לשמ יהוה קדושぬבריהhoa וshineihu
הנני מכון קדושnoon לָעֵל
מְזוֹחַת עשה של

לְאָהְבָּה לְרֵי-אָכה קָמֹךְ

בְּבֵנָהָה וּהֲאָפָה פָּי

For the sake of the union
of the Holy One Blessed Be He, and the Shekhinah
I am prepared to take upon myself the mitzvah

You Shall Love Your Fellow Person as Yourself
V’ahavta l’rey-acha kamocha

and by this merit I open my mouth.
The P'nai Or Shabbat Morning Siddur
Second Edition

Completed, with Heaven’s Aid, during the final days of the count of the Omer, 5769.

“Prayer can be electric and alive! Prayer can touch the soul, burst forth a creative celebration of the spirit and open deep wells of gratitude, longing and praise. Prayer can connect us to our Living Source and to each other, enfolding us in love and praise, wonder and gratitude, awe andthankfulness. Jewish prayer in its essence is soul dialogue and calls us into relationship within and beyond.

Through the power of words and melodies both ancient and new, we venture into realms of deep emotion and find longing, sorrow, joy, hope, wholeness, connection and peace. When guided by skilled leaders of prayer and ritual, our complacency is challenged. We break through outworn assumptions about God and ourselves, and emerge refreshed and inspired to meet the challenges our lives offer.” (from the DLTI brochure, by Rabbis Marcia Prager and Shawn Israel Zevit)

This Siddur was created as a vehicle to explore how traditional and novel approaches to Jewish prayer can blend, so that the experience of Jewish prayer can be renewed, revitalized and deepened. It is an ongoing experiment in the spirit of Rav Kook, who wrote, “The old shall be renewed and the new shall be made holy” (Letters, Vol I).

Rabbi Marcia Prager
Welcome to the *P’nai Or Shabbat Morning Siddur*.

Introductory Resources

“Naming” God

The Hebrew letters יוהו “Yod-Hey-Waw- Hey” constitute the unpronounceable four-letter Name of God which subsumes and unites all the descriptions which Jewish tradition has evolved in our quest for the Divine. The letters are aspirate consonants: letters which, in the absence of vowels, can only be “pronounced” by breathing. This breathing of the Divine Name informs our community’s frequent “translation” of יוהו as “The Breath of Life.” The Name can also be understood as a causative verb: “(The One who) Causes-to-Exist,” or as an ancient form of the simple verb: “(The One who) Is!” It also resembles God’s enigmatic words to Moshe: *Eh’yeh Asher Eh’yeh, “I Am Who I Am”* (Exodus 3:14). Thus יוהו hints at the absurdity of assigning a name to an ineffable Divinity.

Printed thus:

The arrangement of the letters hints at a human form, reminding us that we are in the Divine Image, and that the energies of the letters which manifest ultimate divinity also flow through us.

Historically, it became common to substitute the God-Name *Adonay* when encountering the unpronounceable Name in spoken prayer. *Adonay* is understood in the Jewish mystical tradition as a reference to *Shekhinah* (the feminine aspect of God) and the *Sefirah of Malchut* (a Kabbalistic term for the feminine gateway through which Divinity flows into and emerges as the manifest universe) although the standard problematic translation “Lord” has resulted in much distress.

In many Jewish renewal communities the God-Name יahu “Yah,” so popular in the Psalms, is commonly used in prayer, as this Name shares the first two letters of יוהו and is also suggestive of the link between the ineffable Name and breath.

There are abundant other Names and descriptions of the One Power which is our Source found throughout Jewish literature and prayer. While we understand God to be entirely inclusive of and also beyond all gender, Hebrew, a rich, evocative and potent language of prayer, is also an intrinsically gendered language. As you use our *siddur*, please feel free to use the God-Names and gender in both Hebrew and English, which reflect your experience of the Divine.
Shabbat and Shabbos – and other Observations about Hebrew Pronunciation

Throughout the centuries of Jewish dispersion in Western and Eastern lands, Hebrew has remained our people's unifying sacred language. The pronunciation of Hebrew varied regionally, however, influenced by the rhythms and inflections of the surrounding languages. New vernacular languages also evolved, as Hebrew was blended into medieval German to produce Yiddish; into medieval Castillian Spanish to produce Ladino; and into Arabic, resulting in Judeo-Arabic. In each of these languages a rich spiritual literature grew. The P'nai Or siddurim contain some Yiddish and Ladino songs and prayers.

You may also notice that the pronunciation of some Hebrew words will, upon occasion, reflect the Eastern European, Yiddish-speaking background of many (though certainly not all!) American Jews. For instance, the more formal "Shabbat," for a Yiddish-influenced speaker becomes "Shabbos," a pronunciation rich with warm and intimate associations. At times we greet each other with "Shabbat Shalom" (Shabbat Peace) as modern Israelis do. Yet sometimes we slide into a familiar and homey "Gut Shabbos" (Good Shabbat), greeting each other as some of our Yiddish-speaking grandparents or great-grandparents may have. Both are wonderful, and neither is more "correct."

Some other Hebrew words and phrases you may hear us use are:

- **Kabbalat Shabbat** or **Kabbolos Shabbos**: "Receiving Shabbat" – the song-filled Friday evening gathering in which we welcome Shabbat.
- **Bracha**: a blessing and expression of gratitude.
- **T'fi-lah**: prayer, In Hebrew this is a reflexive verb which literally means "praying one's-self."
- **Siddur**: the Prayer Book, in which songs, psalms and prayers are sequenced in a purposeful "seder," or "order." Plural: siddurim.
- **Bentch Licht**: Yiddish – Blessing the (Shabbat candle-) light on Friday evening.
- **Davvenen**: Yiddish – The Jewish prayer practice that blends sacred text, modal chant, and light body movement.
- **Mitzvah**: a required spiritual practice that reinforces our relationship with God. Plural: mitzvot.
- **Tallit** or **Tallis**: the large woven prayer garment that enwraps us in the Presence of God, reminding us of our commitment to the mitzvot – worn during daytime prayers, and also during Kol Nidre, the opening evening service of Yom Kippur.
- **Kiddush**: the bracha (usually using wine or grape juice, but not necessarily) which invokes and proclaims a sacred time, like Shabbat or a holy day.
- **Motzi**: the bracha said over bread, which typically begins a meal.
- **Challah**: the egg-rich, Eastern European braided bread, baked for Shabbat and holy days.
- **Oneg**: literally “delight” – the festive sharing of desserts and taste-treat delights after a Shabbat gathering for song and prayer.
- **Kipah** or **Yarmulkah**: a head-covering worn to reinforce awareness of God, the Highest Power.
- **Kaddish**: an affirmation proclaiming the holiness of God and life, recited at transitional times in the service, and recited by mourners in honor of the soul of a parent, spouse, or child (or other beloved relative or friend), who has died. Reciting Mourners’ Kaddish urges the departed soul to continue its journey toward the Infinite Light of God. Kaddish is written in Aramaic, a sister language to Hebrew, which was the vernacular tongue of the early first century Middle East.

In this siddur, many texts that are commonly sung aloud are transliterated as aids to participation. This transliteration is helpful, although not precisely systematic because of diverse peculiarities of English pronunciation and other considerations. If you are not a Hebrew reader, listen to the Hebrew being sung and use the transliteration as a supportive guide.
Davvenen’ through the Worlds: A Flow-Chart for the Shabbat Morning Service

The Jewish mystical tradition views the unfolding of creation as the emanation of four “worlds,” or levels, of spiritual energy. Kabbalah teaches that these four worlds of energy emanated from the Divine Source in a dynamic process, as the forces of creation flowed into the unfolding cosmos. These worlds are called Assiyah, Action; Yetzirah, Formation; Briyah, Creation; and Atzilut – the blazing Emanation of pure Divinity.

Kabbalah teaches that human beings, as living vessels of consciousness, are capable of experiencing these energies. We can use our capacity for heightened awareness to travel in these worlds, connecting with our source in the Divine. We can also use our capacity to tap these energies so that they flow freely in our lives.

The English word “services,” that refers to organized prayer, derives from the Hebrew “avodah,” meaning serving by doing sacred work. Davvenen’, the unique Jewish prayer practice which combines modal chanting of sacred text, meditation and movement, is one form of the spiritual work we do to restore our souls’ living link with God.

The service takes us on a journey through the Four Worlds, from the most basic physical plane of Assiyah up through the peak of Atzilut and then gently back down. Hassidic teaching calls this progression “the ladder,” referring to Yaakov’s famous night-vision of “a ladder set in the earth whose top reached into the heavens.” This ladder, said our teachers, is the ladder of the prayers. Each rung of the ladder offers its spiritual gift and challenge. The goal is not to rush overly swiftly to the top, but rather to savor the fullness of the journey. This is a pilgrimage of consciousness.

Talk to the Universe!

Or Eyn Sof: The Endless Light

Atzilut
- be protected
- be free of self-limiting deceptions

Briyah
- dissolve boundaries
- connect with love
- connect with holiness

Yetzirah
- quicken the heart!

Assiyah
- Sing and Study
- Morning Blessings
- Blessings for Body and Soul

PS’UKEY D’ZIMRAH: VERSES OF PSALM SONG
Connect with Wonder and Amazement: Praise Creation

P'SUKEY D'ZIMRAH: VERSES OF PSALM SONG
Connect with Wonder and Amazement: Praise Creation

BIRCHOT HA-SHACHAR: COME AWAKE
AND ALIVE AS A DISTINCT BEING
Begin the Daily Journey:
Engage the Body; Establish Sacred Space

ALEYNU
MOURNERS KADDISH
EYN K'EYLOHEYNU
ADON OLM

RE-ENTRY: Re-integrate and Re-attune to Normal Reality
Holding on to Expanded Consciousness
-Rabbi Marcia Prager
We Create Sacred Space

We stretch beyond the mundane, “Yaakov” aspect of our souls, allowing our “Yisra-El, God-wrestling” soul to expand. So too, the mundane “ohel” space in which we gather today becomes our “Mishkan,” a sacred Place in which Shekhinah dwells.

Mah tovu oha-lecha Yaakov - Mish’k’no-techa Yisrael
How good are your tents “Yaakov” - Your sacred spaces “Yisrael”

We praise too the tents and sacred spaces of our Mothers:
Sarah, Rivkah, Rachel, Leah, Bilhah, Zilpah and all those whose names are lost to us.

And I, with Your great love, come to this house.
I open myself to You in a place where holiness dwells, in my wonder and my awe.
Holy One, I have loved the grandeur of Your dwelling, Your cosmos, castle of Your glory.
I could worship and kneel and make blessing, before the Guide within who still makes me.
And so, my prayer is to You, Great Presence, in this moment of my desire.
answer me with great loving and with saving truth.

Modeh (men) / Modah (women) ani l’fanecha, Melech (Ruach) chay v’kayam
Sheh-heh-chezar’ta bi nish’mati b’chemlah – rabbah emunatecha
I am grateful as I face You, alive and potent Source (Spirit) of Creative Power, who has returned my soul to me with loyal love. Great is Your faithfulness!
Blessing the Body

I am Your creation in my bones and tissues.
You have woven me in the womb of my mother,
I thank You, You have so wonderfully made me.
Awesome wonders are all Your works.
I am known by You, to the core, to my soul.
Nothing in me was hidden from Your eyes
when I was fashioned in deepest secrecy,
beautifully twined in the womb of the earth.
I was still unborn – You had already seen me,
and all my life was in Your book
before one day of it had been shaped.

How difficult are Your thoughts to me,
my God, what a world of wisdom!
Were I to count them, they are as numerous
as the sand of the seashore, and yet –
I still know nothing about You.

(from Psalm 139; Fifty Psalms, by Huub Ooterhuis et al)

ברוך אתיה יהוה אלוהינו מלך העדנים אבינו יוצר את האדם בנפשו ובברא
כֹּל נָפְלֵים נַפְלֵים הַהָדוֹרִים הַהָדוֹרִים יָדוֹרִים יָדוֹרִים לְפָנֵי פָּנֶיךָ לְפָנֵי פָּנֶיךָ
יָפֶתֶת אָדָם מַעֲמָה או יָסְמַע אָדָם מַעֲמָה או אֶפָּשָּׁר הַתּוֹקְסִים הַלּוֹאֵם לְעַמִּיתֵם:
ברוך אתיה יהוה רֶפֶה כָּל בֵּשָּׁר עָמְלֵיהֶם לְעַשׂוּת:


Baruch Ata יהוה – A Fountain of Blessings are You יהוה – who has formed us in wisdom and created within us the spark of life. Each cell does the work of its Creator. Each organ’s existence is a tribute to God. If but one element of this wondrous structure were to fail in its tasks, we could not stand before You and give thanks for Your sustenance. Let us cherish this gift of flesh and blood, and honor it as God’s creation. Baruch Ata יהוה rofey chol basar u-maflee la’a-sote – who performs the miracles of creation and healing.
Blessing the Soul

Elohay n’shamah sheh-na-ta-ta bi, t’horah hi

Ata vara-tAH, ata y’tzar’tAH, ata nafach’tAH bi! V’ata m’sham’rAH b’kir’bi!
V’ata ateed leet’lAH mimeni u-l’ha-chazirAH bi, l-ateed lavoh.
Kol zman sheh-ha-n’shama b’kirbi  sodom (men) / modah (women) ani l’fanechah,
ודית Elohay v’Elohey avotay. Ribon kol ha-ma’asim! Adon kol ha-n’shamot.
Baruch Ata הוהי ha-ma’chazir n’shamot lif’garim meytim!

My God,
The life and soul which You placed within me are pure.
You breathed of Yourself into my flesh,
creating and forming in me a deep awareness of Your Presence.
It is You who constantly arouse the desire to live within me.
Sometimes You take this hope from me,
only to renew it again and again,
That I may once more praise You, my God, and God of my people.
You are the origin of all that happens,
and every soul is a part of You.
Praised are You, הוהי
constantly renewing life within me,
with Your breath of love.
Morning Blessings

You make us conscious beings.

You make me in Your image.

You make me free.

You make me Yisrael.

You open our eyes.

You clothe the naked.

You free the captive.

You straighten the bent-over.

You spread earth over water.

You give me all I need.

You make firm my steps.

You give Yisrael strength.

You crown us with glory.

You give endurance to the weary.

You remove sleep from my eyes and slumber from my eyelids.

May it be Your will, God-and-Guide for us and our ancestors, that Your Torah becomes our way of being, and that through Your mitzvot we attach ourselves to You. Let us not miss the mark and err. Help us not be tempted or tested, or come to shame and scorn. May the Yetzer HaRa have no sway over us. Keep us far from evil-doers and bad companions, but draw us towards goodness and good deeds. Help us humble our egos so we can serve You in all ways. May we always find grace, kindness and compassion in Your eyes and in the eyes of all who see us. May abundant kindness flow to us and though us. A Fountain of Blessings are You, flowing goodness and love to Your people Yisrael.
Baruch Ata Eloheynu Melech ha-Olam...

