

לְשֵׁם יְחִוּד קוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתָּהּ
הַנְּנִי מוּכָן וּמְזוּמָן לְקַבֵּל עָלַי
מִצְוַת עֲשֵׂה שֶׁל

וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ

וּבְזָכוּת זֶה אֶפְתַּח פִּי:

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 kamocho

and by this merit I open my mouth.

Welcome to the *P'nai Or Erev Shabbat Siddur*.

"Naming" God

The Hebrew letters יהוה "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 יהוה 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 יהוה 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 יהי "Yah," so popular in the Psalms, is commonly used in prayer, as this Name shares the first two letters of יהוה 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.

P'nai Or Philadelphia, PA • P'nai Or Princeton, NJ
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Do not place on the floor. Do not discard.

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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 Castilian 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 some 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 and Yiddish 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*.

Brachah: a blessing, and expression of gratitude.

T'fee-lah: Prayer (literally "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.

Tallit or ***Tallis***: the woven prayer garment that enwraps us in the Presence of God, reminding us of our commitment to *mitzvot* (plural of *mitzvah*) – worn during daytime prayers and *Kol Nidre*, the opening evening service of Yom Kippur,

Kiddush: The *brachah* (usually using wine or grape juice, but not necessarily) which invokes and proclaims a sacred time, like *Shabbat* or a holy day.

Motzi: The *brachah* 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: A closing prayer proclaiming the holiness of God and life, recited in honor of the soul of one's parent, spouse, or child (or other beloved relative or friend), who has died. *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 language 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.

Shabbat Shalom!



Many who use this *Siddur* welcome *Shabbat* with a blend of *niggunim* (wordless melodies), psalms and songs.

For those who wish,
the complete traditional Psalms for *Kabbalat Shabbat*
can be found on pages 58 - 61.



Hadlakat

הדלקת נרות

Nerot

Lighting *Shabbat* Candles

Candles are traditionally lit in the home before sundown,
just as the sky is turning pink
with the promise of the coming sunset
that marks the moment of our passage into the next day.

In the Jewish calendar, transitions in time are marked by natural, observable events. New months are literally new 'moon-ths.' The new day begins, not at an abstract time while we sleep, but at the event of sunset. We see this awareness reflected in the Torah account of creation: "There was evening and there was morning, day one."

When we enter *Shabbat*, we enter creation's culmination and perfection. On this, the seventh day, the process of Divine unfolding into the realm of the physical is completed and a final crowning stage begins. We learn in Torah: "And on the seventh day, (God) made *Shabbat*, "va-y'nafash" - "and souled" (the world). This is the time of Divine unfolding in the realm of spirit: literally the "ensouling" of the world.

Thus, as we enter *Shabbat*, we step aside from the physical world of doing and making, of controlling and manipulating, into the world of the soul. *Shabbat* is not a time of "no-work," rather it is our time of soul-work.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

*Baruch Ata יהוה, Eloheynu Melech ha-Olam
Asher Kidshanu b'Mitzvotav
v'Tzivanu l'Hadlik Ner Shel Shabbat.*

A Fountain of Blessings are You יהוה, our God and Guide, Power of Time and Space.
You make us sacred through these *mitzvot* (spiritual practices)
and join us to You as we light the lights of *Shabbat*.



Tonight is a time to catch our breath.
Whatever we have been
doing,
making,
working,
creating...

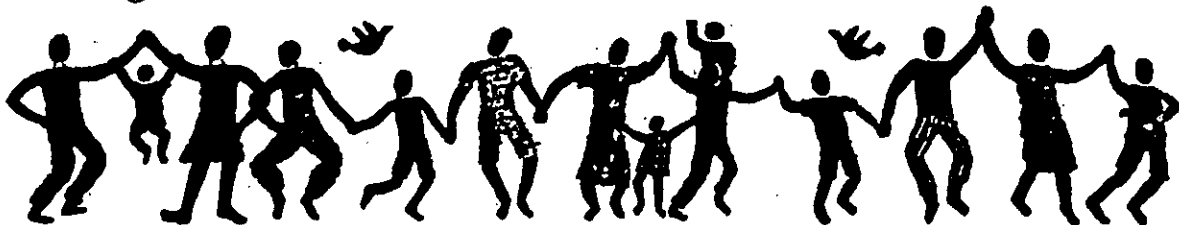
Tonight is a time to catch our breath.

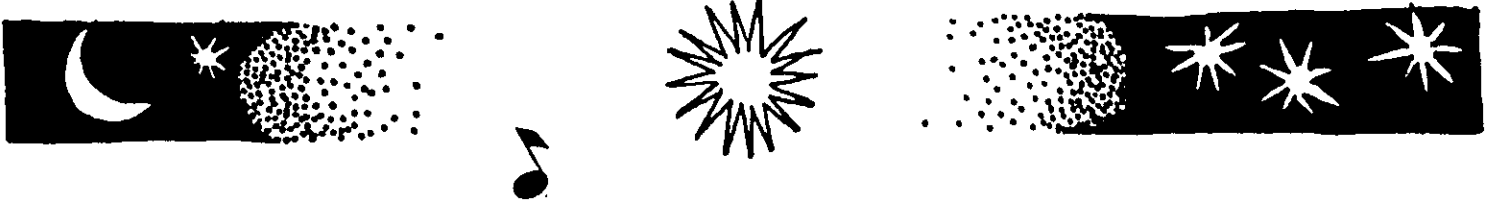
No matter how necessary our work,
how important to the world,
how urgent that we continue it;

No matter how joyful our work,
how fully and profoundly human;

No matter how flawed our work,
how urgent that we set it right;
No matter how hard we have worked to gather
our modest fame,
our honorable livelihood,
our reasonable power,

Tonight we pause to catch our breath.
Tonight we pause to share whatever we have gathered.





Songs for Welcoming *Shabbos*



שַׁבָּת שַׁבָּת שַׁבָּת שַׁבָּת שַׁבָּת.
זאָל זײַן ייִדן שַׁבָּת.
שַׁבָּת זאָל זײַן . שַׁבָּת זאָל זײַן.
שַׁבָּת אויף דער גאַנצע וועלט. שְׁלוֹם . . .

Shabbos, Shabbos, Shabbos, Shabbos, Shabbos
Zol zein Yidden, Shabbos
Shabbos zol zein, Shabbos zol zein,
Shabbos oyf der gantze velt!
Ya' b' b' b' Ya' b' b' b' Yai d'd'dai. . .
Sholem Sholem....



There should be *Shabbos* for Jews, *Shabbos* for the whole world!
Peace for Jews, Peace for the whole world!
(traditional Yiddish *Shabbos* song)

וְאָנוּ מְצָאנוּ מְנוּחָה מִתַּחַת כַּנְפֵי הַשְּׁכִינָה

V'anu matzanu m'nuchah mee-tachat kanfey ha-Shekhinah

And we have found rest
beneath the wings of *Shekhinah*

(Perina Adelman)



בְּשֵׁם יְהוָה אֱלֹהֵי יִשְׂרָאֵל *B'shem Ha-Shem Elohey Yisrael*
מִיְמֵינִי מִיְכָאֵל *Meey'meenee Micha-El*
וּמִשְׂמְאֵלִי גַבְרִיאֵל *U-mis'mol-ee Gavri-El*
וּמִלְפָּנַי אֲוִרִיאֵל *U-mil'fanay Uri-El*
וּמֵאַחֲרַי רַפָּאֵל *U-mey-achoray Rafa-El*
וְעַל רֹאשִׁי שְׁכִינַת אֵל *V'al roshi Shekhinat El*

In the Name, the Name of God,
God of Israel,
May *Micha-El* be on my right,
and on my left *Gavri-El*,
Uri-El before me
Behind me *Rafa-El*,
And o'er my head, surrounding me
Shekhinat-El

(traditional text;
song-
R' Shlomo Carlebach)





Shalom

שלום עליכם

Aleychem

שְׁלוֹם עֲלֵיכֶם · מַלְאֲכֵי הַשָּׁרַת · מַלְאֲכֵי עֲלִיּוֹן
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים · הַקְּדוֹשׁ בְּרוּךְ הוּא:

*Shalom aleychem mal'achey ha-shareyt, mal'achey elyon
Mi-melech, mal'chey ha-m'lachim, ha-Kadosh Baruch Hu.*

Welcome among us, ministering angels,
messengers of the Most High, the supreme Holy One Blessed Be!

בּוֹאֲכֶם לְשָׁלוֹם · מַלְאֲכֵי הַשָּׁלוֹם · מַלְאֲכֵי עֲלִיּוֹן
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים · הַקְּדוֹשׁ בְּרוּךְ הוּא:

*Bo-a-chem l'shalom, mal'achey ha-shalom, mal'achey elyon,
Mi-melech, mal'chey ha-m'lachim, ha-Kadosh Baruch Hu.*

Come bringing wholeness, messengers of *shalom*,
messengers of the Most High, the supreme Holy One Blessed Be!

בְּרַכּוּנִי לְשָׁלוֹם · מַלְאֲכֵי הַשָּׁלוֹם · מַלְאֲכֵי עֲלִיּוֹן
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים · הַקְּדוֹשׁ בְּרוּךְ הוּא:

*Barchu-ni l'shalom, mal'achey ha-shalom, mal'achey elyon
Mi-melech, mal'chey ha-m'lachim, ha-Kadosh Baruch Hu.*

Bless me with fulfillment, messengers of *shalom*,
messengers of the Most High, the supreme Holy One Blessed Be!

צֵאתְכֶם לְשָׁלוֹם · מַלְאֲכֵי הַשָּׁלוֹם · מַלְאֲכֵי עֲלִיּוֹן
מִמְּלַךְ מַלְכֵי הַמַּלְכִּים · הַקְּדוֹשׁ בְּרוּךְ הוּא:

*Tzeyt-chem l'shalom, mal'achey ha-shalom, mal'achey elyon
Mi-melech, mal'chey ha-m'lachim, ha-Kadosh Baruch Hu.*

May you depart in peace, messengers of *shalom*,
messengers of the Most High, the supreme Holy One Blessed Be!



Yedid

יְדִיד נֶפֶשׁ

Nefesh

You who love my soul, sweet source of tenderness
Take my inner nature and shape it to Your will.
Like a darting deer I will flee to You.
Before Your glorious presence, humbly do I bow.
Let your sweet love delight me with its thrill.
Because no other dainty will my hunger still.

How splendid is Your light which worlds do reflect
My soul is worn from craving for Your love's delight.
Please good God do heal her, and show to her Your face
So my soul can see You, and bathe in Your grace.
There she will find strength, and healing in this sight.
Her joy will be complete then; eternal her delight!

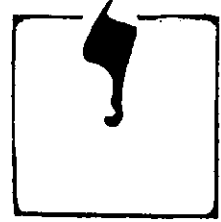
What pity stirs in You, since days of old, my God!
Be kind to me, Your own child, begotten by Your love.
For long and longing hours, I yearned for Your embrace.
To see my light in Your light, basking in Your grace
My heart's desire is to harmonize with Yours.
Do not conceal your pity, hide not that light of Yours.

Help, my lover, spread your canopy of peace.
Enfold all human beings. Give all pain surcease.
Your Presence on this earth-plane do make known to us.
And we shall respond then with song and with dance.
Rush my love, be quick! The time for love is now!
Let Your gentle favor grace us as of old!

(Hebrew text: R' Eliezer Azikri, 16th c. – singable translation: R' Zalman Schachter-Shalomi)



דִּיד נֶפֶשׁ אָב הַרְחָמָן מְשׁוֹךְ עֲבָדָה אֶל רְצוֹנָה:
 יְרוּץ עֲבָדָה כְּמוֹ אֵיל יִשְׁתַּחֲוֶה אֶל מוּל הַדָּרְחָה:
 תִּעְרַב לוֹ יְדִידוּתָהּ מִנִּפֶת צוּף וְכָל־טָעָם:



:

*Yedid nefesh Av ha-Rachaman m'shoch av'd'cha el r'tzon-echa.
 Yarutz avd'cha k'mo ayal. Yish'ta-cha-veh el mul ha-da-recha.
 Teh-erav lo y'didu-techa, mi-nofet tzuf v'chol ta-am.*

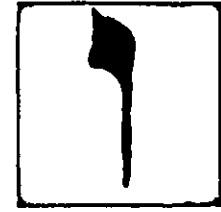
דוּר נָאָה זִיו הָעוֹלָם נִפְשֵׁי חוֹלֵת אֶהְבְּתָהּ:
 אָנָּא אֵל נָא רְפָא נָא לָהּ בְּהִרְאוּת לָהּ נֵעָם זִיּוּה:
 אִז תִּתְחַזַּק וְתִתְרַפָּא וְהִיְתָה לָהּ שְׂמֵחַת עוֹלָם:



ד

*Hadoor na-eh zeev ha-olam nafshee cholat ahava-techa.
 Ana El na, r'fa na lah. B'har'ot lah noam zee-vecha.
 Az tit'chazeyk v'tit'rapey, v'hay'tah lah sim'chat olam.*

תִּיק יִהְמוּ נָא רַחֲמֶיךָ וְחוּסָה נָא עַל בְּנוֹ אֶהוּבָהּ:
 כִּי זֶה כַּמָּה נִכְסֵיךָ נִכְסֵיךָ לִירְאוּת בְּתִפְאֶרֶת עֲנֶה:
 אֲלֵה חֲמָדָה לְבִי חוּסָה נָא וְאֵל תִּתְעַלֵּם:



ד

*Vateek yeh-heh-mu na rachamecha v'chusah na al beyn ahuvecha.
 Kee zeh chamah nichsof nich'saf'ti lir'ot b'tiferet uzecha.
 Ayleh cham'dah lee-bee chu-sah na v'al tit'alam.*

גָּלָה נָא וּפְרוֹשׁ חֲבִיבֵי עָלֵי אֶת־סִכַּת שְׁלוֹמָהּ:
 תִּאִיר אֶרֶץ מִכְבוֹדָהּ נִגְיָלָהּ וְנִשְׂמַחָהּ בָּהּ:
 מִהֵרָ אֶהוּב כִּי בָּא מוֹעֵד וְחַנּוּנוֹ פִּימֵי עוֹלָם:



.

*Hee-galey na u'fros cha-vee-vee alay et-sukkat shlomecha.
 Ta-eer eretz mik'vo-decha nageelah v'nis'm'cha bach.
 Ma-heyr ahoov ki va mo-eyd v'cha-ney-nu keeymey olam.*



Psalm 96

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ שִׁירוּ לַיהוָה כָּל הָאָרֶץ:
שִׁירוּ לַיהוָה בָּרְכוּ שְׁמוֹ בְּשָׂרוֹ מִיּוֹם לְיוֹם יְשׁוּעָתוֹ:
סַפְּרוּ בַגּוֹיִם כְּבוֹדוֹ בְּכָל הָעַמִּים נִפְלְאוֹתָיו:

Shiru la-יהוה shir chadash, shiru la-יהוה kol ha-aretz.

Shiru la-יהוה barchu Sh'mo, basru mi-yom l'yom y'shuato.

Sapru va-goyim k'vodo b'chol ha-amim nifl'otav.

כִּי גָדוֹל יְהוָה וּמְהֻלָּל מְאֹד נֹרָא הוּא עַל כָּל אֱלֹהִים:
כִּי כָּל אֱלֹהֵי הָעַמִּים אֱלִילִים וַיְהוָה שָׁמַיִם עָשָׂה:
הוֹד וְהָדָר לְפָנָיו עֹז וְתִפְאֶרֶת בְּמִקְדָּשׁוֹ:

Ki gadol יהוה u-m'hulal m'od, norah hu al kol elohim.

Ki kol elohey ha-amim elilim, va-יהוה shamayim asah.

Hod v'hadar l'fanav, oz v'tiferet b'mikdasho.

הָבוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים הָבוּ לַיהוָה כְּבוֹד וְעֹז:
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ שְׂאוּ מִנְחָה וּבֵאוּ לְחַצְרוֹתָיו:
הִשְׁתַּחֲווּ לַיהוָה בְּהַדְרַת קֹדֶשׁ חִלוּ מִפָּנָיו כָּל הָאָרֶץ:

Havu la-יהוה mish'p'chot anim, havu la-יהוה kavod va-oz.

Havu la-יהוה k'vod Sh'mo, s'u mincha u-vo-u l'chatz'rotav.

Hish'tachavu la-יהוה b'hadrat kodesh, chee-lu mi-panav kol ha-aretz.

אָמְרוּ בַגּוֹיִם יְהוָה מָלָךְ אֵף תִּכּוֹן תִּבְּל
בַּל תִּמּוֹט יָדִין עַמִּים בְּמִישְׁרִים:

Imru va-goyim יהוה malach af tee-kon tey-veyl,

Bal timot yadin amim b'mey-sharim.

יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ יִרְעֵם הַיָּם וּמְלֵאוּ:

Yis'm'chu ha-shamayim v'tageyl ha-aretz! Yir'am ha-yam u-m'lo-o.

