



## THE IDEA OF KAVANAH

Prayer should not be robotic. When we accustom ourselves to the rote recitation of prayers, we are in danger of not only them losing their meaning, but also of us not gaining their effects. Kavanah comes from the word kivune which means direction, this indicates that the mind must take a direction when reciting prayers. Kavanah is the directed meditation or concentration that accompanies the words of prayer. This means not only should we meditate on the words we are praying, but we also need to know the significance of what we are praying and how that is drawing spiritual Light into our lives. For this reason, almost every prayer which follows has an explanation so that we can practice Kavanah with each of them. Many of the prayers are meant to be sung, singing is praying twice and can assist us as we practice Kavanah.

The Hebrew letters are channels of energy, remember to keep an open mind and an open heart. As the prayers are read or sung, let your eyes—the window to your soul—scan the shapes and sequences of each letter allowing them to draw the Light of the Creator into your consciousness.

## LIGHTING OF THE MEDITATION CANDLE

We light our meditation candle to draw the spiritual Light into our personal lives. Fire is neutral, it is neither bad nor good, that is determined only by human choice. We make the conscious choice to use fire to inspire us, to create within us a sense of awe of that which is holy, and to remind us that we are all sparks of the one true Light.

Baruch atah Adonai,

*Blessed are You Hashem,*

Eloheinu melech ha-olam,

*our Eternal One, Sovereign of the universe,*

borei m'orei ha-eish.

*who creates the light of fire.*

בְּרוּךְ אַתָּה יְיָ הוֹה,  
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא מְאוֹרֵי הָאֵשׁ.

## THE ANA B'CHOACH

Considered by the Kabbalists to be the most powerful and mystical prayer of all. This sequence of Hebrew letters embodies the force of creation and is also known as the 42-Letter Name of the Creator. When we pray and meditate on this prayer, we are connecting in a very powerful way to the original force of creation and drawing healing energy and protection into our lives. The last verse brings all of the energy down from the spiritual realm to our physical world.

**אָנָא בְּכַח גְּדוּלַת יְמִינְךָ תִּתִּיר צְרוּרָה.**

CHESED  
חסד

Ana b'choach g'dulat y'mincha tatir tz'rurah.

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

**קִבֵּל רִנַּת עַמְךָ שִׁגְבֵינוּ טְהַרְנוּ נוֹרָא.**

G'VURAH  
גבורה

Kabeil rinat amcha sagveinu tahareinu nora.

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

**נָא גִבּוֹר דּוֹרְשֵׁי יִחּוּדְךָ כְּבַבְתָּ שְׂמֵרָם.**

TIFERET  
תפארת

Na gibor dorshei yichud'cha k'vavat shomreim.

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

**בְּרַכְּם טְהַרְם רַחֲמֵי צִדְקַתְךָ תָּמִיד גִּמְלֵם.**

NETZACH  
נצח

Bar'cheim tahareim rachamei tzidkat'cha tamid gomleim.

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

**חֲסִין קָדוֹשׁ בְּרוּב טוּבְךָ נִהַל עֲדַתְךָ.**

HOD  
הוד

Chasin kadosh b'rov tuv'cha naheil adatecha.

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

**יְחִיד גֵּאָה לְעַמְךָ פְּנֵה זוֹכְרֵי קְדוּשַׁתְךָ.**

Y'SOD  
יסוד

Yachid gei-eh l'amcha p'neih zochrei k'dushatecha.

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

**שׁוּעַתֵּנוּ קִבֵּל וּשְׁמַע צִעֲקוֹתֵנוּ יוֹדַע תַּעְלוּמוֹת.**

MALCHUT  
מלכות

Shavateinu kabeil ush'ma tza-akateinu yodei-a ta-alumot.

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

**בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!**

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

*Blessed is Your glorious Name, Your Realm is for ever and ever!*

## HINEIH MAH TOV

Our ego is what causes division; it makes us see those things that make us separate, it keeps us from acknowledging what our soul knows as truth, that we are all one. This prayer is an affirmation of what our soul knows to be true - that when we dwell in unity, the world will be at peace and all will live in harmony with one another.