A Fountain of Blessings are You, Source of Life of all the World...

Many formulations of the opening phrase of a bracha are possible, using either masculine or feminine language. Such as:

Baruch Ata Eloheynu Ruach ha-Olam...

Bruchah At YAH-Shekhinah Elahateynu M'kor ha-Chayyim...

Bruchah At YAH-Adonay Chayyeynu, Chey ha-Olamim...

...whose Image is mirrored in my own.

...whose Freedom challenges me to be free.

...whose Teaching makes of me a Jew.

(non-Jews can say: Who lets all people turn towards Life.*)

...whose Wisdom opens the blind eye.

...whose Compassion commands us to clothe the naked.

...whose Justice bids us to free the captive.

...whose Love calls us to lift the fallen.

...whose Unity demands that we care for all life.

...whose Being provides us with infinite possibilities.

...whose Torah guides my every step.

...whose Wonder removes sleep from my eyes, that I might awake to the wonder of Life!

(* insert based on Acts II: 18:

(Interpretive translation by Rabbi Rami Shapiro)
Calling on the Energy of Creation

Baruch sheh-amar v’hayah ha-olam.
Baruch Hu (fem: Bruchah Hi).
Baruch oseh v’rey-sheet.
Baruch omer v’oseh.
Baruch gozer u-m’kayeym.
Baruch m’racheym al ha-aretz.
Baruch m’racheym al ha-b’riyot.
Baruch m’shaleym sachar tov leerey-av.
Baruch chay la-ad v’kayam la-netzach.
Baruch podeh u-matzeel.
Baruch Sh’mo. (fem: Baruch Sh’mah.)

A Fountain of Blessings are You, Holy One, Source of womb-like nurture. We’ll praise You with Your servant David’s Psalms! We will call upon Your Name...You: the enduring, infinite One, Life-Force of the Universe! Yachid Chey Ha-Olamim! A Fountain of Blessings are You Holy One, to whom we sing our Psalms of praise! Baruch Ata הוהי, Melech m’hulal ba-tish’bachot.

Blessed be the One whose speech is the world.
Blessed be the Source!
Blessed be the One forever creating.
Blessed be the One speaking and acting.
Blessed be the One separating and sustaining.
Blessed be the One whose love fills the earth.
Blessed be the One whose compassion gives life.
Blessed be the One living forever.
Blessed be the Name of the One.
Songs of Praise

from Psalm 19

The Torah of the Holy One is whole: Source of Life. Our God’s witness is trustworthy: unwisdom grows wise. Limpid water is your law, refreshing our hearts. Your mitzvot – right and reason, light to our eyes What You promise is pure truth, only peace. What You do is all done well, everlasting, And as exquisite as honey, no, still more.. far more precious than pure gold is God’s own word!

(adapted by Rabbi Burt Jacobson from Fifty Psalms: A New Translation)

from Psalm 121

I lift my eyes unto the mountain. From where will my help come? My help comes from The One, maker of heaven and earth!
from Psalm 34

Mee ha-eesh heh-chafeytz chayyim, oheyv ya-meem, leer’ot tov
N’tzor l’shon-cha mey-ra, oos’fa-techa mee-dabeyr mirmah
Soor mey-ra va’asey tov, bakeysh shalom v’rod-fey-hoo

What kind of person pursues life and desires days of seeking good?
Don’t let your tongue speak evil or your lips speak lies!
Turn away from evil, do good, seek peace and follow after it.

from Psalm 90

Limnot yamey-nu — Limnot yamey-nu
Limnot yamey-nu keyn hoda v’navee l’vav chochmah

Teach us to treasure each day — Teach us to treasure each day.
That we may open our hearts to your wisdom.
O Teach us to treasure each day!

Treasure each day,
Teach us to treasure each day.
Treasure each day!
O Teach us to treasure each day.

(music/lyrics Rabbi Yitzhak Husbands-Hankin)

from Psalm 91

Orech yamim asbee’ey-hu, v’ar’ey-hu beey’shua-tee
I will grant (to one who takes refuge in God) an abundantly long life.
That person will witness my salvation.
God’s love is everlasting!  קי ל’ולם חסדו

Ki l’olam chasdo

Give thanks to the One whose essence is goodness, whose love is everlasting: Sourcing Power, doing wonders, maker of the heavens, spreading the earth over the waters, making the great lights, the sun to rule by day and the moon and stars to rule by night, who brings karmic redress upon Mitzrayim and brings out Yisrael from among them, with a strong hand and an outstretched arm. To the One who divides the Sea of Reeds and lets Yisrael cross while Pharoah’s army is overwhelmed, and then guides us through the wilderness! Give thanks to the One who redeems us when we are in tightness and sorrow, who gives nourishment to all life! Give thanks to the God of heaven whose goodness is everlasting!

Rejoice in righteous ones! It is fitting for the upright to offer praise!

from Psalm 136

from Psalm 33
from Psalm 92

Mizmor shir l’Yom ha-Shabbat:

Tov l’hodote la-Hashem u-l’zameyr l’shim’cha elyon,
L’hagid ba-boker chas’decha, ve-emunat’cha ba-ley-lote.
Aley asor, va-aley nah-vel, aley hee-gah-yon b’chinor.

A Psalm-Song for Shabbat:

It’s great to give thanks to הוהי, to sing praises to Your Name, Highest One!
To tell of Your loyal love each morning, and your faithfulness every night.
With stringed instruments, and lute, with sacred music on the harp!

Mah gadlu ma-asecha הוהי, m’od am-ku mach’sh’vo-techa.
How vast are Your works הוהי, so very deep Your thoughts!

from Psalm 145 (full text of Ashrey pgs. 64-5)

Ashrey yoshvey vey-techa, od y’hal’lu-cha! Selah.
Richly happy are all who dwell in your house. They will continually praise You!

Potevach et yadcha u-mas’bee-ya l’chol chay ratzon.
Open Your hand and satisfy all life.

Va-anachnu n’vareych Yah, mey-ata v’ad olam, Hall’luYah.
We will praise Yah forever, Praise Yah!

from Psalm 148

Hall’luYah! Hal’luhu shemesh v’yarey-ach, Hal’luhu kol kochvey or.
Praise (God) you sun and moon. Praise (God) all you stars of light.
Hall’luYah!

Praise the Source in the holy space!
Praise the Source in the heights above!
Praise the Source in its infinite expanse!
Praise the Source with Shofar blast!
With lute and harp, with drum and dance,
with flute and strings, with tambourines!
Praise the Source with crashing cymbals!
Let all who breathe now praise their Source!
Let every breath now praise the Source!

(Transl. Rabbi Burt Jacobson)

Baruch אֱלֹהִיםּ ל’ול אָּאְמֵנ מָאָּאְמֵנ! Praise the Infinite One forever. Ameyn! Ameyn! ... The God of Yisrael Who does wonders! Praised and Blessed is the Glorious Name forever. May the Glorious Presence of ה' fill the world! Ameyn! Ameyn!
Praising with our Breath

Nishmat kol chai t’vareych et Shimcha YAH Eloheynu

You Whose very name ---
YyyyyHhhhWwwwHhhh ---
Is the Breath of Life,
The breathing of all life,
Gives joy and blessing to Your Name.

As lovers lie in each other’s arms,
Whispering each the other’s name,
Into the other’s ear,
So we lie in Your arms,
Breathing with each breath,
Your Name, Your Truth, Your Unity.

You alone, Your Breath of Life alone,
Guides us,
Frees us,
Transforms us,
Heals us,
Nurture us,
Teaches us.
First, Last, Future, Past,
Inward, Outward,
Beyond, Between,
You are the breathing that gives life to all the worlds.
And we do the breathing that gives life to all the worlds.

As we breathe out what the trees breathe in,
And the trees breathe out what we breathe in,
So we breathe each other into life,
We and You.

YyyyyHhhhWwwwHhhh.

(Rabbi Arthur Waskow)
All breathing life adores Your Name
Yah, our God
All flesh alive
is raised to ecstasy
each time we become aware of You!

**Beyond endless time and space**
You are Divine
only You are the One who
ultimately extricates and frees
ransoms, saves and sustains us
and cares when we are in distress
You, You alone secure our lives.
You ultimate cause and ultimate effect
Source of all creation
You manifest in all birthing
In every compliment it is You we praise
You manage Your universe with kindness—
with compassion for all beings in it.

**Yah ever awake and ever alert!**
You rouse us from the deepest sleep
You give words to the speechless
You release the imprisoned
You support the stumbling
You give dignity to the downtrodden
Every appreciation we offer is Yours.
If ocean-full our mouth were with music
our tongues singing like the ceaseless surf
our lips praising You to the skies
our eyes blazing like sun and moon
our arms spread like soaring eagles
our legs sprinting like those of deer
we could not thank You enough
**Yah! our God and our parents' God!**
Neither could we celebrate by naming
the times exceeding millions
the places exceeding billions
the favors You did for our parents and for us.

_Yah! Oh God! From oppression you redeemed us now we can never be at home in slavery – during famines You fed us enough to live on You shielded us from wars and plagues from diseases of body and mind You pulled us out.

To this moment Your caring helped us we never lacked Your kindness please don't ever abandon us, God!

Our limbs want each to thank you the air of each breath You breathed into us their very substance bless with gratitude with praise and celebration honoring that exalted holiness so majestic, that is Your fame!

Our speech is appreciation our expression an oath of loyalty our attitude surrender our stance before You obedience our feelings overwhelming awe our inners singing scales of Your Names As it is in Scripture:

_Kol atz'motay tomar'nah_ – All my essence exclaims:

_Yah! Mi Chamocha? Who! like You?

You inspire the gentle to stand up to the bully The poor disempowered to stand up to the thug No other can claim to be what You are No other can pretend to be the Great God The Mighty, the Awesome, the God Most High Yet nesting in Heavens and Earth!

So we will keep celebrating and delighting and blessing Your holy Name with David:
"Yahhh!" breathes my soul out to You.
All my inners pulse with You!
Potent God-Force. Magnanimous in Glory.
Ever prevailing. Awesome mystery.
Majestic One who presides over all destiny!
Ha-Melech ha-yosheyv al kisey ram v’nisa!

Shocheyn Ad Marom v’Kadosh Sh’mo!
V’chatuv: Ran’nu tzadikim ba-ḥad din, la-y’sharim navah t’hilah.
Eternal Shekhinah, Holy Beyond!
Tzadikim sing out “YAH!” with good people.

b’fee Y’sharim tit’Romam
u-v’divrey TZadikim tit’B arach
u-vil’shon CHasidim tit’Kadash
u-v’kerev K’doshim tit’Hallal

Good people exalt You. Tzadikim are Your blessing.
Devotees sanctify You. You delight in our inner holiness.

U-v’mak’halot riv’vot am’cha beyt Yisrael...
Throughout every generation, in our great gatherings, we Your People, the House of Yisrael praise Your Name with song! Every creature is called to give thanks to You, our Power and Power of our ancestors; to sing songs of praise beyond even the songs of praise that David ben Yishai, Your annointed servant sang!
We Praise the Source of Life and Wonder

Yish’tabach Shim’cha

We praise Your Name / Your Essence forever,

Great and Sacred Source!

Your power fills the physical and fluid realms!

What could be more natural than to sing to You,

Song, chant and praise,

For Your greatness and power,

Your splendor, holiness and sovereignty;

Blessings and songs of gratitude to Your Great and Sacred Name!

Now, and as long as space and time endure,

You are God.

You are a Fountain of Blessings.

El-Melech / Power, Guide and Creator-of-All.

Exalted in our praises, God of thanksgivings,

Master of wonders, Creator of all souls,

Who chooses musical songs of praise!

Source of power!

Life-giver of all the worlds.
Calling Us To Community

As we bless the Source of Life
So we are blessed.

And our blessings give us strength,
and make our visions clear,
and our blessings give us peace,
and the courage to dare.

As we bless the Source of Life,
So we are blessed.

(Faith Rogow)

Barchu Dear One, Shekhinah, Holy Name,
When I call on the light of my soul, I come home!
(adapted, Lev Friedman)

Barchu et הוהי ha-M’vorach

Baruch הוהי ha-M’vorach l’Olam Va-ed

A Fountain of Blessings is the Holy One of Blessing, For Ever and Ever!
Reaching to the Realm of Light

Baruch Ata Adonai Eloheynu Melech ha-Olam

YO-tzeyr O-r
u-VO-rey ChO-shech
O-seh ShalOm
u-VO-rey et ha-KOl.

A Fountain of Blessing are You Adonai our God, Power of Space and Time
Forming light, creating darkness, making peace, creating all!

Ha-kol yod-u-cha! All that is will thank You!
V’ha-kol y’shab-chu-cha! All will praise You!
V’ha-kol yom’ru: “Eyn Kadosh ka-Adonai!”
And everything calls out: “None are Holy like Adonai!”

All will exalt You forever as Creator of all that exists. Source­of-All, You are the One who each day opens the doors of the Eastern gates. You burst open the windows of heaven’s dome, bringing forth mother Sun’s warm light from her place, and the white light of the Moon from hers. You give light to the whole world and all creatures – all created with Your rahamim, Your womblke compassion. You enlighten the world and all who live here with rahamim. Moment by moment, with infinite goodness, You create everything anew. Melech – Guiding Source, dwelling in primordial singularity, praised and held in awe since the dawn of time. God of all the worlds, hold us in Your rahamim. Source of our strength, our fortress, our rock, saving shield, shelter us! Nothing is like You! Eyn k’er’k’-cha, v’eyn zula-techa, efes bilt’cha u-mee domeh lach; Eyn k’er’k’cha Adonai Eloheynu ba-olam ha-zeh, v’eyn zu-la-t’cha Malkeynu l’cha-yey ha-olam ha-ba. Efes bilt’cha goaleynu, leeymot ha-Mashiach. V’eyn domeh l’cha mosheeynu, li’chee-yat ha-meytim. There is nothing beside You in this sphere of existence, this dimension, or any other. Nothing but You, Saving Power, fulfilling all existence, throughout all lifetimes and all worlds.
El Adon

A gentle Lord of all that is.
Blessed and loved by each soul alive.
Great and good You fill all space.
Delight there is in knowing You!

How You transcend all holy life,
Which bears You high above any throne.
Z’khut and equity radiate from You.
Hesed and compassion the worlds reflect.

The stars and the planets You made to give light.
You formed them all conscious, all worthy and wise.
Knowledge and power You gave them to shine.
Like powerful assistants, they serve You in space.

Much light and energy they radiate forth.
No place is untouched by their gentle rays.
So joyful their path is, so happy their course,
Enroute to fulfill their Creator’s command.

Praising Your glory, they honor Your Name,
Singing Your Majesty’s anthem of joy.
Quietly suns shine to answer Your call.
Reflections of moonlight change size at Your word.

Seraphim, angels, and all heavenly hosts,
They praise You in concert with S’firot on high!
All elements mingle their harmonious tune.
Nature and humans in rhythm provide.