יַעֲלוּ שְׂדֵי וְכָל אֲשֶׁר בּוֹ אִז יִרְנְנוּ כָּל עֵצֵי יַעַר:
לְפָנֵי יְהוָה כִּי בָּא כִּי בָּא לְשֹׁפֵט הָאָרֶץ
יִשְׁפֹּט תִּבְּל בְּצֶדֶק וְעַמִּים בְּאַמוּנָתוֹ:

Ya-aloz saday v'chol asher bo, az y'ranenu kol atzey yaar,

Lif'ney יהוה ki va, ki va lish'pot ha-aretz ,

Yish'pot teyveyl b'tzedek, v'amim beh-emunato.

Sing to יהוה a new song!
Sing all the Earth! Praise
God's Name. Proclaim
God's saving power!

Tell everyone about the
Presence, among all
peoples tell of God's
wonders! For יהוה is
Great! Praised and more
awesome than any
power. All lesser
manifestations of
divinity that people
serve, it is idolatry.
Only יהוה is creating the
heavens! Majesty and
splendor flow before
God's Presence, Strength
and Beauty fill God's
sanctuary!

Ascribe to יהוה all
families of nations,
ascribe to יהוה dignity
and strength...raise up
your gift and enter
God's court!

Worship the One in
splendorous holiness,
Let the earth tremble
before יהוה's Presence.
Declare among the
nations: "יהוה is the sole
Power, the world is set
firm and will not totter.
God judges the nations
in fairness!"

Let the Heavens rejoice
and the Earth be glad,
let the sea roar praise,
let the fields exult with
all that is in them!
Let the trees of the forest
sing before יהוה who
comes, yes, who comes
to judge the world with
righteousness, and
peoples with divine
faithfulness.



Psalm 29

מִזְמוֹר לְדָוִד

הָבוּ לַיהוָה בְּנֵי אֱלֹהִים הָבוּ לַיהוָה כְּבוֹד וְעֹז:
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ הַשִּׁתְּחוּ לַיהוָה בְּהַדְרַת קֹדֶשׁ:
קוֹל יְהוָה עַל הַמַּיִם אֵל הַכְּבוֹד הַרְעִים יְהוָה עַל מַיִם רַבִּים:



Mizmor l'David

Havu la- יהוה b'ney eylim,
Havu la- יהוה k'vod sh'mo,
Kol יהוה al ha'mayim,

Havu la- יהוה kavod va-ohz.
Hish'ta-cha-vu la- יהוה b'hadrat kodesh.
El ha'kavod hirim, יהוה al mayim rabim.

קוֹל יְהוָה בַּכַּחַשׁ קוֹל יְהוָה בְּהַדָּר:
קוֹל יְהוָה שֹׁבַר אֲרָזִים וַיִּשְׁבֵּר יְהוָה אֶת אֲרָזֵי הַלְּבָנוֹן
וַיִּרְקֵדֵם כְּמוֹ עֵגֶל לְבָנוֹן וּשְׂרִיזוֹן כְּמוֹ בֶן רְאֵמִים

Kol יהוה ba-koach,
Kol יהוה shoveyr arazim,
Va-yar'kideym k'mo egel,

Kol יהוה beh-hadar.
Va-y'shabeyr et ar'zey hal'vanon.
L'vanon v'siryon k'mo ven r'eymim.



קוֹל יְהוָה חֹצֵב לְהַבֹּת אֵשׁ קוֹל יְהוָה יַחֲלִיל מְדַבֵּר
יַחֲלִיל יְהוָה יַחֲלִיל אֵילֹת וַיִּחַשְׁף יַעֲרוֹת וּבִהִיכְלוֹ כָּלוּ אֵמֶר כְּבוֹד:
יְהוָה לְמַבּוּל יָשָׁב וַיִּשָּׁב יְהוָה מִקֶּדֶף לְעוֹלָם:
יְהוָה עֹז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם:

Kol יהוה chotzeyv la-havot eysh,
Yacheel יהוה mid'bar kadeysh,
Va-yeh-cheh-sof y'arot u-v'heychalo kulo omeyr kavod.

Kol יהוה yacheel mid'bar.
Kol יהוה y'choleyl ayalot.

יהוה la-mabul yashav,
יהוה oz l'amo yiteyn,

Va-yey-sheyv יהוה Melech l'olam.
יהוה y'vareych et amo va-shalom.

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 tremble, 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!



Ana

אנא בכח

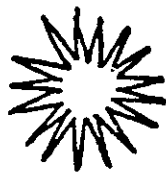
B'Cho-ach

אָנָא בְּכַח גְּדֻלַּת יְמִינָה תַּתִּיר צְרוּרָה.	<i>Ana b'cho-ach g'dulat y'min-cha tatir tz'ru-rah.</i>
קִבֵּל רִנַּת עַמָּךְ שִׁגְבֵנו טְהַרְנוּ נוֹרָא:	<i>Kabeyl rinat amcha sag'veynnu ta-hareynu nora.</i>
נָא גִבּוֹר דּוֹרְשֵׁי יְחִוּדָה כְּבַבַּת שְׁמַרְם.	<i>Na gibor dor'shey yichud-cha k'va-vat sham'reym.</i>
בְּרַיְכֶם טְהַרְם רַחֲמֵי צְדָקָתְךָ תָּמִיד גַּמְלֶם.	<i>Bar'cheym taha-reym racha-mey tzid'kat'cha tamid gam-leym.</i>
חֲסִין קָדוֹשׁ בְּרוּב טוֹבָה נִהַל עֲדָתְךָ.	<i>Cha-sin kadosh b'rov tuv-cha na-heyl ada-techa.</i>
יְחִיד גֵּאָה לְעַמָּךְ פְּנֵה זוֹכְרֵי קְדֻשָּׁתְךָ.	<i>Ya-cheed gey-eh l'amcha p'neh zochrey k'dusha-techa.</i>
שׁוֹעֲתֵנוּ קִבֵּל וּשְׁמַע צַעֲקוֹתֵנוּ יוֹדַע תַּעֲלָמוֹת.	<i>Shav'a-teynu kabeyl u'sh'ma tza-a-kateynu yodeya ta'alumot.</i>
בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֵד.	<i>Baruch Shem k'vod malchuto l'olam va-ed!</i>

Reb Zalman's singable translation:

Source of Mercy! With loving strength untie our tangles.
 Your chanting folk raise high, make pure, accept our song.
 Like Your own eye, please keep us safe, who union seek with You.
 Cleanse and bless us, infuse us ever with loving care.
 Gracious Source, O Holy Power! Do guide Your folk.
 Sublime and Holy One, do turn to us, of holy chant.
 Receive our prayer, do hear our cry, who secrets knows.
 Through time and space, Your glory shines, Majestic One!

(Tradition assigns this mystical prayer to the 2nd century *tanna* Rabbi Nechunyah ben Hakanah. The initials of its forty-two words together form the secret forty-two letter Name of God. The six initial letters of the verses also form Divine Names.)





לְכֶה דוּדֵי לְקַרְאֵת כַּלָּה. פְּנֵי שַׁבַּת נִקְבְּלָה:

L'cha dodee likrat Kallah, p'ney Shabbat n'kab'lah

Come my beloved! Welcome the Bride!
Let us receive the radiant face of Shabbat!

שָׁמֹר וְזָכוֹר בְּדַבּוּר אֶחָד. הִשְׁמִיעֵנוּ אֵל הַמְיֻחָד.
יְהוּה אֶחָד וְנִשְׁמוֹ אֶחָד. לְשֵׁם וּלְתִפְאֶרֶת וּלְתִהְלָה:

*Shamor v'zachor b'dibbur echad; hish-mee-anu El ha-m'yuchad,
יהוה echad u-sh'mo echad; l'shem ul'tif'eret, v'lit'hee-lah.*

לְקַרְאֵת שַׁבַּת לְכוּ וְנִלְכָה. כִּי הִיא מְקוֹר הַבְּרָכָה.
מִרְאֵשׁ מְקֻדָּם נְסוּכָה. סוֹף מַעֲשֵׂה בְּמַחֲשָׁבָה תִּחְלָה:

*Likrat Shabbat l'chu v'nel'cha; kee hee m'kor ha-b'racha,
Mey-rosh, mi-kedem, n'sucha; sof ma-a-seh, b'mach-shavah t'cheelah.*

"Keep Shabbat" and "Remember Shabbat"
Are said in the same breath.
All of divinity is One!
Let's go welcome Shabbat,
For She is a fountain of blessing.
Still this fountain flows as from the start.
She is the last day that is created,
But She is the one who redeems all the others!

מִקְדָּשׁ מֶלֶךְ עֵיר מְלוּכָה. קוּמֵי צְאֵי מִתּוֹךְ הַהִפְכָה.
רַב לָךְ שַׁבַּת בְּעֵמֶק הַבְּכָא. וְהוּא יַחְמוֹל עָלֶיךָ חֻמְלָה:

*Mikdash melech eer m'luchah; kumee tz'ee, mee-toch ha-hafeycha,
Rav lach, shevet, b'emek ha-bacha; v'hu ya-cha-mol alayich chemlah.*



הַתְּנַעֲרִי מֵעַפָּר קוּמִי. לְבִשֵׁי בִגְדֵי תִפְאֲרֶתְךָ עַמִּי.
עַל יַד בֶּן יִשָּׁי בֵּית הַלְּחָמִי. קְרָבָה אֶל נַפְשֵׁי גְאֻלָּה:

*Hit-na-a-ree, mey-afar kumee; livoshee bigdey tif-ar-teych a-mee,
Al yad ben Yishai, beyt halach'mee; karvah el nafshee g'alah.*

Rise up and leave your ravaged state!
You have lived long enough in the valley of tears!
Now the Holy One will shower mercy on you.
Lift yourself up! Shake off the dust, O my people!
At hand is *Mashiach*, bringing deliverance into our lives.
Awake! Awake! Your light has come!
Arise! Shine! Awake and sing!
The glory of eternity dawns upon you!

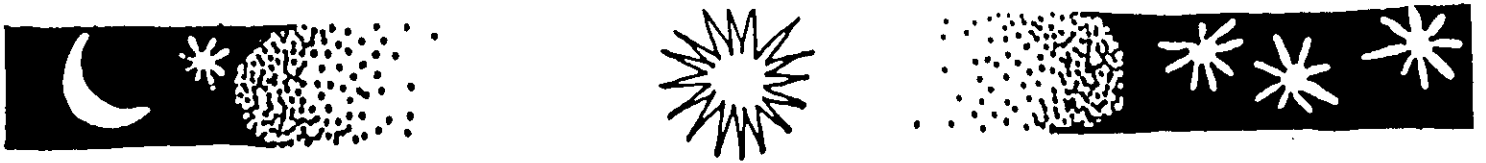
הַתְּעוֹרְרִי הַתְּעוֹרְרִי. כִּי בָּא אֹרֶךְ קוּמִי אֹרִי.
עוֹרִי עוֹרִי שִׁיר דַּבְּרִי. כְּבוֹד יְהוָה עָלֶיךָ נִגְלָה:

*Hit'o-r'ree, hit'o-r'ree! ki va oreych, kumee oree,
Uree, uree sheer dabey-ree; k'vod יהוה ala-yich niglah.*

לֹא תִבוֹשֵׁי וְלֹא תִכְלָמִי. מַה תִּשְׁתּוֹחַחִי וּמַה תִּתְּהַמִּי.
בְּךָ יִחַסּוּ עֲנִיִּי עַמִּי. וְנִבְנְתָה עִיר עַל תְּלָה:

*Lo tey-vo-shee, v'lo tee-kal'me; Mah tish'to-cha-chee, u-mah teh-heh-mee.
Bach yeh-cheh-su anee-yay a-mee; v'niv'n'tah eer al tee-lah.*

There is an end to shame and degradation.
Forget your sorrow.
The afflicted of My people find respite in you.
The city is renewed upon its ancient ruins.
The scavengers are scattered, the devourers have fled.



וְהָיוּ לְמִשְׁסָּה שְׂאִסְיָהּ. וְרָחֲקוּ כָּל מְבַלְעֵיָהּ.
יְשִׁישׁ עָלֶיהָ אֱלֹהֶיהָ. כְּמִשׁוֹשׁ חֲתָן עַל כַּלָּה:

*V'hayu lim'shee-sah sho-sa-yich; v'ra-chaku kawl m'val'ayich,
Yasis alayich Elohayich, kimsos chatan al kallah!*

יָמִין וּשְׂמֹאל תִּפְרוֹצִי. וְאֶת־יְהוָה תִּעְרִיצִי.
עַל יַד אִישׁ בֶּן פְּרָצִי. וְנִשְׂמַחָה וְנִגִּילָה:

*Yameen u'smol tif-ro-tzee; v'et יהוה ta-aree-tzee
Al yad eesh, ben par'tzee; v'nis'm'cha v'nagee-lah!*

As bride and groom rejoice in one another,
So the Holy One will know joy with you.
You will know spaciousness and adoration.
The *Mashiach* will aid us;
We'll sing and know true happiness!

בּוֹאֵי בְּשָׁלוֹם עֲטֶרֶת בִּעְלָהּ. גַּם בְּשִׂמְחָה וּבְצַהֲלָהּ.
תּוֹךְ אֱמוּנֵי עַם סִגְלָהּ. בּוֹאֵי כַלָּה - בּוֹאֵי כַלָּה:

*Bo-ee v'shalom ateret baa'lah! gam b'simcha u-v'tza-halah!
Toch emuney am s'gulah; bo-ee Khallah - bo-ee Khallah!*

Enter in peace, O crown of your beloved!
Enter in gladness!
Enter in joy!
Come to your cherished people!
Enter my beloved! Enter my beloved!



from Psalm 92

מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת:
טוֹב לְהַדוֹת לַיהוָה וּלְזַמֵּר לְשִׁמְךָ עֲלֵיוֹן:
לְהַגִּיד בַּבֶּקֶר חַסְדְּךָ וְאֱמוּנָתְךָ בַּלַּיְלוֹת:
עָלַי עֲשׂוֹר וְעָלַי נָבֵל עָלַי הַגָּיוֹן בְּכִנּוֹר:



Mizmor shir l'yom ha-Shabbat!
Tov l'hodote la-יהוה u-l'zameyr l'shimcha elyon,
L'hageed ba-boker chasdecha, veh-emunat'cha ba-leylot,
Aley asor, va-aley navel, aley hee-gayon b'chee-nor.

A Psalm-Song for Shabbat !

How good it is to thank the Holy One and sing praises to Your Name, Highest One!
To declare Your loyal-love each morning, and your faithfulness every night,
with the ten-stringed lyre, lute and harp.

מַה גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה מְאֹד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ:

Mah gadlu ma'ase-cha יהוה, m'od am'ku mach'sh'vo-techa!
How great are Your deeds יהוה, Your thoughts, so deep!

The whole world is waiting to sing a song of Shabbos!





K'Gavna – The Secret of Shabbat

This mystical text from the Zohar
is a meditative prelude to *Barchu* on Friday night

Zohar, Shemot (parashat Terumah) חזק לומר שמות (ח"ב דף קלה ע"א-ב)

כְּגוֹנָא דְאִינוּן מְתִיחְדִין לְעִילָא בְּאֶחָד
אוּף הָכִי אִיהִי אֲתִיחְדַת לְתַתָּא בְּרָזָא דְאֶחָד
לְמַהוּי עֲמַהוּן לְעִילָא חַד לְקַבֵּל חַד. קוּדְשָׁא
בְּרִידָה הוּא אֶחָד לְעִילָא לָא יְתִיב עַל
כּוּרְסֵיָא דִיקְרִיָה עַד דְאֲתַעְבִידַת אִיהִי
בְּרָזָא דְאֶחָד. כְּגוֹנָא דִילִיָה לְמַהוּי אֶחָד
בְּאֶחָד. וְהָא אוּקִימָנָא רָזָא דִיהוּה אֶחָד
וְשִׁמוּ אֶחָד.

