great Name!

For all of these things, may Your Name be blessed and exalted, our King continually, forever and ever.

Everything alive will gratefully thank You—Selah!—

and praise Your Name sincerely [as] “God of our salvation and our Help” – Selah!

Blessed are You, Hashem, Your Name is ‘The Beneficent One’

and to You it is fitting to give thanks.

# עמידה

[18. הודאה]

מודים אנחנו לך  
שאתה הוא אדני אל הינו ואלהי אבותינו לעולם ועד  
צור חיינו מגן ישענו אתה הוא לדור ודור  
נודה לך ונספר תהלתך

על חיינו המסורים בידך,

ועל נשמותינו הפקודות לך,

ועל נסיך שבכל יום עמנו,

ועל נפלאותיך וטובותיך שבכל עת – ערב ובקר וצהרים.

“הטוב” כי לא כלו רחמיך

ו“המרחם” כי לא תמו חסדיך

– מעולם קוינו לך.

On Channuka, add:

על הנסים ועל הפרקן ועל הגבורות ועל התשועות ועל המלחמות  
שעשית לאבותינו בימים ההם בזמן הזה:

בימי מתתיהו בן יוחנן כהן גדול חשמונאי ובניו

כשעמדה מלכות יון הרשעה על עמך ישראל

להשפיתם תורתך ולהעבירם מחקי רצונך

ואתה—ברחמיך הרבים—עמדת להם בעת צרתם

רבת את ריבם, דנת את דינם, נקמת את נקמתם

מסרת גבורים ביד חלשים ורבים ביד מעטים

וטמאים ביד טהורים וישעים ביד צדיקים

ונזדים ביד עוסקי תורתך

ולך – עשית שם גדול וקדוש בעולמך

ולעמך ישראל – עשית תשועה גדולה ופרקן כהיום הזה

ואחר כן באו בניך לדביר ביתך ופנו את היכלך

וטהרו את מקדשך והדליקו גרות בחצרות קדשך

וקבעו שמונת ימי חנכה אלו

להודות ולהלל לשמך הגדול!

ועל כלם יתברך ויתרומם שמך מלפניו

תמיד, לעולם ועד.

וכל החיים יודוך—סלה!—

ויהללו את שמך באמת: “האל ישועתנו וצורתנו” – סלה!

ברוך אתה אדני “הטוב” שמך,

ולך נאה להודות.

# Amida

[19. PEACE]

During the Chazzan's repetition, the following is said:

Our God and the God of our forefathers

bless us with the three-verse blessing

in the Torah that was written by the hand of Moses, Your servant,

that was said by Aaron and his sons—the Kohanim, Your holy people—as it is said:

May Hashem bless you and guard you, (All—So may it be.)

May Hashem **shine the light of His face** on you and be gracious to you, (All—So may it be.)

May Hashem **turn His face** to you and **establish peace** for you (All—So may it be.)

Establish **peace**, goodness, blessing, graciousness, kindness, and compassion upon us and upon all of Your people Israel.

Bless our Father, all of us as one, **with the light of Your face**

for **with the light of Your face** You have given us, Hashem, our God:

the Torah of life and a love of kindness, righteousness blessing, mercy, life, and peace.

And may it be good in Your eyes to bless Your people Israel

in every season and in every hour **with Your peace**.

Blessed are You, Hashem, Who blesses His people Israel with peace.

[CONCLUSION]

My God, guard my tongue from evil and my lips from speaking deceitfully.

To those who curse me, let my soul be silent; and let my soul be like dust to everyone.

Open my heart to Your Torah, then my soul will pursue Your commandments.

As for all those who plan evil against me, swiftly frustrate their ideas and disrupt their plans.

Act for Your Name's sake, act for Your right hand's sake.

Act for Your sanctity's sake; act for Your Torah's sake.

In order that [we,]Your beloved ones may be given rest; let Your right hand save, and respond to me.

May the expressions of my mouth and the thoughts of my heart find favour before You,

Hashem, my Rock and my Redeemer.