Hineih mah tov umah na-im

*Behold how wonderful it is*

shevet achim gam yachad.

*for people to dwell together in unity.*

הִנֵּה מַה טוֹב וּמַה נְעִים

שֵׁבֶת אַחִים גַּם יַחַד.

## Y'DID NEFESH

This is an excerpt from a poem composed by Rabbi Eliezer Azkari, strongly based on kabbalistic traditions, in the sixteenth century. The poet who is consumed by longing to be ever closer to his Beloved fills it with expressions of love for the Eternal One. His personal desire embraces the hope that the whole world will come to rejoice in the Light. This prayer arouses within us the longing of our soul to cleave to its Creator, the idea of Devekut.

Y'did nefesh av harachaman,

*Beloved of the soul, Source of mercy,*

M'shoch av-d'cha el r'tzonecha.

*draw Your servant into Your arms.*

Yarutz av-d'cha k'mo ayal,

*I leap like a deer,*

yish-tachaveh el mul ha-darecha.

*to stand in awe before You.*

יְדִיד נֶפֶשׁ אָב הַרְחָמֶן,

מְשׁוֹךְ עַבְדְּךָ אֶל רְצוֹנְךָ.

יָרוּץ עַבְדְּךָ כְּמוֹ אֵיל,

יִשְׁתַּחֲוֶה אֶל מוֹל הַדֶּרֶךְ.

## ADONAI S'FATAI

Often it is our ego that makes requests of things that will not fulfill us. This prayer asks the Light to speak through us so that we receive what we truly need.

Adonai s'fatai tiftach,

*Hashem open up my lips,*

ufi yagid t'hilatecha.

*that my mouth may declare Your praise.*

אֲדֹנָי שְׁפָתַי תִּפְתָּח,

וּפִי יַגִּיד תְּהִלָּתְךָ.

## MAH TOVU

We recite the following prayer when we cross the threshold from the outer world of the everyday to the inner world of prayer, meditation and connection to the Light. Three times we emphasize "I", through the Hebrew word "va-ani". With these words we make our own personal journey across time and space in search of the love of the Creator.

Mah tovu ohalecha Ya-akov,  
*How lovely are your tents, O Jacob,*  
Mish-k'notecha Yisrael.  
*your dwelling places O Israel.*

מֵה-טֹבוֹ אֹהֲלֶיךָ יַעֲקֹב,  
מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל.

Va-ani b'rov chasd'cha avo veitecha,  
*I, by Your great love, enter Your House,*  
eshtachaveh el heichal  
*and bow down reverently*  
kodsh'cha b'yir-atecha.  
*before Your holy shrine.*

וְאֲנִי בְּרוֹב חַסְדֶּךָ אָבוֹא בֵּיתְךָ,  
אֲשַׁתְּחוּהָ אֶל הַיְיָכֹל  
קֹדֶשְׁךָ בְּיִרְאַתְךָ.

Adonai ahavti m'on beitecha,  
*Hashem, I love Your dwelling place,*  
um'kom mishkan k'vodecha.  
*the abode of Your glory.*

יְהוָה אֶהְבֵּתִי מֵעוֹן בֵּיתְךָ,  
וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ.

Va-ani eshtachaveh v'echra-ah,  
*I will humbly bow down low,*  
evr'chah lifnei Adonai osi.  
*before Hashem my Maker.*

וְאֲנִי אֲשַׁתְּחוּהָ וְאֶכְרַעָה,  
אֶבְרַכָּה לְפָנַי יְהוָה עֹשֵׂי.