-Reb Zalman
Tit'barach tzu-reynu, mal'keynu v'goaleynu, borey k'doshim yish' tabach shim'cha la-ad malkeynu...

Kulam ahuvim, kulam b'rurim, kulam giborim, v'chulam osim b'ey-mah u-v'yirah r'tzon konam. V'chulam pot'chim et pee-hem bik'dushah u-v'tahorah, b'shirah u-v'zimrah, u-m'varchim u-m'shab-chim u-m'fa-arim u-ma-aritzim u-mak'dishim u-mam'lichim

You are a Fountain of Blessings, Creator of the angelic realm.
The celestial choir that stands in the cosmic heights proclaims Your words with awe!
All of them beloved! All of them radiant!
All filled with power,
All filled with holiness and purity!
All of them lift up their voices.
With song and psalm they sing out,
blessing and praising, adorning and adoring, hallowing and crowning the Presence of the Power Great, Infinite, Awesome, Holy!
Each from the other in a bond of union they accept the dominion of God, giving leave each to the other, to call out the holiness of the Creator.

et Shem ha-El ha-Melech ha-Gadol V'ha-Norah Kadosh Hu! V'chulam m'kablim aleyhem ol malchut shamayim zeh mi-zeh, v'notnim r'shut zeh la-zeh l'hak'dish l'yotzram. B'nachat ruach, b'safah b'ru-rah, u-v'n'eemah k'doshah kulam k'eched onim v'omrim b'yirah:

Gentle of spirit, radiant of tongue, holy in beauty, responding in awe they chant and sing all together as one:

Kadosh! Kadosh! Kadosh! Tz'vaot! M'loch chol ha-aretz k'vodo!

Holy! Holy! Holy! Shaper of all the Powers of the Universe! The whole earth radiates Your glory!

V'ha-Ofanim v'Chayot ha-Kodesh b'ra-ash gadol mit'nasim l'umat S'rafim l'uma-tam m'shab'chim v'omrim:
And the Sacred Beings of the Chariot, with great stirring, rise up towards the angelic Seraphim, singing out with praise:

Baruch k'vod ha-shem mim'komo!
A Fountain of Blessings is the Glorious Presence of God that flows from every God-place!
To the Source of all Blessings
they sing hymns of praise;
to the Mighty Shaper,
Source of All That Is New;
who combats evil and plants decency
so the power to heal and save can flourish;
To the Source of all Healing, who with goodness
makes Creation new again at every moment.
As we read in the Psalms:
“Thank the One who made the great lights,
whose loyal love endures forever.”

Or chadash al Tzion ta-er, v’niz-keh chulanu m’hey-rah l’oro!
Let a new light shine on Zion, and may we soon be worthy of its light!

Baruch Ata הוהי Yotzer ha-m’orot!
A Fountain of Blessings are You הוהי, who crafts the lights.
Entering the Love Song

Calling on the Presence of Ahavah in Creation

We are loved by an unending love.

We are embraced by arms that find us, even when we are hidden from ourselves. We are touched by fingers that soothe us, even when we are too proud for soothing. We are counseled by voices that guide us, even when we are too embittered to hear.

We are loved by an unending love.

We are supported by hands that uplift us, even in the midst of a fall. We are urged on by eyes that meet us, even when we are too weak for meeting.

We are loved by an unending love.

Embraced, touched, soothed, and counseled, ours are the arms, the fingers, the voices; ours are the hands, the eyes, the smiles; ours are the arms, the fingers, the voices; ours are the hands, the eyes, the smiles;

We are loved by an unending love.

(Rabbi Rami Shapiro)
Ahavah Rabbah Ahavtanu

You keep such great love flowing toward us, our mother-father-Source! Along with our ancestors who knew such security with You, pour Your nurturing love upon us too! Open our hearts to receive with total awareness! Let us know, comprehend, learn, teach, hear and become extensions of Your guidance, Your Torah, with love!

V'ha-er eyneynu b'Toratecha, v'dabeyk libeynu b'mit'vzotecha.

V'yacheyd l'vaveynu, l'ahavah u-l'yirah et sh'mecha.

V'lo neyvosh l'olam va-ed.

Vi beshem T'kha sh'm ro'dor v'hodar bechenu.

Nagilah v'nis'm'chah biy'shua-techa.

May our eyes be bright with Your Torah and our hearts embrace Your mitzvot. Join our hearts and minds to your Essence in love and awe. We will never be ashamed, for our security lies in You...

Va-havi-eynu l'shalom mey-ar'ba kan'fot ha-aretz, v'tol'cheynu kom'mi'yut l'ar'tzeynu, ki El poel y'shuot Ara, u-vanu vacharta mi-kol am v'lashon. V'key-rav-tanu l'shim'cha ha-gadol, selah veh-emet, l'hodot l'cha v'l'yached'cha b'ahavah. Gather us in peace from the four corners of the earth... Source of Blessing, You (choose us) (draw us close to You) in love.
Listening to the Voice of Creation

The Shema and Her Blessings

Listen – Listen – Listen to my heart-song
I will never forget you. I will never forsake you.

אֶחֶד יְחִיד וּמְעַחֵד

Echad Yachid, u-M’uchad

One • Every single one • Each one joined and united in the One!

גָּל El
מְלֵך Melech
נֵאמֶן Ne’eman

God is the Enduring Source

שָׁמַע יִשְׂרָאֵל יְהוָה אֵל שָׁמַע יִשְׂרָאֵל יְהוָה אֵל

Comprehend with a Total Comprehension,
all of you who “Yisra-El – Wrestle-with-God,”

יְהוָה, The-Breath-of-Life-of-all-Being, Is Our God
יְהוָה is the Eternal Infinite Oneness! All That Exists!

Through Time and Space Your Glory Shines Majestic One!
Calling Forth Our Own Love in Response

On the Way

And you must love נָּהֲרֵי your God with all your passions, with every breath, with every fiber of your being. Take these words by which I join myself to you today, into your heart. Pattern your days on them so that your children will discover Torah within you. Make your life into a voice of God, both in your stillness and in your movement. Renew these words each evening and morning with devotion. Bind them as t'fillin on your forehead and arm, as symbols of thoughts and acts sacred to Me. Write them in m’zzuzot at the entrances to your home, as a sign that all people may discover Me as they enter your home and your life.

(transl: Rabbi Burt Jacobson)

With the earth

It came to pass and will come to pass when we live by our word to love הוהי, the rains came in their season; the earth offered her fruits; cattle ate from the grassy fields; we worked hard and tasted the fruits of our labor and were satisfied. But then there was a turning-away. We came to revere many things without end. הוהי’s anger came like a harvest fire among us. Harsh grew the wind. We reaped fear and violence. War estranged us from the land. So we carried this memory in our hearts, we made signs upon our hands and between our eyes to remember. We taught our children to speak loving Torah, to remember the way of הוהי, and what happened to our ancestors, to increase the days of our children upon the earth.

In our living

It came to pass and will come to pass that we wore tzitzit/fringes on the corners of our clothing; tzitzit with a twine of blue, to remember God in our deeds. And when we come to want things without end, we grasp the corners of our tzitzit and fly to the sacred ground to remember הוהי in our living, I am הוהי your God when I call you out of the narrow places, the Mitzrayim of your lives, so that I can become the Sacred Power among you.


(transl: Rabbi Lynn Gottleib)
Shema Yisrael

(Interpretive translation by Reb Zalman Schacter-Shalomi)

Listen you Yisrael person, who Is, is our God. who Is, is One, Unique, All there Is.

Through Time and Space Your Glory Shines Majestic One!

Love, who is your God, in what your heart is in, in what you aspire to, in what you have made your own. May these values which I connect with your life be implanted in your feelings.

May they become the norm for your children, addressing them in the privacy of your home, on the errands your run. May they help you relax, and activate you to be productive. Display them visibly on your arm. Let them focus your attention. See them at all transitions, at home and in your environment.

How good it will be when you really listen and hear my directions which I give you today, for loving who is your God, and acting Godly with feeling and inspiration.

Your earthly needs will be met at the right time, appropriate to the season. You will reap what you have planted for your delight and health. Also your animals will have ample feed. All of you will eat and be content.

Be careful – watch out! Don’t let your cravings delude you. Don’t become alienated. Don’t let your cravings become your gods. Don’t debase yourself to them, because the God-sense within you will become distorted.
Heaven will be shut to you. Grace will not descend.
Earth will not produce.
Your rushing will destroy you!
And Earth will not be able to recover her good balance,
in which God’s gifts manifest.

May these values of mine reside in your feelings and aspirations,
marking what you produce, guiding what you perceive.
Teach them to your children,
so that they be addressed by them in making their homes,
in how they deal with traffic;
when they are depressed and when they are elated.
Mark your entrances and exits with them,
so you will be more aware.

Then you and your children will live out on earth,
that divine promise given to your ancestors,
to live heavenly days right here on this earth.

הוהי who Is said to Moshe
“Speak, telling the Yisrael folks to make tzitzit
on the corners of their garments,
so they will have generations to follow them.

On each tzitzit-tassel let them set a blue thread.
Glance at it, and in your seeing,
remember all the other directives of הוהי who Is,
and act on them!

This way you will not be led astray,
craving to see and want,
and then prostitute yourself for your cravings.
This way you will be mindful to actualize my directions
for becoming dedicated to your God,
to be aware that I AM הוהי who is your God –
the One who freed you from the oppression
in order to God you.
I am יהוה your God.

That is the truth!
This meditative “mantra-style” text is a stream of Hebrew words of praise: True, enduring, correct, straight and true, firm, beloved... sweet, pleasant, precious... is Your teaching forever.

You are First and Last! True and Everlasting Power for us and our ancestors! Source of Creation, Redemption and Deliverance! You are the One Source!

Al ha-rishonim v’al ha-acharonim
davar tov v’kayam l’olam va-ed!
Emet ve-munah, chok v’lo ya’avor.
Emet, shah-Ata hu Eloheynu,
v’Eylohey ho-reynu.
Mal’keynu Melech ho-reynu, goaleynu,
Goel avoteynu v'imoteynu,
yotz’reynu tzur y’shua-teynu,
podeynu u-matzileynu, mey-olam Sh’mecha!
Eyn Elohim zulatecha!
Emet Ata hu rishon
v’Ata hu acharon!
u-mi-bal’adecha eyn lanu Melech
Goel u-Moshia!
The Once and Future Promise

We stand on the shore of the Sea of Reeds the waters part before our eyes! We join with Miriam and Moshe to sing our song of joy to You!

מַשֵּׁה Воּנִי יְשָׁרָאֵל לֵהּ וְנָתַתָּה שֵׁיֵרָה בַּשֵּׁמֶּהָ רְבָּה אַמְרֵי קְלָם.

Mi chamocha ba-eylim הוהי
Mi kamocha nedar ba-kodesh
Norah t’hilat oseh feleh

Who is like You among the powers!
Who is like You, awesome in holiness, author of wonders!

Shirah chadashah
shib’chu g’ulim l’Shim-cha
Al sfat ha-yam, yachad kulam hodu
v’him’lichu v’amru:

At the shore of the Sea, the redeemed ones sang a new song of praise to Your Name. Together all called out:

“יִמְלֹךְ לְוָהִי יֶלֶּדֶת עֶקְדָּה נַחֲלַת מצוֹד בָּאָדָם.
“יִמְלֹךְ will be our Power as long as space and time endure!”

Rock of Yisrael, ARISE to help your people Yisrael,
Fulfill Your promise of redemption for
Yehudah and Yisrael.
“Shaper of all the Powers of the Universe” is Your Name, Holy One of Yisrael.

Baruch Ata הוהי, Gaal Yisrael.
A Fountain of Blessing are You הוהי Redeeming Power of Yisrael.
Amidah

Standing Prayer

The Shabbat Amidah has seven blessings, seven opportunities for laying bare our most vulnerable private self before the One Self with whom pretense is useless. This is one of the most powerful meditations in Jewish spiritual practice. The Hebrew text, when memorized and softly chanted (or davvened), is an hypnotic mantra enabling the “davven-er” to use its images as aids to deep inner work. Seven is the number of Shabbat: creation completed, creation’s purpose fulfilled. To aid your journey, three versions of the Amidah are here: A Hebrew Amidah, an image-oriented Amidah using visualizations (pg. 36) and an interpretive Amidah for English davvenen’ (pg. 40). Of course, Amidah time can also be used for the personal, silent meditation of your heart.

Amidah for Hebrew davvenen’

Adonay s’fatay tif’ach, u-fi yagid t’hilatecha
Open up my lips (widen the river banks of my soul) and I will sing Your praises!

A Fountain of Blessings are You, Eloheynu God to each of us and our ancestors.

Baruch Ata Eloheynu v’Elohey avoteynu v’imoteynu: Eloheynu Avraham; Eloheynu Yitzhak, v’Eloheynu Yaakov.

Elohey Sarah; Eloheynu Rakhav;

Eloheynu Rachel; v’Eloheynu Leah.

Great! Mighty! Awesome!

Ancient Source of Kindness.

Ha-El, ha-Gadol, ha-Gibor, v’ha-Norah
El Elyon! Gomei chasadim lovim
v’koneh ha-kol; v’zocher chasdey avot
v’ima-hot, u’may-vee g’ulah livney
v’neyhem; l’ma’an Sh’mo b’ahavah!

(on Shabbat Shuvah add: Zochreynu l’chayyim Melech choqeytz ba-chayyim, v’chaveynu b’sefar ha-chayyim l’m’a’ancha Elohim Chayyim. Source of Life, remember us for Life... and write us in the Book of Life!)

Melech ozeyr, u-moshia u-mageyn.

Baruch Ata Eloheynu v’ezerat Sarah! A Fountain of Blessings are You, Holy One, Shield of Avraham, Protector of Sarah!

31
Ata gibor l’olam Adonay.
m’chayey meytim Ata, rav l’hoshia.
You are the Mighty Power who brings life to the deadened with Your loyal love and nurturance.
(Moreed ha-tal)
(Masheev ha-ruach u-moreed ha-gashem)

M’chalkey chayim b’chesed, m’chayey meytim b’rachamim rabim,
in summer add the prayer for dew
v’rofey cholim, u-matir asurim,
v’m’kayeym emunato l’y’sheyeyn afar.
(Moreed ha-tal)
(Masheev ha-ruach u-moreed ha-gashem)

Mi chamocha ba’al g’vurot,
and pg. 33 with the Musaf texts on pgs.
u-mi domeh lach. Melech mey-meet
66-67. Resume at the top of pg. 34)

You sustain all that lives with loyal love,
You give new life to the dead, raise up those who fall, heal the sick, free the captive, and remain faithful to all life.
Who compares to YOU, Source of life and death, who makes salvation sprout anew! A Fountain of Blessings are You, Holy One, giving new life to the deadened.

N’kadeysh et Shim-cha ba-olam
As b’kol ra-ash gadol adir v’chazak
k’shem sheh-mak’dishim oto
mash’mi-im kol mit’nasim l’umat S’rafim
b’shmey marom, ka-katuv al yad
l’u-matam baruch yomeyru:

BARUCH K’VOD M’TZVAOT –
M’L’OH CHOL HA-ARETZ K’VODO!