Take 3 steps back. Bow left and say "He Who makes peace..." ; bow right and say "may He..." , bow forward and say, "and upon all Israel..."

He Who makes peace in His heights – may He make peace for us and for all Israel.

Now respond: Amen.

May it be Your will, Hashem our God and the God of our forefathers:

that the Holy Temple be rebuilt, speedily in our days, and may You grant us our share in Your Torah

May we serve You there with reverence. like it was long ago, in former years.

Then the offering of Yehuda and Yerushalayim will be pleasing to Hashem, like it was long ago, in former years.

Remain standing in place for a few moments, then take 3 steps forward.

### Notes on Birkat Kohanim and Sim Shalom.

- Sim Shalom is our response to G-d's blessing, which we receive via the Kohanim.
- In Birkat Kohanim, we are blessed that Hashem will "shine the light of His face upon us". This imagery represents a feeling of closeness to Hashem, our ability to recognise Him with

# עמידה

[19. שלום]

During the Chazzan's repetition, the following is said:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
בְּרַכְנוּ בְּבְרַכָּהּ הַמְשַׁלְּשָׁת  
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עַבְדְּךָ  
הַזֵּמוּרָה מִפִּי אֶהְרֹן וּבָנָיו—כִּהְיִים עִם קְדוֹשְׁךָ—בְּאָמֹר:

יְבַרְכְּךָ אֲדֹנָי וְיִשְׁמְרֶךָ. (All—So may it be.)

יְאָרְ אֲדֹנָי שְׁמֵיךָ אֵלֶיךָ וַיְחַנֶּךָ. (All—So may it be.)

יְשַׁא אֲדֹנָי שְׁמֵיךָ אֵלֶיךָ וַיִּשֶׁם לְךָ שְׁלֹמֶם. (All—So may it be.)

שִׁים שְׁלֹמֶם טוֹבָה וּבְרַכָּה חֵן וְחֶסֶד וְרַחֲמִים  
עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל עַמְּךָ.

בְּרַכְנוּ אֲבִינוּ בְּלִנּוּ כְּאָחֵד בְּאִוֹר שְׁמֵיךָ

כִּי בְּאִוֹר שְׁמֵיךָ נִתְּתָ לָנוּ אֲדֹנָי אֱלֹהֵינוּ:

תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד וְיִצְדָקָה וּבְרַכָּה וְרַחֲמִים וְחַיִּים וְשְׁלֹמֶם

וְטוֹב בְּעֵינֶיךָ לְבָרֶךְ אֶת כָּל עַמְּךָ יִשְׂרָאֵל

בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלֹמֶם

בְּרוּךְ אַתָּה אֲדֹנָי הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשְׁלֹמֶם.

[סיום תפילה]

אֱלֹהֵי, נִצֹר לְשׁוֹנֵי מַרְעַ וּשְׁפֹתַי מִדְּבַר מַרְמָה

וְלִמְקַלְלֵי נַפְשִׁי תִדְרֹם וְנַפְשִׁי כְּעַפְרָ לְכָל תְּהִיָּה

פֶּתַח לִבִּי בַּתּוֹרָתְךָ וּבִמְצֻוֹתֶיךָ תִּתְרַדֶּף נַפְשִׁי

וְכָל הַחַוְשׁוֹבִים עָלַי רַעַה מִהֲרָה הִפְרֵ עֲצָתְךָ וְקַלְקַל מִחֲשַׁבְתְּךָם.

עֲשֵׂה לְמַעַן שְׁמֵךָ, עֲשֵׂה לְמַעַן יִמְיָנְךָ

עֲשֵׂה לְמַעַן קְדְשֶׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרַתְךָ

לְמַעַן יִחַלְצֵנִי וְיִדְרִיכֵנִי – הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

יְהִי לְרַצוֹן אֲמֵרִי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ

אֲדֹנָי צוּרִי וְגוֹאֲלִי.