Va-ani t'filati l'cha  
*I offer my prayer to You,*  
Adonai eit ratzon,  
*Hashem, at this time of favor,*  
Elohim b'rov chasdecha,  
*Eternal One, in Your great mercy,*  
aneini be-emet yish-echa.  
*answer me with Your saving truth.*

וְאֲנִי תְּפִלַּתִּי לְךָ  
יְהוָה עֵת רָצוֹן,  
אֱלֹהִים בְּרוֹב חַסְדֶּךָ,  
עֲנֵנִי בְּאֵמֶת יִשְׁעֶךָ.

## ELOHAI N'SHAMA

This prayer gives us a connection to all five levels of our soul. It also reminds us that the soul is pure, it is perfect. It can never be blemished or stained. It is the ego that often covers the soul up, either our own or that of our neighbor. We use this prayer to remind us of the pureness of our soul and also to remind us that all souls are pure. When we remember this, it can assist us in the often difficult task of loving our neighbor as we love ourself.

Elohai,

*My Eternal One,*

n'shamah shenatata bi t'horah hi.

*the soul You have given me is pure.*

אֱלֹהֵי,

נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא.

Atah v'ratah, atah y'tzartah,

*For You created it, You formed it,*

atah n'fachta bi,

*You breathed it into me,*

v'atah m'shamra b'kirbi.

*and You protect it within me.*

אַתָּה בְּרָאתָהּ, אַתָּה יִצַּרְתָּהּ,

אַתָּה נִפְחַתָּהּ בִּי,

וְאַתָּה מְשַׁמְרָהּ בְּקִרְבִּי.

## THE SH'MA

Before we begin the Sh'ma, we must think about the concept of loving our neighbors as we love ourselves. The emphasis of this statement is oneness. Kabbalah teaches that this sentence summarizes the entire Torah and all of Western mysticism.

The first verse of the Sh'ma channels the energy of the Upper Worlds, also known as Zeir Anpin. The second verse expresses that energy in our world, also known as Malchut. We cover our eyes for the first line of the Sh'ma. We also emphasize the final letter 'dalet' of the last word 'echad', which means 'One'. This is because of the danger of misreading the letter as a 'reish', which would spell the word 'acheir', which means 'other'.

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד!

Sh'ma Yisrael, Adonai Eloheinu, Adonai Echad!

*Hear O Israel, Hashem is our Eternal One, Hashem is One!*

בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד!

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

*Blessed is Your glorious Name, Your Realm is for ever and ever!*

## PRAYER BEFORE READING THE ZOHAR

The Torah is a code and the Zohar deciphers that code. The first level of Zohar study is simply to scan the Aramaic text with our eyes, through which the energy of the Zohar is transmitted to our soul. The second level is to read or chant the Zohar, which externalizes that energy and brings it into our world. The third level is to be able to understand what we are studying. The Zohar enables us to understand the mysteries and wisdom of Torah, thereby assisting us in our spiritual transformation. We say the following blessing before reading and studying the Zohar.

B'rich sh'meih d'marei alma,

*Blessed is the Name of the Ruler of the world,*

b'rich kit'rach v'atrach.

*blessed is Your crown and Your place.*

Y'hei r'utach

*May Your love exist*

im amach Yisrael l'alam,

*with Your people Israel for ever,*

y'hei ra-ava kadamach

*may You be willing*

d'tiftach liba-i b'orai-ta,

*to open my heart to Your teaching,*

v'tashlim mish-alin d'liba-i,

*and fulfill the wishes of our hearts,*

l'tov ul'chayin v'lish'lam.

*for good and for life and for peace.*

בְּרִיךְ שְׁמֵהּ דְּמַרְא עֲלְמָא,

בְּרִיךְ כְּתָרְךָ וְאַתְרְךָ.

יְהֵא רְעוּתְךָ

עִם עַמְּךָ יִשְׂרָאֵל לְעֹלָם,

יְהֵא רְעוּא קְדָמְךָ

דְּתוֹפְתַח לְבָאֵי בְּאוּרֵיתָא,

וְתַשְׁלִים מִשְׁאַלֵּינָּ דְּלְבָאֵי,

לְטֹב וְלְחַיִּין וְלְשָׁלָם.