Let us declare Your Name holy
throughout the expanses of time and space,
in the physical realm and far beyond,
just like in the vision of (Ezekiel)
the Prophet: “And the angelic Seraphim
called one to the other:

Holy! Holy! Holy! is the Living Source
Multiplcity! Everything is saturated
with the Divine Presence! With a stirring
mighty chorus the angels call to the
Seraphim: “A Fountain of Blessings
flows from the Place of Holy One!”

Reveal Yourself! Establish Your dwelling
among us, in Zion, in Jerusalem,
for all eternity. Mim’kom’cha mal’keynu
tofee-ah v’tim’loch aleynu ki m’chakim
anachnu lach. Matay tim’loch b’tzion
viyu k’ravov b’tzim’lu o’lam va-ed tishkon.

Tit’gadal v’tit’kadash b’toch Y’rushalayim
ir-cha l’dor va-dor u-l’netzach n’tzachim.
V'ey-ney-nu tir'enah mal'chu-techa ka-davar ha-amur b'sh'irey uzecha al y'dey David m'shiach tzid'kecha: Yimloch ha'El ol'am, Elohayich zion, l'dor va'dor, Hall'luYah!

Let our eyes witness Your Malchut - Your Shekhinah/Presence - just as David sang: "Your God, Zion, will manifest in each generation! Hall'luYah!"

L'dor va-dor nagid god'lecha u-l-netzach n'tzachim kedushat'cha nakh'deesh. V'shiv'cha-cha Eloheynu me-pee-nu lo yamoosh l'olam va-ed. Ki El Melech gadol v'kadosh Ata! Baruch Ata ha-El ha-Kadosh!

We'll tell of Your greatness and holiness throughout the generations. Our mouths won't cease! You are a Fountain of Blessings, a Great and Holy Power!

Ata kadosh v'shimcha kadosh u-k'doshim be-khol yom y'hall'lu-cha, selah. Baruch Ata ha-El ha-Kadosh. We'll tell of Your greatness and holiness throughout the generations. Our mouths won't cease! You are Holy and all holy beings praise You continually!

Moshe Your true servant, rejoiced before You on Mt. Sinai, bringing to us the two tablets which said: "Be guardians of Shabbat in every generation..."

V'shamru v'ney Yisrael et ha-Shabbat, la'asot et ha-Shabbat l'dorotam brit olam. Beyni u-veyn b'ney Yisrael, o'h l'olam ki sheshet yamim asah ha'El et ha-shamayim v'et ha-aretz, u-va-yom ha-sh'vee-ee shavat va-yinafash.

The Children of Yisrael will be guardians of Shabbat for all generations! It is a covenant for as long as space and time endure, between Me and the Children of Yisrael. For in six "days" made the physical realms; and on the seventh day Shabbat unfurled, and soul was imparted to the world.

Yis'm'chu v'mal'chu'ta sham'rey Shabbat kor'ey oneg. Am m'kad' shey sh'vee-ee kalam yis'b' u v'yt'an' gu mi-tuvecha! May everyone who keeps Shabbat holy be filled with delight! For You also took pleasure in the seventh day calling it the most desirable of days, a reminder of the flaring-forth of Creation.
God of our parents, accept our rest. Help us be sacred beings through the guidance of Your spiritual practices, Your mitzvot, Your Torah, so we will feel fully nourished by Your goodness. Purify our hearts to serve You in truth. Let us inherit Your sacred Shabbat with love and desire. Sacred Essence, A Fountain of Blessings are You, making Shabbat holy.

Take pleasure in Yisrael Your people, lovingly accept our passionate prayer.

On Rosh Chodesh and Festivals:

God of our ancestors, remember us just as You remembered those who came before us. Remember David Your servant, Jerusalem Your city, and all Your people everywhere. Grant us safety, well-being, compassion, life and peace on this Festival of – Rosh Chodesh – The Feast of Matzah – Sukkot

Remember us today for good and grant us a life filled with blessing.

May our eyes behold Your return to Zion. A Fountain of Blessings are You, bringing Your Shekhinah home to Zion.

We thank You, for You are The Breath of Life, our Source, God of our ancestors – firm, enduring Source of Life! We give praise for our lives, our souls, for daily miracles, and the wonder of it all! Source of ceaseless nurture, we align ourselves with You.

For all this, may Your Holy Name be blessed and raised high forever!
Each living thing praises You and sings Hall’luin its unique way, with its own truth.
A Fountain of Blessings are You Holy One, goodness is Your essence, and to thank You is pleasure.

God of our ancestors, bless us with the threefold blessing written in the Torah of Moshe, Your servant, and spoken by Aharon and his sons, the Cohanim:
(respond: keyn y’hee ratzon – so may it be!) May ה’ bless you and guard you. May the face of ה’ shine grace upon you. May ה’ turn toward you and grant you shalom.

Sim shalom, tova u-v’racha ba-olam, cheyn, va-chesed v’rachamim aleynu v’al kol Yisrael anecha. Place peace, good and blessing, loyal love and compassion upon us.

Barcheynu avinu kulanu k’echad b’or panecha.
Our Source, bless us all together in Your Light, for that is the Light of Torah, Life, Love, Loyalty, Correct Action, Blessing, Nurture, Wholeness, Completeness and Peace.

(On Shabbat Shuvah add: May we be written in the Book of Life, blessing and peace! B’sefer chayyim, bracha v’shalom, u-far’ nasah tovah, nizacheyr v’ni-kateyv l’fanecha. Anachnu v’chol am-cha beyt Yisrael, l’chayyim tovim u-l’shalom.)

You are a Fountain of Blessings, blessing Your people and all who dwell on earth with Shalom.

(continue on pg. 44)

Sha’alu Sh’lom Y’rushalayim........... Shalom, Shalom........... Salaam, Salaam.

Pray for the peace of Yisrael. Pray for the peace of Yishmael.
Pray for the peace of all the world.
The whole world shall live in peace

(Psalms122:6 - English lyrics and melody by Joseph and Nathan Segal)
(Both we who are Yisrael Jews and the children of Yishmael/Arabs are descendants of our ancestor Avraham.
We pray for peace for both our peoples, and for Jerusalem, City of Peace.)
The Amidah in Guided Imagery

adapted from “Amidah in Movement” by Talia deLone in P’nai Or Religious Fellowship Siddur Or Chadash 1989

1. Avot: We call upon our Ancestors for Support in our Journey.

The image

Visualize Avraham and Sarah standing before you. They can be seen as two radiant light sources. Extend from them two rays of interwoven light. The light forms a chain that comes down through the generations into you. Receive the light from your feet. Connect it to the ground. Allow the light to grow up around you, following your spine until it comes to rest on the crown of your head. Spiral it down until you are enclosed in this light. The light is your protection.

Once you have established the image, chant its blessing:

Melech Ozeyr u-Moshia u-Mageyn. Baruch Ata יי, mageyn Avraham v’ezrat Sarah.
Helping, saving and protecting Power! A Fountain of Blessing are You, Holy One, protector of Avraham, supporter of Sarah.

2. Chesed and Gevurah: We Open to Divine Expansiveness and Power.

The Image

See yourself in a time of your life in which you felt lost, confused, despairing. See a light come into your heart. Allow it to grow until you shine with your own Source. Imagine yourself lying down at first, and gradually, as the light fills you, you come to standing.

The Blessing

V’ne-eman Ata l’ha-chayot meytim. Baruch Ata יי, m’chayey ha-meytim.
Loyal restorer of life! A Fountain of Blessing are You, Holy One, restorer of life to the deadened.

(The Amidah in imagery continues on next page)
3. **Kedushat Ha-Shem: We Name the Holy**

**The Image**

Breathe in and out, seeing the purity of your breath come into your body. Breathe out slowly, allowing all impurities to leave you. Experience the wholeness and completeness of each breath. Feel its circularity, its roundness, its holiness. God’s Name is in each breath.

**The Blessing**

Ata kadosh, v’shimcha kadosh, u-k’doshim b’chol yom y’hal’lu-cha. Selah.
Baruch Ata ha-El ha-Kadosh.

You are Holy, Your name is Holy. All holy beings hail You each day.
A Fountain of Blessing are You, Holy One, Breath-of-Life, Sacred Power.

4. **Kedushat Ha-Yom: We Open Ourselves to the Sacred in Shabbat**

**The Image**

*Rabbi Abraham Joshua Heschel taught: “The meaning of Shabbat is to turn from the results of creation to the mystery of creation; from the world of creation to the creation of the world.”*

Look around the space you are in. Allow your eyes to see each object, each person fresh and new, as if you were seeing them for the first time. Appreciate with delight the creation process that brought all this into being. Can you feel how, by your very looking, you are creating the world you see? Rest in your delight in this way of seeing.

**The Blessing**

Baruch Ata ha-El, m’kadeysh ha-Shabbat!
A Fountain of Blessing are You, Holy One, making Shabbat sacred.

(The Amidah in imagery continues on next page)
5. Avodah: We Open Ourselves to Sacred Service

The Image

See yourself as a flame, offering yourself to God. Feel the flame burning inside you. Feel your longing, your desire to know God, to serve God. Experience the great yearning that rests in that flame.

The Blessing

"V'teche-zenah eyneynu b'shuv-chah l'Tzion b'rachamim.
Baruch Ata ה' נא, ha-machazir Shekhinahto l'Tzion.
May our eyes behold Your loving homecoming to Zion.
A Fountain of Blessing are You, Holy One, who brings Your Shekhinah home.

[Shekhinah is our name for the Divine Feminine, that aspect of God which dwells most closely and most intimately with us, and which most profoundly feels the pain of being exiled by our hardness of heart and alienation.]

6. Modim: We Open Ourselves to Gratitude

The Image

See yourself as being grounded in the earth and touching heaven. Know that you are a vessel for miracles. Contemplate for yourself some simple miracles that occur in your daily life. Find one that has happened to you this very day.

The Blessing

"V'chol ha-chayim yoducha, Selah. Baruch Ata יי, ha-tov shimcha, u-l'cha na-eh l'hodot.
Let all life acknowledge you! A Fountain of Blessing are You, Holy One, Your Name is Goodness and it gives us pleasure to give You thanks.

(The Amidah in imagery continues on next page)
7. **Shalom: We Open Ourselves to Wholeness, Completeness, Fulfillment and Peace.**

**The Image**

Visualize yourself bathed in light. The light is a rainbow of contentment, moving from your heart out to the people around you: into the ones you love, out into the community and beyond. See the light bathing the earth in love and peace. See what your world might look like filled with *shalom*: wholeness, completeness, perfection. Picture yourself in a place of true peace. Allow one image to grow colorful, clear and radiant. Rest in that image of yourself in *shalom*.

**The Blessing**

Baruch Ata *הַוָּה, h·m’vareych et amo Yisrael ba-Shalom.*

A Fountain of Blessing are You, Holy One, You bless us with *Shalom*.

(continue on pg.44)
Amidah for English davvenen’ (chanting)
(adapted from text by Rabbis Mordechai Liebling and Devora Bartnoff)

1. Avot: We Call upon our Ancestors for Support in our Journey.

We bless You Infinite Source who empowers us,
In whom our forebears found their strength:
Power of Avraham, Power of Yitzhak, Power of Ya’akov
Power of Sarah, Power of Rivkah, Power of Rachel, Power of Leah,
Power of all who hear truth age after age,
Boundless, vibrant, awesome, sublime,
Surrounding and filling all space and time.
Gradually embracing all things into One.
We bless the Infinite Source, alive within us.

Melech Ozeyr u-Moshia u-Mageyn. Baruch Ata הוהי, mageyn Avraham v’ezrat Sarah.
Helping, saving and protecting Power! A Fountain of Blessing are You, Holy One, protector of Avraham, supporter of Sarah.

2. Chesed and Gevurah: We Open to Divine Expansiveness and Power.

Who is like You!
Source of all strength,
Source of all compassion, all healing.
Inspiration in time of despair,
Keeping alive our ideals, hopes and dreams,
Making the dead live again through us,

V’ne-eman Ata l’ha-chayot meytim. Baruch Ata הוהי, m’chayey ha-meytim.
Loyal restorer of life! A Fountain of Blessing are You, Holy One, restorer of life to the deadened.

(The Amidah for English chanting continues on next page)
3. **Kedushat Ha-Shem : We Name the Holy**

Holy are You,
And we who are holy praise You daily for all eternity!
Holy is all life in the world.
Holy are all who struggle for freedom,
Who reveal the sacred in each living being.

Ata kadosh, v’shimcha kadosh, u-k’doshim b’chol yom y’hal’lu-cha. Selah.

Baruch Ata ֶה-אל ֶה-קַדוֹשֶׁה, ha-El ha-Kadosh.

You are Holy, Your Name is Holy. All holy beings hail You each day.
A Fountain of Blessing are You, Holy One, Breath-of-Life, Sacred Power.

4. **Kedushat Ha-Yom : We Open Ourselves to the Sacred in Shabbat**

May my heart be open to envision a world yet to be,
A world of fulfillment, justice and peace.
We will rest and celebrate on Shabbat, Your sacred day.
Lifting our voices as one,
We will delight in our love for each other,
A foretaste of the way things will be!

Baruch Ata ֶה-והֶל, m’kadeysh ha-Shabbat!

A Fountain of Blessing are You, Holy One, making Shabbat holy!

(The Amidah for English chanting continues on next page)
5. *Avodah*: We Open Ourselves to Sacred Service

We bless the One who enables us to feel deeply,
To know our needs, and the needs of our world.
May our actions flow with Your goodness, grace, love and care.
May our prayer arise and find acceptance with love.
May our lives turn always towards You,
So Your Shekhinah will dwell within us always.

וְהָעַנְיָנָהּ עַינֵיֵנוּ בְּשָׁוֶּה הַלְּשָׁנוֹן בְּרָחָּמִים.
ברוך אתה ידוּה הַמַּחֲזֵיר שֶׁׁחִינָהּ לַתּוֹזִיִּים.

V’teche-zenah eyneynu b’shuv-chah l’Tzion b’rachamim.
Baruch Ata הוהי, ha-machazir Shekhinahto l’Tzion.

May our eyes behold Your loving homecoming to Zion.
A Fountain of Blessing are You, Holy One, who brings Your Shekhinah home.

[Shekhinah is our name for the Divine Feminine, that aspect of God which dwells most closely and intimately with us, and which most profoundly feels the pain of being exiled by our hardness of heart and alienation.]

6. *Modim*: We Open Ourselves to Gratitude

We are thankful for all the generations that came before us,
For our parents who brought us into this world,
For the miracles that greet us every day,
For morning, noon and night,
For the joy of continual discovery,
For the beauty that surrounds us and is us.
For all these things may Your Name be praised forever.