רָזָא דְשַׁבַּת אִיהִי שַׁבַּת דְאֲתַאֲחַדָא
בְּרָזָא דְאֶחָד לְמַשְׁרֵי עֲלָה רָזָא דְאֶחָד.
צְלוּתָא דְמַעְלֵי שַׁבַּתָא דְהָא אֲתַאֲחַדַת
כּוּרְסֵיָא יְקִירָא קְדִישָׁא בְּרָזָא דְאֶחָד.
וְאֲתַתְקַנַת לְמַשְׁרֵי עֲלָה מְלַפָּא קְדִישָׁא
עֲלָאָה. כַּד עֵייל שַׁבַּתָא אִיהִי אֲתִיחְדַת
וְאֲתַפְרֶשֶׁת מִסְטָרָא אַחְרָא. וְכָל דִּינִין
מִתַּעְבְּרִין מִינָהּ וְאִיהִי אֲשַׁתְּאֲרַת בִּיחּוּדָא
דְנִהִירוּ קְדִישָׁא וְאֲתַעְטָרַת בְּכַמָּה עֶטְרִין
לְגַבֵּי מְלַפָּא קְדִישָׁא. וְכָל שׁוּלְטָנֵי רוּגְזִין
וּמְאָרֵי דְדִינָא כְּלֵהוּ עֶרְקִין וְאֲתַעְפְּרוּ מִינָהּ.
וְלִית שׁוּלְטָנָא עֲלָאָה אַחְרָא בְּכֻלָּהוּ עֲלָמִין
(בַּר מְנַה). וְאֲנַפְקָא נְהִירִין בְּנִהִירוּ עֲלָאָה
וְאֲתַעְטָרַת לְתַתָּא בְּעַמָּא קְדִישָׁא. וְכֻלְהוּן
מִתַּעְטָרִין בְּנִשְׁמָתִין חֲדָתִין. כְּדִין שִׁירוּתָא
דְצְלוּתָא. לְבָרְכָא לָהּ בְּחֻדוּהָ בְּנִהִירוּ דְאַנְפִין
(וְלוֹמַר בְּרַכּוּ אֶת יְהוָה הַמְבָרֵךְ).

Just as they (the six *sefirot*: *chesed gevurah, netzach, hod and yesod*) unite above in Oneness, so She (*malchut/Shekhinah*) unites below in the mystery of Oneness, to become One with those above: One receiving One. The Holy One Blessed Be He, who is One "above," does not sit upon His Throne of Glory until She too is transformed in the mystery of Oneness, that they become *Echad b'Echad* – One within One. This is the secret of "God is One and God's Name is One: יהוה (the six *sefirot* above) *Echad, u'Shemo (Malchut/Shekhinah) Echad.*

The mystery of *Shabbat* is *Shabbat* herself: She (*Malchut/Shekhinah*) is called *Shabbat* when She is united in the secret of Oneness, that She may immerse in the mystery of One. This happens during the *Ma'ariv* prayers of *Shabbat*, for then She, the Throne of Glory, is unified through the secret of Oneness, and becomes ready for the Highest Holy One to descend upon Her. When *Shabbat* comes, She enters into union and sheds the side of otherness, the *sitra-achra* – the forces of negativity. All judgement and harshness pass from Her, and She remains in union with the Holy Radiance. She crowns Herself with many crowns as she faces the Holy King. All the forces of anger and grievance flee, and there is no power but She in all the worlds. Her face glows with a heavenly light, and She is crowned from below by the holy people who themselves are enwrapped and crowned with new supernal souls (that come with *Shabbat*). Then their prayers begin by blessing Her with bliss, with radiant faces, as they call out: "*Barchu et יהוה ha-m'vorach!*"



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)

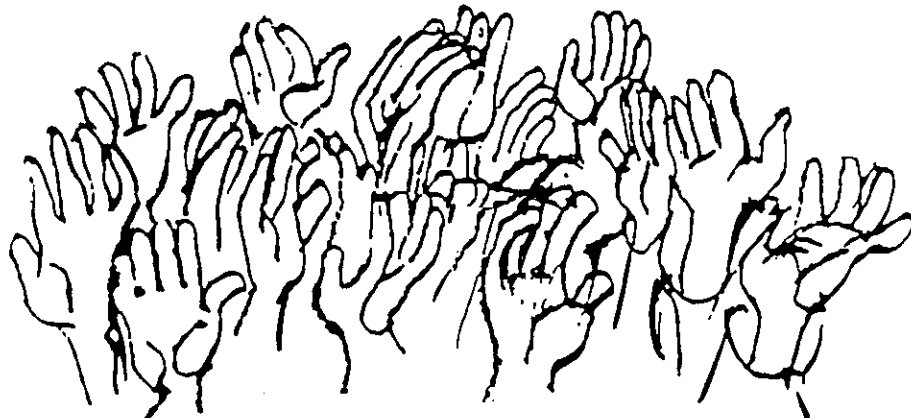
בְּרַכּוּ אֶת יְהוָה הַמְּבֹרָךְ:

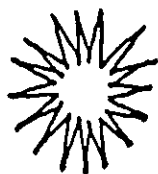
Barchu et יהוה Ha-M'vorach

בְּרוּךְ יְהוָה הַמְּבֹרָךְ לְעוֹלָם וָעֶד:

Baruch יהוה Ha-M'vorach l'Olam Va-ed!

We praise and bless the Holy One, Source of all Blessing, for ever and ever!





Ma'ariv

מעריב ערבים

Aravim

A Prayer for the Night

Out of deep center
 night passes through,
 gates open,
 seasons change,
 stars swirl on their eternal pathways
 through the light.
 Light to dark to light,
 spins the glorious heavenly array.
 This too is the name of

יהוה

living and eternal until the end of time.

•

A Fountain of Blessing are You
 Endless One
 who blends the light of evening.

(transl: Rabbi Lynn Gottlieb)

ברוך אתה יהוה אלהינו מלך העולם אשר בדברו מעריב ערבים
 בחכמה פותח שערים ובתבונה משנה עתים ומחליף את הזמנים
 ומסדר את הכוכבים במשמרותיהם בקיע פרצונו. בורא יום
 ולילה גולל אור מפני חשך וחשך מפני אור. ומעביר יום ומביא
 לילה ומבדיל בין יום ובין לילה יהוה צבאות שמו. אל חי וקיים
 תמיד ימלך עלינו לעולם ועד. ברוך אתה יהוה המעריב ערבים:

Baruch Ata יהוה, Eloheynu Melech ha-Olam, asher bid'varo ma'ariv aravim, b'chochmah poteyach sh'arim, u-vi-t'vunah m'shaneh ee-teem, u-machaleef et ha-z'manim, u-m'sader et ha-kochavim b'mish'm'ro-teyhem ba-rakiyah, ki'r'tzono. Borey yom va-laila, golel or mipney choshech, v'choshech mipney or. U-ma'avir yom u-may-vee laila, u-mavdil beyn yom u'veyn laila. יהוה Tz'vaot Shemo! El chai v'kayam! Tamid yimloch aleynu l'olam va-ed! Baruch Ata יהוה ha-Ma'ariv Aravim..



Source of all Blessings are You,

יהוה

Author of time and space.

You bring on evening with a word.

You open heaven's gates with wisdom.

You adjust the ages with sensitive discernment.

You vary the seasons and order the orbits of a sky full of stars.

You create each day and night afresh,
roll light in front of darkness and darkness in front of light
so gently,
that no moment is quite like the one before,
or after

Second by second
You make day pass into night and night into day,
and You alone know the boundary point
dividing one from the other.

Unifier-Of-All-Being is Your Name!

Timeless Power
Energize us forever!
You who brings in the evening
we praise.

(adapted by MP from Rabbi Richard Levy)

A Ma'ariv Song

**Powerful sun full of radiant light,
Weave us a web that spins the night.
Web of stars that holds the dark,
Weave us the earth that feeds the spark.**

**Strand by strand, hand over hand
Thread by thread, we weave the web.**



מַעְרִיב עֶרְבִים *Ma'ariv Aravim*

by Rabbi G. Rayzel Raphael

Chorus: Evening the evenings;

Evening the frayed edges of our lives;

מַעְרִיב עֶרְבִים. אָמֵן. *Ma'ariv Aravim, Amen. (2x).*

Sacred words even the evenings;

Wisdom opens gates locked around our hearts,

אֲשֶׁר בְּדַבְרוֹ מַעְרִיב עֶרְבִים בְּחִכְמָה פּוֹתַח שְׁעָרִים.
asher bid'varo ma'ariv aravim, b'chochmah potey-ach sh'arim,

Understanding alters with the times;

Changing seasons, cycles divine,

וּבְתַבּוּנָה מְשַׁנֶּה עֵתִים וּמַחְלִיף אֶת הַזְּמַנִּים.
u-vi-t'vunah m'shaneh ee-teem, u-machaleef et ha-z'manim,

Paint diamonds on the canvas called sky;

Soothe our souls with a lilting lullabye,

וּמְסַדֵּר אֶת הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרָצוֹנוֹ.
u-m'sader et ha-kochavim b'mish'm'ro-teyhem ba-ra-kee-a, ki'r'tzono.

Rolling, rolling into the night;

Rolling rolling away the light,

גּוֹלֵל אֹר מִפְּנֵי חֹשֶׁךְ וְחֹשֶׁךְ מִפְּנֵי אֹר.
golel or mipney choshech, v'choshech mipney or.

Spirit of the night we bless Your Name,

Eternal Light, Eternal flame.

אֵל חַי וְקַיָּם תָּמִיד יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.
El chai v'kayam! Tamid yimloch aleynu l'olam va-ed!



Entering the Love Song

Ahavat

אהבת עולם

Olam

Calling on the Presence of Love 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.

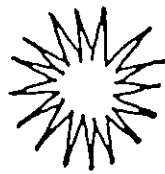
We are loved by an unending love.

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;
We are loved by an unending love.

(Rabbi Rami Shapiro)



Ahavat

אהבת עולם

Olam

אֶהְבֵּת עוֹלָם בֵּית יִשְׂרָאֵל עִמָּךְ אֶהְבֵּת תּוֹרָה וּמִצְוֹת חֻקִּים
 וּמִשְׁפָּטִים אוֹתָנוּ לְמַדָּתָ עַל כֵּן יְהוּה אֱלֹהֵינוּ בְּשִׁכְבָּנוּ וּבְקוּמָנוּ
 נִשְׁיַח בְּחֻקֶיךָ וְנִשְׁמַח בְּדִבְרֵי תּוֹרָתְךָ וּבְמִצְוֹתֶיךָ לְעוֹלָם וָעֶד. כִּי
 יְהִי חַיֵּינוּ וְאַרְךָ יָמֵינוּ וּבָקֶהם נְהַגֶּה יוֹמָם וְלַיְלָה. וְאֶהְבֵּתְךָ לֹא
 תִסּוּר מִמֶּנּוּ לְעוֹלָמִים. בָּרוּךְ אַתָּה יְהוּה אוֹהֵב עַמּוֹ יִשְׂרָאֵל:

Ahavat olam beyt Yisrael, am'cha ahavta. Torah u-mitzvot, chukim u-mish'patim, otanu limad'ta. Al keyn יהוה Eloheynu, b'shoch'veynu u-v'kumeynu, nasi-ach b'chu'kecha, v'nis'mach b'divrey Toratecha, u-v'mitz'vo-techa, l'olam va-ed. Kee heym cha-yeynu, v'orech yameynu, u-vahem neh'geh yomam va-laila. V'ahavat'cha lo tasur mimenu l'olamim! Baruch Ata יהוה, ohev amo Yisrael.

**People gathered, house of Israel!
 The presence of Your love is continually with us
 through all our struggles.
 Your love is the Torah / wisdom
 and mitzvot / sacred actions,
 which guide us day and night.
 Your love will never depart from us as long as worlds endure.**

**A Fountain of Blessing are You יהוה,
 forever loving Your people.**

(Rabbi Lynn Gottlieb)

**Open to me! Open your heart!
 Let my Presence dwell in you.
 I am within you...all around you...
 I fill the Universe.**

(Rabbi Aryeh Hirschfield)



Listening to the Voice of Creation

The *Shema* and her Blessings

Listen , Listen, Listen to my heart's song
I will never forget you. I will never forsake you.

Paramahansa Yogananda

אֶחָד יָחִיד וּמְאֻחָד
Echad Yachid, u-M'uchad

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

אֵל מֶלֶךְ נֶאֱמָן
El Melech Neh'eman
God is the Enduring Source

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד
בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד.

Shema Yisrael Eloheynu, יהוה Echad !
Baruch Shem K'vod Malchuto l'Olam Va-ed

Comprehend with a Total Comprehension,
All of you who "Yisra-El – Wrestle-with-God,"
יהוה – The-Breath-of-Life-of-all-Being – Is our God!
יהוה is the Eternal Infinite Oneness, All there Is!

Through Time and Space Your Glory Shines Majestic One!



Calling Forth Our Own Love in Response

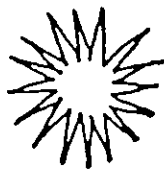
On the way

And you must love יהוה 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 *mezzuzot* 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)

V'ahavta et יהוה Elohecha, b'chol l'vav'cha, u-v'chol naf'sh'cha, u-v'chol m'odecha. V'hayu ha-dv'arim ha-eyleh, asher Anochi m'tzav'cha ha-yom, al l'va-ve-cha. V'shinan'tam l'vanecha, v'dibar'ta bam, b'shiv't'cha b'vey-techa, uv'lech't'cha va-derech, uv'shoch-b'cha uv'kumecha. Uk'shar'tam l'oht al yadecha, v'hayu l'totafot beyn eynecha. Uch'tav'tam al m'zuzot beytecha, u-vi-sh'arecha.

וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ
בְּכָל-לֵבָבְךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לֵבָבְךָ:
וְשִׁנַּנְתֶּם לְבַנְיֵךָ וְדִבַּרְתָּ בָם
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ
בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ.
וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ.
וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ.
וְכָתַבְתָּם עַל מְזֻזוֹת בֵּיתְךָ
וּבְשַׁעֲרֶיךָ:



With the earth

It came to pass and will come to pass when we live by our word to love יהוה, 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. יהוה'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 יהוה, 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 יהוה in our living, I am יהוה 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 Gottlieb)

וְהָיָה אִם-שָׁמַעַתְּ מַצּוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לִבְבְּכֶם וּבְכָל נַפְשְׁכֶם. וְנָתַתִּי מִטֶּר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנָה וְתִירְשָׁה וַיִּצְהַרְהָ. וְנָתַתִּי עֵשֶׂב בְּשָׂדֶה לְבִהֵמָתְךָ וְאִכְלָתָ וּשְׂבַעְתָּ. הַשְּׁמְרוּ לָכֶם פֶּן-יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם. וְחָרָה אַף-יְהוָה בְּכֶם וְעָצַר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מִטֶּר וְהָאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאִבְדֶּתֶם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וְשָׁמַתֶּם אֶת דְּבָרֵי אֱלֹהֵי עַל-לִבְבְּכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם: וְלִמְדֹתֶם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּכֶם בְּבֵיתְךָ וּבְלִכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמָה: וְכִתְבֹתֶם עַל-מְזוֹזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לֵאמֹר: לָהֶם כִּימֵי הַשָּׁמַיִם עַל-הָאָרֶץ:

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם: וַעֲשׂוּ לָהֶם צִיצִית עַל-כַּנְּפֵי בְגָדֵיהֶם לְזֵרוֹתָם וְנָתַנוּ עַל-צִיצִית הַכְּנָף פֶּתִיל תְּכֵלֶת. וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אֲתֶם זָנִים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

Ani יהוה Elohey-chem asher ho-tzey-tee et'chem mey eretz Mitzrayim
lee'h'yoht lachem l'Elohim. Ani יהוה Eloheychem.

Shema Yisrael

(Interpretive translation by Reb Zalman Schacter-Shalomi)

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

Through Time and Space Your Glory Shines Majestic One!

Love יהוה, 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 יהוה 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.

יהוה 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 **יהוה** 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 **יהוה** 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!



The Once and Future Promise

אֵמֶת וְאַמּוּנָה כָּל זֹאת וְקִיָּם עָלֵינוּ כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זֹלָתוֹ וְאַנְחָנוּ יִשְׂרָאֵל עִמּוֹ. הָעֲשֵׂה גְדֻלוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר. וְרָאוּ בְנֵי גְבוּרָתוֹ. שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ. וּמְלָכוּתוֹ בְּרִצּוֹן קִבְּלוּ עֲלֵיהֶם. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל לָהּ עָנוּ שִׁירָה בְּשִׂמְחָה רַבָּה וְאָמְרוּ כָּלָם:

אמת These things are TRUE! You are our God and Guide, no other! And we are *Yisrael*, Your people. What wonders You do! As 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:

Mi chamocha ba-eylim יהוה
Mi kamocha nedar ba-kodesh!
Norah t'heeloht oseh feleh!

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

Your children saw You in Your majesty, splitting the sea before Moshe.
"This is my God!" they cried, and said:

"יהוה *yimloch l'olam va-ed.*"
"יהוה" will be our Power
as long as space and
time endure!" (Exodus 15:11,18)

And it was said: "Yes, God has rescued Ya'akov, saved him from a power stronger than his own!"
(Jeremiah 31:11)

Baruch Ata יהוה
Ga-al Yisrael.
A Fountain of Blessing
are You יהוה
Redeeming Power
of *Yisrael*.



מִי־כֹמֶכָה בָּאֱלֹהִים יְהוָה
מִי כֹמֶכָה נִאֲדָר בִּיקְדוֹשׁ
נֹרָא תְהִלָּת עֲשֵׂה פְלֵא.

מְלָכוּתְךָ רָאוּ בְּנֵיךָ בּוֹקֵעַ יָם
לִפְנֵי מֹשֶׁה זֶה אֱלֹהֵי עָנּוּ וְאָמְרוּ:

יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

וְנֹאמַר: כִּי פָדָה יְהוָה אֶת יַעֲקֹב
וַיִּגְאֹלוּ מִיַּד חֲזַק מִמֶּנּוּ.