## KOL HAN'SHAMAH

This can be used at the end of silent meditation. This is the final verse from Psalm 150. Every living creature is called upon to acknowledge the Lightforce of the Creator as the source of its existence.

Kol han'shamah t'haleil Yah,

*Let everything that has breath praise the Eternal One.*

hal'luyah!

*Praise the Eternal One!*

כֹּל הַנְּשָׁמָה תְּהַלֵּל יְהוָה,

הַלְלוּיָהּ!

## MEDITATIONAL THOUGHTS

### STEADY YOURSELF.

Living takes time.

Each moment is a moment to be lived.

Each emotion is to be felt.

We are here in this world to learn and grow.

Fear can teach. Confusion instructs. Sadness informs.

Love elevates.

Take the time to experience each breath.

Especially the ones that make you want to run.

Patience, Steady,

Rush and race banish joy and peace.

There is wonder to experience if you take the time.

Step softly and deliberately.

What lingers must be lived and

Once lived completely passes in its own time.

To force the natural rhythms of life

is to deny yourself of the

Divine wisdom in each experience.

FILL US as the tide rustles into the reeds in the marsh.

Fill us as the rushing water overflows the pitcher.

Fill us as light fills a room with its dancing.

Let the little quarrels of the bones and the snarling  
of the lesser appetites and the whining of the ego cease.

Let silence still us so you may show your shining

and we can out of that stillness rise and praise.

IN THIS MOMENT of silent communion,

a still, small voice beckons me:

to pursue my life's work with full attention

though no eye is upon me;

to be gentle in the face of ingratitude,

even when slander distorts my nobler impulses;

to meet the end of the day with the certainty

that I've used my gifts well and with dignity.

O let me become ever braver,

facing life's trials with distinction.  
May I live on in deeds that bless others,  
and offer the heritage of a good name.

ETERNAL ONE, we give thanks  
for the gift of life, wonder beyond words;  
for the awareness of soul, our light within;  
for the world around us, so filled with beauty;  
for the richness of the earth, which day by day sustains us;  
for all these and more, we offer thanks.

YOUR UNSPOKEN NAME is Holy.  
Your unnamed essence is Peace.  
Your radiance is sun pouring down over my head,  
coming up close against me;  
moonlight widening my eyes.  
It is ocean around us and vapor rising;  
the journey of rock.  
It is light in motion.  
Your unspoken name is Holy.  
Your unnamed essence is Peace.

CREATE A PURE HEART within me;  
let my soul wake up in Your Light.  
Open me to Your presence;  
flood me with Your holy spirit.  
Then I will stand and sing out  
the power of Your forgiveness.  
I will teach Your love to the lonely;  
the lost will find their way home.  
Adonai, open up my lips  
and my mouth will declare Your praise.

*Meditational thoughts adapted from the Mishkan T'filah Siddur.*

## ELOHAI N'TZOR

Kabbalah teaches that we should be proactive rather than reactive. When we choose being proactive over reactive, we choose to follow our soul and quiet our ego nature. This blessing gives us the power to do that.

Elohai n'tzor l'shoni meira,  
*Eternal One please keep my tongue from causing harm,*  
us'fatai midabeir mirmah,  
*and my lips from telling lies,*  
v'limkal'lai nafshi tidom,  
*and let me be silent if people curse me,*  
v'nafshi ke-afar lakol tih'yeh.  
*and let my soul be quiet and at peace with all.*  
P'tach libi b'Toratecha,  
*Open my heart to Your teaching,*  
v'acharei mitzvotcha tirdof nafshi,  
*and give my soul the will to practice it,*  
v'chol hakamim alai l'ra-ah  
*and all my foes who seek to do me harm*  
m'heirah hafeir atzatham  
*may their plans and schemes*  
v'kalkeil machashavtam.  
*come to nothing.*  
Aseih l'ma-an sh'mecha,  
*For the sake of Your Name,*  
aseih l'ma-an y'minecha,  
*for the sake of Your power,*  
aseih l'ma-an Toratecha,  
*for the sake of Your Torah,*  
aseih l'ma-an k'dushatecha.  
*for the sake of Your holiness.*  
L'ma-an yeichaltzun y'didecha,  
*Rescue Your beloved,*  
hoshi-ah y'mincha va-aneini.  
*and save me by Your right hand.*