בָּכֶל הָחַיִּים יָדְעָה יְדוּעָה. בָּרָכֶה אָתָּה יְהוָה חֵשָׁב שְׁמֵךְ וֹמָךְ וֹמָךְ לְהִנְדוֹרִים.

V’chol ha-chayyim yoducha, Selah.
Baruch Ata הוהי, ha-tov shimcha, u-l’cha na-eh l’hodot.
Let all life acknowledge you! A Fountain of Blessing are You, Holy One, Your Name is Goodness and it gives us pleasure to give You thanks.

(The *Amidah* for English chanting continues on next page)
7. *Shalom*: We Open Ourselves to Wholeness, Completeness, Fulfillment and Peace.

Source of *Shalom*: Fulfillment and Peace
May we drink deeply from the fountain of peace,
Know peace in ourselves,
Live in peace with our neighbors,
Create peace in the world.
We bless the Holy One,
Creator of Wholeness, Source of Peace.

ברוך אתה יהוה המברך את עמה יהושע בן דוד:

*Baruch Ata* הוהי, *ha-m’vareych et amo Yisrael ba-Shalom.*
A Fountain of Blessing are You, Holy One, You bless us with *Shalom.*
Silent Meditation after the Amidah

Elohay n’tzor l’shoni mey-ra,

U-s’fatay mi-daber mirmah (2x)

V’lim’kal’lay nafshi ti-dom,

V’nafshi keh-afar la-kol tih’yeh.

P’tach libi b’Tora-techa

U-v’mitz’vo-techa tir’dof nafshi.

My God,

Guard my tongue from all evil,
And my lips from spouting lies.
May I think before I begin to speak,
May my words be gentle and wise.
Help me ignore those who wish me ill.
Help me be humble before all.
Open my heart to Your Torah.
That I know how to answer Your call.

(English lyrics and music, Juliet Spitzer)

May You guard my tongue from evil,
and my lips from speaking lies.
Help me ignore the taunts of my foes,
and to forgive those who wrong me.
Open my heart to the wisdom of Torah,
so that my soul will follow the path of righteousness.
May all who study destruction have their designs frustrated.
May this happen for the sake of the holiness of the world.
May the words of my mouth and the meditations of my heart,
remain true and loving, and be acceptable in Your sight.

Oseh Shalom bim’romav. Hu ya’aseh Shalom aleynu,
v’al kol Yisrael, v’al kol yosh’vey teyveyl. V’imru: Ameyn!
May Your light show us the way to bring peace to all.
Kaddish Titkabal

The Kaddish that Concludes Communal Prayer

Yit'gadal v'yit'kadash Sh'mey Rabba
b'al'ma dee vra chee-r'ootey
v'yam'leech mal'chutey
b'cha-ye-y-chon u-v'yomey-chon u-v'cha-yey d'chol Beyt Yisrael
ba-a-ga-la u-vee-zman kareev,
v'imru: Ameyn.

Y'hey Sh'mey Rabba m'va-rach l'alam, u-l'al'mey al'maya
Yit'barach v'yish-ta-bach v'yit'pa-ar, v'yit'romam, v'yit'nasey
v'yit'hadar, v'yit'aleh, v'yit'hallal Sh'mey d'Kud'sha,

Brich Hu!
L'eyla (u-l'eyla) meen kol bir'chata v'shirata
toosh'b'chata v'nechemata da-amiran b'al'ma,
v'imru: Ameyn.

Tit'kabal tz'lot'hon u-va-oot'hon d'chol Beyt Yisrael
kadam avu-hon dee veesh'maya
v'imru: Ameyn.

Y'hey shlama rabba min sh'maya
v'chayim aleynu v'al kol Yisrael,
v'imru: Ameyn.

Oseh Shalom bim'ro-mav,
Hu ya'aseh Shalom aleynu, v'al kol Yisrael
v'al kol yosh'vey level,
v'imru: Ameyn,

Magnified and sanctified is the Great Name of The One, in the universe created by divine will.
May God’s governance govern in your lifetime and in the life of the House of Yisrael,
speedily, and in a time come near. And we say: Ameyn.

We praise the Great Name, unceasing, eternally turning to eternity.
May The Holy Name be blessed, acclaimed, gloried, adorned, hailed, adored, raised, and praised
— the Name, the Holy Name, Blessed Be—
far beyond any blessings, hymns, praises and solace uttered in this world. And we say: Ameyn.
May the prayers of the whole House of Yisrael rise and find acceptance in the embrace of the One.
May there be abundant peace from Heaven, and life for us and all Yisrael.
May the Maker of Peace above continue to make peace for us and all Yisrael and the world.
And we say: Ameyn.

(trans. R. Heiberger, adapted)
On *Shabbat* when *Hallel* is sung:

*Shabbat Chol HaMoed* of a Festival, *Shabbat Rosh Hodesh* and the *Shabbat* of *Chanukah*

*Hallel* is found on pgs. 68-71
Encountering Revelation

Here I have come.
I find my whole life in the scroll of a book
I desire to do what You long for, my God,
for Your Torah lives within me
(Psalm 40:8-9 * transl: Rabbi Burt Jacobson)

יָהָוָה מֶלֶךְ - יָהָוָה מֶלֶךְ - יָהָוָה מֶלֶךְ לעֶב.
יָהָוָה צָלָם - יָהָוָה צָלָם - יָהָוָה צָלָם לעֶב.

Eyn kamocha va-Elohim הוהי, v’eyn k’ma-asecha!
Mal’chut’cha malchut kol olamim, u-mem’shal-t’cha b’chol dor va-dor!
יָהָוָה - Melech! יָהָוָה - Malach! יָהָוָה - Yimloch l’olam va-ed!
יָהָוָה oz l’am yiteyn, יָהָוָה y’vareych et amo va-shalom.

There is none like You among the Powers, Eternal One, and nothing like Your works!
You infuse all existence with Your Essence. Every generation receives Your guidance.
You breathe Past, Present and Future into being. You give us strength and bless us with peace.

אֶב (מקור) הָא-רַחַמִּים
היָטִיבָה בְרָצוּךְ אָחַר-ציוֹן. חֲבֵנָה חומָתֶה יְרוּשָׁלַיִם.
פִּי בֶּה בּוּדְם בֵּשָׁבָה מַלְאַךְ אֶל-רַבְּנָא
אָרוֹךְ צַלְעָלִים.

Av (M’kor) ha-Rachamim,
heytewah vir’tzoncha et-Tzion. Ti’venah chomot Y’rushalayim!
Ki v’cha l’vad batach’nu! Melech El Rahm v’Nisa, Adon Olamim.

Source of Nurturing Compassion, desire what is good for Zion – heal the brokenness of Jerusalem.
We trust only in You, Highest Source, Guiding Artist of all the seen and unseen worlds.
When the Ark traveled Moshe used to call out: “Rise up הוהי and may all the forces of negativity be scattered! For Torah is coming from Zion and the word of הוהי from Jerusalem!”
A Fountain of Blessings is the One who gives Torah to Yisrael!

From Zohar, Parashat VaYakhel:

We trust in You, and praise Your Holy and glorious Name. Open our hearts to Torah and fulfill the wishes of our hearts and the hearts of all the people Yisrael for the good, for life and for peace.

Shema Yisrael, הוהי Eloheynu, הוהי Echad.

Echad Eloheynu, Gadol Adoneynu, Kadosh Sh’mo!

Gadlu la-הוהי eeete u-n’rom’mah Sh’mo yach’dav.

Fully Comprehend Yisrael, הוהי is our Power! הוהי is Infinite.
Our Power is the great and holy unity of all that is! Enlarge your consciousness of הוהי with me!
Let’s raise up the Holy Name together!
To You belong the Gedulah (Chesed), Gevurah, Tiferet, Netzach and Hod.

Everything in the fluid and physical realms!

Exalt יהוה and surrender your ego,

for יהוה Eloheynu is Holy!

The person reading Torah or calling the Aliyot calls the individuals or groups up to the Torah:

May the Holy One help, protect and save all the faithful ones. Ameyn! Let’s honor the greatness of God and Torah! Let (the person or group) come up! A Fountain of Blessings is the One who gives Torah to Yisrael. V’atem ha-d’vey-kim ha-DEPENDENT Eloheychem, chayyim kul’chem ha-yom. And all of you who attach yourselves to יהוה are the ones who are really alive, right here today!
Torah Brachot

It is a custom in Jewish renewal communities to encourage both feminine and masculine “God-language,” along with inclusive, non-triumphalist language in prayer. The wording of the Torah brachot has become a focus of this kind of creative exploration. These renditions of the Torah blessings offer some examples of how this is being done.

BEFORE THE TORAH READING

Those who come up for an aliya chant:

Barchu et ה' ha-m’vorach

Call out brachot of praise to ה' the Source of Blessing!

The community calls back:

Baruch ה' ha-m’vorach l’olam va-ed.

A Fountain of Blessing is ה' Source of blessing as long as time and space endure!

Those who have come up for the aliya respond:

Traditional version
   – highlights the uniqueness of the Jewish People, chosen to receive Torah –

Baruch Ata ה', Eloheynu Melech ha-Olam, asher bachar banu mi-kol ha-amim, v’natan lanu et Torato.

Baruch Ata ה', noteyn ha-Torah.

A Fountain of Blessings are You ה', Sourcing Power of Time and Space, Who has chosen us from among all the Peoples to give us Torah.

A Fountain of Blessings are You ה', Giver of Torah!
New Adaptations:

You may hear these and other adaptations of the Torah Blessings when individuals or groups are called up for aliyot to the Torah.

This reflects a natural creative process at work in the renewal of Jewish life and practice.

Changes the wording to emphasize inclusivity:

...asher b'char b'nui im kol ha-amim...
...Who has chosen us along with all the Peoples...

Changes the wording to make a statement of praise without reference to other peoples:

...asher b'char b'nui b'ahavah u-v'ratzon...
...Who has chosen us with love and desire...

Eliminates any reference to chosenness:
(This version is customary in Reconstructionist congregations.)

...asher ker'vanu la-avodah-to...
...Who has drawn us close to Your service...

Adapts the closing bracha using feminine names of God:

Bruchah At בְּרֻכָּה אֲתָה יָה (or יָה-שְּכִינָה) נֲתַנְתָּה חָפורָה:
A Fountain of Blessings are You(fem.) Yah (or Yah-Shekhinah), Giver of Torah.

The Jewish mystical tradition teaches that, in any bracha, when we see the unpronounceable Holy Name יהוה and say aloud the Holy Name Adonay, which represents Shekhinah, we are bringing together the “masculine” and “feminine” aspects of the One in unity. While new adaptations of the traditional brachot offer innovative options, when we use the traditional language to offer any blessing we can hold this unifying intention in our hearts. (See more on pg. 85.)
AFTER THE TORAH READING

Those who have come up for the *aliyah* chant:

"ברוך אתה יהוה אללהנו מלך העולם אשר נתן לנו תורה אמת fruitful שינה עולם בותינו."

(ברוך אתה יהוה נחמיה;bibliography ending)

*Baruch Ata יהוה Eloheynu Melech ha-Olam, asher natan lanu Torat emet, v’cha-yey olam natah b’tocheynu.*

- masculine: *Baruch Ata יהוה noteyn ha-Torah*
- feminine: *Bruchah At ה Yah (or יא Yah-Shekhinah) notenet ha-Torah*

A Fountain of Blessings are You, Holy One, Sourcing Power of Time and Space, Who has given us a Torah of truth, and planted eternal life within us.

Birkat ha-Gomeyl ברכה Gowalel

For someone who has completed a major journey, or survived illness or danger.

That person comes up to the Torah and calls out:

"ברוך אתה יהוה Eloheynu Melech ha-Olam, הוהי_gomeyl l’chayavim tovot, sheh-g’malani kol tov."

The community responds:

"Mi (sheh-g’mal’cha) (sheh-g’maleych) kol tov, Hu (yig’mal’cha) (yig’ma-leych) kol tov, Selah."

A Fountain of Blessings are You, Holy One of Blessings, Sourcing Power of Time and Space, You bestow goodness on us beyond what we deserve, and You have bestowed every goodness upon me! The community responds: May the ultimate bestower of goodness, grant goodness to you!
May it be Your desire, Holy One, God to us and to our ancestors, that You renew this month for us, for goodness and for blessing. Gift us with long life; lives of peace, goodness and blessing, nourishment and sustenance. May we enjoy healthy bodies, and lives filled with awe and reverence so that we shun wrong-doing. May our lives be free of shame and reproach; lives filled with abundance and honor, love of Torah and awe of Heaven, in which all the desires of our hearts are fulfilled for goodness. Ameyn.

May the One who made miracles for our ancestors, and redeemed them from slavery into freedom, continue to redeem us, and gather us from all four corners of the world, for all Yisrael is one fellowship.

The Hebrew Months:

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<th>Hebrew</th>
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<tr>
<td>בֵּיתְרָי</td>
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(*In a leap year אָדָר הַגְּדוֹל / Adar Rishon or אָדָר בָּנֶה / Adar Sheyni)
Haftarah Brachot

Before reading the Haftarah

Baruch Ata Adonai Eloheynu Melech ha-Olam, asher bachar bin vi-im tovim v’ratzah b’divrey-hem ha-ne’emarim be-emet.

Baruch Ata Adonai ha-bocheir ba-Torah uv’Moshe av’do uv’Yisrael amo, u-vin’vi-ey ha-emet va-tzedek.

A Fountain of Blessings are You Adonai, who chooses special ones through whom the truth bursts forward.

You choose Torah, enlightened prophets like Moshe, and deep listeners who bring truth and model righteousness.

After the Haftarah

Baruch Ata Adonai Eloheynu Melech ha-Olam tzur kol ha-olamim, tzadik b’chol ha-dorot, ha-El ha-ne’eman ha-omeyr v’oseh, ha-m’dabeyr u-m’kayeym, sheh-kol d’varav emet va-tzedek.

A Fountain of Blessings are You Adonai, Our God and Guide, pouring creation-energy into the unfolding universe.

You are faithful with your power, You speak and physicality emerges.

All Your manifestations are true and righteous.

A Fountain of Blessings are You Holy One, faithful in fulfilling Your word.

Baruch Ata Adonai Eloheynu Melech ha-Olam tzur kol ha-olamim, tzadik b’chol ha-dorot, ha-El ha-ne’eman ha-omeyr v’oseh, ha-m’dabeyr u-m’kayeym, sheh-kol d’varav emet va-tzedek.

A Fountain of Blessings are You Adonai, Our God and Guide, pouring creation-energy into the unfolding universe.

You are faithful with your power, You speak and physicality emerges.

All Your manifestations are true and righteous.

A Fountain of Blessings are You Holy One, faithful in fulfilling Your word.

Let us rejoice with Eliyahu Ha-Navi, Your servant, and with the whole House of David, Your Mashiach. May Eliyahu come soon and bring joy to our hearts.

You promised that David’s light would never go out! May no unworthy one occupy his throne!

A Fountain of Blessings are You Adonai, Mageyn David – Shield of David.