בָּרוּךְ אַתָּה יְהוָה
גֹּאֲלֵי יִשְׂרָאֵל:



Hashkiveynu

השכיבנו

L'Shalom

We ask for God's Protection

הַשְּׂכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם וְהַעֲמִידֵנוּ מִלְּכָנוּ לְחַיִּים וּפְרוֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ וְתַקְּנֵנוּ בְּעֵצָה טוֹבָה מִלְּפָנֶיךָ וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ וְהַגֵּן בְּעַדֵּנוּ וְהַסֵּר מֵעָלֵינוּ אוֹיֵב דָּבָר וְחָרָב וְרָעַב וְיָגוֹן וְהַסֵּר שָׁטָן מִלְּפָנֵינוּ וּמֵאַחֲרֵנוּ וּבְצֵל כְּנָפֶיךָ תִּסְתִּירֵנוּ. כִּי אֵל שׁוֹמְרָנוּ וּמְצִילָנוּ אַתָּה כִּי אֵל מְלֶךְ חַנוּן וְרַחוּם אַתָּה וְשָׁמוֹר צְאִתָּנוּ וּבּוֹאֵנוּ לְחַיִּים וּלְשָׁלוֹם מֵעַתָּה וְעַד עוֹלָם. וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹמְךָ. בָּרוּךְ אַתָּה יְהוָה הַפּוֹרֵשׁ סִכַּת שְׁלוֹם עָלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַיִם.

Hashkiveynu יהוה Eloheynu l'shalom, v'ha-amideynu malkeynu l'chayyim. U'fros aleynu sukkat shlomecha Let us lie down, יהוה-Eloheynu, in peace, and rise up again, our Melech – Living, Flowing Source - into life. Spread over us the sukkah of Your Peace, and guide us well. Save us for Your Name's sake. Be a shield around us, removing adversity and sorrow. Help us resist all that is not good for us. Shelter us with Your protecting love, for You are the Power that guards and rescues. You are the Source of grace and compassion. Guard our going out and our coming in, with life and peace, now and forever. Spread over all of us the sukkah of Your peace! Baruch Ata יהוה, ha-poreys sukkat shalom aleynu v'al kol amo Yisrael, v'al Yerushalayim. A Fountain of Blessings are You, Holy One, spreading Your sukkah of peace over us, over Yisrael and over Jerusalem – uniting all humanity in peace.

וּפְרֹשׁ עָלֵינוּ סִכַּת שְׁלוֹם

U'fros aleynu sukkat shalom

Spread over all of us, wings of peace, shalom

Draw water in joy from the Living Well

Mayim Chayyim מֵיִם חַיִּים Waters of Life שְׁלוֹם Shalom

(music/English lyrics- Rabbi Aryeh Hirschfeld)



We Celebrate and Protect the Unique Holiness of *Shabbos*

וְשָׁמְרוּ בְּנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת
לְעֲשׂוֹת אֶת-הַשַּׁבָּת לְדֹרוֹתָם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעוֹלָם
כִּי-שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ
וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפַּשׁ.

*V'sham'ru v'ney Yisrael et ha-Shabbat,
la-asot et ha-Shabbat l'dorotam brit olam.
Beyni u-veyn b'ney Yisrael ot hee l'olam,
ki sheyshet yamim asah יהוה et ha-shamayim v'et ha-aretz,
u-va-yom ha-sh'vee-ee, shavat va-yi-nafash.*

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" יהוה made the heavens and the earth,
and on the seventh "day,"
יהוה made *Shabbat* - "ceasing"
and imparted *nefesh* - "soul / consciousness" - to the world.





During Pesach, Sukkot and Shavuot, instead of v'Shamru:

וַיְדַבֵּר מֹשֶׁה אֶת מוֹעֲדֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל.

Vay'dabeyr Moshe et mondey יהוה el B'ney Yisrael

And Moshe proclaimed the Festivals of יהוה to the Children of Yisrael

Hatzi Kaddish Bridge to the Amidah

יִתְגַּדַּל וַיִּתְקַדַּשׁ שְׁמֵהּ רַבָּא.
 בְּעֻלְמָא דִּי בְּרָא כְרַעוּתָהּ וַיִּמְלִיךָ מַלְכוּתָהּ
 בְּחַיִּיכוּן וּבְיוֹמֵיכוּן וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
 בְּעַגְלָא וּבְזִמְן קָרִיב וְאִמְרוּ אָמֵן:
 יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעֵלְמָא וּלְעֵלְמֵי עֻלְמֵיָא:
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא
 לְעֵלְמָא (וּלְעֵלְמָא) (on High Holy Days add) מִן כָּל בִּרְכָתָא וְשִׁירָתָא
 תְּשַׁבַּחְתָּא וְנַחֲמָתָא דְאִמְרוּן בְּעֻלְמָא וְאִמְרוּ אָמֵן:

Yit'gadal v'yit'kadash Sh'mey Rabba

b'al'ma dee v'ra chee-r'ootey v'yam'leech mal'chutey

b'cha-yey-chon uv'yomey-chon uv'cha-yey d'chol Beyt Yisrael

ba-a-ga-la u-vee-zman kareev, v'im-roo: Ameyn

Y'hey Sh'mey Rabba m'va-rach l'alam, ul'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'halal Sh'mey d'Kud'sha, Brich Hu!

L'eyla (on High Holy Days add u-l'eyla) meen kol birchata v'shirata

toosh'b'chata v'nechemata da-amiran b'al'ma, v'im-roo: Ameyn

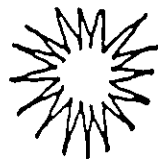
Ever greater and more holy be the Great Unifying Name, in the universe created by Divine will.
May the Holy One "Rule the Kingdom"

–May the Holy One's generativity flow unimpeded through *malchut* and fully nourish the world–
in your lifetime and in your days, and in the lifetime of the entire House of Yisrael,
quickly and in the near future! And let us say: *Ameyn*

May the Great Name be blessed forever and for all eternity!

Blessed, praised, glorified, exalted, uplifted, honored, elevated and extolled, be the Holy Name
above all the blessings, songs, praises and consolations we could utter in the world.

And let us say: *Ameyn*



Amidah

עמידה

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 interpretive *Amidah* for English *davvenen*', and an image-oriented *Amidah* using visualizations. Of course, *Amidah* time can also be used for the personal silent meditation of your heart.

Amidah for Hebrew *davvenen*'

אֲדַנְי שְׂפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ וְאֵמוֹתֵינוּ
 אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
 אֱלֹהֵי יִצְחָק אֱלֹהֵי רַבְקָה
 וְאֱלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל
 וְאֱלֹהֵי לֵאָה

A Fountain of Blessings are You יהוה
God to each of us and our ancestors.
Baruch Ata יהוה, Eloheynu v'Elohey
avoteynu v'imoteynu: Elohey Avraham;
Elohey Yitzhak, v'Elohey Ya'akov.
Elohey Sarah; Elohey Rivkah;
Elohey Rachel; v'Elohey Leah.
Great! Mighty! Awesome!
Ancient Source of Kindness.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא - אֵל עֲלִיּוֹן
 גּוֹמֵל חַסְדִּים טוֹבִים וְקוֹנֵה הַכֹּל
 וְזוֹכֵר חַסְדֵי אֲבוֹת וְאִמָּהוֹת
 וְיַמְבִּיא גְאֻלָּה לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

Ha-El, ha-Gadol, ha-Gibor,
v'ha-Norah – El Elyon!
Gomel chasadim tovim
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:
וְזָכְרָנוּ לְחַיִּים מְלֶךְ חַפְצֵי בְּחַיִּים וְכַתְּבָנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים.)

Melech ozeyr, u-moshia u-mageyn.
Baruch Ata יהוה, mageyn Avraham,
v'ezrat Sarah!

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן:
בְּרוּךְ אַתָּה יְהוָה מֶגֶן אַבְרָהָם וְעִזְרַת שָׂרָה:

A Fountain of Blessings are You,
Holy One, Shield of Avraham,
Protector of Sarah!

אַתָּה גְבוּר לְעוֹלָם אֲדוֹנָי
מַחְיֵה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ:

(in summer add: מוֹרֵד הַטָּל:)

(in winter add: מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם:)

מְכַלְכֵּל חַיִּים בְּחֶסֶד. מַחְיֵה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים.
וּמְקַיֵּם אֲמוּנָתוֹ לִישׁוּנֵי עֶפְרַיִם. מִי כְמוֹךָ בֵּעַל
גְּבוּרוֹת וּמִי דוֹמָה לָךְ. מְלֶךְ מִמִּית וּמַחְיֵה
וּמַצְמִיחַ יְשׁוּעָה:

(on Shabbat Shuvah add: מִי כְמוֹךָ אֵב הַרְחָמִים זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים:)

וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה מַחְיֵה הַמֵּתִים:

אַתָּה קְדוֹשׁ וְשִׁמְךָ קְדוֹשׁ וְקְדוּשֵׁימֶיךָ בְּכָל יוֹם
יְהַלְלוּךָ סְלָה. בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקְּדוֹשׁ:

(on Shabbat Shuvah conclude: הַמְּלֶךְ הַקְּדוֹשׁ.)

אַתָּה קְדֻשָׁתְךָ אֶת יוֹם הַשְּׁבִיעִי לְשִׁמְךָ
תְּכַלִּית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ.
וּבִרְכָתוֹ מְכַל הַיָּמִים וְקְדֻשָׁתוֹ מְכַל הַזְּמַנִּים
וְכֵן כְּתוּב בַּתּוֹרָתְךָ:

וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם:
וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ
כִּי בּוֹ שָׁבַת מְכַל מְלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

*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*)

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.

*M'chal'keyl chayim b'chesed,
M'chayey meytim b'rachamim
rabim, someych noflim, v'rofey
cholim; u-matir asurim; u-m'kayeym
emunato liy'sheyney afar. Mi
chamocha ba'al gevurot, u-mi domeh
lach. Melech meymeet u-m'chayeh
u-matz'miyach yeshuah. V'ne'eman
Ata l'ha'chayot meytim. Baruch Ata
יהוה, m'chayey ha-meytim.*

You are Holy, Your Name Holy.
All Holy beings continually
praise You! A Fountain of
Blessings are You, Breath of Life,
Holy Power. *Ata kadosh
v'shimcha kadosh u'k'doshim b'chol
yom y'hallelu-cha, selah. Baruch
Ata יהוה, ha-El ha-Kadosh.*

You declared the seventh day
sacred, the culmination and
fulfillment of Creation. You
made it the most blessed of all
the days, and the holiest of
times, as is written in *Torah*:

"The material and fluid realms,
and all that dwell therein, were
finished. God completed on the
seventh "day" the work that had
been done. And God made
Shabbat on the seventh day,
blessed it, and set it apart. For
on the seventh day, God made a
Shabbat / ceasing from all the
materially productive work that
had been done in manifesting
Creation."

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוֹתֵינוּ רְצֵה בְּמִנוּחַתְנוּ.
 קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֶלְקֵנוּ בְּתוֹרָתְךָ שְׂבַעְנוּ מִטּוֹבֶךָ
 וְשִׂמְחָנוּ בִּישׁוּעָתְךָ וְטִהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת וְהִנְחִילֵנוּ
 יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרָצוֹן שְׁבַת קִדְּשֶׁךָ וַיְנוּחוּ בָּהּ
 יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשְּׁבֵת:

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.

רְצֵה יְהוָה אֱלֹהֵינוּ בְּעַמְּךָ יִשְׂרָאֵל וְלֵהֵב תִּפְלְתֶם בְּאַהֲבָה
 תִּקְבַּל בְּרָצוֹן וּתְהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

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

(When *Shabbat* coincides with *Rosh Chodesh* or a Festival add:)

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֱמוֹתֵינוּ יַעֲלֶה וְיָבֵא וַיְגַיַע וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר
 זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ וְאֱמוֹתֵינוּ וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עֲבָדֶךָ וְזִכְרוֹן יְרוּשָׁלַיִם
 עִיר קִדְּשֶׁךָ וְזִכְרוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחֶסֶד וּלְרַחֲמִים
 לְחַיִּים וּלְשָׁלוֹם בְּיוֹם

(on *Rosh Chodesh*) רֵאשׁ הַחֹדֶשׁ

(on *Pesach*) חַג הַמַּצּוֹת

(on *Sukkot*) חַג הַסֻּכּוֹת (on *Shavuot*) חַג הַשְּׁבִיעוֹת

הַזֶּה. וְזָכְרָנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבִרְכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים וּבְדָבָר יִשׁוּעָה
 וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אַתָּה.

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* – *Shavuot*

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.

וּתְחַזִּינָה עֵינֵינוּ בְּשׁוּבֶךָ לְצִיּוֹן בְּרַחֲמִים.
 בְּרוּךְ אַתָּה יְהוָה הַמְּחַזֵּיר שְׁכִינָתוֹ לְצִיּוֹן.

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 nurturance, we align ourselves with You.

For all this, may Your Holy Name be blessed and raised high forever!

מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ וְאֱמוֹתֵינוּ לְעוֹלָם וָעֶד צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ
 אַתָּה הוּא לְדוֹר וָדוֹר נֹדֵדָה לָךְ וַיִּסְפָּר תְּהִלָּתְךָ. עַל
 חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נְשָׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ
 וְעַל נְפְשֵׁךָ שְׁבָכָל יוֹם עֲמָנוּ וְעַל נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
 שְׁבָכָל עֵת עָרֵב וּבִקְרָה וְצָהָרִים. הַטּוֹב כִּי לֹא כָלוּ
 רַחֲמֶיךָ וְהַמְּרַחֵם כִּי לֹא תָמוּ תְּסֻדֶיךָ מֵעוֹלָם קוֹיֵנוּ
 לָךְ. וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד
 לְעוֹלָם וָעֶד. (on *Shabbat Shuvah* add) וְכָתוּב לְחַיִּים טוֹבִים כָּל בְּנֵי בְרִיתְךָ.)



וְכָל הַחַיִּים יוֹדוּךָ סֵלָה
 וַיְהִלְלוּ אֶת שְׁמֶךָ בְּאַמֶּת
 הָאֵל יִשׁוּעַתְנוּ וְעִזְרַתְנוּ סֵלָה.
 בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׁמֶךָ וְיִלְךָ נֶאֱחָה לְהוֹדוֹת.

Each living thing praises You
 and sings *Hall'lu* in 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.

שְׁלוֹם רַב עַל יִשְׂרָאֵל עִמָּךְ תְּשִׁים לְעוֹלָם.
 כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכָל הַשְּׁלוֹם.
 וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת עַמָּךְ יִשְׂרָאֵל
 בְּכָל עֵת וּבְכָל שָׁעָה בְּשְׁלוֹמָךְ.

*Shalom rav al Yisrael am'cha
 taseem l'olam, ki Ata hu melech
 adon l'chol ha-shalom. V'tov
 b'ey-necha l'vareych et amcha
 Yisrael b'chol eyt u-v'chol
 sha-ah beesh'lomecha..*
 Source of *Shalom*, bless Your
 People Yisrael with *Shalom*.



(On *Shabbat Shuvah* add)
 בְּסֵפֶר חַיִּים בְּרָכָה וְשְׁלוֹם
 וּפְרִנָּסָה טוֹבָה
 נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
 אֲנַחְנוּ וְכָל עַמָּךְ בֵּית יִשְׂרָאֵל
 לְחַיִּים טוֹבִים וּלְשְׁלוֹם.)

(On *Shabbat Shuvah* add:
*B'sefer chayyim, brachah
 v'shalom, u-far'nasah tovah,
 ni-zacheyr v'ni-kateyv
 l'fanecha. Anachnu v'chol
 am'cha beyt Yisrael,
 l'chayyim tovim u-l'shalom.*
 Inscribe us in the Book of
 Life and Blessing for lives of
 goodness and peace.)

בְּרוּךְ אַתָּה יְהוָה
 הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל
 וְכָל יוֹשְׁבֵי תֵבֵל בְּשְׁלוֹם.

*Baruch Ata יהוה ,
 ha-m'vareych et amo Yisrael
 v'chol yosh'vey tey-veyl ba-shalom!*
 You are a Fountain of Blessings,
 blessing Your people and all
 who dwell on earth with *Shalom*.

سَلام

שְׂאֲלוּ שְׁלוֹם יְרוּשָׁלַיִם. שְׁלוֹם שְׁלוֹם.

Sha'alu Sh'lom Y'rushalayim..... Shalom, Shalom..... 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.

שְׁלוֹם

(Psalm 122:6 - 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 Abraham.
 We pray for peace for both our peoples, and for Jerusalem, City of Peace.)