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָ,  
וּשְׂפָתַי מִדַּבֵּר מִרְמָה,  
וְלִמְקַלְלֵי נַפְשִׁי תְדַם,  
וְנַפְשִׁי כְּעָפָר לְכֹל תְּהִיָּה.  
פְּתַח לִבִּי בְּתוֹרַתְךָ,  
וְאַחֲרַי מִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.  
וְכֹל הַקָּמִים עָלַי לְרָעָה,  
מִהֲרָה הִפֵּר עֲצָתָם  
וְקִלְקַל מַחְשַׁבְתָּם.  
עֲשֵׂה לְמַעַן שְׁמֶךָ,  
עֲשֵׂה לְמַעַן יְמִינֶךָ,  
עֲשֵׂה לְמַעַן תּוֹרַתְךָ,  
עֲשֵׂה לְמַעַן קְדוּשַׁתְךָ.  
לְמַעַן יַחַלְצוּן יְדֵיֶיךָ,  
הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי.

## HASHKIVEINU

This blessing asks Divine protection over us as we sleep and also in the face of all dangers that confront us throughout our life, from illness to natural disasters.

Hashkiveinu Adonai

*May we lie down, Hashem*

Eloheinu l'shalom,

*our Eternal One, in peace,*

v'ha-amideinu malkeinu l'chayim.

*and may we arise, our Sovereign, to life.*

הַשְׁכִּיבֵנוּ יְהוָה

אֱלֹהֵינוּ לְשָׁלוֹם,

וְהַעֲמִידֵנוּ מַלְכֵנוּ לְחַיִּים.

Ufros aleinu sukot sh'lomecha,

*Spread over us the shelter of Your peace,*

v'takneinu b'eitzah tovah milfanecha,

*guide us with Your good counsel,*

v'hoshi-einu l'ma-an sh'mecha,

*and save us for the sake of Your Name.*

v'hagein ba-adeinu,

*and protect us for our sake,*

v'haseir mei-aleinu oyeiv,

*and avert us from our enemies,*

dever v'cherev v'ra-av v'yagon.

*from disease and war and famine and anguish.*

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ,

וְתַקְנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ,

וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ,

וְהַגֵּן בְּעַדָּנוּ,

וְהַסֵּר מֵעָלֵינוּ אוֹיֵב,

דָּבָר, וְחָרֵב, וְרָעַב, וְיִגּוֹן.

Uv'tzeil k'nafecha tas-tireinu,

*Under the shadow of your wings hide us,*

ki Eil shomreinu umatzileinu atah,

*for the One who guards us and saves us is You,*

ki Eil melech chanun v'rachum atah,

*for You are the Sovereign of mercy and compassion,*

ush'mor tzeiteinu uvo-einu,

*guard us when we go out and when we return,*

l'chayim ul'shalom,

*for life and for peace,*

mei-atah v'ad olam,

*from now until eternity,*

ufros aleinu sukot sh'lomecha.

*spread over us the shelter of Your peace.*

וּבְצֵל כְּנַפֶּיךָ תַּסְתִּירֵנוּ,

כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,

כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה,

וּשְׁמֹר צֵאתֵנוּ וּבוֹאֵנוּ,

לְחַיִּים וּלְשָׁלוֹם,

מֵעַתָּה וְעַד עוֹלָם.

וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ.

Baruch atah Adonai, hapores

*Blessed are You Hashem,*

sukat shalom aleinu v'al kol amo

*whose shelter of peace is spread over us and over*

Yisrael v'al kol ha-olam.

