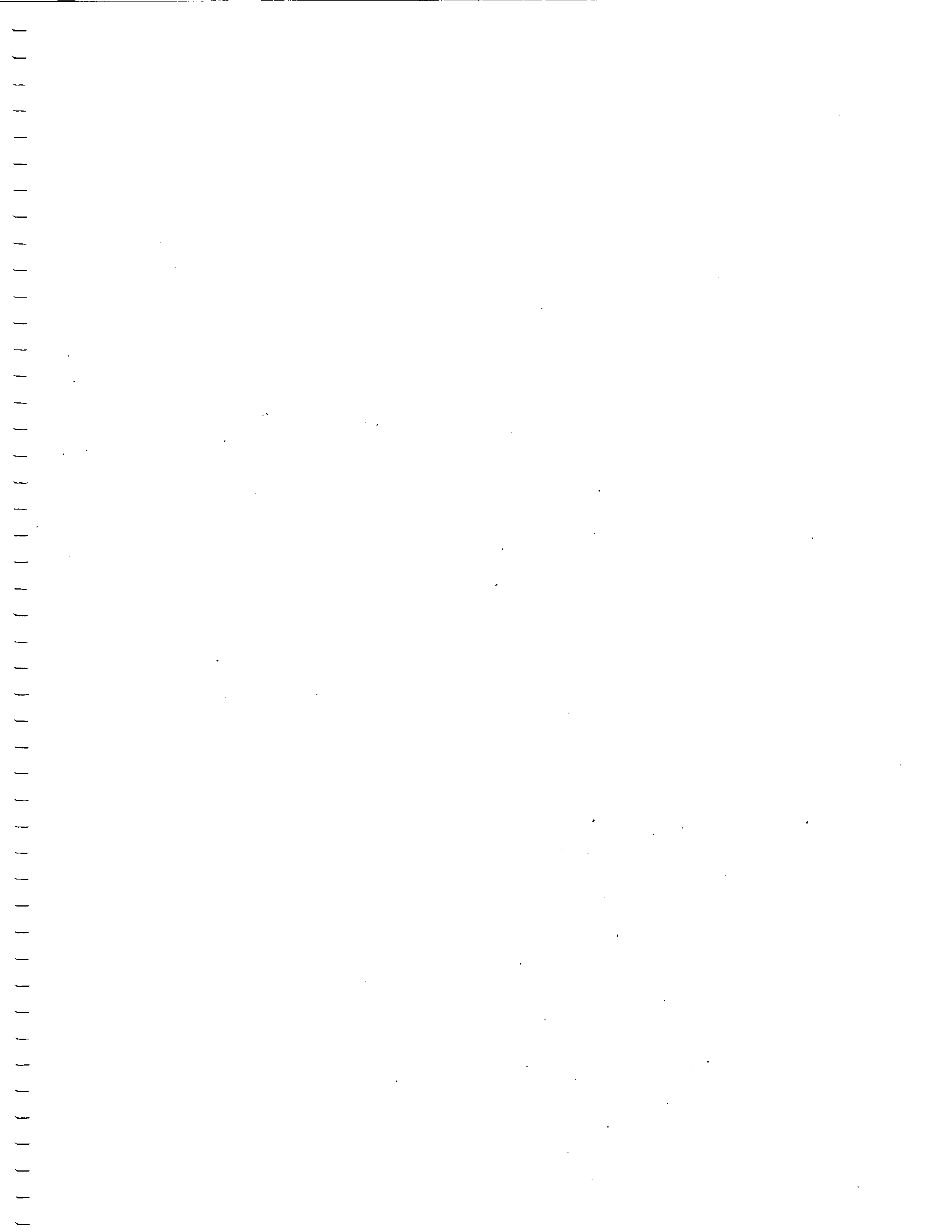


Shacharit



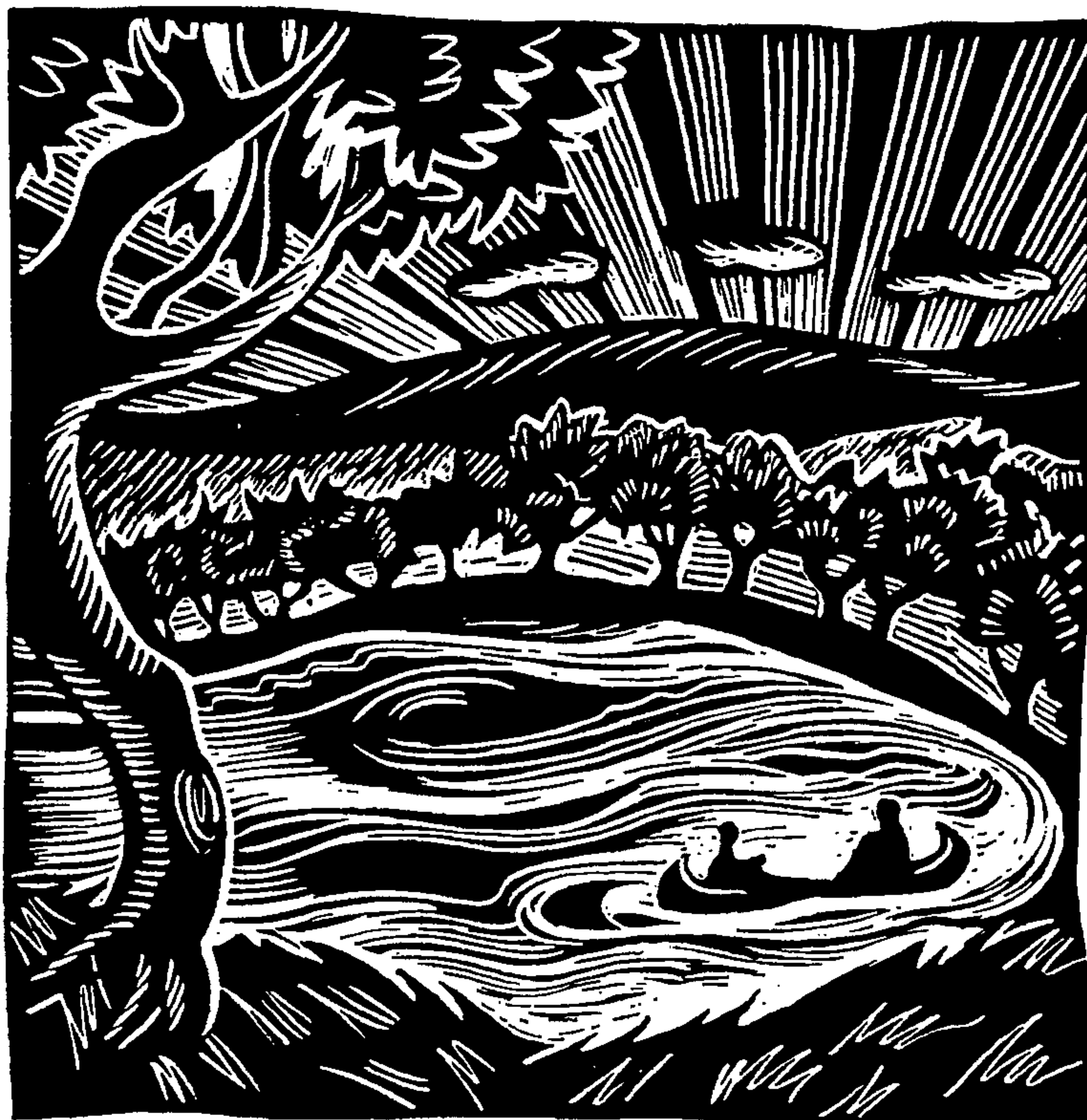
Return again - Return again
Return to the home of your soul.
Return to who you are - Return to what you are
Return to where you are born and reborn again
Return again - Return again
Return to the home of your soul.

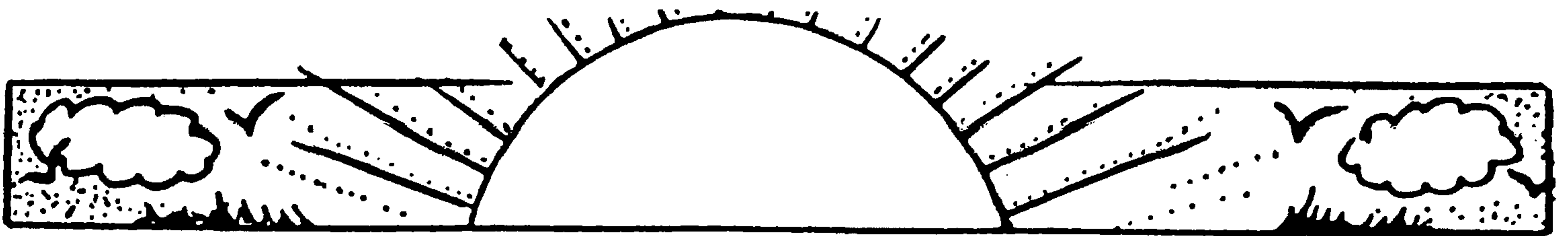
קָחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־יְהוָה

Hosea 14:3

*k'chu imachem devarim
shuvu, shuvu el Adonai/Yah*

Take with you your words (of *t'shuvah*)
And return, return to the Source-of-All





We Create Sacred Space

מַה טּוֹב אֱהָלֶיךָ יַעֲקֹב - מִשְׁכַּנֹּתֶיךָ יִשְׂרָאֵל.

Mah tovu ohalecha Yaakov -- Mishkanotecha Yisrael

How good are your tents "Yaakov" - Your sacred spaces "Yisrael"

וְאֲנִי בְּרַב חֶסֶדְךָ אָבוֹא בֵּיתְךָ אֲתַחֲוֶה אֶל הַיְכָל קֹדֶךָ בְּיִרְאַתְךָ.
יְהוָה אֱהַבְתִּי מֵעוֹן בֵּיתְךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדְךָ.
וְאֲנִי אֲשַׁתְּחֶוה וְאֶכְרַע אֶבְרַכָּה לְפָנַי יְהוָה עֹשֵׂי.
וְאֲנִי תַפְלְתִי לָּךְ יְהוָה עֵת רְצוֹן אֱלֹהִים בְּרַב חֶסֶדְךָ עֲנֵנִי בְּאַמַּת יִשְׁעֶךָ.

And I, with Your great love, come to this house
I open myself to You in a place where holiness dwells,
in my wonder and my awe.

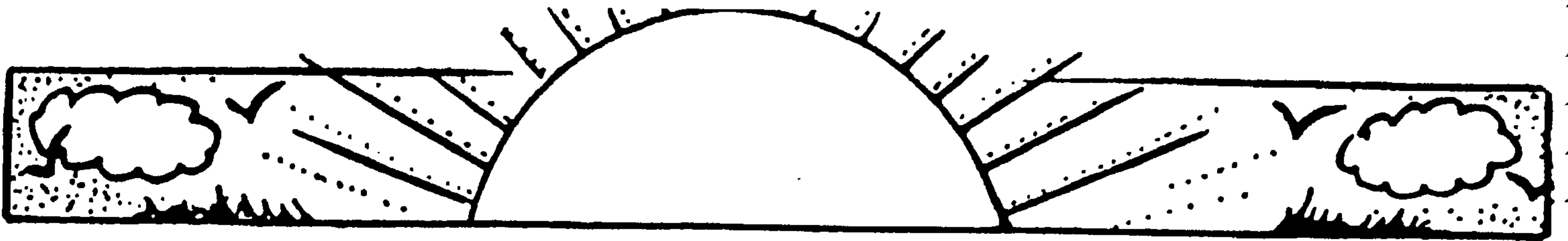
Holy One, I have loved the grandeur of your dwelling,
Your cosmos, castle of Your glory.
I could worship and kneel and make blessing,
before the Guide within who still makes me.
And so, my prayer is to You, Great Presence,
in this moment of my desire.

יְהוָה, answer me with great loving
and with saving truth

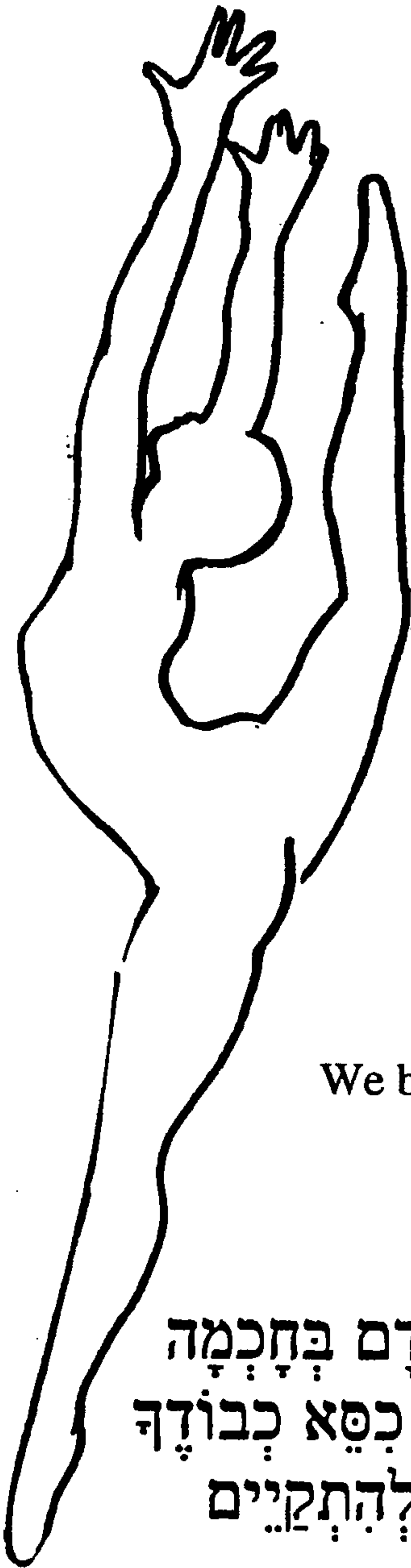
מוֹדֶה|מוֹדָה אֲנִי לְפָנֶיךָ מֶלֶךְ חַי וְקַיִם
שֶׁחָזַרְתָּ בִּי נִשְׁמַתִּי בְּחֶמְלָה רַבָּה אֱמוּנָתְךָ.

*Modeh (men) / Modah (women) ani l'fanecha, Melech chai v'kayam
Sheh-chazarta bi nishmati b'chemlah - rabbah emunatecha*

I am grateful as I face You, alive and potent Source of Creative Power.
Who has returned my soul to me with loyal love. Great is Your faithfulness!



Blessing the Body



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

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

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

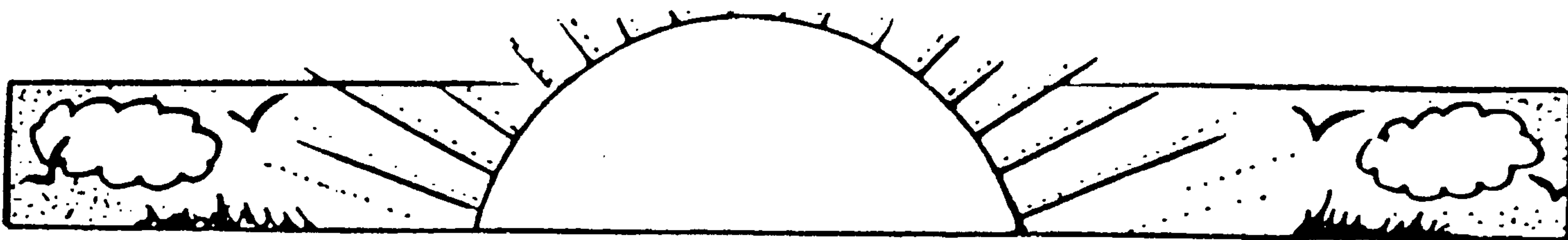
We bless You, Wholly One, our Power, giving birth to the world,
who makes us holy through holy deeds,
and rouses us to prepare our bodies to serve You,
and to make Your name holy among the living.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מִלְּךָ הָעוֹלָם אֲשֶׁר יָצַר אֶת הָאָדָם בְּחִכְמָה
וּבְרָא בּוֹ נְקָבִים וְנְקָבִים חֲלוּלִים חֲלוּלִים גְּלוּי וְיָדוּעַ לְפָנֶי כֶּסֶף כְּבוֹדָךְ
שָׂאם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשֵׁר לְהִתְקַיֵּם
וְלַעֲמוֹד לְפָנֶיךָ:

בָּרוּךְ אַתָּה יְהוָה רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת:

Blessed are You יְהוָה who has formed us in wisdom and created within us the spark
of life. Each cell does the work of its Creator. Each organ's existence is a tribute to
God. If but one element of this wondrous structure were to fail in its tasks, we could
not stand before You and give thanks for Your sustenance. Let us cherish this gift of
flesh and blood, and honor it as God's creation.

*Baruch Ata יְהוָה - A Fountain of Blessings are You יְהוָה - Rofey chol basar
u'maflee la'a-soht - who performs the miracles of creation and healing.*



Blessing the Soul

אֱלֹהֵי נִשְׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה הִיא.

Elohai neshamah sheh-natata bee tehorah hee

אַתָּה בָּרָאתָ אֶתָּה יִצְרָתָה אֶתָּה נִפְחָתָה בִּי
וְאַתָּה מְשַׁמְרָה בְּקִרְבִּי וְאַתָּה עֲתִיד לְטַלֵּה מִמֶּנִּי וּלְהַחְזִירָה בִּי לְעֲתִיד לְבוֹא.
כָּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי מוֹדָה (men) | מוֹדָה (women) אֲנִי לְפָנֶיךָ
יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי
רְבוֹן כָּל הַמַּעֲשִׂים אֲדוֹן כָּל הַנְּשָׁמוֹת.
בָּרוּךְ אַתָּה יְהוָה הַמַּחְזִיר נְשָׁמוֹת לְפִגְרִים מֵתִים.

*Ata baratAH, ata y'tzartAH, ata nafachtAH bi! V'ata m'shamrAH b'kirbi!
V'ata ateed leet'IAH mimeni u'l'ha-chazirAH bi, leh-ateed lavoh. Kol zman sheh-
ha'n'shama b'kirbi modeh (men) / modah (women) ani l'fanecha,
יהוה Elohai v'Elohey avotai. Ribbon Kol ha'Maasim! Adon Kol ha'Neshamot.
Baruch Ata יהוה ha'machazir neshamot lifgarim meytim!*

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

תלמוד תורה

TALMUD TORAH:
LEARNING OUR PEOPLE'S WISDOM

הִנֵּה בָאתִי בַמִּגִּלַּת סֵפֶר כְּתוּב עָלַי:
לְעֲשׂוֹת רְצוֹנְךָ אֱלֹהֵי חַפְצֹתַי וְתוֹרָתְךָ בְּתוֹךְ מֵעַי:

Here I have come.
I find my whole life
in the scroll of a book.
I desire to do
what You long for, my God,
for Your Torah lives
within me.

(Psalm 40:8-9; translation by Burt Jacobson)



Brachot for Torah Study

בָּרוּךְ אַתָּה	<i>Baruch Ata</i>
יְהוָה אֱלֹהֵינוּ	<i>Y--H Eloheynu</i>
חַי הָעוֹלָמִים	<i>Chey Ha-olamim</i>
אֲשֶׁר קִדְּשָׁנוּ	<i>asher kidshanu</i>
בְּמִצְוֹת וְצִוָּנוּ	<i>b'mitzvot v'tzivahnu</i>
לַעֲסוֹק בְּדִבְרֵי תוֹרָה	<i>la'asok b'divrey Torah</i>

בְּרוּכָה אַתָּ	<i>Brucha Aht</i>
יְהוָה אֱלֹהֵינוּ	<i>Y--H Eloheynu</i>
חַי הָעוֹלָמִים	<i>Chey Ha-olamim</i>
אֲשֶׁר קִדְּשָׁתָנוּ	<i>asher kidshatanu</i>
בְּמִצְוֹת וְצִוָּתָנוּ	<i>b'mitzvot v'tzivtanu</i>
לַעֲסוֹק בְּדִבְרֵי תוֹרָה	<i>la'asok b'divrey Torah</i>

We bless You now, Wholly One, our Power, Living Spirit within us, who summons us with holiness and bids us concern ourselves with matters of Torah.