Amidah for English *davvenen*' (chanting)

adapted from text by Rabbis Mordechai Liebling and Devora Bartnoff z"l

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.

מְלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמְגִין. בְּרוּךְ אַתָּה יְהוָה מְגִן אַבְרָהָם וְעִזְרַת שָׂרָה:

Melech Ozeyr u-Moshia u-Mageyn. Baruch Ata יהוה, 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,

וְנִאֲמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְהוָה מְחַיֵּה הַמֵּתִים:

V'ne'eman Ata l'ha-chayot meytim. Baruch Ata יהוה, m'chayey ha-meyteem.

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.

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקְדוּשִׁים בְּכֹל יוֹם יְהַלְלוּךָ. סְלָה.
בָּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

Ata kadosh, v'shimcha kadosh, u-k'doshim b'chol yom y'hallelu-cha. Selah.
Baruch Ata יְהוָה, 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 Shabbos*

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!

בָּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת.

Baruch Ata יְהוָה, m'kadeysh ha-Shabbat!

A Fountain of Blessing are You, Holy One, making *Shabbos* 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.

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר שְׂכִינְתּוֹ לְצִיּוֹן.

V'teche-zenah eyneynu b'shuw-chah l'Tzion b'rachamim.
Baruch Ata יהוה, 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.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה. בָּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׂמִיחָ וְלֵךְ נְאֻה לְהוֹדוֹת.

V'chol ha-chayyim yoducha, Selah. Baruch Ata יהוה, 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 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.

בְּרוּךְ אַתָּה יְהוָה הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Baruch Ata יהוה, ha-m'vareych et amo Yisrael ba-Shalom.

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



continue on pg. 43

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:

מְלֶךְ עֹזֵר וּמוֹשִׁיעַ וּמְגִין. בָּרוּךְ אַתָּה יְהוָה מְגִן אַבְרָהָם וְעֵזֶר שָׂרָה:

Melech Ozeyr u-Moshia u-Mageyn. Baruch Ata יהוה, 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

וּנְאֻמָּן אַתָּה לְהַחְיֹת מֵתִים. בָּרוּךְ אַתָּה יְהוָה מְחַיֵּה הַמֵּתִים:

V'ne'eman Ata l'ha-chayot meytim. Baruch Ata יהוה, 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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ וְקָדוֹשִׁים בְּכֹל יוֹם יְהַלְלוּךָ. סְלֵה.
בְּרוּךְ אַתָּה יְהוָה הָאֵל הַקָּדוֹשׁ.

Ata kadosh, v'shimcha kadosh, u-k'doshim b'chol yom y'hallelu-cha. Selah.

Baruch Ata יהוה, 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

בְּרוּךְ אַתָּה יְהוָה מְקַדֵּשׁ הַשַּׁבָּת.

Baruch Ata יהוה, m'kadeysh ha-Shabbat!

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

(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

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

V'teche-zenah eyneynu b'shuv-chah l'Tzion b'rachamim.

Baruch Ata יהוה, 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

וְכֹל הַחַיִּים יוֹדוּךָ סְלָה. בְּרוּךְ אַתָּה יְהוָה הַטּוֹב שְׂמֵךְ וּלְךָ נֶאֱפָה לְהוֹדוֹת.

V'chol ha-chayim yoducha, Selah. Baruch Ata יהוה, 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

בְּרוּךְ אַתָּה יְהוָה הַמְבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

Baruch Ata יהוה, ha-m'vareych et amo Yisrael ba-Shalom

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





Meditation after the Amidah

אֱלֹהֵי נְצוֹר לְשׁוֹנֵי מִרְעַ
 וּשְׂפָתַי מִדְּבַר מְרָמָה.
 וְלִמְקַלְלֵי נַפְשִׁי תִּדְם
 וְנַפְשִׁי כְּעֶפֶר לְכֹל תִּהְיֶה.
 פֶּתַח לִבִּי בְּתוֹרָתְךָ
 וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי.

*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.*

וְכֹל הַחֹשֶׁבִים עָלַי רָעָה
 מִהֲרָה הַפֵּר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם.
 עֲשֵׂה לְמַעַן שְׂמִיךָ. עֲשֵׂה לְמַעַן יִמְיִנָּה.
 עֲשֵׂה לְמַעַן קַדְשָׁתְךָ. עֲשֵׂה לְמַעַן תּוֹרָתְךָ.
 לְמַעַן יִחַלְצוּן יְדִידֶיךָ הַוְשִׁיעָה יִמְיִנָּה וְעַנְנִי.
 יִהְיֶה לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ
 יִהְיֶה צוּרֵי וְגֹאֲלֵי.

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 melody: 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.

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
 וְעַל כָּל יִשְׂרָאֵל וְעַל כָּל יוֹשְׁבֵי תֵּבֵל וְאָמְרוּ: אָמֵן.

*Oseh shalom bim'romav. Hu ya'aseh shalom aleynu,
 v'al kol Yisrael, v'al kol yoshvey teyveyl, v'imru: Amen!*

May Your light show us the way to bring peace to all.



Va-essa

וּאִשָּׂא אֶתְכֶם

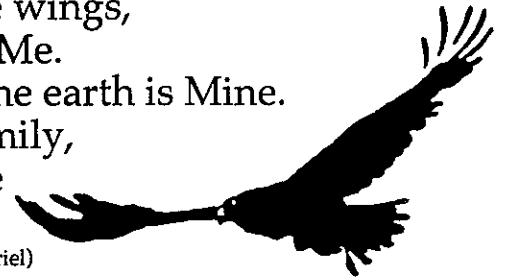
Etchem

וּאִשָּׂא אֶתְכֶם עַל-כַּנְפֵי נְשָׁרִים וְאָבָא אֶתְכֶם אֵלַי:
וְהֵייתֶם לִי סִגְלָה כִּי-לִי כָּל-הָאָרֶץ:
וְאַתֶּם תְּהִיוּ-לִי מִמְּלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ ...

*Va-essa et'chem al kanfey n'shareem, va-avee etchem eylay
Vee-h'yee-tem lee s'gulah, kee lee kol ha-aretz,
V'atem tee'hyoo lee mamlechet Kohanim, v'goy kadosh...*

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. music/lyrics Rabbi Yaakov Gabriel)



ויכלו *Vay'chulu*

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ
כִּי בּו שָׁבַת מְכֹל מְלַאכְתּוֹ
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:

*Va-y'chulu ha-shamayim v'ha-aretz
v'chol tz'va-am. Va-y'chal Elohim
ba-yom ha-sh'vee-ee
m'lachto asher asah.
Va-yish'bot ba-yom ha-sh'vee-ee
mee-kol m'lachto asher asah.
Va-y'vareych Elohim et
yom ha-sh'vee-ee,
va-y'kadeysh oto. Ki vo shavat
mi-kol m'lachto
asher bara Elohim la'asot*

Six waves of creation, the birthing of the universe.
—waves and particles, heavens and earth— was completed.
With the seventh and final cycle of creativity God ceased, made *Shabbat*,
complete release from the urge to create!
The Creator blessed the rhythm of seven cycles, infusing the seventh cycle
with unique holiness, for following labor God made *Shabbat* and ceased,
basking in the array formed by the surges of creativity.

(Genesis 2: 1-3 transl. Rabbi David Wolf-Blank)



B'racha **ברכה מעין שבע** *Mey'eyn Sheva*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ וְאֲמוֹתֵינוּ
 אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב
 אֱלֹהֵי שָׂרָה אֱלֹהֵי רִבְקָה אֱלֹהֵי רָחֵל וְאֱלֹהֵי לֵאָה
 Baruch Ata יהוה Eloheynu v'Elohey
 avoteynu v'imoteynu. Elohey Avraham,
 Elohey Yitzhak v'Elohey Ya'akov. Elohey
 Sarah, Elohey Rivkah, Elohey Raachel
 v'Elohey Leah.

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן
 קוֹנֵה שָׁמַיִם וָאָרֶץ:
 Ha-El ha-Gadol, ha-Gibor v'ha-Norah,
 El Elyon, koney shamayim va-aretz.

A Fountain of Blessings are You יהוה God to each of us and our ancestors: God of Avraham, God of Yitzhak, God of Ya'akov. God of Sarah, God of Rivkah, God of Rachel, God of Leah. Great, Mighty, Awesome Highest Power, nesting all waves and particles of creation.

Mageyn **מגן אבות** *Avot*

מִגֵּן אָבוֹת בְּדַבְּרוֹ מְחַיֶּה מֵתִים בְּמֵאֲמָרוֹ
 הָאֵל הַקָּדוֹשׁ שְׂאִין כְּמוֹהוּ (הַמְלֵךְ on Shabbat Shuvah)
 הַמְנִיחַ לְעַמּוֹ בְּיוֹם שַׁבַּת קְדוֹשׁ
 כִּי בָם רָצָה לְהַנִּיחַ לָהֶם.
 לְפָנָיו נֶעְבּוֹד בִּירְאָה וּפְחָד
 וְנוֹדֵה לְשִׁמּוֹ בְּכֹל יוֹם תָּמִיד מֵעַיִן הַבְּרָכוֹת.
 אֵל הַהוֹדָאוֹת אֲדוֹן הַשְּׁלוֹם
 מְקַדֵּשׁ הַשַּׁבָּת וּמְבָרֵךְ שְׁבִיעֵי
 וּמְנִיחַ בְּקִדְשָׁהּ לְעַם מְדֻשְׁנֵי עוֹנֵג
 זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית:
 Mageyn avot bi'd'varo,
 m'chayey meyteem b'ma'amaro,
 ha-El (ha-Melech) ha-kadosh, sheh-eyn kamo-hu.
 ha-mey-niach l'amo b'yom Shabbat kodsho
 Ki vam ratzah l'haniach la-hem.
 L'fanav na'avod b'yirah va-fachad
 v'nodeh lishmo b'chol yom tameed
 mey-eyn ha-brachot.
 El ha-hodaot, adon ha-shalom
 m' kadeysh ha-Shabbat u'm'vareych sh'vee-ee
 u-mey-niach bik'dushah l'am m'dush'ney oneg
 zeycher l'ma'aseh v'rey-sheet.

Your word: shield of our ancestors. Eternal One, You infuse death with life. Incomparable Holy Power, each week You gift us with *Shabbos*, suffused with love. We offer back our sacred service - awed by heightened vision, honed by Your Presence. We call out our gratitude every day, every moment! Wellspring of Blessings! You are the Infinite Source of the gifts which prompt our thankfulness. You: Source of wholeness, completion, fulfillment and peace. You set apart the seventh day as sacred and blessed, giving *Shabbos*-rest to those who know its delight. All this is *zecher l'ma'asey v'rey-sheet*, in awareness of the constant Creation.



Aleynu

עלינו לשבח

L'Shabeyach

We Rise to Praise and Weave the Dream

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית

alternative wordings

אֲשֶׁר נָתַן לָנוּ
תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם
נִטַּע בְּתוֹכֵנוּ:

שָׁלוּ * עֲשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת
וְלוֹ * שָׁמְנוּ כְּמִשְׁפַּחוֹת הָאָדָמָה
שָׁלוּ * שָׁם חֶלְקֵנוּ כִּפְהֵם
וְגַרְלָנוּ כְּכֹל הָעוֹלָם

וְאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא.

Aleynu l'shabeyach la'Adon ha-kol, lateyt gedulah l'Yotzer B'reysheet
Asher natan lanu Sheh-Lo asah-nu k'goyey ha-ara-tzot,
Torat emet v'Lo samanu k'mishpachot ha-adamah
V'cha-yey olam Sheh-Lo sam chelkeynu kahem,
Nata b'tocheynu v'goraleynu k'chol ha-olam

We rise to praise You, Source of All. (You give us a Torah of Truth, and plant eternal life within us)
(You have made us a unique people, as are all the nations of the earth whose destiny we share)

Va-anachnu kor'eem (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!

שְׁהוּא נֹטָה שָׁמַיִם וַיִּסַּד אֶרֶץ וּמוֹשֵׁב יָקָרוּ בְּשָׁמַיִם מִמַּעַל וּשְׁכִינַת עֲזוֹ
בְּגִבְהֵי מְרוֹמִים הוּא אֱלֹהֵינוּ אֵין עוֹד. אֱמֶת מִלְּפָנֵינוּ אָפֶס זוּלָּתוֹ כְּפָתוּב
בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל לְבָבָהּ כִּי יְהוָה הוּא הָאֱלֹהִים
בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד:

עַל כֵּן נִקְוָה לָּהּ יְהוָה אֱלֹהֵינוּ לְרֵאוֹת מְהֵרָה בְּתַפְאֵרַת עֲזָה לְהַעֲבִיר! גְּלוּלִים
מִן הָאָרֶץ וְהָאֱלִילִים כְּרוֹת יִפְרָתוֹן. לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי וְכָל בְּנֵי
בְּשָׂר יִקְרָאוּ בְּשִׁמְהָ. לְהַפְנוֹת אֵלֶיהָ כָּל רְשָׁעֵי אֶרֶץ. יִפִּירוּ וַיִּדְעוּ כָּל
יּוֹשְׁבֵי תֵבֵל כִּי לָּהּ תִּכְרַע כָּל בָּרָה תִּשָּׁבַע כָּל לְשׁוֹן: לְפָנֶיהָ יְהוָה אֱלֹהֵינוּ
יִכְרְעוּ וַיִּפְלוּ. וְלִכְבוֹד שְׁמָהּ יִקָּר יִתְנוּ. וַיִּקְבְּלוּ כָּלֵם אֶת עוֹל מַלְכוּתָהּ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלָהּ הִיא וְלְעוֹלָמֵי עֶד
תִּמְלֹךְ בְּכָבוֹד: כְּפָתוּב בְּתוֹרָתָהּ יְהוָה יִמְלֹךְ לְעוֹלָם וָעֶד:

For God stretched forth the heavens and laid the foundations of the earth... As is written in Torah: *V'yada'ta ha-yom va-hashey-vota el l'vavecha ki Hu ha-Elohim ba-shamayim mi-ma-al v'al ha-aretz mi-tachad. Eyn od!* Know fully with mind and heart – יהוה 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.



Some communities place this chant for healing here

אָנאַ (אָנאַ) אַל נָא רַפָּא נָא לָהּ:

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

We hold in our hearts a vision of a world made whole and healed!

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

The chant can be directed to the אָדמָה/ earth, or any נַשְׁמָה/ soul, as these are feminine in Hebrew.

(One can also chant לֹו נָא רַפָּא לֹו *r'fa-nah lo*, using the masculine form)

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)

**וְנֵאמַר וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל הָאָרֶץ
בַּיּוֹם הַהוּא יְהוָה יְחָד וְשְׁמוֹ יְחָד:**

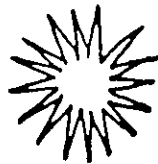
V'ne-emar, v'hayah יהוה l'melech al kol ha-aretz.

Ba-yom ha-hu yih-yeh יהוה echad u'shmo echad!

As it is written: The Source will be the center around which the world will turn. On that day we will comprehend all expressions and dimensions of Divinity as true Oneness, and unite all manifestations of God's glory.

* note: Without altering the pronunciation, in this version the Hebrew spelling of שְׁלוֹ *sheh-lo* changes the meaning of the traditional text from "שְׁלֵא – who has not" (...made us like other nations) to "שְׁלוֹ – 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 עִם as in עִם גּוֹיֵי הָאָרְצוֹת – with all the nations.)



Mourner's

קדיש יתום

Kaddish

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

Ameyn

Y'hey Sh'mey Rabba m'va-rach
 l'alam, ul'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'halal
 Sh'mey d'Kud'sha, **Brich Hu!**

L'eyla (on High Holidays add u-l'eyla)
 meen kol birchata v'shirata
 toosh b'chata v'nechemata
 da-amiran b'al'ma v'imru:

Ameyn

Y'hey shlama rabba min sh'maya
 v'chayyim 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 yoshvey teyveyl,

v'imru

Ameyn

יִתְגַּדַּל וַיִּתְקַדַּשׁ
 שְׁמֵהּ רַבָּא
 בְּעֵלְמָא דִּי בְּרָא כְרַעוּתָהּ
 וַיְמַלִּיךְ מַלְכוּתָהּ
 בְּחַיִּיכוּן וּבְיוֹמֵיכוּן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
 בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ
 אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא:
 יִתְבָּרַךְ וַיְשַׁתְּבַח
 וַיִּתְפָּאֵר וַיְתַרְוֵם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
 שְׁמֵהּ דְקֻדְשָׁא בְרִיךְ הוּא
 לְעֵלְא (וּלְעֵלְא) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
 תְּשַׁבַּחְתָּא וְנַחֲמַתָּא דְאָמִירוּן בְּעֵלְמָא וְאָמְרוּ
 אָמֵן:

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא
 וְחַיִּים עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל וְאָמְרוּ
 אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו
 הוּא יַעֲשֵׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
 וְעַל כָּל יוֹשְׁבֵי תֵבֶל
 וְאָמְרוּ
 אָמֵן:

May God's essence
 be revealed as great and holy
 throughout the universes
 that were created by divine desire.