*all the people of Israel and over the world.*

בָּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ

סִכַּת שָׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ

יִשְׂרָאֵל וְעַל כָּל הָעוֹלָם.

## MI SHEBEIRACH

Healing energy is a very powerful force that restores and regenerates us at all levels. We have the power, as we tap into the Light, to create this healing energy for ourselves and for others. It is appropriate to mention the names of persons you know that need healing and even imagine them standing in front of you as the Light penetrates their entire being. As we pray these words, we create a circuit for that healing energy to travel to them. We receive the most healing when we think of others first.

Mi shebeirach avoteinu

*You who blessed our fathers,*

M'kor hab'racha l'imoteinu.

*Source of blessing for our mothers.*

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ,  
מְקוֹר הַבְּרָכָה לְאִמּוֹתֵינוּ.

May the source of strength  
Who blessed the ones before us  
help us find the courage  
to make our lives a blessing  
and let us say, Amen.

Mi shebeirach imoteinu,

*You who blessed our mothers,*

M'kor hab'racha la-avoteinu.

*Source of blessing for our fathers.*

מִי שֶׁבֵּרַךְ אִמּוֹתֵינוּ,  
מְקוֹר הַבְּרָכָה לְאֲבוֹתֵינוּ.

Bless those in need of healing  
with r'fuah shleima,  
the renewal of body,  
the renewal of spirit,  
and let us say, Amen.

Written by Debbie Friedman and Drorah Setel.

## HEAL US NOW

R'fa-einu Adonai v'neirafei,

*Heal us Hashem and we will be healed,*

hoshi-einu v'nivashei-ah.

*save us and we will be saved.*

Eil karov l'chol kor-av,

*The Eternal One is near to all who seek You,*

ach karov lirei-av yisho.

*surely help is near to all who revere You.*

We pray for healing of the body.  
We pray for healing of the soul.  
For strength of flesh and mind and spirit.  
We pray to once again be whole.

Eil na r'fa na:

*Please Eternal One grant healing:*

Oh, please, heal us now.

R'fu-at ha-nefesh,

*Healing of the soul,*

ur'fu-at ha-guf,

*healing of the body,*

r'fu-ah sh'leimah.

*complete healing.*

Heal us now.

Hoshia et amecha,

*Save Your people,*

uvareich et nachalatecha.

*and bless Your inheritance.*

Ur'eim v'nas-eim ad ha-olam,

*Care for them and exalt them for ever,*

mi shebeirach avoteinu,

*You who blessed our fathers,*

mi shebeirach imoteinu,

*You who blessed our mothers,*

ana Adonai hoshiah na.

*O please help us Hashem.*

We pray for healing of our people.  
We pray for healing of the land.  
And peace for every race and nation,  
every child, every woman, every man.

רְפְּאוּנוּ יְהוָה וְנִרְפָּא,

הוֹשִׁיעֵנוּ וְנִוָּשֶׁה.

אֵל קָרוֹב לְכֹל קוֹרְאֵיו,

אֶךְ קָרוֹב לִירְאֵיו יִשְׁעוּ.

אֵל נָא רְפָא נָא:

רְפוּאת הַנֶּפֶשׁ,

וְרְפוּאת הַגּוּף,

רְפוּאת שְׁלֵמָה.

הוֹשִׁיעָה אֶת עַמְּךָ,

וּבְרַךְ אֶת נַחֲלָתְךָ.

וְרַעַם וְנִשְׂאֵם עַד הָעוֹלָם,

מִי שֶׁבְרַךְ אֲבוֹתֵינוּ,

מִי שֶׁבְרַךְ אִמּוֹתֵינוּ,

אָנָּה יְהוָה הוֹשִׁיעָה נָא.

## KADDISH AVEILIM

The Kaddish Aveilim, also known as the Mourner's Kaddish, is a hymn of praise which is said during the period of mourning after the death of a relative or someone close to you or on the anniversary of that death. It is appropriate here to say the names of those you have lost. We also remember those who have left this realm who have no one to say Kaddish for them.