These selections give us an opportunity to study in *hevrusa*, in partnership, some traditional teaching on the meaning of *t'shuvah*.

T'shuvah literally means "return". Spiritually "return" is a process of re-alignment with the Divine Presence within us and around us, and with family and community. Engaging in *t'shuvah* requires deep personal honesty (not destructive hyper-criticality), and a willingness to allow God to co-partner our return.

-Rabbi Marcia

1. *T'shuvah* is one of the ultimate spiritual realities at the core of Jewish faith. Its significance goes far beyond the narrow meaning of contrition or regret over error. (The concept of *t'shuvah*) is considered to be fundamental to the existence of the world. Certain great teachers include *t'shuvah* among the entities created before the world itself! (This means that) *t'shuvah* is a universal, primordial phenomenon..embedded in the root structure of the world, and (also) that before we were created we were given the possibility of changing the course of our lives.

T'shuvah is a manifestation of the divine within us. Through *t'shuvah*, we can extricate ourselves from the binding web of our lives, from the chain of causality that otherwise compels us to follow a path of no return.

2. *T'shuvah* also includes the idea that we have a measure of control over..all dimensions including time. Time flows in one direction; it is impossible to undo an action after it has occurred. However, *t'shuvah*, offers ascendancy over it, and the possibility of changing its significance for the present and the future. This is why *t'shuvah* has been presented as something created before the world itself. In a world of the inexorable flow of time, in which all objects and events are interconnected in a relationship of cause and effect, *t'shuvah* is the exception: it is the potential for something else.

-adapted from Adin Steinsaltz *The Strife of the Spirit*

Selections from *Mishne-Torah, Hilchot T'shuvah*
by The RaMBaM (Maimonides) 12th c

3. Free will is given to every human being. If we wish to incline ourselves towards goodness and the path of righteousness, we are free to do so; and if we wish to incline ourselves towards evil, we are also free to do that. We learn in *Torah* (Gn. 3:22) that the human species, with its awareness of good and evil is unique among earth's creatures. Of our own accord, with our intelligence and understanding, we can distinguish between good and evil, doing as we choose.Nothing holds us back from making the choice. The power is in our hands.

4. If a person has strayed from the way of the *mitzvot*, whether purposely or unwittingly, and then makes *t'shuvah* before God: This is itself a *mitzvah*.

5. Now that the Temple does not exist, and we have no sacred place for atonement, we have only *t'shuvah*.. *T'shuvah* atones for all errors and misdeeds. Even one who has been wicked all his life, and only returns at the end, nothing of his evil is remembered, as the prophet Ezekiel says: "And as for the wickedness of the evil one, he will not stumble on account of it on the day that he turns in *t'shuvah* from it.(33:12) ."

6. What is *t'shuvah shlaymah* - perfect/complete *t'shuvah* ? It is when the person has the opportunity to behave in the same way as before, and does not do so -not out of fear or weakness, inability or lack of opportunity, but because of the change of the *t'shuvah*.

7. Whoever confesses in words and without true resolve of heart to turn from wrong, is like one who would stand in a *mikveh* while holding something putrid, like a rodent, in his/her hand. The immersion won't help until s/he throws away the rodent.

8. *T'shuvah* only applies in matters between the soul and God. Misdeeds between people, such as violence, harsh words or theft, cannot be forgiven until proper amends are made. One must endeavor to undo the wrong, and ask forgiveness. If the wounded person refuses to forgive, you must ask three friends to intervene. They must try a second and a third time if the hurt one still refuses. If even then no forgiveness is forthcoming, the one who has not forgiven is now the sinner. But if one does wrong against ones own teacher, that one should return even a thousand times until s/he is forgiven.

9. It is forbidden to be cruel and refuse to be appeased. Be generous with forgiveness and slow to anger. When someone offends you and asks forgiveness, forgive whole-heartedly and eagerly. If the offense happened many times, still do not hold onto anger and seek revenge.

10. If someone dies before you can make amends and ask forgiveness, gather in a *minyan* at the grave and say: "I have sinned against God and this person and have done such and such." If there is money owed, give it to the heirs. If none can be found, convene a *Bet-Din* (a rabbinical court) and let the money be given away wisely.

11. There are twenty-four things that hinder *t'shuvah* . Four of these are so grave that The Holy One does not grant *t'shuvah* : 1. Leading a whole community to sin. 2. Corrupting a good person into evil ways. 3. One who sees his or her own child acting viciously and does not stop this. 4. The one who says: "I'll behave as I like and ask forgiveness on *Yom Kippur*."

12. Of the twenty-four things that hinder *t'shuvah*, there are five that seem trivial enough for a person to imagine that there is no sin: 1. Eating a meal when there isn't enough food for the host. The guest can say to himself: "But I ate with permission!" 2. Using for personal benefit something that a poor person has pawned with you. The user can easily say: "It didn't lose value. I stole nothing!" 3. A man looking with lust at a woman he cannot approach with honorable intention. He imagines he did nothing wrong, and says to himself: "I didn't even come near her!" 4. Trying to gain status by disparaging another. 5. Suspecting innocent people of misdeeds. The suspicious one says: "Well, what harm have I done him. Maybe he's guilty, maybe he's not."

13. Know that you might die at any moment, without doing *t'shuvah*. Do not delay! Do not say: "I'll do my *t'shuvah* when I'm old." You may die young.

14. Don't think that *t'shuvah* is necessary only for misdeeds. Thoughts and feelings merit *t'shuvah* as well. We must turn from anger and hatred, from jealousy, mockery, greed, selfishness, false pride; from needing to chase after honors, and from needing to keep feeding ourselves. From all of these we should turn in *t'shuvah*.. In fact, these can be harder than turning from deeds, because once we are sunk in these habits it is hard to remove them.

15. If you become a *Baal T'shuvah*, a "returnee", don't imagine that your past behaviors keep you from standing in the place of righteousness. It is not so. Such a person is God's beloved as much as the sinless. Even more, because the merit of having conquered bad impulses is exceedingly great. Our sages have said: "In the place where *Baalei T'shuvah* stand, even perfect saints cannot stand."

From other traditional sources:

16. The Holy One says to Israel: "Make an opening of *t'shuvah* as narrow as the eye of a needle, and I will open for you gates through which wagons and coaches can pass." (Song-of-Songs Rabbah 5:2 #2)

17. They asked Wisdom: "What is the punishment for sinners?" Wisdom replied: "Evil pursues sinners." (Proverbs 13:21) They asked Prophecy: "What is the punishment for sinners?". Prophecy replied: "The soul that sins, it shall die." (Ezekiel 18:4) Then they asked the Holy One Blessed Be: "What is the punishment for sinners?". The Holy One replied: "Let the sinner do *t'shuvah*, return to me and find forgiveness." (Yerushalmi Mak. 2:7 31d)

18. To an earthly ruler one goes full and returns empty; to God one goes empty and returns full. (Pesah Rabbah 185A)

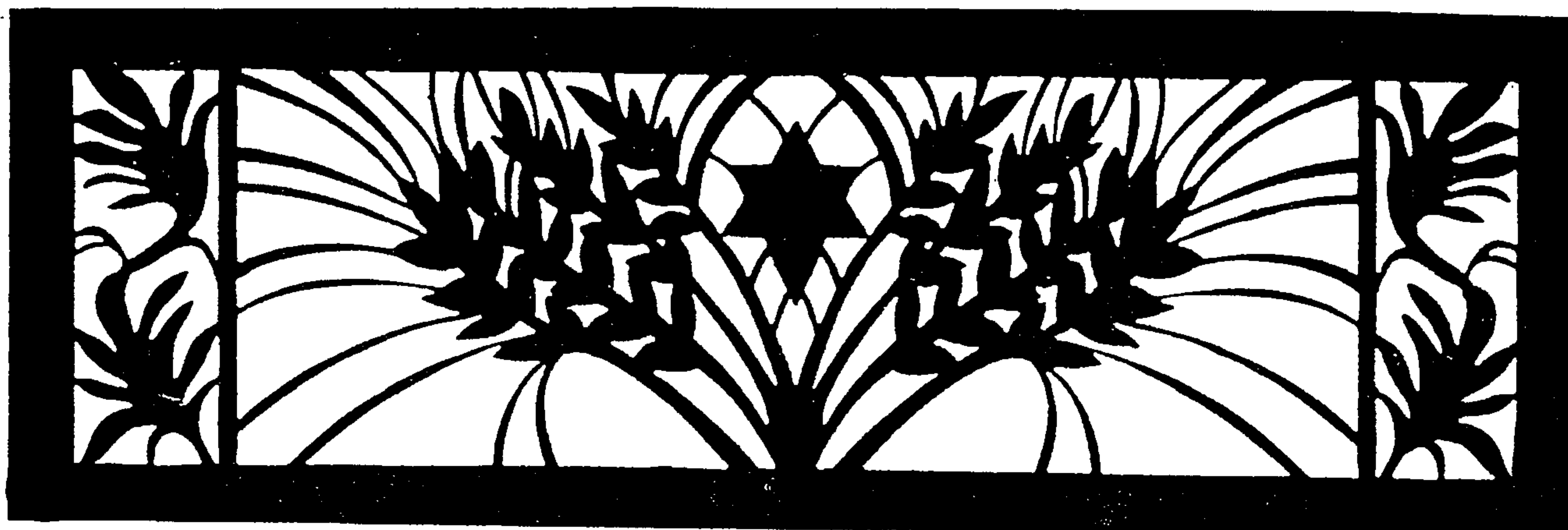
19. A king had a son who had gone astray and was distant by a hundred days journey. Good friends said: "Return to your father." The son said; "I cannot!" Then his father sent word to him: "Return as far as you can, and I will return to you."

From Avraham Isaac Kook
Lights of *T'shuvah*

21. The pain felt in the initial inspiration to *t'shuvah* is due to the severance of the evil/(hurt) layers of the self, which cannot be mended as long as they are attached to and remain part of the person, causing deterioration of the whole spirit. Through *t'shuvah* they are severed from the basic essence of the self. Every severance, like surgery, causes some pain. This, however, is the most inward kind of pain, through which a person is liberated from servitude to the worst habits and most lowly inclinations, and their bitter aftereffects.

22. *T'shuvah* emerges from the depths of being, from such great depths that there the individual stands, not as separate entity, but rather as a continuation of the vastness of universal existence. The desire for *t'shuvah* is related to the highest source of the universal will. From the moment the mighty stream for the universal will-for-life turns towards the good, many forces within the whole of existence are stirred to disclose the good, and to bestow good to all. Thus we learn: "Great is *t'shuvah*, for it brings healing into the world. (Yoma 86a)". In the great channel in which the life-sustaining force flows, there is revealed the unitary source of all existence and in the hovering life-serving spirit of *t'shuvah* all things are renewed to higher level of good, the radiant and the pure.

23. *T'shuvah* is inspired by the yearning of all existence to be better, purer, more vigorous and on a higher plane. Within this yearning is a hidden life-force for overcoming every factor that limits and weakens existence. The particular *t'shuvah* of an individual or community draws its strength from this Source-of-Life, which is always active and vigorous.



קַדִּישׁ דִּרְבָּנָן

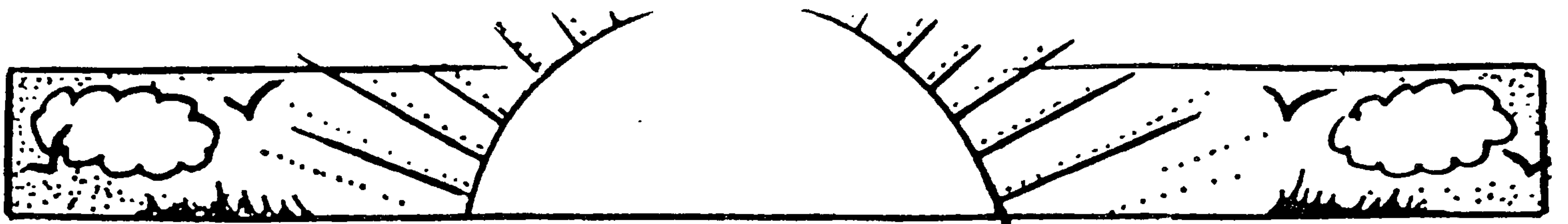
Kaddish d'Rabbanan: The prayer for scholars

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

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

We ask for peace, and living kindness,
And let us say, Amen, Amen!
We ask for peace, and living kindness,
And let us say, Amen, Amen!

-lyrics adapted from Debbie Friedman



Morning Blessings

• • • בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

Baruch ata Yah / Adonay Eloheynu Melech HaOlam
Blessed is the Source of Life of all the World

...whose Image is mirrored in my own.

•

...whose Freedom challenges me to be free.

•

...whose Teaching makes of me a Jew.

•

...whose Wisdom opens the blind eye.

•

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

•

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

•

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

•

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

•

...whose Being provides us with infinite possibilities.

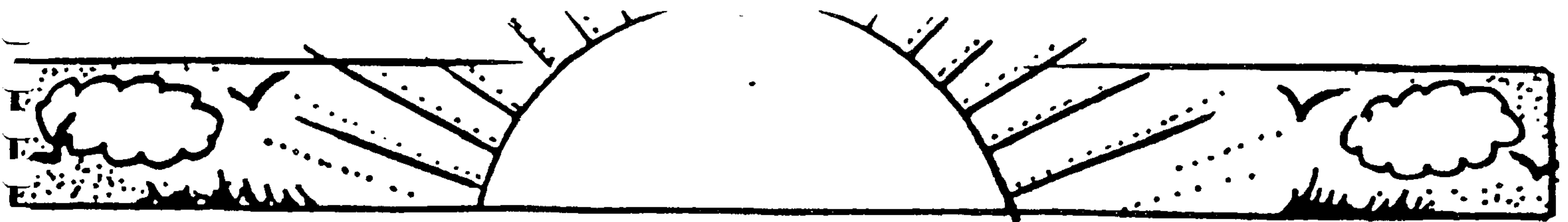
•

...whose *Torah* guides my every step.

•

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

(interpretive translation by Rabbi Rami Shapiro)



בְּרוּךְ עֹשֶׂה מַד

Calling on the Energy of Creation

בְּרוּךְ שְׂאֵמַר וְהָיָה הָעוֹלָם. בְּרוּךְ הוּא: בְּרוּךְ עוֹשֶׂה
 בְּרֵאשִׁית: בְּרוּךְ אוֹמֵר וְעוֹשֶׂה: בְּרוּךְ גּוֹזֵר וּמְקַיֵּם: בְּרוּךְ
 מְרַחֵם עַל הָאָרֶץ: בְּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת: בְּרוּךְ
 מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו: בְּרוּךְ חַי לְעַד וּמְקַיֵּם לְנֶצַח:
 בְּרוּךְ פּוֹדֶה וּמְצִיל. בְּרוּךְ שְׁמוֹ:

*Baruch sheh amar v'hayah ha'olam!
 Boruch Hu
 Baruch oseh v'reshit,
 Baruch gozer u'm'kayeym,
 Baruch m'rachem al ha'aretz,
 Baruch m'rachem al ha'briyot,
 Baruch m'shalem sachar tov l'rey-av,
 Baruch chai la-ad v'kayam la-netzach,
 Baruch podeh u'matzil,
 Baruch Shemo*

בְּרוּכָה שְׂאֵמְרָה וְהָיָה הָעוֹלָם. בְּרוּכָה הִיא: בְּרוּכָה
 עוֹשֶׂה בְּרֵאשִׁית: בְּרוּכָה גּוֹזֶרֶת וּמְקַיֶּמֶת: בְּרוּכָה
 מְרַחֶמֶת עַל הָאָרֶץ: בְּרוּכָה מְרַחֶמֶת עַל הַבְּרִיּוֹת:
 בְּרוּכָה מְשַׁלֶּמֶת שְׂכָר טוֹב לְאוֹהֲבֵי שְׁמָהּ: בְּרוּכָה חַיָּה
 לְעַד וּמְקַיֶּמֶת לְנֶצַח: בְּרוּכָה פּוֹדֶה וּמְצִילָה. בְּרוּכָה
 שְׁמָהּ:

*Brucha sheh amrah v'hayah ha'olam!
 Brucha Hi
 Brucha osah v'reshit,
 Brucha gozeret u'm'kayeymet,
 Brucha m'rachemet al ha'aretz,
 Brucha m'rachemet al ha'briyot,
 Bruchah m'shalemet sachar tov
 l'ohavey sh'mah,
 Brucha chaya la-ad v'kayemet
 la-netzach,
 Brucha podah u'matzila,
 Baruch Sh'mah*

Blessed be the One whose speech is the world!

Blessed be the Source.

Blessed be the One forever creating.

Blessed be the One speaking and acting.

Blessed be the One seperating and sustaining.

Blessed be the One whose love fills the earth.

Blessed be the One whose compassion gives life.

Blessed be the One living forever - Blessed be the Name of the One

בְּרוּךְ אַתָּה יי מֶלֶךְ מְהֻלָּל בְּתַשְׁבּוּחוֹת:

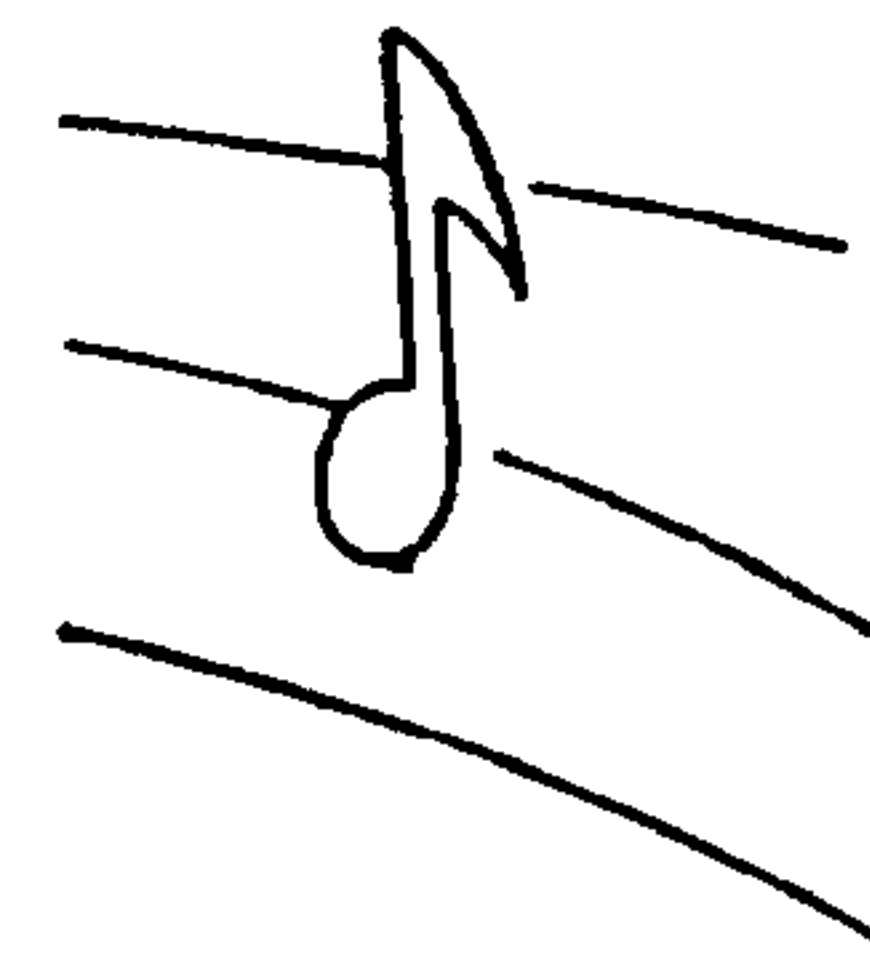
A Fountain of Blessings are You YAH/Adonay, Melech/Power glorified with praises.