May the realm of the sacred be completed in our lifetime.

May the Holy Name be blessed as long as worlds endure:

hailed, praised and exalted though beyond any song or praise or description we could utter!

May there be universal peace, life for us, for all Yisrael, and all who dwell on earth.

Amen.



Adon

אדון עולם

Olam

בְּטָרֵם כֹּל יִצִּיר נִבְרָא.
 אֲזֵי מֶלֶךְ שְׁמוֹ נִקְרָא.
 לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
 וְהוּא יִהְיֶה בְּתַפְאָרָה.
 לְהַמְשִׁיל לוֹ לְהַחֲבִירָה.
 וְלוֹ הָעוֹז וְהַמְשָׁרָה.
 וְצִוֵּר חֲבָלֵי בְּעֵת צָרָה.
 מִנַּת כּוֹסֵי בְּיוֹם אֶקְרָא.
 בְּעֵת אִישָׁן וְאָעִירָה.
 יֵהוּה לִי וְלֹא אִירָא.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ
 לַעֲת נַעֲשָׂה בְּחֶפְצוֹ כֹּל
 וְאַחֲרֵי כָּכֹלֹת הַכֹּל
 וְהוּא הָיָה וְהוּא הוֹה
 וְהוּא אֶחָד וְאֵין שְׁנֵי
 בְּלִי רֵאשִׁית בְּלִי תַכְלִית
 וְהוּא אֵלֵי וְחֵי גְאֵלֵי
 וְהוּא נְסִי וּמְנוֹס לִי
 בְּיָדוֹ אֶפְקִיד רוּחֵי
 וְעַם רוּחֵי גְוִיָּתֵי

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

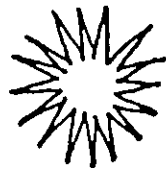
*V'acharey kichlot ha-kol,
 l'va-do yimloch norah,
 V'Hu hayah, v'Hu hoveh,
 v'Hu yih-yeh b'tif'arah.*

*V'Hu echad v'eyn shayni,
 l'hamshil lo l'hachbira,
 B'li reyshit, b'li tachlit,
 v'lo ha-oz v'ha-misra.*

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

*B'yado afkeed ruchy,
 b'eyt ishan, v'a-irah,
 V'im ruchy, g'vi-ya-ti,
 יהוה 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
 יהוה is with me. I shall not fear.*



Great is the living God, to whom we give our praise.
Who is, and whose great being, is timeless, without days.
The One to whom in oneness no one can compare,
Invisible, in unity, unbounded everywhere.

Who has no body's form, has no material dress,
Nor can we find the likeness of God's holiness.
More ancient than all things, brought forth in Creation,
The first of everything that is – Beginningness unbegun!

Behold the Supreme Being whose universal Power,
Whose greatness and whose rule, all creatures shall declare.
Whose flow of prophecy was granted to a few,
The treasured ones who stood amid God's splendor, ever new.

In Israel none arose as a prophet like Moshe,
A prophet who would come to see the "image" in the *sneh* (burning bush)
Torah of truth God gave the people Yisrael,
By truest prophet's hand that in God's house would dwell.

And God will never let the Torah pass away
Its doctrine will not change, but through all change will stay.
God sees and knows all things, and even what we hide,
Can look upon how things begin the end of things to find,

Rewarding acts of love, when love for love we'll find,
And paying to all wickedness a recompense in kind.

God shall deliver all, upon the end of time.
Redeeming all who wait for God, who for salvation pine
God wakes all beings to life. Abundant love shall reign.
Blessed evermore, the Glory of God's Name!

(*Yigdal* was written by Daniel ben Yehudah, a fourteenth century poet, based on the Rambam's "Thirteen articles of Faith." This translation by poet Joel Rosenberg, from the Reconstructionist siddur *Kol Haneshama*, can be sung to the same melody as the Hebrew.)



Yigdal

נִמְצָא וְאֵין עֵת אֶל מְצִיאֹתוֹ:
 נְעֻלָּם וְגַם אֵין סוּף לְאַחַדְוָתוֹ:
 לֹא נִעְרוּף אֵלָיו קְדֻשָּׁתוֹ:
 רֵאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:
 יוֹרֵה גְדֻלָּתוֹ וּמַלְכוּתוֹ:
 אֶל אַנְשֵׁי סְגוּלָתוֹ וְתַפְאֲרָתוֹ:
 נְבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ:
 עַל יַד נְבִיאָו נֶאֱמַן בֵּיתוֹ:
 לְעוֹלָמִים לְזוּלָתוֹ:
 מַבִּיט לְסוּף דָּבָר בְּקַדְמָתוֹ:
 נוֹתֵן לְרִשְׁעָ רָע כְּרִשְׁעָתוֹ:
 לְפָדוֹת מַחְכֵי קֶץ יְשׁוּעָתוֹ:
 בְּרוּךְ עַדֵי עַד שֵׁם תְּהִלָּתוֹ:

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח
 אֶחָד וְאֵין יְחִיד כְּיַחֲוֹדוֹ
 אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גּוּף
 קַדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא
 הֵנוּ אֲדוֹן עוֹלָם לְכָל נוֹצֵר
 שִׁפְעַנְבוֹאָתוֹ נִתְּנוּ
 לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד
 תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל
 לֹא יַחְלִיף הָאֵל וְלֹא יִמִּיר דָּתוֹ
 צוּפָה וְיוֹדֵעַ סִתְרֵינוּ
 גּוֹמֵל לְאִישׁ חֶסֶד כְּמַפְעָלוֹ
 יִשְׁלַח לְקֶץ יָמָיו מְשִׁיחָנוּ
 מִתִּים יַחֲיֶה אֵל בְּרוּב חֶסְדוֹ

*Yigdal Elohim chai, v'yish'tabach,
 Echad v'eyn yacheed k'yichudo,
 Eyn lo d'moot ha-goof, v'eyno goof,
 Kadmon l'chol davar asher niv'ra,
 Heen-no adon olam l'chol notzar,
 Shefa n'voo-a-to n'tano
 Lo kam b'Yisrael k'Moshe od
 Torat emet natan l'amo El,
 Lo ya'chaleef ha-El v'lo ya-meer dato
 Tzofeh v'yodea s'tareynu,
 Gomeyl l'ish chesed k'meef'a-lo,
 Yishlach l'keytz yamin m'shee-cheyn,
 Meytim y'cha-yeh El, b'rov chasd,*

*nimtza v'eyn eyt el m'tzee-oo-to.
 ne'lam v'gam eyn sof l'ach'duto.
 lo na-aroch ey-lav k'dushato.
 rishon v'eyn rey-sheet l'rey-sheeto.
 yoreh g'dulato u-mal'chuto.
 el an'shey s'gulato v'tif-ar-to.
 navi, u mabeet et t'munato.
 al yad n'vee-o ne'eman beyto.
 l'olamim l'zoo-la-to.
 mah-beet l'sof davar b'kadmato.
 noteyn l'rasha ra k'reesh-a-to.
 lif-doh't m'chakey keytz y'shu-ato.
 baruch adey ad Shem t'hee-la-to.*

קידוש Erev Shabbos Kiddush

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

And there was evening and morning. . .
Va-y'hee erev, va-y'hee voker. . .

יּוֹם הַשְּׁשִׁי וַיְכַלּוּ הַשָּׁמַיִם

. . . Yom Ha-shee-shee. Vay'chulu Ha-shamayim
v'ha-aretz v'chol tz'va-am.

וְהָאָרֶץ וְכָל צְבָאָם:

Va-y'chal Elohim ba-yom ha-sh'vee-ee
m'lachto asher asah.

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי

Va-yish'bot ba-yom ha-sh'vee-ee
mee-kol m'lachto asher asah.

מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה

V-y'vareych Elohim et yom ha-sh'vee-ee,
v-y'kadeysh oto.

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי

Ki vo shavat mi-kol m'lachto
asher bara Elohim la'asot

מְכַל מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי

. . . the sixth day. With six waves of creation the birthing of the universe – waves and particles, heavens and earth – was completed. With the seventh and final cycle of creativity God ceased – made *Shabbat*: complete release from the urge to create. The Creator blessed the rhythm of seven cycles, infusing the seventh cycle with unique holiness, for following labor God made *Shabbat* and ceased, basking in the array formed by the surges of creativity.

סִבְרֵי חֲבֵרֵי:

Savree, chaveyray – By your leave, my friends:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הַגֶּפֶן.

Baruch Ata יהוה Eloheynu Melech Ha-Olam,
Borey Pri Ha-Gafen

A Fountain of Blessing are You, Holy One, Source of Creation, Who creates the fruit of the vine.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

Baruch Ata יהוה Eloheynu Melech Ha-Olam asher
kid'shanu b'mitzvotav v'ratzah vanu, v'Shabbat kodsho,
b'ahavah u'v'ratzon hinchilanu,
zikaron l'ma'aseh v'reysheet.

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בְּנוֹ

Ki hu yom t'cheelah l'mik'ra-ey kodesh,
zecher li-tzi-at Mitzrayim.

וַיִּשְׁבֹּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָנוּ

Ki vanu vacharta,
v'otanu kidashta mi-kol ha-amim.

זְכוֹר לְמַעֲשֵׂה בְּרֵאשִׁית

V'Shabbat kod'sh'cha,
b'ahavah uv'ratzon hinchal'tanu.

כִּי הוּא יוֹם תְּחִלָּה

Baruch Ata יהוה, m'kadeysh ha-Shabbat.

לְמִקְרָאֵי קִדְּשׁ

זְכוֹר לְיִצְיַאת מִצְרַיִם

A Fountain of Blessings are You, Holy One, Source of Creation, Who has made us holy with Godly *mitzvot* and takes pleasure in us; Who with love and desire gave us holy *Shabbos*, reminding us of the flaring forth of Creation – first of all the holy days, a reminder of our escape from *Mitzrayim*, the place of Constriction. For with loving desire You have chosen us from among all peoples to be the guardians of Your holy *Shabbos*.

כִּי בָנוּ בְּחֶרֶף

וְאוֹתָנוּ קִדְּשָׁתָּ מְכַל הָעַמִּים

וַיִּשְׁבֹּת קִדְּשָׁהּ

בְּאַהֲבָה וּבְרָצוֹן הַנְּחִילָתָנוּ.

בְּרוּךְ אַתָּה יְהוָה מֶלֶךְ הָעוֹלָם הַשְּׁבִיעִי.

A Fountain of Blessings are You, Holy One,
pouring holiness into *Shabbos*.



החמה מראש האילנות נסתלקה—
 באו ונצא לקראת שבת המלכה,
 הנה היא יורדת, הקדושה, הברוכה,
 ועמה מלאכים, צבא שלום ומנוחה.
 באי, באי, המלכה!
 באי, באי, הכלה!—
 שלום עליכם, מלאכי השלום!—

קבלנו פני שבת ברננה ותפלה,
 הביטה נשוכה בלב מלא גילה;
 שם צרוף השלחן, הנרות זאירו,
 כל פנות הבית ינרחו, יזהירו.
 שבת שלום וברכה,
 שבת שלום ומנוחה—
 באכם לשלום, מלאכי השלום!

שבי, נקה, עמנו, ובזינך נא אורי
 לילה ניום—אחרי כן תעברי;
 נאנחנו נכבדך בבגדי תמדות,
 בןמירות ותפלות ובשדל סעודות.
 ובמנוחה שלמה,
 ובמנוחה נעמה—
 ברכוני לשלום, מלאכי השלום!

החמה מראש האילנות נסתלקה—
 באו ונלנה את שבת המלכה.
 צאתך לשלום, הקדושה, הנקה!
 דעי, ששת ימים אל שוכך נחפה
 כן לשבת הבאה!
 כן לשבת הבאה!
 צאתכם לשלום, מלאכי השלום!

Shabbat Ha-Malkah

(by Hebrew poet Chaim N. Bialik; melody: P. Mishowsky; translation by M. Prager and A. Irma Cohon, 1920)

The sun on the tree-tops no longer is seen -
 Come gather to welcome the Shabbos Queen,
 Behold her descending, the holy, the blessed,
 And with her the angels of peace and of rest.
 Come near, O Queen, and here abide!
 Come near, come near, sweet Shabbos bride!
 Peace also to you, Angels of Peace! -

*Ha-Chamah mey-rosh ha-ilanot nistalkah -
 Bo-u o'ney-tzey likrat Shabbat ha-Malkah,
 Hineh hee yoredet, ha-k'doshah, ha-bruchah,
 V'imah malachim, tzeva shalom u-m'nuchah.
 Bo-ee, bo-ee ha-Malkah!
 Bo-ee, bo-ee ha-Kallah!
 Shalom Aleychem mal'achey ha-shalom!*

We welcome you, Shabbos, with song and with prayer,
 Our homes filled with light and our hearts free of care;
 The table is set and the candles are beaming,
 The whole house is spotless, all shining and gleaming.
 Shabbat Shalom, Shabbat of rest,
 Shabbat Shalom, forever blessed -
 Come bringing peace, Angels of Peace!

*Kibalnu pney Shabbat bir'na-na u-t'fee-lah,
 Ha-bay'tah nashuvah b'lev maley geelah;
 Sham aruch ha-shulchan, ha-nerot ya-eeru,
 Kol pinot ha-bayit yiz'rachu, yaz'heeru.
 Shabbat Shalom uv'racha,
 Shabbat Shalom um'nucha-
 Bo-achem l'shalom mal'achey ha-shalom!*

Stay with us, Pure One! Let your light shine,
 We'll host you with feast, song, prayer, *challah*
 and wine;
 We'll wear festive garments with joy 'till you go,
 Delighting in Shabbos-time's radiant glow.
 Perfect rest, and sweet delight,
 Shabbos peace and Shabbos light
 Bless us with peace, Angels of Peace

The sun on the tree tops is no longer seen
 Come gather to honor the Shabbos Queen
 And when you depart, go in peace, holy pure one,
 Know that all week we'll await your return
 Yes, 'til next Shabbos we'll long for you
 Until the working week is through!
 Depart in peace, you Angels of Peace!

*Ha-chamah mey-rosh ha-ilanot nistalkah -
 Bo-u un'laveh et-Shabbat ha-Malkah.
 Tzey-teych l'shalom, ha-k'doshah, ha-zaka!
 D'ee, sheyshet yamim el shuveych n'cha-keh
 Keyn, l'shabbat ha-ba-ah!
 Keyn, l'shabbat ha-ba-ah!
 Tzeytchem l'shalom, mal'achey ha-shalom!*

Selections from Shir Ha-Shirim ~ Song of Songs

Bati L'gani

2:9, 5:1-2

הִנֵּה-זֶה עוֹמֵד אַחַר פֶּתְלָנוּ
מִנְשָׁגִיחַ מִן-הַחַלּוֹנוֹת מִצִּיץ מִן-הַחַרְפִּים:

Hiney zeh omeyd achar kot'leynu,
Mash'gee-ach min-ha-chalonot
mey-tzitz min-ha-charakim.

בָּאתִי לְגַנִּי אַחֲתִי כָּלָה אָרִיתִי מוֹרֵי עֵם-בְּשָׁמִי
קוֹל דּוֹדִי דוֹפֵק פֶּתַח-לִי אַחֲתִי רַעֲיָתִי

Ba-tee l'ganee achotee chalah,
a-ree-tee moree im-b'samee.
Kol dodee dofeyk, pitchee-lee,
achotee, ra'ya-tee.

Behold! He stands behind our wall,
Gazing in at the windows, looking in through the lattice.
"I have come into my garden, my sister, my bride!"
The voice of my beloved; "Open to me, my sister, my bride!"

Yonati

2:14

יוֹנָתִי בְּחַגְוֵי הַסֵּלַע בְּסִתְרֵי הַמַּדְרֵגָה
הֲרֵאִינִי אֶת-מְרֵאֶיךָ הַשְּׁמִיעֵינִי אֶת-קוֹלְךָ
כִּי-קוֹלְךָ עֲרֹב וּמְרֵאֶיךָ נְאוּהָ:

Yonatee b'chag-vey ha-sela
b'sey-ter ha-mad'rey-gah.
Har'ee-nee et-mar'a-yich
hash'mee-ee-nee et-koleych.
Ki koleych areyv u-mar'eych na-veh.

My dove in the clefts of the rock, in the shadow of the cliff,
Let me see you, let me hear your voice!
Your voice is so sweet, you are so beautiful!



Kol Dodi

2:8

קוֹל דּוֹדִי הִנֵּה-זֶה בָּא
מִדָּלַג עַל-הַהָרִים
מִקַּפֵּץ עַל-הַגְּבְעוֹת:

Kol dodee hiney zeh ba,
M'daleyg al-heh-harim,
M'ka-peytz al-hag'va-ot

The voice of my beloved -- look he's coming!
Dancing on the mountains, leaping on the hills!

