

עמידה/התפילה

AMIDAH/HA-TEFILLAH

I. AVOT V'IMAHOT: ANCESTORS

אבות ואמהות

Baruch Ata Y--H eloheinu v'elohei avoteinu v'imoteinu, elohei Avraham, elohei Yitzchak, elohei Yaakov; elohei Sarah, elohei Rivka, elohei Rachel v'elohei Leah (some add: elohei Bilhah v'elohei Zilpah). Ha-eil ha-gadol, ha-gibor v'ha-nora, eil elyon, gomeil chasadim tovim v'konei ha-kol, v'zocher chasdei avot v'imahot, u'mei-vi go-eil livnei v'neihem v'livnot b'noteihem, l'ma-an shemo b'ahavah. Melech ozeir u-moshia u-magein. Baruch ata Y--H magein Avraham u'fokeid Sarah.

ברוך אתה י--ה אלהינו ואלהי אבותינו ואמותינו, אלהי אברהם, אלהי יצחק, אלהי יעקב, אלהי שרה, אלהי רבקה, אלהי רחל ואלהי לאה (י"מ אלהי בלהה ואלהי זלפה). האל הגדול הגבור והנורא, אל עליון, גומל חסדים טובים, וקונה הכל, וזוכר חסדי אבות ואמהות ומביא גואל לבני בניהם ולבנות בנותיהם, למען שמו באהבה. מלך עוזר ומושיע ומגן. ברוך אתה י--ה, מגן אברהם ופוקד שרה.

It is traditional to bow on the very first three words of this paragraph, and on the first three words of the last sentence.

Blessed are you Y--H
Our G-d and G-d of our Fathers and our Mothers,
G-d of Avraham, G-d of Yitzchak, G-d of Yaakov,
G-d of Leah and G-d of Rachel,
(some add: G-d of Zilpah and G-d of Bilhah),
the G-d who is great, strong, and awesome,
Transcendent G-d who imparts lovingkindnesses,
who establishes everything,
who remembers the gracious acts of the Fathers and Mothers,
and who brings loving redemption to the sons and daughters
of their sons and daughters for the sake of G-d's Name.
Helping Source and Saving Shield:
Blessed are you Y--H, who defends Avraham and counts Sarah.

Why do we say "Our God and God of our ancestors?" There are two kinds of people who believe in God. One believes by virtue of taking over the faith of parents; the other has arrived at faith through thinking and studying. . . . But the person who unites both kinds of faith is invincible. And so we say "Our God" with reference to our studies, and "God of our ancestors" with an eye to tradition.

The same interpretation has been given to our saying "God of Abraham, God of Isaac, and God of Jacob," and not "God of Abraham, Isaac and Jacob," for this indicates that Isaac and Jacob did not merely take over the tradition of Abraham: they themselves searched for God."--Baal Shem Tov, retold by Martin Buber

II. GEVUROT: ON STRENGTH

גבורות

At gibora l'olam Y--H,
mechayah meitot at raba l'hoshia.
(In the winter: Mashivah ha-ruach
u'moridah ha-gashem)
(In the summer: Moridah ha-tal)
Mechalkelet chayot b'chesed, mechayah
meitot b'rachamim rabim,
Somechet noflot, v'rofeit cholot,
u'matirah asurot.
U-m'kayemet emunatah lisheinot afar.
Mi chamoch ba-alat gevurot, u'mi domah
lach. Ruach meimit um'chayah,
umatzmichah yeshuah.
V'ne'emanah at l'ha-chayot meitot.
At b'rucha Y--H m'chayah ha-meytot.

את גבורה לעולם י--ה
מחיה מתות את רבה להושיע.
בחורף: משיבה הרוח ומורידה הגשם.
בקיץ: מורידה הטל.
מכלפלת חיים בקסד, מחיה מתות ברחמים
רבים, סומכת נוֹפלות, ורופאת חולות,
ומתירה אסורות, ומקיימת אמונתה לישנות
עפר, מי כמוך בעלת גבורות ומי דומה לך,
רוח ממיתה ומחיה ומצמיחה ישועה.
ונאמנה את להחיות מתות.
את ברוכה י--ה מחיה המתות.

You are forever great, Y--H
making life possible, renewing with abundance,
[In winter:] who blows the wind and drops the rain.
[In summer:] who drops the dew.
Who graciously sustains life,
most compassionately breathes life into dead matter,
supports those who fall, heals those who are ill,
and frees those enslaved.
Her faith endures for those who sleep in the dust.
Who is like You, Teacher of great acts!
Who compares to you, Force of death and life!
You make fulfillment possible, faithful Source of renewal.
Blessed are You Y--H, who makes life possible.

R. Hama son of R. Hanina further said: What means the text: "you shall walk after the Lord your God?" Is it, then, possible for a human being to walk after the Shechinah; for has it not been said: "For the Lord your God is a devouring fire?" But [the meaning is] to walk after the attributes of the Holy One, blessed be S/He. As He clothes the naked, for it is written: "And the Lord God made for Adam and for his wife coats of skin, and clothed them" so you also must clothe the naked. The Holy One, blessed be S/He, visited the sick, for it is written: "And the Lord appeared to him by the oaks of Mamre," so you also must visit the sick. The Holy One, blessed be S/He, comforted mourners, for it is written: "And it came to pass after the death of Abraham, that God blessed Isaac his son" so you also must comfort mourners. The Holy One, blessed be S/He, buried the dead, for it is written: "And He buried him in the valley," so you also must bury the dead. Talmud: Sotah 14a.