Songs of Praise

from Psalm 19

מְשִׁיבַת נְפֹשׁ	תְּמִימָה	תּוֹרַת יְהוָה
מִחְכֵּמַת פְּתִי:	נְאֻמָּנָה	עֵדוּת יְהוָה
מְשַׁמְחֵי לֵב	יִשְׁרִים	פְּקוּדֵי יְהוָה
מְאִירַת עֵינָיִם:	בְּרָה	מִצְוֹת יְהוָה
עוֹמְדַת לְעַד	טְהוֹרָה	יִרְאֵת יְהוָה
צְדָקוֹ יַחְדָּו:	אֱמֶת	מִשְׁפָּטֵי יְהוָה

*Torat Adonay t'mimah - m'shivat nafesh
 Edut Adonay ne'emanah - mach-kimat peh-tee
 P'kudey Adonay yesharim - m'samchey lev
 Mitzvat Adonay barah - m'irat eynayim
 Yirat Adonay t'horah - omedet la'ad
 Mishpatey Adonay emet - tzadku yachdav*



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

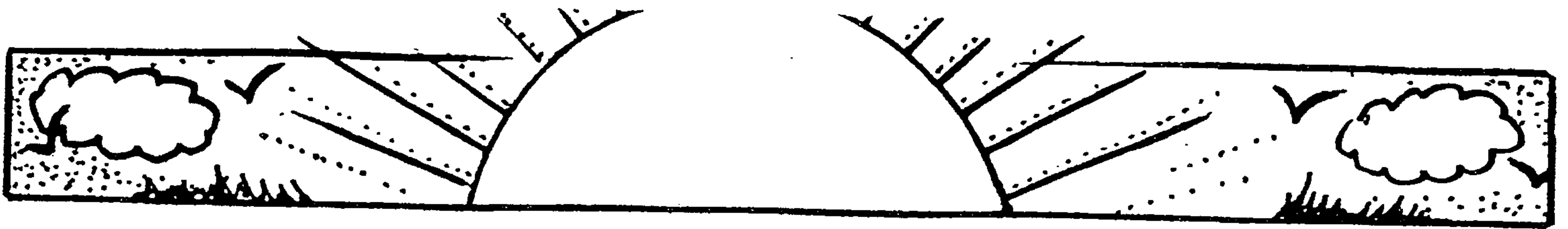
(adapted by Rabbi Burt Jacobson from *Fifty Psalms: A New Translation*)

from Psalm 121

אֲשָׂא עֵינַי אֶל-הַהָרִים מֵאֵין יָבֵא עֲזָרִי:
 עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

*Esa eynay el heh-harim mey-ayin yavo ezri
 Ezri mey-im יהוה, oseh shamayim vah-aretz*

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



הַלְלוּיָהּ:

Psalm 150

הַלְלוּיָהּ:	הַלְלוּיָהּ. הַלְלוּיָהּ בְּקֹדְשׁוֹ
הַלְלוּיָהּ בְּגִבּוֹרֹתָיו:	הַלְלוּיָהּ בְּרִקְיעַ עֲזוֹ:
הַלְלוּיָהּ בְּתִקְעַ שׁוֹפָר:	הַלְלוּיָהּ כְּרֹב גְּדִלוֹ:
הַלְלוּיָהּ בְּתִפְחֵי וּמְחֹל:	הַלְלוּיָהּ בְּנִבְל וְכִנּוֹר:
הַלְלוּיָהּ בְּצִלְצְלֵי שִׁמְעַ	הַלְלוּיָהּ בְּמִנִּים וְעָגָב:
כָּל הַנְּשָׁמָה תְּהַלֵּל יָהּ	הַלְלוּיָהּ בְּצִלְצְלֵי תְרוּעָה:
	הַלְלוּיָהּ:

HalleluYAH

Praise the Source in the holy space!
Praise the Source in the heights above!
Praise the Source in its infinite expanse!

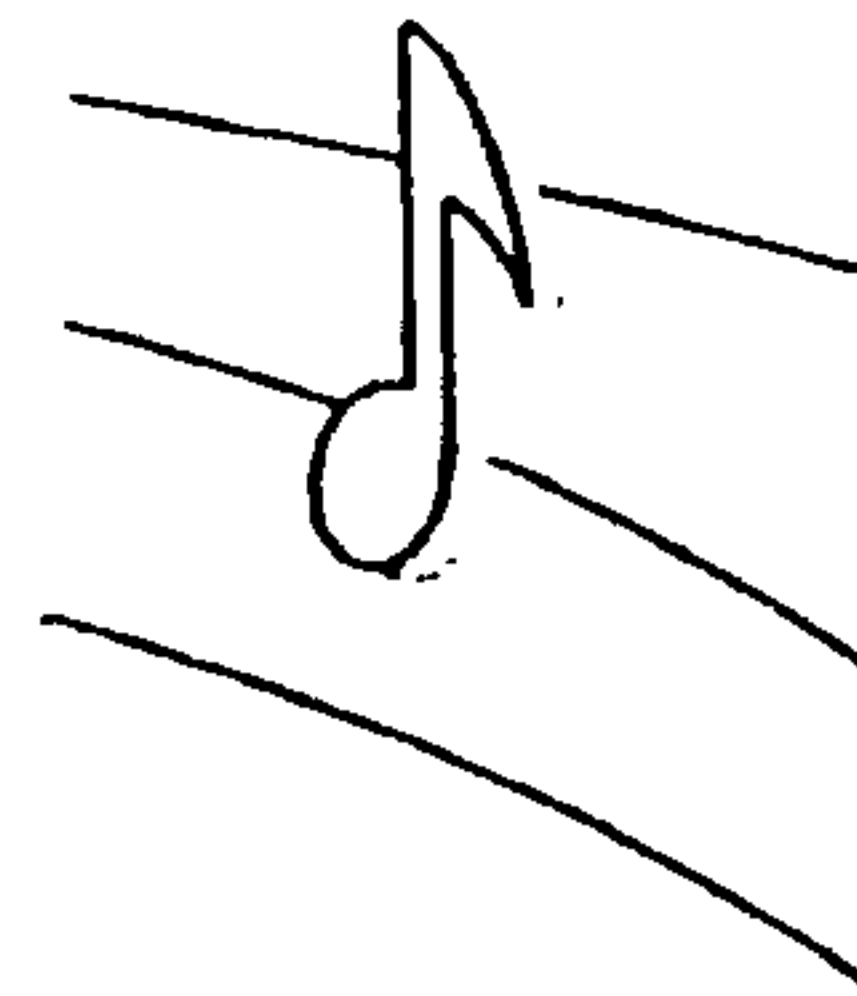
Praise the Source with shofar blast.
with lute and harp, with drum and dance,
with flute and strings, with tambourines!

Praise the Source with crashing cymbals!
Let all who breathe now praise their Source!
Let every breath now praise the Source!

-Translation: Rabbi Burt Jacobson

Hallelu El-b'kodsho - Hallelu-hu birkiya uzo
Hallelu-hu big'vurotav - Hallelu-hu k'rov gudlo
Hallelu-hu b'teyka shofar - Hallelu-hu b'nevel v'chinor
Hallelu-hu b'tof u'machol - Hallelu-hu b'minim v'ugav
Hallelu-hu b'tzil'tz'ley shama - Hallelu-hu b'tzil'tz'ley t'ruah

Col hanshamah t'hallel YAH - Hallelu-YAH



נִשְׁמַת כֹּל חַי תְּבַרֵךְ אֶת שִׁמְךָ יי אֱלֹהֵינוּ

Nishmat col chai t'vareych eht Shimcha, YAH Eloheynu



נִשְׁמַת כֹּל חַי
תְּבַרֵךְ אֶת שִׁמְךָ
יי אֱלֹהֵינוּ.
וְרוּחַ כֹּל בֶּשָׂר
תִּפְאָר וְתִרְוָמָה
זְכָרְךָ מְלַכְנוּ תָמִיד
מִן הָעוֹלָם וְעַד הָעוֹלָם
אַתָּה אֵל.
וּמִבְלַעֲדֶיךָ אֵין לָנוּ מִלָּךְ
גּוֹאֵל וּמוֹשִׁיעַ
פּוֹדֶה וּמַצִּיל וּמַפְרִינֵם וּמְרַחֵם
בְּכָל עֵת צָרָה וְצוּקָה.
אֵין לָנוּ מִלָּךְ אֱלֹא אַתָּה:

All breathing life
adores Your Name
Yah, our God -
All flesh alive
is raised to ecstasy
each time we become aware of You!
Beyond endless Time and Space that's vast
You are Divine
Only You are the One who
ultimately extricates and frees
ransoms, saves and sustains us
and cares when we are in distress
You, You alone secure our lives.

אֱלֹהֵי הָרֵאשׁוֹנִים וְהָאַחֲרוֹנִים
אֱלֹהֵי כָל בְּרִיּוֹת
אֲדוֹן כָּל תּוֹלְדוֹת
הַמְהַלֵּל בְּרַב הַתְּשַׁבְּחוֹת
הַמְנַהֵג עוֹלָמוֹ בְּחַסֵּד
וּבְרִיּוֹתָיו בְּרַחֲמִים.

You ultimate Cause and ultimate Effect,
Source of all Creation
You manifest in all birthing
In every compliment it is You we praise
You manage Your universe with kindness -
with compassion all beings in it.

וַיִּי לֹא יָנוּם וְלֹא יִישָׁן
הַמְעוֹרֵר יְשׁוּנִים וְהַמְקִיץ גְּרֻדִּים
וְהַמְשִׁיחַ אֱלֵמִים
וְהַמְתִּיר אֲסוּרִים
וְהַסּוֹמֵךְ גּוֹפְלִים
וְהַזּוֹקֵף כְּפוּפִים
לָךְ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

Yah ever awake and ever alert!
You rouse us from the deepest sleep
You give words to the speechless
You release the imprisoned
You support the stumbling
You give dignity to the downtrodden
Every appreciation we offer is Yours.

אִלּוּ פִינוּ מְלֵא שִׁירָה בָּיָם
וְלִשׁוֹנֵנוּ רִנָּה כַּהַמּוֹן גְּלוֹי
וְשִׁפְתוֹתֵינוּ שִׁבְחָה כַּמְרַחֲבֵי רִקְיעַ
וְעֵינֵינוּ מְאִירוֹת כַּשֶּׁמֶשׁ וְכַיָּרֵחַ
וְיָדֵינוּ פְרוֹשׁוֹת כַּנְּשָׂרֵי שָׁמַיִם
וְרַגְלֵינוּ קָלוֹת כַּאֲיֵלוֹת
אֵין אֲנַחְנוּ מְסַפְּיקִים לְהוֹדוֹת לָךְ
יי אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ
וְלְבַרְכָּךְ אֶת שִׁמְךָ
עַל אַחַת מֵאַלְפֵי אֶלְפֵי אֶלְפִים
וְרַבֵּי רַבּוֹת פְּעָמִים
הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם הוֹרֵינוּ וְעִמָּנוּ.

If ocean-full our mouth were with music
Our tongues singing like the ceaseless surf
Our lips praising You to the skies
Our eyes blazing like sun and moon
Our arms spread like soaring eagles
Our legs sprinting like those of deers
We could not thank You enough
Yah! Our God, our parents' God!
Neither could we celebrate by naming
the times exceeding millions
the places exceeding billions
the favors You did for our parents and for us.

ממַצְרִים גְּאַלְתָּנוּ יי אֱלֹהֵינוּ
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ
בְּרָעַב זִנְתָּנוּ, וּבְשָׁבַע כָּל־כֶּלֶתָנוּ
מִחַרְבַּ הַצִּלְתָּנוּ, וּמִדְּבַר מִלְטָתָנוּ
וּמִחֲלָיִם רָעִים וּנְאֻמָּנִים
דָּלִיתָנוּ:

עַד הַנּוֹה עֲזָרוּנוּ רַחֲמֶיךָ
וְלֹא עֲזָבוּנוּ חַסְדֶיךָ
וְאַל תִּטְשֵׁנוּ יי אֱלֹהֵינוּ לְנִצָּחַת.

עַל כֵּן אֲבָרִים שְׁפִלְגַת בָּנוּ
וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַת בְּאַפֵּינוּ
וְלִשׁוֹן אֲשֶׁר שִׁמַּת בְּפִינוּ.
הֵן הֵם יוֹדוּ וַיְבָרְכוּ
וַיִּשְׁבְּחוּ וַיִּפְאָרוּ
וַיְרַמְמוּ וַיַּעֲרִיצוּ וַיִּקְדִּישׁוּ
וַיִּמְלִיכוּ אֶת שְׁמֶךָ מִלְּכָנוּ

כִּי כָל פֶּה לָּךְ יוֹדֶה
וְכָל לִשׁוֹן לָּךְ תִּשָּׁבַע
וְכָל בֶּרֶךְ לָּךְ תִּכְרַע
וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה
וְכָל לִבָּבוֹת יִירָאוּךָ
וְכָל קֶרֶב וּכְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ.
כַּדְּבַר שְׁפָתוֹב
כָּל עֲצָמוֹתַי תִּאֲמַרְנָה
יי מִי כָמוֹךָ.
מִצִּיל עֲנִי מִחֲזֶק מִמֶּנּוּ
וְעֲנִי וְאַבְיוֹן מִגְּזֵלוֹ:

מִי יִדְמֶה לָּךְ וּמִי יִשׁוּה לָּךְ
וּמִי יַעֲרֶךְ לָּךְ: הָאֵל הַגָּדוֹל
הַגָּבוֹר וְהַנּוֹרָא אֵל עֲלִיוֹן
קִנְיָה שָׁמַיִם וָאָרֶץ:
גְּהִלְלֶךָ וּנְשַׁבְּחֶךָ וּנְפָאֲרֶךָ
וּנְבָרְךָ אֶת-שֵׁם קֹדְשֶׁךָ. כְּאָמֹר

לְדוֹד, בְּרַכִּי נַפְשִׁי אֶת יי
וְכָל קֶרְבִי אֶת שֵׁם קֹדְשׁוֹ:

Barchi nafshi eht Adonay v'chol kravai eht shem kodsho

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ
הַגָּדוֹל בְּכַבּוֹד שְׁמֶךָ.
הַגָּבוֹר לְנִצָּחַת
וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ.

**Yah! Oh God! From oppression You redeemed us
Now we can never be at home in slavery -
During famines You fed us enough to live on
You shielded us from wars and plagues
From diseases of body and mind
you pulled us out.
To this moment Your caring helped us
We never lacked Your kindness
- Please don't ever abandon us God! -**

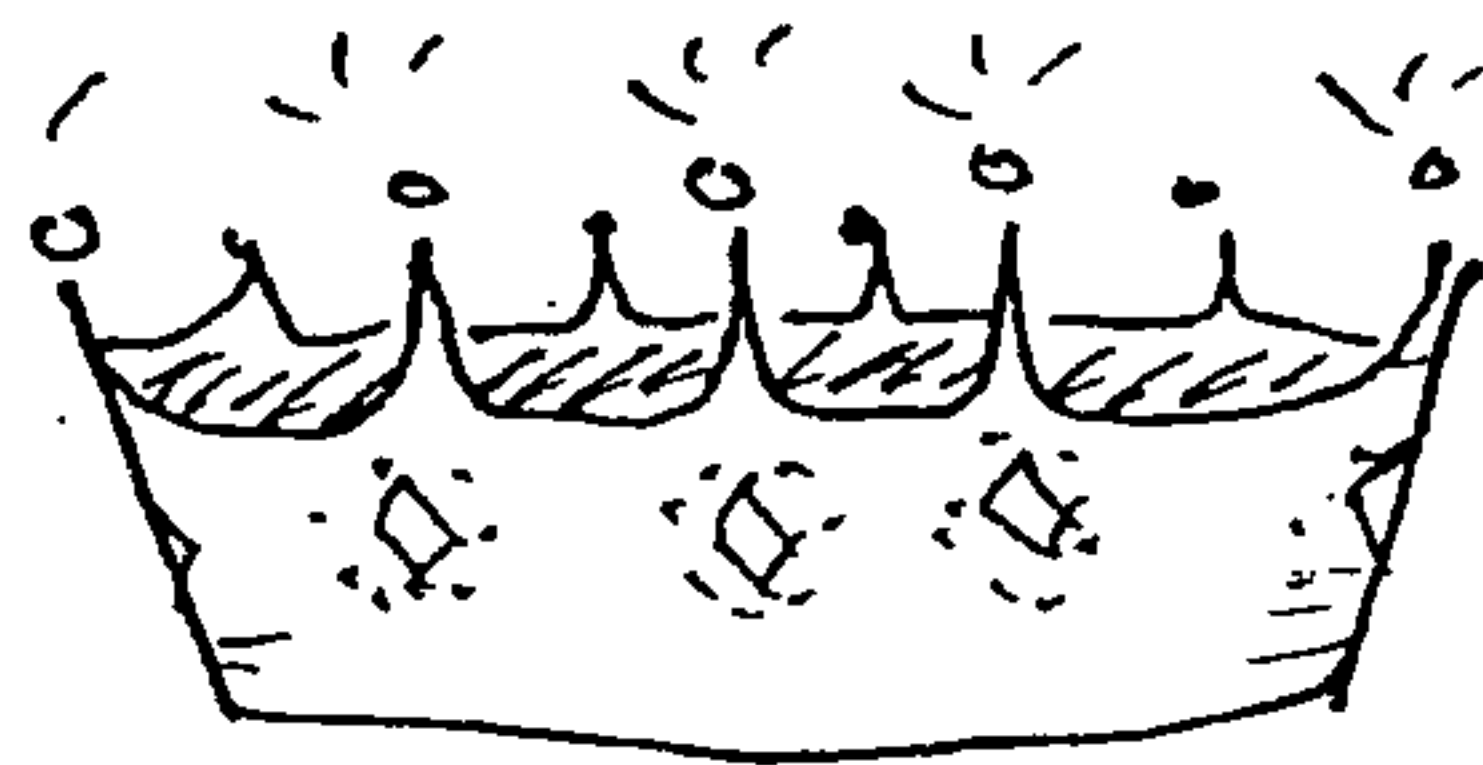
**Our limbs want each to thank you
The air of each breath You breathed into us
Their very substance bless with gratitude
with praise and celebration
honoring that exalted holiness
so majestic, that is Your fame!**

**Our speech is appreciation
our expression an oath of loyalty
our attitude surrender
our stance before You obedience
our feelings overwhelming awe
our inners singing scales of Your Names
As it is in Scripture:
All my very essence exclaims:
Yah! Who? Like You?
You inspire the gentle to stand up to the bully
The poor disempowered to stand up to the thug.**

**No other can claim to be what You are
No other can pretend to be THE GREAT GOD
THE MIGHTY, THE AWESOME, THE GOD,
MOST HIGH
Yet nesting in Heavens and Earth!
So we will keep celebrating and delighting
and blessing Your Holy Name with David:**

**"Yahhh! breathes my soul out to You.
all my inners pulse with You!"**

**Potent God Force!
Magnanimous in Glory
Ever prevailing
Awesome Mystery!**



המלך היושב על כסא רם ונשא

HaMelech HaYoshev al Kisei Ram v'Nisa!

שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ:
וְכַתּוּב: רָנְנוּ צַדִּיקִים בִּיהוָה
לְיִשְׂרָאֵל גְּאוּה תְהִלָּה.

Shokheyn Ad Marom v'Kadosh Shemo!

Eternal Shekhinah, Holy Beyond!

Saints sing YAH!