דוּדֵי לִי וְאֲנִי לוֹ הָרְעָה בַּשּׁוֹשַׁנִּים: *Dodee lee va-anee lo ha-ro-eh ba-shoshanim.*

מִי זֹאת עָלָה מִן־הַמִּדְבָּר. מִי זֹאת עָלָה
מִקְטֶרֶת מֹר וּלְבוֹנָה *Mee zot olah min ha-midbar? mee zot olah?
M'kuteret mor ul'vonah,*

לִבַּבְתִּי אַחֲתִי כָלָה. לִבַּבְתִּינִי כָלָה.
עוּרִי צָפוֹן וּבֹאִי תִימָן *Libavtini achotee kalah, libavtini kalah,
Uri tzafon u-vo-ee teyman*

My love is mine and I am his, who feasts in the field of lilies.
Who is this coming out of the wilderness, perfumed with myrrh and frankincense?
You have ravished my heart, my sister, my bride.
Awake north wind, south wind, come!

Et Dodim (assorted phrases)

עֵת דוּדִים בּוֹאִי כָלָה בּוֹאִי אֵל גַּנִּי
פָּרְחָה הַגֶּפֶן הַיָּצוּר הַרְמוֹנִים *Eyt dodim bo-ee challah, bo-ee el ganee.
Par'chah ha-gefen hey-ney-tzu ha-rimonim,*

חֲלַף הַגֶּשֶׁם הַסְּתוֹ עָבַר
קוּמִי לָךְ רַעֲיָתִי הַחֲשֵׁשֶׁק גָּבַר *Chalaf ha-geshem, ha-stav avar.
Kumee lach ra'ya-tee ha-cheyshek gavar.*

יִרְדְּנוּ הָרַעִים לְרַעוֹת בַּגָּנִים
שָׁם בְּבֵית דוּדֵי עֵינֶיךָ יוֹנִים *Yarad'nu ha-rey-im lir'ot ba-ganim,
Sham b'veyt doday ey-na-yich yonim.*

מָה יָפִית וּמָה נָעַמְתָּ כַּשֶּׁלֶג שִׁינֶיךָ
דְּבַשׁ וְחָלָב תַּחַת לְשׁוֹנֶיךָ *Mah yafeet u-mah na-amt ka-sheleg shineych
D'vash v'chalav tachat l'sho-neych.*

A time for making love! Come into my garden!
The vine has budded, the pomegranate is in flower.
The rains are done, winter is over. Hurry my love!
We lovers went down to the gardens..there, the house of our love...your eyes like doves.
How beautiful you are! Your teeth (white as) snow. Milk and honey under your tongue.

Hareyni M'kabeyl Alay

הַרִינִי מְקַבֵּל עָלַי אֶת מִצְוַת הַבּוֹרָא
וְאֶהְבֶּתָּ לְרֵעֶךָ כְּמוֹתָּ:

Hareyni m'kabeyl alay, et mitzvat 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 all right.



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.

הִינֵה מֵה־טוֹב וּמֵה־נְעִים שְׁבֶת כְּלָנוּ גַם יַחַד:

Hiney mah tov u-mah na-im, shevet kulanu gam yachad (Psalm 133:1 adapted)

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!

(melody: Bob Marley, verses: Rabbi Yaakov Gabriel)

Od Yavo Shalom Aleynu

Od Yavo Shalom Aleynu, (3x)

V'al kulam!

Shalom, aleynu v'al kol ha-olam

Shalom – Salaam

עוֹד יָבוֹא שְׁלוֹם עָלֵינוּ וְעַל כָּל
עָלֵינוּ וְעַל כָּל הָעוֹלָם
שְׁלוֹם סָלַם

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

(lyrics and melody by Moshe Ben Ari of the musical group Sheva)

L'ma-an Achay v'Rey-ay

לְמַעַן-אֲחֵי וְרֵעֵי אֲדַבְרָה-נָא שְׁלוֹם בְּךָ
לְמַעַן בֵּית-יְהוָה אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לְךָ:

*L'ma-an achay v'rey-ay, a-dabrah-na shalom bach.
L'ma-an beyt HaShem Eloheynu, avak'shah tov lach.*

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 Lord, I wish the best for you!

(Psalm 122:8-9/ Talmud Berachot 64a. Translation and song by R' Shlomo Carlebach)

Ivdu

עֲבְדוּ אֶת-יְהוָה בְּשִׂמְחָה בְּאוֹ לִפְנֵי בְּרִנָּה:

Ivdu et יהוה b'simcha, bo-u l'fanav bir'nah-nah.

Come serve the Holy One with joy!

(Psalm 100:2)

Chant for Healing

(אנא) אֵל נָא רַפָּא נָא לָהּ:

(Ana) Eyl Na R'fa-nah Lah

(Exodus 12:13)

(Please) God heal her please.

These words were chanted by Moshe when Miriam was stricken, and she was healed. As the text is in the feminine, the chant can also be directed to any soul, any *neshamah*, as soul is feminine in Hebrew. One can also chant לָא לִי רַפָּא נָא *r'fanah lo*, using the masculine.

M'maley Kol Olmin

מְמַלֵּא כָּל עֲלָמִין וְסוּבֵב כָּל עֲלָמִין
וּמְבַלְעָדֶיךָ אֵין שׁוּם מְצִיאוֹת כָּלֵל:

*M'maley kol olmin, v'soveyv kol olmin
U'mee-bal' adecha eyn shoom m'tziut klal.*

(adapted from Zohar)

You fill all worlds and surround all worlds; nothing but You exists.

Va-anachnu n'vareych Yah

וְאֲנַחְנוּ נְבָרְךָ יְהוָה מְעַתָּה וְעַד עוֹלָם הַלְלוּיָהּ:

Va-anachnu n'vareych Yah, mey-ata v'ad olam, hallelu-Yah.

We will praise Yah forever, Praise Yah!

(final verse of Psalm 145)

The Traditional Psalms for *Kabbalat Shabbat* – קבלת שבת

Psalm 95

גְּרִיעָה לְצוֹר יִשְׁעֵנוּ:
בְּזִמְרוֹת גְּרִיעַ לּוֹ:
וּמִלֶּה גְדוֹל עַל כָּל־אֱלֹהִים:
וְתוֹעֲפוֹת הָרִים לּוֹ:
וַיִּבְּשֵׁת יָדָיו יִצְרוּ:
גְּבֻרָה לְפָנֵי־יְהוָה עֲשֵׂנוּ:
וְאַנְחֵנוּ עִם מְרַעִיתוֹ וְצֹאן יָדוֹ

לְכוּ גִרְנְנָה לַיהוָה
נִקְדָּמָה פָּנָיו בְּתוֹדָה
כִּי אֵל גְּדוֹל יְהוָה
אֲשֶׁר בְּיָדוֹ מְחַקְרֵי־אָרֶץ
אֲשֶׁר־לוֹ הַיָּם וְהוּא עָשָׂהוּ
בְּאוֹ נִשְׁתַּחֲוֶה וְנִכְרַעַה
כִּי הוּא אֱלֹהֵינוּ

Come, let us sing to יהוה!
Let us greet the One
with a song of gratitude!
For יהוה is the great God,
the One whose hands hold
the depths of the earth
and mountain tops.
The sea and dry land
belong to God,
who made them by hand.
Come! Let us kneel before
יהוה who made us. We are
God's well-tended flock.
Oh, that today you would
hear God's voice:
Do not harden your hearts
as at Meribah, and Massah
in the desert.
There your ancestors tested Me;
though they had seen My works.
Forty years I loathed that generation.
I said: "This people's heart
goes astray; they do not
know my ways."
Therefore I swore in my anger:
"They shall never enter my rest."

הַיּוֹם אִם־בְּקִלּוֹ תִשְׁמָעוּ:

כִּיּוֹם מַסָּה בְּמִדְבָּר:
בְּחַנוּנַי גַּם־רָאוּ פְעָלַי:
וְאָמַר עִם תַּעֲי לִבָּב הֵם
וְהֵם לֹא־יָדְעוּ דַרְכַּי:
אִם־יָבֵאוּן אֵל מְנוּחָתִי:

אֲל־תִּמְקְשׁוּ לְבַבְכֶם כְּמֵרִיבָה
אֲשֶׁר נִסּוּנֵי אֲבוֹתֵיכֶם
אֲרַבְעִים שָׁנָה אֶקוּט בְּדוֹר
וְהֵם לֹא־יָדְעוּ דַרְכַּי:
אֲשֶׁר נִשְׁבַּעְתִּי בְּאָפִי

Psalm 96

(fully transliterated on pg. 8)

שִׁירוּ לַיהוָה כָּל־הָאָרֶץ:
בְּשִׁירוֹ מִיּוֹם לְיוֹם יִשׁוּעָתוֹ:
בְּכָל־הָעַמִּים נִפְלְאוֹתָיו:
נִזְרָא הוּא עַל־כָּל־אֱלֹהִים:
עֲשֵׂה שָׁמַיִם עֲשֵׂה:
עֹז וְתִפְאֳרַת בְּמִקְדָּשׁוֹ:
הִבּוּ לַיהוָה כְּבוֹד וְעֹז:
שָׂאוּ מִנְחָה וּבֵאוּ לְתַצְרוֹתָיו:
חִילוֹ מִפָּנָיו כָּל־הָאָרֶץ:
אֶף־תִּכּוֹן תִּבְּל בְּל־תִּמּוֹט

שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ
שִׁירוּ לַיהוָה בְּרָכוּ שְׁמוֹ
סִפְרוּ בַּגּוֹיִם כְּבוֹדוֹ
כִּי גְדוֹל יְהוָה וּמְהֻלָּל מְאֹד
כִּי כָל־אֱלֹהֵי הָעַמִּים אֱלִילִים וַיהוָה עָשָׂה:
הוֹד־וְהָדָר לְפָנָיו
הִבּוּ לַיהוָה מִשְׁפָּחוֹת עַמִּים
הִבּוּ לַיהוָה כְּבוֹד שְׁמוֹ
הִשְׁתַּחֲוּוּ לַיהוָה בְּהִדְרַת־קֹדֶשׁ
אֶמְרוּ בַּגּוֹיִם יְהוָה מִלֶּה

Sing to יהוה a new song!
Sing all the Earth!
Praise God's Name.
Proclaim God's saving power!
Tell everyone about
God's wonders!
All lesser powers
that people serve,
it is idolatry. Only יהוה
is creating the heavens!
Majesty and splendor flow
before God's Presence,
Strength and Beauty
fill God's sanctuary!
Worship the One in
splendorous holiness!
Let the earth tremble
before יהוה's Presence.
Declare among the nations:
"יהוה is the sole Power...
God judges the nations
in fairness!" Let the heavens
rejoice and the earth be glad,
let the sea roar praise,
let the fields exult with
all that is in them!
Let the trees of the forest sing
before יהוה who comes to
judge the world with
righteousness, and peoples
with divine faithfulness.

יָדִין עַמִּים בְּמִישְׁרִים:

יִרְעַם הַיָּם וּמְלֵאוֹ:
אִז יִרְנְנוּ כָּל־עֵצֵי־יַעַר:
כִּי בָא לְשִׁפֹּט הָאָרֶץ
וְעַמִּים בְּאִמּוֹנָתוֹ:

יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ
יַעֲלֹז שָׁדַי וְכָל־אֲשֶׁר־בוֹ
לְפָנֵי יְהוָה כִּי בָא
יִשְׁפֹּט־תִּבְּל בְּצַדִּיק

יהוה מִלְּךָ תִּגַּל הָאָרֶץ
 עָנָן וְעַרְפָּל סְבִיבָיו
 אֵשׁ לִפְנֵי תֵלֶךָ
 הָאֵירוּ בְּרָקָיו תִּבְלֵל
 הָרִים כַּדּוֹנֵג נִמְסוּ מִלִּפְנֵי יְהוָה
 הִגִּידוּ הַשָּׁמַיִם צְדָקוֹ
 יִבְשׁוּ כָּל עַבְדֵי פֶסֶל
 הַשָּׁתָחִוּ לוֹ כָּל־אֱלֹהִים:
 וְתִגְלַנָּה בְּנוֹת יְהוּדָה
 לִמְעַן מִשְׁפָּטֶיךָ יְהוָה:
 עַל־כָּל־הָאָרֶץ
 עַל־כָּל־אֱלֹהִים:
 שִׁמְרֵן נַפְשׁוֹת חֲסִידָיו
 מִיַּד רָשָׁעִים יִצְיָלוּם:
 וְלִישְׂרָיִל בִּלְבַב שְׂמֵחָה:
 וְהוֹדוּ לְזִכְרֵךָ קְדוֹשׁוֹ:
 יְהוָה מִלְּךָ תִּגַּל הָאָרֶץ
 עָנָן וְעַרְפָּל סְבִיבָיו
 אֵשׁ לִפְנֵי תֵלֶךָ
 הָאֵירוּ בְּרָקָיו תִּבְלֵל
 הָרִים כַּדּוֹנֵג נִמְסוּ מִלִּפְנֵי יְהוָה
 הִגִּידוּ הַשָּׁמַיִם צְדָקוֹ
 יִבְשׁוּ כָּל עַבְדֵי פֶסֶל
 הַשָּׁתָחִוּ לוֹ כָּל־אֱלֹהִים:
 וְתִגְלַנָּה בְּנוֹת יְהוּדָה
 לִמְעַן מִשְׁפָּטֶיךָ יְהוָה:
 עַל־כָּל־הָאָרֶץ
 עַל־כָּל־אֱלֹהִים:
 שִׁמְרֵן נַפְשׁוֹת חֲסִידָיו
 מִיַּד רָשָׁעִים יִצְיָלוּם:
 וְלִישְׂרָיִל בִּלְבַב שְׂמֵחָה:
 וְהוֹדוּ לְזִכְרֵךָ קְדוֹשׁוֹ:
 אִוֵּר זָרַע לְצַדִּיק
 שְׂמַחוּ צַדִּיקִים בֵּיהוָה

The regal emanation of יהוה's
 sustaining power flows and pulses.
 Let the earth rejoice and the islands
 be glad! Shrouded in mist and
 concealment, יהוה's throne
 is justice and right-action.
 Blazing flame prepares God's way,
 Fire burns up God's foes.
 Lightning flashes illuminate the
 world; the earth sees and trembles!
 Mountains melt like wax before יהוה,
 before the Sourcing Power of all
 the earth.

The heavens proclaim God's justice!
 When all peoples see the Divine
 Glory, those who serve worthless
 things will be ashamed. Zion will
 hear and rejoice. Judah's maidens
 will dance for joy! For You, יהוה,
 are beyond all that is known in the
 world; beyond all past concepts of
 the divine. יהוה loves those who
 hate evil and protects the faithful,
 Light is sown for the tzadik;
 joy for the virtuous.
 Delight in יהוה, tzaddikim!
 Fill with gratitude when you
 reflect on true holiness!

מְזִמּוֹר. שִׁירוֹ לַיהוָה שִׁיר קְדָשׁ
 הוֹשִׁיעָה־לוֹ יְמִינוּ
 הוֹדִיעַ יְהוָה יְשׁוּעָתוֹ
 זָכַר חֲסִדוֹ וְאַמּוֹנָתוֹ
 רָאוּ כָּל־אֶפְסֵי־אָרֶץ
 הָרִיעוּ לַיהוָה כָּל הָאָרֶץ
 זָמְרוּ לַיהוָה בְּכִנּוֹר
 בְּחִצְצָרוֹת וְקוֹל שׁוֹפָר
 יִרְעֵם הַיָּם וּמְלֵאוּ
 נְהָרוֹת יִמְחֲאוּ־כַף
 לִפְנֵי יְהוָה כִּי בָא לְשַׁפֵּט הָאָרֶץ
 וְעַמִּים בְּמִישְׂרָיִם:
 כִּי־נִפְלְאוֹת עָשָׂה
 וַזְרוּעַ קְדוֹשׁוֹ:
 לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ:
 לְבַיִת יִשְׂרָאֵל
 אֵת יְשׁוּעַת אֱלֹהֵינוּ:
 פָּצְחוּ וּרְנְנוּ וְזַמְרוּ:
 בְּכִנּוֹר וְקוֹל זְמָרָה:
 הָרִיעוּ לִפְנֵי הַמֶּלֶךְ יְהוָה:
 תִּבְלֵל וַיִּשְׁבִּי בָהּ:
 יַחַד הָרִים יִרְנְנוּ:
 יִשְׁפֹּט תִּבְלֵל בְּצַדִּיק

Musician! Sing to יהוה a brand new
 song, to the One who has revealed
 the miraculous order, whose
 expansive love and holy power
 have won the victory.
 יהוה has revealed this triumph
 for all to see, and has sustained
 chesed and emunah/ faithful love
 toward the House of Yisrael.
 May the whole world shout
 with joy to יהוה; break into
 ecstasy, song and praise.
 Musicians! Tune up your harps and
 lyres for יהוה; brass and shofar in
 fanfare, cheer with joy to the
 Sourcing Power, יהוה!
 Roar, waves of the sea!
 Wherever there is life, celebrate!
 Rivers! Offer your ovation!
 Mountains! Sing in chorus!
 For the One who comes to govern
 the world so that justice fairness will
 be our way of life.