We think of our loved ones who have recently departed from us, those who died at this season in years past, and those whom we have drawn into our hearts with our own...

זְכוֹרָנָם לְבִרְכָה.  
Zichronam livracha.

May their memories be for blessing.

Yitgadal v'yitkadash sh'meih raba.

*Let the glory of the Eternal One be extolled.*

B'alma di v'ra chir-uteih,

*Let the great Name be hallowed,*

v'yamlich malchuteih,

*and be enthroned in the realm of the Eternal One*

b'chayeichon uv'yomeichon

*in our lifetime and in our days*

uv'chayei d'chol beit Yisrael,

*and in the lives of the entire house of Israel,*

ba-agala uviz'man kariv,

*quickly and speedily may it come,*

v'imru Amein.

*and let us say amen.*

Y'hei sh'meih raba m'varach

*Let the great Name be blessed*

l'alam ul'almei almaya.

*forever and ever.*

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא.

בְּעַלְמָא דִּי בְּרָא כְרַעוּתֵיהּ,

וַיְמַלִּיךְ מַלְכוּתֵיהּ,

בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן

וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,

בְּעִגְלָא וּבְזִמְן קָרִיב,

וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ

לְעַלְמֵם וּלְעַלְמֵי עַלְמֵיָא.

Yitbarach v'yishtabach v'yitpa-ar  
*Blessed and extolled and magnified*  
 v'yitromam v'yitnasei v'yit-hadar  
*and hailed and exalted and honored*  
 v'yit-aleh v'yit-halal  
*and glorified and praised*  
 sh'meih d'kudsha b'rich hu,  
*be the Holy One whose Name is blessed,*  
 l'eila min kol birchata v'shirata  
*who is beyond all blessings or songs*  
 tushb'chata v'nechemata,  
*or praises or words of consolation,*  
 da-amiran b'alma, v'imru Amein.  
*that can be uttered in this world, and let us say amen.*

Y'hei sh'lama raba min sh'maya,  
*May there be much peace from heaven,*  
 v'chayim tovim aleinu,  
*and good life upon us,*  
 v'al kol Yisrael, v'imru amen.  
*and upon all Israel, and let us say amen.*

Oseh shalom bimromav,  
*May the One who makes peace in the high heavens,*  
 hu ya-aseh shalom aleinu,  
*bring this peace upon us,*  
 v'al kol Yisrael, v'imru amen.  
*and upon all Israel, and let us say amen.*

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר  
 וְיִתְרוֹמֵם וְיִתְנַשֵּׂא וְיִתְהַדָּר  
 וְיִתְעַלֶּה וְיִתְהַלָּל  
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא,  
 לְעֵלָא מִן כּוֹל בִּרְכָתָא וְשִׁירָתָא  
 תְּשׁוּבַחְתָּא וְנִחְמָתָא,  
 דְאִמְרִין בְּעֵלְמָא, וְאִמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא,  
 וְחַיִּים טוֹבִים עָלֵינוּ  
 וְעַל כּוֹל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,  
 הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,  
 וְעַל כּוֹל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

## OSEH SHALOM

The peace for which we aspire can only exist if the rest of the world is at peace. This prayer which is used often is to pray for peace of us and all the world. It is customary to bow to the left, right, and center, as we offer peace to the world.

Oseh shalom bimromav,  
*May the One who makes peace in the high heavens,*  
 hu ya-aseh shalom aleinu,  
*bring this peace upon us,*  
 v'al kol Yisrael, v'imru amen.  
*and upon all Israel, and let us say amen.*

עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו,  
 הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ,  
 וְעַל כּוֹל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

All prefaces to prayers written and adapted by David-Anthony Curtis.  
 Transliterated according to the K4A Transliteration Guidelines developed by Rebecca Schwartz and David-Anthony Curtis.  
 Edited by Rebecca Schwartz and David-Anthony Curtis.