In harmony with decent folks,

בְּפִי יִשְׂרָאֵל תְּתַרְוּמָם.

b'fee Y'sharim tit-Romam

וּבְדַבְרֵי צַדִּיקִים תְּתַבְרַךְ.

u'b'divrey TZadikim tit-Barach

וּבְלִשׁוֹן תְּסִידִים תְּתַקְדָּשׁ:

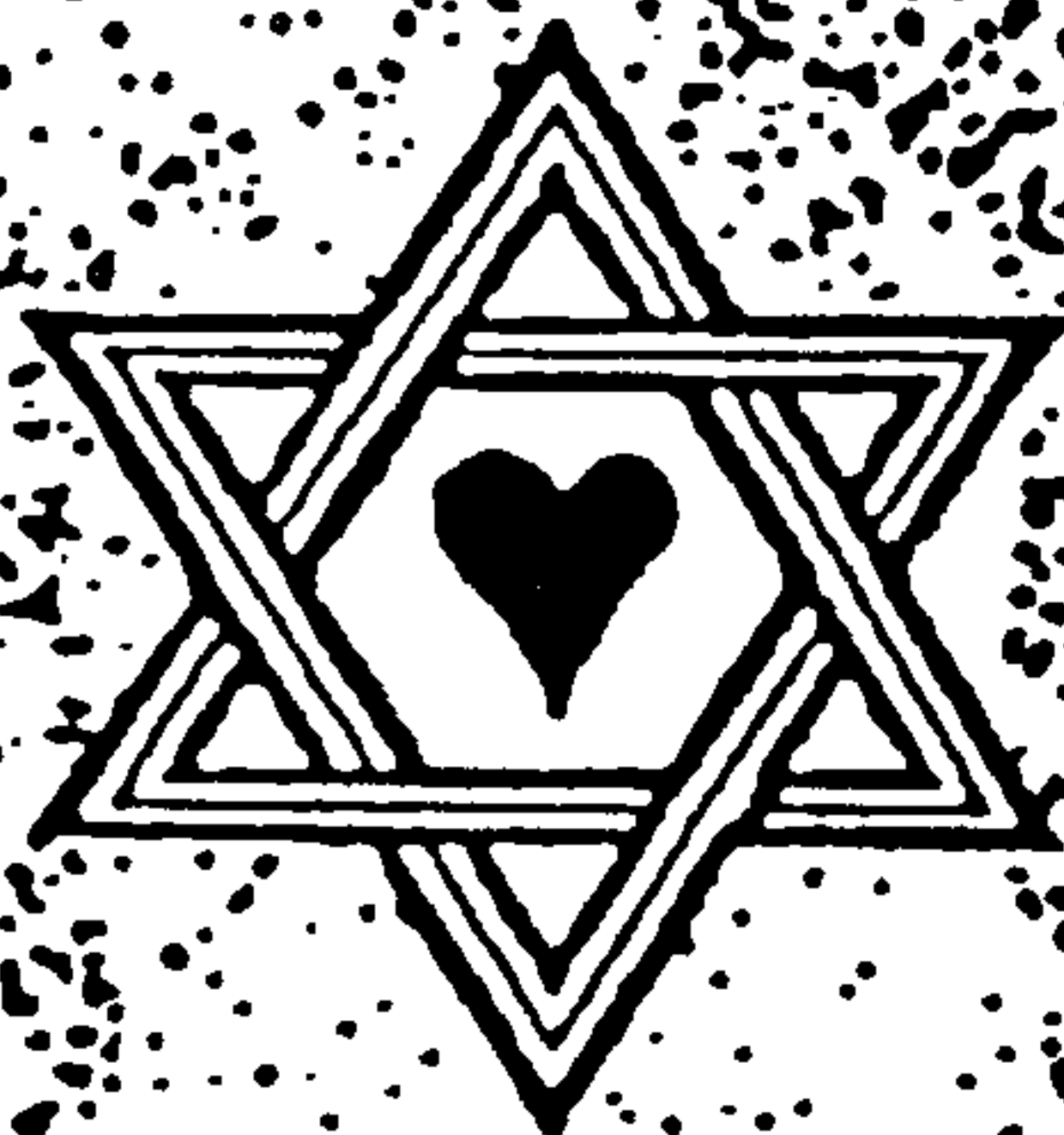
uv'lashon CHasidim tit-Kadash

וּבְקִרְבַּ קְדוּשִׁים תְּתַהַלֵּל.

u'v'kerev K'doshim tit-Hallal

Good people exalt You. Saints are Your blessing.

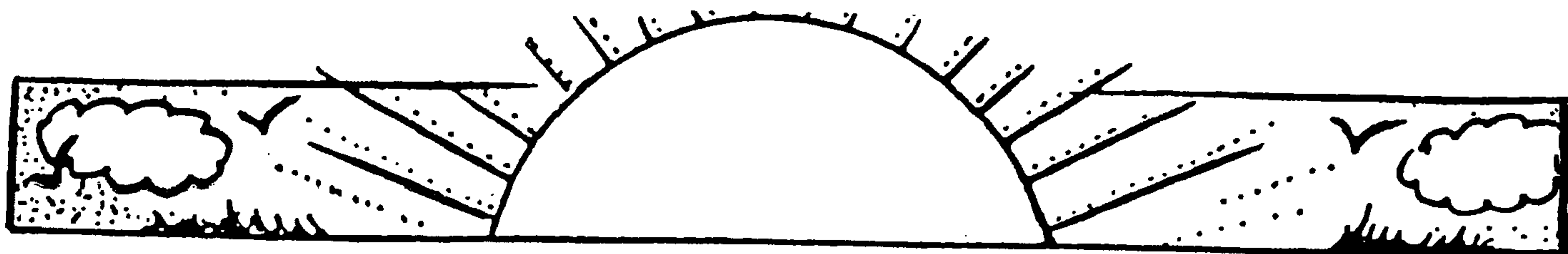
Devotees sanctify you. You delight in our inner holiness.



וּבְמַקְהֵלוֹת רַבּוֹת עִמָּה בֵּית יִשְׂרָאֵל בְּרָנָה
יִתְפָּאֵר שְׁמָהּ מְלַכְנּוּ בְּכָל דּוֹר וְדוֹר שְׁפָן חוֹבֵת
כָּל הַיְצוּרִים לְפָנֶיהָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי הוֹרֵינוּ
לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדָּר
לְבָרַךְ לְעֵלָה וּלְקַלֵּם עַל כָּל דְּבָרֵי שִׁירוֹת
וְתִשְׁבַּחוֹת דָּוִד בֶּן-יִשִׁי עַבְדְּךָ מְשִׁיחֶךָ:

u'v mak-halot rivivot amcha beyt Yisroel

Throughout every generation, in our great gatherings, we Your people the House of Israel, praise Your Name, O Power, with song. Every creature is called to give thanks to You, our Power and Power of our ancestors, to sing songs of praise beyond even the songs of praise that David son of Jesse, your annointed servant sang.

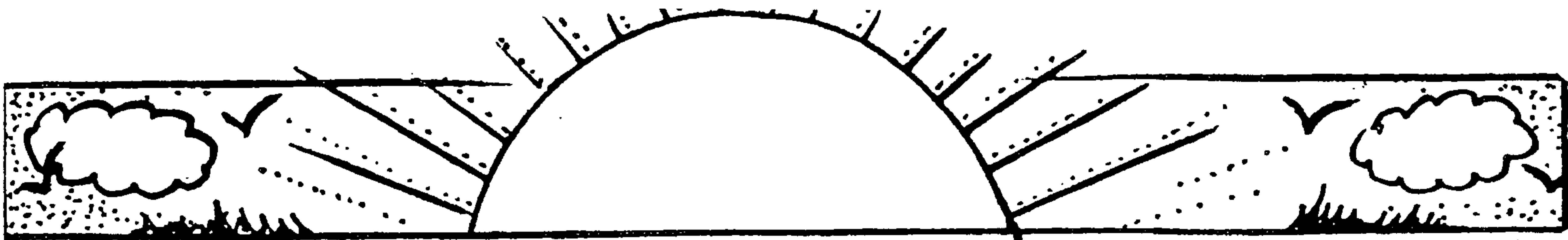


We Praise the Source of Life and Wonder *Yishtabach Shimcha*

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִכְנוּ	<i>Yishtabach Shimcha la-ad Malkeynu,</i>
הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם	<i>ha'El ha'Melech, ha'Gadol v'ha'Kadosh</i>
וּבָאָרֶץ. כִּי לְךָ נִאֶה יְהוָה אֱלֹהֵינוּ	<i>ba'shamayim u'va'aretz. Ki l'cha naeh,</i>
וְאֱלֹהֵי הוֹרֵינוּ:	<i>Eloheynu v'Elohey avoteynu,</i>
שִׁיר וְשִׁבְחָה	<i>shir u'shvacah, hallel v'zimrah,</i>
הַלֵּל וְזִמְרָה	<i>oz u'memshalah, netzach, gedulah u'gevurah,</i>
עֵז וּמְשָׁלָה	<i>t'hillah u'tifferet,</i>
נִצַּח גְּדֻלָּה וְגְבוּרָה	<i>kedusha u'malchut,</i>
תְּהִלָּה וְתִפְאֵרֶת	<i>brachot v'hoda-ot, mey-ata v'ad olam.</i>
קְדוּשָׁה וּמְלֻכּוּת.	<i>Baruch Ata יהוה El Melech gadol</i>
בְּרָכוֹת וְהוֹדָאוֹת	<i>ba'tishbachot. El ha'hoda-ot, adon</i>
מֵעַתָּה וְעַד עוֹלָם.	<i>ha'nifla-ot. Ha bocher b'shurey zimrah!</i>
בָּרוּךְ אַתָּה יְהוָה אֵל מֶלֶךְ גָּדוֹל	<i>Melech El Chey ha'Olamim.</i>
בְּתִשְׁבָּחוֹת אֵל הַהוֹדָאוֹת אֲדוֹן	
הַנִּפְלְאוֹת הַבוֹחֵר בְּשִׁירֵי זִמְרָה	
מֶלֶךְ אֵל חַי הָעוֹלָמִים.	

We praise Your Name / Your Essence forever
Great and Sacred Source!
Your power fills the physical and fluid realms!
What could be more appropriate than that we sing to You
-Song, chant and praise-
For Your greatness and power,
Your splendor, holiness and sovereignty;
Blessings and songs of gratitude to Your Great and Sacred Name!
Now, and as long as space and time endure,
You are God.

You are a Fountain of blessings
El-Melech / Power, Guide and Creator-of-All,
exalted in our praises, God of thanksgivings,
Master of wonders, Creator of all souls,
who chooses musical songs of praise!
Source of power!
Life-giver of all the worlds.



Calling us to Community

As we bless the Source of Life
So we are blessed

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

As we bless the Source of Life
So we are blessed

(Faith Rogow)

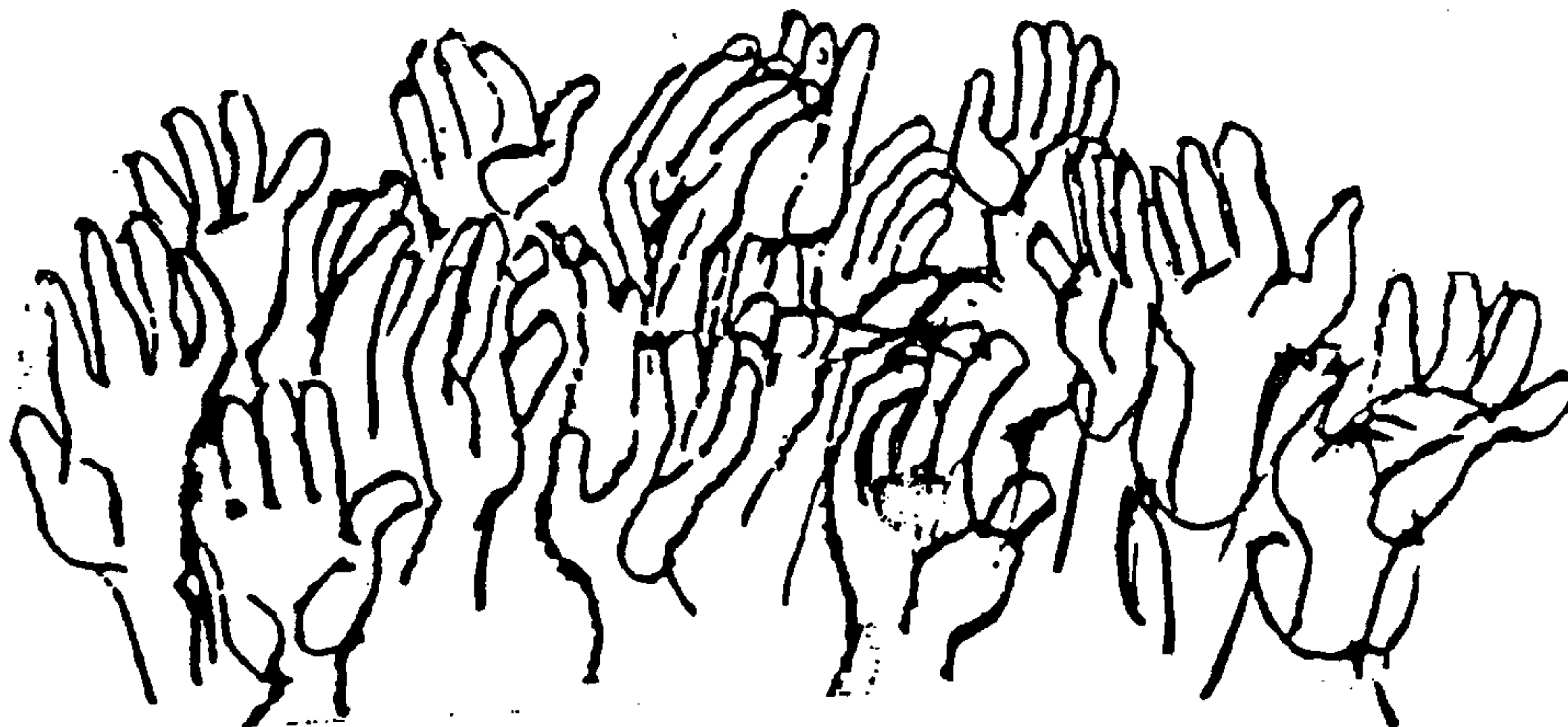
בְּרַכּוּ אֶת יְהוָה הַמְּבָרָךְ:

Barchu et יהוה Ha-M'vorach

בְּרוּךְ יְהוָה הַמְּבָרָךְ 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!



Reaching to the Realm of Light

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

Baruch Ata YAH/Adonay, Eloheyenu Melech Ha'Olam,

הַפּוֹתֵחַ לָנוּ שַׁעֲרֵי רַחֲמִים וּמְאִיר עֵינֵי הַמַּחֲכִים לְסִלְיַחְתּוֹ,

ha'poteyach lanu sha'arey rachamim, u'meir syney ha'm'chakim li's'lichato,

יוֹצֵר אוֹר וּבוֹרֵא חֶשֶׁךְ עוֹשֶׂה שְׁלוֹם וּבוֹרֵא אֶת-הַכֹּל.

yotzer or u'vorey choshech, oseh shalom u'vorey eht ha'kol

A Fountain of Blessings are You, YAH/Adonay, our Power, Source of Space and Time:
forming light, creating darkness, making peace, creating all!

On Shabbos Only add:

בְּרוּךְ וּמְבָרָךְ בְּפִי כָּל-נִשְׁמָה:	אֵל אֲדוֹן עַל כָּל-הַמַּעֲשִׂים
רַעַת וּתְבוּנָה סְבִיבֵי אֲתוֹ:	נִדְלוּ וְטוֹבוּ מְלֵא עוֹלָם
וְנִהְיֶה בְּכַבּוֹד עַל-הַמְּקָרְבָה:	הַמְּתַנַּאֵה עַל חַיּוֹת הַקִּדְשׁ
חֶסֶד וּרְחֻמִּים לְפָנַי כְּבוֹדוֹ:	זְכוּת וּמִישׁוֹר לְפָנַי כְּסָאוֹ
יִצְרָם בְּרַעַת בְּבִינָה וּבְהַשְׁפֵּל:	טוֹבִים מְאֹדוֹת שֶׁבָרָא אֱלֹהֵינוּ
לְהִיּוֹת מוֹשְׁלִים בְּקֶרֶב תְּבֵל:	כֹּחַ וּגְבוּרָה נִמֵּן בָּהֶם
נְאֻה זִיוֹם בְּכָל-הָעוֹלָם:	מְלֵאִים זִיו וּמְפִיקִים נֶגַה
עֲשִׂים בְּאֵימָה רַצוֹן קוֹנֵם:	שְׂמֵחִים בְּצִאתָם וְשֹׁשֵׁי בְּבֹאֵם
צְהִלָּה וּרְנָה לְזַכֵּר מְלַכּוֹתוֹ:	פֶּאֶר וְכְבוֹד נוֹתְנִים לְשֵׁמוֹ
רְאָה וְהִתְקִין צוּרַת הַלְבָנָה:	קָרָא לְשֶׁמֶשׁ וַיִּזְרַח אוֹר

N A gentle Lord of all that is
 ב Blessed and loved by each soul alive.
 א Great and good You fill all space.
 T Delight there is in knowing You.
 ה How You transcend all holy life
 י Which bears You high above any throne
 ז Zekhut and equity radiate from You
 ח Hesed and compassion the worlds reflect.
 ו The stars and the planets You made to give light
 י You formed them all conscious, all worthy
 and wise
 כ Knowledge and power You gave them to shine
 ל Like powerful assistants they serve You
 in space.
 מ Much light and energy they radiate forth
 נ No place is untouched by their gentle rays
 ס So joyful their path is, so happy their course
 ע Enroute to fulfill their Creator's command.
 פ Praising Your glory, they honor Your name
 צ Singing Your Majesty's anthem of joy.
 ק Quietly suns shine to answer Your call
 ר Reflections of moonlight change size at Your
 word.

שֶׁבַח נוֹתְנִים לוֹ כָּל-צָבָא מְרוֹם

תְּפִאֲרַת וּגְדֻלָּה שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקִּדְשׁ

ו Seraphim, angels, and all heavenly hosts
 ח They praise You in concert with S'firot on high
 All elements Mingle their harmonious tune
 Nature and mankind the rhythm provide.

-Reb Zalman

Eyl adon al kol ha-ma'asim
 Baruch um'vorach b'fi kol n'shamah
 Gadlo v'tuvo maley olam
 Da'at u-t'vunah sovevim oto.
 Ha-mitga-eh al chayot ha-kodesh
 V'neh'dar b'chavod al ha-merkavah
 Z'chut u-miskor lifney chis-oh
 Chesed v'rachamim lifney ch'vo-doh.
 Tovim m'orot sheh-barah Eloheyenu
 Y'tzarahm b'da'at b'vina uv'heskeyl
 Ko-ahch ug'vurah natan ba-hem
 Lihyot moshlim b'kerev teyveyl.

M'leyim ziv u-m'fikim nogah
 Na-eh zivam b'chol ha-olam
 S'meychim b'tzeytahm v'sahsim b'vo-ahm
 Ohsim b'eyma r'tzon konahm.
 P'ehr v'chavod notnim li-shmo
 Tza-hala v'rina l'zeycher malchuto
 Karah la-shemesh va-yizrach or
 Rah-ah v'hitkin tzurat ha-l'vanah
 Shevach notnim lo kol tz'vah marom
 Tiferet u'g'dulah s'rafim v'ofanim v'chayot
 ha-kodesh.

The Angelic Kedusha

תְּתַבְרַךְ צוּרֵנוּ מְלַכְנוּ וְגוֹאֲלֵנוּ

Titbarach la-netzach tzureynu, malcheynu u'goaleynu

You are forever a fountain of blessing, a strong and reliable source of redeeming power.