Take 3 steps back. Bow left and say ... עשה; bow right and say ... ויאמר; bow forward and say ... ישראל

עֲשֵׂה שְׁלֹמֶם בְּמְרוֹמָיו – הוּא יַעֲשֵׂה שְׁלֹמֶם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
וְאֲמָרוּ אָמֵן.

יְהִי רַצוֹן מִלְּפָנֶיךָ אֲדֹנָי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:

שִׁיבְנָה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֵלְקֵנוּ בַּתּוֹרַתְךָ.

וְשֵׁם נִעְבְּדְךָ בְּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנֵיֶת.

וְעֲרֹבָה לְאֲדֹנָי מִנְחַת יְהוּדָה וְיִירוּשָׁלַיִם כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנֵיֶת.

Remain standing in place for a few moments, then take 3 steps forward.

feel his warmth. This in turn will lead to completeness and perfection.

- In *Sim Shalom* we pray that we may be worthy of receiving this blessing (using the same imagery as Birkat Kohanim.). This can only be attained through Torah, which instructs us how to live according to His light. Finally we pray that this will result in Divine perfection and

## Full Kaddish

May His great Name grow exalted and sanctified (All— Amen.)  
in the world that He created as He willed.

May He give reign to His kingship  
— in your lifetimes and in your days,  
and in the lifetimes of the entire Family of Israel —  
swiftly and soon.

Now respond: Amen.

(All— Amen! May His great Name be blessed – forever and ever.)

May His Great Name be blessed forever and ever.

Blessed, praised, glorified, exalted, extolled,  
mighty, upraised and lauded is the Name of the Holy One, Blessed is He,  
—(All— Blessed is He.)—  
beyond any blessing and song, praise and consolation that are spoken in the world.

Now respond: Amen (All— Amen.)

May the prayers and supplications of the entire Family of Israel be accepted  
before their Father Who is in Heaven.

Now respond: Amen (All— Amen.)

May there be abundant peace from Heaven,  
and life, for us and for all Israel.

Now Respond: Amen. (All— Amen.)

He Who makes peace in His heights,  
may He make peace upon us, and upon all Israel.

Now respond: Amen. (All— Amen.)

## קדיש שלם

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא (All— אָמֵן).  
בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ.

וְיִמְלִיךְ מַלְכוּתָהּ  
— בְּחַיֵּינוּ וּבְיָמֵינוּ  
בְּחַיֵּי דְכָל בֵּית יִשְׂרָאֵל —  
בְּעֵגְלָא וּבְזִמְן קָרִיב.  
וְאָמְרוּ: אָמֵן.

(All— אָמֵן! יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ — לְעַלְמֵי וּלְעַלְמֵי עֲלָמֵי)  
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי וּלְעַלְמֵי עֲלָמֵי.

וְתִבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא  
—(All— בְּרִיךְ הוּא.)—

לְעֵלָא מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמִּירָן בְּעֵלְמָא.  
וְאָמְרוּ: אָמֵן. (All— אָמֵן).

תְּתַקַּבֵּל צְלוֹתְהוֹן וּבְעוּתְהוֹן דְכָל בֵּית יִשְׂרָאֵל  
קָדָם אָבוּהוֹן דִּי בְשָׁמַיָא.  
וְאָמְרוּ אָמֵן. (All— אָמֵן).

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָא  
וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן. (All— אָמֵן).

עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו  
הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל.  
וְאָמְרוּ אָמֵן. (All— אָמֵן).

## Aleinu

It is our duty to praise The Master of all, to attribute greatness to the Creator,  
for He has not made us like the nations of the lands,  
and has not placed us like the families of the earth;  
for He has not made our destiny like theirs nor our lot like the masses.  
(For they bow to vanity and emptiness and pray to a god which can't save them,)  
But we *bend our knees*, bow, and give our thanks  
before the **King Who reigns over kings**  
the Holy One, Blessed is He.  
He stretches out the heavens and establishes the earth's foundation,  
And the Throne to which we give homage is in the heavens above  
and His powerful Presence is in the loftiest heights.  
He is our God and there is none other.  
True is **our King**, there is nothing beside him, as it is written in His Torah:  
"You are to know this day and take to your heart  
that Hashem is the only God — in heaven above and on the earth below—  
there is no other."