We thank You for Torah, for the sacred service of this day, for the enlightened prophets and seers, for Shabbos of holiness and rest, glory and delight, (and for this Feast of Matzah; Shavuot; Sukkot; Shemini Atzeret).

May Your Name be praised by all life. A Fountain of Blessings are You Adonai, making Shabbos (Yisrael, and Festivals) holy.
Some communities place this chant for healing here

(Ana) El na r’fa-nah lah – (Please) God heal her please.

These words were chanted by Moshe when Miriam was stricken, and she was healed. (Exodus 12:13)

The chant can be directed to any נשמה/soul, as soul is feminine in Hebrew.
One can also chant ר’фа-נה lo, using the masculine form.

Returning the Torah Scroll to the Ark

V’zoht ha-Torah asher sam Moshe lif’ney b’ney Yisrael al pi b’yad Moshe!
This is the Torah given by Moshe to the children of Yisrael, the word of God transmitted through Moshe.

Raising the Scroll – Hag’bah-hah

Let us all praise the Name of the One, alone to be exalted!
Whose Glory fills the earth and the heavens, and Who has raised our people’s strength.
Praise to all the fervent ones! To the Children of Yisrael, people near to God! Hall’uYah!
Psalm 29

To יהוה belongs the Glory and the Power! The voice of יהוה thunders over the waters, full of might. The voice of יהוה shatters the cedars of Lebanon, making mountains leap like cattle! The voice of יהוה carves out flames of fire. The desert trembles, oak trees dance and the forests are stripped bare! In the Temple, everything proclaims God’s Presence. יהוה ruled over the Flood and will rule forever. May יהוה give strength to us and bless us with peace!
Yisrael, v'Oraita, v'Kud'sha-Brich-Hu chad hu. Torah orah, Hall’luYah.

Yisrael, Torah and The Holy-One-of-Blessing are One!
Torah is Light! Hall’luYah!

Eytz chayim hee, la-macha-zikim bah, v’tomcheh-hah m’ushar,
D’racheh-hah dar’cheh noam, v’chol n’tee-vo-tehah Shalom!
Ha-shee-veynu eylecha v’nashuvah! Chadeysh yameynu k’kedem!

She is a Tree of Life to all who hold fast to her. Everyone who upholds her is fortunate!
Her ways are pleasantness and all her paths are peace.
Let us return to You! May a time of renewal come!

She is a Tree of Life,
More precious than gold.
Hold her in your heart and you will understand,
Eytz chayim hee
Her roots are deep and wise. Her branches filled with light.
And all her pathways are peace.

(R’ Hanna Tiferet Siegel)

To davven Musaf: The opening and closing sections of the Musaf Amidah are the same as the Shacharit Amidah. Open Musaf with a hatzi kaddish. Begin the Amidah on pgs. 31 through the top of pg. 32. Then substitute the Musaf Kedusha and Tikkanta Shabbat, pgs. 66-7, and resume on the top of pg. 34 with the closing texts of the Amidah.
We Rise to Praise and Weave the Dream

Aleynu

עַלְיָנוּ לִשְׁפַּת אֲדֹתֵנוּ הֶבֶל לְעָלָה בְּיַלְדֵּהּ הַיּוֹם לִירָאָהּ בְּרָאָשִׁית

Aleynu l’shabeyach la-Adon ha-kol, lateyt gedulah l’Yotzer B’reysheet

alternative wordings

Sheh Lo asah-nu k’goyey ha-ara-tzot.

v’Lo samanu k’mish’p’chot ha-adamah.

Sheh Lo sam chelkeynu ka-hem.

v’goraleynu k’chol ha-olam.

You have made us a unique people, along with all the nations of the earth whose destiny we share.

or

Asher natan lanu Torat emet.

V’cha-yey olam nata b’tocheynu.

You give us a Torah of Truth, and plant eternal life within us.

לָעַנֵה יְאָלֹךְ בַּלַּעְלֵיהֶם וְאָמַתָּם

Va-anachnu kor’eeem (we bend our knees with humility) u-mish’tacha-veem (and bow)

u-modeem (offer our gratitude) lifney Melech Malchey ha-M’lacheem, ha-Kadosh-Baruch-Hu!

Before the Holy One of Blessing, the Ultimate Melech, Sourcing Power!

For God stretched forth the heavens and laid the foundations of the earth... This is our God, there is nothing else. As is written in Torah:

V’yada’ta ha-yom va-hashey-vota el v’avecha ki הוהי Hu ha-Elohim ba-shamayim mima-al v’al ha-aretz mi-tachat. Eyn od! Know fully with mind and heart: הוהי is God! There is nothing else!

We trust that the day will come when the many gods of divisiveness and distortion, the broken pieces of the whole, will be re-united in the One, and true Godliness will shine throughout the world.
Od Yavo Shalom Aleynu

Peace will yet come for us and for everyone; for us and for the whole world.

(Hebrew lyrics and music, Moshe ben Ari / "Sheva")

And then all that has divided us will merge,
And then compassion will be wedded to power,
And then softness will come to a world that is harsh and unkind,
And then both men and women will be gentle,
And then both women and men will be strong,
And then no person will be subject to another's will,
And then all will be rich and free and varied,
And then the greed of some will give way to the needs of many,
And then all will share equally in the earth's abundance,
And then all will care for the sick and the weak and the old,
And then all will nourish the young,
And then all will cherish life's creatures,
And then all will live in harmony with each other and the earth,
And then everywhere will be called Eden once again.

(Judy Chicago)

As it is written: The Source will be the center around which the world will turn.
On that day the Eternal will truly be One, with all shapes and forms of its glory.

* note: Without altering the pronunciation, in this version the Hebrew spelling of שֵׁה-לו shëh-lo changes the meaning of the traditional text from "שֵׁה-לו - who has not" (...) made us like other nations) to "שֵׁה-לו - who has made us God's" (implying - with the other nations) making the text more universalistic and inclusive. - Reb Zalman
(To make this inclusivity more emphatic, Reb Zalman and others have begun to say של pov as in של ארץ - with all the nations and כל העולמות בכל עולם - our fate like all of them.)
Mourner's Kaddish

Euphonic Translation, by Richard Heiberger, matches the assonance, cadence and rhythm of the Aramaic.

Magnified and sanctified is the Name of Yah in the world by will created.

May Yah's governance govern in your lifetime, and in your days, and in the life of the Family Yisrael, speedily, and in a time come near.

And we say: Ameyn.

We praise the Name of Yah, unceasing, Eternally turning to eternity.

May it be blessed, and it be acclaimed, and it be gloried, and it be adorned, and it be hailed, and it be adored, and it be raised, and it be praised —the Name, the Holy Name,

Blessed Be—

far (on Shabbat Shuvah add: and farther)
beyond any blessings and hymns, praises and solace uttered in this world.

And we say: Ameyn.

May there be abundant peace from Heaven, and life upon us and on all Yisrael.

And we say: Ameyn.

May the Maker of Shalom above continue to make Shalom upon us and on all Yisrael, and on the world wherein we dwell.

And we say: Ameyn.
Eyn K’Eloheynu

There is none like Our God, our Adon, our Melech, our Saving Power!
Who is like Our God, our Adon, our Melech, our Saving Power!
Let us thank Our God, our Adon, our Melech, our Saving Power!
Let us praise Our God, our Adon, our Melech, our Saving Power!
You are Our God, our Adon, our Melech, our Saving Power!
You are the One before whom our ancestors once burned the fragrant incense.

Ata Hu sheh-hik’tiru avo-teynu l’fanecha et k’toret ha-samim.
Eyn K’Eloheynu with Ladino verses

Eyn keylo-heynu, Eyn ka-do neynu, Eyn k’mal-keynu, Eyn k’mo-shi-eynu.

Non como muestro Dio, Non como muestro Señor
Non como muestro Rey, Non como muestro Salvador

Mi cheylo-heynu, Mi cha-do-neynu, Mi ch’mal-keynu, Mi ch’mo-shi-eynu.

Quien como muestro Dio, Quien como muestro Señor
Quien como muestro Rey, Quien como muestro Salvador


Loaremos a muestro Dio, Loaremos a muestro Señor
Loaremos a muestro Rey, Loaremos a muestro Salvador

Baruch Eloheynu, Baruch ado-neynu, Baruch mal-keynu, Baruch mo-shi-eynu.

Bendicho muestro Dio, Bendicho muestro Señor
Bendicho muestro Rey, Bendicho muestro Salvador

Ata hu Eloheynu, Ata hu ado-neynu, Ata hu mal-keynu, Ata hu mo-shi-eynu.

Tu el muestro Dio, Tu el muestro Señor
Tu el muestro Rey, Tu el muestro Salvador

(Ladino is medieval Judeo-Spanish, which accounts for the divergence from modern Spanish spelling, i.e. muestro vs. nuestro)

Eyn K’Eyloheynu

sung to the melody of Ha-Tikvah

– intermediary Arabic and English verse:

La Ilah-ha Illah Allah-hu (2x)

Brothers and sisters, our God is One (2x)
Adon Olam

Adon Olam asher malach
b'terem kol y'tzir nivra,
L'eyt na'asah v'cheftzo kol,
azay Melech Sh'mo nikra.

V'acharey kichlot ha-kol,
l'va-do yimloch norah,
V'hu hayah, v'hu hoveh,
v'hu yih-yeh b'tif'arah.

V'hu echad v'eyn sheyni,
l'hamshil lo l'chabira,
B'li reyshit, b'li tachlit,
v'lo ha-az v'ha-misra.

V'hu Eli v'chay goali,
v'tzur chevli b'eyt tzarah,
V'hu ni-sti, u-manos li,
m'nat kosi b'yom ekrah.

B'yado afkeed ruchi,
b'eyt ishan, v'a-irah,
V'im ruchi, g'vi-ya-ti,
li, v'lo irah.

Adon Olam: Master of Time and Space,
who “malach” – sourced and sustained all –
before any form was created;
When Your desire brought all into being,
Then your Name was called Melech:
Source of Power!
After all has ceased to be, You,
Awesome One, “yimloch” alone.
Was-ness, Is-ness, and Will-be-ness, in splendor!
Perfect Oneness without other to compare
or declare equal!
Beginningless, Endless! Power and Dominion!
My God, Living Source of saving power:
Anchoring rock for my pain in time of distress,
My banner, my refuge,
The portion in my cup on the day I call out!
Into your hand I entrust my life-breath,
When I sleep and when I wake,
So too my physical body
is with me. I shall not fear.
We Celebrate and Protect the Unique Holiness of

Shabbos

The people Yisrael shall guard Shabbat, making Shabbat a holy time for all generations. It is an eternal covenant between Me and the people Yisrael, For in six “days” ה’ made the heavens and the earth, and on the seventh “day,” ה’ made Shabbat – “ceasing” and imparted nefesh – “soul/consciousness” – to the world.
Appendix:

Songs and Prayers
Fortunate are they who dwell in Your house, they will always praise You.
Fortunate are they who are near You. Fortunate are they who know You are God.
I will extol You, my sovereign, and bless You every day.
Though Your greatness is beyond praising, even beyond imagining.
Generation will praise Your deeds to generation.
They will talk of Your wonders and tell of Your awesome deeds.
I will declare Your great goodness and sing of Your righteousness.
For You are gracious and full of compassion, slow to anger and abounding in love.
You are good to all. Your mercy is upon all your works.
All You created will praise You, and those who love You will bless you.
Your reign endures forever.
You support those who stumble and raise those bent low.
All eyes look to You with hope.
Opening Your hand to every creature, You sustain them in their need.
You are just in all Your ways, loving in all Your deeds.
You are near to those who call on You.
You fulfill those who revere you. You hear their cry and help them.
You look after those who love You, but bring destruction to the wicked.
My mouth will sing Your praises. All who live will praise You now and forever.

(Translation adapted from siddur Vetaher Libenu, Cong. Beth El, Sudbury MA)

Ashrey yosh’vey veytecha, Ashrey ha-am sheh-kacha lo, od y’hallelu-cha selah.
ashrey ha-am sheh הלא הולא Elohay.

T’hilah l’David:
Aromeem’cha Elohay ha-Melech, va-avarcha shimcha l’olam va-ed.
Gadol הגדול u-m’hulal m’od, v’lig’dulato eyn cheyker.
Dor l’dor y’shabach ma-a’secha, u-g’vuro-techa yageedu.
Hadar k’vod hodecha, v’divrey nif’l’otecha asi-cha.
Ve’ezuz nor’otecha yomeyru, u-g’dulat’cha asap’renah.
Zeycher rav tuv’cha yabe-ee-u, v’tzid’kat’cha y’raneynu.
Chanun v’rachum הראה, erech apayim u-g’dal chased.
Tov הוהי lakol, v’rachamav al kol ma-a’sav.
Yoducha הודא kol ma-a’secha, va-cha-see-decha y’var’chu-cha.
K’vod malchut-cha yomeyru, u-g’vura-t’cha y’dabeyru.
L’hodee-a leev’ney ha-adam g’vurotav, u-ch’vod hadar mal’chuto.
Mal’chut’cha mal’chut kol olamim, u-mem’shal’techa b’chol dor va-dor.
Someych הוסרית l’chol ha-nafleem, v’zokeyf l’chol ha-k’ju-feem.
Eney chol eylecha y’sabeyru, v’ata noteyn la-hem et ach’lam b’eto.
Poteych et yadecha, u-mas’bee-ya l’chol chay ratzon.
Tzadik הצדיק b’chol d’rachav, v’chaseed b’chol ma-a’sav.
Karov הקור關係 l’chol kor’av, l’chol asher yikra-u-hu ve-emet.
R’tzon y’rey-av ya-a’seh, v’et shav’atam yish’ma v’yoshee-eym.
Shomeyr השומר et kol ohavav, v’et kol ha-r’sha-eem yash’meed.
T’hee-lat ה활동 y’daber pee, veey-vareych kol basar shem kodsho l’olam va-ed.
Va-anachnu n’vareych Yah, mey-ata v’ad olam, HalleluYah!
Ashrey (Psalm 145 alphabetically lists God's loving attributes. The Midrash says that one who chants Ashrey faithfully will always have abundance.)
Musaf Amidah texts: Musaf Kedusha and Tikkanta Shabbat

To davven a communal Musaf Amidah insert the Musaf Kedusha and Tikkanta Shabbat to replace the communal Shacharit Kedusha and following pgfs. on pgs. 32-33. Resume at top of pg. 34 (or at Yis’m’chu’ at the bottom of pg. 33). To davven a private silent Musaf Amidah, Reb Zalman’s Tikkanta Shabbat can likewise replace the texts following the private Kedusha on pg. 33. Resume with pg. 34.

Na’aritz’cha v’n’ak’dish’cha k’kadosh sar’fe yodeh. Ha-mak’dishim Shim’cha ba-kodesh, ka-katuv al-yad n’vee-echa, v’kara zeh el zeh v’amar:

We’ll revere You and declare Your Name holy like the holy angelic Seraphim who in mystic utterance proclaim Your holiness in the Holy Space, as written in the vision of (Ezekiel) Your Prophet: “And the angelic Seraphim called one to the other:

Kadosh! Kadosh! Kadosh! Tz’vaot;
M’loch chol ha-aretz k’vodo!