*Kulam ahuvim, kulam b'rurim, kulam giborim,
kulam k'doshim, v'kulam osim b'eymah uv'yirah
r'tzon konam V'kulam potchim et pi'hem
bik'dushah uv'taharah, b'shirah uv'zimrah,
um'varchim um'shab-chim um'fa-arim u'ma-
aritzim u'makdishim u'namlachim..*

כָּלֵם אֱהוּבִים כָּלֵם בְּרוּרִים
כָּלֵם גִּבּוּרִים וְכָלֵם עֲשִׂים בְּאֵימָה וּבִירָאָה רְצוֹן קוֹנָם.
וְכָלֵם פּוֹתְחִים אֶת פִּיהֶם בְּקִדְשָׁה וּבְטָהֳרָה בְּשִׁירָה
וּבְזִמְרָה וּמְבָרְכִים וּמְשַׁבְּחִים וּמְפָאֲרִים וּמְעֲרִיצִים
וּמְקַדְּשִׁים וּמְמַלְכִים

*...et Shem haEl haMelech haGibor v'haNorah:
Kadosh Hu! V'kulam m'kablim aleyhem ohl
malchut shamayim zeh mi zeh, v'notnim r'shut zel
la'zeh l'hakdish et yotzram. B'nachat ruach,
b'safah brurah, u'vi'neemah kdoshah kulam
k'echad onim v'omrim b'yirah:*

אֶת־שֵׁם הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא קְדוֹשׁ הוּא:
וְכָלֵם מְקַבְּלִים עֲלֵיהֶם עַל מַלְכוּת שָׁמַיִם זֶה מִזֶּה. וְנוֹתְנִים
רְשׁוּת זֶה לְזֶה לְהַקְדִּישׁ לְיוֹצְרָם. בְּנִחַת רוּחַ בְּשִׁפָּה בְּרוּרָה
וּבְנִעִימָה קְדוֹשָׁה כָּלֵם כְּאֶחָד עוֹנִים וְאוֹמְרִים בִּירָאָה.

You are a fountain of blessings, creator of the angelic realm, the celestial choir that stands in the cosmic heights proclaims Your words with awe. All of them beloved! All of them radiant! All filled with power, all filled with holiness and purity! All of them lift up their voices. With song and psalm they sing out, blessing and praising, adorning and adoring, hallowing and crowning the Presence of the Power - great, infinite, awesome, holy! Each of them receiving, each from the other, the bond of union, the dominion of God, giving leave, each to the other, to call out the holiness of the Creator of All.

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

קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְיָ צְבָאוֹת. מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

Kadosh ! Kadosh! Kadosh! Yah (Adonay) Tzevaot! m'loh kol ha'aretz k'vodo!



**Holy! Holy! Holy!
Shaper of all the Powers of the Universe!
The fullness of the earth is your glory!**



וְהַאֲוִפָּנִים וְחַיּוֹת הַקִּדְשׁ בְּרַעַשׁ גָּדוֹל מִחַנְשָׁאִים
לְעַמַּת שָׂרָפִים. לְעַמַּתָּם מְשַׁבְּחִים וְאוֹמְרִים.

v'haOfanim, v'Chayot haKodesh b'raash gadol mit'nasim l'umat s'rafim. L'umatam m'shabchim v'omrim:

**And the Sacred Beings of the Chariot, with great stirring,
rise up towards the angelic Seraphim, singing out with praise:**

בְּרוּךְ כְּבוֹדֵי מְמַקְוֵמוֹ:

*Baruch Kavod Yah (Adonay) mim'komoh
Blessed be the Glory of God that flows from God's Place!*



L'El Baruch n'imot yitenu. L'Melech El Chai v'Kayam zmirot yomeru v'tishbachot yash-mi-u. Ki Hu l'vado po-el gevurot oseh chadashot baal milchamot zoreyah tzedakot matzmiach yeshuot, borei refuot, norah t'hilot, Adon ha'nifla-ot. Ha'm'chadesh b'tuvo b'kol yom tamid maaseh bereishit, ka'amur: "L'oseh orim gdolim ki l'olam chasdo."

לאל ברוך נעימות יתנו. למלך אל חי וקיים זמירות
יאמרו ותשבחות ישמיעו. כי הוא לבדו פועל גבורות
עשה חדשות בעל מלקמות זרע צדקות מצמיח ישועות
בורא רפואות נורא תהלות אדון הנפלאות. המחחדש
בטובו בכל יום תמיד מעשה בראשית. באמור. לעשה
אורים גדלים כי לעולם חסדו:

To the Source of all Blessing they sing hymns of praise! To the mighty shaper, source of all that is new; who combats evil and plants decency so that the power to heal and save can flourish; to the source of all healing, who with goodness makes Creation new again at every moment. As we read in Psalms: " Thank the One who made the great lights, whose loyal love endures forever."

אור חדש על ציון תאיר ונזכה כלנו מהרה לאורו.

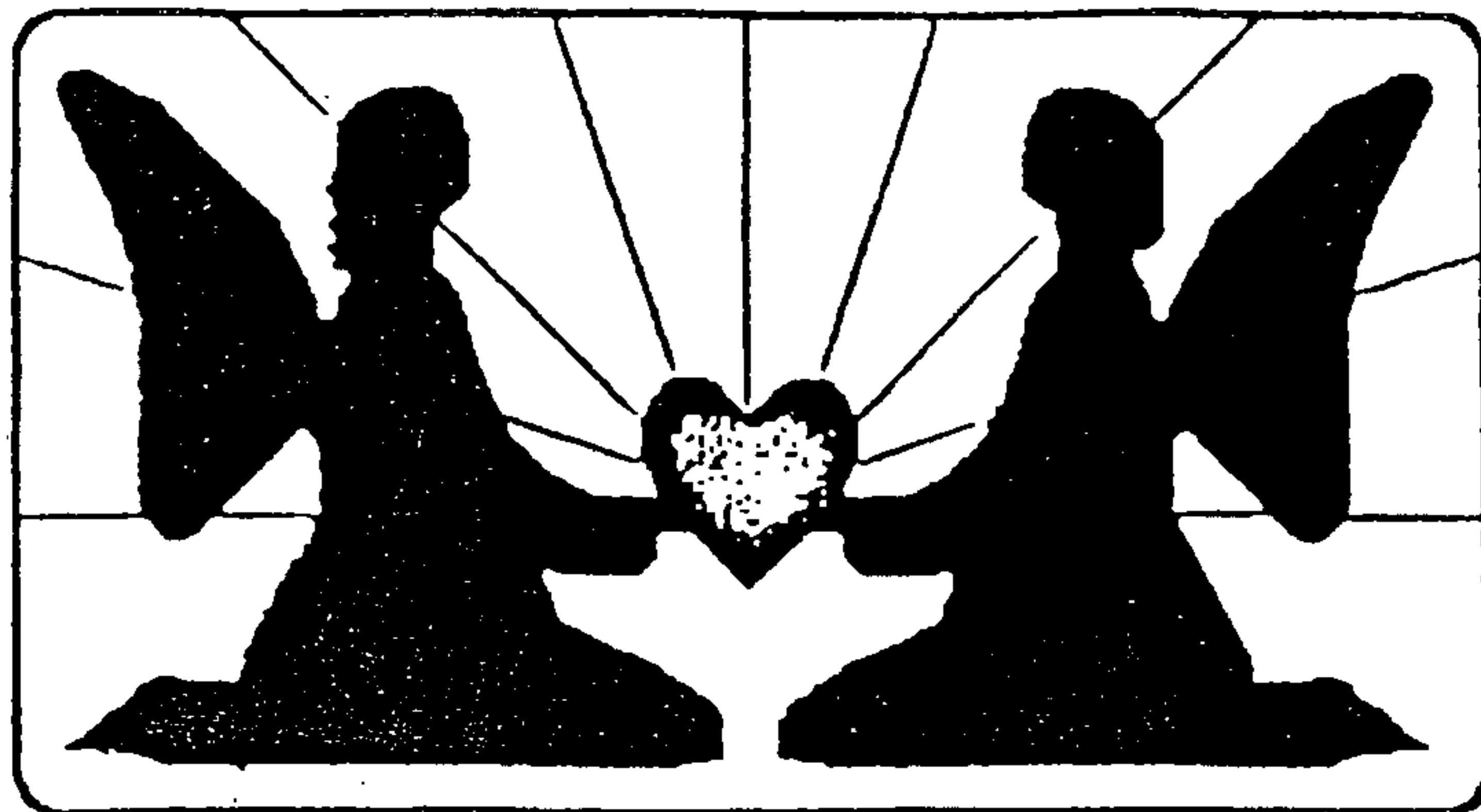
Or chadash al Tzion tair, v'nizkeh kulan m'heyrah l'oro!

Let a new light shine on Zion, and may we soon be worthy of its light!


ברוך אתה יי יוצר המאורות:

Baruch Ata YAH/Adonay Yotzer Ha'M'orot

A Fountain of Blessings are You Yah (Adonay) who crafts the light.



אַהֲבָה רַבָּה אַהֲבַתְנוּ
 יְהוּה אֱלֹהֵינוּ
 חֲמֵלָה גְדוֹלָה וַיִּתְרָה
 חֲמֵלָתָ עָלֵינוּ:
 אֲבִינוּ מִלְּבָנוּ
 בְּעֵבוּר אֲבוֹתֵינוּ שֶׁבִטְחוּ בָךְ
 וַתִּלְמְדֵם חֻקֵי חַיִּים
 בֵּן תַּחֲנִנּוּ וַתִּלְמַדְנוּ:
 אֲבִינוּ הָאֵב הַרְחֵמֵן הַמְרַחֵם
 רַחֵם עָלֵינוּ
 וַתֵּן בְּלִבֵּנוּ לְהַבִּין וְלֵהֲשַׁכִּיל
 לְשִׁמְעַ לְלַמֵּד וְלִלְמַד
 לְשָׁמֹר וְלַעֲשׂוֹת וְלִקְיָם
 אֵת כָּל דְּבָרֵי תִלְמוּד
 תּוֹרָתְךָ בְּאַהֲבָה:

וְהָאֵר עֵינֵינוּ בְּתוֹרָתְךָ 
 וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ
 וַיַּחַד לְבַבֵּנוּ לְאַהֲבָה וְלִירְאָה
 אֶת שְׁמֶךָ
 וְלֹא נִבּוֹשׁ וְלֹא נִכָּלֵם
 וְלֹא נִכָּשֵׁל לְעוֹלָם וָעֶד:
 כִּי בְשֵׁם קְדוּשָׁתְךָ הַגְּדוֹל
 וְהַנּוֹרָא בְּטַחָנוּ
 נִגְיֵלָה וְנִשְׁמָחָה בִּישׁוּעָתְךָ:

וְהִבִּיאֵנוּ לְשָׁלוֹם
 מֵאַרְבַּע כְּנָפוֹת הָאָרֶץ
 וְתוֹלִיכֵנוּ קוֹמְמִיּוֹת לְאַרְצֵנוּ.
 כִּי אֵל פּוֹעֵל יִשׁוּעוֹת אַתָּה
 וְקִרְבָּתְנוּ לְשִׁמְךָ הַגְּדוֹל
 סְלָה בְּאַמַּת
 לְהוֹדוֹת לָךְ
 וְלִיחְדָּךְ בְּאַהֲבָה:
 בְּרוּךְ אַתָּה יי

54 הַבוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה:

Entering the Love Song

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.

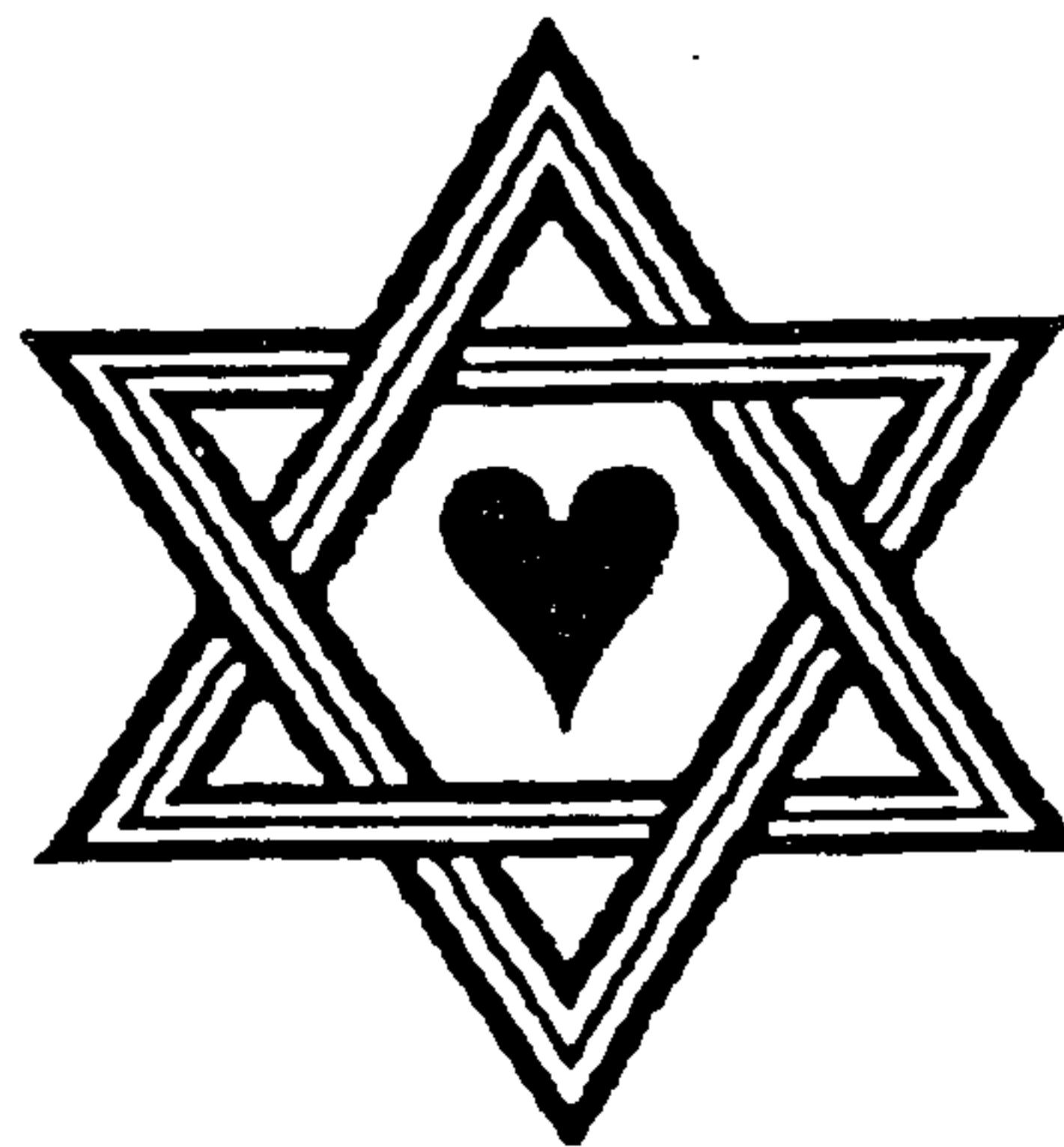
We are loved by an unending love

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

We are loved by an unending love.

אהבה רבה אהבתנו

Ahavah Raba Ahavtanu



*v'ha-eir eyneynu b'Toratecha, v'daveyk libeynu b'mitzvotcha.
 v'yacheyd levaveynu l'ahavah, u'l'yirah, et Shimecha.
 v'lo nevyosh l'olam va-ed. Ki b'Shem kodshecha ha'gadol,
 v'ha'norah batachnu, nagilah v'nismecha bi'shuatecha.*

Enlighten us with Your Torah, may our hearts embrace your mitzvot.
 Join our hearts to Your Essence in love and awe. We'll never feel
 shame, for our security lies in Your sacredness.
 We rejoice in Your protective power!

Listen, listen, listen to my heart-song,
Listen, listen, listen to my heart-song:
I will never forget you - I will never forsake you!
I will never forget you - I will never forsake you!

El Melech Neh-eman
God is the Enduring Source

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד

Shema Yisrael, YAH/Adonay Eloheyenu, YAH/Adonay Echad

בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:

Baruch Shem Kavod Malchuto l'Olam Va'ed

וְאַהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ	You shall love יְהוָה your creator
בְּכָל לִבְבְּךָ	with all your passions
וּבְכָל נַפְשְׁךָ	with every fiber of your being
וּבְכָל מְאֹדְךָ	and with all that you possess.
וְהָיוּ הַדְּבָרִים הָאֵלֶּה	Let these words
אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם	by which I join Myself to you today,
עַל לִבְבְּךָ	enter your heart.
וּשְׁנַנְתָּם	Pattern your days on them,
לְבְנֶיךָ	that your children witness in you God's presence.
וּרְבִיתָ	Make your life
בָּם	a channel for God's holiness,
בְּשִׁבְתְּךָ בְּבֵיתְךָ	both in your stillness,
וּבְלִבְתְּךָ בְּדַרְךָ	and in your movement.
וּבְשִׁכְבְּךָ	Renew these words
וּבְקוּמְךָ	each morning and each evening.
וְקָשַׁרְתָּם לְאוֹת	Bind them in <i>tefillin</i>
עַל יָדְךָ	on your arm and head
וְהָיוּ לְטֹטְפוֹת	as symbols of acts and thoughts
בֵּין עֵינֶיךָ	consecrated to Me.
וּכְתַבְתָּם	Write them in <i>mezzuzot</i>
עַל מְזוּזוֹת בֵּיתְךָ	at the entrance to your home, as a sign
וּבְשַׁעֲרֶיךָ	that all people may discover Me,
	as they enter your home and your life.

V'ahavta et YAH/Adonay Elohecha b'chol levavcha, u'v'chol nafshecha, u'v'chol m'odecha. V'hayu ha'dvarim ha-eleh, asher Anochi m'tzav-cha ha-yom, al levavecha. V'shinantam l'vanecha, v'dibarta bam b'shivtecha b'veytecha, u'v'lechtech va-derech, u'v'shach-b'cha u'v'kumecha. U'k'shartam l'oht al yadecha, v'hayu l'totafot beyn eynecha. Uch-tav'tam al mezzuzot beytecha, u'vi-shaarecha.

וְהָיָה אִם שָׁמַעַתְּ מְעֹד אֶל מִצְוֹתַי
 אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם
 לְאַהֲבָה אֶת יְהוָה אֱלֹהֵיכֶם וּלְעִבְדוֹ
 בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם
 וְנִתְתִּי מִטֵּר אֲרֻצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ
 וְאִסְפֹּת דְגוֹנְךָ וְתִירְשֶׁךָ וַיִּצְהַרְךָ
 וְנִתְתִּי עֶשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ
 וְאָכַלְתָּ וּשְׂבַעְתָּ
 הַשָּׂמְרוּ לְכֶם פֶּן יִפְתָּה לְבַבְכֶם
 וְסָרְתֶם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים
 וְהִשְׁתַּחֲוִיתֶם לָהֶם
 וְחָרָה אַף יְהוָה בְּכֶם וְעָצַר אֶת הַשָּׁמַיִם
 וְלֹא יִהְיֶה מִטֵּר
 וְהָאֲדָמָה לֹא תִתֵּן אֶת יְבוּלָהּ
 וְאָבַדְתֶּם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה
 אֲשֶׁר יְהוָה נָתַן לְכֶם.



וּשְׁמַתֶּם אֶת דְּבַרֵי אֱלֹהִים
 אֵל לְבַבְכֶם וְעַל נַפְשְׁכֶם
 וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל יְדְכֶם
 וְהָיוּ לְטוֹטְפוֹת בֵּין עֵינֵיכֶם
 וּלְמִדְוָתֶם אֹתָם אֶת בְּנֵיכֶם
 לְדַבֵּר בָּם בְּשַׁבְּתֶךָ בְּבֵיתֶךָ
 וּבְלִבְתֶּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ
 וּכְתֹבְתֶם עַל מְזוֹזוֹת בֵּיתֶךָ וּבְשַׁעְרֶיךָ
 לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם
 עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה
 לְאַבְתֵּיכֶם לָתֵת לָהֶם
 בְּיָמֵי הַשָּׁמַיִם עַל הָאָרֶץ.