יֵשֵׁב כְּרוּבִים תְּנוּט הָאָרֶץ:
וְרָם הוּא עַל־כָּל־הָעַמִּים:
קְדוֹשׁ הוּא:
אֲתָה כּוֹנֵנֶת מִיִּשְׂרָאֵל
אֲתָה עֹשֵׂי־תָ:
וְהִשְׁתַּחֲוּוּ לְהַדָּם רַגְלָיו

יְהוָה מֶלֶךְ יִרְגְּזוּ עַמִּים
יְהוָה בְּצִיּוֹן גְּדוֹל
יִזְדוּ שָׁמָּה גְּדוֹל וְנוֹרָא
וְעַז מֶלֶךְ מִשְׁפָּט אָהֵב
מִשְׁפָּט וְצִדְקָה בִּיעֲקֹב
רוּמָמוֹ יְהוָה אֱלֹהֵינוּ

קְדוֹשׁ הוּא:

וּשְׂמוֹאֵל בְּקִרְאֵי שְׁמוֹ
וְהוּא יַעֲנֵם:
שָׁמְרוּ עֲדוֹתָיו וְחַק נְתַן־לָמוֹ:
אֵל נִשְׂא הָיִיתָ לָהֶם

מֹשֶׁה וְאַהֲרֹן בְּכַהֲנֵינוּ
קִרְאִים אֶל־יְהוָה
בְּעֵמּוּד עָנָן יְדַבֵּר אֲלֵיהֶם
יְהוָה אֱלֹהֵינוּ אֲתָה עֲנִיתָם

וְנִקְּמָם עַל־עֲלִילוֹתָם:

וְהִשְׁתַּחֲוּוּ לְהַר קְדְשׁוֹ
רוּמָמוֹ יְהוָה אֱלֹהֵינוּ
כִּי קְדוֹשׁ יְהוָה אֱלֹהֵינוּ:

The regal emanation of יהוה's sustaining power flows and pulses. God rules! There were some people who were irate when the One who sits among the cherubim made the earth tremble. (But) יהוה is great in Zion, far above the comprehension of the nations! We offer thanks to Your great Name, How awesome and sacred it is! Your power is in the way You love justice. You instituted rules of fairness. You made Ya'akov follow virtuous laws. Let us all hail יהוה our God and bow towards where God's feet rest in holiness.

Moshe and Aharon were among God's Cohanim, Shmuel among those who invoked God's Name. They called to יהוה who answered them, speaking to them from a pillar of cloud. They took hold of Your decrees, the law You gave them.

יהוה our God! You answered them! You forgave them even when You punished their offenses. Exalt יהוה our God! Bow down at God's holy mountain! Holy is יהוה our God.

Psalm 29
(fully transliterated on pg. 9)

מִזְמוֹר לְדָוִד

הָבוּ לַיהוָה כְּבוֹד וְעֹז:
הִשְׁתַּחֲוּוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ:
אֶל־הַכְּבוֹד הַרְעִים
יְהוָה עַל־מִים רַבִּים:

הָבוּ לַיהוָה בְּנֵי אֱלִים
הָבוּ לַיהוָה כְּבוֹד שְׁמוֹ
קוֹל יְהוָה עַל הַמַּיִם

A Song of David:
To יהוה belongs the Glory and the Power!
Give יהוה the honor due God's Name. Bow before יהוה in the splendor of holiness!

The voice of יהוה thunders over the waters, full of might. The voice of יהוה is in power. The voice of יהוה is in beauty. The voice of יהוה shatters the cedars of Lebanon, making them 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!

קוֹל יְהוָה בְּהַדָּר:
וַיִּשְׁפֹּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן:
לְבָנוֹן וּשְׂרִיזוֹן כָּמוֹ בֶּן רְאָמִים:
קוֹל יְהוָה חָצַב לְהַבֹּת אֵשׁ:
יַחֲזִיל יְהוָה מִדְּבַר קֹדֶשׁ:
וַיִּחַשְׁף יַעֲרוֹת
וַיְהִיכְלוּ כָּלוּ אִמֵּר כְּבוֹד:
וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם:
יְהוָה יְבָרֵךְ אֶת־עַמּוֹ בְּשָׁלוֹם:

קוֹל יְהוָה בְּפֶתַח
קוֹל יְהוָה שֹׁבֵר אֲרָזִים
וַיִּרְקִיעֵם כָּמוֹ עֵגֶל
קוֹל יְהוָה חָצַב לְהַבֹּת אֵשׁ:
קוֹל יְהוָה יַחֲזִיל מִדְּבַר
קוֹל יְהוָה יַחֲזִיל אֵילֹת
וַיְהִיכְלוּ כָּלוּ אִמֵּר כְּבוֹד:
יְהוָה לְמַבּוּל יִשָּׁב
יְהוָה עַז לְעַמּוֹ יִתֵּן

מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת:

וּלְזַמֵּר לְשִׁמְחָה עֲלֵיוֹן:	טוֹב לְהַדוֹת לַיהוָה
וְאַמּוֹנְתָהּ בְּלֵילוֹת:	לְהַגִּיד בַּבֶּקֶר חֲסֵדָהּ
עָלֵי הַגִּיּוֹן בְּכִנּוֹר:	עָלֵי עֲשׂוֹר וְעָלֵי נָבֶל
בְּמַעֲשֵׂי יְדֵיָהּ אֲרָגָן:	כִּי שִׂמְחַתְּנִי יְהוָה בְּפַעֲלָהּ
מְאֹד עָמְקוֹ מִחֲשֻׁבְתֶּיהָ:	מִה גָּדְלוֹ מַעֲשֵׂיהָ יְהוָה
וּכְסִיל לֹא יִבִּין אֶת זֹאת:	אִישׁ בַּעַר לֹא יֵדַע
וַיִּצְיָצוּ כָּל פְּעָלֵי אֲוֶן	בְּפִרְחֵי רָשָׁעִים כְּמוֹ עֵשֶׂב

לְהַשְׁמָדֵם עֲדֵי עֵד:

וְאַתָּה מָרוֹם לְעֵלָם יְהוָה:

כִּי הִנֵּה אֵיבֹיָהּ יְהוָה כִּי הִנֵּה אֵיבֹיָהּ יֵאָבְדוּ

וְתִפְרְדוּ כָּל פְּעָלֵי אֲוֶן:

בְּלִתֵּי בְשֵׁמֶן רַעְוָן: וְתָרַם כְּרָאִים קֶרְנֵי

בְּקַמִּים עָלֵי מַרְעִים וְתַבִּט עֵינֵי בְשׂוּרֵי

תִּשְׁמַעְנָה אֲזִנֵּי:

כְּאֶרֶז בְּלִבְנוֹן יִשְׁגָּה: צַדִּיק כַּתְּמָר יִפְרַח

בְּחֲצָרוֹת אֱלֹהֵינוּ שְׁתוּלִים בְּבֵית יְהוָה

יִפְרִיחוּ:

דְּשָׁנִים וְרַעְנָנִים יִהְיוּ: עוֹד יְנוּבוֹן בְּשִׁיבָה

צוּרֵי וְלֹא עוֹלָתָהּ בּוֹ. לְהַגִּיד כִּי יֵשֶׁר יְהוָה

A psalm-song for *Shabbat*
How good it is to thank the Holy One, to sing praises to Your Name, Highest One! To affirm Your caring each morning and Your faithfulness every night, with the ten-stringed lyre, lute and harp!
For everything You do gives me joy!

How great is all You do!
How profound Your designs!
A boor does not know this; the shallow cannot comprehend.
Though the depraved sprout like weeds and seem successful, in the end they'll be ruined.
Yet You are ever triumphant!
Your enemies will be wiped out; all evil-doers will be scattered.
You have given me the strength of a wild bull;
You anointed me with rich oil.
I will see the defeat of my enemies, corrupt ones who rise to harm me.
I'll hear of their doom.

The righteous *tzadikim* will flourish like palm trees and thrive like the cedars of Lebanon. Planted in the house of יהוה they will blossom in the courts of our God.
Even in old age they will bear fruit, still fertile and fresh as they call out: "יהוה is upright! My rock in whom there is no injustice."

Psalm 93

יְהוָה מְלֶכֶה גְּאוּת לְבִשׁ יְהוָה עוֹז הַתְּאֲזָר

אֵף תִּכּוֹן תִּבְּל בַּל תִּמּוֹט:

נִכּוֹן כְּסֵאָהּ מְאֹד מֵעוֹלָם אֶתָּה:

נִשְׂאוּ נְהָרוֹת יְהוָה נִשְׂאוּ נְהָרוֹת קוֹלָם

יִשְׂאוּ נְהָרוֹת דְּכָיִם:

מִקּוֹלוֹת מַיִם רַבִּים אֲדִירִים מִשְׁפְּרֵי יָם

אֲדִיר בְּמָרוֹם יְהוָה:

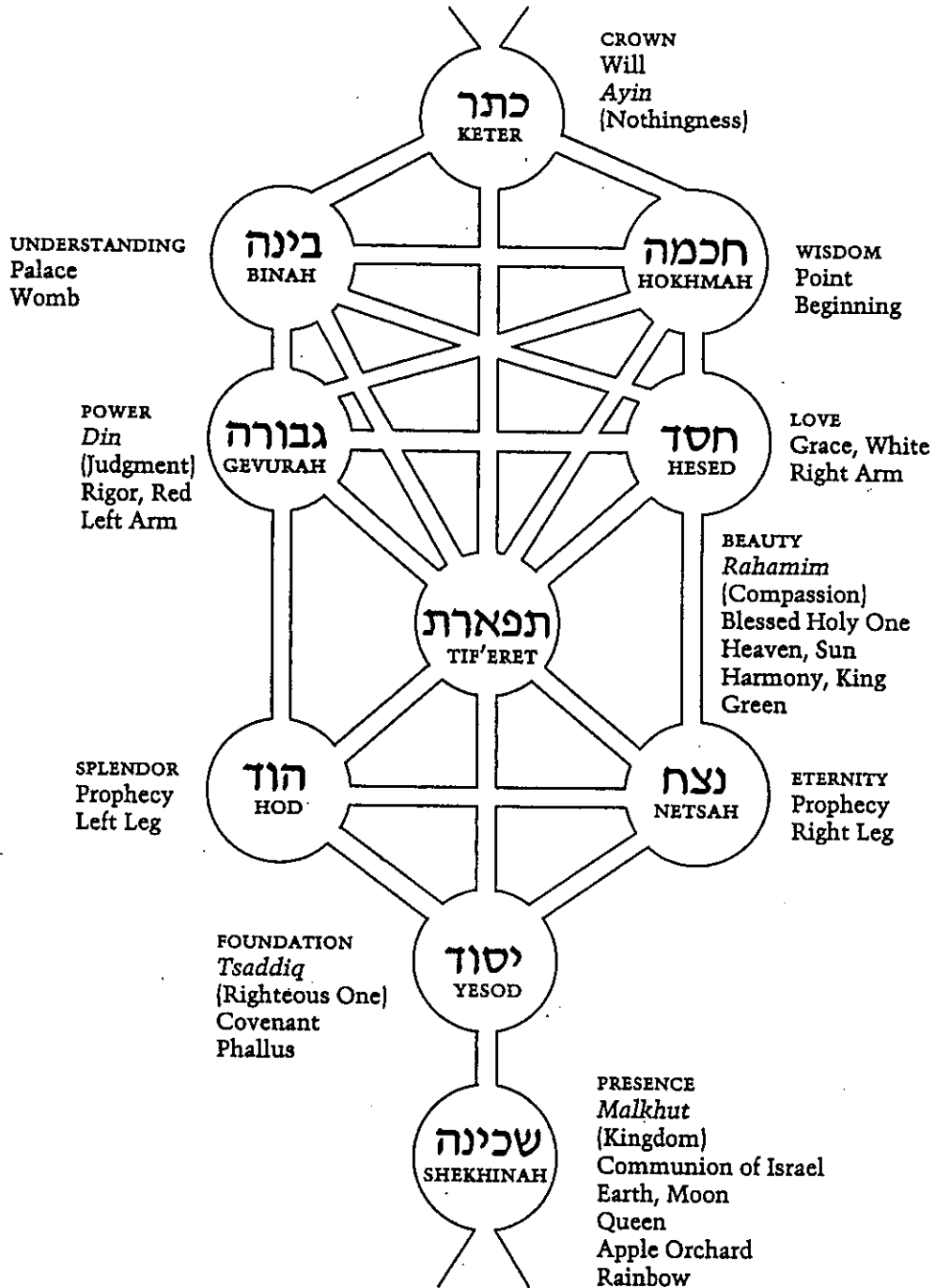
עֲדוֹתֶיהָ נֹאֲמָנוּ מְאֹד לְבֵיתָהּ נֹאֲוָה קֹדֶשׁ

יְהוָה לְאַרְךָ יָמִים:

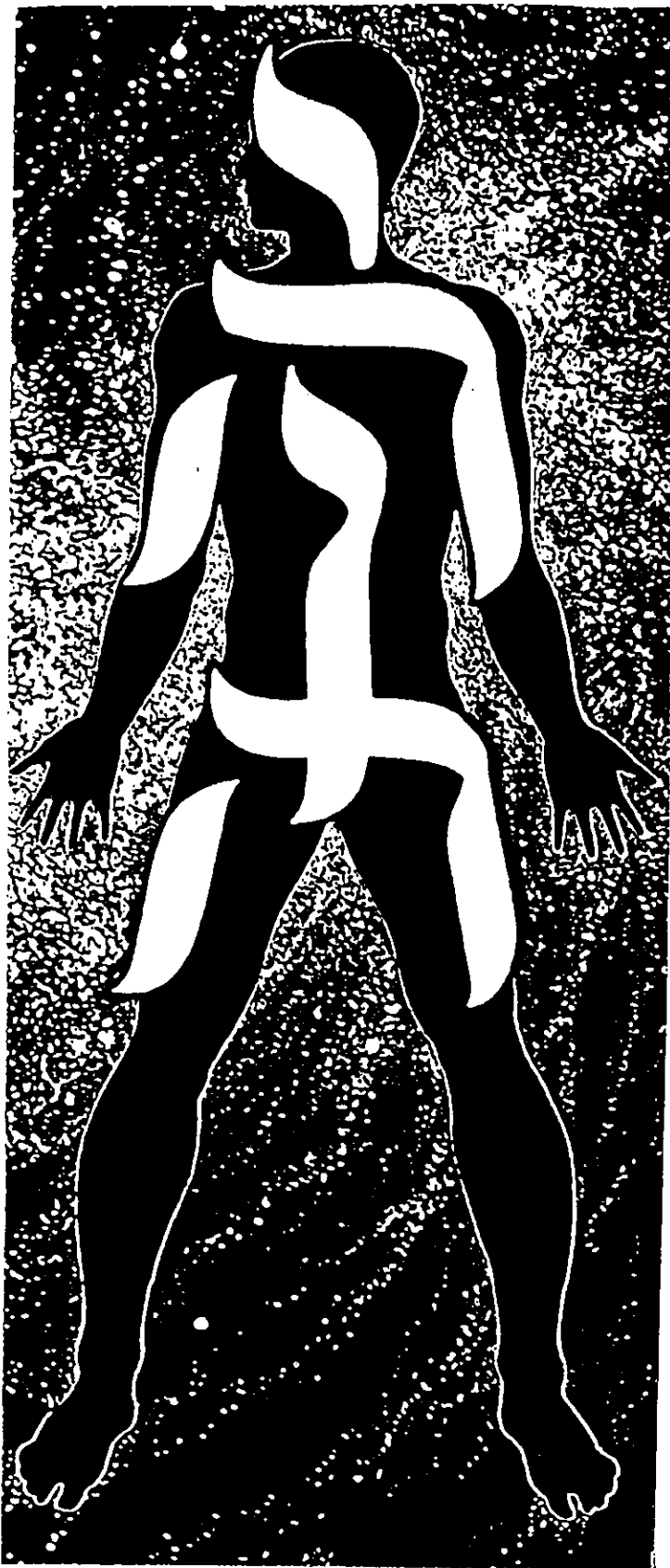
The regal emanation of יהוה's sustaining power flows and pulses. God rules! Robed with majesty! Girded with strength!
The cosmos is unshakable.
Your throne prepared before the dawn of time.
You pre-exist Time and Space.
The currents raise their roar, the rivers their pounding waves.
But more powerful than the thunder of the ocean's breakers is יהוה.

Your Creation witnesses you well!
Of sacred beauty is Your House יהוה forever, for all time.

The Ten Sefirot



Reprinted from *The Invisible Chariot* by Deborah Kedeman and Lawrence Kushner



Thumbnail Origins of the Jewish Renewal Movement