K’vodo maley olam. M’shar’tav shoalim zeh-lah-zeh: “Ah-yey m’kom k’vodo?”

Where is the place of God’s Glory?” the ministering angels ask. Those facing them answer:

I’u-ma-tam baruch yomeyru:
Baruch K’vodo Mim’komo!
Mim’komo Hu yifen b’rachamim, v’yachon am ha-m’yachadim Sh’mo erev va-voker, b’chol yom tamid, pa-amayim b’ahavah Shema omrim:

A Fountain of Blessings is the Presence of God, flowing from God’s Place! May The Holy One turn in nurturing love and be compassionate to us, who twice each day with love proclaim “Shema Yisrael...”


Ani Elohey-chem!” U-v’divrey kod’shecha katuv ley’mor “Yim’loch Elohay-chem l’olam; Elohay-ich Tzion, l’du va-dor Hall’luYah!”

It is written in the Holy Writings (Psalms 146:10): “...to be your Elohim/God and Guide. I am your God! (Num. 15:41)”

L’du va-dor nagid god’lecha u-l’netzach n’tzachim k’dodesh. Ha-mak’dishim Shim’cha ba-kodesh, ka-katuv al-yad n’vee-echa, v’kara zeh el zeh v’amar:

It will be Melech forever, Your God Zion, for all generations!” We’ll tell our children of Your greatness, and they will tell our grandchildren. In every generation we will proclaim Your holiness. Our lips will never abandon Your praise! A Fountain of Blessings are You our God, Great and Holy Power.

L’du va-dor nagid god’lecha u-l’netzach n’tzachim k’dodesh. Ha-mak’dishim Shim’cha ba-kodesh, ka-katuv al-yad n’vee-echa, v’kara zeh el zeh v’amar:

It will be Melech forever, Your God Zion, for all generations!” We’ll tell our children of Your greatness, and they will tell our grandchildren. In every generation we will proclaim Your holiness. Our lips will never abandon Your praise! A Fountain of Blessings are You our God, Great and Holy Power.

L’du va-dor nagid god’lecha u-l’netzach n’tzachim k’dodesh. Ha-mak’dishim Shim’cha ba-kodesh, ka-katuv al-yad n’vee-echa, v’kara zeh el zeh v’amar:

It will be Melech forever, Your God Zion, for all generations!” We’ll tell our children of Your greatness, and they will tell our grandchildren. In every generation we will proclaim Your holiness. Our lips will never abandon Your praise! A Fountain of Blessings are You our God, Great and Holy Power.
You manifested Shabbat, seeking our closeness.

You gave us tasks of rest

and chants to worship You,

Enduring delight! A glorious heritage
to fully taste Life.

We love every thing about Shabbat,

and aspire to Her grandeur,

Then at Sinai You pledged us to resting.

So take pleasure God,
in receiving our love and awe,

and Shabbat delight,
to which we open ourselves in Your honor,

offering energy, and awareness,

heart, feelings, and consciousness.

(Continue below, or with the traditional “Yism’cha” on pg. 33.)

We’ll rejoice in Your majestic Presence

with others who keep Shabbat, and evoke delight;

all of them satisfied and thrilled with Your goodness

– added Shabbat soul –

ecstatic at Your splendor.

And on the Seventh day

which You willed to be sacred

You called it a longed-for day

reminder of those first moments...

(To conclude Musaf, continue with Amidah pgs. 34-35)
A Fountain of Blessings are You, Infinite One, Our God and our Guide,
You make us holy with Your mitzvot, and You make it a mitzvah to sing Hallel!

Hall’luYah!
Hal’lu avdey
Hal’lu et shem
Yehi shem m’vorach,
Mey-atah v’ad olam.
Mi-mizrach shemesh ad m’vo-o,
M’hulal shem
Ram al kol goyim
Al ha-shamayim kvodo.
Mee ka-ha Eloheynu! Ha-mag’bihi lashavet,
Ha-mash-pili lirot ba-shamayim u-va-aretz.
M’kimi mey-afar dal, mey-ashpot yarim evyon.
L’hishivi im n’divim, im n’divey amo.
Moshivi akeret ha-bayit eym ha-banim s’meycha!
Hall’luYah!

Hall’luYah! Praise Yah! All servants of יהוה praise the Name of the One!
May the Name of יהוה be blessed from now until eternity!

From the rising of the sun until it sets, praise the Name of יהוה!
High above all nations, whose Glory is even higher than the heavens!
Who is like the Infinite One our God and Guide,
Who raises the poor from the dust and the destitute from the trash,
so they can be seated with princes,
and makes the barren woman a joyful mother of children!

Hall’luYah!
(Psalm 113)
When Yisrael came out of Mitzrayim, out of Egypt,
The House of Yaakov from that place of strangeness,
Judah became a sanctuary for God’s Presence,
Yisra’el, God’s vehicle for guidance.
The sea watched and fled back!
The Jordan river turned its course!
The mountains lept like rams!
The hills, like lambs!
What’s come over you, sea, that you flee?
And you Jordan, that you turn backward?
You mountains that leap like rams,
you hills like lambs?
Tremble Earth, before the Master!
Before the God of Yaakov!
This is the One
who turns rock into water
and flint into fountains!
(Psalm 114)
Y'vareych et beyt Yisrael.
Y'vareych et beyt Aharon.
Y'vareych yirey shamayim.
Ha-k'tanim im ha-g'dolim.
Yoseyf ha-arevchem.
Aleychem v'al b'neychem.
B'roo-chim atem la-ha-arev.
Oseh shamayim va-aretz.
Ha-shamayim, shamayim la-ha-arev.
V'ha-aretz natan leev'ney Adam.
Lo ha-mey-tim y'hal'lu Yah,
V'lo kol yordey dumah.
Mey-ata v'ad olam! Hall'luYah!

The Holy One - who has remembered us, will bless us; blessing the House of Yisrael, the House of Aharon and all the “yirey shamayim” - all who hold שמים in reverent awe - the lowly and the great. May יהוה increase you and your children. You are all blessed by יהוה, maker of the heavens and the earth. The heavens belong to יהוה, but the earth is given to us! The silent dead can’t sing praise, but we can! We will sing our praise to יהוה forever! Hall’luYah, Praise יהוה! (Psalm 115)

Hal’lu et יהוה kol goyim!
Shab’chu-hu kol ha-oo-meem
Ki gavar aleynu chasdo
V’emet יהוה l’olam! Hall’luYah!

Praise יהוה all nations, for great is יהוה’s loyal love, and eternal is יהוה’s truth. Hall’luYah! (Psalm 117)

Hodu la-יהוה ki tov, ki l’olam chasdo.
Yomar na Yisrael, ki l’olam chasdo.
Yom’ru na veyt Aharon, ki l’olam chasdo.
Yom’ru na yirey יהוה, ki l’olam chasdo.

Thank יהוה who is good, whose chesed/loyal love is as vast as time and space!
May all Yisrael, the House of Aharon, and all those in awe of God proclaim: “Ki l’olam chasdo!” (Psalm 118:1)
Out of my distress I called on Yah, who answered by setting me free! (Psalm 118:5)

Yah is my strength and my song and will be my saving power. (Psalm 118:15)

Open to me the gates of righteousness - I will enter and thank Yah! This is the gate of Yah. The righteous will enter! I thank You for You have answered and saved me! The stone which the builders rejected has become the cornerstone! This is the marvelous work of Yah! This is the day Yah has made! Rejoice and be glad in it! (Psalm 118:19-24)

Please Yah save us! Please Yah let us prosper! (Psalm 118:25)

Blessed be the one who comes in the Name of Yah. We bless you from the House of Yah! This is our God and has given us light! Bring on the Festival procession, adorned with myrtle around the horns of the altar. You are my God and I will thank and exalt You! Give thanks to Yah who is good, whose loyal love endures forever! (Psalm 118:26-29)
Turn Turn Turn

To every thing, tum, tum, tum, there is a season, tum, tum, tum,
And a time, for every purpose under heaven.

A time to be born, a time to die, a time to plant, a time to reap,
A time to kill, a time to heal, a time to laugh, a time to weep.

A time to build up, a time to break down, a time to dance, a time to mourn,
A time to cast away stones, a time to gather stones together.

A time of war, a time of peace, a time of love, a time of hate,
A time you may embrace, a time to refrain from embracing.

A time to gain, a time to lose, a time to rend, a time to sew,
A time to love, a time to hate.
A time for peace, I swear it’s not too late.  

(Kohellet 3:1-8, adapted by Pete Seeger, 1962)

L’chi Lach / Lech L’cha

L’chi Lach, to a place that I will show you.
Lech L’cha, to a place you do not know.
L’chi Lach, and your name will be a blessing,
You shall be a blessing, L’chi Lach.

L’chi Lach, and I will make your name great.
Lech L’cha, and all will praise your name.
L’chi Lach, on your journey I will bless you.
You shall be a blessing, L’chi Lach.

(Lyrics (adapted) and music, Debbie Friedman)

Kaddish D’Rabbanan

For our teachers,
And our students,
And the students of our students,
We ask for peace and loving kindness, and let us say: Amen.

And for all who study Torah,
Here and everywhere,
May they be blessed with all they need, and let us say: Amen.

We ask for peace and loving kindness, and let us say: Amen, Amen!
We ask for peace and loving kindness, and let us say: Amen!

(Lyrics and music, Debbie Friedman, with minor adaptation: our students - MP)
Holy Mountain

Va-havi-o-tim el har kodshi, v’simach-tim b’veyt t’filla-ti,
Ki veyti beyt-t’fillah yi-karey l’chol ha-amim.

And they will come to my Holy Mountain,
And rejoice in my House of Prayer.
My House will be a House of Prayer for all people.

(Isaiah 56:7/English lyrics and music, Rabbi Aryeh Hirschfield)

Mizmor Shir Chanukat Ha-Bayit l’David

Eylecha eh-kra, v’el Adonay et’chanan.
Sh’maray ha-yidom eh yeh ozer li.
I called to You, and to Adonay I appealed.
Hear me and be gracious to me! be my helper!

(Psalm 30:9;11)

L’maan y’zamer’cha chavod v’lo yidom. Elohay l’olam o-deh-ka.
You turned my mourning upside down,
And You taught me to dance around and around.
You opened up my sack of woe,
And You taught me that joy is the way to go.
So that I might sing Your praise, from my quiet core.
O God, my God, I will thank you for evermore!

(Psalm 30:12-13/ English lyrics and music, Rabbi Louis Sutker)
**Va-essa Et’chem**

I did lift you up on loving eagle wings,
I have brought you back to Me.

You will be My treasured ones, for all the earth is Mine.
And you will be a sacred family,
In touch with the Divine
Forever, for all time.

*(Exodus 19: 4-6/ English Lyrics and music, Rabbi Yaakov Gabriel)*

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**Hal’lu Adonay, Hal’lu El-Shaddai. Hal’lu Elohay. Yah!**
Praise Adonay, El Shaddai, Elohay, Yah!

*(Southeast Asian melody arranged by Hazzan Richard Kaplan)*

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**Luley Torat-cha sha-a’shu-ay az avad’ti b’on-yi.**
If your Torah were not my delight,
I would be lost in my distress.

*(Psalm 119:92)*

74
Mitzvah G'dolah

It is a great mitzvah to be continually joyful! (Reb Nachman of Breslov)

Yad Elohim ba-kol

The hand of God is in everything! (chant, Eli Shirim Lester)

T’nu li lib’chem v’oleech etchem b’derech chadash

Give Me your hearts, and I will lead you on a new path, one that no one has walked before.
(Reb Nachman of Breslov)

Lev tahor b’ra li Elohim, v’ruach nachon chadeysh b’kirbi

Elohim, create within me a pure heart, and renew a right spirit within me.
Don’t send me away from You, and Your Holy Spirit don’t take from me.

Shviti

I will put before me always.
(Psalm 16:8)

Ozi v’Zimrat Yah

God is my strength. God is my song. God is my help when things go wrong.
In every heart there dwells the One: Creator of earth, moon and sun.
In times of joy, in times of need, the light of God is like a seed,
Planted deep within the soul: The Guiding Source that makes us whole.
(Exodus 15:2. chant, R’ Shefa Gold et al./ English lyrics and music, R’ Hanna Tiferet Siegel)
Ivdu

חָגְרוּ אֶת-יִהוּדָה בְּשָׁמֶשֶׁהוּ בַּעֲבוֹרָם בְּרֵאשִׁי בָּרְכֹּת:

Ivdu et יִהְוָה b’simchah, bo-u l’fanav bir’nah-nah.
Come serve the Holy One with joy!

(Psalm 100:2 melody, Rabbi Moshe Shur, et al.)

Achat Sha-al’ti

אֵאֵת שֵׁלַחְתְּךָ מַאֲחָת הַיָּהָה אָנוֹתָהּ בְּבָקָשׁ
שְׁבָתי בִּטְחֵיתְךָ בָּלֵי-יָמִים מֵחַי
לְחָזֵךְ בֶּטֶסְרְיָהּ הָלוּבָר בִּנְכָל

Achat sha-al’ti mey-eyt יִהְוָה — Otah avakeysh:
Shivti b’veyt יִהְוָה kol y’me y cha-yay.
Lachazot b’noam יִהְוָה u-l’vakeyr b’heychal-o

One thing I ask of יִהְוָה, I earnestly pray,
that I might dwell in יִהְוָה’s House all the days of my life,
to behold the beauty of יִהְוָה, and enter the Holy Place.

(Psalm 27:4. melody, Paul Schoenfeld, et.al.)

Zeh Ha-Yom

זֶה הַיּוֹם אָסָה יִהְוָה nageh v’nis’m’cha vo!
This is the day that God has made. Rejoice in it!

(Psalm118:24)

Yehi Shalom b’Cheleych

יְהִי שָׁלוֹם בְּכֵיחַלך יֶלֶל בֶּרֶכֶת בַּעֲרֶפֶנְנוּת:

Yehi Shalom b’cheleych, shalvah b’ar’m’notayich.
(May there be) Shalom within your walls, prosperity within your palaces.

(Psalm 122:7)

U’fros Aleynu Sukkat Shalom

וּפָרַושּׁ עַל-ינוּ סֻקָּת שָׁלוֹם

Spread over us the Sukkah of Your peace

Spread over all of us, wings of Peace — Shalom

Draw water in joy from the Living Well:

Mayim Chayim יָמִים חַיִּים Waters of Life • שָׁלוֹם Shalom

(Hebrew liturgical text from evening prayers. English lyrics and music, Rabbi Aryeh Hirschfield)
Pitchu Lee

זְהַ הַשָּׁא-אָר לַּא-הוֹרָה, צַדִיקִים יַשְׁבוּ בוֹ.

Open for me the gates of righteousness. I will enter and give thanks to You.