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵאמֹר:
 דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
 וַעֲשׂוּ לָהֶם צִיצִית עַל פְּנֵי בְגָדֵיהֶם
 לְדֹרֹתָם וְנִתְּנוּ עַל צִיצִית הַכְּנֹף
 פְּתִיל תְּכֵלֶת. וְהָיָה לְכֶם לְצִיצִית
 וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל
 מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם
 וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם
 וְאַחֲרַי עֵינֵיכֶם
 אֲשֶׁר אֹתָם זָנִים אַחֲרֵיהֶם.

לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם
 אֶת כָּל מִצְוֹתַי וְהָיִיתֶם
 קְדוֹשִׁים לְאֱלֹהֵיכֶם
 אֲנִי יְהוָה אֱלֹהֵיכֶם
 אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם
 לְהִיזוֹת לְכֶם לְאֱלֹהִים
 אֲנִי יְהוָה אֱלֹהֵיכֶם אָמֵן.

And it will come to pass, that when you deeply listen to the underlying patterns of the commandments with which I enjoin you here this day, namely, to love and accept your Creator and to dedicate yourself with heart and soul, then your joy will manifest in your physical surroundings as good seasons. You will be able to attain satisfaction of all your needs here in a joyful world. When you eat you will feel satisfied.

Watch yourselves that you do not miss the point of connection to your Godplace and be left with rituals that are meaningless to you. Your own anger and disappointment will then echo against yourselves, causing you to lose alignment with your divine connection. This misalignment will reverberate throughout your lives, causing needless unhappiness and suffering.

Return again to the depth of these words with heart and soul, bind yourselves into them with every physical act and thought, study and teach the truth to your children, remind yourselves frequently even as you sit in your house, as you travel, dream and wake.

May your days and the days of your children be full on the earth, as God has always intended and so promised to your parents' parents, that you may enjoy the most heavenly benevolence right here as you live on this land.

The Infinite spoke within Moses saying: Speak to the children of Israel and bid them make for themselves cues and reminders throughout the ages, such as tassels (tzitzit) on the four corners of their shawls, their clothes. When making such tzitzit, put a sky blue thread amongst them so that as you see it you will become conscious of your source, of all the mitzvot, of all the ways of uniting with your source, and be moved to action. And you will thus not stray after the addictions of the heart and the eyes which lure you to prostitute your lives in ways that are false to your truth.

Thus you will become conscious and carry through all the divine directions given you from within and without, and your lives will become connected in holiness to the Godplace within and without. I am the source of being, the Power of all your powers, that has extricated you from the narrow places in your life, that you might become aligned with my sacred being. I am the Eternal One, your power in truth.

As we stand on the shores
of the Sea of Reeds,
the waters parting
before our eyes,

we join with Miriam
and Moshe to sing
our great song
of joy to You!

מִי כַמּוֹכָה נִאֲדָר בְּקֹדֶשׁ,

מִי כַמּוֹכָה בְּאֵלִים יְיָ,

*Mi chamocha
nedar ba'kodesh!*



*Mi chamocha
ba'Elim Adonay!*

Norah t'hillot! Oseh feleh! YAH/Adonay yimloch l'olam va'ed!

נִוְרָא תְהִלָּתְךָ, עֹשֶׂה פִלְאָ. יְיָ יִמְלֹךְ לְעֹלָם וָעֶד. בְּרוּךְ אַתָּה יְיָ גֹאֵל יִשְׂרָאֵל.

Baruch Ata YAH/Adonay, Gaal Yisrael

The Holy One will be our Power as long as Time and Space endure!
You are a Fountain of Blessings, YAH/Adonay, Redeeming Power of Israel.

Open unto me - Light for my darkness
Open unto me - Courage for my fear
Open unto me - Hope for my despair
Open unto me - Peace for my turmoil
Open unto me - Joy for my sorrow
Open unto me - Strength for my weakness
Open unto me - Wisdom for my confusion
Open unto me - Forgiveness for my sins
Open unto me - Tenderness for my toughness
Open unto me - Love for my hates
Open unto me - Thy self for my self
O dear God, Open unto me

The *Yom Kippur* Silent *Amidah* the standing prayer

The *Yom Kippur Amidah* has seven blessings, seven opportunities for laying bare our most vulnerable private self before the One Self with whom pretense is useless. The *Amidah* is one of the most powerful meditations in Jewish spiritual practice. The full traditional text, when softly chanted (or *davvened*) is like a mantra, enabling the "*davven-er*" to use its images as aids to deep inner work. Seven is the number of creation completed, creation's purpose fulfilled. This version of the *Amidah* is an image-oriented *Amidah* using visualizations to guide you through the spiritual journey of the blessings of the *Amidah*. This time can also be used for the personal silent meditation of your heart.

Amidah in images

1. *Avot* : we call upon our ancestors for support in our journey.

The image

Visualize Abraham 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, clockwise, until you are enclosed in this light. The light is your protection.

Enveloped by protecting light, feel your vitality, your urge to live. Bring to awareness the link between your own urge to live and the great Power that sustains you: This Power is *Melech*.

The Blessing

Once you have established the image, chant its blessing:

זְכַרְנוּ לְחַיִּים מִלֵּךְ חֶפֶץ בְּחַיִּים,
וְכַתְּבוּנוּ בְּסֵפֶר הַחַיִּים לְמַעַן אֱלֹהִים חַיִּים.
מִלֵּךְ עֹזֵר וּמוֹשִׁיעַ וּמִגֵּן. בָּרוּךְ אַתָּה יְיָ מִגֵּן אַבְרָהָם.

Zochreynu l'chayim, Melech chafetz b'chayim; v'chatveynu b'sefer ha'chayim, l'maancha Elohim Chayim!

Melech Ozer U'moshia U'Magen. Baruch ata Yah (Adonay) magen Avraham v'ezrat Sarah.

- Remember us that we may live, *Melech* who delights in Life!
- Inscribe us in the *Sefer Chayim*/ Book of Life, for Your sake, God of Life!
- Helping, saving and protecting Power! You are a fountain of blessing *Yah*, protector of Avraham, supporter of Sarah.

the *Amidah* continues on the next page

2. *Chesed* and *Gevurah* : we open to Divine expansiveness and power.

The Image

See yourself (or someone you love) 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

מִי כְמוֹךָ אֵב הַרְחָמִים, זוֹכֵר יְצוּרָיו לְחַיִּים בְּרַחֲמִים.
וְנֶאֱמַן אַתָּה לְהַחְיֹת מֵתִים. בְּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים.

Mi chamocha Av haRachamim, zocher yetzurav l'chayim b'rachamim!
V'ne-eman ata l'ha -chayot meytim . Baruch ata Yah (Adonay) m'chayeh ha -meytim

Incomparable Source of Womb-like Compassion! With compassion You recall all Your creatures towards Life; Loyal restorer of life! You are a fountain of blessing *Yah*, restorer of life to the deadened.

3. *Kedushat HaShem* : 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.

- Allow yourself to sense God's awesome power. Circulate this power through Your body as you ask each part of you to become an extension of God's desire.
- Let your awareness shift to the others who fill the room with you. Can you feel the others, like yourself, inviting their own selves to also become extensions of God? Feel their and your longing to serve God merge into one combined longing, like a woven wick that supports a great flame.
- Search within you for your old defenses and arrogances. They block your progress. If you can find them, this is a time to diminish their tyranny. Take a good look at where they come from, how they have served you and also ruled you.
- As you begin to identify and work through each knot of negativity, you will feel yourself becoming lighter and more open. You will feel Godly energy move through you and into the world. This is the spiritual state of becoming a "throne", a seat of the Divine Presence.
- Breathe deeply, allowing your breath to enter and soften all the sore, cramped muscles of your soul. As your breath fills you, an exaltation enters your being! You truly know your source in the One. Through your loving justice and compassion God's *Kedusha* / holiness enters the world.

The *Amidah* blessing continues on the next page.

The Blessing

בְּרוּךְ אַתָּה יי
הַמֶּלֶךְ הַקָּדוֹשׁ.

Baruch ata Yah (Adonay) haMelech haKadosh.

You are a fountain of blessings, *Yah*, Breath-of-Life, Sacred *Melech* Power.

4. *Kedushat HaYom* : we open ourselves to the sacred in this Day of The Second Chance

The Image

- Look around the space you are in. We gather not only as individuals, but as a people. We share deep conscious and unconscious memories. Whether Jew by birth or choice, throughout our history our souls were together. We bring with us all our human imperfections, and still we each feel called to the holiness which is possible here.
- This day is the Day of Forgiveness, the Day of the Second Chance. Fill your heart with your prayer that your failures can be forgiven. Embraced by the warm light of God's compassion you can shed layers of hurt, pain and despair and return again to live as your highest self.
- Locate in your body any remaining knots of cynicism and despair. Imagine hands massaging those knots. The hands are gentle and loving. Each time they touch you, you feel a warm rush of hope.
- Hope and gratitude blend, as you and we allow Godly guidance, *Torah* and *mitzvot*, to fill our lives. Feel the purity of your heart's desire to serve the One Light.

בְּרוּךְ אַתָּה יי מֶלֶךְ עַל כָּל-
הָאָרֶץ מְקַדֵּשׁ (הַשָּׁבֹת וְ)יִשְׂרָאֵל יוֹם הַכִּפּוּרִים

Baruch ata Yah (Adonay) Melech al kol ha'arertz, m'kadesh Yisra-el, v'Yom haKippurim

You are a fountain of blessings, *Yah*, *Melech* - Source of Power filling the earth, making our people and this *Yom Kippur* sacred.

5. *Avodah* : we open ourselves to sacred service

The Image

See yourself as a pure 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 *amidah* blessing continues on the next page

The Blessing

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָה לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יי הַמְחֲזִיר שְׂכִינָתוֹ לְצִיּוֹן.

V'techezenah eyneynu b'shuvah l'Tzion b'rachamim. Baruch ata Yah (Adonay) haMachazir Shekhinahto l'Tzion.

May our eyes behold your loving homecoming to Zion. A fountain of blessing are you, *Yah*, who brings your *Shekhinah* home. (*Shekhinah* is our name for the Divine Feminine, that aspect of God which dwells closest and most intimately with us, and which feels most profoundly 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

וְעַל כָּלֵם יִתְבָּרַךְ וַיִּתְרוֹמַם שְׁמֶךָ מְלַכְנוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכַתֵּב לְחַיִּים טוֹבִים כָּל-בְּגֵי בְרִיתְךָ.

וְכָל הַחַיִּים יוֹדוּךָ סֵלָה וַיִּהְיֶה לָּנוּ אֶת-שְׁמֶךָ בְּאַמֶּת הָאֵל יְשׁוּעָתָנוּ
וְעִזְרָתָנוּ סֵלָה. בְּרוּךְ אַתָּה יי הַטוֹב שְׁמֶךָ וְלָךְ נֶאֱמָה לְהוֹדוֹת.

V'al kulam yitbarach v'yitromam shimcha malkeynu tamid l'olam va-ed. U'ch'tov l'chayim tovim kol b'nei Yisrael britecha. V'chol ha-chayim yoducha, selah...vi'hallelu et-shimcha b'emet haEl yishuateynu v'ezrateynu, selah...Baruch ata Yah (Adonay) ha-tov shimcha, u'lcha na-eh l'hodot.

For all these blessings we forever praise You! Inscribe all the people of your covenant for a good life. Let all life acknowledge you! A fountain of blessings are You; Your name is Goodness, and it gives us pleasure to give You thanks.

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 *Amidah* blessing continues on the next page

The Blessing

בְּסֵפֶר חַיִּים בְּרָכָה וְשָׁלוֹם וּפְרִנָּסָה טוֹבָה נִזְכָּר וְנִכְתָּב לְפָנֶיךָ
אֲנַחְנוּ וְכָל-עַמֶּךָ בֵּית יִשְׂרָאֵל לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בָּרוּךְ אַתָּה יְיָ עוֹשֵׂה הַשָּׁלוֹם.

*B' Sefer Chayim, bracha v'shalom, u'farnassa tova, nizacher v'nikateyv l'fanecha!
Anachnu v'chol amcha beyt Yisrael, l'chayim tovim, u'l'shalom!*

Baruch ata Yah (Adonay) Oseh HaShalom

A fountain of Blessings are You Yah, source of Shalom .

(thanks to Talia deLeone for texts drawn from her Shabbat Amida published in P'nai Or's siddur Or Chadash)





We Admit Our Betrayals
Ashamnu

Who Are We?

We're light and truth, infinite wisdom, eternal goodness...

Yet

**we've abused, we've betrayed,
we've been cruel, we've destroyed.**

At our Core

We're light and truth, infinite wisdom, eternal goodness..

Yet

**we've embittered, we have falsified,
we have slandered, we have hated.**

Our Real Being is

Light and truth, infinite wisdom, eternal goodness...

Yet

**we've insulted, we have jeered,
we have killed, we have lied.**

Who are we?

We're light and truth, infinite wisdom, eternal goodness...

Yet

**we've mocked, we've neglected,
we've oppressed, we've perverted.**

At our Core

We're light and truth, infinite wisdom, eternal goodness..

Yet

**we have quarreled, we've rebelled,
we have stolen, we've corrupted.**

Our real Being is

light and truth, infinite wisdom, eternal goodness..

Yet

**we've been unkind, we've been violent,
we've left the path,
we've led others off the path.**

אֲשַׁמְנוּ. בַּגְדָנוּ. גִּזְלָנוּ. דְּבַרְנוּ דְּפִי.

הֶעֵינֵנוּ. וְהִרְשַׁעְנוּ. זְדוּנוּ. חֲמָסְנוּ. טַפְלָנוּ שֶׁקֶר.

יַעֲצָנוּ רָע. כְּזָבְנוּ. לָצָנוּ. מַרְדָּנוּ. נֶאֱצָנוּ.

סָרְדָנוּ. עֵינֵנוּ. פִּשְׁעֵנוּ. צַרְדָּנוּ. קִשְׁיֵנוּ עֲרִף.

רִשְׁעֵנוּ. שַׁחֲתָנוּ. תַּעֲבָנוּ. תַּעֲיֵנוּ. תַּעֲתָעֵנוּ:

Asham'nu

Bagad'nu

Gazal'nu

Dibarnu dofi

He-e'vinu

V'hir'shanu

Zad'nu

Chamas'nu

Tafal'nu sheker

Ya-atz'nu ra

Kizav'nu

Latz'nu

Marad'nu

Ni-atz'nu

Sarar'nu

A-vee-nu

Pasha'nu

Tzarar'nu

Kishinu oref

Rasha'nu

Shichat'nu

Tee-av'nu

Ta-ee-nu

Tee'ta'nu

על חטא

Al Cheit · For All Sins

*Our God and God of our ancestors,
have compassion on all Your people
on this Yom Kippur.*

*You are aware of our misdeeds,
whether performed openly or in
secret, whether consciously or
unwittingly, whether by choice or
under duress, whether against You
or against our sisters and
brothers. Nothing is concealed from
Your sight.*

*Help us find strength to turn from
our wrong-doing. May it be Your
will to forgive us.*

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּהַרְהוּר הַלֵּב:

For the sin we have committed against You in our thoughts,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּדַבּוּר פֶּה:

and for the sin we have committed against You with our words;

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִטְיַת גָּרוֹן:

For the sin we have committed against You through our arrogance,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּלִשׁוֹן הָרַע וּבְרַכִּילוֹת:

and for the sin we have committed against You through slander and idle gossip;

עַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׁפּוּט הַזּוּלָּת:

For the sin we have committed against You by passing judgment on others,

וְעַל חֵטָא שְׁחָטָאנוּ לְפָנֶיךָ בְּקִלּוֹת רֹאשׁ וּבְעִזּוֹת מִצַּח:

and for the sin we have committed against You by our irreverence and insolence;

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּצַבִּיעוֹת:

For the sin we have committed against You by our hypocrisy,

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׂנְאָה עֲצָמִית:

and for the sin we have committed against You by self-hatred;

וְעַל כָּלֵם אֱלֹהִי סְלִיחוֹת סְלַח לָנוּ. מְחַל לָנוּ. כְּפָר לָנוּ:

V'al kulam Eloha slichot slach lanu, m'chal lanu, kaper lanu.

For all these, God of mercy, forgive us, pardon us, grant us atonement.

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּמִזּוּג אֶהְבָּה עִם תְּשׁוּקָה
וְהִנָּאת הַרְגֵעַ:

For the sin we have committed against You by confusing love with lust and fleeting pleasure,

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּדַבּוּק בִּיּוֹפֵי טַבְעֵי:

and for the sin we have committed against You by our obsession with physical beauty;

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּגִלּוּי עֲרִיּוֹת:

For the sin we have committed against You by sexual immorality,

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּהַעֲמַדַת פָּנִים לְרַגְשׁוֹת
שֵׂאִין אָנוּ חֲשִׁים:

and for the sin we have committed against You by pretending to emotions we do not feel;

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּהַתְּפָאָרוֹת עֲצָמִית
וּבְאֲנוּכִיּוֹת:

For the sin we have committed against You through vanity and egocentricity,

וְעַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּאֲמוּץ הַלֵּב:

and for the sin we have committed against You by hardening our hearts;

עַל חַטָּא שְׁחַטְאֲנוּ לְפָנֶיךָ בְּשִׁתִּיקָה וּבְאֲדִישׁוֹת:

For the sin we have committed against You through silence and indifference,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּאַפְלִיָּה גְזֻעָנִית:

and for the sin we have committed against You through racial prejudice;

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר לָנוּ:

V'al kulam Eloha slichot slach lanu, m'chal lanu, kaper lanu.

For all these, God of mercy, forgive us, pardon us, grant us atonement.

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּנִיצוּל עֲמֶדֶת כּוֹחַ:

For the sin we have committed against You through the abuse of power,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּיִצְיָאָה לְמַאֲבָק תּוֹקֶפְנִי:

and for the sin we have committed against You by waging aggressive war;

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּמִשָּׂא וּבְמִתָּן:

For the sin we have committed against You through dishonesty in our work,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשְׁבוּעַת שְׁוֵא:

and for the sin we have committed against You with vain oaths;

עַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּשִׂימוּשׁ בְּאַמְצָעִים

שְׁלִילִיִּים לְהַשְׁגָּת מְטָרוֹת חַיִּוּבִיּוֹת:

For the sin we have committed against You by using evil means to accomplish good ends,

וְעַל חַטָּא שְׁחָטָאנוּ לְפָנֶיךָ בְּפִגְיָעָה בְּזוּלַת בְּדָרְךָ

כָּל־שְׁהִי:

and for the sin we have committed against You by hurting others in any way;

וְעַל כָּלֵם אֱלֹהֵי סְלִיחוֹת סְלַח לָנוּ. מְחַל לָנוּ. כַּפֵּר

לָנוּ:

V'al kulam Eloha slichot slach lanu, m'chal lanu, kaper lanu.

For all these, God of mercy, forgive us, pardon us, grant us atonement.

Our Father, Our King, teach us how to make this year a new beginning.
Our Mother, Our Queen, teach us how to grow from the harshness of life.
Our Source and our Destiny, teach us to accept what we must accept.
Our Guide and our Truth, teach us to change what must be changed.

Our Father, Our King, teach us how to face disease and death.
Our Mother, Our Queen, teach us how to enjoy the gifts of life.
Our Source and our Destiny, teach us how to make peace with our enemies.
Our Guide and our Truth, teach us how to best help our people Israel.

Our Father, Our King, teach us how we can best help all humanity.
Our Mother, Our Queen, let us find pardon for our wrong-doings.
Our Source and our Destiny, let us return to You wholly and completely.
Our Guide and our Truth, teach us how to help those who are ill.

Our Father, Our King, let us write our names in the Book of Life.
Our Mother, Our Queen, help us find work that serves the good.
Our Source and our Destiny, help us to find inner freedom.
Our Guide and our Truth, help us to learn how to love.

Our Father, Our King, receive our prayers.
Our Mother, Our Queen, teach us how to be good lovers
Our Source and our Destiny, teach us how to be good parents.
Our Guide and our Truth, teach us how to be good children.