*When praying aloud with a minyan, continue at the top of the next page.
When praying silently, skip to the bottom paragraph.*

III. KEDUSHA: ON HOLINESS

קְדוּשָׁה

When praying aloud with a minyan, begin here:

N'kadeish et sh'meich ba-olam,
k'sheim shemak'dishot oto bishmei marom,
kakatuv al yad n'vi-eich, v'kara zot el zot
v'amra:

נְקַדֵּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, כְּשֵׁם שְׁמִקְדִּישוֹת
אוֹתוֹ בְּשֵׁמֵי מָרוֹם, כַּכְּתוּב עַל יַד נְבִיאֶיךָ,
וְקָרָאָה זֹאת אֶל זֹאת וְאָמְרָה:

קְדוּשָׁה, קְדוּשָׁה, קְדוּשָׁה, יְהוּה צְבָאוֹת, מְלֵא כָּל הָאָרֶץ כְּבוֹדָהּ.

K'doshah, k'doshah, k'doshah Y--H ts'vaot M'lo chol ha-aretz kevodah.

Az b'kol ra-ash gadol adir v'chazak mashmi-ot
kol, mitnasot l'umat s'rafot, l'umatan brucha
tomarna.

אֲז בְּקוֹל רֵעַשׁ גָּדוֹל אֲדִיר וְחֹזֵק מִשְׁמִיעוֹת
קוֹל, מִתְנַשְּׂאוֹת לְעֻמַּת שְׂרָפוֹת, לְעֻמַּת בְּרוּכָה
תְּאֲמַרְנָה:

בְּרוּךְ כְּבוֹד יְהוּה מִמְּקוֹמָהּ.

Baruch k'vod Y--H mimkomah.

Mimkomeich malkateinu tofi-i v'tishk'ni
imanu, ki michakot anachnu lach. Matai
tishk'ni b'Tzion, b'karov b'yameinu l'olam
va'ed tishk'ni. Titgadli v'titkadshi b'toch
Yerushalayim ireich, l'dor va'dor
u'l'netzach n'tzachim. V'eineinu tirenah
achduteich, ka-davar ha-amur b'shrei
uzeich, al y'dei David m'shiach tzidkeich:

מִמְּקוֹמֶיךָ מְלַכְתֵּנוּ תוֹפִיעֵי, וְתִשְׁכְּנֵי
עִמָּנוּ, כִּי מִחַפּוֹת אֲנַחְנוּ לָךְ. מַתֵּי תִשְׁכְּנֵי בְּצִיּוֹן,
בְּקָרוֹב בְּיָמֵינוּ, לְעוֹלָם וָעֶד תִּשְׁכְּנֵי. תִּתְגַּדְּלֵי
וְתִתְקַדְּשֵׁי בְּתוֹךְ יְרוּשָׁלַיִם עִירֶיךָ, לְדוֹר וָדוֹר וּלְנֶצַח
נְצָחִים. וְעֵינֵינוּ תְּרַאֲיֵנָה אַחֲדוּתֶיךָ, כְּדָבָר הָאָמַר
בְּשִׁירֵי עֲזָרָה, עַל יְדֵי דָוִד מְשִׁיחַ צִדְקֶיךָ:

תִּשְׁכְּנֵי יְהוּה לְעוֹלָם, אֶלֶּהֵיךָ צִיּוֹן לְדוֹר וָדוֹר, הִלְלוּיָהּ.

Tishkni Y--H l'olam, eloha-ich Tzion, l'dor va'dor; HalleluYah.

L'dor va dor nagid gawdlech, ul'netzach
netzachim kedusahtech nakdish, v'shivchech
eloheinu mipinu lo yamush l'olam va'ed, ki
achdut g'dolah u'kedosha at.

לְדוֹר וָדוֹר נִגִּיד גִּדְּלֶיךָ וּלְנֶצַח נְצָחִים קְדֻשְׁתֶּךָ
נְקַדִּישׁ, וְשִׁבַּחְךָ אֶלֶּהֵינוּ מִפִּינוּ לֹא יָמוּשׁ
לְעוֹלָם וָעֶד, כִּי אַחֲדוּת גְּדוּלָּה וְקְדוּשָׁה אַתָּה.

נִבְרַךְ אַתָּה יְיָ הָאַחֲדוּת הַקְּדוּשָׁה.

N'varech et Y--H ha-achdut ha-kedosha.

When praying with a minyan, continue on next page.

At kedosha u'shmeich kadosh,
u'kedoshot b'khol yom yehalleluch selah.
N'varech et Y--H ha-achdut ha-kedosha.

אֶת קְדוּשָׁה, וְשְׁמֶךָ קְדוֹשׁ,
וְקְדוּשׁוֹת בְּכָל-יוֹם יְהִלְלוּךָ סֵלָה.
נִבְרַךְ אֶת יְהוּה הָאַחֲדוּת הַקְּדוּשָׁה.