(Psalm 118:19-20)

Ilu Finu

אָלֹה פָּנוּ פָּנָא שִׁירֵה בָּכֶם:

Let us have songs to fill our mouths, as full as the sea!

(Tzadik ka-Tamar)

מַרְצָקָה פָּרָת יִפְרָה בְּכָרָה בֶּלְבֶנֶון יִשְׁמַךְ:

The righteous will flourish like a palm tree, and grow mighty like a cedar in Lebanon, planted in the house of our God. Even in old age they will be fruitful, full of vigor and strength – declaring that You is just, my Rock, in which there is no unrighteousness.

(Psalm 92:13-16. Israeli melody, Amitai Ne’eman / traditional lyrical melody, Louis Lewandowski)

L’ma-an Achay v’Rey-ay

לִמְצֹא תָּאוּם אֶלֶף בּוֹקָרִים ושַׁלֹּם בּוֹ:

Because of my brothers and friends, because of my sisters and friends, Please let me ask, please let me say, “Peace to you!” This is the house, the house of the One, I wish the best for you!

(Psalm 122:8-9 / Talmud Berachot 64a. English lyrics and music, Rabbi Shlomo Carlebach)
Hareyni M’kabeyl Alay

Hareyni m’kabeyl alay, et mitzvah ha-Borey
V’ahavta l’rey-acha kamocha
I am prepared to take upon myself the mitzvah of The Creator:
“You Shall Love Your Fellow Person as Yourself.”

(Leviticus 19:18)

One Love, One Heart

One love, one heart!
Let’s get together and feel all right.
One love, one heart!
Give thanks and praise to the One,
And we can feel alright.

Let us be lifted by our high intentions.
There is a future that we all can seek:
To end our bickering through peaceful intervention,
To hear the blessings that our children speak.

One love, one heart!
Let’s get together and feel all right.
One love, one heart!
Give thanks and praise to the One,
And we can feel alright.

Let us be lifted by our high intentions.
There is a future that we all can seek:
To end our bickering through peaceful intervention,
To hear the blessings that our children speak.

Honeh mah tov u-mah na-im, shevet kulanu gam yachad

Lets get together for a true solution,
Embrace each other in a holy, happy way.
There is no sense in endless retribution.
We need to open to a brand new day!

(music: Bob Marley. Heb. Psalm 133:1 adapted. English lyrics, Rabbi Yaakov Gabriel)

Od Yavo Shalom Aleynu

Od yavo Shalom aleynu, (3x)
V’al kulam!
Shalom, aleynu v’al kol ha-olam
Shalom – Salaam

Peace will yet come for us and for everyone,
for us and for the whole world.

(Hebrew lyrics and music, Moshe ben Ari / “Sheva”)
Yah Elohey-chem: Emet

And you shall love your God for you are a spark of the Divine,  
And you shall love each other as yourself.  
And you shall love the stranger for you have drifted too.  
Let love for all fill your heart

CHORUS
Yah Elohey-chem emet 

I call the universe to witness today,  
Life and death I set before you.  
Into your hands are the blessing and the curse.  
Choose life and see blessings in your time.  
Choose life so those you love may be blessed.

CHORUS
Yah Elohey-chem emet 

Let love for all fill your heart.

Ani Yah Elohey-chem asher hotzey-ti et-chem mey-eretz Mitzrayim,  
Li-h’yt la-chem l’Eylo-heem. Ani Yah Elohey-chem, emet.....

(Hebrew from paragraphs following the Shema, incl. Numbers 15:41. English lyrics and music, Rabbi Shawn Israel Zevit)

Kam’ti Ani Lif’touch l’Dodi

I will open to you my beloved! Will you open, open to me? (Song of Songs 5:5. chant, Rabbi Shefa Gold)

V’Ik’votecha lo Noda-u

Your footsteps were not known. (Psalm 77:20. chant, Rabbi Shefa Gold)

Sab’enu va-boker chas’decha;

May Your loving-kindness satisfy us in the morning; and we will sing out and we will rejoice for all our days. (Psalm 90:14. chants, Rabbi Shefa Gold / Yossi Weintraub)
L’Chay Olamim – The One Who Lives Forever

Understanding and Blessing: לְחַיּ עִלְּמֵי
Grandeur and Greatness: הַבִּינָה וְהַרְוָךְ
Knowledge and The Word: הַגַּא’וֹב וְהַגְּדוּלָה
Majesty and Magnificence: הַדֶּבֶר וְהַדִּבּוּר
Counsel and Strength: הַמִּתְחָה וְהַמִּזוֹנָה
Luster and Brilliance: הַנְּחֵלָה וְהַנְּחָלָה
Valor and Treasure: הַחָצָא וְהַחָזָר
Adornment and Purity: הַמְּכָסָה וְהַמְּכָשָר
Unity and Awesomeness: הַנְּחַד וְהַנְּחַדָּה
Crown and Glory: הַכָּהֵן וְהַכָּהָב
Precept and Practice: הַלְכָּח וְהַלְבּוּב
Sovereignty and Rule: הַמִּלְכָּה וְהַמֶּלֶשָּה
Adornment and Permanence: הַמִּלְכָּה וְהַמֶּלֶשָּה
Mystery and Wisdom: הַכְּשֵׁאֵל וְהַכְּשִׁיבָה
Power and Humility: הַעִזָּה וְהַעִנָּה
Splendor and Wonder: הַפַּדְחָה וְהַפַּדְחָה
Honor and Righteousness: הַאָהֶבֶת וְהַאָהֶבֶת
Invocation and Holiness: הַקּרִיאָה וְהַקְּדַשָּה
Exultation and Nobility: הַשִּּׁר וְהַשִּׁבָּח
Song and Praise: מִלָּה וְמִלָּהּ Faber
Adoration and Beauty: הַהַרְוָךְ וְהַרְוָךְ
Ashira, va-Azameyra

Ashira, va-azameyra: U-rah ch’vodee
I will sing and chant: Arise my glory!

(Psalm 57:8-9. chant, Rabbi Shefa Gold)

Kosi R’va-yah

My cup overflows!

(Psalm 23:5. chant, Rabbi Shefa Gold)

Like a tree I reach for the light,
And my roots go oh so deep.

Etz Chayim Hee
She is a Tree of Life
And I wrap my arms around her.

We are opening up in sweet surrender
to the luminous love-light of the One!

We are opening! We are opening!

L’mik’da-sheych Tuv

L’mik’da-sheych tuv u-l’kodesh kud’shin
Atar di vey yeh-che-doon ruchin v’nafshin
Vi-zamroon (lach) shirin v’rachashin
beey’ru-sh’leym karta d’shufraya

(A song to Shekhinah) Return to Your holy dwelling, the Holy of Holies where soul and
spirit unite to sing praises to You, in Jerusalem, Your beautiful city.

(from Yah Ribon by Israel Najara of Damascus)

Mah Navu

Mah navu al heh-harim
Rag-ley m’vaseyr mash’mia Shalom
M’vaseyr tov mash’mia y’shuah.

How pleasant on the mountains
are the footsteps of the messenger of Shalom and y’shuah, peace and deliverance.
Morning Blessings

Morning will unfold for us  (Morning will unfold for us)
Life will rise from dust  (Life will rise from dust)

Chorus
We’re rising in remembrance (We’re rising in remembrance)
of Your love!  Hall’luYah!

You open up our eyes to see.
You have made us free.
Chorus
You lift us up when we are down.
You share with us Your royal crown.
Chorus
You guide our steps at every turn.
You teach us what we need to learn.
Chorus
You give us strength when we are weak.
Reminding us of what we seek.
Chorus
Beyond imagination.
Your Presence fills creation.
Chorus
You lift the slumber from our eyes.
You signal for the sun to rise!

(Lyrics and music, Rabbi Shefa Gold)

Awaken, arise to the wholeness of your being!
Awaken, arise to the beauty of your soul!

 התעורריו פעמים קדטים קיווים. כי אתה אורך חמי ארי.
Hit’o-r’ree, hit’o-r’ree! ki va oreych, kumee o-ree,
(Awake! Awake! Your light has come! Arise, my Light!

(Hebrew text: Isaiah 51:17 / 60:1 /also found in Lecha Dodi. English lyrics and music, Rabbi Hanna Tiferet Siegel)
By The Shores

By the shores, by the shores, of the Red, Red Sea,
By the shores of the Red, Red Sea,
The light of day lit up the night,
The children, they were free!

CHORUS: And Miriam took her timbrel out and all the women danced. (2X)

חמשק במדים ובנהאם ... ואתhở בבדה להצאתו, כל נשים עזרה.

They danced, they danced, Oh, how they danced,
They danced the night away,
Clapped their hands and stamped their feet;
With voices loud they praised.
They danced with joy,
They danced with grace,
They danced on nimble feet,
Kicked up their heels, threw back their heads,
Hypnotic with the beat..

CHORUS

They danced so hard, they danced so fast;
They danced with movement strong.
Laughed and cried, brought out alive,
They danced until the dawn.
Some carrying child, some baking bread,
Weeping as they prayed,
But when they heard the music start,
They put their pain away.

Enticed to sing, drawn to move,
Mesmerized by such emotion,
The men saw us reach out our hands,
Stretching across the ocean.
As they watched, and they clapped, they began to sway;
Drawn to ride the wave,
And all our brothers began to dance,
They dance with us today!

They danced, we dance, Shekhinah dance,
They danced the night away,
And all the people began to sing,
We’re singing ’til this day!!

(Exodus 15:20, English lyrics and music, Rabbi G. Rayzel Raphael)
Chants of Mystical Union

לדעת חמי והשבח אל-לבבך
V’yada’ta ha-yom, va-ha-shey-vo-ta al l’vav-echa

Know with an intimate knowing
and place this knowing upon your heart-and-mind...

כפי יהוה הוא אלהים ובשם 마음ך
Ki Hu Ha-Elohim ba-shamayim mi-ma’al, v’al-ha-aretz mi-tachat, ain od!

...that יהוה The Infinite Oneness is Elohim: the Sustaining Power of all Existence: heavens and earth – energy and matter,
Nothing but G-d exists!
G-d is the Only Ultimate Reality
(Deut. 4: 39)

אתה הראת לדעת כפי יהוה הוא אלהים
Ata hareyta la-da-at ki Hu ha-Elohim,
ain od milvado!

It was shown to you, intimately, on the level of da-at (true knowing),
that יהוה is Elohim: the Sustaining Power of all Existence,
There is Nothing else.
(Deut 4:35)

ממלא כל עולם וסובב כל עולם
M’maley kol almin, v’soveyv kol almin
U-mi-bal’a-decha eyn shum m’tziut klal.

You m’maley/fill all worlds and soveyv/surround all worlds;
And other than You, nothing exists at all.
(adapted from Zohar)
SOME KABBALISTIC TEACHINGS

The Holy Name יְהֹוָה ~ And why, in Judaism, God is not Male.

The Holy Name יְהֹוָה combines all tenses of the Hebrew verb of Being into 4 letters: “YHWH.” This is the “hidden Name” that can only be pronounced by breathing!

Jewish tradition understands that The Infinite Creative Power we call God is entirely beyond gender. Yet the Jewish mystical tradition identifies aspects or qualities of divinity that are expressive, receptive and harmonizing and that are sometimes called “feminine” and “masculine.” The map of the “Sefirot” and the Holy Name itself can illustrate the dynamic interplay of these energies and how they unite within the overarching Oneness of the divine.

There are many ways in which Jewish tradition illustrates

the Union of the

Masculine

(expressive-then-receptive – the “yang” aspect of the divine)

and

Feminine

(receptive-then-expressive – the “yin” aspect of the divine).

• One way is to SEE the unpronounceable name יְהֹוָה and SAY “Adonay.” While often poorly translated as “Lord,” in the mystical tradition Adonay is a kabbalistic name for Shekhinah, the indwelling divine “feminine.”

• Sometimes we use the two parts of the Holy Name, יְהֹוָה and יְהֹוָה to represent this Union.

• And, sometimes we use the י and the ה to represent the “masculine energies” and each of the two letters י to represent the “feminine,” (as in the human-figure illustration above).

Read more about this in The Path of Blessing by Rabbi Marcia Prager and other books on kabbalah and the Jewish mystical tradition
Reprinted from The Invisible Chariot by Deborah Kederman and Lawrence Kushner
Thumbnail Origins of the Jewish Renewal Movement

(15th Century) **Spanish Exodus**
Set the stage for Jewish Emancipation and the Kabbalistic school of Luria

(16th Century) **School of Safed: Luria (The Ari Zal)**
Provided a positive raison d'être for Jewish dispersion. Accepted by both Sephardic and Ashkenazic Jewry, to this day it remains the only traditional cosmology in which the universe was understood to have begun in a point and expanded, and integrated its understanding of an expanding universe into a religious and universal naturalistic worldview into Jewish rituals and holydays.

(17th Century) **Chmielnizki Massacres**
Added urgency to come to grips with a rationale beyond self-blame for Jewish dispersion.

**Sabbatianism**
(17th Century)
First serious revolt in Judaism...; the first case of mystical ideas leading to the disintegration of Orthodox Judaism, encouraging a mood of religious anarchism creating a moral and intellectual atmosphere favorable to the Reform Movement and the Hassidic Movement.

**Spinoza**
(17th Century)

**Hassidism**
(19th Century)
The Hassidic Movement - centering around the charismatic leadership of the Rebbe or Tzadik, who elevated the religious dignity of "simple Jews" (including women) and rejected the elitism of traditional rabbinic Judaism. Religious enthusiasm and innerness takes prevalence over Talmudic study and punitious Halakhic observance.

**French Revolution:**
(18th Century)

**Enlightenment:**
Sought the integration of Judaism into the new intellectual currents of the West — the critical temper, rationalism, and the new historical awareness.

**Reform**
(19th Century)
Advocated an increasingly radical redefinition of all forms of Jewish Religious life.

**Emancipation:**
Political Emancipation led to the end of the Jewish political ghetto. The Emancipation movement sought the integration of Jews into the political, socioeconomic and cultural structures of the emerging national states in Europe and America.

**Holocaust**
(20th Century)
Establishment of State of Israel
(20th Century)

**Modern Orthodox Movement**

**Conservative Movement**

**Reconstructionist Movement**

**60's Communitarianism:**
Reasserted the need for small community affiliations to heal the intensifying isolation and blind destructiveness of corporate culture.

**Havurah Movement**

**Jewish Renewal Movement**

**Jewish Feminism:**
Helps to make more whole the Torah and heal the brokenness and loss of faith occasioned by rampant sexism within the Jewish tradition.

**Self-Actualization Movement**
Asserts the possibility and necessity for development of higher human functioning.

**Ecological Movement**
Alerts about the necessity for holistic relating to the global system.

**Eastern Influences:**
Helped to heal the brokenness and loss of faith occasioned by secularization and the Holocaust. Provided a historical and contemporary model for teaching higher human functioning.

**Latest Science**
Alerts us to empirically know the Source of Light

David Wolfe-Blank