Our Father, Our King, teach us how to be good friends.
Our Mother, Our Queen, teach us how to be good Jews.
Our Source and our Destiny, teach us how to be good people.
Our Guide and our Truth, teach us how to be in harmony with Your universe.

אָבִינוּ מַלְכֵנוּ / אִמֵּינוּ מַלְכֵתֵנוּ
חַנּוּנוּ וְעֵנּוּנוּ כִּי אֵין בָּנוּ מַעֲשִׂים
עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְחֻשְׁיָנוּ

*Avinu Malkeynu / Imeynu Malchateynu
Chaneynu va-aneynu ki ayn banu ma'asim.
Aseh imanu tzedaka va-chesed, v' hoshiyenu*

Torah Service



Encounter with Revelation / Torah

אֵיךְ כְּמוֹד בְּאֱלֹהִים אֲדַנִּי וְאִין כְּמַעֲשֵׂיךְ:
מְלָכוּתְךָ מְלָכוּת כָּל-עֲלָמִים וּמְשַׁלְתְּךָ בְּכָל-דּוֹר וְדוֹר:

יְיָ מֶלֶךְ יְיָ מֶלֶךְ יְיָ מֶלֶךְ לְעֵלָם וְעַד:
יְיָ עֵז לְעַמּוֹ יִתֵּן יְיָ יְבָרֵךְ אֶת-עַמּוֹ בְּשָׁלוֹם:

אֲב הַרְחַמִּים הַיְטִיבָהּ בְּרַצוֹנְךָ אֶת-צִיּוֹן
תְּבַנֶּה חוֹמוֹת יְרוּשָׁלָּיִם:

כִּי בָךְ לְבַד בְּטַחְנוּ מֶלֶךְ אֵל רַם וְנִשְׂא אֲדוֹן עוֹלָמִים:

The Ark is opened.

וַיְהִי בְּנִסְעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה.

קוּמָה יְיָ וַיִּפְצוּ אֵיבֶיךָ וַיִּנָּסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךְ:

כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדְבַר-יְיָ מִירוּשָׁלָּיִם:

בְּרוּךְ שְׁמִתָּן תוֹרָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ:

Eyn ka-moħa va-Elohim Adonai v'eyn k'ma-aseħa.
Malħutha malħut kol olamim, umem-shalt'ħa b'ħol dor va-dor.
Adonai meleħ, Adonai malaħ, Adonai yimloħ l'olam va-ed.
Adonai oz l'amo yiteyn, Adonai y'vareyħ et amo va-shalom.
Av ha-raħamim, hey-tiva vir-tzonħa et tzion,
Tivneh ħomot y'ru-shala-yim.
Ki v'ħa l'vad ba-taħnu meleħ Eyl ram v'nisa adon olamim.

The Ark is opened.

Va-y'hi bin-soa ha-aron va-yomer moshe,
Kuma Adonai v'ya-futzu oy-veħa,
v'yanusu m'san-eħa mi-paneħa.

Ki mi-tzion tey-tzey torah, u-d'var Adonai mi-ru-shala-yim.
Baruħ shenatan torah l'amo yisrael bi-k'du-shato.

There are many forces, but only One Source, of incomparable works; whose guidance spans all the worlds, and whose governance oversees all generations. Life-Breath-of Being was, is and will rule throughout time and space; empowering those who are guided; blessing those who are governed. Source of womb-like nurturance, with loving desire be good to Zion. Rebuild the fallen walls of Your City-of-Peace. We find our true security in You, for You are the One True Constant and Exalted Source-of-All through time and space.

When the Ark was moved, Moses used to say: "Arise Holy One!. May All forces of negativity scatter! From Zion a true teaching is coming forth, and sacred creativity from the center of holiness! A Fountain of Blessing is the One who gives guidance and teaching to our people *Yisra-el!*".





יהוה

Yah!

יהוה

Yah!

אל El

God,

רחום Rachum

Nurturing Womb,

וחנון V' Chanun

Compassionate,

ארך אפים Erech Apayim

Patient,

רב חסד Rav Hased

Abounding in Loyal Love,

ואמת V' Emet

Faithfulness,

נצר חסד לאלפים Notzer Hased L'Alaphim

Assuring Loyal Love
for a thousand
generations,

נשא עון Noseh Avon

Forgiving
bad behavior,
intentional and
unintentional,

ופשע V' Pasha

וחטאה V' Chatah

when we miss the mark

ונקה V' Nakeh

and Forgiving.

The Torah Scrolls are removed from the Ark.

Reader, then congregation:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:

*Shema Yisrael Yah / Adonay
Eloheynu, Yah / Adonay Echad*

Reader, then congregation:

אֶחָד אֱלֹהֵינוּ גָדוֹל אַדְוָנֵינוּ קְדוֹשׁ וְנוֹרָא שְׁמוֹ:

*Echad Eloheynu, gadol Adoneynu,
Kadosh v'Norah Shemo*

Reader:

גָּדְלוֹ לַיְיָ אֱתֵי וְנִרְוֹמְמָה שְׁמוֹ יַחְדָּו:

*Gadlu L'Adonay iti, u'neromema
Shemo yachdav!*

Congregation and Reader:

לֵךְ יְיָ הַגְדֹּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנְּצַח וְהַהוֹד.

*Lecha Adonay haGedula, v'ha'Gevurah,
v'haTifferet, v'haNetzach v'haHod. Ki kol
ba'shamayim u' va'aretz l'cha Adonay
haMamlacha, v'haMitnaseh l'kol l'rosh.*

כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ

לֵךְ יְיָ הַמְמַלְכָה וְהַמְתַנַּשֵּׂא לְכָל לְרֹאשׁ:

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהֵדָם רַגְלָיו. קְדוֹשׁ הוּא:

*Romemu, Adonay Eloheynu, v'hishtachavu
l'hadom raglav. Kadosh Hu!*

רוֹמְמוֹ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲוּוּ לְהַר קֹדְשׁוֹ.

כִּי־קְדוֹשׁ יְיָ אֱלֹהֵינוּ:

*Romemu Adonay Eloheynu, v'hishtachavu
l'har kodsho. Ki kadosh Adonay Eloheynu!*

Hear *Yisrael* יהוה is our God, יהוה the One and only
One and Exalted! Holy and Awesome!
Praise *Yah* 's greatness with me!
Yours *Yah / Adonay* is the greatness, the power and the splendor!
Yours is victory and majesty.
For all the heavens and earth are Yours.
Exalt and Praise the Holy One!



RUTH LOZNER

TORAH READING
FOR YOM KIPPUR MORNING
(Leviticus 16)

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן בְּקִרְבָּתָם
לִפְנֵי-יְהוָה וַיִּמָּתּוּ: וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה דַּבֵּר אֶל-אֶהֱרֹן אַחִיךָ
וְאֵל-יִבְיָא בְּכָל-עֵת אֶל-הַקֹּדֶשׁ מִבַּיִת לַפְּרֹכֶת אֶל-פְּנֵי הַכַּפֹּרֶת
אֲשֶׁר עַל-הָאָרֶץ וְלֹא יָמוּת כִּי בַעֲזָן אֲדָאָה עַל-הַכַּפֹּרֶת: בְּזֹאת
יָבֹא אֶהֱרֹן אֶל-הַקֹּדֶשׁ בְּפֶרַךְ בֶּן-בְּקָר לַחֲטָאֹת וְאֵיל לְעֹלָה:
כִּתְנֶת-בֶּד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי-בֶד יִהְיוּ עַל-בָּשָׂרוֹ וּבִאֲבִנֹט
בֶּד יַחְגֹּר וּבְמַצְנֶפֶת בֶּד יַעֲנֹף בְּגֵדֵי-קֹדֶשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת
בָּשָׂרוֹ וְלִבְשָׁם: וּמֵאֵת עֵדוּת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי-שְׁעִירֵי עִזִּים
לַחֲטָאֹת וְאֵיל אֶחָד לְעֹלָה: וְהִקְרִיב אֶהֱרֹן אֶת-פֶּרַךְ הַחֲטָאֹת
אֲשֶׁר-לוֹ וְכִפֶּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ: וְלָקַח אֶת-שְׁנֵי הַשְּׁעִירִים
וְהִעֲמִיד אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד: וְנָתַן אֶהֱרֹן עַל-
שְׁנֵי הַשְּׁעִירִים גִּדְלוֹת גֹּדֵל אֶחָד לִיהוָה וְגֹדֵל אֶחָד לְעֹזָאוֹל:
וְהִקְרִיב אֶהֱרֹן אֶת-הַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּדֵל לִיהוָה
וַעֲשֶׂהוּ חֲטָאֹת: וְהַשְּׁעִיר אֲשֶׁר עָלָה עָלָיו הַגֹּדֵל לְעֹזָאוֹל יַעֲמֵד-
חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעֹזָאוֹל הַמִּדְבָּרָה:
וְהִקְרִיב אֶהֱרֹן אֶת-פֶּרַךְ הַחֲטָאֹת אֲשֶׁר-לוֹ וְכִפֶּר בְּעֵדוֹ וּבְעֵד
בֵּיתוֹ וְשַׁחַט אֶת-פֶּרַךְ הַחֲטָאֹת אֲשֶׁר-לוֹ: וְלָקַח מִלֵּא-הַמִּחֻתָּה
גִּחְלֵי-אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמִלֵּא חֲפָנָיו קִטְרֹת סַמִּים
דִּקְקָה וְהִבִּיא מִבַּיִת

TORAH READING
FOR YOM KIPPUR MORNING
(Leviticus 16)

This is what Adonay said to Moses after Aaron's two sons had died when they drew near to the presence of God:

Tell your brother Aaron that he should not enter the holy place inside the parochet (or curtain) before the kaporet (or ark-cover) at any time he chooses, lest he die; for I am able to be seen in the cloud over the kaporet. In this manner shall Aaron enter the holy place: with a young bullock for a sin-offering and a ram for a burnt-offering; in the linen tunic appropriate for holy use shall he dress, linen trousers shall be on his body, he shall put a linen sash around his waist, and wind a linen turban around his head; these are clothes set aside for holy use, and before he puts them on he shall wash with water.

From the congregation of Israelites Aaron shall take two male goats for a sin-offering and a ram for a burnt-offering. Let Aaron then bring near in offering the bullock for his own sin-offering to seek atonement for himself and for his household.

He shall then take the two goats and stand them up in the presence of Adonay at the entrance to the tent of meeting. Upon the two goats Aaron shall place lots, one lot for Adonay, one lot for Azazel. Aaron shall bring near in offering the goat upon which fell the lot for Adonay and make it the sin-offering, while the goat upon which fell the lot for Azazel shall be stood up live by its legs in the presence of Adonay that atonement may be sought through it, to be sent away to Azazel toward the wilderness. Next Aaron shall bring near in offering the other bullock for his own sin-offering and seek atonement for himself and (the kohanim of) his household, and he shall slaughter the bullock for his sin-offering.

Let him then take a pan full of fire-coals from off the altar, from the presence of Adonay, and two handfuls of spices finely ground for incense and bring them inside the

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לְפָרֶכֶת: וְנָתַן אֶת־הַקְטֹרֶת עַל־הָאֵשׁ לִפְנֵי
יְהוָה וְכִסָּה וְעַנְן הַקְטֹרֶת אֶת־הַכֹּפֶרֶת אֲשֶׁר עַל־הָעֵדוּת וְלֹא
יָמוּת: וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל־פְּנֵי הַכֹּפֶרֶת קִדְמָה
וּלְפָנֵי הַכֹּפֶרֶת יִזֶּה שֶׁבַע־פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ: וְשָׁחַט
אֶת־שְׁעִיר הַחַטָּאת אֲשֶׁר לָעֵם וְהִבִּיא אֶת־דָּמוֹ אֶל־מִבֵּית
לְפָרֶכֶת וְעָשָׂה אֶת־דָּמוֹ כְּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ עַל־
הַכֹּפֶרֶת וּלְפָנֵי הַכֹּפֶרֶת: וְכִפֵּר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל
וּמִפְשָׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲל מוֹעֵד הַשָּׁכֵן אִתְּם
בְּתוֹךְ טְמֵאתָם: וְכָל־אָדָם לֹא־יִהְיֶה וּבְאַהֲל מוֹעֵד בָּבֹאוּ
לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֵּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וּבְעֵד כָּל־
קְהַל יִשְׂרָאֵל: וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה וְכִפֵּר עָלָיו
וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׁעִיר וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב:
וְהִזָּה עָלָיו מִן־הַדָּם בְּאֶצְבָּעוֹ שֶׁבַע פְּעָמִים וְטָהְרוּ וְקִדְּשׁוּ
מִטְּמֵאת בְּנֵי יִשְׂרָאֵל: וְכִלָּה מִכִּפֵּר אֶת־הַקֹּדֶשׁ וְאֶת־אַהֲל
מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהַקְרִיב אֶת־הַשְּׁעִיר הַחַי: וְסִמַּךְ אֶהָרֶן
אֶת־שְׁתֵּי יָדָיו עַל־רֹאשׁ הַשְּׁעִיר הַחַי וְהִתְוֹדָה עָלָיו אֶת־כָּל־
עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פְּשָׁעֵיהֶם לְכָל־חַטָּאתָם וְנָתַן אִתְּם
עַל־רֹאשׁ הַשְּׁעִיר וְשָׁלַח בְּיַד־אִישׁ עֵתִי הַמְדַבֵּרָה: וְנָשָׂא
הַשְּׁעִיר עָלָיו אֶת־כָּל־עֲוֹנוֹתָם אֶל־אֶרֶץ גִּזְרָה וְשָׁלַח אֶת־הַשְּׁעִיר
בַּמִּדְבָּר: וּבֹא אֶהָרֶן אֶל־אַהֲל מוֹעֵד

parochet. He should then put the incense on the fire in the presence of Adonay so that a cloud of incense covers the kaporet above the ark of witness (*i. e.*, the ark holding the tablets which bear witness to God's revelation of Torah to Israel), and he shall not die. Let him then take some of the bullock's blood and sprinkling it with his finger on the eastern face of the kaporet, let him sprinkle some of the blood in front of the kaporet seven times with his finger. He should then slaughter the goat for the people's sin-offering and bring its blood inside the parochet and do with its blood as he did with the bullock's blood, sprinkling it upon the kaporet and in front of the kaporet. Let him then seek atonement for the holy place from the impurities of the Israelites, and from their rebellious acts, whatever their wrongs may be, and let him do the same for the tent of meeting which abides with them in the midst of their impurities. There shall be no other person in the tent of meeting from the time that he goes in to seek atonement for the holy place until he comes out, that he may seek atonement for himself and his household and the entire congregation of Israel.

Let him then go forth to the altar which is in the presence of Adonay and seek atonement for it, taking some of the bullock's blood and the goat's blood and putting it all over the horns of the altar. He should sprinkle some of the blood upon it seven times with his finger to purify it and renew its holiness after the impurities of the Israelites. When he finishes seeking atonement for the holy place, the tent of meeting, and the altar, he shall bring near the live goat in offering. Aaron shall lay his two hands on the live goat's head and confess there all the crooked deeds of the Israelites and all their rebellious acts, whatever their wrongs may be, transferring them to the goat's head, and he shall send the animal away into the wilderness with a man standing ready for the task. And so the goat shall carry all the crooked acts away with him to an isolated place, and the goat shall be set free in the wilderness.

Then Aaron shall come into the tent of meeting and

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וּפְשַׁט אֶת־בְּגְדֵי הַבֶּדֶד
אֲשֶׁר לְבַשׁ בָּבְאוּ אֶל־הַקֹּדֶשׁ וְהִנִּיחֶם שֵׁם: וּרְחַץ אֶת־בְּשָׂרוֹ
בַּמַּיִם בַּמְּקוֹם קָדוֹשׁ וּלְבַשׁ אֶת־בְּגָדָיו וַיֵּצֵא וַעֲשֵׂה אֶת־עֲלֹתוֹ
וְאֶת־עֹלֹת הָעֵם וְכַפֵּר בְּעֵדוֹ וּבְעֵד הָעֵם: וְאֵת חֶלֶב הַחֹטְאֹת
יִקְטִיר הַמִּזְבֵּחַ: וְהִמְשַׁלַּח אֶת־הַשְּׂעִיר לְעֹזָאֵל יִכַּסּ בְּגָדָיו
וּרְחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּחֲנֶה: וְאֵת
פֶּר הַחֹטְאֹת וְאֵת שְׂעִיר הַחֹטְאֹת אֲשֶׁר הוּבֵא אֶת־דָּמָם לְכַפֵּר
בַּקֹּדֶשׁ וַיֵּצֵא אֶל־מַחוּץ לַמִּחֲנֶה וּשְׂרָפוּ בְּאֵשׁ אֶת־עֹרֹתָם וְאֵת־
בְּשָׂרָם וְאֶת־פְּרָשָׁם: וְהִשְׂרֹף אֹתָם יִכַּסּ בְּגָדָיו וּרְחַץ אֶת־
בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבֹא אֶל־הַמִּחֲנֶה: וְהִיתָה לָכֶם לְחֻקַּת
עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בַּעֲשׂוֹר לַחֹדֶשׁ תַּעֲנֹו אֶת־נַפְשֹׁתֵיכֶם
וְכֹל־מְלֹאכֶה לֹא תַעֲשׂוּ הַאֲזֹרָח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם: כִּי־בִיּוֹם
הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהָר אֶתְכֶם מִכָּל חַטְאֹתֵיכֶם לִפְנֵי יְהוָה
תִּטְהָרוּ: שִׁבְתַּת שַׁבְּתוֹן הִיא לָכֶם וְעַנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת
עוֹלָם: וְכַפֵּר הַכֹּהֵן אֲשֶׁר־יִמָּשַׁח אֹתוֹ וְאֲשֶׁר יִמְלֵא אֶת־יָדוֹ
לְכַהֵן תַּחַת אָבִיו וּלְבַשׁ אֶת־בְּגְדֵי הַבֶּדֶד בְּגָדֵי הַקֹּדֶשׁ: וְכַפֵּר
אֶת־מִקְדָּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יִכַּפֵּר וְעַל
הַכֹּהֲנִים וְעַל־כָּל־עַם הָאֶרֶץ הַקָּהָל יִכַּפֵּר: וְהִיתָה־זֹאת לָכֶם לְחֻקַּת
עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטְאֹתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ
כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:

take off the linen garments which he put on when he entered the holy place and leave them there. After he has washed his body with water in the holy area, he shall put on his regular vestments and go out to make his own burnt-offering and that of the people, that he may seek atonement for himself and for the people.

After Aaron shall turn the fat part of the sin-offering into smoke going up from the altar, the person who sent the goat away to Azazel shall scour his clothes and wash his body in water, following which he may enter the camp. The goat brought for the sin-offering whose blood was used to seek atonement for the holy place shall be brought outside the camp, and its skin, flesh, and dung shall be burnt in the fire. The one who burns it shall scour the clothes, wash in water, and may then come into the camp.

This shall be an eternal statute for you: in the seventh month, on the tenth of the month, you shall afflict yourselves. You shall do no work, neither the native nor the stranger who dwells among you. For on this day atonement shall be made for you to purify you from all your wrongs; in the presence of Adonay you shall be pure.

It shall be a complete Shabbat for you when you afflict yourselves, an eternal statute.

The kohen who is anointed and the one who is empowered to serve as kohen in place of his father shall put on linen garments set aside for holy use. He shall seek atonement for the holy sanctuary, the tent of meeting, and the altar, on behalf of the kohanim and on behalf of the people of the congregation. And this shall be an eternal statute for you, that atonement might be granted to the Israelites from all their wrongs once each year.

And all that Adonay commanded Moses was accomplished.