## עלינו

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית  
שלא עשנו כגווי הארצות  
ולא עמנו כמשפחות האדמה  
שלא שם חלקנו בהם וגורלנו ככל המונים.  
(שהם משתחווים להבל וריק ומתפללים אל אל לא יושיע)  
ואנחנו כורעים ומשתחווים ומודים  
לפני מלך מלכי המלכים  
הקדוש ברוך הוא.  
שהוא נוטה שמים ויוסד ארץ  
ומושב קרו בשמים מפעל  
ושכינת עזו בגבהי מרומים.  
הוא אל הינו אין עוד.  
אמת מלפניו אפס זולתו, ככתוב בתורתו:  
"וידעת היום והשבת אל לבבך  
כי אדני הוא האלהים—בשמים מפעל ועל הארץ מתחת—  
אין עוד."

# Aleinu

Therefore we put our hope in You —Hashem, our God—  
 that we may soon see Your might splendour  
 to remove detestable idolatry from the earth, and false gods will be utterly cut off,  
*to perfect the universe through the Almighty's kingdom.*  
 Then all humanity will call upon Your Name,  
 to turn all the earth's wicked towards You[r service].  
 All the worlds' inhabitants will recognize and know  
 that to Your every knee should *bend*, every tongue should swear.  
 Before You, Hashem, our God, they will *bend* every knee and cast themselves down  
 and to the glory of Your Name they will give homage,  
 and they will all accept upon themselves the yoke of Your **kingship**  
 that You may **reign** over them soon and eternally,  
 for the **kingdom** is Yours and You will **reign** for all eternity in glory  
 as it is written in Your torah: "Hashem shall **reign** for all eternity."  
 And it is said: "Hashem will be **King** over all the world.  
 On that day Hashem will be One and His Name will be One."

## Notes on Aleinu - 1

- Aleinu is the tefilla with which we leave davening. It is placed at the end of davening as to give us a message for the day.
- The first paragraph describes a world of only religious Jews involved in Service of Hashem and their contempt for the evil idol worshippers around them.
- The second paragraph conjures up images of the future - a perfect world where even the non-Jews around us come to serve G-d.
- This vision enables us to leave shul and go out into the world because we are going out in order to bring the world closer to its perfection.

# עלינו

על כן נקוה לך—אדני אלהינו—  
 לראות מהרה בתפארת עזך  
 להעביר גוילים מן הארץ והאלילים כרות: כרתון  
 לתקן עולם במלכות שדי.  
 וכל בני בשר יקראו בשמך  
 להפנות אליך כל רשעי ארץ.  
 וכירו וידעו כל יושבי תבל  
 כי לך תקרע כל ברכ, תשבע כל לשון.  
 לפניך אדני אלהינו יקרעו ויפלו  
 ולכבוד שמך יקר תנו  
 ויקבלו כלם את על מלכותך  
 ותמלך עליהם מהרה לעולם ועד,  
 כי המלכות שלך היא ויעולמי עד תמלך בכבוד  
 ככתוב בתורתך: "אדני ימלך לעולם ועד."  
 ונאמר: "והיה אדני למלך על כל הארץ  
 ביום ההוא יהיה אדני אחד ושמו אחד."

## Notes on Aleinu - 2

- Aleinu may have originally been composed by Yehoshua Bin Nun or Rav.
- It was originally only part of Rosh Hashanah davening but later became closing prayer of daily davening (This was inspired both by its content and by martyrs dying with these words on their mouths - praying for a return of all mankind to the service of Hashem.
- Some of the content of Aleinu angered Christians and hence a line of Aleinu was censored.
- Aleinu allows us to leave the Beit Midrash after davening and go face the world with a mission - which is "to fix the world with the name of Hashem".