HAFTARAH FOR YOM KIPPUR MORNING
(Isaiah 57:14-58:14)

ואמר סלו סלו פנו דרך הרימו
מכשול מדרך עמי: כי כה אמר דם ונשא שכין
עד וקדוש שמו מרום וקדוש אשכון ואת דכא ושפל רוח
להחיות רוח שפלים ולהחיות לב נדכאים: כי לא לעולם
אריב ולא לנצח אקצוף כי רוח מלפני יעטוף ונשמות אני
עשיתי: בעון בצעו קצפתי ואכהו הסתר ואקצף וילך שובב
בדרך לבו: דרכיו ראיתי וארפאהו ואנחהו ואשלם נחמים
לו ולאבליו: בודא נוב שפתים שלום ושלום לרחוק ולקרוב
אמר יהוה ורפאתיו: והרשעים פים נגרש כי השקט לא
יוכל ויגרשו מימיו רפש וטיט: אין שלום אמר אלהי
לרשעים: קרא בגרון אל תחשך בשופר הרים
קולך והגד לעמי פשעם ולבית יעקב חטאתם: ואותי יום יום
ידרשון ודעת דרכי יחפצון כגוי אשר צדקה עשה ומשפט
אלהיו לא עזב ישאלוני משפטי צדק קרבת אלהים יחפצון:
למה צמנו ולא ראית ענינו נפשנו ולא תדע הן ביום צמכם
תמצאו חפץ וכל עצביכם תנגשו: הן לריב ומצה תצומו
ולהפות באגרף רשע לא תצומו כיום להשמיע במרום
קולכם: הכזה יהיה צום אבחרהו יום ענות אדם נפשו הלכף
כאגמן ראשו ושק ואפר יציע הלזה תקרא צום ויום רצון
ליהוה: הלוא זה צום אבחרהו פתח חרצבות רשע התר
אגדות מוטה ושלח רצוצים חפשים וכל מוטה תנתקו: הלוא
פרס לרעב לחמך ועניים מרודים תביא בית כי תראה ערם
וכסיתו ומבשרך לא תתעלם: אז יבקע כשחר אורך וארכתך
מהרה תצמח והלך לפניך צדקך כבוד יהוה יאספך: אז
תקרא ויהוה יענה תשוע ויאמר הנני אסתיסיר מתוכך
מוטה שלח אצבע ודבר און: ותפק לרעב נפשך ונפש נענה
תשביע ורח בחשך אורך ואפלתך כצהרים: ונחך יהוה
תמיד והשביע בצחצחות נפשך ועצמתך יחליץ והיית כגן
רוה וכמוצא מים אשר לא יכזבו מימיו: ובנו ממך חרבות
עולם מוסדי דור ודור תקומם וקרא לך גדר פרץ משובב
נתיבות לשבת: אסתשיב משבת רגלך עשות חפצך ביום
קדשי וקראת לשבת ענג לקדוש יהוה מכבוד וכבודתו
מעשות דרכיך ממצוא חפצך ודבר דבר: אז תתענג על-
יהוה והרפכתך על במותי ארץ והאכלתיך נחלת יעקב
אביך כי יהוה דבר:

The Haftarah for the Fast of Yom Kippur

And God said:
Open up, open up,
Clear a path!
Clear away all obstacles
From the path of My People!
For so says the One
Who high aloft forever dwells,
Whose Name is Holy:

I dwell on high, in holiness,
And *therefore* with the lowly and the humble,
To breathe new life into the humble,
To give new life to the broken-hearted,
I will not do battle against you forever,
I will not be angry with you forever.
From Me comes the breath that floats out to make the
world.
I make the breath of life.

For your sin of greed
I grew angry and smashed you,
I even hid My face.
Yet you wander off the path as your own heart,
wayward, takes you.
I see the path you need ... and I will heal you.
I will guide you and comfort you
With words of courage and of comfort
For those who mourn among you.
Peace, peace ... shalom, shalom! ... to those who are far
and near,
Says the Breath-of-Life...
And I will heal you..

But the wicked are like a troubled sea
Which cannot rest,
Whose waters toss up mire and mud.
There is no peace, said my God,
For the wicked.



Cry out aloud, don't hold back,
Lift up your voice like the shofar!
Tell My people what they are doing wrong,
Tell those who call themselves the "House of Jacob"
their misdeeds.
For day after day they go out searching for Me,
They take some kind of pleasure in getting to know
My ways ...
As if they were a people that actually did righteous
deeds
And never ignored the just rulings of their God.
They keep asking Me for the rules of justice
As if they would take delight in being close to God.
They say: "Why is it that we have fasted, and You
don't see our suffering?
We press down our egos ... but You don't pay
attention!"

Look! On the very day you fast you keep scrabbling for
wealth;
On the very day you fast you keep oppressing all your
workers.
Look! You fast in strife and contention.
You strike with a wicked fist.
You are not fasting today in such a way
As to make your voices heard on high.
Is that the kind of fast that I desire?

Is that really a day for people to "press down their egos"?

Am I commanding you to droop your heads like bulrushes

And lie around in sackcloth and ashes?

Is that what you call a fast day,

The kind of day that the God of the Burning Bush would wish?

No!

This is the kind of fast that I desire:

Unlock the handcuffs put on by wicked power!

Untie the ropes of the yoke!

Let the oppressed go free,

And break off every yoke!

Share your bread with the hungry.

Bring the poor, the outcasts, to your house.

When you see them naked, clothe them;

And from your own flesh and blood don't hide yourself.

Then your light will burst through like the dawn;

Then when you need healing it will spring up quickly;

Then your own righteousness will march ahead to guard you.

And a radiance from יהוה will reach out behind to guard you.

Then, when you cry out, יהוה will answer;

Then, when you call, God will say: "Here I am!"

If you banish the yoke from your midst,

If you rid yourself of scornful finger-pointing

And words of contempt;

If you open up your life-experience to the hungry

And soothe the life that has been trampled under foot,

Then even in darkness your light will shine out
And your moments of gloom turn bright as noonday.
Then the Breath of Life will always be your guide,
Will soothe your own life in your own times of
dryness
And strengthen your bones when they are weary.

Then you shall be like a garden given water,
Like a wellspring whose waters never fail.
Those who spring from you shall rebuild the ancient
ruins
And you shall lay foundations for the coming
generation.
You shall be called "Those who mend torn places,"
You shall be called "Those who build lanes to live
in."

If you refrain from trampling my Renewal-time
And from being busy-busy on My holy day;
If you will not only call Renewal-time delightful
But also turn far from your usual ways
And set aside your business and your chatter
To be yourselves the rays by which God's Holiness
Can turn *this world* into a radiant joy ...
Then indeed you will find delight in **יהוה** .
For then .. when you have joined the lowly ...
I will set you with Me astride the heights of earth.
Then ... when you feed others ... I will let you eat your
fill
From what is truly due you you as the heirs of Jacob.
Now! ... For this word come from the Mouth that
Breathes all life.

Isaiah 57:14 through 58:14

Arthur Waskow

יזכור

כָּל הָעוֹלָם כּוֹלּוֹ גֶּשֶׁר צָר מְאֹד
וְהַעֵיָקָר לֹא לִפְחָד כָּלֵל.

Kol ha-olam kulo gesher tzar m'od
V'ha-i-kar lo l'fakhayd k'lal.

All the world is just a narrow bridge. And above all, is not to fear at all.

אֵל מְלֵא רַחֲמִים שׁוֹכֵן בְּמְרוֹמִים
הַמְצֵא מְנוּחָה נְכוֹנָה
תַּחַת בְּנֵפֵי הַשְּׁכִינָה
בְּמַעְלֹת קְדוּשִׁים וְטַהוֹרִים
בְּזֹהַר הַרְקִיעַ מְזֻהָרִים
אֶת נִשְׁמֹת הַיִּשְׂרָאֵל וְהַיִּשְׁרָאוֹת
שֶׁהֲלָכוּ לְעוֹלָמָם.
בְּעִבּוֹר שְׁאֲנוּ נוֹדְרִים לְצַדִּיקָה
בְּעַד הַזְכָּרָת נִשְׁמוֹתֵיהֶם.
בְּגַן עֵדֶן תִּהְיֶה מְנוּחָתָם.
לְבָן בְּעַל הַרְחָמִים יִסְתִּירֵם
בְּסִתְרֵי בְּנֵפֵי לְעוֹלָמִים,
וְיִצְרָר בְּצִרְרוֹר הַחַיִּים
אֶת נִשְׁמוֹתֵיהֶם.
יְהוָה הוּא נִחְלָתָם,
וְיִנּוּחוּ בְּשָׁלוֹם
עַל מִשְׁכַּבָּם
וְנֹאמַר אָמֵן.

El malay rakhamim shokhayn bam'romim
Ham'tzay m'nukha n'khona
Takhat kan'fay haShekhina
B'ma-alot k'doshim u-t'horim
K'zohar ha-rakia maz'hirim.
Et nishmat ha-y'sharim v'ha-y'sharot
Sheh-hal'khu l'olamam.
Ba-avur she-anu nod'rim li-tz'dakah
B'ad haz'karat nish'motayhem.
B'gan eden t'hay m'nukhatam
La-khayn ba-al ha-rakhamin yas'tirayn
B'sayter k'nafav l'olamim
V'yitzror bitzror ha-khai-yim
Et nish'motayhem,
Adonai hu na-khalatam,
V'yanukhu v'shalom
Al mish'kavam
V'nomar, Amen.

Compassionate God

whose home is the loftiest space,

find an appropriate resting place in the shelter of the divine presence,
amongst the pure and cleansed ones who now shine like the heavens themselves,
for the souls of our dear friends and relatives who have gone on to other worlds.
In their honor, we plan to offer tzedakah (charity, righteousness) for their remembrance.

May the garden of Eden be their resting place.

May the Master of mercy comfort them beneath the divine wing forevermore.

May their souls be bound together with your eternal being.

You are now their inheritance.

May they rest in peace.

And let us say,

Amen.

Yizkor

Bashert

These words are dedicated to those who died

These words are dedicated to those who died
because they had no love and felt alone in the world
because they were afraid to be alone and tried to stick it
out
because they could not ask
because they were shunned
because they were sick and their bodies could not resist
the
disease
because they played it safe
because they had no connections
because they had no faith
because they felt they did not belong and wanted to die

These words are dedicated to those who died
because they were loners and liked it
because they acquired friends and drew others to them
because they took risks
because they were stubborn and refused to give up
because they asked for too much

These words are dedicated to those who died
because a card was lost and a number was skipped
because a bed was denied
because a place was filled and no other place was left

These words are dedicated to those who died
because someone did not follow through
because someone was overworked and forgot
because someone left everything to God
because someone was late
because someone did not arrive at all
because someone told them to wait and they just
couldn't any
longer

These words are dedicated to those who died
because death is a punishment
because death is a reward
because death is the final rest
because death is eternal rage

These words are dedicated to those who died

These words are dedicated to those who survived

These words are dedicated to those who survived
because their second grade teacher gave them books
because they did not draw attention to themselves and
got lost
in the shuffle
because they knew someone who knew someone else
who could
help them and bumped into them on a corner on a
Thursday
afternoon
because they played it safe
because they were lucky

These words are dedicated to those who survived
because they knew how to cut corners
because they drew attention to themselves and always
got picked
because they took risks
because they had no principles and were hard

These words are dedicated to those who survived
because they refused to give up and defied statistics
because they had faith and trusted in God
because they expected the worst and were always
prepared
because they were angry
because they could ask
because they mooched off others and saved their
strength
because they endured humiliation
because they turned the other cheek
because they looked the other way

These words are dedicated to those who survived
because life is a wilderness and they were savage
because life is an awakening and they were alert
because life is a flowering and they blossomed
because life is a struggle and they struggled
because life is a gift and they were free to accept it

These words are dedicated to those who survived

Bashert

In memory of a father:

יִזְכּוֹר אֱלֹהִים נְשַׁמַּת אָבִי מוֹרֵי . . . שְׁהֵלֶךְ לְעוֹלָמוֹ.
בְּעִבּוֹר שְׁאֲנִי נוֹדֵר (נוֹדֶרֶת) צְדָקָה בְּעָרוֹ, בְּשִׁכְרֵי זֶה,
תְּהֵא נִפְשׁוֹ צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נְשָׁמוֹת
אֲבָרָהֶם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם
שְׂאֵר צְדִיקִים וְצְדִיקָנוֹת שְׂבָגוּ עִדָּן. אָמֵן.

May God remember the soul of my father, my teacher
——, who has gone to his eternal rest. In remembrance
of him, I shall perform acts of tzedakah and kindness. May
his soul be treasured in the cluster of immortals, along with
Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel and Leah,
and all the righteous men and women who have merited a
share in the world to come. Amen.

In memory of a mother:

יִזְכּוֹר אֱלֹהִים נְשַׁמַּת אִמִּי מוֹרְתִי . . . שְׁהֵלְכָה
לְעוֹלָמָהּ. בְּעִבּוֹר שְׁאֲנִי נוֹדֵר (נוֹדֶרֶת) צְדָקָה בְּעָרָהּ,
בְּשִׁכְרֵי זֶה, תְּהֵא נִפְשָׁהּ צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם
נְשָׁמוֹת אֲבָרָהֶם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל
וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִיקָנוֹת שְׂבָגוּ עִדָּן. אָמֵן.

May God remember the soul of my mother, my teacher
——, who has gone to her eternal rest. In remembrance
of her, I shall perform acts of tzedakah and kindness. May
her soul be treasured in the cluster of immortals, along
with Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and
Leah, and all the righteous men and women who have
merited a share in the world to come. Amen.

In memory of a husband:

יִזְכּוֹר אֱלֹהִים נְשַׁמַּת אִישִׁי הַיָּקָר . . . שְׁהֵלֶךְ
לְעוֹלָמוֹ. בְּעִבּוֹר שְׁאֲנִי נוֹדֶרֶת צְדָקָה בְּעָרוֹ, בְּשִׁכְרֵי זֶה,
תְּהֵא נִפְשׁוֹ צְרוּרָה בְּצִרּוֹר הַחַיִּים עִם נְשָׁמוֹת
אֲבָרָהֶם יִצְחָק וְיַעֲקֹב, שָׂרָה רַבֵּקָה רַחֵל וְלֵאָה, וְעִם
שְׂאֵר צְדִיקִים וְצְדִיקָנוֹת שְׂבָגוּ עִדָּן. אָמֵן.

May God remember the soul of my beloved husband
——, who has gone to his eternal rest. In remembrance
of him, I shall perform acts of tzedakah and kindness.
May his soul be treasured in the cluster of immortals,
along with Abraham, Isaac, Jacob, Sarah, Rebecca,
Rachel, and Leah, and all the righteous men and women
who have merited a share in the world to come. Amen.

In memory of a wife:

יִזְכּוֹר אֱלֹהִים נְשָׁמַת אִשְׁתִּי הַיְקָרָה . . . שְׁהִלְכָה
לְעוֹלָמָהּ. בְּעִבּוֹר שְׁאֲנִי נוֹדֵר צְדָקָה בְּעֵדָהּ, בְּשִׁכְרָה זֶה,
תְּהֵא נִפְשָׁה צְרוּרָה בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת
אַבְרָהָם יִצְחָק וַיַּעֲקֹב, שָׂרָה רִבְקָה רָחֵל וְלֵאָה, וְעִם
שְׂאֵר צְדִיקִים וְצְדִיקָנוֹת שְׁבִגְוֹן עָדוֹן. אָמֵן.

May God remember the soul of my beloved wife _____,
who has gone to her eternal rest. In remembrance of her, I
shall perform acts of tzedakah and kindness. May her
soul be treasured in the cluster of immortals, along with
Sarah, Rebecca, Rachel, Leah, Abraham, Isaac, and
Jacob, and all the righteous men and women who have
merited a share in the world to come. Amen.

In memory of other relatives and friends:

יִזְכּוֹר אֱלֹהִים נְשָׁמוֹת קְרוּבֵי וַיְדִידֵי שְׁהִלְכוּ לְעוֹלָמָם.
בְּעִבּוֹר שְׁאֲנִי נוֹדֵר (נוֹדֵרֶת) צְדָקָה בְּעֵד הַזְּכָרֹת
נְשָׁמָתָם. בְּשִׁכְרָה זֶה תְּהֵינָה נִפְשׁוֹתֵיהֶם צְרוּרוֹת
בְּצָרוֹר הַחַיִּים עִם נְשָׁמוֹת אַבְרָהָם יִצְחָק וַיַּעֲקֹב,
שָׂרָה רִבְקָה רָחֵל וְלֵאָה, וְעִם שְׂאֵר צְדִיקִים וְצְדִיקָנוֹת
שְׁבִגְוֹן עָדוֹן. אָמֵן.

May God remember the soul of _____ and of all my
relatives and friends who have gone to their eternal rest. In
remembrance of them, I shall perform acts of tzedakah
and kindness. May their souls be treasured in the cluster of
immortals, along with Abraham, Isaac, Jacob, Sarah,
Rebecca, Rachel, and Leah, and all the righteous men and
women who have merited a share in the world to come.
Amen.



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-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 meen kol

(on High Holidays: L'eyla ul'eyla mee-kol)

birchata v'shirata

tush'b'chata v'nechemata

da-amiran b'alma v'imroo:

Ameyn

Y'hey shlama rabba min sh'maya
 v'chayyim aleynu v'al kol Yisrael, v'imroo

Ameyn

Oseh shalom bim'ro-mav

Hu ya'aseh shalom

aleynu, v'al kol Yisrael

v'al kol yoshvey tevel,

v'imroo

Ameyn

יִתְגַּדֵּל וַיִּתְקַדֵּשׁ
 שְׁמֵהּ רַבָּא
 בְּעֵלְמָא דִּי בְרָא כְרַעוּתָהּ
 וַיִּמְלִיךְ מַלְכוּתָהּ
 בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן
 וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל.
 בְּעֵגְלָא וּבְזִמְן קָרִיב וְאָמְרוּ
 אָמֵן:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
 לְעֵלָם וּלְעֵלְמֵי עֵלְמֵיָא:
 יִתְבָּרַךְ וַיִּשְׁתַּבַּח

וַיִּתְפָּאֵר וַיִּתְרוֹמֵם וַיִּתְנַשֵּׂא
 וַיִּתְהַדָּר וַיִּתְעַלֶּה וַיִּתְהַלָּל
 שְׁמֵהּ דְקַדְשָׁא בְרִיךְ הוּא

לְעֵלָא (וּלְעֵלָא מְפָל) מִן כָּל בְּרַכְתָּא וְשִׁירְתָּא
 תְּשַׁבַּחְתָּא וְנִחְמַתָּא דְאִמְרוּן בְּעֵלְמָא וְאָמְרוּ
 אָמֵן:

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

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו
 הוּא יַעֲשֵׂה שְׁלוֹם
 עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל
 וְעַל כָּל יוֹשְׁבֵי תֵבֵל 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.

RETURNING THE SCROLLS TO THE ARK

Reader:

יְהַלְלוּ אֶת־שֵׁם יְיָ. כִּי־נִשְׁבַּב שְׁמוֹ לְבָדוֹ—

Congregation:

הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:
וַיִּרְם קֶרֶן לְעַמּוֹ. תְּהִלָּה לְכָל־חַסִּידָיו.
לְבְנֵי יִשְׂרָאֵל עִם קָרְבוֹ. הַלְלוּיָהּ:

*Hodo al eretz v'shamayim
Va-yarem keren l'amo., t'hilla l'chol chasidav
Livney Yisrael, am k'rovo. HALLELU-YAH*

עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְתִמְכֶּינָה מְאֹד:
דְּרָכֶיהָ דְרָכֵי־נֹעַם וְכָל־נְתִיבֶיהָ שְׁלוֹם:
הַשִּׁבְיָנוּ יְיָ אֵלֶיךָ וְנִשְׁוֹבָה חֲדָשׁ יָמֵינוּ כְּקֶדֶם:

*Etz Chayim hi, lamachazikim bah
V'tom-cheh-hah m'ushar
D'racheha darchey noam,
v'chol netivitecha shalom.
Hashiveynu YAH/Adonay eylecha, v'nashuvah
Chadeysh yameynu k'kedem*

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



